# THE ANNALS PSYCHICAL SCIENCE

AN INTERNATIONAL JOURNAL DEVOTED TO CRITICAL AND EXPERIMENTAL RESEARCH

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## A MASTER OF ART:

Blake, the Visionary.

BY M. FRANÇOIS BENOIT \* (Professor of Art in the University at Lille, France).

THE remarkable personality of William Blake is, in a very large measure, bound up with psychical science; for in his person we find combined a master of art, a great poet, an original musician, a protound mystic and a typical visionary. As, however, I have only studied him in his character as an artist, and as I do not feel qualified to analyse him from the point of view taken by this journal, I will confine myself to reproducing a few illustrations and grouping together some features of Blake's life and temperament, both physical and moral, and of his intellectual and artistic activities, likely to elucidate the aspect in which he will be viewed by readers of the ANNALS.

\* \*

A few lines will suffice to give a résumé of the life of Blake.

He was born in London, in 1757. into a family doubtless of Irish origin; he was married at the age of 25, and died without issue in 1827. He maintained himself by practising the engraver's art, and spent all his spare time either in reading, drawing, painting, engraving, or transcribing the expression of his feelings and He was despised and thoughts. treated as a deluded maniac by the public, but was also beloved, appreciated and admired by a small number of eminent men. He was never other than poor, but was not in absolute want; he suffered from being misunderstood, but had complete confidence in the future. On the whole he was happy.

His works comprise paintings, engravings, designs and, especially, kinds of albums in which the text is



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framed by designs and interspersed with vignettes after the manner of the illuminated manuscripts of the Middle Ages. He engraved the script and the illustrations in relief, on steel, by a process of his own invention; he printed the proofs himself, coloured them, and bound them in volumes. In this way there appeared, in 1789, the Book of Thel and the Songs of Innocence; in 1790, the Marriage of Heaven and Hell; in 1793, the Gates of Paradise, the Visions of the Daughters of Albion, America; in 1794, The Songs of Experience, Europe, The Book of Urisen; in 1793. The Song of Los, the Book of Ahania; in the beginning of 1804, Jerusalem, Milton; on the other hand,



BLAKE STRUCK BY INSPIRATION.

drawings relative to Death were engraved to accompany the *Burial of Blair*, in 1810; and an illustration of the *Book of Job* was published in



1897. All this, however, is but a small part of the enormous number of his productions.

In appearance Blake was small of stature, but solidly built, with strong bones, firm and muscular flesh, broad shoulders, heavy limbs, with delicate hands and feet. His vigour was remarkable. His head was large, rather round, his forehead was immense in breadth and height. His lips were thin and, like his nostrils, sensitively mobile. His eyes were admired for their brilliancy and depth and the variety of their expression. His mind, like his body, was alert and indefatigable. Blake was nevertheless subject to indispositions characterised by inexpressible depression, by ague and weakness. In his old age ha was troubled with weakness of the stomach and attacks of dyspepsia



"THE LAMB" (Songs of Innocence, p. 8).

accompanied by sensations of internal cold.

Analysis of his temperament and character reveals great complexity and singular contrasts. On one hand, there is every appearance of regular circulation and perfect nervous equilibrium; exemplary patience and assiduity; quiet tastes, restrained, orderly habits; almost phlegmatic; a gentle voice, reserved gestures even when relating his most apocalyptic dreams, or advancing paradoxes of a most disconcerting nature; he was of

sincerest modesty, and simplicity pushed up to the hilt of candour, and his courtesy was perfect. On the other hand, he took wild, mad walks across the fields beginning at daybreak and ending at midnight; he had accesses of rage and prophetic paroxysms; he exhibited touchy pride, irritability, and violence of spirit, which would seem to indicate a rude controversialist. But the dominant note in his character was extreme sensitiveness, warm-hearted tenderness, delicate kindliness.

His moral life was influenced by two great events, to which two outbursts of literary and artistic activity correspond. The first, which occurred in his thirtieth year, was occasioned by the death of his brother Robert; the second, which occurred about the years 1801-1802, coincided with a prolonged sojourn by the sea-side.

Blake's mind was enquiring and reflective; his application admirable, his comprehension rapid, his conception distinct and powerful, his judgment clear and sure. He read much and with close attention, pen in hand. He acquired some knowledge of French, Latin and Greek; shortly before his death he began to study Italian; his knowledge did not extend to Hebrew, of which, at least, he only knew the alphabet. But there was no method in this culture; he was quite a stranger to all accurate science,

which, moreover, he detested. His favourite books were the Bible, the Gospels, the writings of Swedenborg, Jacob Bœhme, Paracelsus, Bunyan, St. Theresa, the ancient Gnostics, the Alchemists, and the professors in magic and astrology.

Blake had the makings of a metaphysician. Not only was his entire life given up to the highest and most mysterious meditations, but also, and that from a very early age, metaphysical speculations took form in a very definite and coherent system. Above all, the tendency of his mind was that of a mystic : his doctrines were those of a mystic, his ecstacies those of a mystic. This did not prevent his being an attentive and acute observer of all facts, a great lover of truth and a vigorous logician, as well as a humorist !

Blake had the soul of an apostle and the conviction that he was entrusted with a mission, that of revealing to men the "eternal Gospel," and of building "Jerusalem in England's green and pleasant land,"

It was imperatively necessary to him to set forth and express that which surged within him. As well as a mystic, he was a poet in the true sense of the word: a creator of persons, beings, and things; in his brain all ideas and feelings became embodied and individualised, all abstractions became identified with some human relation, every cause with its effect, every harmony with love, all opposition with hatred, and all relations were vivified in actions. In short, he contained within himself the elements of both a romancer and a

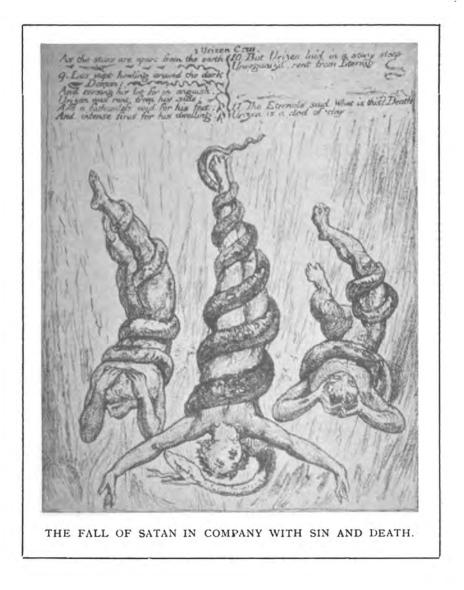
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dramatist. By a rare privilege, so rare that we can find no analogy, Blake possessed the three faculties which he ascribed to man as the only means of conversing with Paradise: poetry, music and painting. His music, which unfortunately was not transcribed, delighted all who heard him. His poetry alternately charms, moves. strikes, and excites us. Verily, his art has not produced a single work which is not worthy of attention; and he has created marvels.

Blake was, indeed, above all things, an artist, a *seer* in the strictest sense of the term; his thought most readily and most naturally clothed itself in figurative form. He drew at least as much as he wrote; from the outset of his career pictures accompany his text; gradually they gain in size and importance, and at last they dominate the text. This is not the place in which to study the art of Blake, a de-



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tailed analysis of which will be found in my work.\* I will merely remark that whilst he drew from the most ideal sources and pursued the aims of an evangelist, his art is never "literary." His images are plastic as well as significant; they combine in equal measures the qualities of truth, of expression, of harmony and order, which are requisite for æsthetic enjoyment by the eye, the imagination and the reason; and frequently they possess that appearance of completeness and definiteness which we denote by the term "style."

### Blake, the Seer.

Throughout his life, Blake was in regular communication with the supernatural world. He lived in it, and heard individualised, embodied spirits; also immaterial spirits, and even pure Spirit itself: the Eternal Spirit of the present, the past, and the future !

Thus, when his brother Robert died, he distinctly perceived his soul taking flight, so joyous to be free that he clapped his hands.

In the fields he overheard the converse of the flowers and the earth and the clouds; he surprised the gambols of the sylphs and the fays; on one night he even witnessed the obsequies of a sylph, who was carried in a rose-leaf by its companions for burial, to the subdued sounds of a "funeral" chant. He was able to make a drawing of the spirit of a flea, and learned from the insect that every flea is the reincarnation of the soul of a man of blood—of a soldier, for instance. Also, he was in occasional or prolonged *rapport* with various souls of the dead, and often of the illustrious dead.

His brother Robert, shortly after his decease, one night revealed to him a method of engraving his works, and afterwards he constantly saw his spirit, at all hours, received counsel from him, and took down his words. Nelson, Pitt, Voltaire, Milton, haunted him often, and on one occasion the latter asked him to make a correction in Paradise Lost. He was visited by Titian, Correggio, Rubens, and the former kings of England, whom he depicted "as they are in the other world"; St. Joseph gave him recipes; the apostles frequented him assiduously when he was living at Westminster; and Ezekiel, with whom he made acquaintance when quite a young child, dined with him in companionship with Isaiah; he had "visited the ancient Republic, the Empire, and the Patriarchates of Asia"; he had "contemplated the beings called in Scripture the cherubim."

Better still, he even observed and conversed with pure spirits. When he was not yet ten years old, he was concentrating his mind on the forms of angels when, on a certain occasion, he perceived one among the foliage of a tree near Dulwich, and another in a field among the reapers. Also spirits of an uncertain order, such as the one who commanded him to become an artist, "or another who gave him lessons in painting."

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\* Opus Citat. pp. 45-59,

Finally, he received supreme privileges. He visited the infernal abodes, venturing "to the confines of the abyss," and beheld the perspective of the Infinite. In his fourth year, to his great "alarm," he beheld the face of God the Father "pressing against the pane of his window." Thirty-two years later, he was almost as deeply moved by seeing Him floating above the staircase of the house, but his emotion was less intense when, ten years later, at Felpham, he saw Him again "raising His hand above His head and bestowing a benediction upon all His work." With regard to Jesus, since he had lived at Westminster he "daily conversed with Him familiarly, as man to man, and wrote at His dictation." He cognised Him, also, in all His glory on the throne of the Last Judgment.

This aspect of our hero demands careful attention; "vision" was, in fact, an essential part of his moral life, the chief and best factor in his life of feeling; it lay at the root of all that impresses and moves us in his works, either written or drawn; and, finally, it offers an exceptionally good "case" for the study of some of the most curious psychological phenomena.

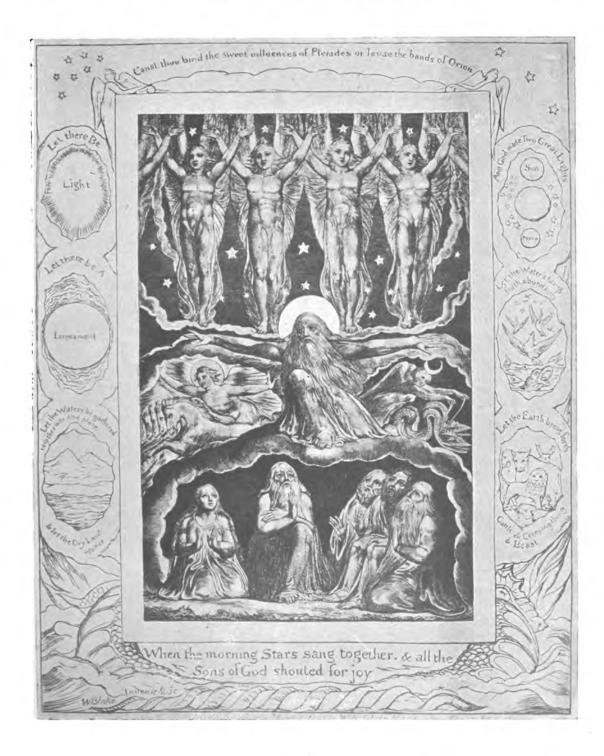
The first point to be noted is that whilst Blake protested indignantly against the accusations of insanity which were levelled against him, he not only confessed to his visions but proclaimed them, and . . . explained them. "I feel," he wrote to Butts, in 1802, "neither shame, nor fear, nor repugnance, in telling you that which ought to be told, in knowing that, night and day, I am under the direction of messengers from heaven." One could not offer him a worse affront than by doubting this; and if anyone happened to ask him if "when the sun arose he did not see a disc, like a guinea?" he received the reply: "Oh, no! no! I behold innumerable multitudes of the heavenly hosts crying: 'Holy, holy, holy is the Lord God Almighty!'"

What is not less remarkable is his desire to define the exact character of his visions, and to correct current notions on the visionary imagination "so little understood!" He tried to help us to define the mode and conditions.

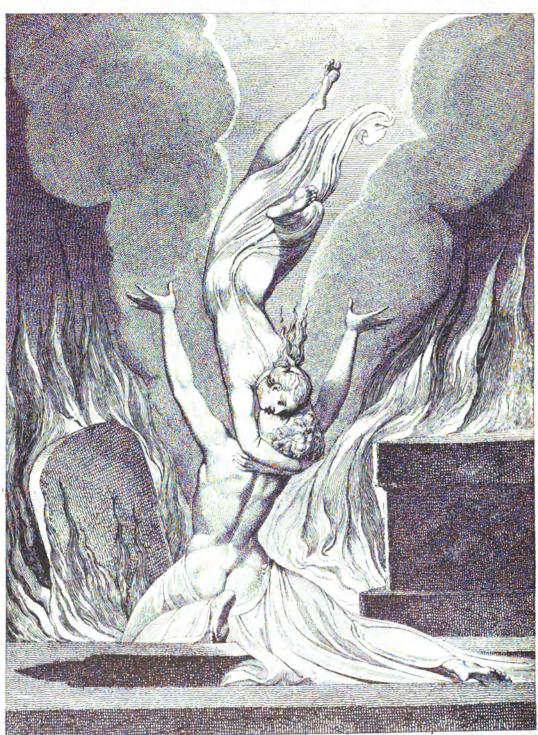
Apparitions and auditions occurred by day and by night. The forms were remarkable for their gigantic proportions, even reaching to a hundred feet high, the grey but luminous appearance of their outlines, the clearness and detail of their features. On this point Blake's remarks are very characteristic : " A spirit and a vision are not, as modern philosophers suppose, a cloudy vaporous nothing. The painter of this work affirms that they have always appeared to him far more perfectly and minutely organised than all that his eve has seen." The forms are, moreover, defined even in costume; that of Saul, for instance, wore a helmet of a form so specialised that all the skill of the artist was employed in portraying it with exactness. Also their voices were clear and their words intelligible.

"I wrote this poem "(*Jerusalem*), Blake told Butts in 1803, "to direct *dictation*, twelve, sometimes twenty,

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THE REUNION OF THE SOUL AND BODY.



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and even thirty lines, without pause, without premeditation on my part, and even against my will. . . . I was nothing but an amanuensis: the authors are in Eternity."

"Amanuensis" for writing, "copyist" for pictures, Blake never claimed any other rôle than this; and this is the simple truth, we have it on his own authority: "I am really intoxicated with vision every time I hold a pencil or a pen in my hand!" In this connection it is most instructive to read the reports of the nightly seances in which he drew portraits of the spirits for John Varley.

Varley said to him: "Draw me such a one." After a moment Blake replied: "Here he is," and he set to work, "raising his eyes from time to time as if he were looking at a model." Sometimes the person summoned kept them waiting; sometimes he disappeared. Then Blake stopped and said in his usual gentle voice: "I cannot go on, he has gone." At other times there was a change of posture; in the case, for instance, of the flea, who first held his mouth open,



then closed it, and opened it again. Blake waited for a moment, and if the change persisted he began another drawing. It even happened sometimes that the spirit was ill-disposed, fidgety, and seemed displeased with the work, which was at once put a stop to. "Truly," said a witness, " he had an image before him "; and this agrees perfectly with the declaration: "I copy exactly according to my imagination "; and also with the following: "When I am bidden of the spirits I write, and from that moment I see the words flying about the room in every direction."

Blake was thus at the disposal of the spirits. If he even hesitated they threatened to "overwhelm him with sorrow and despair, and, after death, with shame and eternal confusion." "Often" (he confided to Butts in 1801), "whilst I am in the midst of some work, my dreams carry me far away, beyond all unreal mountains, into a land of abstraction, where the ghosts of the dead move about. I try to defend myself : with all my force I fix my feet upon the ground, but in vain. . . . In my flight I take the world with me, and often it seems to be lighter than a ball of wool carried by the wind ! "

Thus all the admirable things that we read and which we behold in his works are the echoes and the reflections of auditory and visual hallucinations! A letter to Butts (1800) reveals to us the process of a vision. The artist is on the shore contemplating the sea; the sun is shining; the "light sparkles like diamonds." Suddenly he discovers that " each ray of light is a man." They sign to him,

they hasten to the edge of the water; they speak to him, and he then finds himself immersed in the "waves of the rays of heaven." He himself shines again; he sees close to him the "exquisite Felpham with his gentle feminine charm, and in his arms his shade and that of his wife." He continues gazing on the expanse of sea and sky, until "the diamonds of light, the shining celestial men appear as a single man, who envelops his body with his sparkling radiance. . . Consumed with delight, on his breast, glorious as the sun . . . he rests like unto a little infant."

Blake did not, however, attribute objectivity to these visions. On the contrary, like all great mystics, he clearly distinguished between spirits and phantoms. Of the latter he never saw more than one specimen, and that was one evening, on the staircase, so "horrible," with its spotted and squammy body, that he rushed out of the house as fast as his legs would bear him.

He did not fail to contrast their materiality, their visibility to the carnal eye, with the absolute ideality of the spirits who haunted him. Let us note the terms in which he speaks of his relations with the spirit of his brother: "I converse with his spirit . . : in the language of spirit, and I see him in memory in the regions of my imagination." But nothing is more categorical than the invocation in the poem, Milton: " Daughters of Beulah, go forth from my brain, where by your ministry the Great, Eternal, Divine Humanity has established His paradise; where he has willed that the ghosts of the dead should take pure form in His image." In fact, in this brain existed "studios and rooms full of books and pictures " which Blake has executed in the "ages of eternity before his mortal life." In this manner all is explained: "I have been with Socrates," the artist affirmed to Robinson, "I have been something like his brother; I must have conversed with him, as I have with lesus. . . . I have a vague remembrance of having been with both."

The substance of his vision is not less spiritual than its mode: "It must be clearly understood," we are told in the commentary on the Last Judgment, "that the persons represented —Moses, Abraham . . . are states symbolically signified by these

> names: the individuals being representative or visions of their states as they are revealed to men. ... From a distance they have the appearance of a single man; close at hand they are multitudes," These are, then, really syntheses and symbols.

Finally, Blake was so far from considering him-



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THE ANCIENT OF DAYS MEASURING THE ORB OF THE EARTH.

self to be specially elect that he all artists-may mount up on the invites mankind to share in his chariot of fire of contemplative ineffable joys: "All the children thought! They have only to cultiof the Lord-and more particularly vate imagination."

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### Blake, the Mystic.

THE dominant idea throughout Blake's conception is that the world, in its essence, is pure Spirit, One, infinite, eternal, and that its present condition is only a passing phase of degradation and misery resulting from what is called Creation.

It is this first crisis of Creation that brought division into the universal Spirit, from which have emanated individual Spirits, which still, however, remain infinite and impersonal. being, in other words, the souls and the substances of all beings and of all things. The evil was aggravated by a second crisis, which prompted these spirits to desire to exteriorise and to personify themselves in definite and concrete forms. These constituted the individuals of the vegetable, animal, and human kingdoms-in a word, Nature. Otherwise expressed, he saw in this the manifestation in succession of the Father, the Son, and the Holy Spirit. From this resulted all further differentiations and conflicts : of man and of God, of the body and of the soul, of the feminine and of the masculine. . . . Finally, this fatal evolution was consummated when man suffered himself to be led away by Reason (that is to say, by the disastrous faculty of observing, calculating and judging) to believe in the reality of that which his senses perceive, in the existence of matter as distinct from spirit, of body apart from soul, and also in the independence of the indi-Two terrible results have vidual. ensued : the established empiricism of philosophy and science, and egoism, which lies at the foundation of moral.

civil and religious laws. For the passion of individualism places each man in opposition to his brother man; each ego claims for itself its own domain, and desires to reserve to itself the exclusive enjoyment of it: it labels as crime or sin all actions of other men which tend to disturb this exclusive enjoyment. But humanity pays the penalty of its error : it lives under the discomfort of prohibitions, in the anguish of remorse, in the terror of terrestrial or celestial chastisement; it is the prey of empirical and sacerdotal Empire.

Such are the convictions of Blake: the division and the incarnation of Spirit afflicts him: the work of Reason revolts him.

All the force of his hatred is centred on this Reason, the idol of his century: he sees in it "man's evil genius," " the abomination of desolation." What he detests in reason is the opposition it offers to intensity of feeling as well as the enthusiasm of the Spirit.

Both among clergy and laity the laws of reason condemn passion. Laws and ordinances refuse to concede liberty to yield to the impulses of love. In the Songs of Experience we hear this wail :-

- I went to the Garden of Love, And I saw what I never had seen; A chapel was built in the midst, Where I used to play on the green. And the gates of this chapel were shut, And "Thou shalt not" writ over the door. So I turned to the Garden of Love That to many sweet Howard born
- That so many sweet flowers bore, And I saw it was filled with graves,
- And tombstones where flowers should be ;
- And priests in black gowns were walking their rounds.

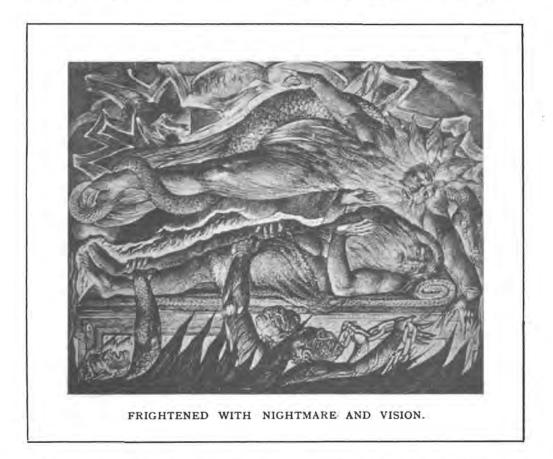
And binding with briars my joys and desires.

But who does not see the result? This is not a question of justice or virtue! All that kings and priests

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desire is "to restrain, to terrify, to exhaust . . . the worms of earth and to show them the way of death." In the *Proverbs of Hell*, he tells us that "it is with stones of codes that prison walls are built; and the houses of prostitutes are constructed with bricks of religion !"

sanctity are only "proud hypocrites." Has not God Himself erred? And did not Jesus "break the Ten Commandments"? In fact, distinction between good and evil is nonsense. Individuals are not responsible for their actions; the responsibility appertains to the collec-



The truth is that "energy is the whole of life" and "the delight of Eternity." Let us have done with humility! with submission and abstinence! Those who despise the body forget that it is only the exteriorisation of the soul. Those who inculcate virtue and

tive type of which the individual is only a specimen. "Evil is only error, mistake, or at the most a negation."

Let man, then, cease from restraining his desires; let him rather chant the song of liberty and cry: "'Halt!' to the priests

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of the Crows of evening; and bid them cease uttering their harsh cries of malediction to the sons of joy!" For "all that lives is holy . . , all joy is holy, eternal, infinite . . , and all joy is love!"

The invention of virtue is not the only mistake of reason: prudence also originates with reason. Precision, precautions, bad omens: "strong in cunning, weak in courage!" Despise restraint, method, rules, instruction ! These are for the weak-minded, but for the lion and the ox even one single law is an oppression. Genius is sufficient in itself. Despising the highways it prefers "crooked and uncertain paths": " It is the path of excess that leads to Palace of Wisdom. the Truth lies always in extremes ! "

If, however, Blake refuses to condemn the body and its instincts, he, nevertheless, deplores its existence, because he discovers in its materiality the origin of our mistakes and miseries, the obstacle to our delights, the cause of our troubles. The Paines and the Voltaires who proclaim man to be good by nature are blind or hypocritical! Blind also are the Bacons, the Newtons, the Lockes, all philosophers, and all savants who trust in what the senses report, those perceived vain shadows scarce through "soiled windows !" "Nature has no form . . . the mental alone is real."

The misery of man, then, is irremediable? He escapes from the tyranny of Reason only to be entangled in matter and to lose himself amid the illusions of the senses ! There is one way of escape, that is by getting rid of the cause of the misery: death, which destroys the body, opens a sure gate of salvation. Indeed, Blake is fully convinced that death, this "simple passage from one room to another," is a "progress," that to die is to "go forth into Liberty . . . into the Spirit where each one is his own king and his own priest."

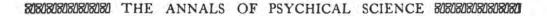
Whilst awaiting that happy event, however, man can know truth and attain to virtue. It is sufficient that, refusing obedience to reason and credence to the falsities of the senses, he should "fix his immortal eye on the interior . . . on the world of thought and of eternity."

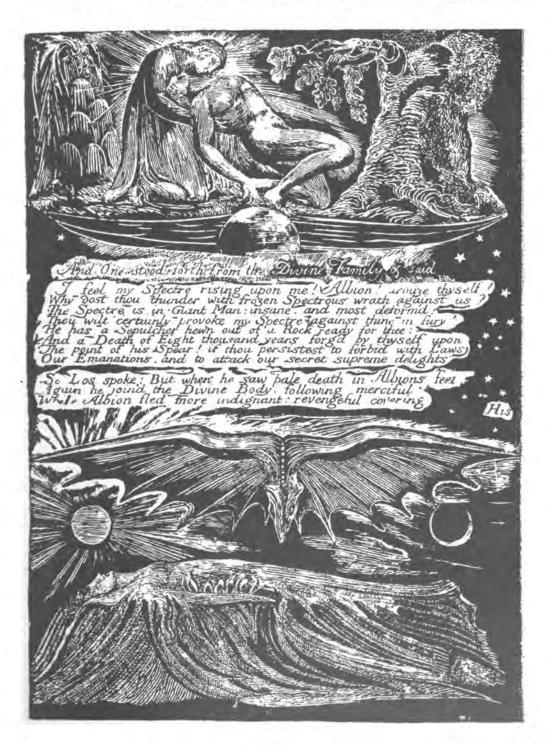
Blake gives us an example of how to do this. "I recognise," he exclaims, "that which is true to my inner conviction. . . All that is believable is an image of truth. . . . ." And, more definitely, he says: "The firm conviction that a thing is so makes it to be so." Let us, then, substitute for the vanities of experience and demonstration the assurance of intentive faith: let us believe and love!

In other words, let us be religious. In truth, Blake does not conceive of man as without religion. He even defends superstition when it is sincere. "God guides the enthusiasm of the simple in the paths of holiness." Did he not himself, when his inspiration failed in any measure, betake himself humbly to prayer?

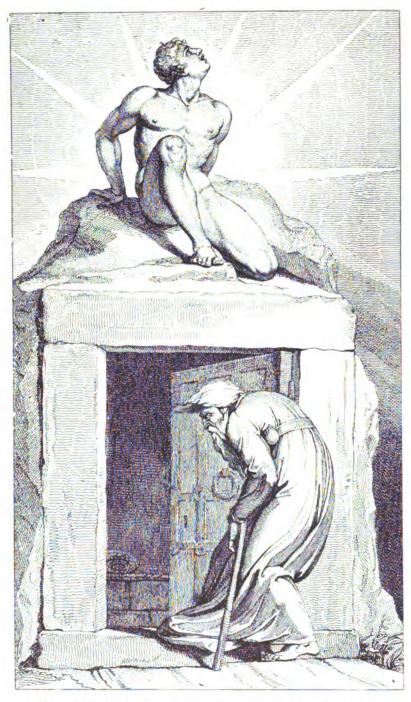
In fact, his faith had a particular direction: it was Christian. But on this point we should be clear. His form of Christianity should be de-

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DEATH IS A PASSING FROM ONE ROOM INTO ANOTHER.





### SPIRIT OF A VAMPIRE,

fined, because it was not that of the churches. Rites and sacerdotalism were equally odious to him; in his eyes they were head downwards!" In truth, what he values in Scripture is not the letter, but the spirit. Moreover, did he not write and illustrate with illuminations executed with all the patience of a monk of the Middle Ages, a Version of the Bible for the Christian Visionary?

Fundamentally, his doctrine was pantheistic. "We all coexist with God, are members of the Divine body, participating in the Divine nature. . . God is only man." What is true of man is true of all that is: "Everything on earth is the word of God, and, in its essence, is God." All is in all : "God is within; God is without; He is even in the depths of hell." Such is the God of It is not the God of Blake. the Bible; it is not the God the Gospels, for "the of

Christ followed closely along the lines of His mother the Law." The Jesus of Blake is Divine

VAMPIRES.

21



than the Antichrist." "The Temple is cold," cried the little vagabond in the Songs of Ex $p \ e \ \tau \ i \ en \ c \ e$ . Blake himself h eld the opinion that the "modern Church cruci-

fies Christ

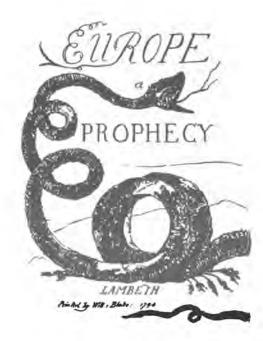
" nothing less

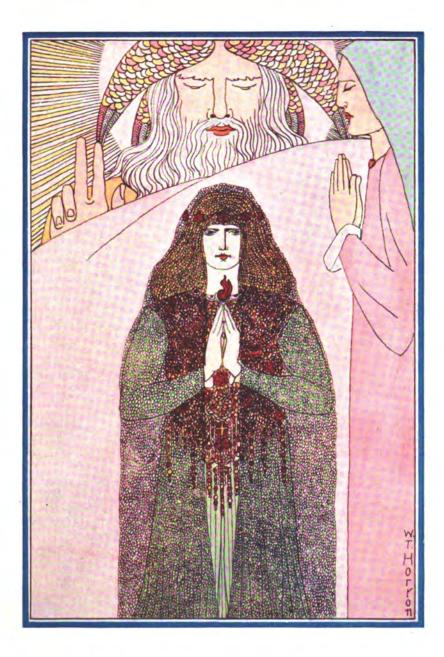
Humanity," the "Saviour," the "mystic Lamb," and his gospel the "Eternal Gospel," more ancient than that of the Christ, contemporary with the time when "mankind had but one religion as they had but one language."

God of Love and Gospel of tenderness! The Christianity of Blake "takes no account of reward," any more than of the fear of punishment. Jesus "is not a far-off God; He is a brother and a friend . . . the Saviour of the World by means of abnegation and remission."

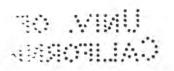
Self-abnegation and forgiveness towards others, these are, in fact, the poles of that love of which Blake so constantly sings, and which constitutes the heart of his religion. "The law of Eternity is that each one should sacrifice himself for the good of others. . . Nothing that lives sufficies for itself or lives to itself alone. . . Love must find expression in compassion for the miseries of your neighbour!" By the term neighbour, we must understand all that exists, for the cry of a captive robin throws all heaven into fury . . and a wound on the wing of a lark arrests the song of a Seraph!

And the corollary of the law of love is the law of forgiveness. "Without forgiveness, love itself is eternal death . . . mutual forgiveness is the gate of Paradise!"





"The Spirit and the Bride say, Come".



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BABYLON!



THE phenomenon of premonitions is among the strangest phenomena of metapsychism; it involves a prevision of the future, surpassing the limits of human perspicacity.

It is evident that, at this present stage of our knowledge no explanation of it can be given, but a phenomenon may be true without being understood: it is not necessary to the existence of a law that we should be able to form a clear and adequate conception of it.

We are bound to admit that there are, in the Great Cosmos, facts which our small intelligence cannot comprehend: if we were entirely sincere with ourselves we should recognise that all facts of nature are incomprehensible.

With regard to premonitions, the genuineness of this phenomenon seems very probable, but up to the present time only isolated, rare, sporadic cases have been collected. We should like to start, by means of the ANNALS, an extended enquiry on this interesting subject. If all our correspondents in every direction will send us authentic facts of premonition which have come to their knowledge, we shall be able to considerably advance the study of this question.

In order that there may be no misunderstanding with regard to the aim of our enquiry, and in order that it may be truly scientific, we will mention the conditions necessary to assure the genuineness of a premonition.

1.—The fact must have been announced before it occurred.

In order that a premonition may be really authenticated, it is necessary that its attestation should not rest only on the memory of the percipient. Paramnesia-that is to say, illusion of memory-is very common, so that it is easy, in perfect good faith, to believe that one has already observed such and such a thing, when actually it is only encountered for the first To guard against these illutime. sions of memory, it is essential that the fact should have been announced. before the occurrence, to some other person, who can bear testimony to the announcement. The premonition should be written on a card or letter bearing a distinct date; these will be evidence that the "premonition " did not refer to a fact already accomplished.

If there is only the testimony of persons, this should be accompanied by all necessary guarantees. Of course, we do not throw the slightest doubt on the good faith of our correspondents; but it is wise to distrust our-

selves, and illusions of memory are so common that two or three persons might have the same illusion in connection with the same subject. The best testimony is obviously that of a letter bearing the date of the postmark on its stamp. Therefore, the mere statement that the incident has been previously announced is not sufficient; written testimony must be added as proof, which will make it possible to be sure of the moment when the premonition occurred, and the form in which it manifested.

2.—The fact announced must not be one the occurrence of which was highly probable.

There are, in fact, many cases in which what is supposed to be a premonition is only due to perspicacity. Suppose, for instance, a sick person, seriously ill, consults a physician; no one would assume that the doctor had had a premonition if he should say : " In fifteen days this sick person will die." Similarly, if anyone should declare that the present Government would be turned out of office in the month of February, and that Mr. Soand-So will be Prime Minister, such an announcement could not be treated as a premonition, for such events may be foreseen simply by perspicacity.

In order to recognise a premonition, the event announced must be, to a certain extent, unlikely and improbable.

Or, if the fact is very probable, in that case the premonitory details must be very precise, so that their combination as a whole becomes improbable. For example, in the case of the doctor who foresees the death of his patient, if he should be more exact and should state that Mr. X. will die at four o'clock in the morning on the 21st of February, this would then not be explicable by perspicacity; the fact of the death might be probable, but if these details are added they will not be explicable by perspicacity alone.

Also all the most circumstantial details should be given, both in relation to the individual who had the premonition and also other persons to whom the premonition was communicated before its accomplishment.

3.—The fact announced must be one in no way dependent on the will of the percipient.

This is an indispensable condition. If X. announces that at five o'clock on the 18th of February he will make his will, this is obviously not a case of premonition, for the accomplishment of the fact is dependent upon his will and upon that alone,

Even in cases when the events are apparently not dependent on the will, there may still be no real premonition, as, for example, in an attack of lethargy or of colic. Hysterics often have announced three months or six months in advance that on a certain day at a certain hour they would have an attack of hysteria. This is not really at all like a true premonition, because the hysterical attack is subject to the will, more or less conscious, of the sick person.

These are the three chief general rules, which are indispensable; but each case really requires to be dealt with by itself, and should be deeply studied. It is this that we shall endeavour to do with the various cases which will be submitted to us; but our study will only be profitable if our correspondents supply us abundantly with very exact information, and, as

# BENEVERIES THE ANNALS OF PSYCHICAL SCIENCE SUSISUSUSUSUS

far as possible, well and incontestably authenticated.

We cannot, of course, foresee the results; we think, however, that a certain number of thoroughly well attested facts will reach us, and that it will be possible to establish on a sure basis this great and inexplicable fact of premonition.

The facts need not be only recent and contemporary. Incidents which are already old or even have been already published may be sent to us, for our enquiry includes all known facts of premonition; whether they have already appeared in other journals or not does not much matter. We should deprive ourselves of valuable sources of evidence if we rejected all that has been already written on this subject.

Our enquiry will thus, at the same time as original, be also bibliographical; and we hope to have so many facts to publish, old and new, that our intention is to publish them as a separate and special work on the subject of premonition, which will be forwarded to the readers of the ANNALS.

Neither is it a matter of importance in what way the premonition shall manifest: By dreams, or raps, by automatic script, by veridical hallucinations, all are equally acceptable from the point of view of enquiry into premonition itself, provided that the authenticity of the fact is indisputable and that the *official* documentary evidence is sufficient. That which interests us in this connection is the psychological phenomenon itself, and not its origin, causes or mechanism.

Let us, in conclusion, remember that some facts of premonition are really facts of clairvoyance; that is, when the announcement of the fact coincides almost exactly as to date with the actual occurrence. If I announce, for instance, that the Emperor of China has been assassinated, this is only a premonition if the fact has not yet happened at the moment when it was announced. If it is produced at the moment in which it is announced in Paris, then it is a case of lucidity, of clairvoyance, but not of premonition.

We see, by this brief notice, that it is necessary to be very severe before admitting facts of premonition. But it is comparatively easy to get good evidence, for trickery is almost impossible. Already we have a fairly large number of incontestable cases of premonition. We hope that, thanks to our readers and collaborators, this number will daily increase and become more and more imposing.\*

CHARLES RICHET.

\* Names will not be published except with the express authorisation of our correspondents.





# Spirit Photography.

BY JULIA, BARONESS ROSENKRANTZ.

#### ×.

In the summer of 1906, I sat to a wellknown photographer of so-called " spirit photographs," and obtained, on two of the plates exposed, some extraneous appearances, more or less convincing according to the kind of criticism with which they were received; for as these photographs were not taken under "test conditions," they were, although good in many respects, not satisfactory from a scientific point of view. The results, however, induced me to endeavour to make an amateur experiment under as simple and direct conditions as were possible, together with a near relation who has an excellent Kodak, and with whom, during fifteen years, I have been accustomed to work. This relative possesses very strong and varied psychic power.

The evening before our trial, we begged an "unseen" friend to aid us in our experiment, and received the assurance that he would do his best, and would send one of his *Elementals* to aid our endeavours.

About midday on the 6th January of this year, we arranged a corner near a high window in a very large and lofty room of an old Roman palace, looking on a crowded street. This room is filled with old furniture and pictures of old masters; there is only one large but dull mirror in the room, far away from our photographic corner, and there are no polished surfaces able to reflect any figures in the room Close up to the window, at all. shaded by yellow satin curtains, and which is approached by three wide marble steps, we placed a screen almost at right angles as regards its two leaves, the one being close up to the window curtain, the other almost straight and parallel with the wall, from which it was separated by about a yard. The screen, which was high, was covered with a cream-coloured silk brocade, and we placed an armchair so that the sitters would have the light from the window full on their faces and a dark unlighted space

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on their right hand, with the Kodak about two yards off in front placed on a carved wooden stand and properly focussed as soon as I had taken my seat in the chair.

A new, unopened spool of films was placed in the Kodak and about sixty seconds was counted rapidly during and therefore these were not retained after their development.]

No. I shows the sitter placed between the two leaves of the screen,



the exposure of the plates, Nos. 1, 2, 3, 4. At No. 5 we altered chair, position and focus, and Nos. 6 and 7 were taken at the same focus with a slight change of position.

[In the remaining five films the operator and sitter changed places, but without satisfactory results, the manipulator being myself, who am utterly unskilled in photography, while behind this there is a duplicate face in between the wall and behind the arm of a chair, which stood on a line with the sitter in a space where she could not have been photographed except by seating herself there between the taking of the first and second photographs, and which was impossible, as no move was made from the chair before the 5th plate.

No. 2 gives the same result with part of a third head which joins on in the film to:

No. 3, where the sitter's head is enveloped in a cloud of white psychic substance, beneath which a man's face with moustache is discernable, resembling a deceased hind it, like as in the former photograph?

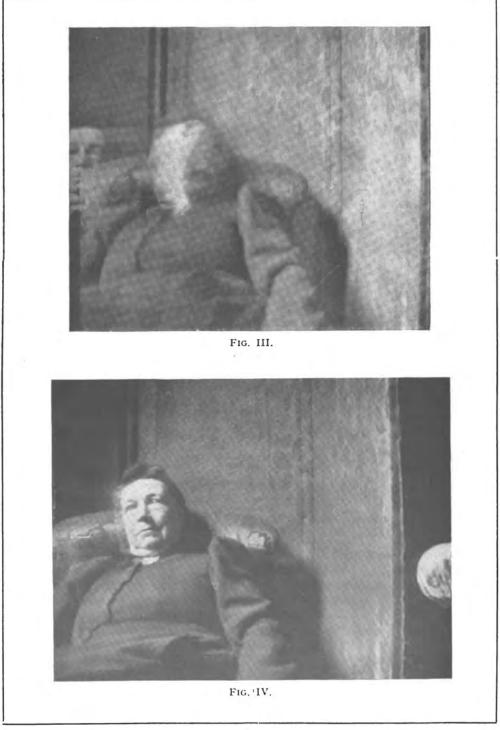
No. 5.—Position, chair, and focus all altered. Results quite normal.

No. 6.—Position slightly changed, and a carved chair was placed by the side. The sitter here has three other heads by her side with broad streams



relation of the sitter. The arm of chair to the left is also duplicated in two places.

No. 4.—Shows a faint outline of the face on the right-hand of the figure, also of the arm of the chair at the left, as it were an involuntary movement of the sitter; the arm of the other chair must also have moved of itself, and why are not our heads duplicated beof light issuing from them; a long wand with a square top stands erect, and above it the enormous head of a portly Egyptian or Moorish woman, with thick lips, heavy jowl, and earrings. The fringed edge of the yellow satin curtain, with tasselled supporters, exists in reality, and marks where the window-frame commences. No. 7.—The sitter's head is seen



with profile looking down and three-quarter face turned towards the machine, while on the lower part an owl's head is seen. The hair is quite different to the former arrangement, almost like a man's. In the right-hand dark corner the head of an old woman with cap or bonnet is visible : marked features, but not recognised as a known personality.

As before stated, no one except the sitter and amateur photographer were present during the taking of these photographs, which occupied a little over an hour. On asking our unseen friend if the photographs had been successful, he replied: "In a



FIG. V.

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FIG. VI.

measure; not as good as I could have wished, but there is something." On asking if he had sent his "Elemen-

> tal" to aid as promised, he replied that he had come himself to superintend the matter, and advised the spool enclosed in its paper case to be left untouched on a shelf in the room—which was one not in daily use.

About ten days later the spool, tightly closed, was given through a friend to an expert amateur photographer —not a spiritualist—an officer in the Italian Army—who, without knowing anything of the matter, simply developed the films and returned them at once without taking any interest in them or making any remark on the subject.

# SUSCENSESSING THE ANNALS OF PSYCHICAL SCIENCE SUSCESSISSISSISS



FIG. VII.

They were then printed off in one day very quickly by another Roman gentleman, who did not seem to have observed them particularly, but said there was something odd about them.

On taking them to the well-known photographic establishment of Signor Vasari, who has had several sets of copies printed for me, I enquired there if they, as experts, could in any way account for these irregularities, and was assured that no photographer could do so—unless, as the man added rather hesitatingly, "they are spirit photographs, which we hear of sometimes."

Later on a few other photographs were taken with more or less result.

The subject is one, however, which should be carefully and strictly examined before any decided opinion in the matter can be given, and when the laws which govern these productions are better understood.

Speaking quite from my own very limited experience, I consider that the first necessity is to have a certain psychic force available, both with the sitter and manipulator, and that both should be accustomed to work together in psychic development; that there should be great calm and quiet in the surroundings, and that the implements used should be the personal and often-used property of the photographer or sitter.

JULIA ROSENKRANTZ.





[We assume no responsibility 'whatever for the facts-more or less well observed-which are reported by the various newspapers and magazines from which we quote under this heading.-EDITORIAL NOTE.]

#### A Case of "Partial Transfiguration " (?)

DR. L. DEMONCHY has just started a monthly periodical called La Revue de Psychopotence,\* devoted to the study of psychic phenomena and of persons who seem to be the means of producing them. In his first number, Dr. Demonchy reports the following case of "partial transfiguration" (?) which reminds us of that published by Dr. Maxwell in the January number of the Annals of Psychical Science, 1906:

Two relatives, who shall be designated by the initials G. and R., unmarried, serious, and worthy of credence, both occupying desirable posts in liberal professions, had lived together from the date of the death of G.'s mother, F.—that is to say, for nearly ten years. Before that time the two relatives lived apart, and as they did not live in the same town, R., the younger of the two, had never known F., and had never even seen her, a point which it is important to remember in order to appreciate the following fact :

One evening, in the presence of several persons, of whom G. was one, R. passed into what was called by those present a state of "trance," because they did not know any other term by which to denote it, and because in their condition of surprise this term satisfied them.

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The witnesses declared in all good faith that in this state R. reproduced the voice, gestures, and play of features habitual with F.; that, strange to say, her eyes changed colour; being naturally brown, they became blue, the colour of F.'s eyes. This was the only occasion on which R. exhibited such a phenomenon.

It is a pity that this did not occur in the presence of someone capable of describing the phenomenon exactly; but, putting out of consideration the word "trance" and the actions which might result from imitation, if it is true that the witnesses were not the victims of an illusion, the change in the colour of the eyes is a remarkable occurrence,

The first simple objection which at once suggests itself is that the witnesses, instead of really seeing this, only thought that they saw it; that they saw what they wished to see. But these persons, who are most serious and are in the habit of using their reason, maintain that they have no doubt whatsoever that this was not an illusion, but that they did actually see it. Moreover, they say that they could not have anticipated what they saw—they did not expect it; their amazement is the guarantee of their credibility.

#### . . .

#### Dr. L. Bianchi's Lecture on Spiritism.

THE following is a résumé of a lecture on "Spiritism," by Dr. Leonard Bianchi, Professor of Psychiatry at the University of Naples, late Italian Minister of Public Instruction, to

<sup>&</sup>quot;"Omnipotence is said to denote all-powerful," writes Dr. Demonchy; "why should we not use Psychopotence to denote psychic power of force?"

whom we have already referred in preceding issues :

When I first devoted attention to Spiritism, twenty-three years ago, I expressed the opinion, which was also that of Gilles de la Jourette, that it was closely connected with 1 believed that the forces of hysteria. Nature are far more numerous than we know, and that the manifestations of these forces may be much more numerous and more various than those which our senses can recognise. This conjecture was grounded not merely on hypothesis, but rather on the fact that in the hyponotic state certain subjects are able to give astonishing manifestations, which cannot be produced under normal conditions. Repeating Féré's experiment, I observed that when a magnet was brought near to or touched the nape of the neck or back of the head of a hypnotic subject, a profound alteration was produced in his intellectual and emotional orientation, and that with this change was associated a change in the functioning of the brain, made apparent by the agitation of a galvanised needle placed in touch with the head of the subject.

With another very delicate subject I obtained a phenomenon which I have not thought advisable to publish, because I have not succeeded in obtaining it with other subjects. On approaching a magnet to the nape of the neck of a hypnotised subject and asking the subject to point a finger towards the magnetised needle, the latter oscillated I noticed also that the medium slightly. (this was in 1886), at the beginning of these experiments, also manifested special conditions, which seemed to me to resemble certain phases of hysteria and of hypnotism. It is in this way that I first detected the relation between spiritistic phenomena and hypnotism and hysteria.

It is also known that a young girl during an hysterical attack may manifest strength far superior to that which she possesses normally, without feeling any sense of fatigue, which implies that some special condition is produced in the nerve centres enabling them to exteriorise considerable mechanical force very superior in quality to that which the same individual can produce normally. There is, therefore, a transformation of nervous energy into mechanical force. Many spiritistic phenomena, when investigated by scientific men, seem less marvellous than they did at first. The opinion I expressed more than twenty years ago has, naturally, undergone important medifications, in consequence of recent discoveries which have greatly enlarged our scientific patrimony

The X-rays, of which at that time no one had any idea, which enable us to obtain photographs of objects through substances absolutely opaque to ordinary light; the X-rays, which, according to Charpentier, exercise great influence on nerve-centres and increase the activity of muscles and nerves, and which are in their turn produced by muscular contractions and nervous activity, are forms of energy which open up new fields of research and ways which may lead to a better interpretation of at least a portion of obscure spiritistic phenomena.

The fact that the N-rays increase the attractive power of a magnet and liberate it at a distance from the nerve-centres- a peculiar kind of activity--throws light, for instance, on the perceptions of hysterical subjects which are sometimes of a marvellously subtle kind, and which makes them receptive to stimuli which, on account of their distance or lack of force, are not within the perceptions of ordinary men. I remember a girl, blind and paralysed, who on one occasion heard, in her room, music which was being produced by my cousins at about two kilometres distance. After the discovery of wireless telegraphy and the transmission to a distance by these means of electrical waves (Herzian waves), I am no longer astonished by phenomena of action at a distance.

The nervous system is the most complex manifestation of living substance, and of all the organs the brain is that to the evolution of which we are least capable of assigning limits.

In the study of the history of the evolution of the nervous system we become convinced that it is the organ of cosmic consciousness, and that it contains all the energies of matter at present known. The faw of the transmutation of energy is applicable to the life of the nervous system, in the sense that it transforms the forces of Nature, spiritualises them, and exteriorises them not only by thought, but also by all the other modes of cosmic energy. If the phenomena called spiritistic cannot yet be experimentally and rigorously controlled, this does not justify us in denving their existence. Sooner or later science will find the means and will invent methods by which it will be able to control these singular manifestations, which have excited the imagination of some and have awakened legitimate curiosity and much controversy.

A savant cannot be credul us: bis very raison d'etre is that he is a keen critic, and that he is an expert in the use of all the precautions which science demands. The duty of a researcher is to define the conditions under which a certain phenomenon occurs,

its cause, and the method by which it is produced. These conditions have not vet been realised in the study of spiritistic phenomena, although many eminent scientific persons have attempted to get at the truth of the We are at the present time aware facts. that Nature possesses many forms of energy which are still unknown to us; that the recent discoveries of X-rays, N-rays, radium, and Herzian rays have made so-called spiritistic phenomena seem more probable than formerly; and we also know that mediumistic subjects are in a particular condition which favours the liberation of energies which up to the present time have been latent in the nervous system : and if this opinion is a conjecture rather than a hypothesis, it can at least claim to be on a foundation of fact.

Formerly there was much doubt thrown upon telepathy also, but since the discovery of the Herzian rays it seems no longer improbable that a mother should dream at night of a beloved shipwrecked son who, in dying, directed his last thoughts to her. Who can now rigidly refuse to accept the hypothesis that brains attuned to each other can communicate at a distance?

Professor Bianchi was long and heartily applauded during the delivery of this interesting lecture. The students, in order to show their admiration and affection for their master, presented him with a bouquet of flowers and a handsome album.

#### . . .

#### A Psychological Study of the Mediumistic Pictures of Mile. H. Smith.

(.1*rchives de Psychologie*, Geneva, July, 1907.)

WE know that psychology is a very exact study—like the philosophy of history—and that psychologists are perfectly able to indicate particularly by what subtle succession of facts and sensations such or such mental mediumistic phenomena are produced, although they cannot tell by the same data how to foresee the future. Professor Aug. Lemaître, who was able to examine MIle. Hélène Smith at the same time as Prof. Flournoy, has recently published an interesting study on the psychological process responsible for the production of the religious automatic pictures of the famous medium of Geneva.

M. A. Lemaître tells us first how, in 1901, Mlle. Smith took up the study of painting. She frequented at that time the studio of an artist, where she took regular lessons, and where she reproduced, from copies, but never from Nature, very good landscapes. The very fine frames in a cement of her own invention, and ornamented with very beautiful designs in relief, with which she surrounds her pictures, date from the same period.

Between times Hélène, in her secondary states, painted (in 1903) two water-colours of a solar cycle of the same kind as the big "ultramartian" views, which were produced by M. Flournoy. (Nouv. Observ., p. 157-161.)

If we remember, writes M. Lemaitre, that formerly Hélène had painted in water colours the portraits of Astané and of Ramié (reproduced in *Des Indes*, p. 155, and *Nouv. Observ.*, p. 138) according as she saw them in her visions; and if 1 add that earlier still, in January, 1895, she had drawn the portrait of a child in its cradle, a very clear vision of which she had seen two months before, it seems to me that we have a right to affirm that Hélène possessed an innate taste for a certain form of Art, peculiar to herself, but that this taste had never been able to develop on account of the fatiguing occupations of her daily life.

Christ appeared to her for the first time at the end of July, 1900, in a sun which had developed gradually out of a luminous point. This was whilst staving with her mother in the home of M. Lemaître, which he had lent them during his absence for the holidays. M. Lemaître considers this vision to be traceable to the nervous exhaustion from which Mlle, Smith was suffering, to isolation "in the bosom of that beautiful scenery where the soul is so easily elevated, and, in spite of oneself, mounts to higher spheres" (it is thus that the young

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medium herself wrote), and he even connects it with the visit which a priest had paid her, without finding her at home however.

We should observe that at that time she only saw an apparition of the Christ, and there was no question of painting a portrait. It was only two years and four months later, on December 2nd, 1903—and during this interval Hélène had learned to paint in oils (landscapes, however, not faces)—a second vision of the Christ identical with the first occurred, accompanied this time by the voice of Leopold, repeatedly saying to Hélène, "Tu le dessineras!"...

The vision of the face of the Christ, as she had seen it at the end of July, 1900, and on the 2nd of December, 1903, was reproduced, life size, in chalks on Friday, January 8th, 1904. Hélène, who felt she was going to fall into a trance, had warned her mother to watch that no one should come near her, and, in one hour and three-quarters, she traced on the paper with surprising rapidity the remarkable portrait which became afterwards the prototype of her subsequent in-Hélène's mother heard spirations. behind the wall, in an adjoining room, a sound like that of someone "scratching spots off the floor with a piece of glass,"

According to what Hélène told me (she was kind enough to invite me almost immediately to view her work), in order to execute it, she had only to follow with her pencil the lines of the features of the Christ, who had leaned forward and laid his head on the paper (prepared by Hélène) at the very moment that she went into the trance.

I am not competent to express an opinion on the artistic value of the portrait; I can only say what was the impression it produced on me as a whole, and which it still produces. The head is represented full-face, it is surrounded with long wavy hair, it has a full moustache, and a short, uncut beard. The brow is square, broad, and low, the eyes are wide open. The whole appearance has a strange character of naïveté and kindliness, with something indescribable which attracts one's attention and rivets it.

A year must have elapsed between the sketch of the Christ made in chalk and the oil portrait. The first was done on January 8th, 1904, and the latter was predicted in January, 1905, by celestial voices, which gently and rapidly repeated to Hélène: "Tu le peindras!" At that moment Hélène's sub-consciousness had sufficiently matured its ideas for her to know that she must prepare a wood panel, a palette, and ten or twelve colours, to be ready for any eventuality.

It is a curious fact that it was at the crisis of a serious illness of her mother, and on the eve of her mother's death (March 9th, 1905), the first stroke of her pencil on the picture was made. She felt her arm seized as if she was already holding her pencil, and at once, without having had time to reflect, she found that she had painted, in a quarter of an hour, in a somnantbulistic state, the eyes and nose of the Christ.

It seemed really as if Leopold—that is to say, Hélène's sub-consciousness—or the Christ—a higher form of idealisation than that of Leopold—foresaw the sad event which was about to befall her, in the death of her beloved mother, and had taken care to procure her a powerful distraction by making her paint a portrait of inestimable value, predicted long before.

It was during her first months of mourning, in March and April, 1905, that, in nine quarters of an hour, the portrait of the Christ was painted, which is a faithful reproduction of the sketch. A few weeks before, during a disturbed night, a voice replied to Hélène's question : "How long will it take me to paint it? "\_" A few quarters of an hour!"; and, in fact, Hélène's trances, while she paints, last for about a quarter of an Nine quarters of an hour were emhour. ployed in painting the first portrait of the Christ, nine also for the portrait of the Virgin, twenty-six for that of "Christ in Gethsemane," etc. But these quarters of an hour were unequally spaced, the intervals between them being from one or two days to one or several weeks.

This is the preceding process of these periodic sleeps, as my notes of the time indicate and as Hélène has recently related (on June 8th, 1907) to M. J. E. David, editor of the *Gazette de Lausanne*, who took pains to write it down at her dictation, and who was good enough to give me the communication. I copy the account from M. David's; it agrees with my own notes except in some details of which I was ignorant, and these I

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put between brackets. Hélène speaks through M. David's pen :

' In the morning when I was still in bed [I saw] and felt a pencil in my [left] hand. I knew that there was going to be a séance. I sprang out of bed, I put on my dressing-gown, and sat down in front of the wooden panel. As I make a point of knowing how long I am in this state, and as in the course of the séance my neck becomes stiff so that I cannot turn my head towards the clock, I hung my watch on the chimney-piece, so that I could read the hour and minute hands by merely raising my eyes. [After five or ten minutes] I saw a white, very thin, cloud form on the wood, it thickened, then broke into flakes and clods, each of which became transparent. It was like [frost] " (Hélène told me it looked like sheep); "then the transparency increased, and I saw before me a very clean glass, behind which there was nothing; afterwards, behind the glass the face of Christ took form; at first it was faint, then suddenly it became quite distinct.

"At that time I was still quite awake, because I could read the hour on my watch. [At the close of about two minutes] the face of Christ slowly vanished, all except one part, which remained quite distinct. What disappeared did so as it came, in flakes. Then I am quite sure I passed into sleep."

This account shows that Hélène's way of working is one of close collaboration between the waking state and the hallucinatory state, caused by the former for an approximative moment. This method is fundamentally the same as that already known in connection with automatic languages and script. It is a method to which certain exceptional writers have had recourse in their literary work; men like M. de Curel, so well studied by Binet,\* or artists like Fra Angelico, who, it is said, also painted in a state of somnambulism.

Whilst HAlène was painting this portrait of the Christ (or rather, in one of the intervals between two of these quarters of an hour), she had, in April, 1905, the fleeting vision of a woman, and she wondered who it was.

Any serious doubts that she may have had on the subject were met by the persons who visited her saying that it must certainly be the Virgin, and that she would doubtless paint her portrait after that of Christ.

Six months, however, passed before she was warned-on October 16th, 1905-that she

must prepare her colours. A panel of the same size as for the Christ was prepared, in the waking state as previously, white washes being made over the brown wood. Every evening, or every other evening, Hélène renewed the colours on her palette, in case she should feel herself seized on the following day when she got up.

At last, on November 8th, about three weeks after the preceding warning, the first lines with the pencil were drawn. Hélène drew first the eyes, then the nose of the Virgin. Eight days afterwards, on November 15th, the second impulse seized her, and she drew the lower part of the face; then, two days later, November 17th, a third impulse made her draw the full face and the hair. On November 28th, with six strokes of the pencil, the face was completed. Hélène was able to know which colours she had most used by the amount left on her palette.

This portrait was varnished on December 20th by Hélène in the waking state, and competely satisfied her. "It is ideal, charming, in its exceeding purity," she wrote when she invited me to go and see it. And, in fact, the colour of the flesh of the Virgin, though a little waxy like that of the Christ, is nevertheless less yellow and much more flesh-like.

In November, 1905, before the portrait of the Virgin was finished, Hélène had the vision of a "man on his knees clasping a stone"; and for this she ordered a panel to be made of about 46 by 37 inches, according to the measurements which she had taken by her sofa immediately after the apparition had disappeared. She had this same vision again in February, 1906, and she modified the title into "Christ on His Knees at the Foot of a Hill."

In the month of May, 1906, in a séance which she had with her American benefactress, Mme. J., it was announced to Hélène that she would paint a series of six portraits altogether. But the third, that of the Christ kneeling, did not come, and the summer passed without it being produced. . . . . It came in the middle of October, 1906, six months afterwards. . . . .

On the 18th of October I saw the figure (it was quite recognisable because it reproduced the typical features of the drawing and of the first portrait in oils) of Christ kneeling, designated as "Christ in Gethsemane." Three strokes of the pencil had been drawn, in the following order: October 14th, in twenty minutes, the eyes and brow were drawn; October 15th, in seventeen minutes, the nose and lower part of the face; October 17th, in fifteen minutes, the hair.



<sup>\*</sup>A. Binet, M. François de Curel. notes psychologiques, Année Psychologique, t. I. Patis, 1893. p. 119.

On the 17th or 18th of November clear voices were heard repeatedly saying to Hélène, "Noël, Noël!" and their numerous and rapid echoes, in an ascending scale, were lost in the distance. In Hélène's opinion (she said this on the 23rd of November) that signified—another mistake—that the "Christ in Gethsemane" would be terminated by Christmas, and that a month would pass before the "Crucifixion" should be begun, predicted for the end of January, 1907.

After the ninth stroke of her pencil, as the panel was not big enough, Hélène painted a part of the rock and of the drapery on the lower part of her easel, which she afterwards had great difficulty in cleaning. She was obliged at once to procure from the carpenter another piece of wood, about 7½ inches long, to add to the panel, and she carefully supervised this work, which was done on November 22nd. At that time the head and neck of the Christ were finished, the drapery and the rocks were sufficiently advanced to enable one to see that the legs would be entirely covered.

Instead of being ready at Christmas, the picture of "Christ in Gethsemane," which had been so promptly begun, was suspended; the pencil strokes grew rarer, and there was not one in February, 1907.

The approach of Easter, however, revived the impulse in the sub-conscious, so that, on Good Friday, which fell on March 29th, the twenty-sixth, and last, stroke of the brush was made, and the big work was finished.

I quote the account from M. David, who wrote at Hélène's dictation; it is quite conformable to that which she had given me of that wonderful Good Friday:

"On Thursday I thought," she said, "that I had finished the picture. On Friday, as I was going out to church, I saw a brush in my left hand. I concluded that there was going to be a séance and I remained at home. When I was awake again, I found beside me a tiny brush with colour in it, but I could not find the place which I had to retouch. Sometimes, rarely, I have awakened to find an ordinary brush beside me; more often I have painted with my fingers.

"At the end of this twenty-sixth scance, I saw the Christ by my picture. It was exactly like him. He raised two fingers, the first and the second fingers, the tip of the thumb and the two other fingers touched each other; and he said to me: Fear not. My face shall follow thee! In the sad and sorrowful hours of thy life I will be with thee. Fear not. I wept. Christ laid his hand on my right shoulder, I raised my left hand to touch His hand, but He disappeared."

It was on the 9th of April that, having been invited by Hélène, 1 went to see her picture. From the first portrait to this one it seemed to me that there was marked progress, even if we take the face only into consideration, which alone existed in the first portrait, and where, with the same flat tints, there was, if I am not mistaken, some slight irregularity. With regard to the landscape, it was not so much the fig-tree that impressed me, although it was represented with originality, with its few leaves faithfully rendered and its trunk put in with Lig washes without being retouched; it was rather the vigorous colour of the setting sun, red behind the dark hills, to which the praving Christ turns his back. I was also surprised by the depth and softness of the folds of the dress, and particularly with the good workmanship of the hands, which are somewhat dark in tone, but strikingly realistic. They are hands worthy of the Carpenter of Nazareth, and Hélène had a happy inspiration in painting them in such striking relief.

I am not even an amateur painter, so I must be excused if my appreciation for the picture of the "Christ in Gethsemane" is limited to the few points I have indicated; my incompetence does not permit me to recognise Michael Angelo or Raphael in Hélène's portraits.

M. A. Lemaître here relates that, according to certain mediumistic communications which she had received, Mile. Hélène Smith is a reincarnation of Raphael or of Michael Angelo; the medium herself, however, refused to believe these absurdities. Our author continues as follows:

In the Gazette de Lausanne (Supplement to the number for June 19th, 1907), M. J. E. David has also pointed out the Oriental type in these portraits, rather, as he thinks, Syrian or Coptic than Byzantine. He says, moreover, that they have an entire lack of "xpression, and he explains, in an ingenious way, by this " total vacuity " which leaves a free field to the personal imagination of the beholder, the prodigious success which they have with ordinary people, and Hélène's unlimited enthusiasm for these faces.

As soon as it was known that Hélène was willing that all who were interested should see these pictures, a large number of people visited her, to say nothing of the packets and telegrams which she received, and to which she replied; anyone except herself would have found it difficult to deal with so much matter. The result was that the subliminal productions were forcibly arrested,

and, among others, the picture of the Crucifixion will probably not appear until Hélène has taken the time of rest which she proposes to have among the mountains.

On Whit Sunday, the 19th May, 1907, Hélène, at six o'clock in the evening, had a vision of her picture of the Crucifixion, which had been announced in October, seven months and a half before. She was standing in her sitting-room with several other persons when she saw a drawing-board appear, and she hastened to the kitchen to fetch a ruler to measure this board. She then became somnambulistic, and remembered nothing of what subsequently occurred.

Mme, Wendt, who was present on this occasion, related it as follows to M. David :

"When I saw Mlle. Smith taking measurements with the ruler, I asker her what she was doing. She replied: 'Be quiet!' I heard at that moment a slight sound in the picture of the "Christ in Gethesame," and Mlle. Smith threw herself on the floor. I brought a chair near to support her back, but when I touched her I received an electric shock. Almost at once she knelt, joined her hands and passed into a state of ecstasy. After a moment she arose, saying, 'Leave me!' Then she went away into her room under the influence of strong emotion."

What Hélène had seen on or near the board that she was measuring, was the suffering Christ, His head slightly inclined and crowned with thorns, and the top of the Cross. During the same week she saw repeatedly the Virgin moving up and down the passage, but not entering either her room or the kitchen. Does this presage a second portrait of the Virgin, which will follow the Crucifixion, contrary to what one might expect from the antenior vision of a woman's figure who was not the Virgin? The future will tell us, and that has no particular psychological importance after what we have related of the first half of this cycle of religious pictures, which has shown us that the incubation and developments are modified according to external circumstances.

Before concluding this article we will mention a fact of recent date (June 9th last). Hélène had on that day, among other visitors, a fakir, who came from Paris, sent by her benefactress, Mme. J.—, and concerning whom she told me a marvellous story about thought-reading and the reproduction of invisible writings, by means of four papers carefully prepared and rolled up in another little piece of paper by one of Hélène's visitors.

This fakir spoke English, and talked with Hélène through an interpreter. He assured her that he was going to make her very rich and promised that she would sell her picture of the Christ in Gethsemane at any price she liked.

About ten days before this visit, Hélène began to feel a sort of sense of detachment from her big picture, which increased more and more, and, on the other hand, she felt increasing affection for the two small portraits, as if she had a presentiment of what would happen—that is to say, that the big picture would be sent away whilst the small ones would remain with her. Perhaps, also, she had a presentiment that there would be no room in her sitting-room, when the Crucifixion was painted on a larger panel even than that of the "Christ in Gethsemane."

It is known that Mlle. Smith has up to the present time refused to allow her pictures to be photographed.

# An Apostolic Sorcerer.

(Cosmos, Paris, 20th Oct., 1907.)

We reproduce the letter which the *Cosmos* has received from one of its readers -probably a missionary—in China:

I know that the *Cosmos* has a large literature on the subject of sorcerers. Unfortunately, we have none of its volumes on our shelves. I am, therefore, sending a question on this subject to the *Cosmos* and to its readers. My correspondent, who is no less a person than the Vicar Apostolic, has an established reputation as a dowser among the Christians in his diocese, which is a fertile region, but with a deficiency of water. He asks what can be the origin of the valuable gift which he possesses.

He exercises it in the following way, possibly well known to specialists. The operator holds, between two fingers, a string, to which is attached a piece of metal. If there is water under the spot over which this is held, without his making any movement of his hand, the piece of metal begins to describe a circle, more or less large, according to whether the water is near and more or less abundant.

It is of some importance what metal is used. A steel watch or a silver watch, a cross of gold, lead or copper give the required result. Iron, tin, aluminium, pewter

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do not move. It is curious that, if a piece of coal is placed on pewter, the experiment succeeds marvellously. The coal alone produces scarcely any effect, and the pewter none at all.

If the operator is not exactly above the spring, the circle changes into an ellipse, lengthened out in the direction of the liquid, provided the latter is not too far away.

The movement is invariably in the inverse direction to the movement of the hands of a watch—N.W., S.E. Can anyone in the Western Hemisphere inform us whether, in that part of the world, the movement is direct?

Everyone cannot obtain this movement. The Vicar Apostolic says that Europeans seem to be more capable of doing so than the Chinese.

The rotation begins sooner with some than with others. It ceases at once if another person or even if the operator himself touches the hand which holds the string.

It seems to me [he adds] that I have felt a sensation similar to that which one feels in one's hands when touching an electrical machine, but in a weak degree. Possibly this was fancy.

It is of the above facts that my correspondent asks for an explanation.

J. M.

Zi-ka-wei, 23rd September, 1907.

#### . . .

#### A Marvellous Hail.

THE Revue du Monde Invisible, Paris, which deals with supernormal phenomena from the Roman Catholic standpoint, published in the issue for August 15th the following information:

At Remiremont, in the Vosges, a wonderful event happened on 26th May last, an event of considerable significance, although the local press, for some reason unknown to us, made no allusion to it.

Even the Scmaine Religieuse, perhaps from exaggerated motives of discretion, made no allusion to it for six weeks.

We are now informed that ecclesiastical authority has now made a canonical enquiry into the matter; more than a hundred witnesses have been heard, an in the issue for July roth the *Semaine Religiense* stated that the enquiry had led to conclusions in favour of the genuineness of the marvellous occurrence. The report was submitted to a man of science, and as soon as his reply has been received, Mgr. Foucault, bishop of the diocese, will make a definite and official statement.

Meanwhile, the fact is as follows :

The feast of the coronation of Notre-Damedu-Trésor was to be celebrated on May 20th, Whitsun Monday. Mgr. Foucault, who was to preside, had invited the bishops of Nancy, of Verdun, and of Belley to attend. Part of the programme consisted of a grand procession along the streets of the pretty little Catholic town.

At the last moment, however, the municipality interdicted the procession to issue from the church, to the great disappointment of the whole population,

The festival was, however, celebrated with as much pomp as possible, and the devotion of the citizens was only increased by their regret.

A few days later Heaven gave its reply.

On the following Sunday, May 26th, at 5 p.m., a tremendous storm suddenly broke over Remiremont. Towards the end, the hailstones fell as large as hen's eggs, severed in half from top to bottom; these fell slowly and at a distance from each other, and on the plane surface the image of Notre Damedu-Trésor was mirrored.

Hundreds of persons testified to this prodigy, which much consoled all the pious faithful and astounded all free-thinkers in the neighbourhood.

The editor of the Semaine Religieuse now writes :

#### Saint-Dié, October 22nd, 1907.

Sir,—With regard to the medallion hailstones which fell at Remiremont on the evening of 26th of May last, a week—day for day and hour for hour—after the municipality had forbidden the procession which was to conclude the festival of the coronation of Notre-Danie-du-Trésor, I can only say as follows, Monseigneur having enjoined upon me reserve, for the present at least.

The canonical enquiry was held; 114 witnesses of all ages and of all degrees of intelligence were heard, and their statements received, on oath, that they saw on a certain number of hail-stones the image of Notre-Dame-du-Trésor, who had just been crowned on the preceding Monday. These hail-stones fell gently towards the close of the storm among the other stones.

Among the 114 witnesses there were no priests or members of religious orders; there were a chemist, a hairdresser, a railway employee, etc.

The genuineness of the fact cannot be



denied. These hail-stones really bore the image of Notre-Dame-du-Trésor, on an oval as large as an egg, and being for the most part in the form of an egg that had been cut in half. The witnesses said that the image looked like the decoration which one can obtain from certain kinds of paper pictures pressed on glass. These hailstones only fell at Remiremont and at Saint Etienne, a neighbouring parish, although the storm was general and spread all over the country.

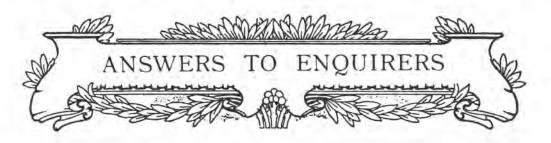
The explanation of the fact remained to be discovered. Monseigneur, therefore, communicated the report of this matter to M. de Lapparent.

M. de Lapparent, in his own mind, admits the genuineness and the supernatural character of the fact, and recognised the intervention of the Holy Virgin, because of the circumstances, time and place, etc. But M. de Lapparent declares that he cannot express any opinion in the name of science, because he had not seen the object. "Let me have a hailstone," he said, "then I can analyse, judge, and express an opinion."

This is only just. But no one thought either of attempting to preserve or of photographing one of the hailstones; this we have much regretted from the first.

M. de Lapparent adds that it was possible that an electric current from one of the medals might have made an impression on the layers of air in which the hailstones were formed, and that there are examples of hailstones bearing all sorts of images. But in that case, why were they not all impressed? And why only those at Remiremont? Why at the day and hour of the interdiction? These facts afford moral evidence for the supernatural explanation. It is a pity that the material evidence is lacking.





Correspondents wishing to obtain information on Psychical subjects are requested to address their enquines to the Assistant Secretary, Mrs. Lily Bradgate, The Annals of Psychical Science, 110 St. Martin's Lane, W.C. All enquiries should be accompanied by 6d. In stamps.

From January, 1908, a Prise of One Guinea will be offered every month for the best first-hand relation, hitherto unpublished, of a psychic event, by preference of a premonitory nature.

The Editor reserves the right to retain and publish any of the cases sent in for this competition, which, though good, may not seem to fulfil the conditions essential to phenomena of an abnormal kind.

A fee of Is. should be enclosed with all manuscripts in order to defray the cost of investigation.

Subscribers competing for THE ANNALS' Monthly Prime are requested to kindly address their manuscripts to the Assistant Secretary, Mrs. Lily Bradgale, The Annals of Psychical Science, 110 St. Martin's Lane, W.C.

The Enquiry into Premonitions instituted in the current issue by Professor Richet is a distinct and separate ilem from our monthly prize, inasmuch as every striking, well-authenticated incident bearing on Premonitions, whether published or unpublished, is asked for by Professor Richet: whilst competitors for the prize must confine themselves exclusively to unpublished cases of recent events, not necessarily, though preferably, of a premonitory nature.

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#### M. J. (Canada).

#### Do you consider it advisable to cultivate the art of telepathic writing?

You speak of the "art" of telepathic writing. We look at it sanely, and consider it a special gift which is one of the fingerposts on the road to enquiry into psychic research.

It is obvious that one must premise that the gift is there, though dormant, in which case it is wise to develop it under the simplest and most trustworthy conditions, which are briefly:

(1) Take a quiet hour and place; provide yourself with paper and pencil, and do not concentrate on the probability of there being any result, but allow your mind occupation outside this subject. If, after this, or several attempts, you get *strictly* automatic writing, and *can discuss* this *with yourself* without excitement or emotion, then you can do no possible harm, and perhaps some good, by continuing to cultivate the gift of telepathic writing; but on no occasion within the first six months of your apprenticeship must you sit longer than a quarter of an hour each day.

#### Mrs. Kate Atchison.

I am anxious to direct my daughter's attenlion towards psychic enquiry; can you suggest safe lines? She is rather timid, and it is not so much her own wish as mine that she is brought in contact with the subject.

It is apparent that you are persuading your child to enter into investigations she is not drawn to make on her own initiative. This is never advisable. If, however, she is not actively opposed, and would give way to your desire in the matter, it behoves you to attend only well-established centres of enquiry, and very carefully to select your acquaintances in this connection. It is very difficult, in occult enquiry, to steer clear of certain ill-balanced individuals, whose presence is a source of regret in otherwise well-organised meetings of intellectual people.

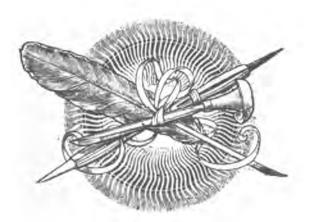
There is, of course, a choice of literature on the subject, but here again it is necessary to observe the greatest caution in the selection of reading matter: it would be wise to make application to the Editor for an approved list. Make a rule to sit regularly for probationary practice for, say, a quarter of an hour daily.

#### James H.

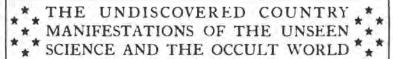
Can you give me the address, in Manchester, of an accredited medium—known personally, if possible, to THE ANNALS? I do not wish to waste either time or money.

The last few words give us hope that, as you are determined to become a student in psychical research, you will bring to bear on the investigation sound common sense—a factor we consider all-important in these enquiries. We are regretful that we cannot break our rule never to recommend persons trading as professional mediums.

It is hoped that in the near future a clubinternational, we trust-will be formed, where the members will be able to obtain the best possible means and mediums to make scientific and patient investigation under its auspices, so that Mr. James H—, if he spends what he thinks fit both of time and money, will run less risk of wasting either!



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# THE LOURDES CURES AND METAPSYCHICAL SCIENCE

BY M. MARCEL MANGIN.

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It is difficult to understand why miraculous cures have not been more studied, for of all the wonderful facts of metapyschism miraculous healing is surely one of the most astounding.

Do not these "miracles," by comparison with other phenomena, offer for study numerous and enormous advantages? And is it not true that our health seems to us increasingly to be the most precious gift? It is even the exaggeration of this feeling which is the origin of certain destructive theories which lead us to think that we have, perhaps, reached a stage in which the exaggerated value attached to life, and luxurious customs is exercising an influence which produces decadence. How are we to explain the fact that we are at the same time so attached to life and so indifferent to the question whether or not certain resuscitations have happened? Next year will mark half a century during which the Lourdes miracles have been constantly occurring, and we do not yet know what to think about these cures. The facts, nevertheless, occur in broad daylight and publicly.

There is no dark cabinet; no small or secret committee. The populace are admitted as witnesses. How often unfriendly sceptics have said: "If I am to believe in a miracle it must take place at noon in a public place." But, men of wisdom, your demand has been met! and still you do not believe. These have happened in the presence of hundreds of witnesses, many of whom are very competent.

As in these cases the troublesome conditions of obscurity which prevail at spiritistic seances are absent, so also is the troublesome fugitiveness. The most experienced psychical researcher may doubt, on the following day, the reality of his sensations owing to their being so fugitive; but in this case the miracle is permanent. The state in which the sick person was previously can be described to you by numerous witnesses; and the state in which he now is you can verify for yourself in the light of day.

How comes it that, in spite of these advantages offered to the observer, no progress has been made in the course of fifty years? This I do not presume to explain. And it seems to me of greater interest, to begin with, to try and show the reader how the greatest psychical researcher, Myers, regarded the question. I will afterwards say on what points I differ from him. Unfortunately, in order to present Myers' thought clearly and fully, I should require more space than I have at my command. I must ask pardon for the inadequate character of my statement, which may, however, serve to draw attention to

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one of the most enthralling subjects presented to the psychologist.

It was in 1803 that Frederick Myers and his brother, Dr. A. T. Myers, published their first study of the subject called: Mind Cure, Faith Cure, and the Miracles of Lourdes, thus connecting together three similar movements, each counting thousands of adherents and hundreds of inexplicable cures. I can only here say a few words about the first two, although they are, perhaps, equally important as the third, but we have unfortunately less documentary evidence concerning America than we have concerning Lourdes.

Mind-cure implies "mental healing"; these doctrines are better known as "Christian Science," which teaches that neither matter nor evil exists: the sick person will always recover if he believes that he is simply a spirit, unassailable by any physical trouble, or any pain. The adherents of Faith-cure (healing by faith) teach that, although pain and sickness exist to some extent, they can be removed by an act of faith in God's power, and by prayer.

But, before considering any theories, let us see what are the facts attested by witnesses considered by Myers as quite worthy of confidence.

The first of these is an American quite opposed to spiritistic ideas, but profoundly interested in psychic phenomena. In 1867 his little girl, aged three years, was seriously ill. The doctor twice assured the father that he had no hope of saving her.

By a sudden impulse I then fixed my mind in certain expectancy that she would recover, and caused her to be wrapped in wet sheets. She at once rallied, and soon was

well. . . . About 1871, my son, a lad of fifteen, was ill with uncontrollable voniting. The eminent physician who attended him thought it necessary to pay six professional visits the day before his recovery, and seemed to have little hope of his life. In the evening the boy assured me that at five o'clock in the morning he would be well. In the night he talked incoherently of a favourite spring near by. At five in the morning the servant, by his orders, brought the water from that spring. The boy heard with joy the clicking of the ice which had been put into it, waked up fully, and drank the whole of two glasses, was well at once, and permanently.

"Case IV.—About 1880 my daughter of fifteen had her foot run over by a heavy sledge.

"In the course of the treatment by a specialist he one day put her painful foot into a fresh splint, and said she could not give up her crutches for nine or ten months. Driving from the physician's house her mother recollected to have heard of a woman physician who had cured many sprains, and at once took her daughter to her office. A few passes were made and the girl danced about the room, feeling no more pain; nor was there any relapse. To rest even slightly on that foot till that minute had been unbearable agony. It was not till long after-wards that we became aware that the doctor was a 'Spiritualist,' performing cures by the mediumship of the stereotyped 'Big Indian.' Of the doctor's personal goodness and sincerity, however, there could be no possible question. Soon afterwards, a nephew, then about eleven years of age, now my guest, had strained his ankle at play, and continued to use it, till at length he was laid up. The foot became greatly swelled and so sensitive that any stepping on the floor around him caused him increased agony of pain. Remembering the healing of his cousin, his parents sent for the same woman physician. The lad was greatly afraid of her, had not the least hope of being cured, and vet after about ten minutes of manipulation the foot was absolutely free from pain, and he was walking round the room, the only reminder being a temporary slight sense of weakness. There was no relapse.

"Case V.—Mv vounger brother's wife had a disease of the circulation called the 'milk leg,' by which she was laid up, unable to stand or to move the leg, for about a year. One day her physician had made a fresh special examination, and stated that there was no hope of her walking for another year. Under a strong impulse of despair, succeeded by one of hope, she said,



"1 will trust God and walk." She rose up, dressed for the first time for twelve months, and has in the six years since had no relapse. Her physician said that he knew no precedent for or clue to her recovery.

"Case VI .- A well-known lady of very scientific attainments tells me remarkable that she had from childhood a malposition of the ribs, which distorted her figure. A new physician, who supposed himself, in addition to his large practice of medicine, to be Scripturally authorised at times to act on the injunctions of the Epistle of James, one day prayed for her and anointed her with oil. Soon alter getting into her carriage she heard a sound which she supposed to be of the bones of her thorax moving, and soon found that her ribs had taken their normal position. The change was so marked that her dresses had to be modified to her greatly-altered shape. I should hesitate to tell this but for my long and intimate acquaintance with the lady, and a close friendship, extending over twenty years, with the physician."-(Proceedings, Vol. IX., pp. 168-169.)

The seventh case seems to me to be an ordinary case of auto-suggestion, The eighth case is not positively convincing. The ninth is ascribed to "Christian Science," and would be very interesting if the lady who communicated it to Myers could have collected more complete testimony to establish the facts more thoroughly. For this is a case of the cure of malformation in foot and leg, so that it was lengthened by two inches. It is obvious that in such a case the medical inquiry should be most minute. We will simply mention that the change took place during sleep, that the subject was thirty-three years of age, and had studied " Christian Science " for a year and a half. According to his account, the malformation dated from birth, and his right leg had never developed like the left.

What arrests my scepticism on this occasion is the Lourdes case of Pierre Derudder, which will be referred to

later on. As the latter case seems to me sufficiently proved, I do not see how the former can be rejected as inadmissible. However, as I cannot prevent the reader from being more sceptical concerning facts coming from such a distance, I will limit myself to these few citations of the American cases, and I will give a brief résumé of a singular case of pseudo-spiritism to which Myers gives much space and attaches much interest, doubtless because he has complete confidence in the Dr. X. who relates the fact. This doctor holds (or held) an important position in science in Europe, but on account of the peculiarity of the facts does not wish his name to appear. The socalled spirit is Dr. Z., once a savant well known in Europe and a personal friend of Dr. X.

In the eleventh case Mme. X., the medium, is a person thoroughly healthy in mind and body, of a calm and strong temperament; not at all what is ordinarily described as a nervous or hysterical woman. The violent fits of laughter to which she was subject from the outset of these phenomena were not at all identical with the crises of hysteria, which they resembled, and were always caused by some communication coming from the occult intelligence.

Inflammation of the tissues of some of the joints ensued upon a sprain, and subsequent fatigue of the injured foot. Some friends, very spiritistic in their beliefs, had great difficulty in overcoming the scepticism of Mme. X., and in persuading her to trust herself to the intervention of the invisibles. It was finally agreed, one



day, that the spirit of Dr. Z. should visit her. The matter was, however, completely forgotten; it was only recalled when raps announced the arri-"I" (Dr. X.) val of the doctor. "asked Dr. Z.'s opinion on the nature of the injury to Mme. X.; he gave word 'tuberculosis.' . . . the Tuberculosis of the joints did not seem to me improbable; there had been some indication of this. . . . Dr. Z. ordered merely a soothing remedy, a sulphur ointment." Some days later he promised to cure Mme. X., but added that the cure would not be complete. There would always be a certain amount of suffering in damp weather. On the 17th of August, a sensation of weight was felt in the legs, and accompanied by formication all over the body; then the head, hands, and forearms began to rotate. 10.00

At the end of three weeks the sick person began to be able to walk. The pain disappeared when the occult influence began to work. This influence found expression by movements, sometimes of the head, sometimes of the hands of Mme. X., who occasionally complained of the violence of the movements. Also automatic writing was one day suddenly produced; then Mme. X, was compelled to perform calisthenic exercises and rhythmical movements with accomplished This lasted sometimes for an art. hour or two, and the movements at last became extremely energetic. If Mme. X. had executed them voluntarily she would have been very exhausted, as all this was quite new to her.

All went on well, and Dr. Z. had

announced that his care was no longer needed, when, on the following day, a curious incident threw everything back. Mme. X. mounted, with great caution, a low chair with four legs and a broad base, in order to get something out of a cupboard. As she was getting down the chair was violently pulled from under her and thrown across the room; Mme. X. fell on the bad foot; the cure had to be begun again. (In a subsequent letter Dr. X explained that, according to Mme. X.'s statement, this movement was entirely due to an invisible force; it was not an ordinary slipping of a chair.)

Mme, X, was accustomed to bandage her own foot every morning. One day she was astonished to feel her hands seized and guided by an occult force. From that day the bandaging was done according to all the rules of the art, and with a perfection which would have done credit to the most skilful surgeon of either hemisphere. Although very adroit, Mme, X, had never had occasion to practise nursing or to study minor surgery.

A similar phenomenon occurred for the arranging of her hair; then gestures of invocation and adoration or benediction were executed with much grace, as if by a consummate actress, although Mme. X. was a person of reserved temperament and not at all demonstrative.

She disliked these phenomena extremely, and tried all she could to stop them (using cold water, energetic resistance to the communications, and hypnotic passes).

We now reach the facts connected

with the cure from which we have turned aside. The spirit of Dr. Z. was consulted for an employé in the service of Mme X., who had suffered for a long time from pleurodynia and headaches. To the great surprise of Dr. N. he prescribed an internal treatment, consisting mainly of " dosimetric granules" (which this great surgeon had never in his lifetime employed), and he also caused Mme. X, to perform "passes of disengagement " for ten to fifteen minutes. The strangest thing is that during the passes Mme. X.'s hands were arrested at a distance of a millimetre at most from the patient's face, without ever touching him in the least.\* "For two years now," adds Dr. X., "the patient has ceased to suffer from pleurodynia, and his headache is, if not altogether cured, at least much less intense."

Another time, our servant, A., whose husband was ill in hospital, came crying to Mme. X., and told her that she had lost all hope of ever seeing him cured, etc. Mme. X. asked Dr. Z. to take him in hand. He promised to do so, and said that he would make him feel his presence. Next morning A. went to the hospital and found her husband in despair. "Look here," he said, "besides what I had already, I am falling into a nervous malady. I have been shaken about all night, my arms and legs have executed movements which I could not control." A. began to laugh, and told her husband that Dr. Z. had taken him in hand, and that he would soon get well. The patient is going about as usual to-day, and is as well as an incurable pulmonary affection allows him to be .-- (Proceedings, Vol. 1X., pp. 185-186.)

Dr. X. adds that he has on other

occasions profited by the advice of Dr. Z. that at other times he opposed advice which seemed to him risky, but that he has never had occasion to regret having followed his counsels. The replies to his objections were astonishingly clear and precise. But on other questions "he seemed to take a malicious pleasure in leading us astray."

Dr. X. affirms that Mme. X. has never studied any branch of medicine. "Dosimetric granules are a good way of administering alkaloids, glycosides, and other toxic principles, but I have often been anxious about the doses prescribed."

Dr. Myers and Mr. F. W. H. Myers had two of the prescriptions in their hands and found them in agreement with those which are customary in England except that certain doses of arsenic or strychnine are rather stronger. The proportions of the other ingredients are reasonable.

We have in this strange and complicated case an example of curative power exerted either by auto-suggestion or by magnetism (hypothesis of an exteriorised emanation or vibrations acting at a distance), and complicated at least once by telekinesis (incident of the chair suddenly withdrawn occasioning an accident),

There is absolutely nothing divine in all that, and the incident of the chair might rather suggest a diabolical explanation. One cannot seriously believe in the posthumous operation of Dr. Z., in spite of the great skill with which the bandages were applied. Why did he never speak of his past life? And why were

<sup>\*</sup> Can it be the fluidic envelope, the etheric body, which, as in cases of incombustibility, would explain the medium's skin not being touched? It would form something like an invisible glove, which would prevent contact.

communications on other matters besides medicine only incoherent and erroneous?

If, concludes Mr. Myers, even in these cases of cure the action of Dr. Z. is more than doubtful, how much more is this the case with regard to the cures of Lourdes being due to the intervention of the Virgin? The communications of the latter to Bernadette do not even contain any promise of cure, or any prediction. "I promise to make you happy, not in this world, but in the other." This is no promise of cure.

By far the most interesting phenomenon in the case of Bernadette is that of incombustibility—it has been related by Dr. Dozous.\*

"On April 7th, 1858, at the time of the eighteenth apparition, Bernadette, being in a state of ecstasy, and reciting her prayers kneeling, held in her left hand a rosary and in her right hand a taper which had been blessed.

"At the commencement of the ascension, which she made on her knees, as usual, she paused and brought her right hand up to her left hand, so that her fingers were loosely crossed above the flame, so that the latter could pass easily between her fingers; the flame was blown about by a current of air; it seemed to me to leave no effect on the skin.

"Astonished,' says Dr. Dozous, 'at this strange fact, I did not allow anyone to put a stop to it, and taking out my watch I could observe it perfectly for a quarter of an hour. Her prayer ended, Bernadette rose and prepared to leave the grotto. I kept her back for a moment, and asked her to show me her hand, which I examined with the greatest care. I could not find the slightest trace of a burn anywhere. I then tried to place the flame of the taper beneath her hand without her observing it; but she drew her hand quickly back, exclaiming, 'You burn me!'" "This fact, which I report as I witnessed it, was fully attested by many others, who were near Bernadette at the time."

M. Estrade, the author of a book called Les Apparitions, who received the contributions, and who came to Lourdes as a sceptic, writes that his sister was a witness of the same phenomenon towards the close of February. The fingers of the seeress rested on the flame of the taper; all the spectators were stupefied at the sight, and Mme. Estrade could not help exclaiming: "Take the taper away from the child! Don't you see she is burning herself?"

M. Bertrin, a member of the University, doctor of literature, professor in the Catholic Institute of Paris, recently wrote an excellent work on Lourdes, covering its history from the beginning up to September, 1904. The perusal of his book would lead all unprejudiced minds to the conviction that the events are genuine. There is no more reason for rejecting such an accumulation of serious testimony than there is for rejecting that of the S.P.R. in its Proceedings, or that of the Editors of the ANNALS OF PSy-CHICAL SCIENCE. I have only one complaint to make of M. Bertrin; it is his apparent ignoring of these documents and of all that metapsychism has taught us. But how could this be otherwise? It is evidently impossible for a convinced Catholic to place on the same line the miracles which he attributes to God Himself, and those which we attribute to natural forces, known and unknown.

Among the notes added at the close of the volume, I find two which show that M. Bertrin is not totally ignorant of our studies; one in which he quotes the preface by Professor Richet in Dr. Maxwell's book, and another in which Dr. Liébeault is ridiculed as a magnetiser.

<sup>\*</sup> Dr. Dozous is a rationalist with regard to religion.

But why should he write, for example, apropos of the momentary incombustibility of Bernadette: "It is a piece of testimony unparalleled in the world's history?"

This is not so, M. Bertrin; the experiments with Home\* are exactly of the same kind, and took place in the presence of Sir Wm. Crookes, Lord Lindsay, Lord Dunraven, witnesses of greater authority than Dr. Dozous. Neither should we forget the accounts given by reliable travellers, quoted in the Annals and by the Journal of the S.P.R., apropos of the "firewalkers" nor the able study by M. de Vesme on Ordeals, in which the case of Marie Sonnet, the epileptic, is most particularly worthy of note.

We, the undersigned, certify that we have to-day seen, between eight and ten o'clock in the evening, the said Marie Sonnet, in a state of ecstasy, her head lying on one stool and her feet on another, the said stools being completely inside a fireplace and under the mantel of the same, in such wise that her body was suspended in the air above the fire, which was burning with great fierceness, and that she remained for the space of thirty-six minutes in this position, having no clothes on her, without the sheet in which she was wrapped being burned, although sometimes the flame passed over the sheet, which seemed to us to be altogether supernatural .- May 12th, 1736 .-Annals of Psychical Science, April, 1907, p. 291.

Here follow the signatures of a priest, a doctor of theology attached to the Sorbonne, a licensed canon of the Sorbonne, a lord, six bourgeois, and Armand Arouet, treasurer of the Chamber of Accounts, brother of Voltaire,

How regrettable it is that we have not equally authentic records as this one for the cures produced among the convulsed, hysterical crowds at the tomb of the deacon Pâris. "It is claimed," writes Henry Martin, "that maladies quite disconnected with the nervous system (rather an unscientific expression, I think, for nothing in our organism is quite disconnected with the nervous system), such as cancers and ulcers, suddenly disappeared, which is absolutely inexplicable."

# The Cures at Lourdes.

They are now innumerable, the Lourdes cures, and are reckoned by the thousand. Since 1882, there is an office of medical verification (Bureau des constatations médicales), which, in the first instance, verifies the certificates often brought by the patients themselves, examines the patients who wish to have their condition ascertained, and notes and controls the cures. All these examinations are made publicly. The doors are open to all competent men, friends or foes, medical men especially, of whatever country or opinion they may be.

From 1890 to 1904 there came 2,712 doctors, of whom 461 were foreigners. Of this number, three were members of the Academy of Medicine, Paris, twenty-six were professors of French faculties, fourteen professors of foreign faculties, eight professors of medical schools in France, forty-eight doctors or surgeons of hospitals, seventy-four resident hospital doctors. All the names are down in the registers.

An Englishman, Dr. Henry Head, a few years ago resided at the Bureau during the whole period of the great pilgrimages. He had all his apparatus with him, and was in every way accorded the fullest liberty. On his departure he handed Dr. Boissarie a

<sup>\*</sup> See Annals. March, 1907, p. 169.

note to express his gratitude, a note in which this sentence may be read: "Nothing can surpass the conscientious care with which the value of each certificate is discussed."

If the healed patient remains several days at Lourdes, the Bureau makes him come up before them, morning and evening. When the case is important, they follow the patient in his country, institute inquiries, make him return the next year, and even for several years after.

### Variety of Cases.

The variety is such that the list of complaints cured or ameliorated fills nearly three pages of M. Bertrin's work : diseases of the digestive, circulatory, respiratory, urinary organs, diseases of the marrow, the brain, bones, articulation, eves, ears, skin, and uterus; also tuberculosis, acute disease (one case of cholera, two of diphtheria, two of croup, and one of tetanus). Tumours, nervous diseases, diverse complaints general and (among which 133 cases of rheumatism, fourteen of cachexy, seventeen of cancer, forty-four of wounds, three of phlegmons, eleven of anchylosis, twelve of muscular atrophy, four of ordema, eight of dumbness).\*

I will pause a moment on a unique and very curious case which comes under no classification. It is a case of cure, undoubtedly, but it is especially a case of telekinesis, amply confirming the theory I shall endeavour to expose in concluding my paper.

" Mlle. Dubois, of Troyes, had, since October 6th, 1879, a needle driven into the left thumb. Having plunged her hand in the water of the grotto, on August 20th, 1886, she saw the needle come out after following a sub-epidermic course of several centimetres."

Doctors Viardin and Forest, of Troyes, in their medical report, thus express themselves on the circumstances of the coming out of the needle:

. . . "What we do not understand is that it continued on its way beneath the epidermis after an interval of nearly a centimetre, to come out finally near the tip of the thumb. . . . We have no natural explanation to give of this fact."

Troyes, July 29th, and October 31st, 1887. (Annales de Notre-Dame de Lourdes, XIX., p. 114; XX., p. 223; XXI., p. 129; XXIII., p. 303.)<sup>+</sup>

Objection will be made that this quotation from the medical report is much too brief. Details of authentic examination before the miracle will be demanded. How did the accident take place? How did this needle (or piece of needle) come to be so deeply lodged? In future, let us hope that radiography will enlighten us more fully.<sup>‡</sup>

<sup>\*</sup> Notice the complete absence of mental diseases. The Catholic doctrine offers no explanation for this. Why should not God restore reason to a lunatic as easily as He makes good a broken leg? On the contrary, according to our theory, by which the cures rely on the integrity of the nervous system, if the directing power of the latter is destroyed one would not be astonished that, in cases of madness, the cure should be infinitely more rare or even impossible.

<sup>&</sup>lt;sup>+</sup> Note that in the Annals de Lourdes this case is referred to on four different occasions.

<sup>1</sup> It is not necessary to make a pilgrimage to Lourdes nor to dip oneself in the pool to make one or several needles come out spontaneously, after a time and a journey more or less long, from the body of a person. Doctors sometimes notice these facts. I remember reading, in a treatise on surgery, the case of a seamstress who had swallowed a whole packet of needles. She did not die from it; the needles had travelled in every direction : in the arms, in the legs, and more than twelve years after she saw some come out through the skin. (Dr. Daries.)

Among the thousands of cures described in the Annales de Lourdes, constrained as one is to the choice of only a few, I shall naturally pick out those which appear to me to be the best proved and the most beyond all known laws.

August 22nd, 1892, Elise Lesage of Bucquoy (Pas-de-Calais) was suddenly cured of arthritis of the knee with white tumour. Doctor de Saint-Germain, of the Académie de Médecine, Paris, had seen her at Amiens, and had advised, in the first instance, pointes de feu, and if there was no improvement the cutting out of the diseased bones. When, more than a year after the cure, Dr. Boissarie brought him the young girl and asked if he could depend on his testimony, the surgeon replied: "You can; I have no reserve to make. This cure is inexplicable, and is out of the range of all our observations."

From the Asile de Villepinte, where young girls are only received if phthisis has been recognised, there comes to Lourdes every year a group of cases, and here, for instance, are the results for 1896. Out of fourteen, eight are cured, and, three years after, have not fallen back. In 1897, out of twenty, eight again obtain a partial or complete cure, the duration of which is vouched for two years after. In 1898, out of twenty-four, fourteen appear completely or partially cured; out of these fourteen the cure has been lasting for eight, and six have more or less suffered relapse. Most of these young girls cured had already reached the third stage of phthisis.

# The Case of Joachine Dehant.

Among the cures of cancer or running sores, I will take that of Joachine Dehant, because it has been the subject of a thorough inquiry, which leaves no doubt whatever as to the reality of the fact. This inquiry, which takes up ten pages of M. Bertrin's work, was made by Dr. Royer, of Lens-Saint-Rémy; by M. Deploige, Professor of Law in the University of Louvain: for certain questions, by M. J. Legrand, lawyer, living in Namur, Jules Poncelet, lawyer, from Arlon; and lean Eischen, doctor of medicine. All the witnesses, strangers to the Dehant family, were questioned at their own homes; there was no possibility of collusion between them.

This inquiry establishes positively: (1) That up to 10 p.m., September 12th, 1878, Joachine Dehant had on the right leg an open sore, extending from the knee to the ankle-bone, disclosing the bare flesh, all broken out, red, and, in places, black, a disgusting sight, with abundant suppuration, giving off an infected odour and in no way tending to become any better.

(2) That on September 13th, 1878, towards 9 or 10 o'clock in the morning, it was observed that the sore had totally disappeared, and was replaced by new skin, quite dry and healthy.

How long a time did the cure take? The testimonies do not prevent us from supposing the cure to have taken place during the night of the 12th to the 13th.

A travelling companion of Joachine, M. Hubert Michaux, ex-communal secretary of Schaltin, lodged

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in the same hotel as the patient, and on September 12th, towards 9 or 10 o'clock in the evening, saw the wound in the state we have just described. But he did not see it next morning.

"Did Joachine again cleanse her wound the next morning?"

"It is possible. I think I can recall to mind that I also brought her some water to cleanse her wound, but was it the evening of our arrival or next morning? . . . I now remember that next morning, very early,\* when she left the hotel, she told me she had just bathed her wound."

According to M. le curé Devos, Joachine told him on September 13th, on entering the hotel in the evening, that the wound had been cured in the morning at the second bath.

Léonie Dorval, charged by the Countess de Limminghe to take care of Joachine during the voyage, was dead at the time of the inquiry. But, according to Mme, de Limminghe, she did not know at what precise moment the wound was cured, Joachine having entered the Pool without removing the bandages from her leg: "On the 13th, towards 9 a.m., after the second bath, Léonie said to Joachine, 'Why, Joachine, you don't seem to suffer any more with your leg. What do you think of it? What if we undid the bandages?' They did so, and were, both of them, much astonished at seeing the wound

healed." "The leg was quite like blue and red streaked marble; it whitened only later on, little by little." +

M. Bertrin adds t that the next evening loachine was in the Pool when a violent pain shook all her limbs; her bones seemed to be all cracking everywhere. At the same time she saw, and so did her companion, her deformed foot pull itself up, as they expressed it, with the regularity of a needle made to move on a dial. . . . The knee, also put back into its place, resumed its normal shape. . . . The hip underwent a certain movement, which caused inexpressible pain. Joachine sank fainting; Léonie thought she was dying.

But after a while, she regained consciousness, opened her eyes; it was finished; all pain had vanished, and this body, so long misshapen, appeared erect and lissom.

The cure was so thorough, all germs of the disease so completely destroyed, that the organism immediately developed with great vigour. At Lourdes Joachine § only weighed 54 lbs. A few years after she weighed 150 lbs., and has never ceased to enjov perfect health.

# Pierre Derudder.

This case is, from the physiological point of view, the most extraordinary of all, and is sufficiently well established to allow of no doubt of its

<sup>\*</sup> It appears that it was four o'clock when she came to the Pool; Joachine felt no relief at the moment of the first bath, but we may be allowed to suppose the healing began at that moment, and took place from four to nine o'clock, if it is quite certain that the sore was cleansed before Joachine left the hotel. Otherwise it might have begun during sleep.

<sup>&</sup>lt;sup>+</sup> This shows that the new skin had a healed appearance. There was no immediate restoration to a normal skin, so that there would be nothing surprising save the quickness of the healing. (Dr. Dariex.)

<sup>‡</sup> But the witness is not named.

<sup>§</sup> She was then nineteen years of age.



PIERRE DERUDDER AFTER THE CURE.

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authenticity. The miracle did not take place at Lourdes, but at Oostacker (near Ghent), where the Belgians reverence a grotto erected in memory of the one at Lourdes.

Derudder was a farm labourer living at Jabbeke (Western Flanders). On February 16th, 1867, while working, he had his leg broken by a large tree trunk: fracture of the tibia and shin-bone, a little below the knee. A few weeks later, the leg became much worse; fragments of bone, devoid of their periosteum, floated in pus. A gangrenous sore had formed; another purulent ulceration spread over the back of the foot. All the doctors declared the evil incurable. Derudder kept his bed a whole year, undergoing the most terrible sufferings. When he rose to walk, he supported himself on two crutches. Impossible to touch the ground with the injured leg.

Dr. Affenaer, of Oudenbourg, removed a piece of bone which had become detached and had lodged itself in the tissues (we are not told what was its size). Towards the month of January, Dr. Van Hoestenberghe, examining the patient, said that at the root of the wound the two bones could be seen, with a distance of three centimetres between them, . . . "The lower portion of the leg was movable in all directions. The heel could be raised so as to bend the leg in the middle. The leg could be twisted round . . . these movements being only limited by the resistance of the soft tissues."

Again, on April 6th, in the evening, three persons, whose testimonies are noted down saw the leg in the above state. During the journey, on the 7th, the signal-man, Pierre Blomme, noticed the peculiar swinging of the leg. Arrived at Ghent, the omnibus driver who helped the patient out of the vehicle, made a similar remark. "Hullo!" said he, "here is somebody who is losing his leg."

"'On arriving,' writes M. Bertrin, 'Derudder rested awhile. He drank a little water, then made the round of the Pool twice. He began a third round, but could not complete it, his weariness was so great. . . He, therefore, came and sat before the image of the Holy Virgin. . . . What prayer did he then offer up? He has often related it since, and particularly to Mme. the Vicomtesse Du Bus.

"'He began by imploring forgiveness for all his sins; then he asked our good Lady of Lourdes the favour of being able to work for the livelihood of his wife and children.

"'Immediately an inexplicable change manifested itself throughout his being. He felt himself moved, agitated, bewildered; he was, as it were, beside himself.\* Not thinking of what he was doing, forgetful of his need of crutches during eight years, he got up, without support, started off, passed through the rows of pilgrims, and went and knelt down before the statue.

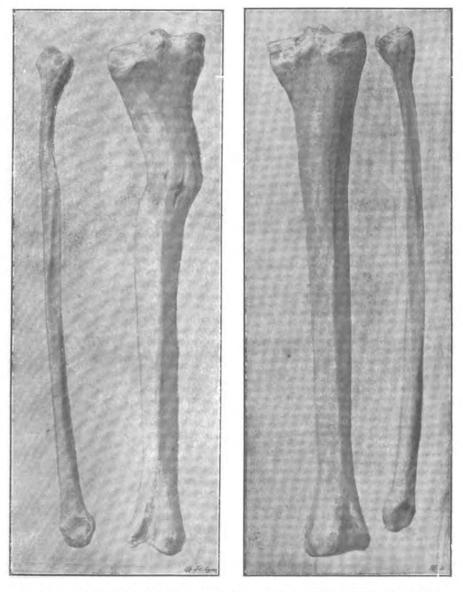
"All at once he returned to himself, noticed he had walked, and was on his knees: 'I, kneeling!' he cried, 'where am I, O my God!' He got up at once, overwhelmed, radiant, and devoutly proceeded to make the round of the grotto.

""What is happening? What are you doing? ' exclaimed his wife. Then she became frightened; she staggered and fainted. The crowd pressel round Derudder: they questioned him; there was no doubt about it, he could stand upright, he could walk, both his legs rested on the ground and carried him easily and without pain.

"The leg and foot resumed their normal proportions, there were no more wounds; both were healed; the broken bones joined together again one to another, and the two legs were alike.

"When he returned to his village, the fact became a public event. A *neuvaine* of chanted masses was celebrated in the parish church. The church was filled daily; out of

<sup>\*</sup>We would say: he fell into a state of trance.



THE BONES OF PIERRE DERUDDER'S LEGS AS SHOWN BY AUTOPSY.

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a population of 2,000 souls, a congregation numbering 1,500 was counted. These nine days were almost as great a holiday as Sunday.

day. "The religious and civil authorities and the notables of the place drew up a report and signed it attesting the prodigy.

<sup>14</sup> Dr. Affenaer and Dr. Van Hoestenberghe\* hastened from Jabbeke, and verified the fact that the internal surface of the tibia was entirely smooth at the place of the fracture. There was no shortening and no claudication.

" After his cure, ' said the Vicomtesse Du Bus, 'we retained him as a labourer for fifteen years.' He was a stolid, robust workman. He died at the age of seventyfive. Dr. Hoestenberghe obtained permission to have the corpse exhumed. The autopsy showed marked traces of the double fracture, but, in spite of the elbow made by the tibia at this place, the vertical axis keeps the same direction as the axis of the right leg.

"As to the length of the bones measured on the photograph, it is shorter for the leg that was restored. This difference, when measured on the bones themselves, should be, I think, about a centimetre. Were the bones carefully posed all at the same distance from the camera? What was the size of the bone, or of bones, withdrawn by Dr. Affenaer? The weights also should have been compared in order to be able to affirm that there was not only the joining together, but also the creation of matter, or rather materialisation."

#### The Case of Clementine Trouvé.

Here is, first, the certificate of Dr. Cibiel, of Lusignan (Vienne), who had attended the sick girl (for three vears, 1 believe).

The undersigned doctor certifies that the young girl Clémentine Trouvé, of Rouillé

\* Dr. Van Hoestenberghe lacks scientific precision in his letters. Here are two examples :

"In the injured leg the fragments were so numerous that, in shaking the limb, one heard the bones rattle. I think, however, there is no doctor so barbarous that he would shake the limbs of an unfortunate being in such a state."

And the following: "The inside half of the leg rolled about to such an extent that I could make the heel revolve more than once round the axis of the leg." (!)

+ He was then fifty-two years of age.

(Vienne), is ill with calcaneous osteo-periosititis, which had not yielded to treatment by incision of detersive injection. This disease is only capable of being cured by a radical operation on the diseased part, or by a lengthy treatment, having as bases local antisepsis and general reconstituents.

June 11th, 1891.

In the statement made by the Superior of the hospital of Lusignan, we read that Clémentine entered the hospital April 4th, 1890, that no notable improvement showed itself during the four months of her sojourn at the hospital, and that the Superior examined the foot on August 10th, 1891, and found no alteration in its state.

There is also a statement by Mme. Paul Delaigne, who lived at Saunay (Vienne), who saw the wound gaping and suppurating on August 17th; and a statement by the Vicomtesse de Rœderer, secretary of the Association of N.-D. de Salut, of Poitiers, who received the girl at the station of Poitiers on the 18th at 5 p.m., and also saw the wound in the same state.

"Finally, on August 21st, writes Mme. Paul Lallier, of Sens (Yonne), 'I was at Lourdes, in the children's pool, with Mlle, Cornet, of Paris, and several other ladies, occupied in washing the sick. I had already plunged several sick children into the miraculous water, when I saw Clémentine Trouvé approaching me. I still remember perfectly the impression she made on me. I was struck with her pure, candid expression. I noticed her pale, sick face. She dragged herself painfully along, leaning on a big stick.

"I took carefully and reverently hold of the poor child's legs, having seated her on a chair, and I myself plunged them into the blessed water. . . . (She thinks Clémentine herself held the towels in her hand.)

"Having said the Ave Maria, I began the invocation, . . . but I had not time to finish it, for the poor little invalid stood up, crying out : 'Let me alone! I am cured!' At that moment I saw a large wound on her heel closing up, so to speak, under our

very eyes: the flesh was joining and seemed to stick together of itself. . . . I was so overcome that I could not follow Clémentine . . . my legs refused to carry me.

"At the office of verification there were many doctors, and the report was drawn up at once."

It will be suggested that the violent emotion of the only witness is regrettable, that Mme. Lallier may have been hallucinated. I should reply that what is regrettable is the absence of several other witnesses, men of science and presence of mind, but that, on the contrary, it may be proved some day not only that Mme. Lallier's emotion and intense faith were desirable as an aid to the phenomenon, but that they were its main and indispensable cause.

# The Case of Marie Lemarchand.

This is the "Elise Rouquet" in Zola's "Lourdes." We know how Zola delighted in painting the horrible; and the dreadful lupus which scarred the face of this unhappy woman is described by him with evident relish. I prefer to give the less romantic testimony of Dr. d'Hombres, who was also an eye-witness.

"I remember well, he says, sering Marie Lemarchand at the Pool, waiting her turn for the bath. I was struck by her particularly repulsive appearance. The two cheeks, the lower part of the nose, and the upper lips were covered with tuberculous ulcer, secreting a quantity of pus.

. . . "When she came out from the Pool I went immediately to the hospital to see this woman. I recognised her easily, although the aspect of her face was completely changed. Instead of the hideous wound which I had just seen, I observed a surface, still red indeed, but dry, and as if covered by a skin newly formed. The clothes which had served as bandages when she went into the Pool were beside her, and all stained with pus.

"This poor creature, before bathing, had

also a wound of the same nature on her leg, and this wound, like those on her face, had dried up in the Pool."

At the office of verification, the girl was examined; all trace of phthisis had disappeared !

Dr. La Néelle, formerly head physician in the hospital at Caen, seeing the girl thus transformed on her return from Lourdes, wrote:

"1 am still deeply moved by having come into direct contact with this absolutely supernatural cure. That Marie Lemarchand had advanced tuberculosis I had no doubt at all, and of this I now find no trace whatever."

The cure took place on August 21<sup>eff</sup>, 1892.<sup>6</sup> In January, 1895, she wrote to M. Bertrin that she enjoyed perfect health, that she was housekeeper in a castle, that she had given birth to four children in six years, all born healthy, and that she was expecting a fifth.

#### The Case of Marie Lebranchu.

She came to Lourdes, at the age of twenty-five, in August, 1892. She was the daughter of parents who had died of consumption. Examination at L'Hôtel-Dieu revealed the presence of the terrible microbe of tuberculosis; the disease was in the third stage. The unhappy woman had kept her bed for many months, and expectorated much, bringing up blood; she took little nourishment, and had lost 48 lbs. in weight,

This is "La Grivotte" of Zola's romance. He was at the office when the sick woman presented herself.

" The office was annazed. La Grivotte had burst in suddenly, like a gust of wind.

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<sup>&#</sup>x27;I am cured. . . . I am cured!' And she told how at first they did not wish to bother her, that she had to insist, to beg with tears and sobs. Saturated with the sweat of phthisis, she had not been for more

than three minutes plunged into the icy cold water before she felt strength returning to her, with the sensation of tingling all over her body, as if she had been whipped hard. An exhilaration, a sort of internal fire, seized her. Jumping about radiant, she could not keep still.

'I am cured-I am cured 1'

Pierre, stupefied, this time looked at her. [Pierre is the hero of the romance, and the author expresses his own sentiments through him.] Was this the girl whom on the previous night he had seen lying exhausted in the carriage, coughing and spitting blood? He did not recognise her, upright, straight, her cheeks rosy, her eyes sparkling, elated by the will to live and the joy of life."

Nevertheless Zola, who had seen the miracle, had not the courage to state the whole truth. In the story, "La Grivotte" is represented as being attacked by the disease on her journey home. As a matter of fact, however, Marie Lebranchu returned to the office a year afterwards, and the excellent condition of her lungs was verified, although she had had an attack of influenza during the winter. It would be very interesting to have a more recent report of her than that of 1893.

#### The Case of Madame Rouchel.

Her malady, lupus in the face, began in 1890, when she was thirtynine years old, and was due to a great fright which she had on giving birth to her fourth child. She consulted, in vain, numerous physicians. In 1895, seeing that the malady was increasing, Dr. Ernst sent her to a specialist, Dr. Bender. The latter extracted all her remaining teeth, and, almost daily, for many weeks he cauterised her mouth and gums with hot irons; without result. At the close of 1902, the doctors in consultation declared that her condition was incurable. Her despair was so great that she thought

of suicide. It was then that a priest persuaded her to go to Lourdes (September 4th, 1903) with other pilgrims from Metz.

The description of the ulcer given by Sister Sophia, who accompanied her, is horrible. Her mouth was one huge sore, with a black growth, and foetid stench; on the right cheek, an inch or so from the mouth, there was an open hole, through which liquid food issued if it was not stopped up with wadding. "I could have put my little finger into this hole," said Sister Sophia. The palate also had been perforated since 1899. This also is attested by Dr. Ernst.

As soon as she arrived, Mme. Rouchel went to the grotto to invoke the Blessed Virgin, and went and bathed her face in the Pool.

It seemed to her, on that afternoon of the 4th, that there was less suppuration from the wounds. She was seen, however, by Mme. Lacroix, of Metz, on the morning when she entered the Pool, and the state of her whole face was still frightful. At one o'clock Sister Mechtilde, of the Lourdes hospital, dressed the ulcer and saw the hole in her cheek, "as big as the thickness of the little finger."

About 5 o'clock the procession terminated, Mme. Rouchel had not dared to go on to the Esplanade with the other invalids. She had taken refuge in the Church of the Rosary, to which, at the close of the procession, the holy sacrament is carried. At the moment when the bishop entered, suddenly, without any movement to account for it, the cloth which hid the face of the sick woman came

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undone and fell on to the prayer-book, leaving a stain on the book.

She replaced it quickly, fastening it firmly with a knot, and moved towards the grotto, praying as she went. At the moment when she bent over to drink the bandage again fell. She went into the hospital complaining, first having again replaced the bandage. In vain, however, for when Sister Romaine, of the Maternity Hospital, Metz, found her in a corner of the room, she expressed her surprise at not seeing her bandage on.\*

"My sister, I have put it on many times, and it will not stay on."

"Madame Rouchel," exclaimed the *réligieuse*, looking closely at her, "you are cured !"

The holes in the mouth and palate were closed. The wadding bandage must have fallen in the church at the moment when the miracle was accomplished.

At the office the disappearance of the disease was verified. There only remained a certain redness of the skin and a little ulceration on the inner surface of the lower lip.

Dr. Ernst saw Mme. Rouchel at Metz, and wrote as follows:

"I saw Mme. Rouchel five days after her return from Lourdes: a complete change had been produced in her condition. The redness had almost disappeared; the perforations in the palate and cheek had closed up; at the spot on the outside of the cheek there was only a slight red scar about the size of a bean. The lip which had been most ulcerated was covered with a healthy skin, two-thirds of the swelling had disappeared; there was scarcely any trace at all of ulceration. Where the inflammation had formerly been there were a few scars."

The last tidings of Mme. Rouchel were in 1905. The cure was then completely maintained.

#### The Case of Gabriel Gargam.

On December 17th, 1879, Gabriel Gargam, a travelling postman, was in the last carriage but one of a train leaving Bordeaux for Paris at 10.30 p.m. A mishap with the engine necessitated this train stopping at Angoulême, and the express, which had started ten minutes later, came up and ran into the back carriages. Gargam was thrown out eighteen yards, and remained buried in the snow until 7 o'clock in the morning, and was only then carried to the hospital at Angoulême, unconscious, covered with wounds, his shoulder-bone broken. He remained paralysed from the waist to the feet, and it was almost impossible for him to eat. Eight months later it became so difficult that it was necessary to have recourse to injections, but only once a day. The wounded man was nothing but a skeleton; all the lower part of his body was rigid and insensible. He only weighed 80 lbs.; the calves of his legs were only 7 to 8 inches round; his thigh only 9 inches. Dr. Decressac was applied to (December 10th, 1000) for a report in order to institute proceedings against the Orleans Railway Company, and in June, 1901, a second report pronounced the malady to be progressive and incurable. Gangrene had set in at the extremities.

Gargam was not a very religious man. But note the following (1 quote

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<sup>\*</sup> I cannot help comparing this persistent refusal of the bandage to stay in its place with many cases of so-called diabolical telekinesis, related in *Proceedings* and in the *Annals*, under the term "Poltergeist," mischievous spirits.

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the words of M. Bertin): "He was sure that there were those at a distance who were uniting in prayer for him. . . One of his aunts had been a nun in the convent of the Sacré Cœur at Angoulême. . . And her former companions on earth were interested in the fate of the prodigal son. . . The same prayers were offered up in the convent of the *Clarisses at Orthez*, where one of his cousins had taken the veil."

So much prayer, so much desired will, operated on his consciousness and subconsciousness, and he at last decided to make a pilgrimage. He even confessed and took the communion.

One can imagine what this journey was like: faint after faint. There is a curious account by a M. V., municipal councillor of a large town in the provinces, who, having seen the sick man in the compartment in which he was, saw him again at the moment of the miracle. And there is also the account of a Jew who wrote to the Daily Mail describing what he had seen.

The sacrament was presented to each sick person. "The golden cup shone, catching the fiery rays of the hot sun, when, from the lips of a man stretched at my feet on a litter, escaped an inarticulate cry, and from the lips of a woman close to the litter, a muffled exclamation: "Holy Mother of God, I thank thee!"

The man on the litter seized hold of the two sides with hands which seemed like iron, so fast was the grip, and with a convulsive movement he pulled himself into a sitting position.

"Help me," he murmured. "I can walk-I feel it !" Someone helped him. . . . He stood there on his feet, like a man raised from the dead, hatless and without trousers, wearing only his nightshirt and dressing-gown. "Let me walk," he cried in a strange and cavernous voice. "Hear him, holy Virgin!" "He has not sobbed his mother. spoken in a loud voice for twenty months!" And in the presence of thousands of spectators this human remnant, with legs like sticks of pastry, and feet which had been only a mass of wounds, took three wavering steps on his dressing-gown, which had been taken off him to serve as a carpet, and then fell back exhausted. .

This morning the wounds on his feet, which suppurated yesterday, were almost entirely healed. His face has some colour, his speech was quite distinct.

At the hospital he was able to eat naturally; he ate some soup, oysters, a wing of a fowl, and a bunch of grapes. The wing met with some opposition. "I insisted," said Gargam; "I felt I could eat it all, and I ate it." He slept like a child.

On the following day, dressed in a new suit, he presented himself at the office. The room was full. All the Lourdes doctors were present. His feet were examined; there was no gangrene; the wound healed *in view* of everyone. The legs had recovered their functions, in spite of the fact that the muscles were, so to speak, absent.

He could walk without support, The doctors were not in agreement as to the internal lesion which was the cause of the terrible disorders which had ruined this organism.

Three weeks later Gargam had increased his weight by 20 lbs.; his legs measured at the calf 14 inches instead of nine inches. Now he weighs 165 pounds. He has remained at Lourdes in the service of the hospital. He is able to bear the fatigue of long hours of service at the Pool, although he retains some slight traces of his former malady. He feels a certain weakness in the back at the spot where Dr. Tessier supposed that a rib pressed on the spinal cord. For the rest, he has never had a relapse, or threatening of relapse.

M. Bertrin's remarks on this extraordinary case are interesting, at least to me, for they confirm the mode in which I think these things can be interpreted. He lays great stress on the weakness of Gargam's faith, for he is anxious to show that suggestion explains nothing.

#### What Suggestion can Explain.

I also hold this opinion. Neither suggestion, as ordinarily understood, nor auto-suggestion, suffice to explain such prodigies. Let us keep our attention on Gargam, this case being comparatively recent and one of the best observed. Gargam said to M. V., the radical and sceptical councillor : "When I left Angoulême in the evening, and still even this morning, I did not believe in miracles." "Not only did he not believe in them, but he had not the time," says M. Bertrin, "to think about the matter at the exact moment when the cure was produced; he thought of nothing at all, because he had only just recovered consciousness." That is precisely the point; it is during this long state of syncope, called by psychical researchers the 'trance of the medium,' that the great revolution in his whole organism was produced; a revolution begun perhaps at the moment when, having received the communion in the grotto, about 7 a.m., he felt a strong internal movement. He was suddenly seized with an intense desire to pray: he was overcome with sobbing. He thought that he felt a sensible movement in his legs.

M. Bertrin seems to be unaware of the work which has made Myers for ever famous—his theory, namely, of the subliminal consciousness—and he seems also to ignore all the well authenticated facts, as miraculous as those of Lourdes, attributable to what Crookes calls Psychic Force. I have been compelled to refer to this several times in the course of this narrative.

Truly, neither suggestion, as understood by the Nancy School, nor conscious auto-suggestion, can explain all the facts; there are indeed other factors in operation. But to suppose that there is no intervention of suggestion of any kind would be a great mistake, The conscious suggestion plays its part, and, most often, this is the principal part in the matter. I am not foolish enough to speak positively on any point. To all that I may say, I beg that the reader will add the qualifying phrase : " If I am not mistaken." The characteristic which distinguishes us from the credulous is our lack of assurance. I imagine, then, that, in the case of Gargam, for instance, exterior causes (of

which I will speak presently) produced in his subliminal consciousness a great revulsion. In the deepest portion of his mentality a silent work was going on unperceived by his normal consciousness, and the eruption of the new mentality into the supra-liminal consciousness was only effected by the accomplishment of the physiological metamorphosis. Certain changes may be attributed to autosuggestion, such as the cessation of the constriction of the œsophagus, the change in the tone of voice, and even the paralysis of the lower limbs, and certainly the appetite, which so much depends on the moral state.

It is very difficult to put limits to the power of suggestion, when we remember the classical experiment of the plaster suggested by MM. Focachon and Bernheim, the cures of hæmorrhage (Revue de l'Hypnolisme, November, 1887, September, 1891), the rise and fall of temperature obtained by Dr. Burot (Ibid, January, 1890), the cases of spontaneous and experimental stigmatisation related by Dr. R. von Krafft-Ebing of his subject who had real burns for two months, because a student had had the barbarity to place a pair of scissors on her chest, suggesting to her that they were red hot.

Dr. Gibert, the well-known physician of Havre (see *Revue Scientifique*, February 4th, 1883), had as a subject a child of thirteen years of age, the back of whose hands were entirely covered with warts. Pierre Janet and several other doctors met to watch the treatment Dr. Gibert intended to give. He took the child's hands in his, examined them attentively, then with a fixed and steady regard he repeatedly asked her in a loud voice : " Do you wish to be cured?" until the child replied with decision : "Yes, sir, I do!" "Then understand me clearly," said Dr. Gibert. "I am going to wash you in blue water; but if the warts have not disappeared in a week I shall wash you in yellow water. Come here, Charles, bring me the blue water." At the end of a week, when the child returned, there only remained two or three warts. Having scolded her severely, Dr. Gibert wetted the child's hands with yellow water; a few days later the skin had become quite healthy.

We see from all these examples, joined to the cases I mentioned before those of Lourdes, how vast is the field of suggestion. What is there in our organism which is entirely foreign to the nervous system? Nothing.

Deaf-dumbness.—Myers, on this subject, after examination of documents, considers as authentic the cure of this infirmity in a young boy, M. de Cardonne, who had become deaf after typhoid fever. This cure was obtained by Home, with no spirit evocation, simply after passing his hand over the child's head.

Doubtless, here, there may be something due to suggestion. Doctors only are in a position to decide. But, as it refers to Home, it is natural to suppose a great part of the phenomenon can be attributed to healing mediumship, concerning which I shall presently speak.

Paralysis.—Cures of paralysis are the most disputed, and here only experienced doctors may speak. It is

for them to say how far auto-suggestion can go. It is for them to say, even with Gargam, whether the faculty of moving himself was really destroyed, whether paralysis was organic, or whether the continuous remembrance of the accident did not make the poor wretch falsely believe he was incapable of moving, speaking or eating. It goes without saying this last hypothesis in no way includes that of hysteria,\* but it agrees entirely with the sudden disappearance of the ill under the influence of violent emotion. In speaking of "the ill," I refer merely to the stoppage of the motor powers. The rapid reconstitution of the tissues is quite another matter.

Ulcers .- According to Frederick Myers and Dr. A. T. Myers, even with tumours, even with suppurating ulcers, even with cutaneous gangrene, it is allowable to believe that auto-suggestion is a sufficient agent for curing, because whatever it can cause it should also be able to cure; this is, it seems to me, going too far or too quickly. The diseases which experiments in suggestion have produced up to the present are not to be compared with those from which the miraculously cured at Lourdes suffered. And it goes without saving that it would be ridiculous and much too convenient to suppose that horrible diseases like those of Clémentine Trouvé, Marie Lemarchand, or Mme. Rouchel, were

due to auto-suggestion, and could go as they came. However, I admit that a false idea planted in a weak brain may go as far as to cause death, and that realisations of prophecy are thus explained; but there is no reason to suspect that the patients I have just mentioned were in any way mentally disordered. Mme. Rouchel especially is depicted for us as a robust plebeian, frank, upright, and of good common sense, totally different to the nervous woman full of chimerical fancies.

Cancers.—As to cancer, the case cited by Myers is very striking, and the collection of a few similar cases would doubtless considerably advance the solution of the problem. Isolated and such as it is, I see in it no argument in favour of suggestion. On the contrary, it agrees with what I suppose. Dr. Elliotson,† to whom it is due, was one of the ablest and most experienced physicians of his generation.

"On the 6th of March, 1843, a very respectable person, aged forty-two, fair, and with the *sallow* complexion of cancer, called to solicit my advice respecting a disease in her right breast.

"I found an *intensely hard* tumour in the centre of the chest, circumscribed, moveable, and about five or six inches in circumference; that part was *drawn* in and *puckered*, as though a string attached behind the skin at one point had pulled the surface inwards; and upon it, on the outer side of the nipple, was a dry, rough, warty-looking substance, of a dirty brown and greenish colour. She complained of great tenderness in the tumour and the armpit when I applied my

<sup>\*</sup> Hysterio-traumatism is sometimes noticed after severe accidents. Now, scientifically, it is not inadmissible that there was more or less, if not complete, evidence of it in the symptoms of paralysis and trophic disorders presented by Gargam.

<sup>&</sup>lt;sup>†</sup> A member of the London Faculty of Medicine in 1824, Professor of Pathology in the University College in 1831, founder of the "Zoist," a mesmeric review. Several discoveries and innovations in pathology are due to him which have been admitted finally by practitioners.

fingers, and said that she had sharp stabbing pains through the tumour during the day, and was continually awakened by them at night. . . . I at once saw that it was a decided cancer in the stage marked scirrhous. . . Her father's mother had died of a "bleeding cancer" of the breast. . . . I proposed mesmerism to her; my purpose was to render her insensible to the pain of the surgical removal of the breast, seeing no other chance for her; and this, indeed, was a poor chance, for cancer invariably returns. Four other physicians and Mr. Samuel Cooper, Professor of Surgery at University College, London, concurred in pronouncing it cancer. The history of the case is one of gradual improvement under mesmerism, with some relapses apparently coinciding with intermission of mesmeric treatment. . . . In 1846 all pain had ceased. In 1848 Dr. Elliotson reports : " The cancerous mass has now completely disappeared. The breast is perfectly flat, and all the skin rather thicker and firmer than before the disease existed. Not the smallest lump is to be found, nor is there the slightest abnormal tenderness of the bosom or the armpit."

Proceedings, Vol. IX., pp. 202-203.

Myers merely quotes this case as a final example of a non-miraculous parallel to so-called miraculous cure. He does not attempt to explain it.

In 1893, Myers still holds to suggestion as the explanation of the Lourdes phenomena. "At Lourdes," he says, "there are such numbers of patients that among them it is natural to find some better adapted for suggestion; this is why Lourdes returns so many cures." Catholics could answer him : " It is because there are no real miracles save at Lourdes that one sees so many people there." Finally, a third opinion (which is mine) would advance that, besides suggestion, there is something else, but these different causes take at Lourdes an increasing power, because as the number of cures increase the confidence and religious faith which are, in no matter what theory, constant factors of the first importance, also go on increasing in power. Why, also, has Lourdes more success than the *Metaphysical College* in Massachusetts? It is because the Catholic faith has much more power on popular imagination than the Protestant abstractions of the American sects.

We must not conclude from this, however, that the Lourdes cures are dispensed according to faith. Neither are they according to merit. M. Bertrin mentions among other persons, unworthy of celestial favour, a blind beggar of Lille, who did not often frequent churches (I think, for my part, that he must have frequented them at least for begging purposes), and who appreciated so well what goes on at Lourdes that he called the stretcherbearers, water-carriers, and the Pools -you can guess what !-Lucie Faure merely entered the Pool to please her companions.

#### What Ordinary Suggestion Does Not Explain.

Neither this mendicant nor this woman were cured by suggestion, as understood by the Nancy School. But there is unconscious suggestion, so ably studied by Myers, Janet, Flournoy, and others. Now it is when suggestion is able to reach the subconsciousness that it is the most powerful. All of us have two consciousnesses. But when, in any individual, the subliminal equals or surpasses the supra-liminal in vitality, in memory, in intelligence, we call that person a medium.

Besides the two cases given above, M. Bertrin cites several others in which the action of the subliminal consciousness is evident. The subject goes to

sleep not cured, but after performing an act of faith, almost without faith. The next morning he awakes cured. All psychologists know that slumber is an excellent condition for the subconsciousness to use all its means of action, and it is also the best of conditions for it to receive an extraneous influence.

M. Bertrin is right in saying that such cases cannot be explained by the blind faith of the true Catholic, who casts his lot into the hands of God without pretending to know His designs. But in the true Catholic, as in all men, there exists a duality of the Self. In certain true Catholics, as in certain other men, this quality may go so far as what we call mediumship. To determine in each case with some degree of certainty what is attributable to the subconsciousness and what may proceed from an external cause, we should require to have a monograph on each subject, as complete as possible; and if the history of his past life does not give sufficient information, if the knowledge of all the surrounding circumstances still leaves doubt, we should have to experiment with the subject, either by putting him to sleep or by arranging séances as psychical investigators do with their mediums.

Now among the very numerous doctors who have come to Lourdes up to the present, I find many Catholics, some freethinkers, but of those who have made a name in the study of hypnotism or psychism—it is true that they are rare—I do not find any at all! For these, however, what more splendid field of work could they dream of than Lourdes?

Fourteen years ago, Myers wrote these admirable words: Nascitur ars secunda medendi. A new era is opening for medicine. The moment has come for medicine to take a great step on the road it has been following for It has always proceeded so long. from local treatment to general treatment, from the external application or affusion of the remedy over the part affected to the ingestion of remedies into the stomach, and, later still, to the injection or infusion of them into the blood. It now proposes to cure the tissues of the patient by the aid, not of the stomach or of the blood, but of the brain; it will use the power of control and innervation, as it has used the power of diffusion and of digestion. Affusion, ingestion, infusion, suggestion. At each step it attacks the disease at closer quarters; it appeals more directly to the inward forces to obtain the change desired.

Alas! in France, those whom they would interest have probably never read these words of genius, and they have never seen the light thus thrown on their path!

#### Other Causes which Produce the Miracle.

Up to the last few years, the medical world has not been disposed to admit the reality of the miraculous cures at Lourdes. Neither Zola nor Huysmans spoke with authority in this matter. They were only the last laggards of the army of romanticists and by no means realists. They exaggerated and deformed all that they painted with impressionists' colours. Zola witnessed miracles: he

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did not allow himself to confess it frankly. It will always be the same with these so-called *free* thinkers, who show more fanaticism than archinquisitors.

Moreover, Zola was at Lourdes in 1892; he was no longer at an age at which ideas change. It is by a much younger generation that we might have hoped that Myers' appeal would be heard. The school of Bernheim and of Bérillon was firmly wedded to laboratory suggestion. As eminent a professor as M. Grasset still considers telepathy *prescientific!* In a word, the wonders of spiritism are still disputed, thirty-three years after the experiments of Crookes and in spite of all that have been made since. Those of Lourdes share the same fate.

Let us hope, however, that there is rising at this moment a generation which will see that it must accept the reality of what, as long ago as 1875, the illustrious naturalist, Alfred Russel Wallace, called the Miracles of Modern Spiritualism, and at the same time those of Catholicism.

In the latter, as in the former, psycho-physiologists will recognise the same powers in operation. They will see the relationship between the incombustibility of Bernadette and that of Home; the incredible power, though a hundred times verified and reverified, of Eusapia Paladino to move objects at a distance; they will find it repeated in Mlle. Dubois (case of the needle related above), and in Mme Rouchel, whose bandage refused to remain in place.

The results obtained by Dr. Elliotson by magnetising a cancerous subject will be obtained again, and then the question will arise of the intervention of an agent other than suggestion, the question of the existence of a magnetic fluid. For myself, I believe it really exists : I regard, as absolutely proved, the existence of something which passes from the magnetiser to the patient, that certain individuals emit a fluid or vibrations which reach other persons, and even animals, and may produce in them either sleep or a physiological revolution, beneficial or the reverse, or the transmission of thought. I do not say that these various effects can be produced by the same individuals. I rather believe in a great number of powers which are not necessarily combined in the same person. With regard to sleep, the experiments of MM. Janet and Gibert are decisive, and they are too well known to need further reference. Less known are those of Du Potet, who, after making passes for five or ten minutes over a child who had been put to sleep, produced slight muscular contractions simply by bringing his finger near the muscles; by placing it near the breast he influenced the breathing, which became laboured; by passing his hand over the whole of the body he produced slight shocks, and finally awoke the child. The same effect can be produced through any substance. Du Potet obtained similar effects on dogs, cats, even on horses.

Lafontaine, at the request of the head physician of a hospital at Nantes, succeeded after much trouble in magnetising and putting to sleep an idiot. At a public séance, on January 20th, 1843, in the presence of 1,500 persons, he put a dog to sleep

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so that a pistol-shot close to his ear could not rouse him. The animal was insensible to pin-pricks. Lafontaine aroused him by an exercise of will. He several times obtained the same deep sleep and insensibility with a lion in a fair, at Tours, in 1840; his experiences with cats, lizards, and a squirrel are very curious. Why have they not been repeated ?\* Because the theories of a mesmeric fluid have been given up and replaced by those of hypnotism and suggestion. But now that the greatest physicists speak calmly of atoms of electricity, of electricity running in the conducting wire like water in a pipe, it will no longer be thought ridiculous to speak again of the magnetic fluid.

Yet this will only be as a mode of expression more convenient than another, and proving that we are forced to recognise that there is something besides suggestion in certain effects These expressions of magnetism. have the disadvantage of being very rough, very materialistic. Let us put up with them provisionally, but let us beware of simplifying or generalising too much. The complexity of all these new phenomena seems to us infinite. I do not believe that these magnetic fluids possessed by Deleuze, by Lafontaine, by the lady spiritist of whom Myers speaks, who cured sprains, by Dr. Elliotson, by Home, by Eusapia, by all mediums for physical phenomena, exist in other persons. No experiments with the magnetometer are as yet convincing. Not only does the fluid not exist in all of us, but it must be wrong to speak of one fluid, and, I repeat, that which

\* No doubt because Lafontaines are rare.

puts to sleep MM. Janet and Gibert's Léonie at a great distance has probably no connection with that of the healing mediums, while this latter is perhaps identical, or nearly so, with that which acts on vegetables to stimulate their growth, as is shown by the experiments of M. Picard, doctor and horticulturist at Saint-Quentin, + and partly also by those of M. Favre ; (Bulletin de l'Institut Psychologique, 1904 and 1905). Are these experiments sufficient to allow us to go much further, and to accept as authentic the fantastic materialisations of plants which are said to have been produced at séances with Mme. d'Espérance? Here we find ourselves face to face with the miracle of miracles, as compared with which those of Lourdes are mere child's play.

I do not say that Mme. d'Espérance's book, Shadowland, is in the least a scientific work; but its sincerity and good faith are beyond discussion. The more a medium is a mediumthat is to say, that events take place around him, but almost entirely outside of his consciousness, the more incapable he must be of correctly describing these events.§ Intense spiritistic faith is blind like all others. It becomes more embarrassing to question the testimony of Aksakoff. A whole chapter of his book, Animisme et Spiritisme, is devoted to the materialisation and dematerialisation

<sup>+</sup> See Dr. Moutin's interesting work, Le Magnétisme Humain, p. 170.

<sup>&</sup>lt;sup>†</sup> M. Favre, Professor at the Sorbonne, gives a course of lectures on "Method in the Sciences."

<sup>§</sup> We notice, for instance, this discrepancy: according to Aksakoff, the Ixora Crocata had 150 petals; according to Mme. d'Espérance, 50.

of objects. He believes in the gradual development of the flower in a few minutes, in cases like that of the Ixora crocata (see p. 105 of Animisme et Spiritisme). From the gradual nature of the development he concludes that there was not an apport properly speaking, or, rather, that there was at the same time apport and materialisation. We must explain. The way in which the word apport is most commonly used is this: an object exists somewhere, as far away as you please, in India, in China, in Egypt; by clairvoyance, by telæsthesia, the medium, or ather his subconsciousness, sees this object; by telergy the atoms of this object are seized, and such a velocity is imparted to them that in their transportation they do not disturb the intervening molecular structures which we call solid bodies. I said atoms, but I should have said electrons, for the atom itself is, according to the "latest news" of physical science, a world comparable to our solar system.

The laboratory experiments of Gustave Lebon have shown clearly the visible passage through material obstacles of the elements proceeding from the dematerialisation of matter (see p. 374 of L'Evolution de la Matière). In the phenomenon of apport we should have to suppose that the electron, even while moving at an almost infinite speed, retains its own proper motion, which allows it to rematerialise the object transported. The rôle of psychic force would then only consist in the impulse given to In materialisation the electrons. phenomena, on the other hand, the process is not, so to speak, so physical, so material. Life and intelligence come into question. There is also transference of substance, but without that mechanical nature, as of an express train. (Refer to the account in Proceedings, Part XIX., 1891, p. 191, of a photograph transmitted from London to Lowestoft, a distance of 110 miles.) There cannot be a creation in the absolute sense of the word, as Aksakoff himself says, who has no doubt of the reality of the facts. There is a gradual development, a great acceleration in the ordinary speed of the molecular or atomic movements. But the formation takes appreciable time,\* and it is an durable. Mme. d'Espérance's Ixora crocata, 22 inches high, with its thick, fibrous stem which filled the neck of the water bottle, had its roots spread out in the sand and adhering to the glass. A professional gardener considered that it was several years old. The places could be seen where other leaves had grown and fallen off, and there were traces of scratches which had closed up in time. Mr. Oxley took away the plant and tended it in his greenhouse, where it lived for three months. One is confounded by the incomparable beauty of this miracle. This feeling increases when we learn that it was the fulfilment of a wish on the part of Mr. Oxley to complete his collection by the addition of this plant. And we see from this that

<sup>\*</sup>Twenty minutes for the pelargonium at the séance of April 20th, 1880, with Mme. d'Espérance at Newcastle; half-an-hour for the strawberry plant on June 22nd. As to the great golden lily, seven feet high, of June 28th, 1800, nothing more is said as to the time required for the formation than that the white drapery rose slowly. (Shadowland, p. 164.)

1 am not departing too far from the class of miracles at Lourdes, the basis of which is the all-powerfulness of desire.

#### Materialisations.

I should, however, depart from my subject if I discussed materialisations, because I reserve this term for the temporary and fugitive formations which assume the forms of human beings, and sometimes of animals.

The matter of which they are composed is not stable: it is phantom matter; it is the minimum of substance necessary to create an illusion in the spectator, to make him believe that he has before him a living body —that is to say, warm, mobile, active; there are mostly rude outlines of hands and heads, and, in order to avoid the necessity of forming a body, the drapery intervenes and spares the mysterious artist the greater part of his work.

As a result of the exceptional combination of all the best possible conditions-power and good disposition of the medium, homogeneity and goodwill of the sitters, love, perhaps, on the part of one of them for the delightful phantom about to be produced-through this harmonious combination a Katie King can be brought forth and reach the highest limits of illusion; but she has to disappear, like a dream as she is. Her substance, obtained at the expense of the medium, returns whence it came; the child re-enters the bosom of her mother, who knows that she cannot long continue to produce it. This is why it was announced symbolically that at the end of three years her

mission would be completed. Just as the sculptor prefers, rather than squander his talents on numerous hasty productions, to use them in perfecting a few works of prolonged and loving labour, so the subconsciousness of Miss Cook felt that it was better to produce a few choice creations than a crowd of imperfect and insignificant phantoms.

#### Materialisations of Fabric.

Here our embarrassment increases still further, if that be possible. Have we to do in these cases with apports or materialisations? Why should the formation of fabrics bear a complete resemblance to that materialisation of living bodies or of plants, and not to the apport of inanimate objects? It is perhaps because, in the mind of their creator, they are closely associated with the formation of living The reader will remember bodies. the séance at which Katie cut a dozen pieces from her wide garment and distributed them among those present. The holes made were of different sizes, and the hand could easily be passed through some of them. Mr. Harrison said to Katie: "Katie, can you repair the stuff, as you do sometimes?" All this took place by gaslight and in the presence of numerous The wish had scarcely witnesses. been expressed when she calmly covered the cut portion of her dress with the uncut part, and uncovered it again; this only required three or four seconds. The fabric was entirely repaired, there was not a single hole Professor Crookes asked perleft. mission to examine the fabric, and Katie consented: he felt over the

whole of the cut part inch by inch, examined it carefully, and declared that there was not the slightest breach of continuity, neither hole nor rent. Mr. Tapp asked permission to do the same, and after a long and minute examination he made the same statement.

Similar experiments, according to Aksakoff, have been made at various times with other mediums. Hartmann answers: "If the object or piece of fabric remains, its earthly source is indubitable; it is an *apport*." But Aksakoff does not admit his right to speak of *apports*, because he is not a spiritist. A singular reasoning, in-, deed, even irritating through daily repetition.

" Here is a phenomenon which you cannot explain, therefore there are spirits." It is simple, but unconvincing. I shall therefore continue, for my part, to admit the possibility of apports and materialisations without understanding them. For if I had to reject as improbable everything that I do not understand, I should have to doubt the existence of the daylight and of everything that it illumines. I do not see any more reason for doubting the word of witnesses like Crookes and his friends than that of the doctors at Lourdes. The fabric of Katie's robe may have been repaired by processes analogous to those by which the holes in the cheek and palate of Mme. Rouchel were stopped. The tress of hair which Crookes cut from Katie's head, and which he has preserved (as also a piece of the fabric was preserved by Mr. Harrison), may have been formed at the expense of the medium's hair, not-

withstanding its change of colour, as the fragment of bone in Derudder's leg may have been formed at the expense of his other bones. Or, in these cases of cure, there was perhaps only a great acceleration of all the phenomena which occur in a gradual healing, as in the cases of which we have spoken, in which vegetable growth has been greatly accelerated. A detail which is not unimportant, and which should be noted, is that the cures which I compare to phenomena of materialisation went on in the dark, like the latter. They took place under the bandages.

Moreover, another remarkable circumstance, the subject, as at spiritistic séances, has only a general sense of cure; he is often unconscious of the cicatrisation and restoration of the tissues. It is said of Derudder that all of a sudden he came to himself; he perceived that he had walked, and was on his knees. " I on my knees!" he cried. "Oh, mon Dieu, where am 1?" Mme. Rouchel retired into the darkest corner of the church the moment the miracle occurred, and her bandage refused to remain in its place. Instinctively she felt the need of darkness, because Sister Romaine found her at the end of the hall of the hospital, in a corner, and announced to her that the miracle was accomplished : "Madame Rouchel! Madame Rouchel !" she cried, weeping, "bless God and the Holy Virgin, all is over, your wounds are healed." On hearing these words the thought she DOOL woman was dreaming,\*



<sup>\*</sup> Refer also to the case of Joachine Dehant.

It is not always so. It sometimes happens, at spiritistic séances, that the sedium is stupefied by the sight of the phantoms he creates. In the same way, Clémentine Trouvé might perhaps have been able to see the cicatrisation of her foot going on, as well as Mme. Lallier, provided always, as I have already said, the latter was not under hallucination. It matters little, however; if some day it is demonstrated that, for cicatrices to be formed, it is necessary that the wounds should be concealed from daylight and even from human sight, we shall easily accept the idea.\*

And how about consumption? one may ask. The cures of Marie Lemarchand, of Marie Lebranchu, for example. In the first place, this is what Myers wrote in 1893 on this subject : "We cannot cure consumption, but we must not say that it is an incurable disease." Drs. J. K. Fowler and E. Clifford Beale, in their Dictionary of Practical Medicine, write : " A complete arrest of the disease is sometimes observed, under the most unfavourable circumstances; these cases subvert all the rules of prognosis," And Professor Jaccoud (one of the greatest French medical authorities) asserts, in his book on the curability of phthisis, that sometimes the tubercles in the lung dry up, become cheesy, chalky, or fibrous, and may remain so for twenty years, although quite visible on autopsy. Besides these definite cures, temporary remissions frequently occur,

and with such surprising suddenness that the patients believe themselves to be completely cured. Often the doctors come to the conclusion, after several years of observation, either that there never was any tubercle, or that nothing but the cicatrices of the former disease remain. A post-mortem examination is often the only means of knowing whether there really had been phthisis or not. Thus the best judges remain in doubt, and the errors of less experienced doctors are innumerable."

However, I think that to-day the presence, confirmed by the microscope, of Koch's bacillus in saliva is a sure diagnostic sign. If I am not mistaken, there is only question of it once † in the testimonies quoted by M. Bertrin. I attach no importance to it; it would be ridiculous on my part to pretend that all the doctors who have examined Marie Lemarchand and Marie Lebranchu were mistaken. I merely say that these cures are not contrary to the laws of nature.

Undoubtedly there exists in living beings ‡ a "healing force" to describe all the manifestations of which would require a volume. The molecules are subjected to a continual movement of coming and going, of destruction and repairing. The destroyed are replaced by new, which take the place and form assigned to them beforehand by the vital force.

<sup>\*</sup> It is, perhaps, not altogether beyond the subject to refer here to the discovery, which has been made quite recently, of the cure of red marks by means of radium. This was, at all events, quite unexpected.

<sup>+</sup> For Marie Lebranchu.

<sup>\*</sup> And even in the inorganic world. See La Vie et la mort, by Doctor Dastre, p. 268. The incredible experiments made on metals show the means of defence these make use of when one tried to break them. A hardness is produced at the threatened point. It is an attempt at the phenomenon of healing with human beings.

We must recognise, however, without understanding it, that man with all his intelligence is, as regards the restoration of his organs, less endowed than certain inferior animals.

For instance, the Nais-a species of annelids much resembling earthworms, cut in twenty or twenty-six pieces, produce twenty or twenty-six Nais, and, after section, their heads can be seen renewed twelve times. The Planaria, a species of aquatic worm, cut in two completes itself; the head forms itself a stomach, while the inferior proportion including the stomach forms itself a head. Crustaceans renew their lost limbs. The salamander whose arm has been cut off renews it with the muscles, nerves, arteries, and the twenty bones of which it is composed, etc., etc.

These restorations, are they not more miraculous than those of Lourdes, even when taking into consideration the longer time needed? Besides, who knows whether some day we may not be able to subject these animals to electrical, radioactive, magnetic, OF mediumistic radiations, which will sufficiently hasten the phenomenon so that we can follow with our very eyes the reconstitution of the destroyed limb. For this, perhaps, it would be necessary to have by the side of the mutilated animal another similar but perfect animal from which the substance could be drawn.

For, as some psychists have supposed, as in the case of spiritistic scances, a large portion of the acting force is drawn from the persons present, it would not be more ridiculous to believe that, in certain cases, the miraculously healed person draws vital force and even substance from healthy neighbours. This idea, which may make sensible people smile, suggests itself to me principally by the cure of little children. Just as the infants mentioned by Aksakoff are certainly not the authors of the prodigies they perform, so is it neither by suggestion nor auto-suggestion, nor by her own personal psychic force, that little Yvonne Aumaître, aged twenty-three months, was cured of two club feet at the Pool of Lourdes, June 26th, 1896, whilst her father, Dr. Aumaître, a believer, bathed her in the miraculous water.\*

"Account related by M. Aumaître, the father of the miraculously-cured infant, a doctor at Nantes.

On July 7th, 1894, little Yvonne, my third daughter, was born at Gourmalon, near Pornic.

How great was my sorrow when I found the poor little thing had come into the world with a terrible deformity : with her two feet twisted, two clubbed feet.

I was doubly hard hit, both as father and as doctor. I knew how often science is powerless to cure this deformity, and I said to myself that my child would never be cured.

. . . All we could possibly do has been done. . . . Many doctor friends of mine have examined her, all concluded it would be a long case; they hoped that later on she would manage to walk.

. . . When she was fifteen months old we decided to have her operated upon by my dear and excellent friend Dr. Boiffin, of Nantes.

She was put to sleep under chloroform, and with painful emotion we witnessed the operation, which consisted in cutting the two tendons of Achilles, so as to try and re-set the feet. The operation was very skilfully performed, but it was necessary to affix two large articulated irons, reaching to the thigh, to support the feet and legs.

\*Compare with this case the one I quoted from Myers, at the beginning of my paper : The American and his little girl. The analogy is complete.

The knees, in fact, participated in the deviation of the feet, and the child's legs turned in all directions like the legs of a puppet. The irons had no effect; on the contrary, because of the fatigue they caused, the legs and thighs grew thinner and thinner.

I took my child to Doctor Saguet, of Nantes, who gave her scientific massage treatment of the legs; the result was again very meagre. At this time I had made for her two soles, with wood on the inside, and two rods of iron, to keep the feet straight on the outside.

Notwithstanding all this apparatus, and even when firmly held on both sides by each hand, she could not remain standing for long, she let her feet drag on the outer edge, she could not make a single step by hersel/ without support, her legs gave way under her.

It was in this state that I took her to the Office of Verification at Lourdes, on June 24th, 1896. My wife, my two little daughters,\* and my father-in-law, after having asked the aid of science, we all came to throw ourselves at the feet of Our Lady of Lourdes and ask her for the cure which was the sole object of our daily thoughts and aspirations. The next day, after having attended eight o'clock Mass, and received the sacrament, my wife, myself, and my father-in-law decided upon plunging our child in the miraculous source. . . . How fervent were our prayers! . . . The Mass finished, we went to the grotto. 1 let my wife and child, carried by her nurse, make their way to the Pool, whilst I remained in prayer at the grotto.

At the first bath the child cried bitterly and struggled; in the evening, the second bath. After these two baths nothing was noticed.

On the morning of the 26th, after her third bath in the Pool, Yvonne began to walk by herself, with a stability that could not have been more complete in a child who was making its first steps in a perfect state of equilibrium.

The instantaneousness of the result gives to this circumstance quite a particular interest. We were seized with an overpowering emotion. . . . etc. That day Dr. Boissarie saw the child walk alone several times.

On the morning of the 27th, after a further bath, Dr. Boissarie, at the Office of Verification, made her walk all alone, after removing the irons. The knees, as well as the legs, had regained their normal movements.

. . . And so this dear little child, who, according to the doctors would be unable to walk for several years, finds herself walking not a single day behind her age.

All effort of will is absent here, suggestion is impossible, faith, imagination, all is suppressed.

Lourdes, June 27th, 1896.

#### Dr. Aumaitre.

Gargam's cure must, perhaps, be placed among those where an external influence intervened. Whilst he was rather sceptical, his father, an old Breton, felt his faith awaken under the blow which astounded him. His mother always had ardent faith. We saw that round the poor wretch there had formed, as it were, a cloud of prayer, and that from the depths of the Clarisses monastery at Orthey one of his cousins, who had taken the veil, was offering up to heaven the same supplicatory vows.

Is it the union of all those intense desires, which, after having slowly acted, suddenly brought about the final crisis, or is it just the mother's ardent wish which, by a sublimation of all her being, impregnated the whole of her son's organism with a new and purified life? Is this energy more mysterious than that which made Home float to the ceiling of his room or animated Slade's trunk and caused it to move like a monstrous beast?

We admire its results a thousand times more. Why? Heavens! simply because we care very much about our health. But this sentiment has, in itself, nothing elevated, save according to the use we wish to make of our health, whilst the learned man's ecstasy before the marvels of Nature is always an elevated sentiment.

<sup>\*</sup> Older.

It has often been said that what is perplexing in psychic phenomena is their spontaneity. Although inexplicable by the hypothesis of an allwise and beneficent Providence, this spontaneity is only in accordance with the hypothesis of a Nature both genial and stupid. Or, better still, there is no hypothesis here at all; there is a definition which alone agrees with the facts: Mens agital molem. There is a Spirit which rules the world. But this Spirit, which sometimes gives proof of an intelligence infinitely superior to ours, quite as often shows the most utter blind-It is the same Power that ness. has known how to execute the form and plumage of the peacock, and by the side of this that frightful living nightmare, the Phacocera of Abyssinia. It is She who composes the most beautiful landscapes, such as those of Ceylon, for instance, and buries Pompeii under lava and burning cinders; it is She who in Eve's body united the most perfectly finished combinations beneath a covering divinely beautiful, and, at the same time, it is She who invented leprosy.

We are not astonished, therefore, at seeing her distribute her gifts without rhyme or reason, at Lourdes or elsewhere. Why did she choose Derudder, Gargam, Mme. Rouchel, etc., more than others, quite as good Christians, quite as much afflicted? Why did she choose Home, Miss Florence Cook, Eglinton, Eusapia, to give them supernatural powers? Because, notwithstanding all her genius, she very often does not know what she does.

It is for us, poor human beings, to

unravel it all as we may. To us alone belongs *reflecting* intelligence, the only intelligence which allows of progress, slow but sure. Franklin was cleverer than Jupiter. He knew how to rob him of his thunders. Others have known how to discipline electricity.

We shall master and discipline the psychic force.

It is not thus that Myers faces things. The ideas he develops in "Human Personality," are still more decidedly spiritualistic and mystical than in his work of 1893. The cause of miraculous cures he names hypnotic vitalisation, and he deems it necessary, so as to understand its origin, to suppose the existence of a spiritual state of life surrounding us "more profoundly" than matter and even than the ether, a " metetherial" world. What is the life of an organism, he enquires, unless it is its power of exchanging energy with its surroundings, of self-appropriating for its own use some fragments of that pre-existent and definite Power? We have but lately become acquainted with the world of ether, and this only through the skill of science, for we are not so organised as to be able to respond to the enormous majority of etheric vibrations.\*

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<sup>\*</sup>This is not at all "word for word" what Myers says, but it is what he wished to say, but expressed in a clearer manner. And on this occasion he is distinctly in the right. Why did he so constantly wander from this definition, which should mean that sensitives and mediums *alone* have a new sense or senses which sometimes allow them to respond to etheric vibrations? Why does he ceaselessly speak of supernormal faculties as though they were common to all mankind, and build the whole of his theory on this mistake?

#### REFERENCE SUBJECT THE ANNALS OF PSYCHICAL SCIENCE SUBJECTED

"We must now," adds Myers, "admit the existence of a spiritual world where life and thought are kept up independent of matter." It is here that we shall doubtless find Myers going astray. But he proceeds by characterising with profound words the species of phenomena occupying us at this moment. Thus he says that by hypnotic methods we have only energised Life, and continues thus: "What Life does for the organism in a slow and imperfect manner, we here compel it to perform a little quicker, a little more completely. What characterises Life is its power of auto-adaptation, its faculty of answering to new necessities, of restoring the organism when it has been injured. This Vis medicatrix, which is the most hidden secret the living organism, hypof notism has shown to us under a form one had never yet either defined or controlled. It has made us perceive in the subliminal self of any one practising self-suggestion an intelligence no longer vague and impersonal, but an intelligence which offers some direct connection with that which we know.

"But whence comes the energy necessary to answer in so efficacious a manner to the commands of that intelligence? Must one perforce suppose something brought, or is it a new mode of action of the energy already developed by ordinary material nutrition? Prayer expends no more force than cursing; the philosopher's theorem no more force than the maniac's phantasy.\* "Neither does it vary proportionately to the value of the results obtained as to the rapidity of organic transformations. It is not this which interests me; it is the directions given to these transformations; it is to see them guided by an intelligent central force towards a useful goal. . . ."

Here Myers, once again leaving earth, defines man as a spirit controlling an organism; he re-asserts the old spiritualistic conception of the soul as architect of the body, entering its house, quitting it, re-entering it, until the time when, unable to sufficiently fix its attention on the body, life ceases of itself for this very reason. Life is the keeping of the soul's attention on the organism! Myers, however, recognises very clearly that, at the moment of death, the organism by physical causes has become incapable of functioning as the representative of the spirit animating it. This matters not.

He must have a *metethereal* world where the soul constantly draws its spiritual energy, just as the body conserves its energy by means only of heat and nourishment. He holds it is from this metethereal world that the exceptionally intense energy, necessary for subliminal attention to produce a miraculous cure, is drawn.

As for myself, it is this prefix, this *met*, which hampers me. Ethereal would content me. Often in spiritistic séances a phenomenon occurs

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<sup>\*</sup> It is evident that the measures we employ to estimate the physical forces do not

hold good in the mental world. They are expressions which lose all their meaning. It is no longer a question of quantity, but of quality. A purely moral emotion, a grief or a joy, may be strong enough to arrest life, yet to estimate it one must set aside the horse-power engine, the weighing-machine, or even caloric.

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which has struck nearly all experimenters. It is the cold preceding important phenomena. I cannot help thinking that, in these cases at all events, there is a species of extraction from the cosmic energy by the me-Having condensed it within dium. himself, perhaps according to his own nature, he converts it into energy of varying natures. Eusapia will utilise it for the lifting of a heavy table, Home to raise himself in the air, Miller to materialise his phantoms; why not add: The miraculously healed to bathe suddenly their organism in a wave of powerful vitalisation which annihilates all morbid products, and injurious bacteria,\* and imparts to what has remained healthy an extraordinary animation, a change of rhythm. The lamentable andante is suddenly replaced by a triumphant allegrissimo. Let us recall the accounts of those who have survived a fall generally fatal: in a few seconds the events of their lifetime seem to move before them, the rhythm of their thought has attained to a vertiginous rapidity; one must have undergone the experience to believe it possible. If it is not an illusion, it is permissible to bring this phenomenon in closer line with that of healing and the reconstitution of tissues verified at Lourdes, but only as to alteration of rhythm, as one is purely mental and the other physiological. And here again I express myself badly because there is no purely mental phenomenon. It is a concise way of speaking: the most mental phenomenon is still physical, as the most physical is still mental. There is no spirit without matter, and no matter without spirit. All phenomena have mentality more or less. Myers' metethereal world is superfluous: in no matter what atomic movement, there is an intention, an end, a desire, therefore something spiritual. By what right double or cut up into two what is one? Let us not take abstractions for realities.

"Beyond the ether," says Myers, there must be not only one plane, but innumerable planes in the infinity of things."

Once again nothing authorises us to go beyond the ether. It is the universal Centre, the Great Pan; from it all comes, and to it all returns. In it and by it worlds are born and die. the stupendous suns which create life and thought and then annihilate all in becoming cold. There has been no beginning, there will be no end, to these eternal transformations. Let us not forget those astronomical lessons which set man back in his place. In the presence of immense brute force. which will ever dominate him, man has not such a contemptible rôle; he thinks, and he is not at the end of his evolution. Some day our planet will blossom, it will bear a race of demigods, perfectly just, good, and happy. All the supernatural faculties which we discover with amazement in mediums are its certain promise of fulfilment. Among them the gift of healing is not the least. Doubtless the first place will be given to the light which will deliver us from moral evil in rendering easy and certain, not only the discovery of crime, but even

<sup>\*</sup> In a way analogous to that of ozone or solar radiations. Dr. Finsen, of Copenhagen, has also obtained salutary effects for the cure of lupus by Röntgen rays, and especially by blue or violet rays.

the criminal intention. Possibly the second place belongs to healing mediumship which will deliver us from physical evil.

I shall therefore not search for the origin of curative forces in a chimerical spiritual world independent of matter. All, it seems to me, tends to prove this origin to be multiple. Sometimes it is in hypnotic suggestion; sometimes in conscious or unconscious auto-suggestion; sometimes in a special gift possessed by certain individuals in their personal fluid (a provisionally commodious expression); sometimes in a power of extracting from the ether and surrounding matter the elements of a partial or general renewal, sometimes in unconscious mediumship consisting of an emission of vibrations sui generis of a person, parent, or friend, or simply benevolent.

And prayer, I shall be told, you do not mention it? But I believe implicitly in the power of prayer. At Lourdes the act of faith, whether it comes from the patient or from a person interested in him, is the point of departure of all the influences I have been speaking about. The efficaciousness of prayer is one of the most admirable chapters in the history of mental suggestion at no matter what distance.\* But it is possible that sometimes there intervenes with the psychological influence a physiological one, that of a fluid emitted by the person praying for the patient.

None of those who read it have forgotten the case submitted by Dr. Kogevnikoff + to the Neurological Society of Moscow in 1895: a parasitical sycosis with staphylococcus in the pus, which for nine months resisted all treatments suggested by the most eminent dermatologists, was cured in three days by the prayers of a woman. "During the prayer the patient claims to have retained all his calmness, feeling no particular religious exaltation, and looking upon the whole procedure as a therapeutical method." In such cases, to decide whether the cure is due to unconscious auto-suggestion or the psychic force of the medium, it is necessary to make experiments. If quite a young child were cured during sleep by prayer, the reality of an influence personal to the medium, and emanating from him, would be demonstrated. I have stated all the reasons which, in my opinion, prevents such a supposition being rejected as absurd.

#### MARCEL MANGIN.

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beg. Hundreds of times, on the day when nothing was left, money, food, and clothes came in time. The numerous letters he received with these gifts describe the sudden and irresistible impulse which urged the donors to send him a certain fixed amount, on a certain fixed date, the very sum needed which he had asked for in prayer. One cannot find a more beautiful example of the power of mental suggestion.

+ See Revue de l'Hypnotisme, January 1896. Professor Kogevnikoff is rightly considered as the most eminent neurologist in Russia.

<sup>\*</sup> Read again, on this subject, the chapter by Russel Wallace on "The Miracles of Modern Spiritualism," page 291. The extraordinary history of George Müller, of Bristol, founder of an orphanage, which in 1875 numbered up to 4,000 children, brought up there and partly kept. Not even for one single day did Müller ever take a crust of bread, nor any other article, on credit. Never did he ask for subscriptions nor did he

# MY EXPERIMENTS WITH M. DE JODKO IN 1896.

BY COLONEL ALBERT DE ROCHAS.

# \*\*

# Where Does Fraud Begin?

In the article published under the title Noula (in the July, 1907, issue of the Annals), I alluded to the doubts raised in my mind as to the genuineness of the letters of Mme. d'Hautevoie, by the fact that they originated in a locality near the residence of M. de Jodko, whose integrity I had been led to suspect in the course of some experiments we had made together during the preceding year, when attempting to photograph the exteriorised etheric body of a subject.

M. de Vesme has asked me to give some details with regard to these experiments, which up to the present I have not been willing to publish. M. de Jodko's death has removed my objections; I will therefore give the reader the whole of the details of the matter and leave him to form his own opinion. Whatever that may be, he will recognise afresh how closely truth and error are entangled together in these dim regions into which we are endeavouring to carry light.

I have not reproduced all the photographs which are referred to in the following report, for two reasons. First, because they are too numerous, and many of them are very similar; and, secondly, because of the most interesting—na.nely, those which seem to register radiations analogous to the dark light of Dr. Le Bon traversing opaque bodies, the only copies which 1 possess are much too faded by time to make it possible to recognise in them the details observed and described when they were first produced.

The photographs which have been reproduced are designated by numbers, the others by letters.

#### THE REPORT

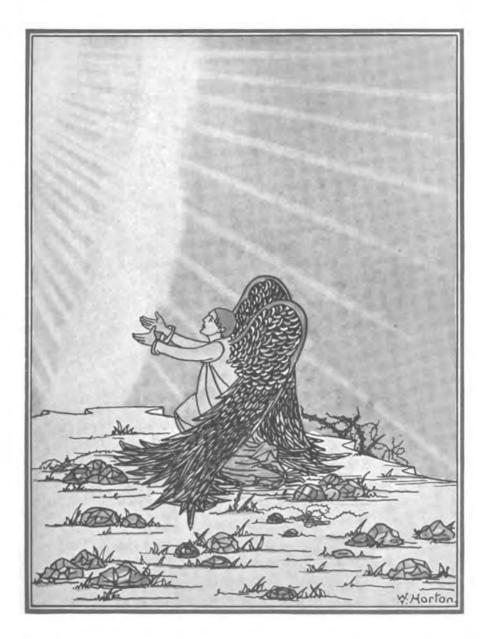
of experiments made in Paris on the 17th, 21st, 25th, and 28th of March, 1896.

By MM. Jacques de Narkiewicz-Jodko, Counsellor of State, Fellow of the Experimental Imperial Institute of Medicine, St. Petersburg, and Lieut.-Colonel Albert de Rochas d'Aiglun, Director of the Polytechnic School, Paris.

Among the experiments devised by M. de Jodko to demonstrate the radiations emanating from the human body was the following :--

A Ruhmkorff coil capable of emitting sparks of light about 4 inches in length at one of its electrodes was connected with the atmosphere by means of a copper rod narrowing to a point, the other electrode being terminated by a special arrangement in a test tube filled with acidulated water.





god! I cannot wolk on Earth because of the wings thou gavest me .

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If a person X (insulated or not) takes this test tube in one hand, and another person (equally insulated or not insulated) approaches to the body of X a tube with rarefied air, the tube will become luminous, and this luminosity decreases as the distance decreases from immediate contact with the body to about five inches.

M. de Rochas desired to know how the tube containing rarefied air would behave if X was a sensitive capable of producing the phenomenon of exteriorised sensibility.

## The First Series of Experiments. (March 17th, 1906).

The subject submitted to the experiments was Mme. Lambert, a young woman about thirty years of age, studied by M. de Rochas for some years past in connection with his researches on the exteriorisation of the sensibility of the ethereal body.\*

She was at the time in excellent mental and physical health.

The first seance took place on March 17th, 1906, in the apartment occupied by M. de Jodko in his hotel, No. 9, Rue du Port-Mahon.

M. de Jodko began by making the following observations with Mme. Lambert :---

Dynamometrical) Right hand, 104 lbs. Pressure ) Left hand, 104 lbs. Muscular force of extension, 30 lbs.

It was noted that when Mme. Lambert, in her normal state, held in her hand the test tube communicating with the coil set in motion (in which the gold-leaf electroscope indicated a 20-volt current), the tube of rarefied air was illuminated to within about eight inches of her body, which shows that she possessed a superior conductivity to that ordinarily observed.

When M. de Rochas put Mme. Lambert to sleep by magnetic passes, the tube became luminous further and further away, as the sensibility became more and more exteriorised. The exteriorisation and the luminosity were thus pushed to about two yards' distance from the body of the subject. It was observed that an increase in the illumination corresponded to each pass that was made, and the observers also thought that they noticed varia-



FIGURE I.—Photograph obtained by M. de Jodko with a Russian medium put to sleep by music.

<sup>\*</sup> See the article published on this subject by M. de Rochas, under the pseudonym of "Lecomte," in the Paris Photographe for June, 1894.

tions in the light corresponding with the maximum and minimum sensibility, but the latter point requires further verification.

This experiment seems to afford objective evidence, by a phenomenon visible to all, that the sensation of the mechanical actions exerted on the air surrounding Mme. Lambert is transmitted to the subject through an emanation issuing from her body, and that this emanation is a conductor of electricity, because the tube becomes luminous wherever the presence of this emanation is attested by sensibility.

M. de Rochas then asked M. de



FIGURE II.—Photograph obtained with Mme. L. magnetised until the complete exteriorisation of the astral body was brought about. 14th March, 1896, at 5 p.m., taken in a room, almost dark, with an exposure of 2 minutes. Jodko, who had a photographic camera, to try and find out whether these emanations would leave an impression on a sensitive plate.

Mme. Lambert was first photographed after she had been put into a light sleep by passes and electrified by the test tube. The plate only gave the result shown in Fig. A.

M. de Rochas then wished to discover what would happen with much deeper magnetising and without the use of electricity.

It was then 4.30; the experiment took place on the first floor of a house situated in a narrow street; the room was still lighted by the last gleams of a winter's day entering through two windows, the muslin curtains of which were raised.

The subject, who had been awakened and had rested for some time, stood against the wall opposite the windows, where some dark material had been stretched as a background. The light was so dim that it was necessary, in order to get the right focus, to place near Mme. Lambert's face two candles with reflectors.

M. de Rochas then put her to sleep with passes, and pushed the magnetising to the point at which she declared that the sensible emanations had become exteriorised and condensed on the left, and this was verified by pushing against the air at the spot indicated.\* The camera was

M. de Jodko had himself twice obtained the spontaneous exteriorisation of the etheric body with well-known mediums in Russia, but he had in vain attempted to reproduce this phenomena with the same mediums. Figure 1 gives the photograph of one of these mediums thrown into a trance by music.

<sup>\*</sup> For the mode of proceeding for the production of exteriorisation, see an article published by M. de Rochas, under the title FANTÔMES DES VIVANTS, in the Annales des Sciences Psychiques.

exposed for a minute and a half. The plate, when developed, gave Fig B, in which the etheric body is seen on the left side, partially emanating from The subject had the body of flesh. been undressed as far as the waist to avoid the possible absorption by the clothes of the astral body, and it was apparent that the aura was more intense at the upper part of the body than at the lower part. M. de Jodko pointed out that the light in the room at the time was not sufficient to obtain a photograph of such detailed clearness, if the object had not itself emitted radiations capable of impressing the photographic plate.

At five o'clock, after having awakened the subject, a fresh attempt was made; this time she turned her back. Fig. 2 shows the etheric body again slightly protruding from the subject, and with a similar appearance to that of Fig. B.

The subject, when again awakened, put on some of her clothes and covered her face with a mask, hoping that we might again make a good experiment which we could publish; she was then put into the sleep again. Although it was 5.30 p.m., and the light had greatly faded, Fig. 3 is as distinct as the preceding, after only a minute's exposure.

# Second Series of Experiments (March 21st, 1896).

On March 21st, at the same place, at 3.30 p.m., we again renewed our experiments with electrical apparatus and the test tube containing rarefied air. They succeeded as on March 17th.

About 4.30 p.m., the photographic experiments were begun. The subject, stripped to the waist and magnetised until the exteriorisation of the etheric body had been effected, was photographed first in front and then behind. The two Figures, C and D, show, as in the preceding séance, the etheric body partly covering the medium's body of flesh, with this additional detail, that the legs of the medium are seen under the six thicknesses of a chemise, drawers, a petticoat of white linen, and a black flannel petticoat trimmed with flounces and lined with satinet; as if all these materials, having absorbed the emanations, had become transparent.

# Third Series of Experiments (March 25th, 1895).

This double series of experiments left us in no doubt as to the reality of the facts, provided the plates used



FIGURE III.—Photograph obtained with Mme. L. after being awakened and re-magnetised, 17th March, 1896, in the same room as Figs. II. and V., were obtained at 5.30 p.m. Time of exposure 1 minute.

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were perfectly clean; but such uninterrupted success astonished us, we thought it might be due to the fact that, in the preceding séance, we had always photographed the subject after she had been submitted to electrification. Consequently, on March 27th, in the same room, M. de Rochas proceeded at once to produce exteriorisation by passes, and we obtained the same results as on March 17th and 21st.

Wishing to know what would be the effect produced by photographing an ordinary person under the same

FIGURE IV.—Photograph obtained 25th March. 1896, at 5 p.m. The camera was focussed on to Colonel de Rochas.

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conditions of light, M. de Rochas placed himself in front of the curtain, having first taken off his coat so as to supply white spots at the sleeves and chest. Fig. 4 was thus obtained, in which there is no trace of the form in the plate, but in which there are several series of parallel luminous waves cutting across each other at acute angles, which might be due to etheric radiations which had remained in the atmosphere.

M. de Rochas then pushed much further than before the magnetisation of the subject, who was placed on the

side of a curtain, outside, so that she completely exteriorised the etheric body and brought it out by itself as far as the middle part of the curtain. When Mme, Lambert said that this result had been achieved (M. de Rochas having verified the fact by action upon the air), the camera was turned upon the middle of the curtain; the exposure lasted for about a minute, and the result was Fig. 5, in which the bare arm of the subject and the arm of M. de Rochas in the white shirt were seen joined behind the etheric body, which is transparent, and presents, particularly in the lower part, the same undulations as those in Fig. 4.

The subject was then partly awakened, so as to bring her etheric body nearer to her, and two

fresh exposures were made, one for one minute by natural light, the other instantaneous by magnesium light; it was then 6 p.m. In these two photographs, in which the etheric body appears again, the black curtain which served as a background is traversed with luminous circles like those registered in Figs. 4 and 5, with this noteworthy particular, that it has become transparent, so that the pattern of the wall-paper behind it is perceptible. Moreover, the body of the subject herself has become transparent, so that one can see the prolongation of this pattern in the periphery.

The experiments, interrupted for dinner, were renewed at 8 o'clock.

We satisfied ourselves that the subject, simply electrified, showed only a normal form by the magnesium light, but when electrified and put to sleep magnetically, she showed herself again accompanied by her etheric body, and this in another room, and against another background, than in the preceding experiments.

#### Fourth Series of Experiments (March 28th, 1896).

In order to discover, if possible, the influence which the nature of the camera and environment might have on the production of the phenomena, we met on March 28th at M. de Rochas' abode at the Ecole Polytechnique, and M. de Jodko operated with a camera and plates provided by M. de Rochas; M. Louis de Rochas developed the plates.

The subject, not having received the letter of invitation in time, was late in arriving, disturbed and fatigued. The weather was very cold, and there were frequent hailstorms. The coil, badly arranged, did not work; the experimenters, being pressed with other occupations, were annoyed; and also there were a few strangers present.

The first experiment, in which the subject, having been put to sleep by magnetism, was placed in an obscure recess, resulted in Fig. 6, in which only a white radiating spot is seen. She was then moved and placed in a lighter spot, and Fig. 7 was obtained, in which the upper spot corresponds with the head, the horseshoe to the chest and arms, and the lower parallelogram to a white calendar which had been placed on the ground



FIGURE V.—Photograph of the astral body completely disengaged, 25th March, 1896, taken at 5.30 p.m.



against her skirt. It will be observed that the edges are rounded, which M. de Rochas would have attributed to a bad adjustment of the camera, if M. de Jodko had not affirmed the opposite.

With these relative failures, and the conditions appearing bad, the experiments that day were stopped, with the intention of renewing them on the succeeding days under the conditions which had already yielded good results, and M. de Rochas was charged with the task of relating the circumstances in a report, which was signed and approved on March 31st, 1896, by two of the experimenters :

Signed

A. DE ROCHAS.

JACQUES DE NARKIEVICS-JODKO.

As M. de Jodko left Paris shortly afterwards, we had no opportunity of renewing our collaboration; but the regularity with which the etheric body with the same form appeared in the middle of M. de Jodko's plates did not fail to raise suspicions, which were confirmed by the constant failures in obtaining results which ensued from numerous attempts which I made with Mme. Lambert at the houses of my amateur-photographer friends.

I then decided to have recourse to M. Paul Nadar, at whose house we had obtained, two years before, an etheric impression under conditions that left in us no doubt as to the reality of the phenomenon.

When M. Nadar inspected the photograph which I showed him, he recognised how such effects might be obtained by trickery. He covered one of his assistants with a big white sheet, and photographed him with a very short exposure and very little light. He thus produced a faint impression on the plate, which he left in its frame without developing it. Then he asked me to pose, using the same plate, with a normal time of exposure. In this way he obtained Fig. 8. This experiment he repeated several times with the same result.

The value of these experiments for me depended from this moment upon the degree in which I could rely on the cleanness of M. de Jodko's plates, and although many of the phenomena which I have reported seemed to me to be incapable of being the result of a trick, and presented interesting features which it is not necessary to point out to the reader, I determined not to publish anything on the subject so as to incur no risk of either misleading the public, or of implicating unjustly a kind-hearted man with whom I had been on very pleasant



FIGURE VIII.-A faked photograph obtained by M. Paul Nadar.



relations. This resolve I expressed to a Russian gentleman, M. B., who, having heard of our attempts, had written asking me for some particulars. M. B. made my reply known to M. de Jodko; for a few weeks later I received the following letter, which reveals clearly the discomfort of the writer:

My very honoured master,

First permit me to send to your honoured family my homage and kind regards.

When I left Paris and returned home, I tried to obtain exteriorisations with certain subjects by the methods which you, my master, had very kindly taught me; but unfortunately, 1 obtained scarcely anything, and in photography, only some inconclusive results. I began to doubt whether, in our joint experiments, someone had not been playing us a trick by giving me prepared plates, which may or may not have been the case; so many persons interested in our experiments visited me! Perhaps they wanted to involve me, (vide the letter I received from M. B., who informed me of yours), to whom, as to many others, I have not ventured to give without your authorisation, any photographs or even any information.

You have always been and always are my ideal of a serious researcher into the great truths of Nature. I think that, knowing me, you cannot doubt my sincerity. If you have not been able to discover any explanation of the photograph, it is very probable that a trick has been played on me, so much the worse for the evil-doers! But we also worked in your own house; and as I remember, we obtained very curious results. As I have doubts, not concerning the exteriorisaion which you discovered, but as to the phenomena obtained, I have experimented, and will experiment again; if once exteriorisation is proved, it will become visible by photography. Perhaps, since you have obtained it, it is possible to artificially make similar photographs. Believe me, 1 did not know how this is done; and we did not always succeed. It may be that our experiments with Mme. Lambert are perfectly valid, but the best diamonds can be imitated.

Do not suspect, my honoured master, that there are in me any feelings other than those of respect for you and for science. Without your permission, I will neither mention your name nor will I give, nor have I given any information concerning the results of my researches. Persevere, my master, in your researches, and I will persevere, and we shall at last obtain sure and positive results. I write to you with entire frankness as to a man and master of science whom I respect, and from whom I expect reciprocity, but not the suspicion of evil intentions of treating scientific research lightly.

My dear master, have the goodness to reply by sending me your new work on exteriorisation, and, believe me, I will never expose either your illustrious name or my own, on the many occasions in which there might be a doubt. Your reply to M. B. astounded me; but you will observe that, for my part, before being definitely convinced I have not given any information, or authorised any reports on the subject. Not obtaining



FIGURE VI.—Photograph obtained the 28th March, 1896, at the house of Colonel de Rochas.

good results myself, I had doubts, and I intended to make minute researches later on.

I am sure, my master, knowing your honourability and loyalty, that you will be willing to keep up our pleasant relations by correspondence, and with confidence in the results which 1 perhaps may obtain, and you certainly will obtain, since you are the one and only master of the subject of exteriorisation. I desire to remain only your humble servant. You will find in me a faithful and sincere disciple, and nothing will alter my esteem for you.

Be good enough, my master, to honour me with a few words in reply; which will prove to me on your side that you do not doubt my sincerity towards you, towards your work, and towards science. Who knows? Perhaps someone played a practical joke on us; but that cannot succeed with men of our stamp.

Hoping, in replying to me, that you will act towards me as a great master towards a respectful gentleman, I am, yours devotedly,

J. DE JODKO.

As a supplement to this letter, I will here reproduce a passage from an article by Mgr. Méric, in the *Revue du Monde Invisible* (No. of July 15th, 1907), on Au corps humain et à son fantômes.

I will here recall a particular instance. Dr. Jodko was about to show us some photographs of luminous radiations, of emanation that appeared round the hands. I asked him if it was true that he had obtained, the evening before, a photograph of two invisible beings. I wished to prove a clear distinction between simple radiating emanations, and personages, doubles or phantoms, the contours of whom were clearly delineated. The doctor seemed embarrassed and annoyed by the question. After a moment's hesitation, he said : "Well, it is true; yesterday in this little room, dimly lighted, almost dark at that hour in the evening, contrary to all photographic laws, Colonel X. obtained a photograph." The doctor showed me a photograph in which two personages were clearly visible. The doctor added, with a strong expression of discontent: "These experiments are not in my line-they happen to me, and they annoy me, but I do not care to occupy myself with them."

It was difficult to obtain any clearer dis-

tinction between the scientific experiments concerning human radiations and the too mysterious experiments in photographing the invisible, whether phantom or astral. We make a point of this distinction, which seems to us essential in the question before us.

This paragraph proves that M. de Jodko had not a very quiet conscience with regard to our experiments, and it also shows with how much distrust one should receive second-hand testimony, especially when it is adduced in support of a preconceived opinion. We never obtained a photograph of two invisible personages in any of our séances.



FIGURE VII.—Photograph obtained the 28th March, 1896, at the house of Colonel de Rochas.



BY E. E. FOURNIER D'ALBE, B.Sc., A.R.C.S.\*



MR. E. E. FOURNIER D'ALBE.

For the last fifty years the world has been confronted with a series of extraordinary phenomena whose explanation has baffled the resources of physical science no less than those of traditional psychology.

These phenomena have been variously styled spiritualistic or spiritistic, mediumistic, occult, supranormal, and metapsychical, the last term being perhaps the most satisfactory as not implying any readymade theory. The phenomena have been in turn doubted, denied, ridiculed, and attributed to fraud or demoniac agency. They and many of their exponents have survived to this day, and they still confront the world insistent for a solution, a big note of interrogation on the horizon of exact knowledge. Nay, they are more importunate and insistent than ever before. Vast materials have been accumulated and sifted, great names have allied themselves to the belief in their actuality, to the demand for their investigation. The facts have been brought into some kind of organic cohesion. rough-and-ready some working hypotheses have been formulated as guides through this maze of bewildering detail.

What is science, what is the world going to do about these phenomena in the future? Will there be, a generation hence, still two opposite camps, one resolutely shutting its eyes to the disturbing invasion, while the other exults in its "facts" and declaims about the "bankruptcy of science?" Will the magnificent and imposing structure of the exact sciences undergo radical alterations from the foundations upwards, to provide accommodation for a new science dealing mostly with invisible,



<sup>\*</sup> Author of The Electron Theory, La Nuova Teoria della Elettricita, Two New Worlds.

but intelligent, agencies? Or will the new "facts," laboriously and sometimes painfully accumulated, sink into oblivion, and give way before a materialistic reaction which will class them with myths and fairy tales?

Perhaps none of these things will happen, unless it be, let us say, the "structural alteration." That something of the kind has been going on of late years is undeniable. In apology for the lack of a comprehensive theory certain words have been coined to denote certain groups of phenomena, such as telepathy, telekinesis, clairaudience, parakinesis, teleplastics, and the subliminal. This is already something gained. The suggestion that something exists which objectively corresponds to these words is almost irresistible, though cases have been known in which the objective reality was lacking or extremely doubtful (Cp. Nrays, radiotellurium). But is there any sign of a real rapprochement between orthodox science and metapsychics? In short, has science any room for these new facts, any use for them, any obligation to deal with them?

See how we stand. A fact, taken by itself, and having no connection with other facts, past, present or to come, is absolutely useless and of no account. To put it drastically, the theoretical importance of a fact is its only importance. A fact standing by itself is of no interest to anybody, since it affects nobody's interests. Such a fact might as well not exist. No consequences follow it, no conclusions can be deduced from it, no new facts can be predicted from it or

discovered through it. Such a fact might as well be a myth. Every sane person will treat it as a myth, and order his conduct and belief as if it were a myth.

Such has largely been the fate of the "facts of spiritualism," of the glittering array of wonderful facts accumulated during the latter half of the nineteenth century. Many of them are so contrary to all accepted theories, so subversive of all modern thought, that the average man of science prefers to deal with them much as he does with stray points in curves-I mean the curves he draws to show the simultaneous variation of two quantities, as the length of a column of mercury with temperature, or the power of an engine with the pressure of steam. This connection is traced as a curve on a diagram of Cartesian co-ordinates, a line being drawn through a series of points, each representing the result of a measurement. If any point is widely removed from the curve traced out by the other points he ignores it, attributing it to some accidental error of measurement to be cleared up perhaps at some future time.

Metapsychical phenomena are such stray points, and are accordingly neglected and ignored. But the matter becomes quite different when these points begin to show a recognisable order and trend of their own. Then the alert mind of the trained physicist or engineer at once seizes the opportunity, and he sets to work to determine the formula which governs this new trend, and which will enable him to control, or at least predict, subsequent phenomena of the same kind.

Science is one vast effort to control phenomena :

Aber im stillen Gemach entwirft bedeutende Zirkel

Sinnend der Weise, beschleicht forschend den schaffenden Geist,

- Sucht das Vertraute Gesetz in des Zufalls grausenden Wundern,
- Suchet den ruhenden Pol in der Erscheinungen Flucht.

It is a great quest after power, reality, certainty. What cannot be controlled, varied at pleasure, reproduced at will, or, at all events, predicted with certainty, has no scientific value. What interests science about even an extinct species is what can be proved about it to the satisfaction of all investigators properly Whatever cannot be exequipped. amined in detail, catalogued, photographed, and thrown on the screen has a good chance of being overlooked altogether.

Science is waging such incessant war upon errors of observation and judgment, hasty generalisations, halftruths and quackery, that the weapons of this warfare are sometimes only too ready to fall upon the tender shoots of a new discipline and raze it to the ground.

These considerations suffice, think, to explain the attitude of indifference or, at best, of benevolent neutrality assumed in the scientific towards world the more abphenomena. Besides, it normal must be remembered that, since 1870, the specialisation of scientific pursuits, their subdivision into innumerable circumscribed areas, has enormously increased. This specialisation has narrowed the field controlled by individuals. A larger view has become less and less attainable. As in all large organisations, routine has become more settled and exacting, and a general revision of method more and more difficult to carry out. Each new phenomenon is, so to speak, stopped at the front gate by some subordinate official, whose business it is to save his superiors from unwelcome intrusions.

How, then, is this great revision to be accomplished? Obviously it will be necessary to attain some more comprehensive view which will include both the old and the new. A new theory must be formulated which will either interpret the new phenomena as special aspects of the older ones, or will present to us the older phenomena as particular and apparently permanent developments from a higher and more generalised causality.

Let us take some of the more extreme forms of the new phenomena:

1. The transportation of Mrs. Guppy from Highbury to High Holborn in three minutes, and her deposition in a closed room on a table surrounded by sitters (June 3rd, 1871).

2. The levitation, elongation, and transportation of Mr. D. D. Home.

3. The partial dematerialisation of Madame D'Esperance (1894).

4. The production of the completely materialised form of "Katie King" (1874).

5. The actions without contact produced in the presence of Eusapia Paladino.

6. The Algiers photographs (1905).

I have picked out these cases from thousands of others not on account

of their special authentication, but in order to give an idea of the extreme range of the "wider view" that is looked for. A new and more perfect view of the universe must be able to comprise these phenomena, even if only as very special and statistically improbable cases.

Now, the radical difficulty in the way of a rapprochement is presented by the attitude of physiology. The phenomena are everywhere in contact with physiology, and physiology is mainly materialistic. Physiologists have to do with "organised matter." They are not greatly concerned with the fundamental physics and chemistry of that matter. They leave that to the physicist and the chemist, who specialise in those departments. From them they draw the rough-and-ready They cannot rules they require. share the physicist's doubts as to the phenomena of matter or the chemist's dreams of transmutation. They want something solid and substantial to go on with, and they take that without the purveyor's hesitancies and reservations. Nor are they prone to change the goods once acquired for later improvements. They are, in fact, inclined to be intolerant of innovations, and to look upon a radical revision of fundamental laws as equivalent to a breach of faith on the part of the unfortunate chemist or physicist who supplied them.

And so it has come about that physiology is still held in the materialist fetters, which the science of physics was the first to shake off. Physics, working ever on the very borderland of the knowable, surrounded by impenetrable mystery, has never lost that sense of awe and wonderment inspired by the great unknown territory which surrounds the small clearing illuminated by the lamp of science. Hence it is that the great men of science who first took up the study of the new phenomena were almost all physicists.

Taking, then, physics as the pioneer science, how do its latest developments affect the prospects of an *entente* between material science and the new psychology? What promise do they hold out to us of "bridging the gulf"?

One of the most remarkable achievements of recent physical science has been the revelation of an enormous and altogether unsuspected store of energy within the atom of "ponderable matter." This energy would suffice to convert a mountain into vapour in a small fraction of a second if the energy inherent in the atoms of the rocks could be suddenly liberated. As it happens it takes several thousand years to liberate itself even in the most intensely "radioactive" substance, but the energy is there, and we may soon be in a position to liberate it in any desired quantity.

The second conclusion of modern physics which may be utilised for our present investigation, is that of an intimate and instantaneous connection of all matter with all other matter. It has been proved that whatever may be the speed of propagation of light (300,000 kilometres per second) the speed of gravitation is immeasurably greater. The action may either be a direct action at a distance, or it may be a stress propagated through a con-

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tinuous medium (the "ether"). The former alternative would give us a universal "telepathy" between ponderable matter, while the latter would suggest an all-embracing substratum or primeval substance, the bearer of all life and existence. Without attempting to decide between these two rival hypotheses (ultimately a mere matter of words) we may take it for granted that the universe is one organic whole, that there is no such thing as isolation or oblivion, and that all existing things have an infinite justification,

But even granting these two things —an inexhaustible supply of energy and a physical solidarity of the universe—there still remains a chasm between physical science and those new vital phenomena which have so recently entered its purview. Telepathy and many of the physical manifestations of mediumism may indeed appear less strange than before, but what about materialisations of living forms, and dematerialisations and transportations of living beings, or the "passage of matter through matter?"

If, unlike the majority of savants who have investigated these phenomena under test conditions, we are not content with simply recording the facts and registering them under some new term invented for the purpose, we must proceed to a profound revision of our fundamental conceptions of life, and endeavour to find, among possible theories, that which does least violence to accepted notions, and, above all leaves intact those accumulated observations upon which the biological sciences have been built up.

Take the most familiar form of materialisation, that of a hand. In the dark a faint luminosity gradually assumes the shape of a hand, performs some ordinary manipulation, and melts away again. The hand is self-luminous. Sometimes it is seen by ordinary light.

"To the touch, the hand sometimes appears icy cold and dead; at other times warm and lifelike, grasping my own with the firm pressure of an old friend. I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapour and faded in that manner from my grasp."--(Researches in the Phenomena of Spiritualism, by Sir William Crookes, F.R.S. Burns, London, 1871.)

Asked his opinion on an occurrence like this, a trained physiologist would say that no case is known to physiology where an adult hand is formed in a few minutes, and operates without the usual machinery of musculation and innervation, not to speak of a visible personality to which it belongs. He would describe the phenomenon as unique and unheard-of. If his logical education is defective, he will say it is impossible. If he has doubts as to the sanity or veracity of his informant, he will doubt the truth of the report. If he sees the occurrence himself, he will most likely doubt the evidence of his own senses.

All this would be changed if the theory of physiology included such a phenomenon as a rare and improbable case. The physiologist would then know that a hand might thus be formed, say, once in a billion times,

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just as a few hours per century are marked by, say, a transit of Venus. On hearing of such a case he would hasten to inquire minutely into it. It might be a chance of a lifetime to distinguish himself.

A bridge of this kind across the gulf is not so difficult to construct as it may seem. Certain phenomena of hypnotism, such as the production of a blister under a cold iron on the suggestion that it is red hot, the production of stigmata, and even the familiar phenomenon of blushing (the transitory formation of a defensive layer) indicate the production of material structures under what might be called purely psychical conditions. By frankly recognising this principle, physiology might open its gates to many "supernormal" phenomena with a good prospect of bringing them under a common aspect with its normal facts.

In considering the possibilities of treating metapsychical phenomena as exceptional cases of normal phenomena we must not entirely lose sight of the converse view adopted by many philosophies, which treat the visible universe and its laws as an ephemeral and exceptional structure preceded and followed by "eternities" of a totally different type. I have, in another place,\* given reasons for believing that the order of the material universe as accessible to our senses is eternal; in other words, that any beings endowed with our present faculties would at any time, past or future, however remote, find this visible universe obeying substantially

the same laws and constituted in essentially the same manner as it is now.

This reasoning does not, of course, exclude the possibilities of other universes visible to eyes differently constituted, and invisible to our eyes. These other universes will have laws of their own, and if there is any interaction between one universe and another we may safely take it for granted that such intercourse is only possible under certain definite conditions. Thus, if we have two universes, A and B, we may have to consider three sets of laws:

1. The laws governing A.

2. The laws governing B.

3. The laws governing the interaction of A and B.

If A is our universe, then the first set of laws is most immediately accessible to our investigation. The second we can only learn very indirectly, but the third set is, within certain limits, open to our study. Take the familiar phenomenon of raps, for instance. We may investigate their distribution in space and time, the work or energy represented by them, the objects with which they are connected.

Our physical instruments and reagents are delicate enough to analyse a single sharp rap into a thousand successive events, to measure its evolution by the millionth of a second, to trace a curve representing its inception and decay, its periodicity, its composition. The movement of material objects may be similarly analysed by determining at what precise point the force is applied and whether any " reaction " accompanies its "action," as required by

<sup>\*</sup> See the author's Two New Worlds (Longmans), p. 115.

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Newton's third law of motion. The " cold wind " of the séance room may be controlled by the thermometer (as was done by Crookes), and a calculation will show whether the energy expended is furnished by the molecular agitation of the air. Zöllner endeavoured to determine the distance of a source of supernormal light by obdivergence serving the of the shadows. In this manner, we may trace supernormal physical phenomena a long way back to their source, and get a considerable amount of information concerning the mechanism by which they are produced.

The phenomena of telepathy and clairvoyance are much more difficult to investigate by physical means, but their study is likely to yield results of the utmost philosophical Resonance in wireless importance. telegraphy and other fields has made us familiar with selective response to stimulus, and we might naturally look forward to a discovery of a physical transfer of thought by some etheric mechanism. Research in this direction would aim first of all at finding some means of recording thought direct (as was supposed to have been done in the case of "N-rays"), then of analysing its physical elements and finally of composing and transmitting it. This might have been done long ago but for the fact that it is hopeless to expect pure conditions. We are all immersed in thoughtwaves (if such there be), and no partition or obstacle appears capable of protecting us against them. This may be the reason why the physical

counterparts of thoughts have remained as undiscoverable as electricity would have been without insulators.

An alluring solution of the problem is to cut the knot by declaring that all phenomena are thoughts, and that physical phenomena are the physical aspects of thoughts. Our will or desire may then be looked upon as bounded on all sides by other wills. I go along a street. The pavement I tread is the embodiment of a municipal desire for a hardness and smoothness connecting two points. The wall at my side is the defensive integument of the owner's larger per-The posters embody the sonality. will of the person who has wares to sell. The cart I meet represents a desire of locomotion. The street lamps proclaim aloud the fiat of the community for the provision of light.

Myself? I am the embodiment of a will of enormous antiquity. I am the incarnation of a desire for life. My fellow-creatures, down to the lowest animal or plant, are living entanglements of will and memory. Inanimate nature may consist of similar entanglements, on a very much smaller or a very much larger scale of time and space, and therefore unintelligible to us as sentient existence, yet struggling for self-expression even as we, and by the ceaseless interaction of past tradition and present effort creating those very "laws of nature" which appear to us so inscrutable and immutable.

Such a view of the universe would be, I believe, logically sound, and would get rid of the dualism of "matter and spirit," which presents the most formidable aspect of the gulf we are considering.

When we materialise a thought, as by constructing a railway or a clock, we have to secure proper materials and modify and combine them according to certain rules taught by experience. That experience is not always our own. We use manganese steel or reinforced concrete, not because we have worked out their advantages for ourselves, but because others have done so before us, We buy the materials. They are the embodiment of our fellow-workers' experience. In carrying out the construction, we utilise experiments and experiences extending over centuries. Our very hands are the outcome of thousands of years of development. Had the railway engineer or the clockmaker to work out everything de novo, it would take him a thousand years to accomplish his task. As it is, it is but a matter of weeks or days.

Of the conditions of successful construction the human hand is by far the most precious. We cannot consciously construct a hand, and yet we have constructed our own hands, or rather our "subliminal self" has done so for us, in a time which is very short in comparison with its age-long evolution.

Could we become conscious of those subliminal processes which result in the production of a hand, we might conceivably produce one at will in a short time and for a particular purpose. No doubt the germs of such powers exist in all of us, but they are less useful than our mechanical powers, and are therefore not developed in our normal state. As a matter of fact, every tool we use is a modification of a hand, but, unlike a hand, it requires no food nor blood circulation to keep it in repair. The limitation of anatomical variation is therefore a clear economy.

If then, we do not, as a rule, possess supernormal powers, it is because they are less useful than our normal powers. It would obviously be very embarrassing for the generality of men to be clairvoyant. If we could all play accordeons at a distance, and abstract gold watches out of pockets without contact, the whole of our social organisation would have to be revised. It is based upon a " physical impossinumber of bilities," which furnish the only safeguards we know. We have made up our minds that some things are impossible. We assert it and teach it, and arrange everything accordingly. We call it somewhat quaintly a faith in the "laws of nature," just as if those laws were anything but generalisations from a long series of observations, possibly imperfect. But such is the power of the human will, and especially of the will of large masses of humanity, that it actually seems to offer a serious obstacle to these "impossible" things actually occur-Poets lament the disappearring. ance of fairies and goblins before an advancing civilisation. I am inclined to think that this is a real flight of occult powers before the organised will of a large section of humanity.

Mankind determines that such and such things shall not be. As a consequence they are not. Ghosts have been exorcised and obsessing demons expelled by the superior human will.



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On the other hand, people gather together in the ardent hope of receiving "spirit messages." They open the gates of the unseen world, and its denizens troop into ours, performing all manner of miracles which surprise us, because we do not recognise such powers among those we possess, or which we remember having discarded. It is we who have to provide the conditions of intercourse. We turn the tap, and the teeming life of other worlds wells forth into ours, into our world which we have succeeded so well in marking off and parcelling out for our own purposes.

It is one of the most striking results of metapsychical investigation that it has revealed no intelligence superior to our own-I mean none that is superior as regards our own universe. For an intelligence may be of a very high order in one world, and might vet cut a very poor figure in another universe among unaccustomed conditions. The physical phenomena can all be surpassed by human agency, and as regards the more wonderful physiological phenomena, such as materialisations, they are of the same order as those possessed by that subliminal self which builds up our own bodies, with the difference that permanence is sacrificed to speed of formation.

There remain the rare phenomena of dematerialisation and *apport*, by far the most disturbing, if not appalling, of the new order of facts. These have been sometimes dealt with on the hypothesis of a fourth dimension, but I regard this conception as of very little use. It explains nothing. An

explanation is a reduction of a phenomenon to known elements, and a fourth dimension is unknown in our universe. The "passage of matter through matter" might be conceivable on some modern molecular theories, but a well-authenticated case of dematerialisation would render such an explanation both superfluous and insufficient. A "body" is that which brings an infinite chain of traditions to bear upon present action. When the body is dematerialised, either the chain of traditions is broken or it is, at all events, rendered unavailable for action in this world. A single dematerialisation and rematerialisation of a living hand would suffice to prove the possibility of such a chain of traditions being preserved in something apart from matter, and therefore also to prove the possibility of immortality. For absolute death means simply the ending of a chain of vital tradition, which apparently takes place at the dissolution of the physical organism.

Science is not likely, in the long run, to shrink from the patient investigation of metapsychical phe-New phenomena are the nomena. life-blood of science. The slowness of progress made in this direction is due to the difficulties of investigation, but still more to the lack of a theory capable of including the new facts. It is rather the fashion to conclude a report of a séance with "I do not formulate any theory, but merely state the facts." This may be dignified and wise, but it is not science. We must have hypotheses, not wild guesses based on limited material, but well-planned working hypotheses,

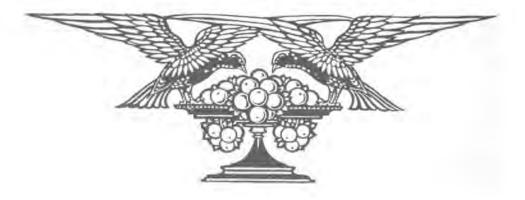
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formulated after full consideration of the whole range of available facts. Then we must predict new facts from our hypotheses, and find whether observation corroborates them. We must have acute and competent criticism. We must, if possible, have several rival theories making war upon each other, so that the best may survive.

The spiritualistic hypothesis is the simplest, and on the whole the most satisfying. But it lacks correlation with the more normal facts of our every-day experience, and it tends to put us rather at the mercy of our unknown "spirit guides" and other influences. Now, I believe that man is intended by his Maker to be supreme in this world, and that no power, visible or invisible, can dispute his sway. Further, I believe that he could, if he chose, open communication with other universes, and could indefinitely enlarge his circle of acquaintance among the denizens of other worlds than ours. I have grave doubts whether such a procedure would be profitable or desirable, but let us, at all events, study the conditions of such intercourse, so that we may show our invisible friends as much hospitality as suits us.

Finally, when it comes to acquiring more direct control over "organised matters" and the vital processes, I am strongly of opinion that it is not only the right, but the sacred duty of the human race to do so at whatever cost, and in entire disregard of possible dangers and difficulties, so that in the end we may succeed in eliminating from this world an appalling mass of needless suffering with which at present we are unable to cope.

## E. E. FOURNIER D'ALBE.



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The Significance of Precognitions.

By J. W. PICKERING, D.Sc., AND W. A. SADGROVE.

READERS of the "Annals" may have noticed that two schools of thought are developing in metapsychical research. Among English and American writers but little attention has been given to physical phenomena, and they are still viewed with suspicion; while among Continental observers their objective reality and genuine nature is asserted.

We do not wish to disregard the brilliant psychological analyses of Flournoy, Janet, and other Continental workers, but rather to indicate a present tendency.

The standpoint of the Continental writers was illustrated by Professor Richet in his presidential address to the English Society for Psychical Research, in which he classed raps without contact and simple telekinetic movements as occurrences that are established. That many alleged mediums are fraudulent is well known, but it can hardly be assumed that such men as Richet, Lombroso, Morselli, and Foà have *always* been deceived.

Except for a few sporadic phenomena, but little has been observed by qualified investigators in England and America during the last twenty years, and we have to go back to the reports on D. D. Home and the observations of Sir W. Crookes. It is therefore perhaps not surprising that English and American observers reserve their judgment on this branch of the inquiry.

As regards any hypothesis concerning physical phenomena, most Continental observers adopt either a non-committal attitude or seek an explanation in biological activities of the sensitive or sitters.

A very large number of Continental observers are biologists, and we cannot but think that this accounts in part at least for the tentative explanations they have put forward. Lombroso, who is an anthropologist and alienist, favours the view of extramundane intelligences. This view of the origin of certain psychical phenomena is shared by many English and American savants, whose previous training as psychologists and physicists may have rendered the acceptance of this conclusion easier. It will, we think, be admitted that it is more difficult for a biologist to concede the intervention of extra-mundane intelligences in terrene affairs, than for a psychologist or physicist who is engaged in researches which emphasise how limited are our sensory experiences.

From some of the phenomena reported by Professor Richet and Dr. Maxwell, more especially the personi-

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fications designated "B.B." and "Chappe," it would appear that the manifestations are correlated with an agency that displays consciousness, volition, and even judgment, and in this respect at least closely simulates human personality.

Although an elucidation of the physics of the phenomena would have far-reaching results, the primary problem is a psychological one. Until we can decide whether the determinaing cause is a biological force originating in the medium or sitters, or is due to the intervention of extramundane intelligences, but little progress can be made.

Having thus emphasised the importance of the psychical side of the phenomena, it will be convenient to summarise three rival concepts of human personality.\*

(1) The psychical individuality and unity of consciousness is solely conditioned by the structure and functional activities of the nervous system. This hypothesis was advocated by many morphologists and physiologists during the latter part of the nineteenth century, and, owing to the active propaganda of "the rationalists," has exerted a considerable influence on contemporary opinion. It has, however, been severely criticised from both a scientific and philosophic standpoint by many eminent writers, amongst whom we may mention Sir Oliver Lodge and the philosophernaturalist Romanes.

(2) That human personality is a resultant of functional association and

interaction between an immaterial psychic being and the material nervous system. This view may be qualified in either of two ways: (a) The nervous system and sense organs determine the content of consciousness and the psychic entity only determines the form of consciousness. If this suggestion is accepted it follows that a belief in a memory continuum apart from somatic activity is negatived. (b) The psychic being has a memory continuum apart from nervous elements. Both the form and content of mental activities are ascribed to the psychic being. The body is regarded as a mechanism for the reception of impressions from the physical world and the means of acting on that world. Acceptance of the latter hypothesis implies the possibility of the survival of human personality after bodily death.

Investigation into the nature of human personality may be directed to endeavour to obtain evidence of human personality existing apart from a body, or to ascertain if the content of consciousness can be influenced apart from a physical medium.

If we postulate that veridical impressions can be conveyed through supersensory channels, it seems to us that a fuller examination of the nature of telepathy and telæsthesia would compel the acceptance or rejection of the doctrine of materialistic monism.

Veridical supersensory impressions may be viewed from three standpoints:

(1) They may be considered purely as an interaction in a physical medium, the action of one brain re-

<sup>\*</sup> By the term "human personality" we understand a continuum of human consciousness associated with the powers of appreciation, judgment, and volition.

acting on another by some physical process. Professor Richet writes as follows :---

"Il existe dans la nature des vibrations qui émeuvent obscurement nos consciences inférieures, et qui nous révèlent des faits que les sens normaux sont impuissants à nous apprendre." (Proc. S.P.R. vol. XIX., page 44.)

Have we any evidence that telepathy is a manifestation of vibrations? If it is a form of vibrations it acts in a physical medium, but is there any experimental evidence in support of this?

(2) It might be considered as a psycho-physical interaction; the action of the psyche of A on the brain of B or vice-versâ.

(3) It may be viewed as the direct interaction of the psyche of A on the psyche of B, without the intervention of a physical medium. This is the view that has been advanced on philosophic grounds (see Gerald Balfour, *Proc. S.P.R.*, vol. XIX., p. 373 *et seq.*) While it is premature to dogmatise on a subject of which our ignorance is profound, we append some indications which seem to show that telepathy and telæsthesia are independent of a physical medium.

Premonitions claiming to be veridical are no new phenomena, and in this connection we have only to read the history of prophecy. During the last few years several hundred cases have been noted. The following is a summary of a few of those cases that have been recorded in a scientific manner :--

(1) Dr. Wiltse visualised a series of tableaux, including a landscape unknown to him, but recognised by a friend. The vision showed a log hut, a wounded man, and then finally a corpse. A tragedy occurred as seen in the vision some months later. (Proc. S.P.R., Vol. X1.5 p. 573.)

(2) The following case is, mentioned, by Podmore: A lady, just arrived at Boston, U.S.A., visited a clairvoyant medium, who pointed her out in a photographic group shown to the medium, and predicted that the son would have an early and sudden death. The son was shortly afterwards killed at a game of football. (Podmore Studies in Psychical Research, p. 349; see also Proc. S.P.R., Vol. V., p. 311.)

(3) Dr. Liébeault reported the case of a youth aged nineteen years, whose death was predicted to take place at the age of twentysix. He died as predicted from peritonitis. Assuming the diagnosis was correct, neither self-suggestion nor subliminal influence can be urged as an explanation. (Proc. S.P.R., Vol. XI., p. 528.)

(4) Dr. Ermacora gives the case of Maria Manzini, who experienced a precognitive dream respecting the call of a book-pedlar. Emotional interests and symbolism are apparently absent, and the dream vision seems to have had a remarkable correspondence with the appearance of a pedlar who called some days later. (Proc. S.P.R., Vol. XI., p. 235; see also Myers' "Human Personality," Vol. II., p. 625.)

(5) Myers gives the case of Lady Mabel Howard, who, while stopping at a Swiss hotel, wrote automatically respecting a Mr. Huth, who was a fellow guest, and who was leaving next day for Paris, where he had arranged to meet and dine with a medical The script stated that Mr. Huth friend. would have an awful journey, an accident. and that he would not see his friend-that he could not see him. On the journey Mr. Huth was overtaken by a severe snowstorm and had a slight accident. On his arrival in Paris he found that his friend had died from typhoid fever ten days previously. The statement respecting the friend's inability to dine with Mr. Huth might be due to subliminal inference from telepathically-acquired information concerning the death of the friend, but this cannot apply to the prediction relating to the journey and the accident.

(6) Dr. Maxwell cites several cases of precognition, but, as some of them are secondhand, it is perhaps wiser to discard them. The following case, however, comes up to the highest evidential standard, and may be included. Dr. Maxwell states, "The vision was related to me eight days before the event took place; and I myself related it to several persons before its realisation," A large

steamer, flying a flag with three horizontal bands of black, white, and red, and bearing the mane." Deutschland," navigating midocean, was pareived 'bl.'a sensitive in a crystal. The boat appeared to be surrounded by stroke, and nen in uniform rushed to the upper deck. The sensitive then saw the vessel founder. Eight days afterwards the "Deutschland's" boiler burst, and the vessel stood still. In such an accident the vessel must have been surrounded by vapour, and the passengers would probably rush to the upper deck. (Maxwell's "Metapsychical Phenomena," p. 201.)

The precognition of the accident was therefore veridical, while the vision of the foundering may possibly be explained by the sub-conscious dramatisation of a subliminal inference on the part of the percipient.

(7) The precognitive warnings given by the Chappe control require to be studied in the original record to be fully appreciated, but we think that the intelligence manifesting under the name of Chappe was shown to have a foreknowledge of the course of the series of events which terminated in Mrs. Stevens' death (vide Maxwell's "Metapsychical Phenomena," pp. 348-363.) It seems to us that neither self-suggestion, nor subliminal inference from supernormallyacquired information can be claimed as explanatory of this case.

(8) On May 11th, 1901, at 11.10 p.m., Mrs. A. W. Verrall, the well-known automatist, wrote as follows :--

"Do not hurry. Date this—hoc est quod volui—tandem δικαωσύνη και χαρά συμφωνεί συνιτοΐσιν A.W.V. και άλλω τινί "σωs calx pedibus inhaerens difficultatem superavit, magnopere adiuvas persectando semper. Nomen inscribere iam possum sic en tibi." \*

After the writing followed a crude and humorous drawing of a bird in the act of walking. On the same night, certain "uncanny happenings " having been alleged to be taking place in two rooms in London, two watchers decided to sit through the night in these rooms. In order to trace any intruders, powdered chalk was spread on the floor of the rooms. Mrs. Verrall was unaware of the whole affair. The phenomena commenced at 12.43 a.m. and had concluded

The watchers noticed marks in at 2.9 a.m. the powdered chalk. On examination "it was seen that the marks were clearly-defined birds' footprints, three in the left-hand room and five in the right-hand room." The were identical, and were each marks 22 inches in size, and might be compared to the footprints of a bird about the size of a turkey. The footprints were not observed till 2.30 a.m. on Sunday, the 12th, while the first of the unexplained happenings occurred at 12.43 a.m. of that day. The statement of the sticking of the chalk to the bird's feet, followed by a drawing of a bird, is singularly appropriate, but the remarkable point is that Mrs. Verrall's script was written one hour and thirty-three minutes before the occurrence

The watchers in the London rooms were interviewed by Mr. Piddington, a member of the Council of the S.P.R., and they stated to him they had no anticipation as to what they might discover.

The intervention of a bird-like agency in alleged supernormal phenomena is so unusual that this correspondence cannot be ascribed to chance guessing or inference. (Vide Proc. S.P.R., Vol. XX., pp. 328-30.)

"Nothing too mean. The trivial helps, gives confidence. Hence this. Frost and a candle award the dim light. Marmontel —he was reading on a sofa or in a bed —there was only a candle's light. She will surely remember this. The book was lent—not his own—he talked about it." Then came an attempt at the name Sidgwick.

Mrs. Verrall, thinking this might have some meaning for Mrs. Sidgwick, wrote to that lady, who replied on 17th that if she came across any reference to the book in aucstion amongst the MSS, she was then reading, she would let Mrs. Verrall know. On the same day Mrs. Verrall again wrote automatically as follows :--

".... Martmontel is right. It was a French book, a memoir. I think. Passy may help Souvenirs de Passy or Fleury. Martmontel was not on the cover, the book was bound, and was lent—two volumes in old-fashioned binding and print. It is not in any papers—it is an attempt to make someone remember an incident."

In January, 1902, Mrs. Verrall invited a Mr. Marsh to stay for a week-end. He replied, fixing March 1st for his visit. He arrived on March 1st, and when at dinner mentioned that he had been reading Mar-

<sup>\*</sup> The following is a translation of the script: This is what I have wanted, at last. Justice and Joy, speak a word to the wise, A. W. V., and herhaps someone else. Chalk sticking to the feet has got over the difficulty. You help greatly by always persevering. Now I can write a namethus, here it is.

montel. Further inquiries elicited the facts that he had borrowed the book from the London Library (an edition in three volumes), and had taken the first volume to Paris with him, where he read it by candlelight on the nights of February 20th and 21st. On the first occasion he was in bed, and on the second lying on two chairs. The weather was cold, but not frosty. The books were not in modern binding, and had Marmontel on the back.

On February the 21st he read a chapter of Marmontel's *Memoirs*, describing the finding at *Passy* of a panel, etc., connected with a story in which *Fleury* plays an important part.

Mrs. Verrall was until March, 1002, unaware that Marmontel had written any memoirs, and the information in the script cannot be considered as a subconscious revival of normally-acquired information. It thus appears the script in December, 1901, describes (as past) incidents which actually took place two months later.

We submit that these telepathic and telæsthetic percepts are not conditioned by time and space. In this respect they appear to differ from all other phenomena of the cosmos. If we consider the authentic cases are sufficient in number to eliminate chance co-incidence, we may be forced to conclude that they are correlated with an agency which is fundamentally different from matter or energy. It would follow that telepathic impressions cannot be considered as being conveved by vibrations or changes in a physical medium, all such occurrences being conditioned by time and space.

If the content of consciousness can be influenced by activities which are untrammelled by time and space, it would appear that we have evidence that consciousness itself is not solely conditioned by time and space, and that human personality includes a psyche which fundamentally differs from matter and energy.

Should this inference be a valid one, the materialistic monism of certain biologists would become untenable, and we should be compelled to adopt one of the alterantive concepts of human personality.

The admission of an immaterial psychic entity as a fundamental part of human personality would remove many of the difficulties surrounding a spiritist hypothesis, but would not justify a belief in the survival of a complete human personality after death. To do this, we must have adequate evidence that the content of consciousness and volitional activity survives the disintegration of the body.

To us the admission of the veridical nature of the cases we have cited makes the belief in immortality more thinkable on scientific grounds, but if the incarnate psyche has such wide powers of appreciation, we are compelled to apply new and stricter criteria to the evidence.

By a study of the apparent volition of the agency which induces automatic phenomena, we may be able to show that there is probably volition independent of the medium or sitters.

The recent evidence of cross correspondences and the personal touches in the manifestations of certain controls tend, we think, to this view.

An impersonal psyche might not exhibit volition, but a study of the S.P.R.'s and Maxwell's cases seems to show that volition is exhibited, and that the control is making special efforts to establish its identity.

The object of our paper will have been accomplished if it directs the attention of some of the distinguished Continental observers to the psychological phenomena exhibited by mediums, *pari passu* with physical manifestations, and also draws their attention to the important work of investigating cross correspondences between sensitives.

> J. W. PICKERING, D.SC. W. A. SADGROVE.



[We assume no responsibility whatever for the facts—more or iess well observed—which are reported by the various newspapers and magazines from which we quote under this heading.—EDITORIAL NOTE.] 80 80 80 80 80

#### Still more about "Rama."

OUR readers will remember (see ANNALS for October and December, 1907) that when we begged the "Count Albert de Sarák " (alias "Rama," alias "Das" or "Diaz") to submit his extraordinary faculties to the observation of official savants, he replied that, what Western nations called science and savant has no significance to Orientals, who are aware of the superiority of their sagas and their sapience. The latter is attained by that ripeness of mind which is only to be acquired by incessant transmigrations from one body to But then, we another, etc. So be it. might suppose that Rama would pick out the choicest souls as his disciples, such as one finds in all ranks of life, even in the humblest. Jesus chose his disciples from among fisherfolk ; when the rich young man came to Him, He began by bidding him distribute his wealth among the poor. The "Count de Saråk," on the contrary, is of opinion that Wisdom should be given to the highest bidder, just as the Church used to do with Indulgences: dantes exaudit, non dantibus ostia claudit.

He therefore began a series of ten lectures and experimental demonstrations, at sums, as we mentioned in our December issue, ranging at £10, £12, £20, and even £40. It was not difficult for him to find in Paris a lew dozen men and women- especially women-willing to pay, moved by a religious or scientific interest, or even by curiosity. We can understand, after that, how the editor of the *Rcvue Spirite*, in an article couched in terms most sympathetic towards SarAk, was able to conclude by saying: "The best result of his propaganda in Paris will be to cause the Pactolus, with its rivers and reefs of gold, to flow into his home; and this I wish with all my heart-for him, for his devoted wife, and for his children "!

However, after all one has to live! Primum vivere, deinde philosophare. Not a doubt about it. But we would like to point out that M. Sarak could live quite well without his apostleship-or rather, the latter has now brought him in enough to allow him to act in a less self-interested fashion. M. de Sarák affirms that he possesses a monthly income of 1,400 francs, which should be quite enough for a man who preaches renunciation of worldly wealth and favours. The editor of the Revue Spirite affirms that, to his knowledge, the "Count de Sarák " one day deposited the sum of 40,000 francs in the Crédit Lyonnais, and that he saw his pocket-book crammed with bank-notes.

At first the seances went off well. The " phenomena " produced by Rama have nothing in common with those called mediumistic, whose uniformity is striking and even tires out many experimenters; these phe-nomena are in a large measure still inexplicable; we come across them in tradition, in history, in the beliefs of all times and all countries. But the "phenomena" produced by Rama bear all the features of conjuring. When we are at a conjuror's performance, it often happens that we are amazed, dumbfounded, and laughingly ask : "How on earth was he able to do that under such conditions?" Well, one says the same thing with Rama. But on no account does this mean that the tricks of conjurers and those of Rama are authentic. Only those who have never been present at a mediumistic séance could find a resemblance between such a séance and the performances given by Rama,

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#### "RAMA" AND HIS SON.

Now, in December last, the rumour spread that the directors of the Institut Général Psychologique in Paris had been present at some of Sarak's séances, and had been most favourably impressed. We refused to believe it until we had received confirmation of the rumour from the persons in question themselves. First of all, M. Courtier, and then Dr. Ochorowicz, hastened to inform us of their true opinion, which was very far from being that which rumour attributed to them. Dr. Ochorowicz has more precisely stated these facts in the following letter addressed to M. Gaston Mery :-

Sarak, I come across the following paragraph :--"This experiment, carried out in a corner of the drawing room, was witnessed by two or three persons only, one of whom was Dr. Ochorowicz. These witnesses all declared that the experiment was a great success." As far as I am correrned, this is inexact. 1

have never declared to anyone that this experi-ment had succeeded. On the contrary, I de-clared (to the general secretary of the *Institut Psychologiane* and to several other persons present) that it was worth absolutely nothing. As M. de Sarak did not first of all allow anyone to ascertain if the piece of torn card, which was supposed to have passed through the sides of the box, was still among the other bits in his closed

hand immediately before the experiment, no one could tell if the piece in question was not already in the box. M. de Saråk had plenty of time to slip it in. As a matter of fact, it was so well hidden in the mechanism of the musical-box that it was not to be seen on a first inspection.

In short, I look upon this "experiment" as a practical joke,

It is not quite the same thing with the other experiment, prepared and executed in public with much mock solemnity. I was indeed able to declare, as you say fairly exactly, that the signed card (carefully folded in order to be less visible) remained in Saråk's fingers up to the moment when he fell on the floor (spreading out his arms in such a way as to reach with his right his arms in such a way as to reach, with his right hand, the clink in the door). But at the same time I declared that this was *all* I could certify to. Now, it was important to know, not if the card commend in the course's hords us to the remained in the operator's hands up to the moment of his fall, but what became of it after his fall. The moment of the pretended de-materialisation of the card arrived several minutes afterwards, and then no one could be sure if it was the same bit of paper which still remained in his fingers.

I was rather inclined to believe that it was another, having caught sight of a suspicious movement in the direction of his heart under his dressing-gown. But these doubts were quickly dissipated. One of my friends, Dr. Gorecki, who had slipped out of the house while we were passing from one room to another, and had nidden himself in the shadow of the street, saw M. de Sârak's housemaid come out of the house. lay the card down on the ground at fifteen paces from the street door, and then re-enter the house. It was then only that the official transportation of the dematerialised card took place, which in an unofficial manner had already been deposited, and was already to be found lying on the footpath.

Another person present, mistaking, like every-one else, the real moment of the transportation, went outside some few minutes later and, of course, encountered no one.

It was, moreover, noticed that M. de Saråk, whilst asking for a spot to be chosen where the card should be found, would not consent to its being transported straight in front of the house. The nature of the "vibrations" was opposed to this, he said ; the vibrations were only propa-gated to the right or to the left, never in front.

I had no objection to the text, hever in rom. I had no objection to raise to that manner of reasoning, not being familiar with the intimate nature of these invisible vibrations; but what I can guarantee is that the visible force which really transported this bit of paper would most certainly have been seen from the window if she had crossed the street,

To be complete, I ought to say that M. de Saråk is a sensitive: from the strict point of view of hypnotism he presents, as a hypnotic subject, certain remarkable phenomena, and it grieved me very much to see him combine the true with the false.

At a private and gratuitous meeting, my friends and I were besought not to divulge the fraud publicly, but all those who applied to me have known my opinion from the beginning. That is why I feel obliged to rectify the little inaccuracy which has slipped into your report, in other respect most commendably cautions other respects most commendably cautious. Yours, etc., J. OCHOROWICZ.

36, Rue St. Sulpice, Paris, December 12th, 1907.

But the most disastrous evening for M. de Sarak was that of the 20th December. The



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following is the history of this evening as given in the *Echo du Merveilleux* by M. Gaston Mery. (It was M. Gaston Mery who maintained the probable authenticity of the phenomena of materialisation given by Miller last year.) Want of space compels us to omit a few paragraphs:—

omit a tew paragraphs:— When all the spectators, paying and non-paying, were gathered in the drawing-room, M. de Sarâk appeared. He came forth in a solemn and sacerdotal fashion. He was clothed in a sort of light grey tunic, which fell to his ankles, and which was tied round the hips by a large sash of violet talfeta. Over this tunic he wore a vast robe with pagoda sleeves of white silk, embroidered with roses, which I had already seen him togged out in. . . He bowed very civilly to the ladies, shook hands with a few of the gentlemen, and took a seat beside M. Barlet, the president of the meeting. M. Barlet almost at once declared the scance

M. Barlet almost at once declared the scance open, and after a few words of welcome to the persons present, requested "the man who makes wheat grow" to speak.

The latter rose, looked up at the ceiling for a moment, as though to invoke some divinity or other, smiled at the gathering, and began. He spoke for a solid hour. What did he say?

He spoke for a solid hour. What did he say? Very clever indeed would be the man who could reconstitute that zig-zagging discourse, pronounced throughout in an inspired tone of voice; a veritable medley of science, philosophy, history, where the words of love, altruism, liberty, equality, fraternity resounded again and again. Briefly, M. de Saråk gave himself out wholesale as an adout in the old

history, where the words of love, altruism, liberty, equality, fraternity resounded again and again. Briefly, M. de Sarâk gave himself out wholesale as an adept in the old theosophical doctrines of India, capable, with the help of the "masters" in the invisible. to subdue to his will the forces of Nature still unknown to modern science and to make them produce extraordinary phenomena.

"I bear the truth," he declared, "and I am willing to suffer for the sake of truth. And indeed I have already suffered the lot of all who come to preach the good news to man." Here he rattled off a list of great martyrs, not forgetting the Galileean.

Now I, who had in my pocket M. Ochorowicz's letter, and on whom the magnificent gestures and fine words of the false prophet did not produce the least impression of awe —I found, all the same, that to speak thus of truth, and to compare himself to Jesus Christ, was pushing the imposture a little too far. . . . I was strongly tempted to protest. But I restrained myself in order to see to what length the comedy would go.

At the end, M. de Sarák announced that he would proceed to some experiments.

At previous scances, he had shown his power over the mineral kingdom by disintegrating matter, over the vegetable kingdom by germinating grains of wheat. This evening, he was going to demonstrate the power of his will over the animal kingdom by causing the instantaneous birth of fish. Then, always very solemnly, he made the rounds of the circle, showing to everyone a piece of glass, on which was spread out a little roe of dried caviare, which he put into a sort of rosecoloured glass flower-vase half filled with water. After having taken off his large white gown,

After having taken off his large white gown, the tolds of which, he remarked, might appear suspicious, he caused his hands to be tied behind his back.

Then he sat down in a large garden arm-chair. Once seated, he begged two of the persons present to place themselves, one on his right and the other on his left, and to hold up, above his chest and his knees, a white table cloth, which a housemaid had just brought in.

and his knees, a write table croth, which a housemaid had just brought in. A third person, M. Lemerle, who knelt down in front of the arm-chair, was requested to stretch out his two hands in order to hold the tablecloth at a distance of about 15 inches above the recipient full of water, which was placed between the thighs of the experimenter.

These preparations over, all the lights were put out except one electric lamp, which was on a mantelpiece to the right and a little behind M. de Saråk.

The latter now began to groan and moan, to utter unintelligible words, among which were to be heard from time to time the names of Vishuu and Brahma. Whilst moaning and groaning the "Vogi" rocked himself about, now from right to left, now from back to front. In about ten minutes the lights were again turned up. And whilst M. de Saråk, uttering heavy sighs, looking extremely fatigued, remained with his hands



"RAMA."



still tied behind his back in his armchair, M. Lemerle took the vase of rose-coloured glass and showed it to the gathering.

Half-a-dozen fish, of which four were big red ones, like gudgeons, and two were white, but smaller, wriggled about in the clear water, no doubt very happy to recover a liberty of which they had been deprived for some time.

The impression which this sight created was, I think, unanimous. Though the greater number of the assistants, owing to their particular posi-tions, were unable to detect the process by which the hsh had been introduced into the flower-pot, everyone, none the less, felt the utter improba-bility of such a phenomenon. They would willingly have believed in the spontaneous genera-tion of tiny fish; but, truly, it was overstepping the bounds of imprudence to ask them to admit that spawn smaller than a pin's head could have turned into fish measuring 5 inches long within ten minutes.

A charming lady seated next to me expressed. I think, the general sentiment by picturesquely saying to my neighbours and myself: "Ile takes us for greenhorns" (Il nous prend pour des poires)!

Nevertheless, M. de Saråk had some glasses brought in. He filled them with water and put some fish in each. Then, after making a gesture of benediction over them, he offered them to some of the ladies.

At that moment I saw M. de Sarák's young son, who was seated on a stool near his mother, burst into tears. He said some words which I did not hear; but my neighbour overheard them distinctly. She translated them to us later on. The poor little fellow had said in Spanish: "Mamma, they are taking all my fish!" The father had noticed this scene. He ralled his son to him, and, kissing him on his forehead, rave him the later cun containing the later termain

gave him the last cup containing the last remaining fish.

But, whilst this was happening, the guests were becoming rather irritable. Whisperings were heard from every corner, and several faces bore severe or jeering expressions, according to temperament.

M. Barlet then rose and said : "Ladies and gentlemen,-In order to leave you free to exchange opinions, M. de Saråk will reure for a few minutes."

So M. de Saråk disappeared into the next room.

Tongues were loosened. M. Gabriel Delanne asked for permission to speak. He explained that, during the experiment, he had heard the distinct noise as of an object which had struck against the side of the recipient. Another person affirmed that he had heard the same sound, followed b" a sort of splashing.

At the same time, a lady, with much compre-hensible animation, Mme. (la Générale) G----, whispered to her neighbours that she had not only heard the suspicious sound, but that she had seem—with her own eyes, really scen—the trick. Captain M—, who was near her, tried, so it seemed to me, to calm her, to stop her from re-pealing aloud what she had just said in a whisper.

At this moment M. de Sarák entered the room. He had gone out ostensibly to allow the persons present full liberty to exchange their opinions; but he had listened from behind the door. With an aggressive tone he began replying to the objections and remarks which were formulated. . Then, demanding silence, he declared that he would perform a new experiment.

He designated a certain number of the spectators, and begged them to arrange themselves in a circle around some cabalistic signs traced in chalk on the carpet. These spectators were to hold each other by the hands and touch each other's feet.

M. de Saråk placed himself in the centre of the circle. To show that he had nothing hidden on his person, he struck himself on his chest and hips. At the same time he avoided asking any of the spectators to touch him.

The lamps were put out, all the lamps this me. Someone counted up to twenty-five, after time. which the lights were turned on.

M. de Sarâk was in the middle of the circle, but he held in his right hand a green plant, a yucca, I think.

No doubt he had hoped that this pseudoapport would arouse enthusiasm-the ap-parition of the *yucca* only brought forth smiles. Then the false Mage went away furious, saving that he would not continue his experiments, and left his paying and non-paying guests to their own devices. There was nothing to be done own devices. . There was nothing to be done but to go away, which is what we all did. But, in the street, a sort of general meeting was organised.

Everyone related what he had seen. As far as the apport was concerned, everyone agreed that M. de Sarák had, without doubt, concealed the yucca under his clothes before entering the circle. It was, in fact, in order to secrete it on his per-son that, a few minutes before, he had gone out of the drawing-room under pretext of leaving us to discuss and exchange opinions.

But, after all, this was only conjecture. As a matter of fact, he had not been detected actually tricking.

It was not the same thing with the fish. here Mme. Ia Générale G- related : And

here Mme. In Generate G related : "No doubt you all noticed that the tablecloth supported by M. Lemerle's two hands was tucked up, unknown to the latter, on the left side of the armchair. Thanks to this incident, it was possible, from where I was seated, by stooping and bending forward, to perceive all that was noise on underneath. One could see One could see that was going on underneath. even better from the fact that the right side of the tablecloth, which hung normally, was lighted up by the only lamp which had not been put out, and this formed a sort of luminous screen.

"It was on this screen that, at a certain moment, I saw most distinctly a sort of tube, which was lying across M. de Sarâk's chest and stretched down to the edge of the recipient of water. At that moment I also heard the first water. At that moment i also neard the arso sound. Then I saw something like a spray of liquid come out of the tube and fall into the vase. At that moment I heard a second sound, a sort of splashing. There is the fact. As for the explanation, it is simple enough. M. de Saråk, by means of some compressed air apparawhich he works with his bound hands, brings the tube first of all to the height of the recipient, then, pressing on the rubber hulb, sends out both water and fish."

Captain M- confirmed the recital of Mme. G--. Like her, he had seen distinctly the tube stand out from M. de Saråk's chest, reach the end of the vase, then give forth water and fish. Such are the facts.

The following day the Matin published an article entitled, " Le Faux Yogi, Des trucs, ses miracles. Fort maladroits, ses trucs." The Journal and Intransigeant, who followed in their turn, were scarcely less favourable to the Grand Initié.

M. de Saråk replied by letters addressed to

the different newspapers, in which he protested against the accusation of fraud which was launched against him, and offered to repeat, "before a jury composed of the five editors of the principal papers of Paris, in all its details, the experiments of germination and of generation." Mr. Gustave Téry, the editor of the Matin, therefore, went to the Mage's house, who declared that he would receive him privately, but that he refused to receive him as the editor of the Matin. Under these conditions, M. Téry considered that the experiment would be useless, and that there was nothing for him to do but to retire.

A question remains to be put : Who is this "Count de Sarâk "?

M. Léopold Dauvil, of the *Revue Spirite*, says that he has had within his hands certain documents, whose "legalisation, stamps, signatures cannot be questioned" (Why?). These are :---

(1) His certificate of birth in India, in 1855, as the son of a certain Mr. Diaz;

(2) The title of doctor in medicine, which was conferred upon him in 1888, in Madrid, by the Royal Faculty in the Spanish capital;

(3) His diploma as member of the Academy of the Pyschological Sciences of the United States:

(4) His patent of the 33rd degree in Freemasonry.

It is incontestable that Sarâk may have been born in India, but he is not a Hindu; it is quite enough to see him to believe this. His accent, his phraseology all denote the Spaniard or North Italian. In recent years he has frequented the Riviera (Mentone, Nice, etc.). The spiritists there began by lauding him to the skies but now they denounce and execrate him. There are some fine stories afloat concerning the Grand Initié all along the Côte d'Acur. Dr. Pascal, the secretary of the Theosophical Society in France, might also have something to say about the man.

#### ...

#### A Bewitched Wardrobe in Lyona

The *Progrès*, a Lyons daily paper, relates the following extraordinary history, not of a house, but of a haunted wardrobe. The editor of the *Progrès* expresses his opinion on the incident in the following terms :-

"It is a tram-ride from Lyons—a long ride, it is true—on the road to Meysieux; it is about three hundred yards from Genas' house. The straight line of the humble frontages is riddled with holes, like a sort of pottern, as is found in old ramparts. You arrive at a large farmyard—dogs yelping, fowls pecking, a hayrick, a steaming manure heap, a scullery-maid and a laundress at work on the edge of two wells, green with creepers.

"Our arrival causes quite a commotion. Scarcely had we time to introduce ourselves to Mme. Méraud, when already the neighbours had gathered round us. The neighbours know all about the extraordinary phenomenon which was the object of our visit, and they looked as though they believed we had come to give them the key to the mystery straightway!

"M. Méraud takes the whole affair very gaily. Blithely he gave us the following relation :--

"'It is a jolly tale, if you like! I believe neither in a God nor in a devil nor in spirits; but I would cheerfully, and with right good will, pay for a good dinner to the man who could tell me who or what it is that raps in my wardrobe.

"'It is just fifteen days since it began. We were having dinner when we heard a noise as though someone had given two loud knocks on wood—tap, tap—then several quick little raps, but much feebler.

""We went to the door, to the window: nothing, no one to be seen! A moment afterwards, again-tap, tap, tap! This time I made no mistake. The noise did not come from the door, but from the wardrobe or the wall.

"' I went and opened the wardrobe, looked all about it, and examined the wall; I sounded the wall, examined the tools, the dove's cage; I searched everywhere. Nothing !

"About an hour afterwards, another rapping; but this time the raps sounded at longer intervals; they were more sonorous. And it lasted like that all night long, from hour to hour, until five o'clock in the morning.

ing, And every night since then it goes on, sometimes loud, sometimes soft, but at regular intervals. The first tap-taps begin at ten minutes to six. Once only had we to wait until half-past seven

"Then I invited the neighbours to come. Every night the house is filled with people, and yet, in spite of that, when the hour comes, the same tapping begins in the wardrobe. I did something better still. In order to try and get at the root of the mystery, I drew the cupboard away from the wall, leaving the doors wide open; everyone stood round the wardrobe, holding it in their hands —and still that tap-tap! tap-tap-tap!—as usual!

"' The room above this is an attic. I took



away everything that was in it in order to be sure that no animal was in hiding anywhere.

"' The room next to it is my daughter's. She has perceived nothing.'

"'What!' I said to the young girl, a pretty, buxom lass of seventeen, with honest, merry eyes—'What, mademoiselle, you sleep there and you are not afraid to be all alone!'

"'Why should I be afraid? The devil or spirits would be wasting their time if they tried to stop me from sleeping." "Moreover, it

"'True,' said her father. 'Moreover, it can't be denied; the neighbours are here who have heard it as well as ourselves. We have looked well, we have searched everywhere we have found nothing. It is funny, but there it is. I removed the wardrobe—it was close to the door. I put it near the staircase. Still the noise continued. The odd thing is that when we have gone to bed, there, right in our bedroom, which looks on to the street, it is no longer in the wardrobe that the tapping resounds, but in the street, against the panes of the window. I can't make it out at all.'

"Whilst he was talking, M. Méraud showed me the bewitched wardrobe. It is a modest pine wardrobe, with two doors, full of neatly folded house-linen. I inspected the thin sides, the cornice, the bottom of the wardrobe. No trickery seemed to me posible in that very commonplace piece of furniture.

"The wardrobe stands beside the wooden staircase which leads to the floor above, where, close to the attic, is the bedroom of the daughter, her young brother, and her little sister, a child of ten years.

"We enquired if these tappings were not perhaps sounds conveyed from some neighbouring workshop, or due to water pipes.

"But, within a distance of about sixty yards, there is only a tile-kiln, which does not work at night, and it possesses no motor which can propagate such sounds. No water or gas pipes passes near the house. The cables for the tramway are more than 600 yards away.

"Let us hasten to say that we ourselves have not observed the facts which we have just related. We have these facts only from numerous worthy eye and ear witnesses."

#### . . .

#### A Case of Introscopia.

THE Lumen, Tarrasa (Barcelona), gives us the following information. We reproduce it in the hope of drawing to this alleged fact the attention of some person of good will and in a position which will allow him to test the authenticity of the information. The Lunnen itself, however, draws its information from another journal, El Dia, of Palencia, where the fact is said to have occurred. Palencia, in the province of the same name, lies to the north of Valladolid, on the Carrion :--

"In a tavern in the Street del Cubo is a domestic who possesses a veritable X-rays apparatus in his eyes.

"If a red cloth is placed in front of anything he sees, without any difficulty, the inside as well as the surface of the body in question. Without any effort he perceives the tiniest injury, the smallest scar. Everyone who has been present at these experiments is amazed.

"We may add that such cases, extraordinary as they appear, are not exceptional in the true sense of the word, as the newspaper press registers several examples from time to time."

## An Official Search for Subterranean Water through a Dowser.

IN a recent issue of THE ANNALS we spoke of the trials in rhabdomancy made by an Italian gentleman in the hopes of finding water on an estate much in need of it. We have received news of similar efforts having been made in Italy; but the most curious thing about these later trials is that they were carried out officially.

It was desirable to know what results were liable to ensue from researches for water made in the heart of a mountain according to rhabdomancian indications. The scene of the trial is Cagollo, a county in the province of Vicenza, very badly off for water. From the mountains which surround the district flows the Astic torrent, but it has never been possible to find a source of sufficient volume to supply a drinking fountain for the population.

In summer especially, in the dry season, stagnant water had to serve tor man and animal alike, unless one was able to send to a distance of several miles for a provision of salubrious water.

This incredible and disastrous state of affairs has given frequent rise to discord among the inhabitants. The dissatisfaction became so great that nocturnal inroads on the doctor, infuriated electoral battles, and a series of regrettable events ensued.

One party wanted to tap for water on the sides of the mountain of Gummano, above the Seghe-di-Vclo, and this was the party in power until last summer. Another party



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believed it possible to find water in the district itself, and succeeded in obtaining a triumphant majority in the elections of July last.

But the task of the new administration was very delicate, because, until then, the promised sources of the Riello had not given the volume of water necessary for a population of 5,000 inhabitants, and the small quantity drawn was only able to be distributed by means of very costly mechanical systems.

However, last autumn the famous rhabdomancian, M. Chiabrera, was invited to visit Piovene, a village in the same plight as Cagollo. This news induced a large landed proprietor in the district of Cagollo to give to the authorities the idea of trying the same experiments in Cagollo. The mayor invited M. Chiabrera to the village; the latter was received, if not with suspicion at least with indifference by the inhabitants.

M. Chiabrera crossed over many of the slopes of the mountain, and his magic wand jerked about at several spots signalling the different depths at which the precious element might be found.

After the rhabdomancian's departure, rhabdomancy spread with incredible rapidity. Those who, until then, had never even heard the strange word pronounced, showed that they were acquainted with its inmost secrets and in possession of the strangest faculties.

I myself saw, three months ago [writes the correspondent of the Gazetla di Venezia (8th January)], men, women, and children exercise these rhabdomancian faculties. A small branch was taken from any sort of

A small branch was taken from any sort of tree nearest at hand; it was bent in a bow shape towards the earth, the closed fists of the dowser resting on his thighs, and thus he would proceed slowlv on the quest, step by step, the heel of one foot against the toe of the other, until the moment when the rod stretched itself out, rose up, and struck against the stomach of the dowser, even when it was firmly, but vainly, held by the vigorous muscular hands of some spectator.

Among these improvised dowsers, we will mention the mayor's assistant, M. Laurent Calzaro. He repeated several experiments with the happiest results, and even succeeded in finding subterranean water at a height superior to the point indicated by M. Chiabrera, a height which rendered much easier the distribution of water to three parts of the country.

Nevertheless, the council, a little in fear also of certain superior authorities, did not dare to undertake the responsibility of executing works, of taking the initiative upon such new bases. The courageous judge, M. J. B. Panorzo, came forward and undertook the responsibility, having first of all stipulated with the village council that, if water should be found, the council that at once institute the necessary works.

The sinking of a well-Vorthan systemwas impossible, as the ground was rocky; therefore, they had to have recourse to the plan of excavating a transversal gallery, which would rejoin the spot indicated vertically on the slope of the mountain by the rhabdomancian magistrate. A certain M. J. B. de Angeli associated

A certain M. J. B. de Angeli associated himself also with the enterprise; as well as his own handiwork, he gave all his modest savings, the result of several years' labours in America.

The gallery had reached a length of fifteen yards when little streams of water were met with. This was, at least, a promise, a hope; but nothing more, as much on account of the smallness of the quantity of water as of the fact that it might even have been recent rainwater.

Bad weather stopped the works for a whole month, after which they were resumed with more ardour than ever. Towards the last days of December, the excavation had attained to 48 yards in length, and the point indicated by the dowsing-rod was reached. Nevertheless, only a few rare drops of water fell from the roof.

The assistant magistrate, Calzaro, repeated his experiment, this time in the gallery, and advised that the work should continue to the right.

So once more dynamite and pick-axe set to work in this direction across the resisting moraine.

The eve of 1908 was destined to be a propitious date for the undertaking : at a depth of 64 yards, at least five fountains gushed forth, five fountains of pure, limpid water, sufficient to supply about 7,000 gallons of water a day!

I visited [writes the same journalist to whom we alluded further back] the gallery to-day and drank at these very sources, and their water has cured me—of scepticism.

drank at these very sources, and their water has cured me—of scepticism. The population, mad with joy, crowd round the entrance to the gallery, and with reason, for it is the dream fulfilled. It is enough to say that a cost of 70,000 francs had been calculated for the Velo aqueduct, whilst a thousand francs only were necessary to carry out all the works required up to the present. With a little more insignificant outhay, we hope to have a still larger quantity of water, which will serve also for the railway at Asiago.

#### . . .

#### Disagreeable Mediumistic Phenomena in the home of an Italian Magistrate.

In the habitation of an eminent magistrate residing in Ancona, rather strange phenomena have been verified which greatly impress the whole family.

We thought it of sufficient interest to visit personally the locality in question and to ob-

tain a full account of the incidents from the spectators themselves.

The following is the account given to us by two highly intelligent young fellows, one a student, the other a laureate of the University, both sons of the magistrate in question :--

"For several days strange facts are being verified in our house. During the night we hear much rapping, and the furniture moves about in empty rooms. On rushing to the spot from where the sounds issue there is nothing to be seen and only a slight rustling sound, nothing else, is to be heard.

"At the same time, a curious agitation is manifested in the electric bells, which from time to time begin to ring without any apparent normal cause. Thinking this unusual ringing might be due to some contact with the wires, as often happens, we had the whole installation overhauled. Everything was found to be in perfect order. All the same, we had it changed and a new system installed. That did not matter: a little while after the bells began to ring again after their own fancy. We were obliged to cut off the contact with the battery.

"Until now the mischief was not very serious. The annoyance began when from the walls of nearly all the rooms unexpected jets of water began to spout out. Each time as much as several glasses of water flowed out, inundating the floor.

"Engineers were called in, and they found that, in the drawing-room, there existed an infiltration of water from the water-closet on the floor above; but this infiltration could not communicate water into the other rooms, which were, moreover, far away, seeing that the walls are all constructed of whole bricks.

"Well, these sprays of water have been seen by several persons besides ourselves. They have occasioned us all sorts of disagreeableness. One night they filled our hats; day as well as night our beds have been the special point of attack. In order to prevent these latter from becoming saturated right to the mattress, we have been obliged to put waterproof coverings over every mattress.

"The same engineers to whom we showed the traces of these jets of water tore away the wall-paper and hangings in several spots, sounded the walls, but could find no explanation of these indisputable phenomena.

"But quite recently more striking facts still have been forthcoming.

" In the dining-room, quite close to a sofa, a cup of coffee and milk suddenly came down. One of us was in the room at the time, and hearing the sound of liquid being poured out, turned round and saw the floor all wet with coffee. "Stupefied, but always incredulous, we thus arrived at phenomena still more remarkable, which took place during breakfast.

"Our brother, hearing the story of the cup of collee, remarked laughingly that a spray of wine would have been preferable.

"Well, you will think we are joking, but with all sincerity we can affirm that a short time afterwards, when we had risen from table and our father was still in the diningroom, he heard a liquid fall on the floor : it was wine.

"At a short distance from where the wine fell we found a big pear, and we recognised it as the one which, a little while before, our young sister had asked for at table, and which had been refused her because she had already eaten too much dessert. The pear had been put on a dish inside the dresser, and the latter locked. The dresser was opened, and we saw that the pear was there no longer.

"This fact led us to suppose that the mediumistic force producing these phenomena emanated from our little sister, and we followed her closely all about the house.

"Thus it was that we two, young fellows without any bias, saw in broad daylight the most curious phenomena. On the floor above us there lives a lady who is much interested in spiritism. When the first facts occurred we asked her for some books on spiritism, and she lent us two, which we placed, one on top of the other, on a piece of furniture which stands in an entrance leading into the dining-room.

"Well, one of these books, as my sister was going through into the dining-room, suddenly rose up in the air and went and hit her on the shoulders, then talling to the ground, it covered the whole distance of the entrance by gliding on the floor, into the dining-room, and right up to the spot where the milk had fallen. There it got up and fixed itself open in the middle of the wall.

"This fact we beheld with our own eyes; this fact is indisputable.

"The book, while travelling that distance of seven or eight yards, proceeded by movements like undulations, just as if a force was pushing it little by little.

"When we took away the book we tried to make it adhere again to the wall, but it was impossible. The manner in which the book was fastened to the wall was very strange. Given the weight of the volume, one would have said that it was sucked in, and that it adhered to the wall by the subtraction of air.

" There are the facts in all their bare truth;

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not one of us believes that *spirits* have anything to do with these phenomena. But that we are in presence of a spontaneous outburst of that mediumistic force which, in so many mediumistic séances, produces absolutely similar phenomena of displacement of objects, raps, movements, &c., there is not a doubt."

Ordine, Ancona, 7-8 January, 1908.

photographed together with a "Spirit" likeness of Victor Hugo. We have seen this picture, which shows M. Demetrakopolis in an attitude of surprise—or ecstacy, as M. Demetrakopolis claims; near his right shoulder is to be seen, rather faintly, a man's head bearing a certain resemblance to the great poet.

Is it Victor Hugo? Is it the late Prime



#### A SPIRIT PHOTOGRAPH.

#### A Spirit Photograph.

NEON ATTY. (New City-Athens.)

M. Polykius Demetrakopolis, a wellknown author and spiritualist, assures us that, having gone to M. Xanthropolis, a photographer of repute in Athens, he was Minister, M. Delyanis? Is it the author's father? Have we to do with a vulgar deception? With a phenomenon which some contend to be a natural one? Have we to do with the supernatural, as Mr. Demetra-kopolis contends, he being convinced that it



is the spirit of Victor Hugo, who came and stood there in order to be photographed, and thus testify to the world his mystic friendship with the author? We cannot answer positively any of these questions. We can only say we have seen the photograph-reproduced here for the benefit of our readers.

#### . . .

#### Eusapia Paladino at the Institut Général Psychologique.

Eusapia Paladino has just terminated another series of séances at the Institut Général Psychologique in Paris. These experiments, which have lasted for two months, were carried out by a small group of experimenters, including Mme. Curie. It appears that there have been a few appreciable results, though nothing equal in intensity and importance to the phenomena said to be obtained through E. Paladino at other times was forthcoming.

However, this is the third series of scances given at the *Institut Général Psy*chologique during the last two years, and we hope that the full report will now be published.

#### . . .

#### A Telepathic Dream.

#### To the Editor of THE ANNALS.

DEAR SIR,—The article on "Symbolism and Metapsychical Phenomena," by Ernest Bozzano, in TUE ASSALS for October and November, reminds me of a curious dream which I had some time ago. A relative of my wife's, of whom I had heard but never seen, and of whom my wife had lost sight, appeared to me in the following manner:

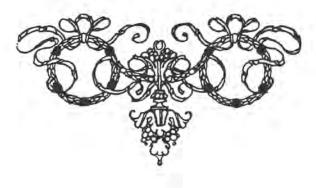
It was towards morning. I dreamt I was on Waterloo Station (north side) watching the people going off by train from No. 9 platform, when a woman passed me wearing neither hat nor cloak, but a large white apron (this did not seem curious to me in my dream), and after advancing a little on the platform, turned back and said to me : " I am (mentioning her name). Tell F---- (my wife) that I am dead and that I died of cancer." She then left as if going by train. Then I awoke. But the dream was so vivid that I told my wife of it in the early morning. She replied : " Oh, that's impossible, for I would be sure to have heard had this happened." My wife then said : " But what was she like?" and I was able to give a very accurate description, even describing a limp which she had owing to a diseased thigh.

Some time after my wife received a letter from a cousin relating all the family news from his part of the country, and added: "Do you know that A—— is dead? Died from cancer, the which nobody suspected." We made inquiries and found out that she had passed away at the time that my dream occurred. ALFRED VOUT PETERS.

DEAR SIR,—I desire to say that what my husband has related took place as reported above. He had never seen a photograph of this relative, and so did not know what she was like; it astonished me greatly to hear him give the details which I knew so well. I did not at the time think she could be dead, as I had not even heard of her illness. Both her illness and her death were quite sudden and unexpected.

FRANCES EAVERY PETERS. 5th December, 1907.

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ASIATIC STUDIES : RELIGIOUS AND SOCIAL. By Sir Alfred C. Lyall, K.C.B., D.C.L. (Watts and Co., London. 131 pp. Price 6d.)

A popular edition, in paper cover, of Sir Alfred C. Lyall's interesting work has recently appeared among "Cheap Reprints."

The chapter on witches is one of special interest from our standpoint. Sir Alfred suggests that the close association between witchcraft and devil worship was originally due to the attitude assumed by religious persons towards the powers manifested by " denounced witches; these were and branded with the opprobrium of hideous sorcery, until the wretched half-heathen serf did actually turn devil worshipper." The witch, he tells us, was probably often one who had a glimpse of Nature's secrets and who believed that things "we do not comprehend may be brought to pass without the results being inseparably connected with the divine agency."

This daring affirmation was denied and opposed by priests of all religions, who regarded such an assumption as an encroachment on divine prerogatives.

The position is typical of a controversy, which, in a slightly altered form, is modern. Whether man can work wonders without the intervention of higher agencies is the present point of controversy between students of metapsychism, like Professors Richet, Morselli, and Bottazzi, and those who ascribe at present, so-called, supernormal phenomena to the activity of discarnate spirits.

The attitude of those who assume that all apparently marvellous phenomena are due to the intervention of "spirits," and also the attitude too frequently assumed by the orthodox religious person towards psychics who exhibit these phenomena, are both narrow and mischievous. In former days the fact that a witch claimed " to exercise certain occult faculties which he conceived himself to possess " sufficed to alienate the sympathy of those who stood for religion, whether among Christian or non-Christian History repeats itself! Happily races, " psychical research took up the study of all such mysterious phenomena "; and it is beginning to be recognised that there is, as Sir Alfred says, such a thing as "natural magic "---i.e., that there are occult forces which are located within man himself. Whilst this recognition does not preclude, as an hypothesis, the action of discarnate intelligence, it should produce caution and discrimination in dealing with the various phases of supernormal phenomena.

POEMS. By Elise Eleanor Gurney. (Longmans, Green and Co., London. 25. 6d. net. pp. 32.)

This daintily-bound volume consists of poems written in early youth by Mrs. Archer Gurney, and now, after her death, reprinted by request. We are not surprised that former editions should be out of print. It is not often we meet with collections of poems so uniform in merit. They have real poetic quality in no slight degree; the feeling-amounting to passion in some of the verses - with which they are alive is essentially true and artistic in expression. " Lament," a short poem of five verses only, could scarcely be improved in this respect; it is quite simple, chiefly in words of one syllable or two, but every bit of imagery adds force and pathos and colour to the theme denoted in the title. The rather longer poem,

"Apart," embodies conceptions familiar to students of metapsychism :

"Hath matter walls that may imprison mind?

Cannot my spirit speak unto thine own?

Cleave through a very universe to find

Thy answering soul? Can'st thou not hear it moan?

... My thought

Compel through multitude of miles to thee, -For what is space to Spirit? Hath it aught

That can constrain the soul? The soul is free."

Telepathy, and maybe something more, evidently underlies the idea in these stanzas.

#### . . .

- SPIRITUALISM NOT SPIRITUALISM. By William Teasdale Wilson, M.D., M.R.C.S., etc.
- THE HUMAN SOUL REVEALED: Being a Revelation of the Present and Future Life. By Minerva Vickers, a Spirit of the Fourth Sphere, through William Norman Wilson.

THEOCOSMIA, OR THE SPIRIT WORLD Ex-PLORED. By William Norman Wilson.

(London : Kegan Paul, Trench, Trübner and Co., Ltd., 43, Gerrard Street, Soho, W. Price 7s. 6d. net per volume.)

These three volumes constitute a set. All seem to be from the pen of Dr. W. T. Wilson, though in two of them he takes the *rôle* of editor, putting into book form communications supposed to be received from the spirit world through the medium of his son.

About twelve years ago-according to the account-Dr. Wilson had a flourishing medical practice in Newcastle-on-Tyne. Apparently, he was a Christian of fairly orthodox Evangelical type, and of spiritualism and psychical matters he knew nothing. Naturally, therefore, he was astonished and somewhat dismayed when some "poltergeist " phenomena broke out in his peaceful and respectable abode. Some readers will not feel quite certain, from the narrative given, that the disturbances were supernormally caused. No one saw anything being moved without contact, and the mere disarrangement of furniture has in many cases been traced to causes of very un-Mischievous children are spiritual nature. fond of a hoax, and " poltering " is a handy inexpensive form of amusement. and Shortly after this incident the housemaid, Jane, developed trance-mediumship, and messages were received from "Emelie " and " Clarissa," who claimed to be spirits well on in the "Spheres." These communications convinced Dr. Wilson of their spiritorigin, but the conviction seems to have been emotional rather than reasonable. Few details are given, and there is no mention of the possibilities of subliminal faculty, of telepathy, or of clairvoyance apart from spirits-c.g., a "spirit" told Dr. Wilson that a friend of the latter had just wired him from M---, six thousand miles away. The cablegram duly arrived, a few hours later. But we require much fuller information than this-as to whether there was reason to expect the cablegram, etc.-as well as corroborative testimony from other witnesses, before we can accept such a narrative as evidence for supernormality. And, even if the fact is established, we are still only on the threshold of the difficulties; for the coincidence may be variously explained. But Dr. Wilson sees no difficulties; it must be "spirits." Later on, his son developed inspirational writing and travelling clairvoyance in the spiritual world, and the bulk of the revelation was obtained through him.

The revelation bears a certain resemblance to those of Swedenborg and A. J. Davis. We are told that the Spirit World consists of seven Spheres. The First, which is Hell, extends to the confines of the material universe; here, for the most part, dwell those earth-bound spirits who communicate at ordinary séances. The other Spheres follow, increasing gradually in the brightness of their conditions. The Seventh Sphere is Heaven, the abode of God, Christ, and the glorified souls who have worked their way up by good works plus faith in the "Divine Mediator." The nature of God is ex-'plained (!) and the "plan of salvation" revealed in its truth and fulness for the first time.

The author regards himself as a chosen vessel, uniquely privileged in being allowed to give out new truth to a waiting world. "The careful reader "—he says in the preface—" cannot escape the conviction that an exalted power must have foreordained these communications, and this conviction will be further strengthened when he has read and considered the remarkable revelations in "The Human Soul Revealed," and the advanced, as well as very convincing, information contained in "Theocosmia, or The Spirit World Explored."

The information, if not "convincing," is certainly "remarkable." In "Theocosmia" (p. 274) we are told that "the eternal, unlimited power of God is pure electricity. . . . From my own experiences in the spirit world, also, I am prepared to substantiate Minerva's statement that the spirit world is

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an electric world and that the spirits are electric forms." Care is taken, however, to point out that God is not electricity as we know it, for we know it only in a crude form. (If He isn't electricity as we know it —by the way, do we know it?—what is the use of saying He is electricity at all? The baby has been emptied out with the bath. The reader may perhaps justifiably conclude that Mr. Wilson, junr., had at some time read the "Electric Creed" in Miss Corelli's "Romance of Two Worlds.")

Dr. Wilson believes himself to have been specially selected by the Almighty for this mission. His spirits are bright Angels; but the spirits of the Spiritualists are a low lot mere "evil and frivolous spirits" of the First and Second Spheres, who are shut out of Heaven because they do not believe in Christ. This is rather rough on "Imperator," of whom Dr. Wilson does not seem to have heard. Not even Imperator's worst enemy could accuse that solemn entity of frivolity; but he might be chargeable with wickedness—according to Dr. Wilson's canons—for he was certainly a Unitarian!

The books are well printed and got up, and their production must have involved much labour and expense. The author's language is at times eloquent and pathetic, as when he describes the death of his son, and his own difficulties and troubles in his present lonely home in the Rocky Mountains, Regarded as symbolic, the teaching may contain some truth; but there is nothing very new, and most readers will think that this sort of thing was done much better in "Spirit Teaching " and in " Letters from Julia." As to the source, there seems no reason to suppose that it need be sought outside of the imagination-partly in subliminal mental levels-of the living persons J. ARTHUR HILL. concerned.

#### . . .

THE ZODIA. By E. M. Smith. (Elliot Stock, 62, Paternoster Row, London, E.C.)

Symbol psychology, the science of picture language, or hieroglyphics, is one of those interesting studies which enable students of the psychic to delve into the race mind. Symbolism is the language of the soul, and the author of the work, *The Zodia*, has extensively dealt with this fascinating subject. In his opinion, the Zodiac that encircles us in space is nothing else than the Divine Alphabet to spell out the enigma of the ages and the mystery associated with the destiny and development of humanity. The correspondence existing between the Bible and the twelve

signs of the Zodiac, and the myslical significance underlying the pictorial or picture language of the heavens, are all extensively gone into. The author impresses upon his reader : "Under whatever conditions the Bible was written and the Zodiac constructed, there is a strange agreement between them." All the great nations of the past have felt that the heavens are in some way connected with the deepest mysteries of mankind. "The oldest histories and the oldest traditions assign an unknown antiquity to the twelve signs of the Zodiac." . . . " All admit that the Zodiac is symbolical of something, and not a meaningless collection of figures made haphazard." thus grouped at haphasard, but were designedly arranged as signs and symbols of certain truths, scems almost universal." Gradually in this book is developed the principle of "silent analogies" which can be traced throughout the whole of the sacred Scriptures showing : "The extraordinary Unity of plan. . . . the marvellous agreement of the pictures in the sky with the Scriptures, not only suggest one authorship for both, but make the constellations a valuable witness on some important occasions."

The author of *The Zodia* has dealt with this subject in a clever manner, showing considerable thought and penetration. Every person who cares to dwell upon the mysteries as well as "the silent analogies " of the ever-progressing heavens and their correspondence to human life and destiny, will find in this work of 376 pages, which is also elaborately illustrated, many fascinating chapters dealing with all forms of symbolism.

## PROBLEMS OF THE SPIRITUAL. By the Rev. Arthur Chambers. (Publisher, Mr. Charles Taylor, Brooke House, 22, Warwick Lane, Paternoster Row, E.C.

35. 6d. net.) This work is likely to be very useful, having been written, as the author tells us in the preface, in order to answer the numerous questions addressed to him from various parts of the world by readers of his previous works.

He points out that "men's enlarged conceptions of their spiritual organisation, and their realisation that a non-physical realm of life and energy encompasses and interpenetrates them, has caused them to recast their thoughts concerning God and Truth "; and that this has led to a certain amount of disturbance in the minds of many.

Among the questions to which Mr. Chambers reputes in this little volume are the following :

"Can the Departed be *objectively* present? If so, in what way can they manifest themselves to us as to be recognisable?...

How can it be explained that many of the communications alleged to come from discarnate beings are unsatisfactory, misleading, and untruthful? Is there danger in attending séances, etc.?"

The book is not intended for critical psychical researchers who want evidence of facts, but for anxious inquirers who question whether it is legitimate to study the facts, even if they are true. And it is eminently calculated to assist such to take a reasonable view of the subject, giving them, together with sensible advice, a clear statement of some of the conclusions reached by psychical researchers.

The first half of the book deals with psychical problems, the latter half with theological problems.

THOUGHTS ON ULTIMATE PROBLEMS: BEING A SYNOPTIC STATEMENT OF TWO THEO-DICIES. By F. W. Frankland. (London: Philip Wellby, 6, Henrietta Street, W.C., 1906. Price 1s. net.)

Small pamphlets with big titles are apt to arouse a not unnatural suspicion. Their contents frequently do not come up to the standard which their imposing label may lead one to expect. In fact, the said label is imposing in two senses of the word.

But this pamphlet of Mr, Frankland's can hardly be put in such a class. It is written by a reader and a thinker, and contains much suggestive matter, though perhaps less originality than its author might claim. It is, briefly, a metaphysical statement of an idealism not far from Berkeley. " All events that happen are the thoughts of God " "It is the logical connexions of (p. 11). His mental experiences which are constitu-tive of Time." (Ingenious, but questionable.) "Further, Time, like all else, has existence only in minds. But for reasons made clear by neo-Hegelians, al minds, except One, are contained in that One Mind, and hence there is a single stream of Time in which all the flashes of consciousness of all minds find their place" (p. 34). That is, Time exists only in minds, and all minds exist in a "stream of Time "-which is a trifle confusing, and not at all cheering. Time, as we know it, certainly exists only in or for minds; but the converse proposition seems to involve the supposition that Time is as real as the experiencing mind-which is far

from certain. There are many difficulties which the pamphlet does not touch, such as the problem of the One and the Many which Professor James holds to be *the* ultimate problem—and the question of Free Will. But we cannot expect very much for a shilling, and Mr. Frankland's remarks are, as iar as they go, certainly worth considering.

THE PHYSICAL PHENOMENA OF SPIRITUALISM. By Hereward Carrington. (Boston,

U.S.A. : Herbert B. Turner & Co., 1907.)

Mr. Carrington's book is "a brief account of the most important historical phenomena; a criticism of their evidential value, and a complete exposition of the methods employed in fraudulently reproducing the same," It runs to over 400 large-sized pages; is divided into two parts, dealing with genuine and fraudulent phenomena respectively; gives copious references to the principal works in the literature of the subject, with frequent quotations; and, as to point of view, is altogether admirable. Its author believes in the reality of some forms of supernormality such as raps, apparently on the evidence-chiefly -of Sir William Crookes, Professor Barrett, and Dr. Maxwell. He regards as unsatisfactory the evidence thus far adduced in favour of materialisation, slate-writing, Zöllner-knots, and "spirit-photography." The phenomena of D. D. Home are accepted as probably genuine; while, as to the case of Stainton Moses, Mr. Carrington can accept neither fraud nor genuineness, and therefore remains-like Mr. Lang-without an explanation.

The most valuable part of the book is that which gives details of the various trick methods employed by "fake" mediums. The author's exceptional acquaintance with conjuring dodges enables him to speak with special weight; and it is to be hoped that these chapters will be carefully studied by those who have sittings with paid mediums for physical phenomena. The remarkable experiments of Mr. S. J. Davey proved long ago that the ordinary individual has absolutely no chance against an expert trickster in the matter of "slate-writing"; and Mr. Carrington seems to show that the same remark applies to other forms of fraudulent mediumship. He even says that "so far as the professional medium is concerned, at any rate, we are to expect nothing genuine in the way of either mental or physical pheno-mena." This is, perhaps, a little too sweeping; and, indeed, Mr. Carrington himself believes in the mental phenomena of Mrs.

<sup>. . .</sup> 

Piper, one of the most celebrated of professional mediums.

There is a small error in the description (on p. 210) of the famous case of spiritphotography at "D-Hall." The taking of the photograph was not synchronous with Lord D-'s death, but with his funeral.

Mr. Carrington's account slightly exaggerates the true evidential value. Professor Barrett's experiments rendered a supernormal explanation of this case unnecessary.

The peripatetic physical medium-particularly for materialisation-seems to flourish much more abundantly in the States than on this side; but three recent exposures have emphasised the need of care, lest we also encourage the vampires. The tricks of the trade are legion, and the non-specialist can hardly keep up with the expert fraud; but such books as this of Mr. Carrington's, by supplying the reader with such an armoury of dodges, will make deception an increasingly difficult matter-if the right people will read them. The volume deserves to be widely read among all who are interested in this research.

## J. ARTHUR HILL.

TRAITÉ DE L'HYPNOTISME EXPERIMENTALE ET THERAPEUTIQUE; SES APPLICATIONS À LA MEDICINE ET À LA PSYCHOLOGIE AVEC QUARANTE-QUARTE FIGURES DEMONSTRA-By Dr. Paul Joire. (Paris : TIVES. Publisher, Vigot Frères, 1908. 4 fr.)

Those who wish to get a view of hypnotism which is both theoretical and practical, synthetic and analytical, will hardly find a better work to study than this. In fact, although strictly scientific, and comprising almost all the material necessary for the study of hypnotic phenomena, Dr. P. Joire is within everyone's comprehension, so that his book is as suitable for general readers as for professional physicians. The writer first discusses the various hypnotic states : lethargy, catalepsy, somnabulism ; he passes in review the methods employed to induce these states in a subject, elucidating his point with numerous illustrations; he treats hypnotism as a method of psychological investigation, from the therapeutic and physiological, &c., points of view.

Dr. Joire goes further than the greater number of hypnotists, and devotes several chapters to his experiments, demonstrating the reality of mental suggestion. Finally, by the study of the "sthenometer," he verifies the existence of a new force emanating from the human organism.

HYPNOTISME ET MAGNÉTISME; SOMNABULISME; SUGGESTION ET TÉLÉPATHIE; INFLUENCE. FERSONELLE. (Bourbon L'Archambault, Allies Librarie Genest. 3 fr. 75; Edition de Luxe, 5 fr.)

The subject treated in this work is the same as that in the preceding book. But whilst Dr. Joire follows orthodox scientific lines, except in relation to a few questions, M. J. Filiatre discusses magnetism together with hypnotism; he not only takes into consideration mental suggestion, but also vision at a distance, and without use of the eyes, the exteriorisation of motricity, telepathic and mediumistic phenomena, lucidity and prescience, &c. Doubtless some of the innumerable facts and theories which are epitomised in this work require to be more solidly proved and more fully interpreted, but the collection, on the whole, is an instructive and interesting study, and ensures the success of the work. Moreover, marvellous phenomena are only cautiously accepted by the author, and M. Filiatre raises his voice more than once against the illusions which occultists, theosophists, and spiritualists sometimes delight in.

CLAIRVOYANCE AND CRYSTAL GAZING. By Madame Keiro (Mrs. Charles Yates Stephenson). (Published by the Author, Mr. James Wooderson, agent.)

This little volume consists of four chapters on the above subject; it is pleasantly written, and is more interesting than an ordinary handbook, whilst at the same time it serves the use of a handbook.

The book contains many sensible remarks, and some suggestions as to how to The tone is serious, develop clairvovance. but it is enlivened with several interesting anecdotes, some being personal.

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The Enquiry into Premonitions, instituted in the January issue by Professor Richet, is a distinct and separate item from our monthly prize, inasmuch as every striking, well-authenticated incident bearing on Premonitions, whether published or unpublished, is asked for by Professor Richet; whilst comhetitors for the prize must confine themselves exclusively to unpublished cases of recent events, not necessarily, though preferably, of a premonitory nature.

From January, 1908, a Prise of One Guinea will be offered every month for the best first-hand relation, hitherlo unpublished, of a psychic event, by preference of a premonitory nature. The Editor reserves the right to relain and publish any of the cases sent in for this competition, which, though good, may not seem to fulfit the conditions essential to phenomena of an abnormal kind. Subscribers competing for THE ANNALS' Monthly Prise are requested to kindly address their manuscripts to the Editor, The Annals of Psychical Science, 110 St. Martin's Lane, W.C.

# SOUND AND MUSIC IN THEIR PHYSICAL AND PSYCHICAL RELATIONSHIP TO FORM, LIGHT AND COLOUR

BY HENRY A. FOTHERBY, D.P.H. CAMB., L.R.C.P. LOND., etc.

## I.-Music and Form.

SOUND is defined by Ganot as "a peculiar sensation excited in the organ of hearing by the vibratory motion of bodies, when this motion is transmitted to the ear through an elastic medium." Whether this medium is gaseous, liquid, or solid is immaterial.

That sound produces and is pro-. duced by the vibratory movement of bodies is well illustrated by the phonograph. If sound waves are focussed upon a thin and elastic diaphragm they will cause it to vibrate, and these vibrations can be recorded if the diaphragm is connected with a revolving wax cylinder by means of a lever carrying a small stylus with a cutting edge. In such a case it will be found that the vibrations of the diaphragm have caused the stylus to cut a groove of variable depth in the wax, which constitutes a permanent record of its vibrations. The converse-namely, that the vibratory motion of bodies produces sound-is proved by the same apparatus; for if a blunt-pointed stylus is now substituted for the sharp-cutting one, and caused to rest in the above groove, whilst the wax cylinder is again caused to revolve, precisely similar vibrations are set up in the diaphragm as when it made the record, with the result that identical waves are caused in the air, and the sounds are reproduced.

If, however, the elastic medium, air, through which sound waves travel, is withdrawn, and no other is substituted, sound is no longer produced, as will be proved if you proceed to withdraw the air from the globe receiver of an air-pump in which a bell has previously been hung. As the air becomes more and more rarefied the sound becomes fainter and fainter when the globe is agitated, till at length it ceases altogether when a vacuum is produced, although the clapper may still be made to strike the bell.

"Music considers sounds with reference to the pleasurable feelings which they are calculated to excite in us. A musical sound is that which produces a continuous and regular sensation, and the rate of whose vibrations can be determined. The only conditions necessary for the production of a musical sound is that the individual impulses shall succeed each other with sufficient rapidity at equal intervals of time" (Ganot).

A simple method of demonstrating this is by the use of a vibrating tuning fork, which is an instrument yielding a constant note of the purest quality and free from all overtones. If this instrument is fixed on a stand with a copper style attached

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to one of its prongs, so that the point just touches a cylinder, capable of revolving and carrying round it a scroll of paper blackened with lamp-black, it will be seen, if the cylinder is set revolving whilst the tuning fork is vibrating, that a tracing of its vibrations will be produced, and that the tracing will vary in character according to the pitch of the fork used, and that for every second of time in each tracing the number of vibrations will be equal.

A musical note has three special qualities—namely, pitch, intensity, and timbre. The pitch or height of a musical note is due to the number of vibrations produced in a second of time; the intensity or loudness depends on the amplitude of its vibrations; whilst the timbre is that quality which distinguishes the sound produced on one instrument from another kind of instrument when the same note is given.

The physical relation between sounds of different pitch and the pleasing effect they produce on us, whether it is melody-the consecutive sounding of two notes-or harmony-the simultaneous sounding of two notes-is determined by their ratio of frequency, and not by their difference. The ratio is called the interval. Thus if the ratio of frequencies of three notes are n1, n2, and n3, the interval between the first and second is  $n_1/n_2$ , and the interval between the second and third Now, if the interval beis n2/n3. tween two notes is 1, it will be obvious that the frequencies of one note are twice that of the other, and it will be found that, whether they are sounded together or consecutively, they will produce a pleasing effect on

the ear, and are said therefore to be in consonance. This interval is called an octave. Thus, if the frequencies of two notes are 256 and 512, they form an octave; so also do 128 and 256, 370 and 740, etc. Between a given note and its octave the ear recognises a series of musical sounds, the number of whose vibrations are well defined. These notes form what is called the musical scale, and the interval between two successive notes will be found to be the same. The scale consists of seven notes; they are indicated by the letters C, D, E, F, G, A, B. The ordinary compass of the human voice is comprised within two octaves, though this is exceeded by some celebrated singers. The lowest note of a man's voice is about 190 vibrations per second, and the highest of a Savert found that woman's 1,606. the deepest audible sounds are produced by 16 vibrations a second, and the highest the ear can appreciate are 48,000 per second (Ganot).

In 1785 Chladni discovered that, if a metal plate sprinkled with a little sand was made to vibrate in the production of a musical note by drawing a violin bow across its edge, the sand was found to arrange itself in various beautiful geometrical patterns varying in form with the pitch of the note. The explanation of this is that the plate under the influence of sound vibrations becomes divided into vibrating segments in which the vibrations are at their maximum, separated by spaces where there is no vibration at all, and which are called nodal lines : the sand in consequence dances off the vibrating segments and finally settles on these nodal lines, or still areas. With the higher notes the nodal lines

SOUND AND MUSIC



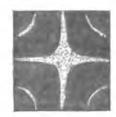
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# CHLADNI'S FIGURES.

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are more numerous, and the vibrating areas less extensive; but with the lower notes the converse is the case : hence the higher notes produce more complicated patterns than the lower ones. The pattern varies also as to where the fixed point of the plate happens to be, as it is here that the plate is damped. For instance, if the plate is clamped and fixed in the centre, the pattern will be different to what it would be were it fixed at the edge, since the consequent damping alters the position and extent of the vibrating segments and nodal lines. It alters also the pitch of the note produced on the same principle that the pressure of the finger on the string of a stringed instrument, by damping it -that is, lessening its vibrating area -heightens its pitch. In the case of a metal plate, if the damping is in the centre only, the pattern is less complicated than if it were damped at the edge. This can be shown by pressing a finger on the edge during the experiment, in which case a more complex pattern will be formed. Also by increasing the damping, not only is there an increase in the nodal lines, and consequent complexity of pattern, but, as before mentioned, a heightening in the pitch of the corresponding note,

Recently Mrs. Watts Hughes' researches in the same field have greatly elaborated and extended the previous work of Chladni by applying these principles with more delicate methods to the human voice. Her experiments were made with the eidophone, an instrument of her own invention. This consists of an apparatus made of tin, somewhat like a hookah pipe in shape. The mouthpiece has a trumpet-shaped

opening, and is connected by a tubelike stem with the bowl, which consists of a sort of bottomless cup, whose wide end is upwards, and over which is stretched an elastic membrane of thin indiarubber. If now a pinch of lycopodium (the spores of the puffball) be placed on this diaphragm, and a clear, pure, even note is sung into the mouthpiece, the vibrating air will be conveyed along the tube and cause the diaphragm to vibrate in consonance, and most beautiful geometrical figures will be formed by the lycopodium, according to the nodal lines, produced exactly on the same principles as in the case of Chladni's figures. Some of these figures have the appearance of floral designs and most delicate traceries. Mrs. Watts Hughes uses lycopodium, as, owing to its excessive lightness, far greater delicacy and elaboration of design can be obtained than with sand.

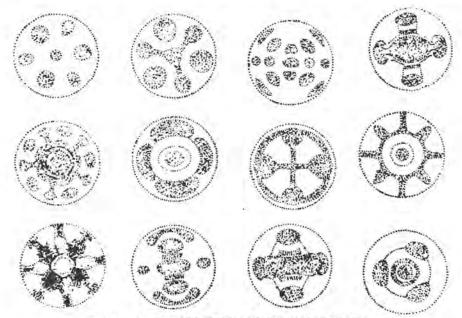
Some points of great interest were brought out by these experiments. It was found that a person skilled in voice-production could reproduce at will the same pattern by repeating the same note, and that for every note a different though constant pattern could be produced; but should the slightest fault exist in the note, a change was at once registered by some irregularity in the figure. Another interesting fact observed by comparing the figure produced by a note with the figure of its octave is that the higher note is not only more complicated in its arrangement, but it is also a development of the same geometrical design.

Mrs. Hughes varied these experiments by trying the effect of a liquid medium instead of lycopodium. Her

# SOUND AND MUSIC

method was to cover a glass plate with liquid moist water colour, as well as preparing the surface of the indiarubber diaphragm of her eidophone in like manner. By laying the plate on the surface of the diaphragm thus prepared and singing a note into the mouthpiece, and carefully lifting the plate from the latter whilst the note was sustained, she found that, instead of the geometrical patterns obtained to the amplitude of the note produced and its contained number of vibrations, thus presenting a record of their intensity and pitch.

These experiments demonstrate a most remarkable psychical fact in the existence of a relation between harmony of sound and symmetry of form. As the pleasure produced by a note of music is due to its rate of frequency for equal intervals of time, and the



EXAMPLE 1 .- VOICE FIGURES IN LYCOPODIUM.

with lycopodium, the plate was covered with a variety of curvilinear forms, varying not only with the pitch, but also with the intensity of the note produced. These impression figures, as they are called, are of great beauty, forming pictures of delicate coil-like cylinders of varying diameters, and being in their turn marked with fine, closely packed curvilinear lines, varying respectively in fullness and number of aggregation according melody and harmony of two notes depend, when sounded together or consecutively, on their ratio of frequency with each other, it is very interesting and significant to observe that, when these are graphically presented, the pleasurable appeal to the senses is also a mathematical one. On the auditory sense it is, as it were, a beauty of symmetry in time, and this when presented visually becomes converted into a beauty of symmetry in form.



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When one considers the comparative crudeness of the apparatus used in these experiments, and the great delicacy of these impression figures notwithstanding, one begins to realise how exquisitely fine and beautiful must be those acoustic pressure patterns which Rutherford and Waller in their telephone theory of sound suggest are formed in the mechanism of hearing, bearing in mind as one must how elaborated and complicated is the instrument which nature has given us in the ear for their production.

It would be going beyond the scope of this paper to enter fully upon the anatomical details and physiology of the ear on which this well-known theory is based, and for them the reader is referred to any standard work on physiology. Briefly, it is understood that when sound waves strike the drum of the ear-the membrana tympani-it is set vibrating, and these vibrations are conducted, first, by a chain of three minute bones-the ossicles - across an air-contained cavity in the temporal bone-the middle ear, or tympanum-on to another drum-the membrana ovalis-which is stretched as a diaphragm between it and another cavity in the same bonethe internal ear, or labyrinth. This latter cavity is filled with fluid and contains the nerve-receiving apparatus of hearing-the organ of Corti. The harmonious vibration of this oval membrane with that of the membrana tympani thus conducts the waves of sound from the latter to the internal ear. The organ of Corti is supported upon a membrane contained in the cavity of the internal ear, which is called the basilar membrane, and is, so to speak, surrounded and suspended in fluid. It consists of specialised epithelial cells-the rods of Corti -and the hair cells, while resting on their upper free surface is a delicate membrane-the membrana tectoria. These hair cells, so called from their having hair-like appendages attached to their upper surface, receive the ultimate filaments of the auditory nerve. Thus it will be seen that with every vibration of the membrana tympani waves will be set up in the fluid contained in the inner ear or labyrinth, which in its turn produces a corresponding motion of the basilar membrane, and as a final result impressions will be received by the hair cells and auditory nerve filaments contained in them.

"Just as in a telephone one membrane vibrates in response to a sound, but at different rates for different sounds, so in this theory it is supposed that the basilar membrane vibrates as a whole, the hair cells on it are affected, the nerve impulse travels to the brain, and the analysis of sound occurs there. In other words, the basilar membrane acts very much like the membrana tympani. 'It is the internal drum-head, repeating the complex vibrations of the membrana tympani, and vibrating in its entire area to all sounds, although more in some places than in others -giving what we may designate as acoustic pressure patterns between the membrana tectoria and the subjacent field of hair cells. . . . It may be imagined that varying combinations of sound give varying pressure patterns, comparable to the varying retinal images of external objects '" (Halliburton).

By such means it seems not improbable that sound vibrations may be reduced to such a point of delicacy in the impressions they make on the nervous system as to be hardly less than the impressions of light itself. If this theory is the real solution of the mechanism of hearing, which seems not improbable, one can well imagine the ever-changing and beautiful kaleidoscopic patterns which would be

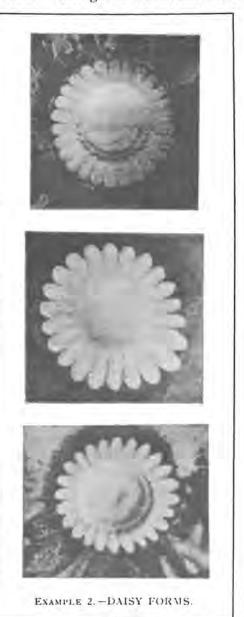
# SOUND AND MUSIC

impressed on the membrana tectoria and underlying hair cells during the execution of a fine musical opera, and as an outcome the subtle pleasure on the senses.

There are other psycho-physical relations which certain clairvoyants believe to exist between music, form, and even colour also. They claim to see symmetrical ethereal-like forms of great beauty and complexity proceeding from musical instruments when music is rendered, and these are represented as being in some cases richly coloured. Mr. Leadbeater, an exponent of these musical apparitions, gives in *The Theosophical Review* the following account of what he saw during an organ recital :

" I noticed the effect which it produced : an enormous edifice built up in the astral and mental matter extending away above the organ and far through the roof of the church, like a kind of castellated mountain range, all composed of glorious flashing colours, corruscating and blazing in a most marvellous manner like Aurora Borealis in the Arctic regions. I especially noticed, too, the difference of the edifice built by the works of the various composers as the organist played them. Wagner makes always a magnificent whole, with splendid splashes of vivid colour; one of Bach's fugues builds an ordered form of mathematical precision, with parallel rivulets of silver, or of gold, or of ruby, marking the successive appearance of the motif; while one of Mendelssohn's 'Songs without Words' makes a lovely airy erection-a sort of castle of filigree work in frosted silver."

I feel some diffidence in referring to these quasi-phenomena, which rest on mere assertion, and which are as yet incapable of proof or disproof. If such appearances as Mr. Leadbeater describes have any objective reality, two conditions must be necessary for their manifestation—an exquisitely sensitive retina, able to react to luminiferous ether too attenuated for ordinary perception, and a physical property of light in relation to minute particles of matter, whereby contrasts in their mode of aggregation and diffusion could be appreciated by varying degrees of brightness or colour effects. As regards the former con-



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dition, I think it is too well known that the organs of special sense are in certain individuals exalted to a remarkable degree to require my advocacy. When we come to the latter, the only answer we can find is that light does on a large scale produce these effects in the glories of the sunset and sunrise by virtue of its journey through minute particles of air. The principle on which this depends is known in optics as diffraction. Every cubic inch of air contains countless myriads of minute spherules of water and dust, some of which are so minute in dimensions as even to cause interference to some of the constituents of white light which surges past them; hence it is, whilst the red and orange rays pass over them, those of shorter wave-length are interfered with, turned back, and scattered. The gorgeous colours of the sunset and sunrise are due to the fact that red and orange have a more penetrative power than blue. When the sun is at or near the horizon the belt of air through which its light has to travel and consequent number of these air particles are greater than when it approaches the zenith. When low in the heavens it is only the red, orange, and yellow rays which penetrate; as it rises, however, the distance diminishes, and with it the less refrangible rays of green and blue find their way to us.

We know that when sound waves travel through air these minute particles of matter with which it is laden are set in motion, being condensed in certain areas and rarefied in others, somewhat as the particles of carbon in tobacco smoke are seen to spread out in diaphanous

veils and circles of ever-changing density and form. The influence of musical waves has, however, probably a further effect on these particles in producing definitely allotted areas in the air where vibrations are at maximum and where they are at minimum respectively, in consequence of which their numbers become more dense in one part and less so in the other, just as we have seen with the lycopodium dust and pigment granules in Mrs. Watts Hughes' experiments. Were these aggregations of air particles capable of being seen, it seems not improbable they would be found to take regular geometrical formations on the same principles. If, therefore, these varying densities of air-suspended matter produced by musical vibrations could cause sufficient interference of the light passing through them as to be appreciated by a specially attuned retina, it might cause some such appearances as Mr. Leadbeater describes, since the colours of the forms he saw were red and gold, which are also those of the sunset; the silver might be explained by varying degrees of brightness in the unbroken light which penetrates the clearer spaces.

I can find no other explanation for these alleged phenomena, as objective facts, on physical grounds. Most people will probably prefer to regard such musical visualisations as purely subjective, dependent upon some subtle bond which exists between music and colour deep down in our consciousness, which we all feel, but cannot express. Whether this link between the two is due to any direct physical relationship, or affects us indirectly through our emotions, is a

question of much interest. I shall now attempt to offer a few suggestions on these points before concluding this paper.\*

## II.-Music and Colour.

Sound, like light for the eyes, only exists for the ears that receive it and the brain which perceives it; apart from this, sound is physically the energy of motion in that it is caused by the vibrations of molecules of matter, air, water, or solids, as the case may be, just as light is due to electric waves passing through ether, causing a periodic alteration in the electromagnetic condition of its particles, and becoming manifest to the eyes as such, only when its vibrations have attained a certain velocity between well-defined limits.

This form of molecular energy which we interpret as sound, like all

One point Mrs. Page Hopps mentions of which I was not aware—namely, there is an interesting physical distinction between the formation of Chladni's figures and those of Mrs. Watts Hughes, that whereas in the former the sand flies off from the vibrating areas and settles on those where the vibrations are at a minimum (the nodal points), the converse is the case with the lycopodium granules in the latter. Mrs. Page Hopps goes on to point out that, "Faraday explains this fact of the lycopodium remaining at the centres of motion by pointing out that owing to the powder being so light it is caught up in the swirl by the vibratory agitation and held at these points until the agitation ceases, when it drops and settles."

There are some very fine reproductions of Mrs. Watts Hughes' figures accompanying this report in *Light* by way of illustration.

other forms of radiant energy, cannot be destroyed, though it is capable of being converted into other forms of energy, and of being recovered from them again as sound.

We have this form of energy converted into work when a vibrating tuning fork with a pointed style attached to one of its prongs writes a tracing of its vibrations on a paper blackened with lamp-black, moving on a revolving drum. We have seen also a similar conversion when a diaphragm vibrating under the influence of sound waves acts on a lever armed with a cutting style so as to cause it to cut a record on the wax cylinder of a phonograph, and we also know that, when this process is reversed by causing a blunt-pointed style to retrace the path already cut, the sound can again be reproduced. We infer, too, as sound has no existence as such apart from the ears that hear it, that this form of molecular motion in manifesting itself to our consciousness must be converted into nerve energy, whatever that may be.

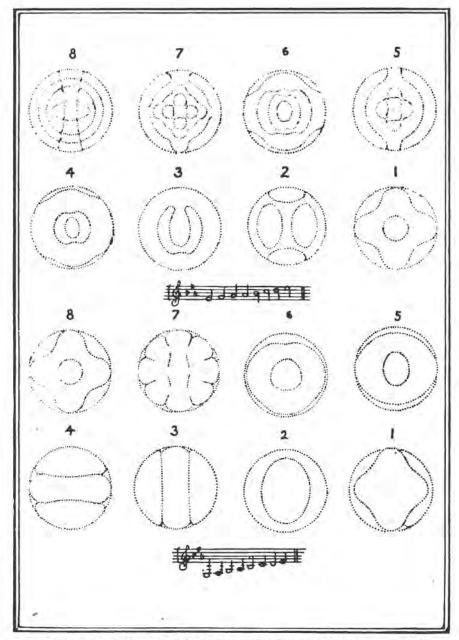
We will now consider the relation which exists between sound and electricity, as the latter, owing to its intimate connection with light, and it may be nerve energy too, is a most important link in this physical and psychical relationship which I believe exists between sound and music on the one hand and light and colour on the other.

In the telephone we have an example of the energy of sound being converted into the energy of electricity, and after travelling as such along a wire for some distance being again reproduced as sound. This is effected

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<sup>\*</sup> I have had my attention called to a lecture given by Mrs. J. Page Hopps before "The London Spiritualistic Alliance" on "Voice Figures," a report of which appears in Light, March 25th, 1905. I was surprised and interested to find how much there is in common between the views there expressed and some of those I have just advanced.

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EXAMPLE 3 .- VOICE FIGURES OF THE TWO DIATONIC SCALES.

by using a very thin diaphragm of soft iron as a sound vibrator, and placing it in close proximity in front of an electro-magnet in circuit, so that with each to-and-fro movement of the diaphragm under the influence of sound vibrations, an alteration in the magnetic field takes place, resulting in an alternating electric current being transmitted through the circuit to the distant coil receiver; this again causes precisely similar vibrations to be set up in the corresponding diaphragm, attracting it as the current passes, and releasing it as it ceases, thereby causing the identical air vibrations received to be again given out, and to be heard as sound when the receiver is held to the ear.

On somewhat similar principles waves of light have been converted into electricity, transmitted as such from point to point along a wire, and recovered again as light at the other The principle on which this end. depends is the property of a rare metal, selenium, in varying its power of conducting electricity according as to whether it is in light or shade. If a picture is focussed on a selenium cell the variations of light and shade which it receives produce a variation in the electrical conductivity over its surface, being increased by the former and diminished by the latter. The electrical variations are conducted over the circuit as an electric current, and can be reproduced again as light and shade to form a picture on a photographic plate at the other end. The telectroscope, as the instrument is called, till quite recently was in its infancy, and only blurred pictures could be produced at short distances,

but now, thanks to Professor Körn, of Munich, working on the above lines, an instrument has been brought out by him by which the telegraphic transmission of clearly defined pictures to considerable distances has been accomplished. His process goes by the name of photo-telegraphy.

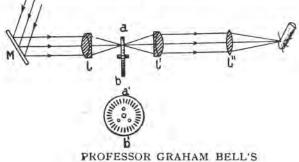
Sound, moreover, through the intermediary of light, can be converted into a telephonic message by reflecting a ray of light from a movable mirror attached to the mouthpiece of a telephone, and concentrating it on to a selenium cell, connected by an electric battery in circuit with another telephone receiver. Words spoken into the mouthpiece will be found to throw the mirror into vibration, and a corresponding alteration will be produced in the electrical conductivity of the selenium cell as the beam of light falls on or is withdrawn from it, thus causing an alternating current to be produced in the circuit of which it is a part, in consequence of which vibrations are set up in the telephone receiver at the other end and sound is again reproduced. This instrument is called the photophone, but it is only capable of acting at present over short distances. Its interest to our subject is to show that a physical connection is capable of being established between sound, light and electricity in one instrument.

From the above it will be seen that we have the means of converting both sound and light into electricity, and electricity back again into sound and light. Now if it can be shown that sound can be converted directly into light and light back again into sound, one might hope to find some definite

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relationship between their components music and colour. The questions I would now ask are, first, do we know of any direct physical relationship between this form of molecular energy and the energy of luminiferous ether on the one hand, and, secondly, is there any between its mental interpretation as music and colour on the other?

In answer to the former question, whether the energy of luminiferous ether can be converted into the molecular energy of sound, Professor Graham Bell's researches are in the affirmative. He has found that many



INSTRUMENT.

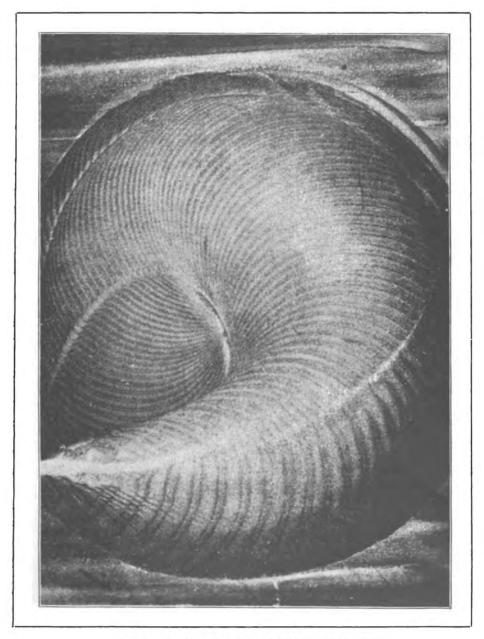
different substances emit sound when exposed to the action of a rapidly interrupted beam of sunlight. By the use of a heliostat a beam of sunlight is converged by an achromatic lens on to the slots of a revolving disc. As the disc revolves the light is rapidly interrupted, and has given to it a pulsatile character, and by means of other lenses it is converged on to a test-tube holding the substance to be experimented upon. It was found that wooden chips under its influence emitted a clear musical note.

A converse of this experiment would be one by which atmospheric molecular

vibrations would produce ether vibrations of such rapidity as to be evidenced as luminiferous ether or light. Sir William Crookes has suggested that the explanation of the emanations of radio-active bodies, such as radium, in producing light and heat may be due to their power of absorbing energy from moving molecules of air. Professor Ackroyd, commenting on this (article on "Radium," " Cassell's Popular Science"), and quoting the above experiment of Professor Graham Bell's, goes on to suggest that "a reversal of this would be the transfer of atmospheric molecular vibration (and it is immaterial whether it is evident as sound or not), to a nonmetallic body like a radium compound, whose molecules are SO weighted as to favourably receive the characteristic motion, which is required to confer on its ethereal radiations a pulsating character. This supplemental illustration of a possible, and highly probable, reversible operation makes clearer the manner in which atmospheric molecular motion may be transferred to radium compounds, and helps to explain the origin of pulsating ether undulations from them" which are evidenced as light and heat.

It would, I think, be a pertinent investigation in such experiments as the above to ascertain whether different rates of luminiferous ether vibrations, combined with variations of the rapidity of their interruption, would produce different rates of vibrations of air molecules, and if that were the case, whether there could be found any ratio between the two forms of energy. If this were so it seems

## SOUND AND MUSIC



EXAMPLE 4.-CURVI-LINEAR VOICE FIGURE.



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possible we might find a fixed relation between the different colours of the solar spectrum and the different notes of the musical scale.

It is certainly a curious coincidence that the colours of the solar spectrum are seven in number, and that the notes of the musical scale are seven also, and that the production of each colour and note depends on an ascending scale of vibrations in their respective media. Although the conditions under which they are severally produced are very different, they have much in common, and bear many points of analogy. Besides being forms of radiant energy and having definite wave-lengths, they are capable, as has been shown, of conversion into other forms of energy, and of being recovered again, and, what is more important, are even capable of direct transmutation from to the other. one Is it not possible, then, that some arithmetical ratio exists between the enormous number of ether vibrations representing the different colours on the one hand and the coarser and comparative fewer vibrations which represent the various musical notes on the other? In such a case, taking the ascending musical scale, the note D might have a physical and psychical relation to the colour red; E to orange; F to yellow; G to green; A to blue; B to purple; and C to violet.

We know that "music considers sounds with reference to the pleasurable feelings which they are calculated to excite in us," and a sound to be musical depends on "a continuous and regular sensation, the rate of whose vibrations can be determined.

The only condition necessary for producing a musical sound is that the individual impulses should succeed each other with sufficient rapidity at equal intervals of time." It seems to me not improbable that what is true in the case of the psychic effect of music may be so also with colour, and although the vibrations of air in the case of sound, and luminiferous ether in the case of light, are the means in objective audition and vision of giving the requisite rate of stimulating frequency to produce the various sensations of music and colour in the cortical nerve cells of their respective brain centres, yet it seems possible that in the case of subjective vision and audition, when these are absent, other stimuli may also, when applied with the same frequency to these nerve cells, be able to produce colour and musical sensations. If, therefore, it can be shown that the elements of colour and music have a definite psycho-physical relation to each other, then it will naturally follow that the combination of each respectively in the creation of tints of colour and chords of music may also have their mutual correspondences, and the subtle relation which seems to exist between music and pictorial art in our consciousness may be thus explained.

Music is a medium which, in the hands of a great composer, has the power of pictorial suggestion. To people who are highly sensitive to its influence great masters of the art, such as Handel, Mendelssohn, Beethoven, Mozart, etc., have the power in their oratorios and operas of graphic presentment. Their music is highly



descriptive-scenery and dramatic incident are almost as powerfully suggested to the imagination as to the sight when actually painted on canvas by a great artist. For instance, how forcible is this pictorial imagery of music on hearing great oratorios such as " The Creation," etc. ! Each incident of a moving drama seems to float before the mind's eye; one realises "In the beginning," "The Chaos," and "the earth without form and void." The music suggests it in such language as no words could, and when "God said, 'Let there be light,' " one feels conscious of a world bathed in light, and that the previous darkness and gloom has passed; and again, when the fowls of the air are created the music, as it were, gives the idea that the air is filled with the fluttering of innumerable wings. It is as if the composer took a palette with the notes of the musical scale on it in lieu of colours, and proceeded to combine them in such a way that beautiful scenes and dramatic incidents were forthwith created by him on the canvas of our imagination, so dreamlike and subtle as to be almost spiritual in their influence.

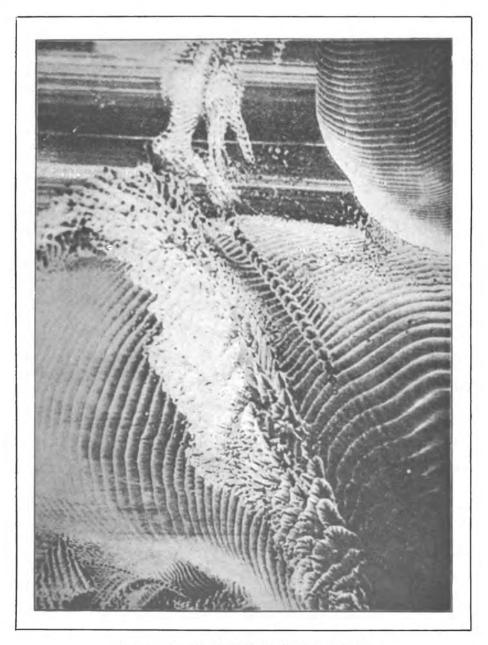
I cannot help thinking that this psychic influence of music may be enhanced by a power which music may have in producing a hypnotic effect on the mind by virtue of its cadence, time, and rhythm. This effect of musical time has, I believe, the same pulsatile result on the ear as a chronometrically recurring effect, such as a revolving mirror has on the eye, rendering the mind more or less oblivious to outside disturbing influences, and inducing a state of mental passivity, whereby the mind of the composer is able through the mediumistic power of music to act on the mind brought under its sway, and to suggest those scenes and actions which it is intended to visualise, and to touch those emotions it is intended to move.

This somnambulistic power of music appears to be especially developed in some people when accompanied by rhythmic motion of the body, as in waltzing. I believe it is the experience of many who have carried waltzing almost to a fine art that under favourable conditions a state of subconsciousness is induced in which, as it were, music seems to possess the very consciousness itself, and to have the power of suggesting all sorts of dreamlike pictures, and a varied succession of pleasurable emotions according to the feeling or passion of the composition. The influence of music combined with dancing in producing certain ecstatic states is a fact known from time immemorial.

Whether the work of a great painter can in like manner suggest music I cannot say, but it seems not improbable that it may. I believe I am right in saying that there are works of great musicians which have been inspired by pictorial art, and we know that some of the noblest works of both kinds of art have been wrought through the influence of nature.

In its appeal to the emotions pictorial art generally comes very far short in this strange power which music possesses. Its psychical influence seems to be more on the intellectual side of our nature, and generally appeals only indirectly to the emo-

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EXAMPLE 5.-CURVI-LINEAR VOICE FIGURE.



### SOUND AND MUSIC

tional through the association of ideas. There are, however, great artists such as Turner, Watts, and Rossetti whose pictures make the same direct appeal to the emotions and idealistic sense as does the music of great musical composers, Eminently is this the case with the works of Turner. He not only takes external nature and from it paints a landscape, but he idealises it, and impresses upon it a spirituality, making use of it as a medium to our inner consciousness. Through him nature has a deeper meaning than she wears on the surface, The imagery and suggestiveness, which he, like all great painters, throws into his work, are the outcome of an emotional reflex which outside nature produces upon him, and which he tries to convey, so that what he paints is not simply the reproduction of a scene such as one would get from a finely coloured photograph, however exact, but a picture which glows with the artist's mind. It suggests what he sees in it with his spiritual sight.

To follow music and colour further when in art they become the medium of human communion would be to transgress the limits of this article, for here they became metamorphosed by the investment of a spirituality which places them on a higher plane. The more concrete properties, if I may use such an adjective, of music in its relation to colour seem to admit of a physical and psychical comparison in their parallelisms and interactions as do other forms of radiant energy. Beyond this point, however, they lose their entities and become simply " the vehicle of the mind," bringing the soul in its contemplation of nature and

works of art into harmony with all that is beautiful in the outside world of matter, time, and space, and revealing through them that inner world which is spiritual, eternal, and unlimitable, of which the former are the outward visible symbols.\*

\* In a short and interesting paper contributed to T.P.'s Weekly, May 24th, 1907. by Mrs. Northesk Wilson (Flora Hayter), entitled "Colour Music: Colour of the Voice," the following quotation is made from Sir Isaac Newton's "Optics," under Proposition 3, in support of a psycho-physical relation between music and colour ; "That the breadths of the seven primary colours produced by the refraction of the sun's rays through a prism are proportionate to the seven differences of the lengths of the eight musical strings "; and further on she states : " Van der Weyde in his lectures demonstrated that the vibrations of the first, third, and fifth notes of the diatonic scale bear the same relation to one another as the colours red, yellow, and blue." (The italics are mine.)

We know that one of the laws of the transverse vibrations of strings is "the tension being constant, the number of vibrations in a second is inversely proportionate to the length of the string-that is, if a string makes :8 vibrations in a second, for instance, it will make 36 if its length is one-half, 54 if the length is one-third, and so on." (Ganot). Of course this only applies when the diameters of the strings compared are equal, since another law states " the number of vibrations in a second is inversely as the diameter of the string." In other words, in a stringed musical instrument where the tension and diameters of the strings are equal, there is a ratio between the length of the string producing a note and the pitch of the note (i.e., its number of vibrations per second).

If Newton's and Van der Weyde's observations are correct they would lend support to the theory that a ratio exists severally between the molecular vibrations of the notes forming the musical scale and the ether vibrations constituting the colours of the solar spectrum. It would be interesting to know the nature of the experiments by which these conclusions were arrived at. I think light might be thrown on this most interesting subject by some modifications of Professor Graham Bell's experiments, such as I have suggested. In such investigations it would be immaterial whether the notes produced

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### APPENDIX.

Since writing the above, physical science as well as musical art has had to mourn the death, on October 28th last, of Mrs. Watts Hughes, to whose patient labours, extending for over twenty years, we are indebted for the discovery of the beautiful phenomena of voice figures. Through the great kindness and courtesy of Mr. John Watts, her brother and executor, I have been granted permission to present to the readers of the ANNALS the following reproductions of some of these Eidophone voice figures, selected from her book on the subject. Beautiful as these figures are, there is, as Mrs. Watts Hughes points out, an interest and fascination in connection with them which only the experimenter with the Eidophone can appreciate, and which is incapable of illustration otherwise, and this is to see how, with the varying modulations of the voice, alterations of its pitch, crescendo and diminuendo of the notes, the figures evolve or involve almost as if musical sound itself invested the medium used with vital energy.

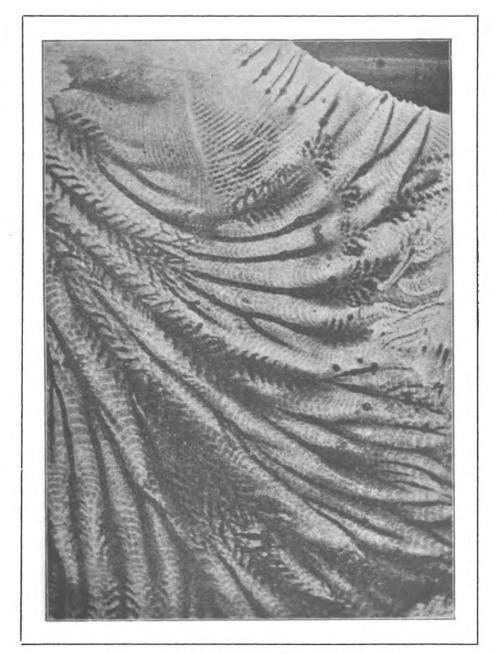
Example 1 gives sketches of various voice figures produced by the use of lycopodium as the medium. It is interesting to compare these figures with those of Chladni. The latter, though beautiful, have a purely physical interest, whereas in the former there is in addition a vital and psychical factor added in their evolution the one is lifeless like the forms of crystals, the other through this element of life and emotion thrown into it is almost organic in its appeal.

This is particularly observed and felt in the aptly named "Daisy Forms" in Example 2. In this case the image of the flower is perfectly produced in a semi-liquid colour-paste. The unfurling and shooting out of the petals with each crescendo of the note, and their falling in and closing up with each diminuendo, can be distinctly watched. But more than this can be observed, for as the process of thus alternately repeating the note in these two phases is continued, the flower is ever evolving in greater beauty of form and complexity of pattern, to cease only when, by lack of moisture through evaporation, the medium ceases to be sufficiently plastic to move with the vibrations.

It must always be borne in mind in studying these Eidophone voice figures that they vary, not only in form according to the physical properties of the medium used, such as specific gravity, density, whether solid, semi-liquid or liquid, and the nature of the process adopted in their production, but they vary also with the form and physical characteristics of the Eidophone diaphragm itselfsuch as its area of surface, density, nature of membrane used, and its tension, etc. If, however, all these conditions are kept equal by using the same medium, diaphragm and tension, it is possible to reproduce again

were from vibrations of particles of matter in a tube or those of a stretched string, provided the relation to the respective colours were found to be constant. If this connection between music and colour can be established it could be graphically presented by making a stave of the colours of the solar spectrum and placing the various notes of the diatonic scale on their corresponding colours.

# SOUND AND MUSIC



EXAMPLE 6.-FERN VARIETY OF VOICE FIGURE.

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and again the same figures with each successive note of the musical scale.

Example 3 represents the two diatonic scales, and were produced by Mrs. Watts Hughes by using the same membrane of a measured fifteen inches circumference, the medium used in this case being dry sand. "They are numbered in the order in which they appeared with each rise in pitch." It will be observed how with increase of pitch there also is increase in the complexity of figures produced.

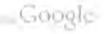
Examples 4 and 5.—The medium used is liquid water colour. In the former we have an example of one of "a series of figures giving pictorially, with approximate accuracy, the ratio of vibrations of each note of different pitch," the Eidophone being moved at equal speed during its vibration over the glass plate. In the latter (Example 5) "the glass is moved in straight or curvilinear course, at the same rate," resulting in "an approximate record of the number of vibrations of the different intervals of the scale."

Example 6, named "The Hugh Lloyd Fern Variety," from its resemblance to this fern, is produced by adopting the same method as in the above curvilinear forms, only the colour is used in a moister condition. These figures require especially skilful management to produce.

The above examples illustrate the main classes into which Eidophone voice figures are divided, but the varieties in each class capable of production are almost infinite, as can be seen by referring to Mrs. Watts Hughes' charmingly written and profusely illustrated book on "The Eidophone Voice Figures," \* and by using with patience and skill the Eidophone† which she invented. Not only do these figures take regular geometrical forms, but we see that various forms of flowers, ferns, fruit, trees, and even landscapes can be faithfully produced by this influence of the musical vibrations of the human voice on matter. In the above examples we have briefly studied their influence on matter in three of its conditions—namely, solid, tenacious, and liquid.

Can we doubt, were it capable of demonstration, that these vibrations cause analogous perturbations in its more attenuated forms of gas and ether? Here, however, we pass, especially in the latter case, the boundary of the objective senses (except it may be in certain abnormal conditions of hypersensitive vision?), and arrive in a "terra incognita" where it would seem the physical becomes merged into the psychical, a region of mystery, where the physical vibrations of musical sound become transfused with emotion, and through this union become its language of expression.

### HENRY FOTHERBY.



<sup>\* &</sup>quot;The Eidophone Voice Figures," by the late Mrs. Margaret Watts Hughes, can be obtained from the publishers, The Christian Herald Company, Ltd., 6 Tudor Street, London, E.C, price 18.

<sup>+&</sup>quot;The Eidophone," an instrument invented by the late Mrs. Margaret Watts Hughes for the production of these voice figures, can be obtained, post free, for tos. 6d., by applying to The Tudor Syndicate, Ltd., ba Tudor Street, Blackfriars, London, E.C.



BY FREDERIC H. BALFOUR.

We resumed our weekly séances late in November, 1906, and for some time waited in vain for any sign from our friend in Patagonia. At last on one occasion I suggested that we should invoke him. We took our hands off the table and for a few minutes observed strict silence, wishing that he would come. Then we replaced our hands. The table immediately began to move, and the following sentence, which took us completely by surprise, was rapped out :

" Proxima lunatio veniet."

It is scarcely necessary to say that we were wholly unprepared to be addressed in Latin. The conversation then proceeded.

"Who are you?"

" Discipulus magistri."

"What is your name?" No answer.

" Are you alive, or have you passed over?"

" Vivus."

"Where do you live?"

"Septemtrionalis America."

"What is your nationality?" No answer.

" Are you a Redskin?"

" No."

"You live a long way from Patagonia!"

"Discipulus ignorat spatium."

"Why don't you speak in English or Italian?"

" Levius latinum loqui."

"How is the Master?"

"Valet. Salvete omnis."

This mysterious being came again on two or three occasions, but added nothing to his former message. Once, when we were wishing for a return of the Mage himself—I think somebody had referred to the subject in passing —the table, as though it had overheard, rapped out :

"Non ante proximam luñationem."

On January 19th we reassembled. This was the first séance held during the "next lunation" indicated by the Disciple. The table began to oscillate gently, bowed to each of us in turn, then rose into the air almost on a level with our faces, floating with an undulatory motion for a second or two. Then it rapped out:

" Magister adest."

" Are you the Disciple?"

An affirmative reply. "Eum sentietis."

" When ? "

" In quinque minutis."

For five minutes we preserved strict silence, and then Signor Z. affirmed that he heard the word "Adsum" pronounced close to his ear. The

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Mage began to speak typtologically, but with considerable hesitation, and had to try back several times. I asked whether the power was insufficient. He replied that there was a lack of harmony. "Not among us," I said. "No," he answered, "but between the sitters and myself, and this is owing to the long interval since last we met." He said, however, that he would try to overcome the difficulty, and asked us to concentrate our minds in order to assist him. Then he rapped out, " If you wish to perceive me, I will beat a cadence increasing [in volume] "-una cadenza crescente; " when it ceases, I shall be with you." Thereupon the table began to sway and dance as it were to a rhythmic measure, and when it stopped he said, "No more for to-day." More bows and another levitation announced his departure.

Our next meeting took place in terrible weather. For two or three days there had been a bitter wind of unprecedented fury, and just before we sat down there was a violent snowstorm. One of our number, Mrs. M., was absent. For a comparatively long time there was no movement on the part of the table. At last it began to tilt, gently. The following conversation took place :

"Who are you?"

" Discipulus."

" Is the Mage coming?"

"Baikalianis ventis impedientibus, absensque domina, magister nequit."

"Why? Does the wind prevent him?"

"Fastigium aëris tronans super Baikal." "How does that impede the Master's coming?"

"Ventus aëris saepe etiam ventus magneticus."

"Then how can you come?"

" Alioque."

"You say you live in North America, near Hudson's Bay?"

"Inter hummocks." (This he explained as meaning among icebergs.)

" Are you alive, or have you passed over?"

" Vivus."

" Is your body now asleep?"

"Silentium! Salve."

It is of interest to remark, here, that a day of two after this experience the newspapers announced that the terrible winds which had been sweeping over Europe had their origin in the very districts of Siberia where Lake Baikal is situated.

At the next sitting, a week afterwards, the table opened the proceedings by remarking :

"Hoc vestibulum frigidum, calidius necesse."

We thought it strange that a person who habitually lived among icebergs in the neighbourhood of the Arctic regions should find our room cold; it was warm enough for our comfort, anyhow. However, we moved into the dining-room, where a big American stove was burning, and in a few minutes the table spoke again.

" Magister adsum,"

This was the first time the Mage had addressed us in Latin. We intimated that we were assembled to receive his instructions.

"Nequeo hodie in Giuliano loqui." The person referred to was Signor

Z., who not unnaturally asked the reason.

"Scis!" was the ambiguous reply.

"But I don't know," returned Z. "I have no idea whatever."

"Cogita," came the answer back. So Z. thought and thought, but nothing came of it. He then begged the Mage to give him some sort of a clue.

"Agla," said the Mage briefly.

"Ah !" breathed Signor Z., bowing his head upon the table. "Yes -now I understand."

It was more than any of us did, but Signor Z, begged us to excuse his giving any solution of the mystery.\*

" Then can't you communicate with us at all?" he asked.

"Facilius in Marco," replied the Mage. Here the table pushed itself up against Signor A., whose name is Roberto. To the surprise of two of us, however, he informed us that Marco was actually his first Christian name, though he never used it, employing Robert instead.

"Then am I to sleep?" he asked.

The Mage answered in the affirmative, and Signor A. prepared himself for the trance. After two or three minutes the table rapped out,

"Respiratio yoga."

Then A., who had some theoretical knowledge of the process referred to, began to take deep breaths after the prescribed method. The attempt, however, was a failure, and on giving it up he asked the Mage where the difficulty lay.

"Poca mansuefazione corporeale"

(Too little physical training), explained the Mage.

"Can I overcome it?" asked A.

" Passim," was the reply.

"Shall you be able to speak through me next time?" asked Z.

"Nescio," answered the mysterious being. "Salve."

The next séance opened with much bounding of the table, which then flew up in the air. We immediately took our hands off, recognising an objectionable visitor, but it still banged about, and with another jump hit one of us on the leg, coming down with a thump which broke off one of its feet.

The Mage then came and said, "Greetings. I have driven him off." He went on to express a wish that "the two women" should sleep, and told Signor Z. to go and wash his hands. "Why?" asked Z. The Mage replied that he had touched something. Z. could not imagine what, so at last the Mage said, "Belcoion." That seemed to mean nothing, but it occurred to Z. that benzoin might be intended, and to this suggestion the table assented. And it was true that he had been touching benzoin, which is sometimes written "belzuino" in Italian. So he went away and washed. Then, the ladies not being able to sleep, Z. did so, and began to speak in a faint whisper. The Mage, through him, said that his heart had stopped beating, and that he no longer breathed, there being only two litres of air in his lungs; this was a new method that he, the Mage, was adopting. The sitters on each side of the medium verified these statements by per-

<sup>\*</sup> See, however, Papus, Magie Pratique. Illustration opposite page 426.

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sonal examination. The Mage further told us that a combination of male and female principles was necessary for producing the power of communication. Nothing else of interest occurred.

But the following séance, which took place a week later, brought forth some remarkable phenomena. The table suddenly made a most beautiful levitation, swaying and floating about in the air for some seconds, and descending to the ground again as lightly and gently as a feather. The Disciple then announced his presence, adding, "Magister nequet."

"Why not?" we asked,

"Liquorem distillat anæstheticum," he \_\_\_\_

replied. "Ad usum magicum."

"For what

or whom is it intended? "we enquired. "Would it be of any good to us? What is it like?"

"Tantisper, paullisper," rapped the table.

To the disgrace of our Latinity we none of us had the least idea what this meant, and after a vast amount of wondering and suggesting were forced to beg for a rather clearer answer. "Quinque minutis," replied the Disciple, directing us at the same time to break the chain.

In less than the period indicated a faint sound was heard, as of something falling on the floor. Signor A. immediately struck a match, and to our astonishment picked up a piece of bamboo, fresh and green, bearing clear marks of having been cut with a knife at either end. The length of it was 20 centimetres, or about eight inches, and at one end of it there was a small hole in the natural joint or knot. We found that it was curiously heavy, and when we shook it we distinctly heard something moving inside.

"The liquor!" we all exclaimed.

A glass was hastily procured, and the tube shaken over it. Out came, in jerks, a cloudy, colourless fluid; there may have been about three grammes. We asked whether we might safely taste it. "Sicut nectarem," the table assured us. We thereupon all did so, and found it sweet and aromatic, with a faint flavour

> of fine cognac diluted. Theremainder was carefully poured into

PIECE OF BAMBOO OBTAINED AS AN APPORT BY : MR. BALFOUR.

> a small, clean glass phial and taken away by Signor Z. in order to be analysed.

This concluded the incident. Before breaking up, however, we put a question to our unseen friend, at the request of Comtesse de L. a lady living in the neighbourhood. The villa which she inhabited had in years gone by been called La Tomba, and now curious noises were heard in itlike a dog scuffling along passages, heavy weights falling just inside the windows, and so on. Could he, we asked, give us any explanation, or tell us anything about the old house itself? "Eam videbo cras" (1 will go and see it to-morrow), he replied. " Salve." We thanked him cordially and broke up. Of course, we





"giving head to seducing spirits ." Os

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## THE PATAGONIAN MAGE

found that the Latin words that had so puzzled us were quite correct, their signification being "In a very short space of time."

There was here an interval of three weeks, and when Discipulus next appeared I asked him if he had fulfilled his promise about the Villa He replied in the affirmative. 1. "Well, tell us all about it," I said. "Ask questions," he rapped-speaking always in Latin. In this way we were informed that the villa was certainly infested, the haunters being ancestral shades-" umbræ ancestrales, lares, manes "-the ghosts of ancient occupiers. In order to get rid of them all that was necessary was to describe the Pentagrammaton of Agrippa on parchment and bury it under the "solium."

An uncertainty was felt as to the meaning of this last word, from its resemblance to *soglia*, a threshold, and to *suolo*, soil. It really signifies a seat or throne, also the entrance to a sepulchre.

Discipulus then said that the Master was unwilling to come, owing to the physical weakness of the medium. Asked what place the bamboo had been brought from he replied, "The home of the Master." "Well, that is in Patagonia, isn't it?" "Yes" (uncertain). Pressed to be more explicit he said, "I know, but cannot tell you."

The table then bowed low to Signor Z., inviting him to sleep. Z., though not feeling in the least drowsy, submitted, and in two minutes he was in a trance. Then he began to whisper very faintly in Latin to the effect that the medium was young, that he was not ill, only weak, and that the Master would be with us on Thursday next.

Meantime, we had the liquor analysed at a laboratory in Milan, with the following result : Fruttosio 31 per cent., glucosio 4 deg. 6 per cent., alcooletilico and metilico 30 per cent., aldeide acetica 4 per cent., traces of ether and aldeidi of different sorts, and of wax 2 per cent., water 27 per cent. We were informed, however, by the Mage that much of its virtue lay in the mode in which he himself prepared it, and that it had deteriorated prior to having been analysed.

He then gave us further details of the haunting in the Villa J.: "There is a corpse buried somewhere," he said, "but this has nothing to do with the manifestations. Bury the talisman under the threshold of the house and place another at the entrance of the room where the noises are heard : then describe the uovo-scudo, or egg-(shaped) shield, by making mesmeric passes all round the body, so as to form a mesmeric or magnetic aura, and fixing the mind on good and pure thoughts. This will act as a protection against undesirable influences."

This incident was not without its sequel. At a subsequent séance an entity appeared who claimed to be the spirit who was giving all this trouble. The table suddenly rapped out:

"You have been suggesting the practice of witchcraft against me at La Tomba. Woe betide you!"

"It is you who haunt the Villa [.?" I asked. "Yes. It is I who am the master (il padrone)."

"Then you are threatening me?" "Yes."

"And what are you going to do to me?"

"Simpleton ! I shall not tell you."

Two or three other queer things occurred. A short time before a certain student of occultism, alchemy, and magic, named Navier Zeraffa, had been arrested on suspicion of complicity with a gang of coiners. Without any preamble—none of us having the affair in any way in our minds—the table said :

"Deliver me from prison !"

My first idea was that it must be some unfortunate spirit, who thought he was in purgatory. We asked who it was.

" Zeraffa."

It was, of course, clear to all of us that we were quite powerless in the matter, and while we were hesitating the table went on :

"See what time it is."

I pulled out my watch and found it twenty minutes to six. Then the table proceeded:

"My body is waking up. Addio."

Of course, it would have been interesting to discover whether Zeraffa had really been asleep at the time, but this there was no possible means of discovering. I hear, however, that the very same appeal has been made at other séances in Florence.

No sooner had the haunter of the Villa J. launched his menace than Discipulus appeared, saying, "Fear nothing. You are under the protection of the Master." A spirit also came claiming to be Lieutenant Querini, a member of the Duke of Abruzzi's Polar Expedition, who had been given up for lost. He affirmed that he was not dead, but living among the Esquimaux. Then came another, who gave his name as Castelli, the former proprietor of this house, and said he was making a tour of the rooms to discover the causes of certain whispering voices and resonant bangs which had recently scared the servants.

A subsequent séance opened with an annoying intrusion from a gang of impertinent and idiotic entities announcing themselves as Picalù, Cocoha-sete, and the like. We succeeded in driving them away, and then the Mage appeared. He said, rather to our surprise, "Don't let yourselves be disturbed by this sort of thing. They are nothing but human scoriæ, and attract to themselves everything impure and gross that there may be among you, thereby leaving a clean field for us." This was an entirely new view as far as we were con-Z., at the Mage's behest, cerned. fell into a trance, and the table remarked that the room in which we were sitting was too cold; we had better adjourn to the tapestry-room, closing as far as possible all the windows past which we had to go. During the transit Z. was assisted by the two ladies, whose hands he held, and walked rapidly. After the chain had been re-formed Z. sank from the armchair and assumed a cross-legged posture on the floor; then he regained the chair and began to speak as follows :

"I wanted to say a good deal to

## THE PATAGONIAN MAGE

you, but I experience difficulties; I am obliged to be very careful not to disturb the relations between this body and its spirit. I caused Z. to sit on the ground in the same position in which my own body is in order to facilitate communication. By communicating in this way I take absolutely no force from Z., but from all you other four."

We asked whether it was possible to give him greater force still. To this he replied by taking each of our right hands one after another and making on each a rapid, decided, energetic magnetic pass. During the whole séance we experienced almost continually a cold current over the hands, stronger than we had ever felt before.

Then the medium pointed to Mrs. M.'s chest and said, "There's something there that gives trouble."

"What can I do to cure it?" asked Mrs. M.

"Wait," was the reply. The medium then liberated one of his hands and made a few slow, but decided, magnetic passes in a transverse direction, about two or three centimetres from her chest, continuing each one backwards and downwards, and arresting the movements abruptly—as though to pluck out something and throw if away. "The flames of the heart were smoking," he said, "but now they are burning well."

The medium then confirmed what Discipulus had said about the haunting at La Tomba, and informed us that the liquor which had reached us in the bamboo was used for calming the body and facilitating the permanence of the astral body while apart from the physical, because the latter is averse from remaining divorced from the directing power of the mind.

The next séance opened with another menace from the spirit haunting the Villa J. The table rapped out abruptly :

"Balfour, take care to make no more suggestions; I will avenge myself. It is just as though they had kicked me out; and it is I who am padrone!"

Then the Mage came, and at once sent Z. into a trance. After a few words of greeting he said the reason why he was unable to come on the previous Thursday was that the 21st March was, in his country, the first of the New Year, a festival which is kept with great solemnity. Among other observances and functions proper to the celebration is one in which all the populace wade waistdeep into the sea, in order that they may be in contact with earth, air, water, and fire (the sun) simultane-"This year," he continued, ously. " has opened with most favourable prognostics." He then left us for a few minutes, and on returning informed us that he had been to save a young girl living not far from here who was in great danger from the machinations of certain persons high in the social world and known to some of us-persons who in their turn were unconsciously being used by practisers of black magic on the astral plane. He said that this power was very highly developed in society, and he deplored the fact that it should be in the hands of individuals of a low moral order-it was, he said, one of the greatest scourges of humanity. To our question whether the centre of elevated thought which has its seat in the Philosophical Library in this city was exercising a good influence, he replied, " That institution is worth more than a hundred 'charitable' ones, because they only provide bread for the body, whereas this one furnishes nourishment to the spirit." Then reverting to the case of the young girl just alluded to, he said it would be useless, and even harmful to oneself, to try and persuade the practisers of evil arts to act differently; the proper way was to arouse in persons of ill-intent some generous thought, and it was by this method that he himself had succeeded.

At the following séance the table levitated, rocked gently in a rhythmic cadence, and then rapped out:

"Caruso napoliello."

" Is that your name?" I asked. A negative reply.

For a moment we were puzzled, and then Z. exclaimed, "He's speaking Neapolitan dialect! *Caruso* means a street-boy." In point of fact, I believe it is a term applied to boys who crop their hair close to their heads. "A Neapolitan street-boy. Well, go on."

"Songo (= sono) 'a vittima da (= della) Camorra."

"How long ago did you fall a victim to the Camorra?"

" Due mesi."

"Why did they kill you?"

" Aggio (= io ho) fatta 'a spia."

"What is your name?"

" Lazzero Ruocco."

"And where did they kill you?"

"Caffè du (= del) Porto."

"What was your occupation in life?"

" Lazzariello,"

"Where did you live?"

"Basso Porto, dove la Maria vende maccarone."

"What is Maria's other name?"

"Esposito."

"How old were you when you died?"

" Diciasette anni."

Now here was a clear statement of facts, clear enough to be laid before any court of law, and I accordingly wrote to the British Consul at Naples, saying simply that the information had reached me, without giving any indication of the channel, and asking him whether it would be possible to verify it. For some time no answer was received, and at the next séance, when Discipulus paid us a flying visit, I told him the facts of the case. "I will go and see about it to-morrow," he replied—as usual, in Latin.

The next seance took place three weeks later, and Discipulus, after announcing himself in the usual way, said:

"Magister hodie veniet, sed brevissime: ista mala lunatio, fluidi mala instrumenta." I asked him about the murdered boy Lazzero Ruocco, but he had already disappeared. Then the table rapped out:

"Magister: salve! Posso solo salutare, per doppia ragione; luna cattiva e variati fluidi." The power, I may remark, was extremely weak all through. I told him of the promise made to us by Discipulus, and asked whether he could tell us anything himself, Discipulus having left. He replied, "Non ne so nulla,

### THE PATAGONIAN MAGE

ma vedo confusamente che si tratta di un delitto." To our enquiry whether he would be with us at the next séance he said simply, "Spero."

He came to the following seance, and almost immediately sent the medium into a trance. I will summarise his remarks. He said he had been much hindered in coming to us all through the season by unfavourable magnetic currents. There had also been great trouble among his people; huge icebergs had come floating up from the South Pole towards their coasts: the winter had been most severe, and considerable distress had ensued. All this was the result of sun-spots. If he could have got a hundred men to join him in a combined act of will the course of the icebergs might have been changed. Such was the force of concentrated will that a thousand men thus acting in concert might exercise the power of a god.

Questioned as to the alleged Naples murder, he replied that Discipulus had informed himself upon the matter. But Discipulus did not come.

He told us that for every malady there was an antidote among plants. Each plant, he said, contained the necessary ingredients in the exact proportions required, so that it was a mistake to separate them as doctors do. Lemon-verbena leaves rubbed and crushed in the hands and then applied two centimetres to the left of the heart was a remedy for certain affections of the valves.

He said he had two or three initiates in Florence, who lived in certain unknown caves or underground passages which connected the city with Monte Morello. There was one opening near Castello, and another close by here, in a kitchen-garden just on the other side of the Mugnone. We were unable to learn where the openings in the city itself were, but evidently as they are not visible out of doors they must be in some of the very old palaces in which there are great rambling old cellars and basements below the level of the streets. A third opening was in the Terzollina district, near Careggi.

The Mage took leave of us with many kind assurances. He said he would be always near us for good, and that we might always depend upon his proximity and protection.

Meanwhile I received a letter from the British Consul at Naples to the following effect: "The police write me that no murder has taken place on the person of Lazzero Ruocco, and that Maria Esposito, seller of maccaroni, where Ruocco is said to have lodged, is unknown."

With regard to the first of these two assertions what struck me was that no doubt was thrown upon the existence of the boy Lazzero, whatever may or may not have been his fate; while as regards the second, it is simply untrue. Mrs. M. had written to a friend of hers in Naples, and this gentleman discovered the very woman, Maria Esposito, a seller of maccaroni, living in the Rua Francese, close to the Caffè del Porto, where Lazzero is said to have fallen a victim to the vengeance of the Camorra. He questioned her, but her lips were sealed, owing to the panic prevailing with regard to the Camorrist assassination of the Cuoc-

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colos, a case that was occupying the Assize Court during the very month when Lazzero himself was alleged to have been murdered. I regret deeply at the moment of writing (May 10th) that we have been unable to obtain the report of our friend Discipulus.

Later, however, we held another séance in hopes of getting further information, and to our great satisfaction Discipulus announced his presence. He spoke in Latin, as usual:

"Crimen est, Difficile est auctorem cum vinculis capire."

"Who is the assassin?"

"Scio et nosco."

"Can't you tell us his name?"

" Nondum."

"Where is the corpse?"

"Sub aquis."

"But a body would not remain under water. It would float."

"Pondum cum vinculo a cervice pendulum."

"Where is it lying?"

" Jacet sub limo,"

The statement of Discipulus, then, amounted to this: that he knew who the murderer was, and was, moreover, acquainted with him; that he would not be able to reveal his identity yet; and that the body of the boy had been thrown into the harbour weighted with a heavy chain around the neck, so that it was now embedded in the mud. At this point Discipulus left, and the Mage announced himself. After a few words of greeting he threw the medium into a profound trance, and then proceeded as follows:

"What Discipulus has told you is all true. But it is against the laws of our existence here to interfere in any way with the course of justice among

you. Discipulus has perhaps said a little more even than he ought. We see much, very much, of what goes on in your society, and I tell you that hundreds and thousands of crimes are committed which are never dis-Every step you take in covered. walking along a street takes you past some spot where an offence against the Higher law has been perpetrated. If we were to interfere and act so as to bring about the discovery of all these crimes there would not be sufficient judges, or courts, or prisons to deal with them. We can only watch, and give occasional assistance. The laws of morality are not the same with us as they are with you. You are right to act in accordance with those under which you live-that is, in accordance with your conscience; but our laws are higher. There is no such thing as absolute morality."

Asked whether Mrs. M. was right in trying to find out something in Naples on her passage through,\* he said yes, that he would be there to help her, and that she might do good by it. It was well, as we had pointed out to him, that Lazzero did not ask for justice on his murderer. But he might still feel resentment, and resentment on account of injuries suffered on the physical plane should not persist after death. We should influence him, rather, to forget such things, and turn his thoughts elsewhere.

The Mage then said that great labours awaited him, but that he



<sup>\*</sup> Mrs. M. was about to start for New York, and intended to pass some hours at Naples on the way.

## THE PATAGONIAN MAGE

would be able to come to us once more, on the day after next, at the hour when the sun crossed the meridian at Atlantis. Of Atlantis the only portions that remained above the level of the ocean were the Canary Islands, so we should have to base our calculations on those. By this means we discovered that high noon at Teneriffe answered to 2.15 p.m. Central Europe time, and we assembled two days afterwards at that hour accordingly.

The table began a circling movement, and then, lifting itself several times a considerable distance from the ground, floated about and poised itself in curious attitudes on our legs and knees one after another. The entity, in answer to our call for its name, announced itself as the objectionable "Zulu," so we immediately broke the chain. In a few minutes we re-formed, and the table rapped out :

"Paraguru veniet,"

The use of a Sanscrit equivalent for "High Initiate" struck us as curious, and we asked who our interlocutor was.

"Discipulus Indianus. Veniens." Almost the next moment the Mage himself announced his presence. The intimation was immediately followed by another very lively demonstration on the part of the table. "That isn't the Mage!" we observed to each other. The Mage, as though overhearing us, rapped out, "He wanted to make himself felt before he went away." We then knew that Zulu had finally departed.

The Mage remarked that we were a little ahead of our time, as we had reckoned it by the meridian at Teneriffe instead of from that of the great submerged city of Atlantis, which, of course, had lain much further to the west. He then gave the usual signal to the medium. We broke the chain, and in a very few minutes Signor Z. fell into a profound trance. The following is a *résumé* of his remarks:

"I see in your minds that you did not clearly understand what I said to you about the difference between our standard of morality and yours. It consists in this. With you, all judgments are based on overt acts; the *thoughts* of others are hidden from you, so your deductions are necessarily imperfect. With us, the higher spirits—whom you call discarnate see the thoughts, the feelings, the motives of other people, and therefore our system of morality is higher and more extended than yours, being based on fuller knowledge.

"Every man leads two distinct lives; one by day while awake, the other by night while asleep. He is thus made up of two different personalities, each of which is profoundly unconscious of the other. The night life is just as real and as continuous as the day life, but only a very highly developed person can remember it during his waking hours. In dreams, however, it is the day-personality which is, so far, conscious.\* These two sets or lines of experience produce an effect upon the Ego, or Real

<sup>\*</sup> For a very striking parallel to this teaching I refer the reader to Mr. E. J. W. Gibb's "History of Ottoman Poetry," vol. 1., p. 57, text and note.

Self, of the individual, though the Ego is not conscious of it at the time. It does not often happen that in one state the man may be good and in the other bad, but there is frequently a want of perfect equilibrium between the two. God is within you, and you are in God."

He then reverted to the submerged island of Atlantis, the inhabitants of which, he said, had been highly developed intellectually, though morally they were base. He spoke of the immense treasures that still lay under the Atlantic Ocean, relics of the wealth of the lost empire; and made one statement which either we must have misunderstood, or he have expressed wrongly-namely, that there still existed, at the bottom of that ocean, black swans, cigni neri, of gigantic size, of which he spoke as though they were alive. Now it is clearly impossible that birds can live under water. He may have meant their skeletons, but if so the expressions he used were misleading. He also referred to them as animals. So what he really meant I do not know.

The medium was a very long time in awaking from his trance. At one juncture the Mage, through him, gave directions as to certain magnetic passes that were to be used—pointing out that the inner bend of the elbow was the spot most responsive to magnetism—and a minute or two later Discipulus looked in, so to speak, to assist. When at length the medium awoke he seemed heavy with sleep, but otherwise in perfectly normal health.

The epilogue is disappointing. On arriving in Naples Mrs. M. immediately repaired to the scene of the alleged murder, only to find that the entire neighbourhood, including the Caffè del Porto, had just been completely demolished by the authorities of the city; Maria Esposito, of course, having gone no one knew whither. The mystery, therefore, in all probability will never be cleared up.

### FREDERIC H. BALFOUR.



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### A TURKISH MANUSCRIPT.

BY EDWARD T. BENNETT.

BARON HELLENBACH, in one of his books, says that, in his view, both historical and contemporary evidence absolutely demonstrate that a power of prevision into the future has a real existence. He adduces some of the evidence which is to him convincing, including a facsimile of a photograph of a Turkish manuscript which has a rather curious history. I have endeavoured to collect all the information that can be obtained as to this manuscript. References to it appear in three of Hellenbach's books :--

(1) Eine Philosophie des Gesunden Menschen-Verstandes.—1876, 2nd

ع المولى إنعال رتبله فيمناو دسي سرائن البراللا سترك ياد ادمن أدرع المحدم ويسك شاری طف حادفا: اسن اسر موی ایم جان عز وسوار تبدورید ارسال وتسکیر فلنان نظر طالعه طریقیل دیج اولمان مطروق بالی است مساق- مددكا مدركيرو. فصول ربع تدونا في غراجات ظهرو ملك ورز وند. يرم در ناران هان عاصه وخرار مس ولاجتد دنورعی و لکی رمقدر بر درد دکه عظیمتن فيج "درج موجز وزية برطسة لكد وقرع ومسبله فحات بودجعلها وكار مادلكه صيدة غ وتعادة متر ع) فاد ع كنور مع معرصه هدا يم معرف عي مدر صد مدين معدتا مرم والدم. وياك , مجعيد زيارت بيوريلرها حدين ولان وعلم سنوم وتوف ويون بر قوالك مالدر وسناي غيراد بوستهديم سوم بوهان بر زرى فلون للى سنى ولى ولون بسوى سنكار و زن مرقوم مال والواللي عبت ير بعد الخرج منال الند اعليه فالفجق والكن خطار قادتر مدد عراق في يرى تمدو ديني كمنو حاد تتريد ومطدى مع الممد ورج وتنكر في قالم ولديني بردر و زوارق منلكا افد، مزرده دفن ادلنمه دلو سللو رحال برمود كموردكرته في دفو مؤر الاداريك خدص تمنافى مؤد الخائق رخب الكن وفات ايا جددى واستساه اوديذ بناء ور ونكرى الد كتور من باخر ستمهد ادان بوان صكو غرط جاع فر قالماس اروكى بايرا للبح بحز ومحارث تنكفه باله والس

FACSIMILE IN "DIE MAGIE DER ZAHLEN." VON L. B. HELLENBACH. WIEN, 1882.

Edition, Leipzig, 1887.

(2) Die Magie
 der Zahlen.- Vienna, 1882.

(3) Birth and Death as a Change of Form and Perception. Translated by V. —London, 1886.
Date of Author's Preface, 1884.

(1) The second edition referred to above, contains Baron Hellenbach's statement as to the history of the MS., with translation into French, to which Hellenbach adds some comments of his own.

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(2) Die Magie der Zahlen (The Magic of Numbers) contains a partial statement and comments similar to the above, and also a facsimile of a photograph of the Turkish MS.

(3) Contains almost the same statement and comments as are given in (1), and the French translation is also reproduced.

So far as I can find, no English translation of the MS. has ever appeared.

The following combined account contains all of importance from the three books relating to the MS. One or two sentences of the French translation are somewhat obscure. But the English version here given has been revised by a competent French scholar. I have had no opportunity of consulting anyone who could read the original.

In Baron Hellenbach's work entitled Eine Philosophie des Gesunden Menschenverstandes; Gedanken über das Wesen der Menschlichen Erscheinung, in Section V., Die Erfahrungen an anormalen Organisationen, is a sub-title Prophezeiungen, under which the writer says :-

In reply to the question—whether such prophecies really exist—anyone can ascertain for himself. I will adduce one single fact within my own knowledge, which is incapable of explanation by any coincidence or combination of circumstances.

The following statement of the origin of the MS. is combined from the three sources mentioned above :---

Baron Hellenbach had a friend who is variously described as the "Emir Gf. S.," "Seigneur l'Emir D...S..," "D...G...S..," and the "Emir Graf S." In the year 1845 this friend was travelling, in very bad weather, from his estate

to Agram. On the road he overtook a Dervish going in the same direction. He drew up, and as the Dervish seemed unable to understand any language which he could speak, he invited him, by a motion of the hand, to take a seat on the box of his carriage. Having arrived at Agram, he drove him to the house of Baron Hiller, an orientalist then living in Agram, and took no further notice of him. The same day he received a letter addressed to the "Emir Gf. S.," written in an Eastern language with which he was unacquainted. Some time later he found among his family papers a similar MS., which puzzled him, and he then sent both to Baron Hiller, asking him to be good enough to translate them for him. The lastnamed letter found among his papers was of no special importance, and was from a Turkish official to the grandfather of the "Emir Gf. S.," who was a General. Baron Hellenbach says that he made a literal copy of Baron Hiller's translation of the letter of the Dervish. He adds :- Daher man die sprachliche Form nicht mir zur Last schreiben wolle, da auch Hiller den Brief ganz wörtlich übersetzt zu haben scheint.\* The exact meaning of this is not very clear.

Then follows the French translation above referred to.+

\* Phil. d. G. M., p. 127, and Tr. Birth and Death, p. 21.



<sup>+</sup> Traduction de l'adresse en idiome turque : Suit ci près l'explication des lignes écrites par le connu dervisch, le sincère Serviteur, et adressées au Seigneur, l'Emir D. S. . . .

Avant que l'astre du jour parcourra trois fois la grande carrière des 4 saisons, il y aura sang et feu dans l'occident, en suite de quoi vous-même vous courrez grand danger

### AN ENQUIRY INTO PREMONITIONS

This French translation rendered into English reads thus :---

"Here follows the explanation of the lines written by the well-known Dervish, the faithful servant, and addressed to the Seigneur, the Emir D. S....

"Before the Star of Day shall have run three times the full course of the Four Seasons, there will be blood and fire in the West, following which you yourself will run great danger of a violent death, but you will escape with a severe illness, brought on in part by the long vexations to which the woman, at present in the rich and great German town of a Poet King on her way to visit a shrine of the Blessed Mary, Mother of your Holy Prophet, Jesus, will have principally contributed.

"She will dissipate all her treasures, and that done, she will attack you. But the lines do not cross yet;

Elle dissipera tous ses trésors, et cela fait, elle se dressera contra vous, mais les lignes ne se croisent pas encore, ainsi il est temps encore, sachez donc la réduire et la détacher. Après qu'elle vous aura mis déjà semblable à l'image de la mort au bord de la tombe, pour cette fois vous en mourirez d'une lente et douloureuse maladie de cœur sans sauver vos fils, ainsi il ne vous reste autre moyen, que celui d'employer toutes vos forces ou d'en devenir le martyr. Que le salut Vous tombe en partage, et que le bouton de la fleur de l'honneur et du bonheur ne cesse à fleurir.

(Eine Philosophie des Gesunden Menschenverstandes.—Gedanken über das Wesen der Menschlichen Erscheinung. Von L. B. HELLENBACH. Zweite Auflage, Seite 127. Leipzig, 1887.) therefore still there is time. Learn then how to detach her and make her submit. After she shall have brought you to the borders of the grave and reduced you to an image of Death, this time you will die of a slow and grievous malady of the heart without saving your sons. Therefore there remains no other course but to employ all your strength (against her), or to become a martyr.

"May security be your lot, and may the flower of honour and happiness never cease to flourish."

Baron Hellenbach's comments on the above are to the following purport. In 1848, within three years, the Revolution broke out, as is well known. It is a fact that the "Emir D...S..." as an opponent of the National Party, was arrested on account of some correspondence with the Hungarian Ministry. But Hellenbach remarks that he does not think it possible "that Banus Jelacci ventured to threaten his life," It is true that he had a serious illness. It is true that he lived on very strained terms with his wife. And it is also true that his wife was at the time in Munich without his knowledge. As the wife was very bigoted, there is great probability that the details given were true. It is also true that she seriously dissipated her very con-The "Emir siderable fortune. D...S..." died only a few years agothis was written in 1876. His death was easy though sudden.

In his brief comments in "The Magic of Numbers," Baron Hellenbach remarks :—" Finally, numerous other details regarding his family relationships were foretold, all of which

de mort violente, mais vous en serez quitte pour une grande maladie, préparée en partie par des longs chagrins, auxquels la femme, qui se trouve à présent dans la riche et grande ville allemande d'un roi-poète en chemin pour visiter une mosquée de la sainte Marie, mère de votre saint prophète Jesus, contribuera principalement.

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literally came to pass." This may be true, but the details of fulfilment given do not bear out quite so broad an assertion.

It will be seen that the evidential value of this case depends primarily on the testimony of Baron Hellenbach himself. He does not adduce any independent first-hand evidence of the date when the MS. was written; nor is it clear when he first saw it, or when the translation was made by Baron Hiller.

In this respect it is, however, only fair to say that this case does not differ from a large number of cases of extraordinary character. Such reasons are not sufficient to warrant the total rejection of a case where there is good reason to believe in the honesty and carefulness of the narrator.

Hellenbach says that his friend (the Emir) died "a few years ago" —(this was written in 1876)—" of a very easy but sudden death." He makes no reference to the sentence in the MS. about his friend's sons. He merely remarks that the letter contains information which the Dervish could have gained in the city, presuming he was acquainted with European languages, but that there are other details as to which he could have had no data.

### EDWARD T. BENNETT.





#### **Psychical Influences.**

### By J. Barker Smith, L.R.C.P.\*

The statement by Reginald Span (page 367, vol. vi., of THE ANNALS OF PSYCHICAL SCIENCE) is an important and serious one: "Our lunatic asylums contain many victims of demoniac obession."

As an investigator and medical propagandist of objective obsession, during twenty years, I would rather say apparent demoniac obsession, for telepathy is very potent and may simulate " spirit " obsession. The attitude of medicine towards wrong thinking, and wrong action arising therefrom, is an unfortunate one for victims of obsession, and it is unscientific. The nation is committed to a religion of good and bad spirits-i.e., they are believed to exist. To accept phenomena in the past as objective, and those of to-day as subjective, is to allow a petitio principii to pass unchallenged; it is to connive at the passing of a counterfeit coin, with all the misery entailed by such circulation.

Standing on the agenda paper of modern science are the phenomena which have given at least two of our present religions; also similar phenomena which have occurred to the mystics, and which still occur, and are associated with hallucination. Such require differentiation as endogenous or subjective, exogenous or objective, etc.

The medical man is pledged to a subjective origin of delusions, and even seeks a somatic lesion to account for such phenomena. No victim of sacrilegious or other mania was ever more committed than he to his hypothesis or delusion. So committed is he to his hypothesis that he is as positive as Dr. Sangrado in *Gil Blas*, and will not investigate the psychic phenomena driving his patient mad. He is willing to pierce the ears or remove a portion of the cranium, but he will not investigate "occult" phenomena. Hence in the not uncertain phenomenon of the conversational clock, all that the patient will obtain from his doctor is, "How silly! You know it is in your head," etc., etc.

Yet such a clock slows and takes on a momentum,

Again, the "occult" phenomena which can be produced by a theosophic brotherhood must be differentiated from those produced by cosmic forces, entities, etc. Whilst we are trying to strengthen and make clear the systematic classification of psychic phenomena, not yet so satisfactory as systematic botany a century ago, there is a form of treatment which should be tried early, and which in one case I have found effective, even when the symptoms were as severe as slight sunstroke, with loss of memory and loss of co-ordination of upper and lower extremities, with voices pouring in upon the sensorium from many directions. This is the demagnetisation I mention in my book on delusional insanity, the high-frequency current, which is administered from a recognition that hyperæmia and anæmia are common physiological conditions in these cases,

I feel sure the cure of many selected cases will be the high-frequency current and not the lunatic asylum. If we are bombarded by a spiritual kingdom we must seek protection in forces which are probably akin to those used in other parts of the cosmos.

I am perfectly certain that there will be a diminution of some forms of insanity when we have become scientifically honest towards insanity. At present it admits of a legal rather than a medical interpretation by its phraseology, sound and unsound minds, instead of sound and unsound brain.

The classification of manias into persecu-

<sup>\*</sup> Author of Primer of Delusional Insanity. Sold by H. J. Glaisher, 57, Wigmore Street, W.

tion, sacrilegious, poisoned food, etc., is infantile, and if we consider it may be sometimes of *telepathic origin*, it is clear all varieties may be given to the same patient in one day.

On a future occasion I will give details of some of my investigations and their teachings; but the days of our darkness and ignorance of other possibilities of voice hallucinations than subjective are coming to an end, and medicine must be pledged and committed only to the whole truth of possibilities.

H. BARKER SMITH.

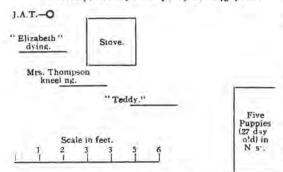
#### . . .

#### There is no Death.

(Even an Animal lives after failure of the Physical Body.)

By J. Ambrose Thompson, M.D.

Monday, 28th January, 1908, 6.45 p.m.



The above diagram describes the passing away of a favourite fox terrier, "Elizabeth." A severe attack of pneumonia developed on Sunday; on Monday she was coughing up bloody phlegm; gradually became worse; too late even for minute doses of heroin to benefit, and apparently dying. She had been kept

away from her five puppies some hours, and was extremely anxious to get to them. When too weak and restless she was laid in front of the stove, her head resting on writer's hand, bloody froth oozing from mouth; the puppies whining for their dying mother, and her anxious look towards them was clearly noticed; but dissolution was near, and she could not raise herself. Suddenly her head relaxed and something passed from the body. At that moment Mrs. Thompson, who was kneeling, distinctly felt something passing her, and the dog "Teddy," who lay with his head resting on Mrs. Thompson's feet and dress, behind the little mournful scene, suddenly jumped up and gave a bark, and looked anxiously and fearfully towards the box where the pups were. At that moment the puppies were appeased. The writer cannot sufficiently recall if it was at that moment he felt "Elizabeth's " heart-beats cease, but her eves were set. For several minutes the body twitched, and strong convulsive gasping lasted some time; then all was still.

JOSEPH AMBROSE THOMPSON.

#### ...

#### "Psychopotence."

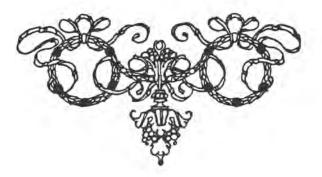
To the Editor of the ANNALS.

Dr. Demonchy asks—your note tells us why we should not use the above word to denote psychic power, seeing that "omnipotence" is used to denote "all-power." "Omnipotence" is permissible, because

"Omnipotence" is permissible, because both its roots come from the same (Latin) language; whereas "psychopotence," being half Greek and half Latin is an execrable hybrid, recalling the "mulierthrope," which a tyro used to denote "woman-hater," on the analogy of "misanthrope."

E. D. GIRDLESTONE.

Sutton Coldfield.





E [We assume no responsibility whatever for the facts which are reported by the various newspapers and magazines from which we quote under this heading. -EDITORIAL NOTE.]

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### An Important List of Subscribers To Promote Photography of the Invisible.

#### DECLARATION.

SINCE the study of psychic phenomena has now come within the sphere of positive science, and photography has made such rapid and remarkable progress, the opportune moment seems to have arrived for endeavouring to obtain photographs of invisible beings, or radiations, on plates which are beyond suspicion and under all the conditions required for scientific experimentation.

The service thus rendered will be considerable from every point of view.

The undersigned have, therefore, formed themselves into a preliminary committee, and think that, to stimulate research, it is desirable to offer an important prize to whoever makes this discovery, through the perfecting of his apparatus, of his sensitive plates, or by any new method he may be able to invent. There is, also, no doubt that the inventor would profit directly by the sale of his apparatus.

The committee, with this object in view, appeal to all who are interested in the question, and who realise its importance in relation to the moral education of humanity.

D. Belle, Sénateur d'Indre-et-Loire.

- Commandant Darget, 2 Rue Champoiseau à Tours (Indre-et-Loire), Trésorier.
- Camille Flammarion, Astronomer, 16 Rue Cassini, Paris.
- Dr. Foveau de Courmelles, Directeur de L'Année Electrique, 26 Rue de Châteaudun, Paris, Secrétaire.

- Dr. Paul Joire, Président de la Société Universelle d'Etudes Psychiques, 42 Rue Léon Gambetta, Lille.
- Dr. Félix Regnault, Directeur de L'Avenir Médical, 13 Rue Avize, à Sèvres.
- Dr. Charles Richet, Professeur à la Faculté de Médecine, Membre de l'Académie de Médecine, 15 Rue de l'Université, Paris.
- Colonel Albert de Rochas D'Aiglun, à Grenoble (Isère).
- Emmanuel Vauchez, aux Sablesd'Olonne (Vendée).
- Le Chevalier Le Clément de Saint-Marcq, Commandant du Génie à Anvers (Belgique).
- Dr. Prosper Van Velsen, Directeur de l'Institut Hypnotique et Psychothérapique, Bruxelles (Belgique).

#### To the Members of the Committee.

Gentlemen,—In the earliest ages we find the idea of immortality more or less dominating the minds of men, like a lighthouse illuminating earth's darkness.

This faith, garnered by the religions which guided the conscience of past generations, has undergone transformations in the course of centuries, without ever becoming extinguished; human struggles have not destroyed it.

At the present time, enfeebled and assaulted by materialism and atheism, it trembles in the balance; it awaits a further transformation. This transformation is not far off, but it is at the door of science that we must knock to obtain proof of the immortality of the soul.

In truth, chemical science has discovered the existence of the infinitely small, the im-



perceptible bacillus; chemists have pursued their task to the discovery of the invisible If the invisible has been dismicrobe. covered in the infinitely small, it is reasonable to believe that the infinitely great can That is to say, that, with reveal itself. special research, we may be able to apply photography to the revelation of the extrahuman as easily as to the human world; we may be able to photograph beings in the unseen as well as we can the living. In a word, starting from phenomena already obtained-but obtained under conditions which render it difficult to regulate them and make them common property-we may be able to put within the reach of incredulous humanity indisputable proof of immortality; proof which will undoubtedly produce great and happy social transformations.

I think that the moment has come to act, and with this object we need first of all to form a scientific committee (an international jury) to investigate the photographic results obtained.

I now ask you to serve on this committee, thus placing your valuable scientific authority at the service of a discovery which, in spite of the sneers of ignorance, cannot but be of service to humanity.

In addition to this international committee, there will be those in each country who will undertake to collect funds for the benefit of the man who discovers this method (after the sanction of the committee has been given).

I have at present 6,000 francs, which have been subscribed, which 1 will hand over as soon as the scientific committee has been constituted.

This undertaking is inaugurated at an opportune moment, to save humanity from drifting away from inspiring hopes.

EMMANUEL VAUCHEZ.

#### SUBSCRIPTIONS.

To remunerate the inventor of an apparatus which will be successful in photographing invisible beings and radiations.

#### FIRST LIST. Francs

MME. BARBAULT DE LA MOTTE, à	
Chasseneuil (Vienne) COMMANDANT DARGET, à Tours (Indre-	5,000
et-Loire)	50
J. CHAPELOT, à Bordcaux (Gironde) MME. THERESE LARRIEU, à Toulouse	50
(Haute-Garonne) MME. CONSTANCE ROUX, aux Sables	40
d'Olonne (l'endée) M. DUISLAGE, receveur des finances,	20
aux Sables d'Olonne (Vendée)	20

Molle. Marie Herbert, directrice de l'école maternelle, aux Sables		
d'Olonne (Vendée)	20	
Molle. Lucie Archinard, institutrice,		
aux Sables d'Olonne (Vendée)	20	
DR. FOVEAU DE COURMELLES, Paris	20	
E. ROUSSEAU, éditeur, Paris	20	
MDLLE, CHARLOTTE BOUCHIERE, in-		
stitutrice, à Puy-de-Serre (Vendée)	20	
AUG. TIIBAUDOT, publiciste, Paris	50	
ALDONCE THORIN, maire de Chilly-le-		
Vignoble (Jura)	20	
MOLLE EUGENIE DUPIN, institutrice, à		
Lyon (Rhône)	20	
MOLLE. VALENTINE DUPIN, institutrice,		
à Lyon (Rhône)	20	
MDLLE, ANTONIA DUPIN, à Saint	0.000	
Didier au Mont d'Or (Rhône)	20	
M. L. NARGUET, rédacteur en chef du	1.46	
" Patriote de la Vendée," à Fon-		
tenay-le-Comte (Vendée)	50	
EMMANUEL VAUCHEZ, aux Sables-	30	
d'Olonne (Vendée)	r 000	
a compete ( remee) assessments	3,000	

Total ..... 10,480

This sum was handed over by M. Emmanuel Vauchez to the General Society for the Development of Commerce and Industry in France.

We also will open a subscription for the same object; our first list will be published shortly, and we hope our readers will send us their subscriptions. We have no doubt that the committee will be liberally supported by other journals devoted to the search for truth in the sphere of metapsychism.

It is understood that if the sums collected are sufficient, a part will also be applied to remunerate successful efforts to obtain photographs of materialisations of human forms, taken under irreproachable conditions.

If this interesting undertaking produces good results, as we anticipate, the credit will be due to the activity of M. Emmanuel Vauchez. M. Vauchez, though seventy years of age, is still full of the vivacity and enthusiasm of youth, and has carried through successfully many an important enterprise. The Ligue de l'Enseignement, initiated by Jean Macé, owes its success mainly to M. Vauchez, the general secretary and founder of the Cercle Parisien, which centralised the efforts of the different societies which have begun to spring up in France for the purpose of popularising education, more particularly in the rural districts. The Cercle Parisien was the means of starting 876 societies for instruction, or associated libraries;

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121 libraries for teachers; and was the means of founding libraries or "regimental schools" in more than 200 regiments, etc.

But, in addition to these undertakings, M. Emmanuel Vauchez has found time for highly speculative studies; such, for instance, as those contained in his work, La Terre, Evolution de la vie à sa surface, son Passé, son Present, son Avenir, in which he sets forth a new theory and synthesis of cosmic laws.

M. E. Vauchez now lives the life of a philosopher at Sables d'Olonne. It is to be hoped that tidings of the brilliant success of his new undertaking will ere long reach him in his seaside retreat.

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#### An Impression of Death.

(Journal of Society for Psychical Research. London : January 1908.)

The following case is a somewhat unusual one, the initial experiences of the percipient. Miss X. Y., being vague and unassociated with any particular person, though as they became intensified her thoughts lingered on a certain person whom she had not seen for thirty years. At the time of her unpleasant sensations this person was in good health, but he died suddenly a few days afterwards. She writes:

"November 5th, 1907.

" DEAR SIR,-It has been suggested to me to send you an account of some strange mental experiences which came to me last spring -between the middle of April and the middle of May. These experiences I can only describe as great waves of feeling, which carried me back to scenes long past, and among persons whom I had almost forgotten, but which seemed for the time as real as the surroundings of my present life. It happened to me three or four times at intervals of some days, each time taking me back to a more distant past, and becoming increasingly vivid. At first I shook the feeling off, and worked harder than usual; but when the same thing was repeated more and more forcibly I became alarmed lest I might be losing. my reason. The alarm became positive distress with the last of these experiences. I am a teacher, and was occupied with some very dull children when it came upon me. In a moment I was overwhelmed with a flood of memories, which carried me so entirely into far different surroundings, that it was difficult to continue my work; at the same time I became convinced that there was a purpose in what I was undergoing.

"As soon as I could be alone and think it

over a feeling of intense suspense took possession of me, concerning some event intimately connected with myself which was about to happen. In great distress of mind I sought refuge in prayer that I might understand these extraordinary experiences and make no mistake about anything I ought to do. I then set myself to think of all the persons with whom I have been associated in the past, any of whom might be needing The only one on whom my thoughts me. lingered was a gentleman, between whom and myself there existed a romantic attachment in my very early youth, he being nine years my senior. Over thirty years ago we were parted-at the time through a foolish misunderstanding, and later through circumstances. For many years I retained the hope of seeing him again; but as time went on I could only conclude that he had forgotten me; and among the cares and responsibilities of a very active life the remembrance of him faded from my mind. However, within an hour or two of my prayer for guidance I had decided to see him at the earliest possible moment, though it meant a journey of over two hundred miles; and had I been free I should have started at once: as it was, I had to content myself with the determination to go at the end of the term.

"Neither of the scenes to which I had (so to speak) been transported had any connection with him, but the impression became too vivid to be questioned.

"This happened, I believe, but am not perfectly certain, on May 17, at which time the gentleman was in good health, as I have ascertained since, and his health continued, so far as could be seen, up to the moment of his death—on the 20th—three days later; it could not have been more sudden and unexpected. I have had no return of my strange experiences, and nothing can shake my conviction that in some mysterious way they foreshadowed his death.

"X. Y."

### In a later letter Miss X. Y. wrote :

"November 14.

"... I have pinned the cuttings in their right order. In the first it is said that the death took place on the Tuesday, May 21st, but unless Mr. — was in the habit of sitting up till past midnight, that could not have been. Had he been living till 12 p.m., he would probably have gone to bed, where he would have been found. I mention this because I give the 20th as the day of his death. But in any case it only makes the difference of a few hours. From Mr. J.'s letter, as well as from P.'s statement, I in-

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cline to think that he had passed away before 11. You will see from his brother's evidence that he was visiting at — (his brother's house) when the strange feeling came over me....

#### " X. Y."

The newspaper cuttings referred to, which were sent to us, contained the account of the coroner's inquest, and of the funeral, as well as a later one describing the unveiling of a tablet in memory of the deceased gentleman. They all gave May 21st, 1907, as the date of the death.

At the inquest his brother stated that the deceased gentleman had stayed with him during some part of previous week, and when he left on the previous Saturday was apparently in good health.

His servant stated that when he retired to bed on Monday night at 11 o'clock he left his master, as he thought, reading in his study. He went into the study at about a quarter past 7 on the next morning, and found him sitting on a chair in front of the fireplace with a book open before him. Thinking he was asleep, he spoke to him, but received no reply. He then found that he was dead.

A letter from a neighbouring vicar says: "He had no warning signs before his death; everything just as usual. He worked in his garden till 9 p.m., went to his study, read, and then went quietly into the presence of God."

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### Another Case of Impression of Death.

Miss Lilian Whiting writes us from Rome as follows:

" Speaking of premonitions (in Professor Richet's paper in the January ANNALS), so many are experienced, I believe, but not under conditions that make their relation of any value. For instance, last Wednesday (22nd January) I noticed in the Paris New York Herald for Monday, the 20th, a notice of the death of Edmond Clarence Stedman, of New Zealand, a poet and critic, and an old and dear friend of mine. I have known him all my life nearly : he was old-75 years. Well, a day or two before I left Paris (I left on the 12th January), probably about the 9th or 10th January-I made no record of it, it was such a passing thought and seemed a sort of vagary-while I was dressing in the morning (of the oth or 10th) it passed through my mind, apropos of nothing at all : ' I wonder if I shall not see Mr. Stedman's death in the paper when I go downstairs !' and I seemed to SEE it in the paper. It was on the first page towards the right-hand side headlines: it was all in the air, so to speak, before me. And I remember when I went down I half expected to see this in the *Herald*; but there was nothing; and days went on, so I dismissed it as a vagary. It was not an *impressive* impression. It was half vague, dreamy, trance-like; and yet I saw in the air as I was dressing the same sort of headlines, announcement, and location on the first page, that I actually read on January 2nd in the issue of the *Herald* for January 2oth.

"Now, Mr. Stedman died from heart disease; he was found dead by his granddaughter, Laura Stedman (erroneously printed 'Louise' in the Herald), on the afternoon before; so he must have died on Sunday, 19th January, with no illness, no warning at all. Yet, some ten days before, I seemed to see in the air the newspaper announcement just as it appeared after his death. While this was, really, perhaps an absolute premonition, yet its narration has no scientific value at all, as, from the circumstances, I cannot make it evidential. I was in a foreign hotel, going down to breakfast; I met no one to speak with save the servants; I failed to even write it down in my journal; and while very distinct it still made no special impression upon me and was dismissed as a passing vagary.

"Now I believe that Mr. Stedman's passing was divinely decreed to be at that date when it occurred, and that by some conditions I had a glimpse into the ethereal realm and circumstances thus eight to eleven days before it occurred.

"Doubtless such phases of premonition as this are numerous; but they do not lend themselves to evidential data under the nice conditions defined by Prof. Richet merely because (as in my own case) they are not communicated to any witness, or recorded, before the fulfilment takes place which then recalls them vividly to memory."

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#### A Letter on the Subject of the "Medallion Hallstones" at Remiremont.

On the subject of the reported fall of hailstones (whether true or false) bearing images in relief of Notre Dame du Trésor at Remiremont, to which we referred in the January issue, we have received the following letter:

Remiremont, January 29th, 1908. DEAR SIR,-I have been very tardy in replying to your letter of last December 26th, but my excuse must be the great spread of the news.

The storm of May 26th, 1907, produced extraordinary hailstones, which were called medallion hailstones because many of them bore an image, in relief, of Notre-Dame du face, and it was on this surface that the silhouette of the Madonna was imprinted.

Everyone saw them fall, but everyone did not examine them. In the canonical inquiry, made after the storm, 107 witnesses, coming from thirty-five parts of the town at a distance from each other, testified on oath to



Trésor, which is the title found on the medallions struck on the occasion of the festival of the crowning which took place eight days earlier.

They were among an abundant shower of hailstones, and were distinguishable by their size, which was that of an egg, and by their oval shape; moreover, they bore a flat surwhat they had seen, namely, not a form, vague and indefinite, but the exact appearance of the Virgin, her face, her head, her crown, her robe, the folds of her robe, even its fringe, etc.

These hailstones fell at the close of the storm, *slowly*, *softly*, even *heavily*; I saw them myself.



I think these few details are sufficient. When my report of this event to *Monscigneur* is published I will send it to you, but that will not be for a few weeks yet.

I am, etc.,

#### J. VUILLEMIN, Archiprêtre de Remiremont.

(We await the report promised in this letter before attempting to form an opinion on this strange occurrence.)

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# Sir Oliver Lodge and the Spirit Hypothesis.

On Thursday, January 30th, Sir Oliver Lodge delivered an address before the Society for Psychical Research concerning some seances which have been conducted recently by a few of the members of that Society, with Mrs. Piper and Mrs. Verrall, as well as with Mrs. Thompson, Mrs. Holland, and Mrs. Forbes. The following is a summary of the address:

The phenomenon of automatic writing strikes some of us as if it was in the direct line of evolutional advance—it seems like the beginning of a new human faculty. First of all, the evidence led us to realise the truth of telepathy; and that was the first chapter of the new volume that we have set ourselves to explore.

I am going to assume, in fact, that our bodies can, under certain exceptional circumstances, be controlled, directly or temporarily possessed, by another or foreign intelligence, operating either on the whole or on some limited part of it. The question lying behind such a hypothesis, and justifying it or negativing it, is the root question of identity—the identity of the control.

This question of identity is, of course, a fundamental one. The controlling spirit proves his identity mainly by reproducing, in speech or writing, facts which belong to his memory, and not to the automatist's memory. And notice that proof of identity will usually depend on the memory of trifles. The objection raised that communications too often relate to trivial subjects shows a lack of intelligence, or, at least, of due thought, on the part of the critic. Our object is to get, not something dignified, but something evidential; and what evidence of persistent memory can be better than the recollection of trifling incidents which, for some personal reason, happen to have made a permanent impression?

happen to have made a permanent impression? We find the late Edmund Gurney and the late Richard Hodgson and the late F. W. H. Myers, with some other less known names, constantly purporting to communicate with us with the express purpose of patiently proving their identity, and giving us cross-correspondence between different mediums. We also find them answering specific questions in a manner characteristic of their known personalities, and giving evidence of knowledge appropriate to them.

of knowledge appropriate to them. Not easily or early do we make this admission. In spite of long conversations with what purport to be the surviving intelligences of these friends and investigators, we were by no means convinced of their identity by mere general conversation, even when of a friendly and intimate character such as, in normal cases, would be considered

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amply and overwhelmingly sufficient for the identification of friends speaking, let us say, through a telephone or a typewriter. We required definite and crucial proof, a proof difficult even to imagine, as well as difficult to supply.

The ostensible communicators realise the need of such proof just as fully as we do, and have done their best to satisfy the rational demand. Some of us think they have succeeded; others are still doubtful.

I am one of those who, though they would like to see further and still stronger and more continued proofs, are of opinion that a good case has been made out, and that, as the best working hypothesis at the present time, it is legitimate to grant that lucid moments of intercourse with deceased persons may in the best cases supervene amid a mass of supplementary material.

What we have to announce is the reception by old but developing methods of carefully constructed evidence of identity more exact and more nearly complete than perhaps ever before. There has been distinct co-operation between those on the material side and those on the immaterial side.

Cross-correspondence—that is, the reception of part of a message through one medium and part through another, neither portion separately being understood by either—is good evidence of one intelligence dominating both automatists. And, if the message is characteristic of some one paticular deceased person, and is received as such by people to whom he was not intimately known, then it is fair proof of the continued intellectual activity of that person. If, further, we get from him a piece of literary criticism which is eminently in his vein, and has not occurred to ordinary people, then I say the proof, already striking, is tending to become crucial. These are the kinds of proof which the Society has had communicated to it. The boundary between the two states—the present and the future—is still substantial, but it is wearing thin in places. Like excavators engaged in boring a tunnel from opposite ends, amid the roar of water and other noises we are beginning to hear, now and again, the strokes of the pickaxes of our comrades on the other side.

This address of Sir Oliver Lodge has stirred and amazed the more sceptical, and a full report of the séances upon which Sir Oliver Lodge bases his convictions is looked for with much interest.

In the meantime Sir William Ramsay, a scientist of world-wide distinction, has pronounced the spiritualistic manifestations to be humbug and the result of hallucinations.

"I have no doubt," he says, "that Sir Oliver Lodge is perfectly sincere in his beliefs. I was a member of the Society of Psychical Research and attended many séances, but severed my connection with the Society because the manifestations developed into mere ghostly affairs, dependent upon hallucinations for their success. Far more wonderful phenomena than those described by Sir Oliver Lodge have been spoken of by Sir William Crookes. I cannot doubt the word of Sir William Crookes, but I have not seen the things myself, and must, therefore, remain sceptical."

Sir Oliver Lodge's statements have caused many interesting debates on the questions at issue. Some support and some dissent from his views.

It seems proper to point out that the ground taken by Sir W. Ramsay, in his dissent from the conclusions of his brother scientists, is somewhat weak: "Sir W. Crookes says he has seen things. I have not seen these things and I therefore remain a sceptic," is practically his position. In a court of law the opinion of these two experts, alike able and honourable in themselves, would not be regarded as evidentially equal in value. One of them affirms something he has seen. That the other can only affirm that he has not seen would certainly not be regarded as by itself invalidating the positive testimony.

#### An Instance of the Moral Value of the Spirit Hypothesis.

A striking proof of the moral value of the spirit hypothesis in psychic phenomena has been recently afforded us in the person of one of our Committee, our esteemed friend, Mr. W. T. Stead.

After an illness of a few hours only, Mr. Stead's eldest son, a man in all the force and brilliant promise of early manhood, died suddenly: without warning of any kind the mysterious message came, and only a quarter of an hour before his death was his sudden illness recognised as fatal.

Nevertheless, Mr. Stead's profound conviction of the continuity of life, of the passage, by death, from one sphere of activity to another sphere of activity—this conviction of the immortality of human personality—was such that he was able to reply to his friends : "You should not condole; you should not sympathise with me in my sorrow; you should CONGRATULATE me in my joy!"

Mr. Stead received, we believe, some startling proofs of his son's presence a few hours after his death. We hope it may be possible to publish these some day. Truly, when we have a good thing the wish is great to share it with all; and in presence of the almost sublime courage and strength shown by Mr. Stead, drawn from the very might of his convictions, the researcher, scornful of the simplicity of the spirit hypothesis, and seeking elsewhere for the key which will solve the mystery in some positive, materialistic fashion, such a seeker feels himself pulled up with a jerk, as it were, and he cannot help asking himself, if he is doing well, or, at least, whether it is due to something having escaped his observation that another should see truth where he sees only error.



### THE ANNALS OF PSYCHICAL SCIENCE Vol. VII. No. 39



A SOUL'S PILGRIMAGE. By Mrs. Annie Bright. (London: "Light" Publishing Co., 110, St. Martin's Lane, W.C., 1907. Price 6s.)

This is a story by Mrs. Annie Bright, the able editor of the Mclbourne Harbinger of Light, which is—as Mr. Stead remarks in his Foreword—the recognised exponent of advanced views on psychic matters in that part of the world. The story, though not an autobiography of its author, is nevertheless not without a personal interest; and the spiritual development of its heroine will interest all those readers who have travelled more or less on the same rough road towards enlightenment.

Stella Leslie is the daughter of a rich business man in the town of Laceborough. Good-hearted, artistic, and aspiring, though materialistic, she refuses the prosperous and commonplace Mr. Miller, and marries the clever but impecunious Mr. Richmond. This latter is a minister of religion holding advanced views. The couple go out to Australia, and Mr. Richmond takes charge of a church in Sydney. Difficulties ensue, partly financial and partly of other kinds which always beset the path of prophets and reformers who, in the nature of the case, are in advance of their times. Mr. Richmond is accidentally drowned, and his widow is converted to full belief in survival by messages from him through planchette and trancespeaking. Then come many years of hard work, during which she earns a living by teaching; the discipline, though grievous to the body, strengthens the soul and enables it to rise into the vision of spiritual truth. At this point Stella "gets beyond the phenomena" of spiritualism, for she has attained the inner assurance, and has no further need of the cruder helps, which, however, she does not despise, for they are indispensable

in breaking down the ignorant materialism of those who are just beginning the quest. At last she marries Mr. Mason—a lecturer, journalist, and kindred spirit—and settles down to a happy home life and to congenial literary work.

The book is interestingly written, and is full of good teaching. In these days of doubt, when everybody has a smattering of science, and is therefore apt to be led into error by excess of faith in such dogmatists (of Jena or elsewhere) as shriek the loudest, every book is useful which helps to show that increase of knowledge-as Bacon puts it-" bringeth men's minds back to religion," though not to any one cast-iron formula or creed. And the way back to religion, for most present-day materialists, lies through those psychic phenomena which, when once made sure of, inevitably and irrevocably enlarge the borders of the narrow world-conceptions previously held. Mrs. Bright's pleasant volume may, therefore, be most cordially welcomed.

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THE ZODIACUS VITAE of Marcellus Palingenius Stellatus, Described by Foster Watson, M.A., Professor of Education in the University College of Wales, Aberystwith. (London : Philip Wellby, 6, Henrietta Street, Covent Garden, W.C., 1908.)

This little book is a welcome reminder of an old semi-classic which has dropped into undeserved neglect. Palingenius' Zodiacus Vitae was used as a school book in many grammar schools in the sixteenth and seventeenth centuries, and must have had considerable influence on the scholars of that time. It was translated by Barnabe Googe, 1560-1565. There are several close parallelisms between Shakespeare and Palingenius which suggest some indebtedness on the part of the former.

The Zodiacus Vitae is in Latin hexameters. It is divided into twelve books, each of which bears the names of one of the signs of the zodiac; but Palingenius was no ordinary astrologer, and the books are more in the nature of moral essays-something between Marcus Aurelius and Bacon, if these had written in verse-than of divinatory instructions. Many classical allusions are found, to Anaxagoras, Democritus, Homer, etc., and Palingenius was well acquainted with Dante's works, as was natural enough, the latter being a fellow-countryman. In Book IX., which describes the punishment of evil spirits, there is considerable resemblance to the Inferno, as Warton has remarked. Much of the occult matter in general seems to have been taken from H. Cornelius Agrippa, De Occulta Philosophia, 1529. It is difficult to know how to label Palingenius, for know how to label Palingenius, for "astrologer" and "alchemist" are hardly correct as applied to him. Like Agrippa, he tried to preserve " a spiritual interpretation of the older philosophies whilst denving much of their material and literal truths." He had a clean, aspiring, religious mind; though a keen observer of natural phenomena and a prophet of what is now called science, yet he never considered himself as severed from the Church, though he bitterly attacked the Pope, the Papal Court, "proud monks," and so on.

It is a pity that the book is now so rare, and that the English translation is rarer still. But, failing the original, Mr. Watson's little volume gives us a good notion of it by suitable quotation and condensed description.

#### 1 1 4

TRANSFORMED HINDUISM: the Monotheistic Religion of Beauty. By the author of "God the Beautiful." In two volumes, 5s. net. Publisher, Mr. Philip Wellby. pp. 254 and 262.

The author of these two small volumes has achieved a difficult task gracefully. The author's object, as stated in the preface, is to explain "how modern Hinduism may be transformed into a Monotheistic Religion of Beauty, without calling in the aid of other outside faiths." In order to do this, ancient books and various religious philosophies of Hinduism have been attentively and sympathetically examined, with the result that readers will find in these volumes not only much useful information on such subjects as the Rise of Brahmanism, the Sacred Scriptures of India, etc., which are dealt with at some length, but they will also find the interest of the information conveyed is greatly enhanced by the style and spirit of the writer, who has succeeded in dealing with an abstruse subject with charm and simplicity. The author's avowed object is to interpret, and this aim is kept full in view throughout. No doubt the interpretations and views expressed are open to question, but they are not the less interesting on that account. Anyone who wishes to get a general idea as to the teaching of the various Hindu philosophical systems-the Nyaya, the Sankhya, the Yoga system-can learn much that will serve as a good introduction to the subject in the second volume of this work. The last chapter deals with the subject of Death and Immortality. "We must realise," says the writer, "that the soullife is like an unbroken journey, inasmuch as we commence each stage just where we left off the previous one, through the whole gamut from childhood to old age. If this is true of our earthly existence, everything indicates that by parity of reason the future life will grow out of the present, as the latter has grown out of that which preceded it."

#### . . .

LOVE, PAIN, AND PATIENCE. By F. A. Simpson, 5 Ashburn Place, S.W. 1s. net, pp. 39.

It is not superfluous to be reminded, as the writer of this little booklet reminds us, that "suffering is not useless torture." It is a fashion of the present time rather to magnify the sacredness of health and to make of it almost a religion. This writer emphasises the value of pain as a means to an end, and claims that it is the harbinger of progress, that it has a mission, and should not only be endured but, if possible, understood. His little book should bring comfort to desponding minds, and it is intended for such.

#### \$ 1

THE MAGNET. By Lida A. Churchill. Third Edition, 15. net, pp. 84.

THE MAGIC SEVEN. By Lida A. Churchill. IS, net, pp. 88. (L. N. Fowler & Co.)

The Magnet is a little book which says good and true things pleasantly. Its object is to press home the realisation of the power of influence. "The aura you send out is to you the greatest power in the universe for success or failure, and according to your character and habit will be your aura." This sentence should doubtless be taken as conditioning the advice given further on to " sit still for twenty minutes every day and say earnestly, ' I am an irresistible magnet which draws into itself everything it desires '"; whether this advice is wise or not depends on the moral and spiritual attitude of the person who desires. The general tendency of the book is, however, to encourage right desires.

This applies also to The Magic Seven, a book of the same character, in which the writer reminds her readers that "according to one's becoming will be his having and hold-ing," and that "he who would accomplish as the Christ accomplished must live as the Christ lived."

- THE POWERS OF THE PERSONALITY : a Practical Guide to Clairvoyance, Clairaudience, etc. Pp. 58.
- IMAGINATION THE MAGICIAN. Pp. 79. By A. Osborne Eaves. 1s. each. (Talisman Publishing Company.)

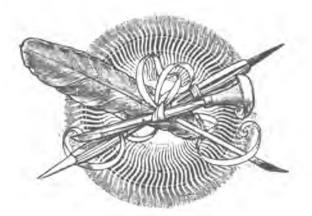
These also are booklets of reflections and good advice to enquirers.

#### THE IMMORTALITY OF ANIMALS. BY E. D. Buchner, M.D., A.M., Ph.D. (Elliot Stock, price 5s. net, pp. 291.)

The thesis maintained in this book is expressed in the title. The writer claims that, as far as he knows, this is the only book which approaches the subject from the Biblical and philosophical standpoint.

The work is somewhat discursive, as the headings of some of the chapters indicate : the first, "The Creation"; the sixth, "Animals Promised a Paradise "; the tenth, "Instinct is Immortal." The author evidently interprets the imagery of the prophets with the literalness of a typical Western.

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From January, 1908, a Prise of One Guinea will be offered every month for the best first-hand relation, hitherto unpublished, of a psychic event, by preference of a premonitory nature. The Editor reserves the right to relatin and publish any of the cases sent in for this competition, which, though good, may not seem to fulfil the conditions essential to phenomena of an abnormal kind. Subscribers competing for THE ANNALS' Monthly Prise are requested to kindly address their manuscripts to the Editor, The Annals of Psychical Science, 110 St. Martin's Lane, W.C.

The Enquiry into Premonitions, instituted in the January issue by Professor Richet, is a distinct and separate ilem from the above, inasmuch as every striking, well-authenticated incident bearing on Premonitions, whether published or unpublished, is asked for by Professor Richet; whilst competitors for the prize should confine themselves exclusively to unpublished cases of recent events, not necessarily, though preferably, of a premonitory nature.



BY PROFESSOR CÆSAR LOMBROSO.

I.-Observations and Struggles.

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PROF, CÆSAR LOMBROSO

faculties, neurosis does for the genius of Tasge, of Leopardi, and of Columbus. But the subject had not then been studied from the point of view of psychiatry; I have only just traced out the main lines of such a study.

Nothing abnormal is apparent at first sight in her outward characteristics, except a tress of white hair which surrounds a depression in the left parietal bone-a depression caused, according to the account she

once gave me, by a blow which her mother-in-law had given her with a saucepan, or, according to another version, for which she is also responsible, by a fall from a window when she was a year old. She weighs 132 lbs., and her weight does not vary after a séance; she has a stenocrotaphy-that is to say, the bizygomatic diameter of her head is larger than the frontal one (127 to 113); a dolichocephaly (73) which, however, is ethnic; a head of small circumference (530); an asymmetry in the cranium as well as in the face, the right side being the more developed. The left eye presents the Claude Bernard-Hörner phenomenon, as in the case of epileptics. The eyes are choroectopic above and within, and react only feebly to light, but have good power accommodation. The arterial of pressure measured by the Riva-Rocci sphygmomanometer showed the following results :



First trial: Right side, 200; Left side, 230. Second trial: Right side, 200; Left side, 239.

The pressure, therefore, is different on the two sides, as is frequently the case with epileptics. Like them, she is left-handed as regards the sense of touch, the æsthesimeter showing little sensibility at the extremities of the fingers of the right hand (5 millimetres), while the fingers of the left react at 2'5 mm. The general sensitiveness when examined with Ruhmkorff's float showed, on the contrary, higher results on the right side, the sensitiveness to electricity being 73 millimetres on the right and 35 on the left; while the sensitiveness to pain was 60 on the right and 30 on the left side, being much more delicate than that of normal persons, whose general sensitiveness, when measured by the same methods, showed 45 mm., and sensitiveness to pain 20 mm. The sense of weight is unequal, with left-handedness; the subject feels the same weight heavier when held in the left hand; she perceives differences of 5 grammes in the weights of objects. The sensitiveness of the bones to the tuning-fork is 5 (right), 8 (left); it is wanting in front. With the small **Regnier-Mathieu** dynamometer she marks 11 kilogrammes with the right hand and 12 with the left. Just as she was about to go into trance, the apparatus marked 15 with each hand. She sustained in her right hand, with the arm extended, a weight of 500 grammes for 62 seconds; in the left, for 2 minutes. She has zones of hyperæsthesia, especially the on ovary; she has the lump in the throat seen in hysterical persons, and a

general enfeeblement of the limbs on the right side.

The field of vision, when examined by Dr. Sgobbo, proved to be large and regular. The reflexes of the tendons are very feeble on the right side, and even could only be produced by the Jandrassik phenomenon; on the left they are *nil*. The subject feels nothing with the d'Arsonval apparatus or with the Röntgen rays.

On one occasion when she was in a normal state, in full light, she held her right hand for four minutes on a photographic plate covered with three sheets of opaque paper; this sufficed to throw her into a state of trance and caused her to feel in her hand an electric shudder. When the plate was developed at the spot which corresponded to her index finger there was a blurred line of the length of her finger. This fact, which is perhaps connected with spiritistic radioactivity, may be compared with an analogous fact observed by Flamwhich was that marion, of a diaphanous luminosity round the outlines of the fingers, which almost formed a second mis-shapen outline. "When I have this token," she said, "I can obtain wonderful things."

The urine is yellow, the quantity 2,000 grammes, with a specific gravity of 1'023; it yields: sugar, 40 per cent.; phosphates, 1'20 per cent.; chloride, 3'598, and slight traces of albumen. After a séance the albumen had much increased (0'5 per cent.), and the sugar had decreased (20 per cent.).\*

The analysis made at Naples by

<sup>\*</sup> DR. ARULLANI, Sulla medianità di Eusapia Paladino, etc., 1907.

## EUSAPIA PALADINO AND SPIRITISM

Professors Bottazzi and Galeotti showed that the density increased immediately after the séance (1'023 instead of 1'022); the albumen increased (2 per cent. instead of 1'25); the nitrogen (11'28 per cent. instead of 9'53); the electrical conductivity was raised from 150'10 to 177'10; the

point of congelation decreased from 1'260 to 1'560.

The hypnotic phenomena, which respiritistic semble phenomena so much that they are easily confused with them, are frequent with Eusapia, although she neither perceives metals nor magnets. Thus Dr. Arullani (op. cit.), merely by rubbing her brow with his hand, succeeded in hypnotising her, and soon made her fall into a cataleptic state.

Twice only has she had premonitions, and those were not specially

definite; she relates them, moreover, in such a fantastic and variable way that it is not easy to understand very clearly what they were. The first was associated with the famous theft of jewels of which she was the victim. According to her statement she was warned of this by two consecutive dreams during the night immediately preceding the event; even her account, however, shows that the events occurred in a manner quite different from that denoted in her dreams, so that to bring the matter to light and discover the author of the theft she was obliged to humble herself before one of her rivals, a somnambulist called Mme. Del Piano, who indi-



FIG. I.

cated to her that her concierge was the guilty person, a notion which seems to have been true, as the police were of the same opinion.\*

On another occasion, in the night which preceded her disqualification at Cambridge—the greatest disgrace of her life—John appeared to her



<sup>\*</sup> ANNALS OF PSYCHICAL SCIENCE, 1907, p. 223.

shaking his head. It seems also that he intervened in Paris when Eusapia, being ill, was placed in charge of a nurse who neglected her, and took a nap instead of watching her; John applied such vigorous action and pinched her so energetically that the nurse made off in affright.

The same Engineer Graus also relates that, being blamed by the police constable, because by openly accusing the concierge of the theft she had rendered a search for the stolen jewels useless, she was so impressed that she fainted. The table then began to move and to express by typtology " Save thoughts: John's my daughter, she is going mad-give her a suggestion." The Engineer having replied that he, John, should be the most capable of so doing, a thin, old man with a long beard appeared in full light, who without speaking put his hand on his head, then on that of Eusapia, leaving him profoundly exhausted. Eusapia then awoke and thought no more of her trouble.

At the lottery in which Neapolitans take so much interest she never had reliable premonitions; she had, however, some strange telepathic experiences. Twice having been introduced to two persons who pretended to admire her, whilst really they were secretly inimical to her, she repelled them with rough insolence, without even looking at them.

Her culture is that of the lowest grade of people; she often lacks common-sense, but she has an intuition and intelligent subtlety which contrast with her lack of culture, and which in spite of it enables her to judge and appreciate the real merit of men of genius with whom she comes into contact, without being influenced in her judgment by the prestige and the false indications given by wealth and authority.

Ingenuous to such a degree that she lets herself be imposed upon and taken in by any intriguer, she yet sometimes—before and during the trance—shows a degree of cunning which often amounts to deceit. Thus on one occasion she was seen to pull out a hair in order to place it on the plate of a little balance in such a way as to depress it; another time she was surprised while secretly getting some flowers to simulate an apport and forming of her handkerchief with her hands some mannikins to represent phantoms.

She has a visual memory strong enough to remember five out of tenmental themes which were given to her in three seconds; she has the faculty of recalling very quickly, especially when she closes her eyes, the forms of persons' faces with such clear vision that she can describe their characteristic features.

But she has also morbid indicawhich almost tions amount to hysteria; she passes quickly from joy to sorrow; she has strange fears, for instance, that of soiling her hands; she is very impressionable and subject to dreams, in spite of her ripe age. She has frequent hallucinations, and often sees her shadow; as a child she used to think she saw two eyes gazing at her behind the trees and hedges. When she is angry, particularly when she is offended concerning her reputation as a medium, she is violent and impulsive and reviles her enemies.

These tendencies are in strong con-

## EUSAPIA PALADINO AND SPIRITISM

trast with a remarkable kindliness, which makes her give what she earns to relieve the sufferings of the poor and of children, inspires her with generous pity for the aged and weak to such a degree as to render her sleepless, and impels her to protect those habitual to hysterical subjects (Arullani, *ibid.*), such as yawns, spasmodic laughter, frequent mystification, and at the same time vision at a distance; her language is then sometimes very elevated and even scientific, often in a foreign tongue, with

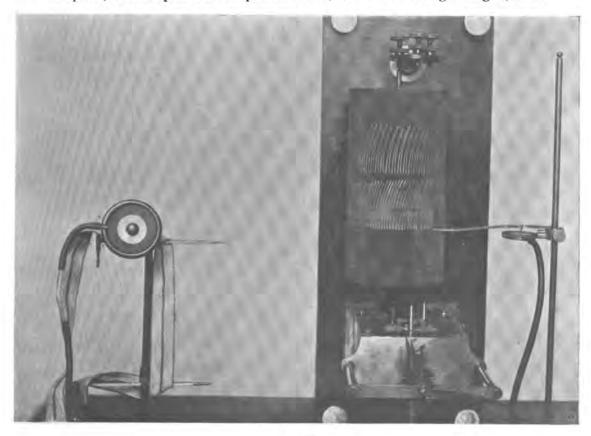


FIG II.

animals even by ill-treating those who injure them.

In the trance state, which occurs even in full light, merely by concentrating her attention on an object, she first turns pale, the pupils of her eyes turn upwards and inwards, her head moving from side to side; she then becomes ecstatic (Fig. 1), and many of her gestures are similar to very rapid idealisation, so that she seizes the ideas of those present, even when they are not expressed aloud, or translates them into some mysterious form, as, for instance, when Professor Morselli, in order to indicate that he suspected fraud, uttered the letters E. T. V. At the close of the séance the most important incidents are produced. She has



veritable convulsions and cries out as if in distress or falls into profound sleep; and from the parietal depression a warm fluid evaporates sensible to the touch.

During the trance she transmits many of her powers to those present by touching them for a few minutes at a time, as Home could communicate momentary incombustibility.

After the séance she evinces morbid, hyperesthesic and photophobic sensibility; she has frequent hallucinations and becomes delirious, asking to be guarded lest anyone should hurt her; she has serious digestive disturbances, so that she is sick if she has eaten before the séance, and finally she exhibits actual paralysis of the legs, so that it is necessary to carry her and to dress her. These disturbances become much worse if through the carelessness of anyone present she is exposed during the séance to sudden illumination, and this recalls to us the account of the pythonesses of Delphi whose lives were shortened by their prophesying, and the sad case of Mme. d'Espérance, who by having been exposed to a brilliant light during a séance was paralysed for several years.

All this, and the fact that she retains no recollection of the phenomena produced during the trance, points to the conclusion that this trance is really equivalent to hysteria, a new form of hysterical attack, as genius is, to my thinking, equivalent to psychic attacks of epilepsy in a neurotic and morbid nature.

This is why Professor Lucatello, of Padua, found with the medium Zuccarini complete dolorific and cutaneous insensibility, and produced somnambulism even to catalepsy by simply rubbing his skin (Professor Patrizi had already observed in this same medium other hysteric anomalies). This does not in any way derogate from his mediumistic faculties, but, on the contrary, partly confirms and explains them, as also, in my opinion, the miracles of genius are explicable by concomitant neurosis.

#### II.—Study with Recording Instruments.

We cannot, however, arrive at the smallest solution of the problems of mediumship if we do not use these recording instruments, which obviate all errors of judgment and all possibilities of suggestion, and which have at the present time been the means of solving the most serious scientific problems.

Those who first entered on this path were Hare and Crookes; many years ago I noted how the energy of a dynamometer placed at a distance of a yard from a medium was raised by the action of an etheric hand from 36 kilogrammes registered before the trance to 42 during the trance, and that a balance in broad daylight, at a distance from the medium, showed variations in weight of 10 kilogrammes.

But recent observations have been more important. On February 18th, 1907, we placed a Marey cardiograph (Fig. 2) in the cabinet, a yard away from the medium, who turned her back on it, her hands being held by the controllers. The cardiograph was attached to a pen moving on a smoked cylinder by means of a tube passing through the walls of the

## EUSAPIA PALADINO AND SPIRITISM

cabinet. The pen for writing was 20 inches from the left side wall of the cabinet and about five feet from the medium. When all was ready we asked John to press on the button of the cardiograph. unable in the darkness to remove the cylinder in time.\*

The first group corresponds to about 23 seconds, and the second group to about 18 seconds. The

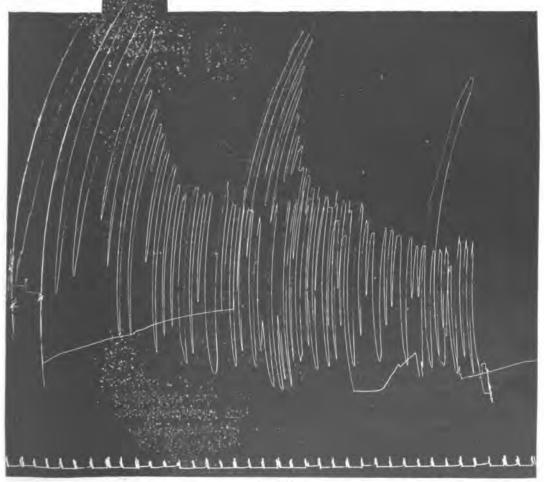


FIG. III.

After a few minutes we heard the sound of the pen sliding on the cylinder, which, having been turned, showed two groups of curved lines which rapidly decreased (Fig. 3): a portion of the second group was interlaced with the first, because we were tracings indicate either rapid exhaustion, or slight volitional energy.

A Marey drum joined to a François

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<sup>\*</sup> The tracing was presented to the Société Tréniatique Italienne Section Ligurique-Piémontaise, March, 1907.

Franck mercury manometer enabled Prof. Bottazzi\* to graphically record the pressure of John's touch. The tracing shows three groups of lines, ascending and descending, some higher and others lower. Without doubt the first correspond to the stronger pressures, and the second to the weaker pressures.

In the experiences with Doctors Herlitzka and Foà a mercury manometer drew several lines on the smoked paper, the highest of which corresponded to 56 millimetres of mercury; this indicated, taking into consideration the proportions of the elastic membrane, that a pressure equivalent to about 10 kilogrammes had been exerted on this membrane.

At the Société des Sciences Psychiques, at Milan, the opening and closing of an electrical commutator was obtained, and at Genoa a metronome was seen to set itself in motion.

#### 111.—Phantoms and Apparitions of the Deceased.

When we approach the subject of the more important phantoms, the counsel of Dante is at once recalled to cur minds :

Sempre a quel ver ch'ha faccia di menzogna, De'l'uom chiuder le labbra quant'ei puote Peró che senza colpa fa vergogna. Inferno, XVI., 124-126.

This is wise advice to follow in order to live peaceably, especially in academic circles, which incite us to cover up or ignore those facts which will not yield to explanations, such as those which rightly find so little acceptance, concerning influences from beyond the grave. As to the explanation which was at first offered, and is still offered, that the phenomena are due to the projection or the transformation of psychic force from the medium, I remember that I suggested this hypothesis fifteen years ago, and it is the first which presents itself to the mind of a positivist when observing the numerous nervous symptoms of the medium, her exhaustion after the séance, and the development of phenomena in her neighbourhood.

We will indicate, however, two or three observations which weaken this ready hypothesis.

First, the simultaneous occurrence of many phenomena during the séances. During a séance at Milan, when Eusapia was at her deepest condition of trance, we saw appear on the right, I myself and those next to me, the image of a beloved woman, who said to me one confused word, "treasure " it seemed like to me. In the middle was Eusapia asleep near us, up above the curtain swelled out several times; at the same time on the left a table moved in the cabinet, and from it a small object was transported on to the table in the middle. In the last séances in Genoa M. Barzini felt among Eusapia's hair a strange hand, which moved; at the same time the left side of the curtain was inflated and seized by a fist, which advanced shaking the material over the head of the controllers around the medium : at the same time M. Bozzano at a yard's distance from the latter felt himself touched several times on the shoulder.\*

<sup>\*</sup> See ANNALS OF PSYCHICAL SCIENCE, vol. vi., p. 398.

<sup>\*</sup> Barzini, p. 32.

## EUSAPIA PALADINO AND SPIRITISM

Dr. Imoda observed that whilst a phantom took out of M. Becker's hand a pen and returned it to him another phantom rested its brow on that of Imoda.

On another occasion, whilst I was caressed by a phantom, Princess Ruspoli felt herself touched on the head by a hand, and Imoda felt his hand pressed forcibly by another hand.

Several mediums can write with both hands, and also speak with someone at the same time.

How are we to explain the fact that the pyschic force of a medium is not only transformed into motor force and sensorial force, but can act at the same time in three different directions, and for three different purposes? Is it possible for a healthy man to concentrate his attention strongly enough to obtain phenomena in three different directions?

Things, moreover, occur which are contrary to the medium's will, and even against the will of the, so-called, spirit who operates. Having heard that during a séance at the residence of the Duke of the Abruzzi the table began drumming out with its legs the Royal March, I said, when at Turin, that even tables and even John King were royalists; but I had hardly uttered the words when the table began to protest the contrary, and this by such expressive movements that even a person ignorant of the ordinary jargon of typtology would have had no difficulty in understanding them. And when I repeated : "Oh! John, then you are not a royalist?" he strongly denied by the two customary raps; this occurred at several séances. I supposed, at first, that this idea had come from Eusapia, all the more because at Naples people are warmly devoted to the monarchy.

Being on intimate terms with her, it was easy for me to turn the conversation on to this subject, and the poor woman, who, in the course of her adventurous life, has had too much contact with princes and kings, not always of an agreeable kind, told me that she had no ideas on politics, that she was not interested in kings, or that the only preference she had was for a Government that should care for the poor; in none of her subsequent conversations did she express any other opinion. And even towards the Duke of the Abruzzi, who remunerated her munificently for her séance, she showed no sort of gratitude, regretting that His Royal Highness did not make her a present of his photograph, and had not shown towards her the same friendly attentions as others had This royalist manifestation done. did not therefore emanate either from John or from Eusapia, because it was even opposed to their opinions.

One day Eusapia said to M. R.: "This phantom comes for you." She then fell at once into a profound trance. A woman of great beauty appeared, who had died two years before; her arms and shoulders were covered by the edge of the curtain, in such a way, however, as to indicate the form. Her head was covered with a very fine veil; she breathed a warm breath against the back of M. R.'s hand, carried his hand up to her hair, and very gently bit his fingers. Meanwhile Eusapia was heard uttering prolonged groans, showing painful effort, which ceased when the phantom disappeared. The apparition was perceived by two others present, and re-

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turned several times. An attempt was then made to photograph it. Eusapia and John consented, but the phantom, by a sign with the head and hands, indicated to us that she objected, and twice broke the photographic plate, The request was then made that a mould of her hands might be obtained, and although Eusapia and John both promised to make her comply with our desire, they did not succeed. In the last séance Eusapia gave a more formal promise; the three usual raps in the table endorsed the consent, and we, indeed, heard a hand plunged in the liquid in the cabinet. After some seconds R. had in his hands a block of paraffin, with a complete mould, but an etheric hand advanced from the curtain and dashed it to pieces.

This concerned—as we afterwards learnt—a woman who had a strong reason for leaving no proof of her identity. It is evident, therefore, in this instance also, that a third will can intervene in spiritistic phenomena, which is neither that of John, nor of Eusapia, nor of those present at the séance, but is opposed to all of them.

It is interesting to observe that in the spiritistic trance motor and intellectual forces are manifested which are very different, very superior, and disproportionate to those of the medium, which suggest the intervention of another intelligence, another force.

Thus, as regards muscular force, we have seen that for many years the dynamometric force of Eusapia is equivalent to 36 kilogrammes, and was raised in broad daylight, by an etheric arm, which she said was that of John, to 42 kilogrammes; that is to say that it was increased by six kilo-

grammes. Latterly, when she has been subject to diabetes, with albumen, and suffers from exhaustion after the séances, her dynamometric force has dropped to 12 or 15 kilogrammes. Well, in a séance with Professor Morselli, at Genoa, the dynamometric force reached 110 kilogrammes; and in a séance at Turin John developed sufficient force to break a table, a force which may be estimated as at least 100 kilogrammes. One must at least estimate at 80 kilogrammes the force which raised a table with M. Bocca on it, and a higher estimate must be made for the force involved in dragging, for several seconds, Professor Bottazzi and his chair, whose weight together was 93 kilogrammes.

But if these phenomena are difficult to account for by the projection and transformation of the psychic forces of the medium, what shall we say of the instance in which the medium was slowly raised from the ground with her chair, without her feet resting anywhere, without any support, not only in opposition to her own will, but in opposition to the will of the controllers, who tried to prevent her rising?

And how are we to explain the levitations of Home, who floated in a horizontal posture past all the windows of a house, and that of two little brothers of Bari, who traversed 45 kilometres in fifteen minutes?

It is à propos to recall the fact that the centre of gravity of a body cannot be altered in space unless acted upon by an external force. Under the action of internal forces alone displacements of various parts of the body may occur, but these displacements are of

## EUSAPIA PALADINO AND SPIRITISM

such a nature that the centre of gravity is still maintained.

It is, therefore, evident that since the chair and the medium taken together constitute a single system in which any force emanating from the medium is an internal force, the phenomenon of levitation cannot be considered as a phenomenon produced by energy emanating from the medium, but must be held to be caused by some external energy.

In this connection attention should be drawn to a fact already observed by M. Barzini, at Genoa-that is, that the movements of objects is not produced in a disorderly way, but that this is done with a sort of method; mandolines, glasses, vases, chairs, all these are moved as if they were held by a hand. The mandoline has the handle turned towards the medium, the chairs seem to be drawn along by their backs, and sometimes even this ethereal hand has been seen in full light, holding the objects, twanging the mandoline, beating the drum, opening the boxes, putting the metronome in motion without a key; it was a bigger hand than Eusapia's, and like the one of which moulds have been obtained. It is true that the majority of the motor phenomena, and the most intelligent phenomena, start the neighbourhood of from the medium, especially on the left side, which (she being left-handed) is the strongest in the trance. It is true that these efforts are preceded by synchronous movements on the part of the medium; it is true that sometimes an ethereal body which serves as an arm, and which moves the objects, has been seen to issue from her skirt, or from her back, in full light; but it

does not follow because the medium is a great factor, even the greatest factor, in these efforts that they are exclusively her own doing. And as to the synchronous movements, they only reproduce what happens at the outset of all effort, of all movement, even of those to which we incite someone else. Even when, for example, the mother induces the child, with her arms, as well as with her voice, to come to her, the mother herself produces the movements of the child. And as to the help afforded by those present, it is very problematical when, for instance, there are only two, and these feel not the slightest fatigue at the close of the séance; moreover, fakirs dispense with this aid altogether.

In "haunted houses," where suddenly bottles, tables, chairs, etc., are seen to move, no one talks about the influence of a medium, since it is often in uninhabited houses that these phenomena occur for many generations, and even for centuries.

With regard to the intelligence, how is it to be explained that the medium in trance, in a dark room, with her eyes shut, sees all that goes on around her, in front and behind, whereas awake and in the light she could only see what happens in front of her or at her side?

How, for instance, are we to account for the following fact? Eusapia is almost illiterate; she spells out a printed page with difficulty, and does not understand written letters unless they are read and explained to her; but, during a séance at Turin, a young man having brought a bracelet in his pocket, she not only guessed that it was intended for her, she not only succeeded at a yard's distance in feel-



ing in his pocket with an etheric hand, extracting the bracelet from it, and putting it on to her own arm, although her hands were controlled all the time, but, when interrogated concerning what this young man had still in his pocket, she replied : "A letter; and this letter contains a request." Now, the young student knew that he had papers of chemical formulæ in his pocket, but did not remember that the letter was there, which had been brought to him by someone to whom he was indifferent, and still less was he aware of the contents, not having yet opened it. In full light the pocket of the student was emptied, and there was actually found the letter, in which some one asked for an opportunity of seeing Eusapia. How could she, who is so illiterate, not only read the letter, but give a rapid résumé of it? In this case, none of those present can have helped her. And how could Miss Edmonds, of New York, have declared during a trance to M. Evangelides that his son had died in Greece, which was true, although his father at the time thought him to be quite well?

On one occasion, in Venice, with Professor Faifofer, a medium who did not know Latin suddenly dictated the words: Sordidi sunt hic; pellenda sunt sordida (Unclean things are here; they must be turned out.) It was not understood to what the medium referred, until the table, by the usual typtological method, said: "Such an one has a book." The person in question, when asked to reply, confessed that he had in his pocket a book called "The Little Temple of Venus." Now, I can understand that the Latin may have been suggested by one of the doctors present, but who could have informed the medium of the presence of this book? Is it logical to suppose that the professor had himself not only suggested the idea, but had publicly accused himself, and as though the fault were a serious one? None of those present at the séance were subject to scruples of this kind; the reproach must, therefore, have proceeded from some stranger to the circle, who felt and thought in a different manner.

It also seems to me interesting to note that at Milan, as well as Naples and Turin, John replied immediately, and, by preference in English, a language only understood by one of those present, and totally unknown by the medium. In the experience of Professor Bottazzi, the medium understood Arabic; and at New York, Miss Laura Edmonds spoke Greek, It is true that one of Indian, etc. those present may serve to transmit this new knowledge, but is it not reasonable to think that the medium using this language for the first time would evince repugnance, and be very slow in understanding, speaking and making use of this knowledge?

It must be observed that Eusapia shows great antipathy to technical instruments, and is completely ignorant as to their managemenf; it is, therefore, curious to observe that in the experiments at Genoa, Turin, and Naples, John was able to close and open the contact breaker, to press the Marey drum, to arrange a stethoscope, and to set a metronome in motion.

#### IV .- Photographic Radio-activity.

Of the manifestations foreign to the medium, and even to her John, very successful photographic evidence was forthcoming in the most recent séances.

A plate wrapped in three sheets of black paper was held by Doctors Herlitzka and Foà above the medium's head, in front of the dark curtain of the cabinet, to photograph a phantom which had appeared there. But the operation was arrested by a formidable hand which was not one belonging to any of the circle or the medium, which with much force tried to wrench the plate out of the hands of Dr. Foà, with the object of breaking it, as it had done with other plates (this, also, shows that there are present at séances energies opposed to that of the medium and the circle). Dr. Foà energetically resisted three attempts, and after the third he withdrew the plate, which did not bear any impression of the face of the phantom, but showed three enormous fingers, which neither resembled those of Eusapia nor those of Dr. Foà.

This experience, which is perhaps connected with the one already alluded to-that, namely, of the impression left by Eusapia's hand on a photographic plate-is really of extraordinary importance, because the radio-activity of Dr. Foà being excluded,\* and also that of the medium, because the latter was at a distance, and her hand is entirely different, the only hypothesis that remains is that the radiations emanated directly from the incarnate body whose image had at first presented itself, in the same way in which similar beings had left, on the paraffin and on plaster, impressions which bore no resemblance to the form of the medium.

This is the first occasion, if I am not mistaken, that we have come into intimate experimental contact with these phenomena-I will even say with the organism called spirit-with these transitory, impalpable representatives of the life beyond, the existence of which is both maintained and disputed, through fear or through respect for universal tradition, renewed, as it is, by thousands of facts which occur constantly under our very eyes. And we find, as I already foresaw some years ago, that these bodies belong to that other state of matter, the radiant state, which has now a sure foothold in science, and which is the only hypothesis which can reconcile the ancient, universal belief in the persistence of some manifestation of life after death, with the results of science, according to which no functioning is possible without an organism, and there can be no functioning without loss of weight; and it also harmonises with this other phenomenon which we have under our eyes in spiritistic experiments.

We rarely see the face and body of these phantoms complete, except in rare cases, such as those of Katie King (in England), and Eleanor (at Barcelona), when these spirit beings remained in our midst for days and

<sup>\*</sup> The radio-activity of Dr. Foà is also out of the question, because, being an amateur photographer, he has never known such an effect to be produced by his fingers on the hundreds of plates that have passed through his hands. There remains to be considered the hypothesis that, during the séance with Eusapia, the hand of Dr. Foà may have become radio-active, but during the course of the séance he held in his hands for a long time three other plates, and on none of them was there found any impression of fingers. This excludes also the idea that his hands could have been fraudulently saturated, by someone else, with radio-active substances.

years; generally our eyes only perceive certain limbs, the hands, an arm, etc., which emanate either from some part of the medium's body, or from the curtain of the cabinet, and which have an instinctive tendency to wrap themselves in the curtain, not finding their mediumistic veil sufficient. When we touch them, on rare occasions, and only for a very short space of time, we note that they are solid; but we more often feel an etheric body which is inflated, and vanishes under pressure, but of which we cannot, on that account, deny the existence-which, on the contrary, for that very reason, we must believe to be formed of some substance,\* and of a substance which is

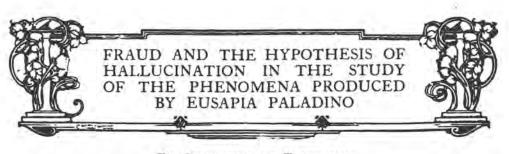
\* M. Barzini, in his work Nel mondo dei Misteri, writes thus: "The curtain is inflated and empty, so that on one side it seems like the relief of a human body moving, covered by a curtain, and on the other like a cavity in the material. I dissipated by our touch, because it is more ethereal, and more attenuated than an ordinary gas, of which at one time we denied the existence, which we should still deny were it not that chemistry had proved it to us. Evidently, however, these beings or these remnants of beings would not be able to obtain complete consistency to incarnate themselves if they did not temporarily borrow a part of the substance from the medium, who, at the time, is overcome, almost as though at the point of death; but to borrow force from the medium is not the same thing as to be identical with the medium.

C. LOMBROSO.

Google

touched the inflated curtain on the outside; under the material I recognised the cheeks, the nose, the brow; when I touched the lips I felt my thumb pressed by the teeth, then suddenly the curtain collapsed."





BY GUILLAUME DE FONTENAY.

Notes relative to three photographs taken on January 27th and February 2nd, 1908.

For ten years I had had no opportunity of seeing Eusapia Paladino at one of her séances. At that time I published the result of my observation and reflections.\* The investigations which have been carried on since that time seem to have justified both of these in larger measure than I could have dared to hope.

Eusapia has just passed some months among us. Some of the most distinguished members of the young Institut Général Psychologique, notably M. Branly, Mme. Curie, M. Ochorowicz, and M. Courtier, have studied her during the course of numerous evenings through the whole of December and a part of January. A report has even been promised, which to some may seem perhaps too much to hope for. When she was liberated from her engagement with the International Institute, Eusapia became once more accessible to ordinary mortals. She was good enough to give me two séances, and I also attended other meetings. I saw her in all about ten times.

I had set myself the task of registering photographically whatever materialisation phenomena she might afford, and for this reason : it may not be superfluous to explain, for a great number of observers of phenomena called occult do not appear to understand the utility, the necessity almost, of admitting a camera among the group of sitters, however few in number. It is because two principal objections have been raised against Paladino's phenomena : fraud and hallucination.

Fraud depends on the strictness of the watch kept, or rather upon the vigilance exercised : hallucination can be judged by registering apparatus. The best and most practical, the most portable of all these instruments, is, no doubt, the photographic camera.

During these séances I only applied myself to registering phenomena of materialisation. In 1897 I photographed levitations of the table. Both before and after that time a number of similar photographs have been taken. Most of my colleagues in observations of this nature were already convinced that Eusapia could produce perfectly genuine movements of

<sup>\*</sup>Cf. A propos d'Eusapia Paladino.—Les Séances de Montfort l'Amaury. (Paris: Société d'éditions scientifiques, 1898, 1 vol. 8vo., pp. xxx-280.)

objects without contact; that is to say, exempt from fraud and hallucination. The general public, and especially those who have never studied Eusapia closely, may believe us or not; it matters very little.

There were more serious doubts as to the reality of the visible materialisations produced by this medium, and these doubts I do not claim to have fully set at rest. I merely bring forward, in all sincerity, some documents calculated to thrown light on the problem.

#### THE SITTINGS.

I got no good results at the séances of January 15th, 20th, 22nd, and 23rd.

On January 27th, after a very bad opening of the séance, which had caused me to leave my place at the apparatus, I was suddenly surprised to see the legendary hand of " John " appear in a fairly good light a little above and behind the medium's head, although John's elbow\* was placed at the back of Eusapia's neck. I saw the head and a portion of the forearm. The materialisation was incomplete, or seemed so to me. It did not appear very solid, and although the apparition was very rapid, it seemed to me that the fingers were not all distinct and separate from each other. I had the impression of an enormous crab's claw rather than of a real hand. Imagine a lined mitten, or rather a very large hand, of which the thumb

and forefinger were pressed together, and the three other fingers also pressed together. It was a right hand; at least, on the supposition that the palm was turned forwards, which could not be verified on account of the incompleteness of the phenomenon. The medium's right hand was held by Count Jacques de Bryas, and her left by Col. de Kergariou, by whose side I was standing at the moment.

This apparition was seen and described as I have just described it, with very slight variations, by the majority of those present.

As soon as we had observed the phenomenon I returned to the apparatus, informing Eusapia that I wished to take a photograph of a similar manifestation, and asking her to repeat it, if it were possible. Less than three minutes later she called out "Fuoco, fuoco!" I pressed the bulbs for the exposure and flashlight, and the deflagration and blinding magnesium light gave me the accompanying picture (1435). The distance from the phenomenon at which I then stood, and the anxiety to avoid mistakes, had prevented me from seeing what I had photographed.

" Is it John's hand, Eusapia?" I asked the medium.

"No," she replied; "it is fluid above my head,"

I thought that the plate would give me nothing of interest, and was much surprised, on developing it an hour later, to discover the strange cap on Eusapia's head.

My first thought was that the latter had adroitly slipped a white handkerchief on to her head. It is true that the controllers testified to the strictness of their guard, and that Eusa-

<sup>\*</sup> It is hardly necessary to mention that "John" is the hypothetical personage to whom Eusapia attributes the greater part of the phenomena which take place around her. Though very far from sharing the medium's convictions on this point, most of the observers have agreed to adopt her vocabulary. "John" is an abbreviation, a short way of speaking. The use of the name avoids long expressions, and does no harm to anyone.

## FRAUD AND THE HYPOTHESIS OF HALLUCINATION

pia's hands could be seen, held in those of the gentlemen. But another and stronger consideration eliminates this hypothesis, and that is the extreme whiteness of the object. We know how rapidly distance diminishes the illumination of bodies (law of inverse squares), and how the aerial perspective increases this effect, so as to still further diminish the brightness of distant objects. Now if we compare the white of the head-dress in question with that of the toilettes in the foreground, we shall see (and direct experience has since confirmed this) that a handkerchief, even a very white one, would have come out much greyer in tone.

For the same reason, and also on account of its form and dimensions, I was obliged to give up the idea that a mandoline which was in the recess had descended on to Eusapia's head.

In short, my impression (which I do not seek to force upon anyone) is that I have really photographed matter in process of condensation. It will be necessary, however, to multiply trials of this kind, for I freely admit that a single document amounts to very little.

. . . .

I need not say that I had a very strong desire to continue these researches. M. Gabriel Delanne, the competent and authoritative president of the Société Française d'études des phénomènes psychiques, was kind enough to invite me to five séances which Eusapia was to give at the rooms of that Society in the Rue du Faubourg-Saint-Martin.

I was unable to attend the first of these gatherings. At the second I obtained two negatives of no value as regards materialisations; we had resolved, in fact, to work at the command of the medium, and Eusapia has a special fondness for movements of objects without contact. I merely got a lot of views of tables with their legs in the air, of faces and hands all devoid of interest.

But as, during the same séance, we were able to observe under good control, appearances of materialised hands above the medium's head, I formed the project of photographing them during the next séance, if they reappeared, not when the medium called for the flash, but without warning, whenever I considered the phenomenon good and the moment favourable.

The sudden deflagration of magnesium during a sitting, when Eusapia does not expect it, always causes her to have a sort of nervous attack, not of a serious nature, but which may spoil the remainder of the séance. I therefore informed M. Gabriel Delanne of my intention, and he approved of it and encouraged me to proceed.

It was on February 2nd that we met again. The preliminary phenomena of levitation, with which the séances always open, took place in full light. When the gas had been slightly lowered (the light being still satisfactory), touches were felt through the curtain, and I then saw a hand appear and disappear rapidly above the medium's head in the opening of the curtain. "Are you keeping good control?" I asked the guardians. They replied that they were. A few moments later a hand again appeared, and I at once released the apparatus. In this way Plate 1450 was taken.

Eusapia had a nervous attack, got angry, wept, and demanded that the plate should be destroyed before her eyes. This was too much to ask. 1 was all the more anxious to develop this plate because the medium's irritation excited my suspicions. It seemed to me likely that such a plate would reveal some attempt at fraud.

Eusapia then offered to resume the sitting, and asked that I should take a second plate when she gave the word. I took good care not to refuse. A few moments later she called out "Fuoco, fuoco!" and Plate 1451 was exposed.

#### CRITICAL EXAMINATION OF THE THREE PLATES.

Negatives 1450 and 1451.

Three hypotheses at once present themselves to the mind when we examine these two plates :

- A. The hands photographed are those of a confederate.
- B. The hands photographed are those of Eusapia herself.
- C. The hands photographed are the result of materialisation.

A.—I shall not discuss the first hypothesis, which I do not consider very serious. The phenomenon of hands visible above Eusapia's head now occurs at almost all her séances, whoever the sitters may be. We should therefore have to suppose that at almost every séance someone amuses himself by playing a dishonourable part, and succeeds, moreover, in outwitting the vigilance of the controllers and others present. Let him believe this who will; I shall not concern myself with it. B.—The second hypothesis (that the hands photographed are those of Eusapia herself) is much more tenable. It rests on presumptions which I must mention. It is contradicted by other presumptions which must also be taken into account, and even by what in any other matter might be called actual proofs.

#### Reasons in favour of the second hypothesis.

1. Eusapia got angry when the negative 1450 (of the single hand) was taken, and demanded that it be destroyed. Why was this, if not because she feared the recognition of her own mobile hand extended, the form of her fingers, and the line connecting the hand with the attitude of her body?

2. When Eusapia gave the word herself Plate 1451 presented two hands, it is true, but two closed hands, consequently much less easy to identify.

3. Eusapia has never been willing to allow herself to be photographed subsequently, in the attitude of Plates 1450 and 1451, with her hands above her head, so as to allow of the identification of the said hands by superposition of the negatives or comparison of the prints. This is a very bad note for her, and she entrenched herself behind pitiful and absurd pretexts.

# Reasons which militate against the second hypothesis.

I.—Eusapia has very small hands, and the hands in 1450 and 1451 appear to almost all the persons to whom I have shown them to be sensibly larger than those of the medium. I have, however, called the attention of

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each to the fact that hands when photographed usually assume exaggerated dimensions.

2. Eusapia wears her wedding-ring on the ring-finger of her left hand. This ring ought to be seen in No. 1451, and yet it is not visible. We should have to suppose that, either with her teeth or in some other way, the medium, in spite of the controllers, had managed to take it off at the right time and replace it.

3 .- The controllers affirm, as categorically as possible, that they did not cease to hold the medium's hands. These controllers, MM. V. Chartier for the right hand and Drubay for the left, are perfectly honourable men whose good faith cannot be suspected. Now, even if it be admitted that Eusapia contrives in certain cases to liberate one hand by the well-known trick of substitution, it is absolutely impossible that she should liberate both of them in this way. A pair of controllers who let her do this would not merely be clumsy; they would have to be accomplices. If, then, we might, à la rigueur, suppose that M. Drubay had, without intending it, allowed Eusapia's left hand to escape in the case of Plate 1450, this explanation no longer holds in the case of 1451.

MM. V. Chartier and Drubay have written me as follows. I transcribe the essentials only. M. V. Chartier says:

I am able to affirm, in the most formal and absolute manner, that at the moment when the phenomena of apparition of materialised hands occurred, I held Eusapia's right hand in my left, and that I did not cease the control for a single instant...

When, for the first time, a hand appeared above Eusapia's head, 1 was, I believe, the first to perceive it, and informed the sitters by saying: "There is a hand between the curtains of the cabinet, above the medium's head." While continuing to watch the apparition, I instinctively grasped more firmly the right hand of Eusapia, which I held in my left hand, resting on the medium's right knee.

My neighbour on the right, M. Ebel, also asserted that he saw the materialised hand, and it was at that moment that you caused the blinding magnesium flash.

Without ceasing for an instant to control the medium, I then announced that the hand which I had seen must be a left hand. It was, in fact, presented almost horizontally, the tips of the fingers directed towards me, and as it was about sixteen inches above and behind Eusapia's head, I was able to see the palm of the hand, the thumb of which, slightly separated from the fingers and turned towards the back of the cabinet, enabled me to conclude that it was really a left hand.

I am no less positive as regards the control which I exercised during the second phenomenon.

I had heard Eusapia say that she would let us know when to make the flash for photographing. I therefore continued to keep up an unrelaxed control, still holding her right hand and having her right foot on my left foot When she began to cry "Fuoco, fuoco!" I redoubled my vigilance, and confining my whole attention to my work as controller, I did not even think of looking towards the cabinet to see what might happen there.

To sum up, I affirm once more that, during the two episodes relative to the photographs taken, I did not cease to control the medium, and I had constant hold of her right hand. As the controller on her left, M. Drubay, is as positive as I am, I am perfectly certain that the hands which showed themselves in the opening of the curtain did not belong to the physical body of Eusapia.

V. CHARTIER.

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#### M. P. Drubay says in his letter :

I can affirm, in the most formal and loyal manner, that I did not leave hold of the medium's left hand during the whole of the séance.

### Criticism of Negative 1435.

Here the problem is different. It is no longer a question of Eusapia's hands, which can be clearly distinguished raised in the air and clasped by those of MM. de Bryas and de

Kergariou. The question is to know what may be the nature of the white object on the top of the medium's head. Several hypotheses present themselves:

- A. It is an accidental blemish in the plate.
- B. It is one of the objects placed in the cabinet which had become levitated on to Eusapia's head.
- C. It is a handkerchief or some similar object brought in by Eusapia, and fraudulently used by her as a head-dress.
- D. It is, as Eusapia said, "fluid" (fluido sopra la testa); or, in other words, matter in process of condensation.

A.—It is certainly not an accidental blemish-spot in the plate. No serious photographer would venture to assert this after having examined the plate, and, above all, after having developed it. Besides, if it were an accidental spot, those present would not have seen what they did see on Eusapia's head, and which, at my request, they described very minutely before I had shown them the print from the photograph, and before I had even informed them of the development of the plate.

B.—It is not any of the objects placed in the cabinet. They were very few in number: a chair, a stand, a whistle, a mandoline. I asked myself, for a moment, whether the creamy surface of the mandoline could not have given this appearance, under a certain angle. I promptly convinced myself of the contrary, for the reasons given above, and also because the plate itself and a wellexposed print clearly prove the contrary when examined under a magnifying-glass. Photograph No. 1462 shows, in fact, the aspect assumed by the luminosity under sufficient enlargement.

C .- As I have previously mentioned, it seems difficult to admit that Eusapia could have fraudulently placed on her head a handkerchief or any other white object which she might have brought in for the purpose. We were in a good light; her hands were held, and she had no handkerchief within reach. It would be very bold to suppose that she could have felt in her pocket or her corsage, take out a handkerchief and place it on her head without being perceived by the controllers who held her hands, and without those present seeing such a series of movements; and it would be no less wonderful that after the flash she should have accomplished the same series of movements in reverse order. Now, what I photographed on her head, and what everybody saw the moment before the flash -this thing, whatever it was, disappeared in the twinkling of an eye, and was no longer to be seen.

I repeat once more that, from the point of view of photographic technique, the whitest handkerchief in the world, placed in the same condition, would have come out much less white, much less photogenetic. It would seem, indeed, that this aureole was endowed with luminosity of its own. Such, moreover, was the general impression of the sitters. The brevity of this note does not allow of my giving their testimonies in extenso, and I will simply summarise them. One of the witnesses saw, at the moment of the phenomenon, "a gleam of blue-bright blue-resting, so to

FRAUD AND THE HYPOTHESIS OF HALLUCINATION



REDUCED TO 15×20 CTM. FROM AN 18×24 CTM. PLATE. Digitized by Google

speak, on Eusapia's head." Another saw "a light in the form of a triangle, having the point downwards," on the medium's head. A third saw "a gleam in the form of a com"." The controllers declare that they "saw the luminosity forming." One of them compares it to "a sort of luminous aureole," the other to "a pointed light in the fashion of a Marie Stuart

D.—Having regard to the preceding considerations, and until the contrary is proved, I think that we may provisionally accept the hypothesis of matter in course of condensation.

Besides the arguments which cause me to eliminate the three other hypotheses, there are valid reasons for accepting this one. These reasons are too various and complicated for



RETOUCHED † ENLARGEMENT OF PART OF No. 1435.

head-dress." A sixth and seventh witness describe simply "an oblong, bright form," but two others saw, above the medium's head, one "a rounded form standing out brightly from the background, and itself slightly luminous," the other "a faintly luminous object."\*

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me to undertake to develop them here. I confine myself to giving my docu-

will be seen from photograph 1435, the spectators were disposed at all possible angles of view, from the extreme right to the extreme left.

<sup>†</sup> The object of the retouching was principally to throw back everything except the aureole. Without this precaution, the aureole would have come out absolutely white, or rather, would have stood out from a black field. There thus enters into this document an element of interpretation which it is necessary to mention.



<sup>\*</sup> No one, I think, will be surprised that the various spectators did not describe the same form to this irregular aureole. As

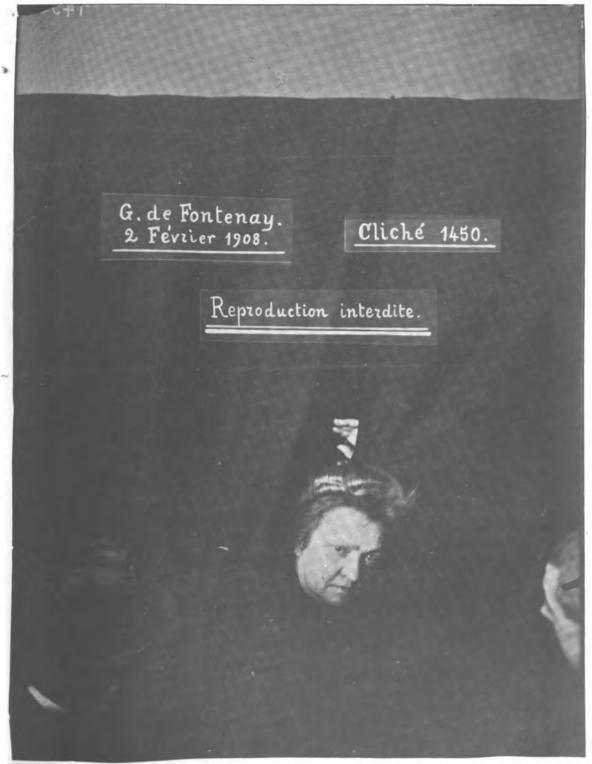


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FRAUD AND THE HYPOTHESIS OF HALLUCINATION



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## FRAUD AND THE HYPOTHESIS OF HALLUCINATION

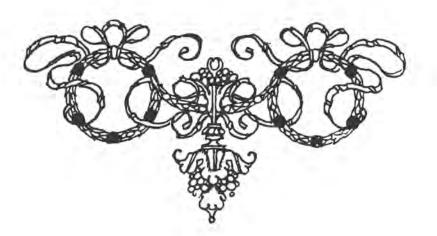
ments, just as they are, for the consideration of those whom they may interest.

#### GENERAL CONCLUSIONS.

In any case, one point is settled. The appearances of hands in the vicinity of Eusapia are not generally hallucinatory, nor are the formations of lights which are observed to occur with this medium. If my photographs proved no more than this, their importance would not be negligible.

I venture to hope that in future the photographic study of these manifestations will be less neglected, and I do not doubt that other documents of the same nature will soon be added to these. As for the controllers, let them redouble their vigilance, and not allow themselves to be turned away from their *rôle* by the discouraging thought that, after all, fraud on the part of the medium has been set aside; people will still believe that their senses have been deceived. Let their word be clear and decisive as regards the control, and the apparatus will speak with no less clearness and precision with respect to the phenomena.

G. DE FONTENAY.



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man manan The Survival of Personality

BY F. C. CONSTABLE.

THERE are certain recorded cases which, it appears to me, offer direct evidence of the survival of personality —though not perhaps of what we term human personality: I, with the Easterns, refer cognition to no more than a limited manifestation of sensation or feeling.

These cases are all of one type, but no one has yet grouped them together into a class.

I now record four that I have found, and, should any reader know of others, well founded on evidence, I should be greatly obliged if I might be informed of them.

I do not begin by stating the peculiar characteristics of these cases, but give them in detail at once. For when any new suggestion is put before a reader it is better, for his freedom of thought, that he should first have the bare facts to consider, without any accompanying theory. The secret of the psychic is more likely to be revealed to us by some "outsider" than by any marked leader of thought.

#### First Case.

"One evening, when talking to a friend of another who was gone, 1 became, without apparent cause, very sleepy. The feeling of an influence like mesmerism remained with me

after I had gone with my children to their nursery, and became so strong that I could not open my eyes. Suddenly I had, not the sight, but-so vivid that I could have described every feature with perfect accuracy-an impression of the face of the friend of whom we had been talking downstairs. He looked smiling, and more happy than in life, the complexion far clearer and fairer, and the countenance brighter than I had ever known it. The glad expression made me feel happy. I asked the young girl-a young servant of the writer, named Hannah, who had peculiar psychic power-' if any spirits were present.' She listened, then said :

"' 'Mr. R.' (the spirit whose voice she always professed to hear) 'says that a newly-come spirit is here with them; Mr. R. thinks you can see him.'

"' I have seen a face,' I answered; 'tell me his name.'

"She replied, ' Mr. James.'

"This was the right name, but as we had often expected and hoped to see or hear from this spirit, her giving the name would not have been any evidence at all. So far it might all have been guesswork or imagination. This possibility, however, was soon put out of the question.

"Next day I got accidentally into

## THE SURVIVAL OF PERSONALITY

an omnibus, in which was a person of strong medium power, also acquainted with the departed Mr. James, and who was then returning from a visit to some friends interested like myself in the investigation of these phenomena. He accosted me with :

"'There appears to be a reason for my meeting you. Last night at the \_\_\_\_\_'s, Mr. James announced himself. We asked him whether he had been to see you, and he said that he would go at once. We then concluded that he was absent, by his not answering our questions; but he soon returned, and said that he had seen you, but was not sure of your recognising him. He said you did not shake hands with him as usual. In fact, he seemed disappointed.'

"I then asked at what time in the evening this had taken place, and was told at half-past eight, being just the time at which I believed that the face of my friend had appeared to me."

(" From Matter to Spirit," 1863, p. 72. By Mrs. De Morgan, wife of Professor de Morgan.)

#### Second Case.

"One evening my hand unexpectedly wrote the name of a very dear friend who was dead. He gave me news of himself which was far from joyful. Some evenings later he returned, expressing himself to the same effect. I spoke of the matter in confidence to a friend, whose affection for the deceased was no less than mine, and whom I knew, from some words which I had chanced to hear, to be of like inclination with myself, and desirous to make a trial of automatic writing. Some time passed, and one evening, while I was evoking my accustomed spirit (i.e., another friend whose name frequently appeared in the scripts), my hand, instead, wrote the name of the dead friend mentioned above, who told me that his condition was happily changed. The following morning (December 10th), as I was walking in the Piazza, I met the friend to whom I had confided the previous communication of the same spirit. He no sooner saw me than he asked : 'How long is it since you had communication with So-and-so?' ' Apropos, he came yesterday evening, and said that his state was changed for the better.' 'Know,' replied my friend, ' that yesterday evening he came to my house, too, and told me the same thing. I had set myself down for the first time to make a trial, without invoking anyone. Before telling you of this I asked you that question, because, as this communication of mine did not agree with your previous message, I suspected that either you or I had been deceived.'

"We showed one another the scripts. At an interval of two or three hours we had both received the same unexpected announcement. My friend wrote with his own hand an account of the occurrence and gave it to me."

(Written by Professor Rossi and confirmed by his friend, Signor F. Spadoni. The year of the occurrence was 1871. See "Proceedings S.P.R.," vol. v., p. 550.)

#### Third Case.

"On November 28th, 1887, while staying near Melbourne, Australia, Miss R. made the acquaintance of a lady, Miss L. T., who had the capacity of planchette writing. A communication written through her, and signed by the name of a well-known



authoress, ' M. N.,' stated that ' before another year had rolled away some gift of spiritual power would come to Miss B.' Miss B. afterwards went to Otago, and on the evening of December 31st, 1887, was persuaded by the friends with whom she was staving to try experiments in table-tilting. Miss B., remembering the prediction made through Miss T.'s planchette, wished to enquire further about it, and the tilts indicating that 'M. N.' was present, she asked when 'the gift' would come to her, and what form it would take. The tilts replied that ' M. N.' would be able to make herself visible to Miss B. the same night. This occurred at 10 p.m. Miss B. states that she was not at all impressed by the incident, and went to bed and to sleep without thinking about it. In the middle of the night she woke suddenly and completely, with a curious feeling of what she describes as 'inward shivering.' The room was quite dark, and she saw a tall, white female figure slowly rising between the wall and her bed, with its arms stretching out towards her. She turned away from it, and saw it again, after turning back; it then seemed to disappear slowly into the floor. After a few minutes she looked at her watch and found it was 2.25 a.m. In the morning she told her host, who confirms her account.

"Six weeks later Miss B. heard from Miss L. T. that she had been planchette writing with a friend at Melbourne on the evening of December 31st, 1887. 'M. N.' had communicated, but at 12.30 had said that she 'must go to' Miss B. This time at Melbourne corresponds to about 2.15 a.m. at Otago, the time when Miss B. saw the apparition. Miss L. T. writes on July 7th, 1889, giving an account of her planchette writing on the evening in question, and confirming Miss B.'s statement."

(See " Proceedings," vol. x., p. 175.)

#### Fourth Case.

" In another case F., a near relative of Madame Eliza, 'a lady who was dead,' was unable to write on the morning after his death. The notice of his death was in a Boston morning paper, and I happened to see it on my way to the sitting. The first writing of the sitting came from Madame Eliza without my expecting it. She wrote clearly and strongly, explaining that F. was there with her, but unable to speak directly, that she wished to give me an account of how she had helped F. to reach her. She said that she had been present at his death-bed, and had spoken to him, and she repeated what she had said, an unusual form of expression, and indicated that he had heard and recognised her. This was confirmed in detail in the only way possible at that time, by a very intimate friend of Madame Eliza and myself, and also of the nearest surviving relative of F. I showed my friend the account of the sitting, and to this friend, a day or two later, the relative, who was present at the death-bed, stated spontaneously that F., when dving, said that he saw Madame Eliza, who was speaking to him, and he repeated what she was saving. The expression so repeated, which the relative quoted to my friend, was that which I had received from Madame Eliza through Mrs. Piper's trance, when the death-bed

## THE SURVIVAL OF PERSONALITY

incident was, of course, entirely unknown to me."

(By Richard Hodgson. See "Proceedings," vol. xiii., p. 378.)

Now, some explanation must be given to account for these cases on the facts. For the stated authority cn which their truth is based is of such a nature that any explanation involving fraud cannot be entertained. Nor can mistake be alleged. For though the details may in some measure involve subjective ideas-for instance, when the spirit of Mr. James "shake hands"-the wanted to cross-corroborations from percipients at a distance remain untouched.

If the communications were really from the disembodied there is no difficulty at all in explanation.

Therefore let us assume the communications were *not* from the disembodied, but mere subjective imaginings of the percipients themselves. In this case, what are we thrown back on for explanation? We are thrown back on chance-coincidence for explanation. Apart from fraud or mistake no other solution is possible.

Consider Mrs. de Morgan's case and let us see what chance-coincidences are involved.

(1) There is one chance of Mrs. de Morgan's seeing the face of Mr. James at a particular time--I neglect the evidence of the girl, Hannah, and its agreement with that of Mrs. de Morgan, though that might possibly be held to be a separate chance. (2) There is the second chance of Mrs. de Morgan's meeting her friend in the omnibus: for if they had not met, the evidence of the corroboration would not have had the weight it has. (3) There is the third chance of the friend seeing Mr. James at a distance shortly before the time when Mrs. de Morgan saw him. (4) There is the fourth chance of the statement made by Mr. James to Mrs. de Morgan's friend corroborating Mrs. de Morgan's statement that she saw Mr. James at a particular time. (5) There is, I think, a fifth chance from the particular nature of Mr. James's statement to Mrs. de Morgan's friend. For it disclosed intention in Mr. James to do a particular thing-to visit Mrs. de Morgan. And Mrs. de Morgan's evidence shows that this intention was carried out at a distance. Mr. James appears first to Mrs. de Morgan's friend and says he means to visit Mrs. de Morgan at a distance. Mrs. de Morgan, without communication of any kind with her friend, and ignorant of what her friend was doing, proves by her evidence that Mr. James carried out his intention.

The probability against these chance-coincidences is, practically, infinity to nothing. If a million people sat down for a million years experimenting to establish these chance-coincidences by the sheer luck of chance, they would never succeed.

If we consider the other three cases we find in degree the same insuperable difficulties in the way of any explanation by chance-coincidences.

Therefore, though I do not allege for a moment that these cases prove intercourse with the disembodied, I submit they disclose the strongest of evidence in support of the proof.

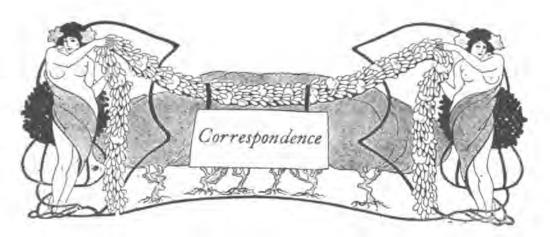
Other explanations than the simplest of all—action on the part of the disembodied—may, of course, be preferred. We may assume a "Mind-



Universe " with phenomenal-like projections of thought on individual minds or even a " Material-Universe " with phenomenal brain-wave impulses attecting in like manner material brains. But such theories will not trouble many of us. I submit, myself, that if these cases cannot be explained by chance-coincidence there is high probability that they must be explained by real intercourse with the disembodied. One has always doubt as to the correctness of one's own conclusions, and so it may well be there is some error in my argument. But if I am right I think it would be most useful if some student of psychical phenomena, better placed than myself for investigation, would collect cases of the type I refer to. For, possibly, such cases offer the best evidence available of intercourse with the disembodied.

### F. C. CONSTABLE.





#### Are we all Mediums? Open Letter to M. Marcel Mangin by M. F. Bertal.

To the Editor of the Annals.

SIR,—I have read with all the more interest your very interesting article on "The Lourdes Cures," in the February number of the ANNALS OF PSYCHICAL SCIENCE, in that I myself contributed, not long since, an article on this same interesting question (Revue scientifique et morale du Spiritualisme, November, 1906.)

If I now take up the pen, it is to present a few objections on a point where, with other errors, you seem to me to swerve from the truth. A note added to your article (pages 45-80, ANNALS, February, 1908) condemns Myers in these terms: "Why does he so constantly wander from this definition, which should mean that sensitives and mediums *alone* have a new sense or senses which sometimes allow them to respond to etheric vibrations? Why does he ceaselessly speak of supernormal faculties as though they were common to all mankind, and build the whole of his theory on this mistake?" Ah, well, I do not excuse myself for being with Myers against you.

Disciple in this of the spirits, I believe that mediumship appears in an eminent degree only in a few privileged persons, but that it is inherent in man. Its presence in every one of us is demonstrated by current observation: is not the number of "hypnotisable" persons enormous—that is to say, people capable of being entranced who are endowed with psychic faculties? May not one maintain that if hypnotisers sometimes fail, hypnotism should never fail—nor magnetism? How many magnetisers find absolutely refractory subjects? Moreover, is there a single family where there has not

occurred, in each generation, a premonitory dream, where a case of telepathy has not been produced? And in séances for materialisation, the persons present who lend, with the medium, a part of their substance to the phantom, prove thus a certain amount of mediumship, though of lesser strength than If the majority of human the medium. beings were less absorbed in daily life, less duped by scepticism and prejudice, if they "psychomised" with patience and method, there would be for every five individuals an excellent "sensitive," and the other four would be remarkable "sensibles." To-day, negligence, notwithstanding our the moderate mediums are legion, and we may, therefore, affirm that there is no one single person in whom the psychic power is not latent. This universal and feeble " mediumism " is to the great mediumship what the faculties of the crowd are to the genius, and we pass from one to another by a gradation which can be valued in the same way as there are intelligences of the mediocre and intelligences of superior beings. The law of continuity must not be forgotten. Beneath the highest mediums-Home, Florence Cook, Madame d'Esperance-there are good mediums, then honourable mediums, then passable mediums, then the medium-aspirant and the medium in embryo, but I see no reason why, in the descending scale, we should ever arrive at the absolutely nonmedium. Even in the lunatic there is a gleam of light, so in the lowliest peasant there is a germ of mediumship feebly vibrating : even as there is analogous life.

Another proof: no evolutionist denies heredity. Now, one of two things: either Home, Slade, Florence Cook, and Madame d'Esperance obtained their supernormal gifts from their parents, and these parents were already psychic subjects unevolved, or partially evolved perhaps; or they were endowed by their parents with a physique in harmony with these supernormal gifts, a suitable physique to lodge mediumship, this stranger who came from unknown regions. And, even according to this hypothesis, the parents were mediums, for, having transmitted to their child a certain given physique, they must have possessed a similar physique, and the psychic faculty in accord with that physique. But this faculty was more often latent in them. They themselves were not distinguished as being out of the common, any more than on the faces of the parents of Pasteur could be seen the genius of their son. Reciprocally, there is no difference betweeen the ordinary person and the medium : they have the same tastes, the ideas of the crowd in the same degree as their mediumship.

How, if this is so, does it happen that the children have been Slade, Home, or Madame d'Esperance, while children of others have been Tom, Dick and Harry, devoid of all apparent mediumship? Circumstances are favourable here and unfavourable there to the development of the germ. At all events, this enigma is not so insoluble as that of genius.

> Yours, etc., F. BERTAL.





#### Experiments in Telepathy.

THE Journal of the American Society for Psychical Research (January, 1908) contains an interesting account of experiments in telepathy.

Professor Hyslop informs us that they were reported to him by a gentleman he met some time ago. He continues as follows:

He is a man of considerable intelligence and critical ability. He has fully appreciated the need of care in such experiments and performed them, it seems, in such a way as to remove many of the ordinary difficulties and suspicions from the interpretation of the result. The distance between the percipient and the agents was great enough to exclude all hypotheses of ordinary character except deliberate fraud and collusion between the parties concerned. There seems no reason to suspect this, and one of the parties involved signs his name to the report, though he asks me not to publish the same.

At the time of the first experiment there were two agents and one percipient. All were men. The percipient was at a place which had to be reached by going two short blocks north from the house of the agents, and one long block, each in the City of Brooklyn. Diagonally the intervening space was built up with houses. The consequence is that we

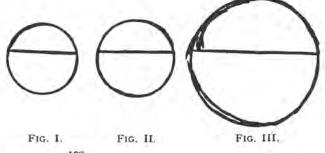
cannot suppose any ordinary form of suggestion, inference, hyperæsthetic influences to account for the coincidences in the result, whatever other hypothesis we may wish to entertain. The distance between the parties was probably about 1,200 feet direct through the intervening houses.

I shall denominate the places as A. and B. In this first experiments the agents were S. and W. S. was at his own home and W. was in New York City. The percipient R. was at B. The experiment was on January 14th, 1904, and reported to me in July, 1905, from notes apparently made at the time. S. and W. agreed to draw each a circle with a cord, and were to hold it so that the cord would run in a horizontal position. R. was to draw what he received by impression, R. drew a circle with a cord in it running horizontally. The following figures represent the originals and reproduction, taken from photographs of the original drawings. Fig. I. and Fig. II. are the agents', and Fig III. the percipient's drawing.

I have reduced the size and shadowing of the figures, but not the proportions and relation of the lines. The circles also are perhaps better and more symmetrically drawn than in those of the original experiments, but they do not sensibly alter the meaning of the results.

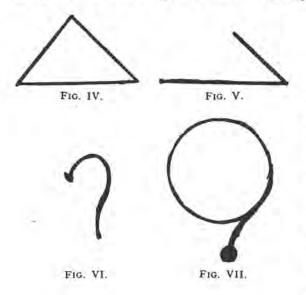
The second experiment was much more complicated. It offers at least a similitude to telepathy à trois. H. gave S. a sign to be transmitted to R. It was a triangle, and he said that it indicated a question and that the answer was represented by a symbol which he knew. S. did not know what this answer was, and R. knew neither symbol nor the

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answer. H. agreed to make an effort to send either question or answer. Fig. IV. represents what H. gave to S. to transmit. H. and R. were not to communicate with each other, but R. was to send what he drew to S., and S. was to make the comparison with H. R. drew Figs. V. and VI., and S., when he received them, asked S. what VI. was, and he did not know. He thought it was meant



to be a part of the triangle. As remarked, S. did not know what the symbol for the answer was, as it was in the mind of H. But when he reported the results and asked H. to draw the answer he had in mind he drew VII. The connection is apparent.

This experiment was made about the same time as the first, but not on the same date. It was in the same month. The point of peculiar interest, the reader will remark, is the fact that S., the agent, did not know the answer to the question which the symbol he transmitted implied, and R. knew neither the question nor the answer, so that, having telepathically received what was in the mind of H. as well as S., according to the hypothesis explaining the coincidence, if we make such at all, he must have had access to both minds in some way, though the two minds were not agreed, or as an alternative the percipient read only the mind of H., and not that of S. at all. There is at least apparent telepathy à trois, though this view is not proved by the experiment. We can as well assume that the mind of S. exercised no influence at all.

The same parties had performed other experiments, but did not keep as perfect records of them as are found in the two instances above. The following account of them is by Mr. S., who does not object to the use of his name. It includes account of certain psychological features also associated with the experiments and results :

"As to the method of thought transference, I have found that my own experience corresponds with that of others who took part in the experiments.

> "When acting as recipient (percipient) I was usually less successful than R. That is to say, I was successful in a smaller proportion of the experiments; but we received the diagrams or colours in exactly the same way. We would close our eyes with the hand in order to intensify the darkness. The figures then appeared on this background of darkness, apparently a few inches away from the eyes, light on the dark ground. A similar effect could be shown by covering a stencil with tissue paper (white), taking it into a darkened room and turning a mild light on and off back of it, so that it became visible for a moment at intervals of a second or two.

"The figures were always drawn on black or a white ground and seen the reverse.

" In an experiment with W. I sat about two or three feet behind him

and saw this design (Fig. VIII.) flash up and disappear three separate times, each time clear and definite. It was correct. This was unusually good for me, and I think W. is not quite sure yet that I did not look over his shoulder, as there was considerable joking going on.

"At another time I went into an adjoining closet that was quite dark while W. and R. and another man in the outside room were

to centre their attention on something coloured. They were laughing and joking the whole time. I shut my eyes and stood just outside the bolted door and the first thing I saw was a blur of light, purple apparently, about a foot above and in front of me a little to the right. This was correct.



FIG. VIII.

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It was the colour of the feathers on the hat of a woman passing in the street below. The next time I saw in the same way a blur of red. This, too, was correct. It was the stripe on the side of a wagon in the street. The third was a blur of light green. This was correct and was the colour of some paper un a desk in the outer room. There were two tailures in this experiment.

"In sending a message our plan was to draw the letter or figure on paper and hold the attention on it, thinking at the same time of the person who was to receive it. The recipient would close his eyes and make his mind as nearly passive as possible. In the experiments at a distance, of which I sent you the account, the methods of sending and receiving were the same as above.

#### " W. H. S."

" R\_\_\_\_ "

"I took part in these experiments, both the short and long distance cases, and the manner of sending and receiving the messages was as described by Mr. S—.

Inquiry regarding the details of the modus operandi of the experiments brings the following account. In the experiment represented by Figs. I. and II., W. was in New York City at the corner of 50th Street and Fifth Avenue, and Mr. S. was in Brooklyn, as described. In the experiment for Figs. IV., V., and VI., the following further explanation is given:

"W. and R. and myself worked in the same room; H. in another room. H. was interested in the subject, and while the four of us in the morning were discussing the success of the first experiment, H. said to me, 'I'll give a symbol for a question and a symbol for the answer.' I said, 'No, I'll give the question symbol only, and I'll send him that and see if he gets the answer.' He then gave me the triangle. R. and W. laughed derisively at me and asked if I was crazy, or something like that. H. was not seen by us again until the second morning after the experiment. He lived in New Jersev, and was probably there when the experiment took place. He assured me that he made no attempt to transmit either question or answer symbol to R. or to myself.

"I do not understand what I referred to in speaking of *two* failures, unless it be to some experiments across the room, when we would average about five successes cut of seven trials.

#### "W. H. S."

#### Unclassified Experience.

The following experience is by Mr. S., one of the experimenters in the above instances of telepathy. It is given here because of certain psychological characteristics accompanying the phenomenon and which seem also to be noticeable in those above described. The case is not here recorded for its evidential character or for any indication of the supernormal, but for the mental co-efficients of other phenomena which it exhibits. One of the most important parts of our problems is the psychological accompaniments of unusual experiences, and while we may well accredit the present statements with as much confidence as the experiments in telepathy which are supported by two witnesses, the feature which I wish to emphasise is the variation of the phenomenon from the telepathic class and the psychological co-efficients attending it as in the telepathic experiments.

#### February 3rd 1907.

" My dear Dr. Hyslop,-I think it was in the month of June, 1902, and on a Saturday night that I made a mental request that the colours of the winner of the Suburban be shown to me. The request was shortly followed by a mental picture of a jockey on a horse, the colours on the jockey being rather a brilliant blue and broad yellow stripe. The race took place three or four days afterwards, with sixteen to twenty horses in the race, and only one entry had colours as above. That was John A. Drake's Savable, blue and gold. I had no faith in the picture received and when I found that Savable was 40 to 1 in the betting I paid no further attention to the matter. Savable was played down to 15 to 1 and came in first.

"The above date and the name of the race may be incorrect, because my note of the matter was not made till two years afterwards, but it was one of the big stake races of the season and in 1902 or 1903.

"On Sunday, June 12th, 1904, it having occurred to me that the above might have been something more than a fluke, I made, while out walking in the morning, a few mental demands for the colours of the winner of the Suburban to be shown to me at six o'clock that evening. At the time named I closed my eyes while lying down, and two blurs of colour suddenly showed up before my At the time I face-grey and magenta. called them grey and plum. These appeared in exactly the same way as the colours in the telepathic experiments of which you have a record. They came and went so suddenly and distinctly as to give me the impression of having been put there for inspection, and I was considerably imthen withdrawn. pressed, as in this and in the previous case I had not seen the entries for the race when I got the colours. It was not till the following Wednesday, I think, that the race took place, and when I got a programme on the way to the track I knew for the first time that these colours belonged to the Thomas stable, which had Hermes entered for the race. His price was 4 to 1 to win and even money for second place. I bet \$5 each way and won \$25, as he came out first.

" My interest having been aroused, I tried again at night after retiring; and one night, having asked to be shown the names of the winners of the fourth and first races the next day-which I think was Wednesday-there appeared before my mental sight and apparently about a foot from my face the words Vanguard and Melba. They were shown in luminous letters, very bright and distinct, plain block type, capital letters, about two and one-half inches high and twelve and eight inches long. I looked at the entries the next day, but could not find these names. I then got the Morning Telegraph and looked over the entries for four tracks then doing business, but no Melba and Vanguard. watched the local entries for some weeks, but never found them. I found that there were two horses registered under those names, but could not find out where they were running. It may have been in Canada. If it could be found that they won anywhere, on the same day, in the neighbourhood of the 18th or 28th of June, I should like to hear of it In asking for these I am not sure that I mentioned the name of the track.

"At my office in New York on March 23rd, 1905, the day of the opening of the racing at Bennings track, I made a mental request at about one o'clock for the winner of the first race at Bennings, which was to start at 2.30 p.m. I had looked at the entries, but had not been impressed with any particular name. But I saw the word *Preen* when I closed my eyes, in luminous letters, but fainter than before. I did not recall seeing the name in the entries, but found it when I looked again. Preen won the first race.

"The form of my mental request was simple and not addressed to anyone in particular. I simply said quietly: 'Show me the name of the winner of the race at —...,' I have tried since at intervals, but without success. My wife can corroborate all but the last case as far as possible under the circumstances.

"W. H. S\_\_\_."

Mrs. S. writes me in corroboration of the incidents above narrated the following letter :

### " November 15th, 1907.

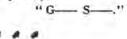
" Dr. James H. Hyslop :

"Dear Sir,—Mr. S. writes me that you wish me to confirm his statement of psychic experience. With regard to his obtaining the names and colours of winners at the track through psychic methods, I would say that he obtained the first one at night and mentioned it to me in the morning, some days before the race. "The second time, when he obtained the colours of 'Hermes,' he was lying on the lounge in the same room with me, and he mentioned the fact at once.

"This was, I think, on the Sunday before the race. He also mentioned receiving two names that he never found. I remember he was quite startled at the time.

"The one he received at his office was only an hour or two before the race that afternoon, so I did not hear of it until after the race.

"Very truly,



#### More about "Rama," the "Comte de Sarâk."

Not much is now being said in Paris about the Comte Albert de Sarâk, the illusive Yogi. The same has happened to him there as in Brazil, Chili, Peru, Mexico, the Argentine, Uruguay, and at Nice-in all the places where he has led his life of adventure, after a period of comparative triumph, the hour of his discomfiture has not been long in striking; public opinion, taken by surprise at first, has soon recovered its balance, and only a few ladies of more robust faith have remained around the Master. If we return to him once more-for the last time, we hope-it is because it is not without interest to make known certain passages from the spiritist papers of South America concerning this man and his career.

Constancia, of Buenos Ayres, published the following in its issue of January 19th :----

The matter has surprised us greatly, but it is none the less true. A large portrait published in-[the name of a spiritist publication of Paris is given], showing the famous Comte de Saråk, "supreme delegate of the initiates of Thibet," leaves no further room for doubt. It is the same man whom we knew in this capital, where he has left behind him so many unpleasant recollections; the same who traversed all the countries of America with the same result, and of whom the Uruguay papers had much to say concerning a disagreeable case which came before the Courts. The Yogi, great initiate, Comte de Saråk, delegate of the Oriental lodges, possessor of innumerable titles (Asiatic ones), and of prodigious faculties, has sought the conservation of the City of Light after having exhausted the New World. His reception there has not been very brilliant or flattering. The Parisian press, always jocular and disrespectful, has not bowed down before those sounding titles; it has not been impressed by the Yogi's wonders. The spiritist reviews, on the contrary, have commented diversely upon his appearance and the séances which he has given at his domicile before groups of invited guests.

We await the epilogue, which cannot be different from those which he has met with in the course of his previous unfortunate avatars.

### ECHOES AND NEWS

The Reformador of Rio de Janeiro, the organ of the Brazilian Spiritist Federation, contains in its turn (July 15th and August 1st, 1907), several columns of strong polemic against the Comte de Sarâk. This article is entitled "A Painful Duty." Its author shows, in fact, some repugnance to attacking the "Comte "; he asks himself whether it is a charitable action, but finally he answers this question in the affirmative; he relies especially on some of Allan Kardec's writings (L'Evangile selon le Spiritisme, chap. x.), in which he finds, it appears, a "mediumistic communication" signed by " the Spirit of St. Louis," in which it is said that in certain cases one does a useful and good work by unmasking hypocrisy. Encouraged by these words of the "Master," the writer in the Reformador first of all enters upon a discussion of principles with regard to a lecture which the Yogi had given at the rooms of the Association of Commercial Employés; after which he discusses the following passage of a letter which M. de Sarak had sent to the Journal do Brazil, which had published it as a paid advertisement :-

In homage to truth and justice, I have to declare that I presented my-self, in company with a member of the Spiritist Federation itself, at the Consulates of Uruguay and of North America, where the titles which I legitimately possess were duly legal-ised; and if the Reformador doubts this, it has only to inquire at these Consulates. This point, therefore, is legally settled.

A member of the staff of the Reformador decided to follow the advice of the Yogi, and went to the two Consulates in question, accompanied by an official functionary. At the United States Consulate it was declared that the necessary visa had been affixed to a certificate of naturalisation as an American citizen, which the gentleman had presented for this purpose, but that he had not produced any other document.

At the Consulate of Uruguay it was stated that they had only authenticated the signature of the Secretary of the Uruguay Legation at Santiago, on a marriage certificate - absolutely nothing else.

"And this," cries the writer in the Reformador, "is what M. de Sarâk pompously calls having had all the titles which

he legitimately possesses duly legalised.' What comment is needed on these facts? "

Lastly, the Reformador reproduces the whole of an article by Señor J. Ramon Bellesteros, director of the Nueva Palabra, an important spiritist review of Santiago (Chili), which appeared in the number of that review for June 1st, 1907. We may be permitted to translate the principal passages :--

Let us say a word or two about the soi-disant Comte de Das, Doctor Albert de Sarâk. This individual, whose true name is Santini-Sgaluppi, has never set foot in India, nor had any connection with that country; he is simply an Italian. Neither is he a doctor holding a diploma from any academy. When, at the be-ginning of last year, his visit to Chili was an-nounced, a Santiago review published some very hounced, a Santiago review published some very hard words against this foreigner who had already made himself known in the same city on other occasions.

As for ourselves, as we did not yet know this gentleman thoroughly, and had heard him spoken of as a great Master and an Initiate of Thibet, we thought that these attacks were ill-founded and unjust, and defended him in good faith in the columns of the Revista d'Estudios Psiquicos.



SIGNOR ALBERT SANTINI-SGALUPPI.



M. Bellesteros then goes on to tell how heand pride. Such is the Italian Alberto Santini-adually came to know more about the Sgaluppi, who insults a mass of illustrious men gradually came to know more about the Yogi. He speaks, among other things, of his indignation at hearing M. de Saråk insinuate that Ercole Chiaia, the apostle of spiritism in Italy, to whose labours it is due that Professors Richet, Lombroso, and others have given themselves to the study of the new science, was "speculating on spiritism." He says :--

This insult was actually uttered by one who was the most cynical exploiter of our sacred doctrine, as is now known by all the persons whom this man has so impudently exploited.

Another time we were congratulating him on the honour that President Riesco had paid him by being present at one of his lectures at the Hótel de France. What was Saråk's answer? He disdainfully shrugged his should reas as though he was surprised that anyone should think it an honour for him that the President of Chili had attended one of his lectures.

"Know, gentlemen," he said, "that in France M. Loubet was present at my lectures, as in Bavaria the King of that country, in Portugal Prince Carlos, now King, etc., etc."

M. Ballesteros discusses at some length some of the "phenomena" or tricks of jugglery, most frequently produced by the Yogi, showing the commonplace secret of them, and concludes :--

We will only say that all the experimental proofs presented by this audacious exploiter have only been deceptions; and yet in all the prosonly been deceptions; and yet in all the pros-pectuses and other advertisements put forth here and elsewhere by M. Santini-Sgaluppi, this per-sonage appears surrounded with the most ridiculous and high-sounding titles, such as Venerated Master, the Just, the Great Apostle, the First Initiate of India, the Messenger of Light, etc., etc., and pushes his folly to the in-credible extreme of presenting his own son Augusto as the Fifth Redeemer who is to come; the four others being Rama, Krishna, Buddha, and Jesus Christ (*El Pensamiento*, published at Santiago by the Comte de Das, July 24, 1906, p. 6). p. 6).

As is natural, the Distinguished Master never performs his tricks gratuitously. The number of persons who have thus been duped and exploited is immense, and caused a punster to say that the name of this man ought not to be Comte de Das, but Comte de Tomas.

Don Gonzalo Pena y Troncoso, a Mexican, author of a curious book entitled El Dosamantismo, o la Sintesis científico religiosa del Maestro Jesus Caballos Dosamentes (Mexico, 1904), after reporting the exploits of the Doctor Albert de Sarák, Comte de Das, in those parts, says (p. 110) :

"Therefore we ought not to be surprised at the appearance of certain types of pseudo-occultists, shapeless mixtures of audacious cynicism, monstrous vanity, rampant baseness, astuteness

in the countries which he visits by presenting himself under the false title of Dr. Sarak or of Comte de Das.

"This audacious charlatan mingles the gift of suggestion with his colossal cynicism, and thus it comes about that as soon as he arrives at the spot selected for his operations, he meets with those whom he can victimise. A while after he has arrived in a country, unprovided even with what he needs, he is able to install himself in a mag-nificent habitation, and begins to live in ease and comfort.

"As soon as, in a new field of fraudulent practices, people begin to recognise what this pseudo-occultist is, he has recourse, in self-de-fence, to the same means that he has already used, in similar cases, in the other countries which he has previously visited. He brings out an album in which are pasted newspaper cuttings containing the praises which he has managed to have addressed to him by his first dupes, and which represent what might be called the pro-logue of his stay in each country; but he takes good care to keep out of sight, like a good occultist, all the formidable accusations published against him when he comes to the epilogue of the comedies which he plays in the various countries he traverses."

Our readers know that here at Santiago our man made use of the same tactics, combined with another phenomenal piece of roguery; he gave out that he had been confused with an Italian who had usurped his name and titles in order to commit many deceptions; whereas the truth is that the Comte de Das, author of these exploits at Brussels and in Spain, in the Argentine Re-public, in Uruguay, at Lima, in Mexico, and elsewhere, is really the same individual who has been among us twice to exploit public credulity. We have in our hands all the documents neces-

sary to prove the truth of what we assert ; we are even able to prove that the pretended Comte de Das is neither doctor, nor surgeon, nor anything else; that the professional titles which he exhibits are all false, absolutely false, and have never been legalised, as far as we can find out, by any Legation whatever.

Finally, as our object in writing these lines has been exclusively to defend spiritism, by un-masking speculators who, under the cloak of our doctrine, deceive and exploit everybody, we con-clude, having accomplished our task.

#### A A A

#### An Experimental Apparition.

#### (Journal of the American Society for Psychical Research, December, 1907.)

THE following incident was first told to Dr. Isaac K. Funk and published in outline in his book, "The Psychic Riddle." The name of the gentleman who reported it had to be reserved, but Professor Hyslop finally obtained consent to communicate with him, and he has furnished the following detailed account of the experience :--

#### "New York, April 23rd, 1907.

" Dr. James H. Hyslop,

" My dear Sir,-The date of the experi-

<sup>(&</sup>quot;In order to understand this pun, which is rather a happy one, it should be explaine! that, in Spanish. Das means give," while Tomas means not only Thomas, but also take."—Europe's Nork.)

ence was at least seven years ago. The place, a hotel in the city of Buffalo.

"The event was in connection with a Home Missionary campaign which Dr. K. (now dead), Dr. P. and myself were making. The time of the week, Saturday night, or rather Sunday morning. The incident was about as follows :--

"At 1 o'clock on Sunday morning I was awakened from a perfectly sound, dreamless sleep, with the consciousness that someone was in the room. On becoming clearly awake, I saw, standing at the foot of the bed, my wife. I remember she wore a dress which she ordinarily wore about the house when attending to her morning duties. I was not conscious until later that the room was absolutely dark. In dress and every other way my wife appeared perfectly natural.

" I had sprang up in bed, and exclaimed : "What are you doing here!' She replied : "I thought I would come out and see how you are getting along." She walked around from the foot of the bed where she was standing to the side and head of the bed where I was lying, bent over, kissed me, and disappeared. In an instant I sprang to my feet, realised then that the room was absolutely dark, lighted the gas and as a result of the experience, was nervously in a chill, with the cold perspiration starting out all over the body.

"On going down to the breakfast table the next morning, I related the experience to both Dr. K. and Mr. P. I was so worried by the whole experience, in spite of what I supposed was usually good, common-sense, I made up a sham telegram and sent it to my wife, asking if a letter had come making a certain engagement. Later in the day I received her reply: 'No such engagement; we are all well.'

"Upon returning to my home several days later, I was at once impressed with the fact that my wife was interested with regard to my sleeping on Saturday night. After some sparring over the matter, I finally asked her why she asked the questions she did. She then told me that she had been reading Hudson's 'Psychical Phenomena,' in which he had stated that if a person fixed his mind just at the point of losing consciousness in sleep upon another person, and the desire to meet that person under certain conditions, that the result with the second party would be practically as determined by the original experimenter.

"After reading me the extract from Hudson, she told me that, on retiring on Saturday night, she had fixed her mind upon the fact that at 1 o'clock in the morning she would appear to me and kiss me. "The above are the facts as I now remember them. I have never had a similar experience, and though she has confessed to me that she has tried the same experiment at other times, it has never proved successful, unless it may have been in some disturbing dream.

" Very sincerely yours,

"C. W. S."

The following is the account given by Mrs. S. :--

"Having read a convincing statement made by Mr. Thompson Jay Hudson, in his 'Law of Psychic Phenomena,' to the effect that by a mental process it is possible to appear in visible form to people at a distance from one's self, I tried the experiment some years ago, with my husband as object. According to Mr. Hudson's directions, I went to sleep one night, at home in Derby, Connecticut, willing myself to appear to my husband in his room, whether in New York City, Syracuse, Schenectady, or Buffalo, I do not now remember. My purpose was to awaken him from sleep, to attract his attention to myself as I stood on the opposite side of the room; and as some act seemed necessarv to the drama, to walk over to his bedside and kiss him on the forehead. 1 do not remember having spoken or intended to speak.

"I remember holding the matter well in mind as long as I was conscious. Several days later my husband returned. I was most anxious to know the result of my effort, but did not wish to ask him outright for fear of hearing failure on my part. After various general remarks on both sides with regard to the health of each during his absence, my husband asked pointedly: 'What have you been doing since I've been gone? Have you tried any of your psychic experiments on me?' (He knew that I had been reading the book, but up to that time I had not presumed to attempt anything of the sort myself, and he had nothing to base his question on except my general interest in the subject).

"I replied : 'Why, what has happened?' Then he told me that he had awakened suddenly out of a sound sleep, on Saturday night, about 11 o'clock and was frightened by seeing me standing in the room. So real did I seem that he exclaimed : 'Rosa, why are you here?' With that I walked over to his bedside, kissed him on the forehead, and was gone.

"He was thoroughly shaken and alarmed and did not sleep again for hours. Then I confessed my part of the experience. The only detail that did not tally in the working out of the thought with the original plan had

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to do with time. I had in mind one o'clock, and he saw the vision at eleven or vice versa. The hour was not correct. "My husband begged me to try nothing

more of the sort on Saturday night, since it upset him sadly for his Sunday work.

"I believe this is substantially the whole story.

"R. T. S."

In reply to enquiries for further information regarding certain features of his experience, Mr. S. makes the following statements :---

"New York, June 25th, 1907.

" My dear Dr. Hyslop,-Very briefly, for I have only a moment, the answers to your questions are as follows :-

" I. I did not notice that the room was dark until after the apparent disappearance

of my wife. "2. My attention was not drawn to the fact with regard to the light in the room any more than it would have been if my wife had walked into any ordinary room at any time in the day.

"3. This question which you ask is a difficult one to answer. Psychologically I am not sure just at what point I was fully awake. At the cessation of the experience I found myself sitting half out of bed, in a dripping perspiration. The impression, as I look back, is that of an actual occurrence and in no way a dream.

"4. There was no consciousness on my part of the presence of any person in the room other than my wife.

" 5. So far as I know, Mrs. S. had no impressions beyond those accompanying the resolution just before going to sleep, as I have stated it in my letter.

"6. I have never had any experience of this nature previous to or since this. "Very truly yours, "C. W. S."

#### The Medium Politi at the Societe d'Etudes Psychiques at Milan.

In psychic circles the Société d'Etudes Psychiques at Milan is well known, more particularly because it publishes the Journal Luce e Ombra. This Society, owing chiefly to the generosity of a rich Milanese manufacturer, possesses a building admirably fitted for the purposes of the Society, which is mainly the promotion of spiritualism from a philosophic and experimental standpoint.

This Society has lately definitely obtained the co-operation of M. Auguste Politi, whose phenomena are very similar to those of Mme. Eusapia Paladino, and who was studied by Col. de Rochas in Paris a few years ago, and also by other investigators. This medium, who, in Rome, lived by his trade as a watchmaker, was summoned to Milan, and has already held with this Society more than



#### THE MEDIUM FOLITI.

seventy séances, which, however, Luce e Ombra regards as preparatory to a period of decisive experimentation, in spite of the satisfactory results which the well-managed circles have obtained. This is why, with a prudence and reserve which speaks very favourably for the work of the Society of Milan, it has not yet judged it to be desirable to publish a report of the séances, and has been in no hurry to have its work talked about, which, however, deserves to be noted and imitated.

#### Water-Finders and the Divining Rod.

#### (Cosmos, Paris November 30th, 1907, and January 25th, 1908.)

Cosmos for November 30th last reproduced from the Scientific American Supplement of November 2nd, a letter dated from St. Boniface, Man., Canada, giving the opinion of "a geologist of the United States Geo-logical Commission" on the subject of water-finders. This geologist, while recognising that the rod turned, at certain places, between the hands of the holder, independently of his will, declared that " no move-





LECTURE-HALL OF THE SOCIETE D'ETUDES PSYCHIQUES AT MILAN.

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ment had ever been discovered which proceeded from causes external to the body," and deduced from this that, " this experience goes to corroborate the opinion that the movement of the divining-rod is the effect of certain unconscious movements of the body and of the muscles of the arms; trials which have been made show that these movements take place most frequently in places where the operator's experience led him to believe that water would be found. The inutility of the divining-rod is shown by the fact that it moves by the will of the operator, and that it is unable to discover strong currents of water running in tunnels or other conduits of which there is no trace on the surface of the ground."

The incoherence of this reasoning, in which it is said alternately that the rod moves independently of the operator's will, and by his will, is such that we must suppose at least that the ideas of the official American geologist have not been well rendered by the writer in the Cosmos,

At all events, this letter has called forth another, which the *Cosmos* publishes in its issue of January 25th, and of which the essential parts are as follows :--

"The 'geologist of the United States Geological Commission,' who has communicated his impressions and his remarks, certainly does not possess the gift of water-finding. Having known intimately several waternnders of great renown in the localities in which they work, I think I can bring some interesting details to the knowledge of those who concern themselves with this matter.

" In 1893, being at Clermont Ferrand, I was a witness of the following facts :---

"Several of my companions having expressed doubts as to the special faculty of water-finders, we resolved to put to the test a person who, it was said, possessed a large share of this gift. The experiment took place in the court and garden of the property called La Chasse, 70, Rue Fontgriève.

"The water-finder came from the west of France, and had never lived at Clermont; he therefore could not be acquainted with the ground. Moreover, his character and reputation placed his good faith above suspicion.

"Each time that he approached a place at which there are sewage-pipes in the earth, the rod of which he held the branches began to turn in his hands. He easily determined the direction of the current, hesitated a little before giving the depths, but was only wrong by a foot.

"In this way he discovered the spring which feeds a well, which was completely hidden in an underground cellar. We were all astonished, yet a few sceptics still ventured to talk about a hoax. "Suddenly his rod began to turn in a singular manner, and almost broke. There was general surprise. None of us knew of the current of water which occasioned this phenomenon.

"The water-finder determined the direction of the current, went to the right, then to the left, and declared that there was a strong flow of water at a depth of five feet. Being curious, we opened a trench two yards long, and, at the depth indicated, the pick struck upon a stoneware pipe, which was pierced by the violence of the blow, and water gushed out with force. We learned later that it was the pipe conducting the calcareous water from the neighbouring mountain to the famous petrifying well of St. Allyre.

"We were convinced. It was really the presence of a stream of water that produced the twisting of the rod.

"Does this twisting take place by the will of the operator? Evidently not, whatever the American correspondent may say. At least, such is the opinion of the water-finders I have known.

" In August last 1 met with a person from Montreal (Canada) who possesses this gift. He kindly repeated in my presence the experiments he had just made. The watch, which plays the same part as the rod, turned more or less quickly according as we approached or receded from the current.

" ' Can you prevent the watch from turning? ' I asked him.

" ' No,' he replied.

" ' Can you change its movement? '

" ' No."

"' When holding the watch in your hand, do you feel the presence of water?'

"' Yes, but less distinctly than when I hold it suspended by the chain."

"Thus, contrary to the assertions of the *Scientific American*, the will of the waterfinder counts for nothing in the movement of the rod or of the watch. Besides, if the will were sufficient to make a person a waterfinder, anybody could become one. Now, experience shows that the gift is inborn.

<sup>4</sup> I know two men who, as children, possessed it to an uncommon degree. One of them, at the age of fourteen, was so impressionable that the rod broke in his hands. He had to be forbidden to make these experiments, they were so exciting to his nervous system. The other, at fifteen, perspired profusely as soon as the rod began to turn. Both had delicate complexions and were very nervous.

"This gift appears to be susceptible of development. Thus, the Canadian waterfinder, of whom I have spoken above, said that when he first began the rod or watch turned very slightly.

### ECHOES AND NEWS

"A monk whom 1 knew had also developed this gift. Not only did he localise a current or body of water, but he had also acquired the power, by experience, of becoming aware of the presence, in the earth or in furniture, of the precious metals. Of this latter power he gave very conclusive proof two years ago, at the Bank of Montreal. In presence of the manager and several employés of that institution, he pointed out, with great certainty, the safes which contained coin.

"He died just as he was about to start for Gaspésie, to try his powers on ground which was believed to contain deposits of gold. All who knew him believed that his experiments had had a disastrous effect on his nervous system.

" Fr. JEAN DU PONT. "Petite Séminaire de Saint-Marie-de-Monnoir, Marieville, P.Q., Canada.

We have not thought it necessary to reproduce the last letter, in which Fr. Jean du Pont puts forward a hypothesis of his own, according to which "the movements of the rod or of the watch are produced by a special fluid, analogous to the magnetic fluid." The writer of the letter adds, however, that this is only "his very humble view, not being sufficiently versed in the subject to hazard a theory."

In fact, if he had beeen well versed in the subject, Frère Jean du Pont would have known that it is one of the glories of the learned Jesuit Father Kircher that he recognised, in 1664, that the movement of the rod is only due to the involuntary action of the muscles of the operator, and that it may take place for any object sought for, as well as for water or metals-which would lead to the supposition (along with various other indications) that the sub-consciousness of the operator is impressed by the presence of the object sought for, by virtue of a supernormal faculty still difficult to define, but which answers fairly well to those which are vaguely designated by the term clairvoyance. (See ANNALS for February, 1907, p. 130, etc.)



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#### UN ESSAI DE RESURRECTION. By the Comte de Larmandie. (Paris: Chacornac. Price 2 fr.)

This Essai de Résurrection is a novel, as are invariably all the recitals of feats which the great masters of esoterism, occultism, and magic have the terrible power of accomplishing without ever leaving the slightest trace.

"The celebrated hermetist, Yesod," contrives, in his alchemical laboratory, to resuscitate the young Netzah, "the best hypnotic subject of those gentlemen at the Salpetrière." It is, as may easily be imagined, a scene filled with terrifying phenomena; but it turns out badly, thanks primarily to the attitude of the young Netzah, who does not take kindly to the magi, who have dragged her *ab inferis*, and even expresses herself in very strong language, which she would certainly not have used at the Salpetrière.

"What is killing? Causing a human being to pass from this life into the other by a voluntary act. Very well; but what term do you apply, O philosophers, O magicians, O hermetists, O incomparable savants, to the act which consists in bringing back a fellow-being from the other life into this one? Is it not the infliction of the most unspeakable of deaths?"

In fact, O hermetists, O incomparable savants, it is better not to attempt to resuscitate the dead.

#### . . .

#### LA PRETRESSE D'ISIS : A Legend of Pompeii. By Edouard Schuré. (Paris : Librairie Académique, Perrin et Cie. Price 3 fr. 50 c.)

The profound poet of Vie Mystique, the historian and philosopher of the Grands Initiés, has tried, in this fine story, to paint, in an absolutely idealistic manner, the esoteric life of the first years of the Roman Empire. Around Alcyone, the priestess of Isis, the Pythoness, there unfold scenes interesting as well from the historical as from the psychical point of view; on the one hand, Egypt, Pompeii and the Rome of the Cæsars live again in these glowing and highlycoloured pages; on the other, in the luminous mirror of antique initiation, this work shows forth the initiation of future humanity.

#### BATAILLES DE L'IDEE. A scientific novel in two volumes. By O. de Bezobrazow. (Paris: P. Leymarie. Price 2 fr. 50 c. per volume.)

A closely-packed story, in which are mingled political discussions—especially with regard to the Slavonic races—social questions, religious and philosophical disputes. The second volume is more specially devoted to theosophy. The author is a woman, and in all these questions she naturally shows herself animated by the noble fire of passion and imagination.

#### . . .

#### THE DEVELOPMENT OF RELIGION IN JAPAN. By George William Knox, D.D., LL.D. (Publishers: G. P. Putnam's Sons, 1907, pp. 196. Price 6s.)

This volume contains a course of six lectures delivered under the auspices of the American Committee for Lectures on the History of Religion. It deals successively with Shintoism, Buddhism and Confucianism, as distinguished from the religion of Japan.

In the chapter on primitive beliefs and rites the relation of what is now called psychic phenomena is touched upon. "These phenomena," writes Dr. Knox (p. 41), "world wide and persistent, which in our

modern days are variously explained-second sight, subconscious activities, breaking through into the field of attention, the mysteries of sleep-walking, of complex personality, and of induced hypnotism-show their presence unmistakably. But neither in Japan nor elsewhere are they the sources or the stay of religion. They readily attach themselves to it and heighten certain of its features." He goes on to point out that, although phenomena are not the substance of religion, they were in primitive man a powerful factor in arousing the beginnings of religion; the ordinary phenomena of Nature, whose laws were altogether unknown, seemed scarcely less surprising to primitive man than what is called psychical phenomena does to us. " All was dim, mystical and uncritical "; and by its very mysteriousness it prompted to worship.

The chapter on Buddhism raises interesting questions. The writer claims that "Buddhism makes central what Gautama denied." "Buddhism has met the needs of men by conforming to man's mind, and by a perfectly natural process reinstating what its founder denied." This is his answer to the question : "How comes it that the religion which knows neither the soul nor God, neither Heaven nor Hell, and which has no place for prayer, has claimed unnumbered multitudes as its votaries?"

Dr. Knox recognises the difficulty of this subject and says that he had not been able very thoroughly to investigate it, but his opinions are those of one who occupied the position of Professor of Philosophy and Ethics in the Imperial University of Tokyo, and, as such, deserve careful consideration.

#### . . .

VITALITY, FASTING AND NUTRITION. By Hereward Carrington. (New York and London: Rebman Company.)

The science of Dietetics is generally considered to be limited to the regulation of meals and the quantity of food to be taken. Quite a new phase of the subject is presented in this work, and, strange as the theory may seem to many, it extols the practice of fasting and prescribes certain regulations for it which, if followed, may ensure the eradication of disease. A further novel contention is that disease is regarded not as a destructive, but a curative process. To read, on the authority of Sir Frederick Treves, of the advantages of a catarrhal attack almost causes the dreaded influenza to become a welcome visitor. Dr. Reinhold is quoted in support of the definition of vitality-that each being is supplied with a fund or capital, a vital power, at birth, to which no human art can add, and which, when exhausted,

finds its resultant in death. The author maintains the possibility of economising this fund and thus lengthening our existence instead of wasting the vitality in wrong living. Others, of course, maintain an opposite view, and hold that the individual has within himself the power of regeneration as well as degeneration, and Dr. Rabagliati, in his introduction to this work, dissents from the view that life or vital force is separate and distinct per se from all other forces. Neither view affects the question of conscious survival of death, and the author shows the fallacy of the old materialistic notions, which are based upon an incorrect interpretation of facts. Though mainly a treatise on fasting, the necessity of proper food is urged-paradoxical though the statement may seem; and Mr. Carrington holds that the same foods are alike detrimental or beneficial for all, and that flesh foods must be classed in the former category. This interesting volume of 650 pages is replete with useful information and abounds in references to reputable authorities.

#### . . .

The Cocnobium is a monthly International Review of Liberal Thought, published at Lugano, and is now in its second year. Each number contains articles on philosophical subjects in both the Italian and French languages. In a recent issue Signor Raffaele Ottolenghi replied to Prof. Baldassarre Labanca, who maintained the Buddhistic origin of Christianity and the identity of the tendencies of these two great religious systems. Not the least interesting article in the February issue is that on Esoteric Religion, by Balbino Giuliano, who expounds the esoteric base of all religious systems, a view also maintained by a French writer, M. Hudry-Menos. Gabrielle Morelli dispassionately examines the pros and cons of spiritualistic phenomena and asserts the possibility of communion with the unseen world,

#### HYPNOTISM; OR, SUGGESTION AND PSYCHO-THERAPY. By Dr. August Forel. Translated by H. W. Armit, M.R.C.S., L.R.C.P. (London and New York: Rebman & Co. 75. 6d. net.)

This work, which has already had a very large sale in Germany, and is now in its sixth edition in that country, may be said to be a complete epitome of Hypnotism. Dr. Forel deals with the subject in its many-sided aspects, detailing the qualifications necessary in a hypnotist, and not shirking the fact that not every medical practitioner is suitable to become a hypnotist. Even in those who possess the necessary qualifications failuse has sometimes to be recorded, and one of the

causes is ascribed to the working by rule without due exercise of intelligence. The author accepts as a basis three degrees of hypnosis, and, therefore, rejects the more complex classification of Bernheim.

Much space is given to the consideration of the therapeutic uses of hypnotism and particulars given of authenticated cases from anæmia, asthma, hysterical amnesia, insomnia, somnambulism, and acute alcoholism in an advanced stage and when the patient had become an inmate of a lunatic asylum. but the inutility of hypnotism in cases of insanity, per se, is strongly maintained.

Dr. Forel confirms von Lillenthal's condemnation of the public exhibitions of hypnotised somnambulists, and would prohibit the carrying out of hypnosis for gain. In regard to the experiments carried out by Professor Richet and others in telepathy, the author regards them as interesting, though, on the whole, unconvincing; but the question is here only briefly surveyed.

We have here also an interesting contribution to the literature in that engrossing problem of double consciousness, to which Ribot has contributed so largely. In the instance here quoted, the second personality was the result of the somnambulic state induced by suggestion, and experimentation was, therefore, discontinued.

Dr. Forel inveighs strongly against the absurdity of the dogmatic professionalism which prevents the recognition of hypnotism

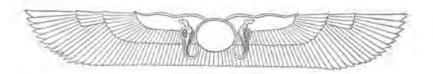
as a curative factor, Many medical practitioners will wince at the statement that " two-thirds of the patients recover of their own account and the half of the remaining third either become incurable or die, without troubling themselves about our treatment.' As an advocate of the remaining one-sixth, Dr. Forel pleads for the recognition of hypnotism as a possible aid in therapeutics. The forensic dangers and difficulties are not by any means under-estimated, and the author suggests that more attention be paid to this branch of the question.

Though a large number of medical treatises are quoted, and the work itself is penned by one possessing high medical qualifications, there are no technicalities which will prevent the layman from perusing it. On the contrary, he will not only find the work instructive but positively fascinating.

#### MONISM? By S. P. Marcus, M.D. Translated by Dr. R. W. Felkin. (London: Rebman, Ltd. 1s. net.)

The author does not claim originality for this collection of thoughts, which have been suggested by Haeckel's "Riddle of the Universe," and in opposition to which they are arrayed. They will, however, prove to be what Dr. Felkin claims them to be-i.e., thought tabloids. The work is conceived in no narrow spirit, and is a welcome addition to the literature on this subject.

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From January, 1908, a Prize of Une Guinea will be offered every month for the best first-hand relation, hitherio unpublished, of a psychic event, by preference of a premonitory nature. The Editor reserves the right to relain and publish any of the cases sent in for this competition, which, though good, may not seem to fulfil the conditions essential to phenomena of an abnormal kind. Subscribers competing for THE ANNALS' Monthly Prize are requested to kindly address their manuscripts to the Editor, The Annals of Psychical Science, 110 St. Martin's Lane, W.C.

The Enquiry into Premonitions, instituted in the January issue by Professor Richet, is a distinct and separate ilem from the above, inasmuch as every striking, well-authenticated incident bearing on Premonitions, whether published or unpublished, is asked for by Professor Richet; whilst competitors for the prize should confine themselves exclusively to unpublished cases of recent events, not necessarily, though preferably, of a premonitory nature.

# WELL AUTHENTICATED METAPSYCHICAL PHENOMENA OF RECENT DAYS

BY ALOIS KAINDL.



"The character and type of apparitions are so decided and singular that the expert can easily judge whether the story is invented, based on optical illusion or whether it has been a real vision " (Schopenhauer : Parerga and Paralipomena.)

"If all ghost stories were invented, it would be inexplicable why at all times and in all countries the free imagination of thousands of narrators should have always invented the same characteristics " (Du Prel : Die Magie als Naturwissenschaft.)

IF we try, in the spirit of Schopenhauer, to form a judgment on the account of an apparition, related by Professor Richet (in the April number of THE ANNALS, 1905), under the title "Metapsychical Phenomena of Bygone Times "—that is to say, by comparing it with other stories of the same kind—we must admit that it possesses many of those characteristics which give to such stories a stamp of genuineness.

If, however, we isolate the story and judge it more by its evidential value than by the account of the apparitions, and try to facilitate thereby the solution of the extremely difficult problem, we may either deny the facts or assume that they are only partly proved.

But in this way we do not rid ourselves of the troublesome problem, which seems to allow of no reasonable solution, for not only are there a great number of "ghost stories" of all times and nations, the conformity of which, in their essential characteristics, is an important argument in favour of their trustworthiness, but also there exist reports on such phenomena which are so well authenticated that they withstand any criticism.

One such report is left to us by Justinus Kerner, doctor of the prison in Weinsberg, in his book, *Eine Erscheinung aus dem Nachtgebiete der Natur*, confirmed by numerous attestations and documents.

I should like to emphasise the great importance of this work by a quotation from a well-informed writer:

Hardly ever before has an apparition been watched by so many witnesses. Among them were several thoughtful and scientifically-educated men, who carried out the investigation with the greatest exactness and circumspection; and they unanimously came to the conclusion that fraud and deceit must be excluded, the fact of the apparition having been proved undeniably. From the evidence corroborated, as it is, by reliable witnesses, of various grades of intelligence and education, it follows of necessity that those who will not accept the reality of the apparition cannot prove that it is not one, since there is no other way of explaining it, neither can they deny its possibility-at any rate not until some other satisfactory, scientific explanation of these enigmatical phenomena is forthcoming in the future. One proof of the unprejudiced attitude of the scientific men concerned with this story is that they merely tell what they see, hear and feel, leaving it to the reader to draw his own conclusions;

all they ask for is belief in their statement, that they are not deceived nor trying to deceive others. It is certainly somewhat humiliating to human reason, which is so much extolled for insight and wisdom, that after thousands of years of effort, it has not yet satisfactorily succeeded in solving scientifically the difficult problem of the appearance of departed spirits in this earthlife; and when it is nevertheless forced to acknowledge their reality, it is met by such a host of incredibilities and inexplicabilities, that it almost despairs of itself."\*

This work offers such a wealth of interest and scientific evidence that in order to do justice it should be repeated word for word. We must not be astonished at the fact that such a work has not yet met with the consideration it deserves, when we reflect that, to the greater part of its disciples, knowledge is merely Die tüchtige Rut, die sie mit Butter versorgi, and only to the few Die hehre und himmlische Göttin. If ever a man of science and knowledge reverenced the sublime goddess, and served her as a true priest with all his soul, it was Justinus Kerner. But, alas! he also experienced how far from easy such a worship is because of those of whom the poet writes :

### O, wie viele Feinde der Wahrheit! mir blutet die Seele,

Seh ich das Eulengeschlecht, das zu dem Lichte sich drängt,

and whom Dr. Kerner describes in his classical foreword as those elucidators, ignorant of these subjects, who prevent the investigation of Nature's most important side by their rationalistic fear of ghosts, and by their empty cry : "Who still believes in ghosts in the nineteenth century?"

As this account of an apparition will hardly be known to the reader of this paper, I will give it in short, and also Frau Eslinger's individual experiences put down by Kerner.

It was in the beginning of Sept. 1835, that Elisabetha Eslinger, a widow of thirty-nine years of age, from Baurenlautern, was imprisoned in Weinsberg, because of a small offence which was never quite cleared up.

Soon afterwards, on Sept. 12th, Diener Mayer reported that the prisoner Eslinger complained of being tormented by a ghost every night. Thereupon the doctor of the prison, Kerner, was asked to examine her. In his report of Nov. 21, 1835, to the law court, Kerner, after careful observation, which lasted eleven weeks, made the following statement :

That Eslinger's mental condition and senses were thoroughly healthy; that she was not afflicted by any fixed idea; that, nevertheless, quite inexplicable phenomena happened near her of which he convinced himself twice during the nights of Oct. 15th and 18th, which phenomena were, moreover, witnessed by the wife of Mayer and six prisoners.

In the night of 17th-18th Sept., Oberamtsrichter Heyd was with Referendar Bürger in Eslinger's prison cell, and they convinced themselves of the reality of the ghostly occurrences. The following night similar manifestations took place at the house of Oberamtsrichter Eckhardt, who had previously asked Eslinger to send the phantom to him. Again, in the course of December, six female and

<sup>\*</sup>We find the above cited words in a copy of Dr. Justinus Kerner's *Eine Erscheinung aus dem Nachtgebiete der Natur* (Stuttgart and Tübingen. Verlag T. G. Cottasche Buchhandlung, 1836). They are written in red ink on the margin close to the report of Dr. Kapff, and if he has not put them down himself, certainly some scientifically educated man has done it.—A. K.

five newly-arrived male prisoners became witnesses of the apparition. These prisoners bore evidence to the fact, and the protocol was drawn up. Dr. Kerner's son passed the night of Dec. 26th-27th in a cell of the prison, and he, too, perceived the strange phenomena.

When Dr. Kerner, in his report to the Oberamtsgericht, pleaded for a further and thorough investigation of these phenomena, the lawyers thought it advisable to ask some other educated persons, and also several scientific, unprejudiced, trustworthy men to join in the inquiry. In consequence of this decision, the strange manifestations came under the observation of the following people: Professor Kapff, Kupferstecher Dullenhofer, Maler Wagner, Pfarrer Stookmayer, Rechtsanwalt Frass, Dr. Med. Sicherer, Baron Hügel von Eschenau, Pfarrer Meguin, Dr. Med. Kerner, Dr. Med. Seyffer, Oberamtsrichter Hevd-all of whom found themselves obliged to admit the truth of the occurrences.

Besides this most valuable evidence, there is also that of Diener Mayer, of the soldier Krust and of three male prisoners, all of whom during the night of Jan. 13th-14th, 1836 (at a time, therefore, when Eslinger was no longer in the prison), witnessed these ghost-phenomena and bore testimony to them. On several nights, between Dec. 19th, 1835, and Jan. 28th, 1836, the phantom appeared, invited and uninvited, in far-off houses, even in Heilbronn, which is three-quarters of a German mile distant, and made itself perceptible in the same way as in the prison. Several of the manifestations occurred at a time when

Eslinger, who was released from prison on Jan. 11th, 1836, had left this part of the country.

The following are the names of the receivers of these ghost visits:

- Oberamtsgerichts-Beisitzer Theurer (30-12-1835).
- Lehrer Neuffer (30-12-1835), to whom the phantom came by chance; that is to say, on the occasion of another visit it paid in the same house.
- Referendar Bürger (30-12-1835 and 13-1-1836), to whom the phantom showed himself twice by request.

Bürger Kümel and his son.

- Landschaftsmaler Dörr, at Heilbronn (29-12-1835).
- Professor Kapff, at Heilbronn, to whom the phantom came four times uninvited.

Baron Hügel von Eschenau.

Dr. Kerner, at whose house it often appeared in order to convince Kerner's wife and sister-in-law (Dec. 19, 21, 26, 1835; Jan. 20, 21, 24, 27, 1836).

### ACCOUNTS OF WITNESSES.

Experiences Frau Eslinger's (abridged) .- She was, at the time of her imprisonment, thirty-nine years of age, and a widow. She had several children. Although she had always to work hard to earn her living, she never had been ill. She possessed the ghost-seeing faculty from her childhood, but up to this time she had never come in close contact with "ghosts." (Comp. ANNALS, April, 1905, p. 211 : " Often enough already spectres had alarmed the mind of Regina.")

The ghost which disturbed her in prison had once before appeared to



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her in her home, when it was also perceived by her fourteen-years-old daughter. The phantom, which had first shown itself as a misty column, appeared now to her in the form of a man, wrapped in long drapery held together with a belt, and on his head he wore a four-cornered cap. His complexion was like parchment; he had prominent cheekbones, a projecting chin; he wore a long beard; he had a high forehead and deep-set, glistening eyes. From this misty figure a hollow voice could often be heard, demanding her to offer up constant prayers for his redemption, which could be brought about by praying for him in the cellar of a woman in Wimmenthal, to which spot he was banished. The phantom also imparted to her that he was born in the year 1414, had been a Roman Catholic priest in Wimmenthal, and his name had been Anton. Among other crimes, one committed with his father-vis., defrauding his brothers of their money, was weighing specially heavily on him. He could not forget it; it hindered him.

She did not know whether it was all true, but the apparition had said it, so she had to believe it. She would not deny having thought it might be possible to discover treasures through the spectre. Often she put it before the ghost that she was only a poor sinner too. He had better turn to the Redeemer of all mankind—to the Saviour—and he ought not to insist on her praying in a certain place for him. Such remonstrances always made him very sad, and more and more insistent.

The ghost comes often two or three times a night; yet he never comes be-

fore the evening bell, and never after the morning bell, Often he enters through the shut door, and at other times he comes through the barred windows, when you then hear a crash: and several times the door seems to be shut with a bang, as if it had been open. There is a dragging sound and a rustling like paper also when he walks about in the room. Often he draws attention to himself by an intolerable mouldy smell, principally perceptible in his breath (comp. ANNALS, April, 1905, p. 214: "The blood exhaled a stench like the blood of the dead "). Often he would sit down on the edge of her bed or on those of the others. First he distinctly would put aside the cover, and then sit down on the bare wood. She never could touch him; she only touched the empty air; but he could touch her, and then she felt him (comp. ANNALS, April, 1905, p. 211: "The spirit precipitated himself on her with violence, as though to embrace her." P. 218: "Regina's father advised his daughter to try and seize the spirit, and hold him when she saw him. She did so, but she held nothing save space and vain shadow "). The sensation of icy coldness, which she perceived with his touch, decreased in proportion as the apparition increased in brilliancy. At first he touched her with his hand on her throat or chest, to draw, as it were, attention to his presence, which gave her the impression of cold, hard wood. By this touching she always got a spasm and attacks of suffocation. When he talked (which seldom happened when others were present) she never saw him move his lips (comp. ANNALS, April, 1905, p. 221 : " Then

he laments that so many strange persons prevent him from being able to speak." P. 220: "But the spirit whispered to Regina that he was unable to speak in presence of others than herself "). When she said the name of Jesus, his mouth was always open-otherwise shut-but she could never see when he opened it. His moaning and groaning was that of a man lost in utter despair; it was heard, too, by other people (comp. ANNALS, April, 1905, p. 218: " Many people heard him utter heavy sighs and groans "). While he was groaning the woman (Eslinger) often talked to other people, or she prayed.

One night the spectre came with an enormous dog, which opened its mouth widely. It jumped at once on the bed of the prisoner with an audible bump; the prisoner saw it too, and screamed aloud, Then, quite as audibly, it jumped down and up to another woman. This woman was horrified and screamed, but the ghost said : " Do not be afraid, this is my The spectre came several father." times with the dog; on such occasions all the women in the morning felt wretchedly ill and nearly dead with fright.

Later on, instead of the dog, a black human body without a head appeared. This one came also with two lambs—seen as well by other people. These lambs often floated up on to the apparition's shoulders, where they turned into stars. Most likely this had a symbolic significance. In this symbolic fashion the figures of still living persons predicted their visits, for they afterwards came to see her in prison—for

instance, Oberamtsrichter Heyd, myself and others.

Later on, Eslinger saw several gentlemen, mentioned in the record, whom she insisted upon having seen previously through the personifications of the ghost, and she was astonished to see the same figures in reality. Another manifestation of a premonitory nature occurred when on several nights the figure of Heyd, appearing quite lifelike, came with the ghost. Eslinger looked at him with astonishment, for in an instant he grew black from the feet upwards and above his face. Eslinger told me this in the morning, but neither she nor I were able to find any explanation for this turning black. After a lapse of several months the same manifestation repeated itself, with the difference that this time I appeared also with Heyd and the ghost, and we walked up to Eslinger's bed. Heyd shook my hand, and in an instant he again became black from his feet to his face. I made Eslinger ask the ghost what was the meaning of this getting black, and the answer came : " Mourning." And after some days a child of Hevd's died quite suddenly, and then 1 remembered that after the first spreading of blackness over Hevd his father died; this death was therefore predicted by the blackness.

When the time approached for Eslinger's release from prison, the ghost told her that, after she went home, he would continue to visit those homes where he had been before. The nearer the time came for Eslinger to leave, the more the ghost urged her to pray with him. She succeeded in persuading the ghost to give up his wish,

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that she should pray with him in the cellar of a certain Frau Singhaas in Wimmenthal; however, he insisted on her being at an appointed place, not far from Wimmenthal, on February 11th, at 3 o'clock in the morning, to pray with him there, kneeling under the open sky.

Unfortunately, I (Kerner) was prevented by my professional duties from being present at this meeting, but I persuaded Eslinger to go there, as I know by experience that by exactly fulfilling the request of such apparitions, you get rid of them the sooner. So she made up her mind, and betook herself on February 11th to the appointed spot near Wimmenthal, accompanied by her sisters, some friends, and Frau Christine Wörmer, who possessed the power of second sight, and was well known, as thoroughly reliable, to all the inhabitants of Wainsburg. The account of this witness was afterwards recorded in the protocol, drawn up by Heyd, she having sworn to the truth of it by God and her conscience.

Witness Christine Wörmer: "On February 11th, at 3 o'clock in the morning, I drove with Frau Eslinger and her companions to the place appointed by the apparition. The weather was very stormy. When we arrived Eslinger knelt down on the spot indicated; we stood about 30 feet behind. and kept deep silence. Eslinger prayed aloud for half an hour, and what I then saw can also be testified to by the others, although they were not able to see everything so distinctly. I am not related to this person (Eslinger), and neither spoke to her nor saw her before, and do not know why I should say anything in

favour of her that is not true, but 1 saw during the prayer that a luminous figure moved towards her, in appearance like a man, which was soon followed by two other luminous forms, small, like little clouds. When the prayer was finished I could hear indescribably sweet singing coming from one of these little clouds. I saw the large apparition approaching Eslinger still nearer, at which moment a light, like a shooting star, flew on to her, and then I did not see anything but a white cloud of fair height, which floated down to the earth and up again. Whereupon it grew dark round Eslinger. We waited another quarter of an hour, but as we did not hear nor see anything more we walked up to Eslinger, and found her lying on the ground, cold and unconscious. Brought to herself again, she said that the apparition, in bidding her farewell, had asked for her hand, but before giving it she first wrapped it in a cloth. Then a little flame appeared and flickered up, and we found holes (without smell) burnt in the cloth, perhaps where the fingers of the apparition had touched it" (comp. ANNALS, April, 1905, p. 219: "Taking the letters between his three first fingers, his hand being doubtless a hand of flame, he penetrated them as though by a contact with a flame -see illustration "). (Comp. also: Das Mädchen von Orlach, pp. 40, "Eslinger said that as the 11). apparition had warned her beforehand, this did not frighten her so much as did a crowd of horrible animal shapes, which came rushing past her after the apparition, together with two little luminous forms of children, had floated up on a cloud that came

from above; then she had dropped unconscious to the ground."

From that hour, neither by Eslinger nor in the prison nor in other houses was anything heard, seen, felt or smelt of the apparition in question.

There remains only to give the narrations of the impressions made on other persons by that which, according to Eslinger, professed to be a departed spirit. Considering the great number of witnesses, and the manifold impressions of the apparition which they received and described, we find ourselves compelled to make a careful selection, enough to give a clear representation of the whole affair:

The wife of Diencr Mayer, an honest and trustworthy woman, who, together with her niece, seventeen years of age, passed the night of Nov. 10th-11th in Eslinger's prison cell, saw, towards midnight, a light floating in through the window. " The light was yellow like sulphur, and floated softly. I felt with it a soft, cool breeze, although everything was shut up. Soon the light and the cool breeze came nearer, and the cover of my bed became so lighted up, that I saw it clearly, as well as my arms and hands. At the same time, however, there came into my nose an indescribable, repulsive, rotten smell, and in my face I had a sensation as of ants running over it. The light withdrew from me, and floated softly to and fro, and I perceived, over the locked prison door, a quantity of sparkling stars, more beautiful than anything I have ever seen before. Soon both of us distinctly heard speaking-a sound not to be compared with anything else; it went on while the woman (Eslinger) prayed, and while she talked to us. The words sounded as if spoken into hollow space, and as if they were lifted up, so to speak, from the floor to the ceiling. I thought it strange that I always felt beforehand when the ghost was going to speak."\*

Dr. Kerner put down the following account from the experiences of Frederike Töllin from Löwenstein: On some nights the apparition bent right over her, saying into her ears that she should get out of her evil ways, now that she had a last chance given her, and that she ought to consider that he was not a common human being who was telling her so, but one who had tasted that which comes after death. Once, when the apparition stood near Eslinger's bed, she, Frederike Töllin, was swearing in her sleep; at once, like an arrow, the spirit shot over to her, and, touching her with a finger, caused a cramp in her chest, and woke her; a luminous column of mist stood before her bed, and made her say a prayer. When the spirit had left, both of them had the impression as if a swarm of pigeons was flying through the room, making melodious sounds with their wings.

Christine Mösnerin heard something running about, as if in stockings, and it did something to the skirt, hanging on the wall, as if it shook it. At 12 it knocked so hard on her bed that the bed trembled (comp. ANNALS, April, 1905, p. 211: "First of all he knocked three times on her bed "). At 11.30 it knocked once, then

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\* See p. 22 : Herr Fraas' report.

it seemed as if it scraped on the floor and put itself into her bed; she felt it touching her back. Getting up again, it made a bump, as if something was falling on the floor. Then again, some nights after this, something had been pulling at her cover, but she held on so tightly that her nails ached, whereupon it had lain down on her.

Friederike Welling, from Grossbottwar, states: It seemed to her as if a grey shadow was bending over her, and she had the feeling of something stroking her neck, and her hair stood on end. She, too, noticed a disgusting stench, which made her sick. In the following night a hollow sigh came right into her left ear, which woke her, and for some time after she suffered there from pain and a swelling.

In Margaretha Leibesberg's (from Luchweiler) diary, which she kept during her imprisonment by Dr. Kerner's wish, we read : " One night I heard three crashes, like shots, with no after sound, and then something came shuffling in. Next night there was again a crash, accompanied by superhuman shrieks and knocks on my bed, where I slept by myself. On the night of December 16th I was very frightened. Frau Eslinger noticed this, and she called out : ' Come here, in God's name, and look at him; he won't hurt you.' Then 1 looked out from my bedclothes and saw on the floor two white forms, like two little lambs, and they were so beautiful I could not take my eves off them. In their midst I saw a shadow, as tall as a man, but I was unable to look at him for a long time,

my eyes failed me. On December 17th, at 11 o'clock, Oberamtsrichter Heyd came with Referendar Bürger, and they lay down on the other bedstead. At 12 o'clock the shadow came through the window near our bed. It came quite silently; it only floated quietly through the room, remained outside for some time, and came back. It floated round about the head of Frau Eslinger, and then over to my side, reached over me, and pulled my cover violently away. I screamed. Herr Heyd asked why I screamed like that, and I answered : 'The shadow has taken away my cover'; but the suggested Frau gentleman that Eslinger might have turned round. 1 said: 'She is sitting quietly and I am holding her hands; I am so frightened.' Suddenly Herr Heyd said he heard singular sounds, like the stamping of horses; he also could quite distinctly see a floating shadow -there was no mistake about this. And there were sounds as if someone moved a baking tin. The shadow was still hovering about and came back to me, touching my eve and forehead twice, which caused a sharp pain. Then the gentlemen heard noises, which one of them compared to the rushing of a weir, and the shadow floated out of the room. Herr Heyd said he was convinced of the truth of it, and they went away."

Elisabetha Neidhardt, from Neuhütlen, stated: "In the night of December 19th, at 2 o'clock in the morning, when I was lying wide awake, I heard a singular crash, whereupon the door of the prison opened, and in came a luminous form of a man in white garments, while there was the noise as of the opening and shutting



of windows. Then I heard a dragging step, which stopped near the bed of Frau Eslinger, and it said in a hollow, unnatural voice: 'Pray!' I heard Frau Eslinger asking : 'Why do you look so angry?' and in a strange voice the answer came : ' You neglected me last night.' The shadow stayed for an hour, went out, and, after an hour, he returned with a dragging step. Frau Eslinger prayed a whole hour with him. When leaving, the ghost said: 'God protect you.' The second time his form was first time dimmer, the shining brightly."

The prisoner, Christian Bauer, from Eschenau, reported the following: "I was ignorant of the occurrences in the prison, not having seen or heard anything. The second night (December 2nd) of my imprisonment I was wide awake. At 3 in the morning there came a noise like the crackling of paper, and something knocked. All of a sudden a white form stood before me, which said so clearly, 'You are in need of patience,' that the other prisoner (Johann Strecker, from Willsbach), who did not, however, see the form, also heard it. The voice was hollow, rough, and unlike any ordinary human voice. I said : ' I am sure this is my grandfather,' whereupon Strecker laughed at me. On the third Sunday in Advent we first heard a bang, so, that the whole house shook, then it rushed and shuffled along the passage, and it was as if somebody rattled with the windows. The sounds seemed to die away in the distance, and we heard a woman praying aloud. After an hour it came back with the same rushing and whirring, passing our cell. At first I was very

frightened, but as it came every night I ceased to be afraid of it."

Extracts from the reports of Professor Kapff, from Heilbronn: "We (himself and Kupferstecher Dullenhofer) heard sounds in the room, comparable to the explosion of a Leyden jar. Several times we felt the blowing of a cold wind, especially on our hands and arms; and more so when the apparition, according to Eslinger. bent towards us. We were often aware of this sensation, before Eslinger informed us of the coming and going of the apparition. When it came through the window near Eslinger, we heard a high, clear ringing, as of a glass bell, made by the medicine bottles standing on the window-sill. Later on I started up from my sleep, awakened by an invisible power, as it were. I sat upright, and saw a luminous appearance of indistinct shape, three to four feet wide, and about the height of the door, where it was standing. At half-past four we heard something like the far off ringing of bells, then at half-past five a noise as of a waggon came rattling past, and at six o'clock the windows near Eslinger was shaken for one to one and a-half minutes so violently that we feared the window panes would be smashed to pieces. We had kept quite composed through all the former sights and noises, but this din was most gruesome. At the same time the window opposite us lighted up again, and afterwards, through the chinks of the door, we observed this light moving along the passage; it got dimmer and dimmer, until at last it disappeared, while close to the door, outside in the passage several loud knocks on the floor were heard. Once I spoke to the

apparition, but no answer came. In our presence Eslinger also failed to get an answer." (ANNALS, April, 1905, p. 220: "The spirit whispered to Regina that he was unable to speak in presence of others than herself"; p. 221: "Then he laments that so many strange persons prevent him from being able to speak.")

Doctor Sicherer, from Heilbronn, reports: "Soon we (he and Rechtsconsulent Fraas) heard a regular knocking at our window, then alternately on both the windows. Thereupon noises followed like the sound of shot or peas thrown with force. At the same time I felt the blowing of cool air. A repulsive stench, which I cannot compare with anything, disgusted us. It was not the usual prison smell, for my well-experienced nose would have detected this at the moment we entered the room, while that stench stopped and repeated itself just as the other manifestations did. While we could feel, smell and hear these manifestations, I saw a thick, grey mist uniformly spreading over the bed of Eslinger, in the opposite part of the room. After a time this mist disappeared with the smell, At half-past four I heard a violent bang; according to Herr Fraas and Eslinger there were two other bangs, which, however, I did not hear. A few seconds afterwards began a rattling of windows all over the house, such a deafening noise, as if the house would come down upon us. Together with this we heard three steps in the room, and an apparent opening and banging of the door; altogether such a hubbub that I felt quite worn out. The last experience, although it lasted

only a few seconds, made me feel somewhat shaky."

Rechtsconsulent Fraas : " He, oftener than Dr. Sicherer, saw the sulphur-yellow-misty-light, of uncertain dimension, moving to and fro, and emitting no brilliancy. Several times he drew Dr. Sicherer's attention to it, who was lying close to him, and pointed out to him the place where the luminous spot just then was visible, while at the same time Eslinger stated that the ghostly appearance was on exactly that place. He also mentions the following: 'By means of peculiar oppressions in the respiratory organs, and also by a special light pressure on a spot as big as a square inch on my forehead,\* I could predict the arrival of the apparition by some seconds. Twice, when I had these sensations (and I took care not to make mention of these sensations) Eslinger called out that the apparition was standing behind my head. Although I moved my hand in this direction, it merely came in contact with the top of our bed and the wall. I felt a cool wind, and a very strong stench, which lasted for a minute or so.' The violent rattling at the windows, when it arrived, especially in the morning, seemed to suggest to him the sound produced by a chandelier being shaken with violence and shattered to pieces. Doctor Sevfler, from Heilbronn, was present in the prison on the night of December 30th. Suddenly, at about halfpast seven, sulphur-yellow luminosity floated in, moving horizontally from the curtained window towards Dr. Sevfler, brilliantly illuminating him,

<sup>\*</sup> Compare Frau Mayer's report.

as well as a small portion of the footend of Eslinger's bed, close to which he sat."

Diener Mayer states: "On the night following that morning, when I had requested Eslinger to send the apparition to me, so that I could feel it, but not in the least expecting the fulfilment of my desire, I was awakened shortly after midnight by a sensation as if something had touched my left elbow. I also felt a pain there, and in the morning, when I looked at it, I discovered several blue spots. But I was not satisfied with this. I asked Eslinger to tell the apparition to touch my right elbow, too. This really happened, in the same manner, in the following night. I felt at my right elbow a painful touch, and smelt thereby an insufferable, rotten stench. Also on this elbow 1 found blue spots." (ANNALS, April, 1905 : "The touch raised a blister.")

Friedrich Gailing, from Roppenbach, and Johannes Stall, from Bonlanden, state: "In the night of January 13th-14th (at a time when Eslinger had left Weinsberg) we came into prison. We had not been told a word of the former occurrences. When one of us (Gailing) was wide awake, something came up to his bed and touched his chest with a cold hand. He wanted to call out, but could not. After a few minutes it left him, and then we heard sounds on the floor, as if something had tumbled down from his side. He felt free; but now his comrade (Stall), who was lying on the other bed, called out: 'What is clutching at me?' and he began to swear. He really had the sensation as if somebody had gripped his side. Upon his swearing, this

something flew out of the prison with a rustling sound."

Herr Oberamtsrichter Eckhardt had remarked, while Eslinger was questioned, that he wished she would for once send the apparition to his house. That night Eslinger asked it to go to his residence. This it promised to do, and left her on the stroke of midnight. The same hour Herr Eckhardt's wife, who knew nothing of her husband's request, was awakened by a sound like a hard body falling on the table in her bedroom, and then saw a luminosity appearing, like a bright pillow of mist.

Oberamtsgerichtsbeisitzer Teurer, who had also requested Eslinger to send the apparition to his house, asserts that it soon after made itself perceived in his residence by audible steps, and by a horrible smell of decay. The apparition came several times, and revealed its presence by noises as of throwing sand, and other cracking sounds. A cat, which was in the room, often ran towards such sounds, then sprang back in terror, and hid itself. Herr Teurer resided on the first floor of the house; the apparition, however, came also to the people living on the ground floor and second floor.

The schoolmaster Neufer, on the ground floor, had never seen Eslinger.

Referendar Bürger, on the second floor, had, as he discovered later on, brought this visitation upon himself by his disbelief. For when he was in the prison with Heyd on December 18th, he had not been able to see so much, and therefore he could not attain the same positive assurance as Heyd, Eslinger, who heard of this, begged the apparition to bring conviction to

Herr Bürger also. He reports, among other things, as follows : " As I lay awake in bed during the night, in which, as I learned later, Eslinger had asked the apparition to persuade me of its reality, I suddenly heard in my room a metallic tone, like bell ringing, which lasted a long time, and then came knocks and crackings, and I felt a heavy pressure weighing upon me. At last a savage cry sounded in my ear. From this time on it came often, and mostly at 3 o'clock. One morning I heard fearful clattering. Then there was a sound as if something knocked against a bottle on my table, which was standing firmly, and quite by itself. The most striking experience happened in the night of January 13-14, when Eslinger was no longer in Weinsberg. Waking up from a quiet sleep I saw the wall, from whence those sounds usually came, lighted up as yellow as sulphur, and in the centre there was a still lighter stripe, as high as a man. This lasted several minutes; then the impression was of a paper being rolled along the wall where the light was, rolling in and out of the window together with the light, making a noise thereby as of a cart rattling round in my room, and then as of human steps running outside in the passage."

Doctor Justinus Kerner: "My wife had received the apparition's assurance, through Eslinger, that she would be able to see, and even hear it speak in prison, but I did not wish her to sleep there, and so she did not go, and did not in the least expect the apparition to come to her. Towards midnight she was awakened by a hollow voice speaking into her left ear, but she could not understand

the words. As the same time she saw something like a black wall before her, out of which light, misty stripes and a luminous figure secmed to shape itself. For many weeks the apparition came nearly every night, without Eslinger having requested it to do so. It manifested itself by the well-known tones and sights. During the night of December 21-22 there were sounds like breaking bits of wood, then it came towards my wife's bed, knocked at the little table, rustled up to her bed, and pulled at her counterpane, until she looked round, when she perceived a luminous figure, of which she could not distinguish the features clearly. She wanted to call out, but could only make inarticulate sounds, having become quite stiff. This woke me, and I ran over to her; then she felt relieved, and was able to tell me what had happened. In the night of January 24-25 the door opened, and the well known sound of throwing something was heard. I called out to my wife: 'The apparition is there !' and whilst I was still speaking there came a bang. After an hour's time, sounds were heard, as of pigeons flying through the room, and towards 12 o'clock (the sky was overcast and the shutter shut) I was awakened by a sulphur yellow light at the wall where my hed stood, as big as a plate, and this light was crossed by brilliant flashes of lightning for some minutes. I wanted to speak, but my breath was too short, and my tongue tied. This condition lasted for some minutes, and when it was over all was quiet; everything had passed away."

Some of Dr. Kerner's opinions on this story, which is thoroughly investigated, may be mentioned here:



Comparing this account with other similar cases,\* we must confess that rationalistic explanations, such as fraud, self-deception, illness, infection (thought-infection suggestion?—Translator) must be put aside, and even the theory of an exteriorised electromagnetic nerve-spirit, acting at a distance from its source; so it seems that, at any rate up to now, no interpretation of the phenomenon can be given, except that which is given by itself. (X.)

While the lights, sounds, and so on, happened in distant houses, no ecstasy or absence of mind was noticed with this person (Eslinger). She was wide awake, praying or conversing with other people : at all events she was in a somnambulic condition.

Moreover, that these luminosities and actions of all kinds, such as throwing, banging, audible steps, speech, and so on, should be the work of the nerve-spirit of a living person out of its body, and acting independently on an impalpable body at a distance from it, while not the slightest physical or mental change can be noticed in the person, would surely be a greater marvel than that these manifestations should be the work of a spirit which has lost his body by death. (XX111.)

This separation of the apparition from the intermediary person proceeds in the same manner, and, moreover, not only a light appears, but there is really a burning flame. (See the story of Besessener Neuerer Zeit and Jung's Geistertheorie, pp. 193-210.)

Constant petition of the apparition to pray with him at a special place, + cannot be a mere invention of Eslinger's, for this is repeated in a hundred similar examples. (P. 213.)

The doctrines of purgatory, of prayer for the deceased, and of exorcism in the Roman Catholic Church, are based upon such experiences, and have arisen out of nature itself. (P. 237.)

All nations at all times speak of the same experiences, they are not religious dreams, but are founded on nature itself. (P. 238.)

Among all peoples there still lives the belief in supernormal phenomena, in spite of the efforts made by educational bodies to exterminate this, so called, most harmful superstition.

The common people, who are still

gifted with healthy and intensified senses, deserve to be listened to, when they stubbornly insist on the reality of apparitions.

Referring to this popular belief, Du Prel remarks :\*

Once more the people are right, when they say a ghost is obsessed by an idea, and we ought to ask: " What is your wish?"

And Hermann Schund, who is so well acquainted with the inhabitants of the Bavarian and Tyrolese highlands, relates as follows : †

The poor soul, who had to leave for eternity with a heavy burden on his mind, finds no rest, and must come back over and over again, until he is released of his burden, with which he may not enter into everlasting happiness.

In the Bavarian Highlands the phantom is called *Weiz*, and in the Styrian Mountains they call it *Oneweigl.*<sup>†</sup>

Further evidence on the wide extent of this popular belief is given in the monthly paper Ueber Land und Meer, 1898-99, No. 4, in an article on Allerseelen und Trauergebräuche in Baskenlande:

The Basques are exceedingly superstitious, especially in the Lowlands of Navarre; they tell you quite simply that the dead come back again, either to avenge themselves on their relations, or to induce the latter to pray for them, to have mass said and pilgrimages undertaken, and so on. You must try to get an explanation from the spirit as to its wishes.

From these examples it is clear that the people are not only convinced of the fact of these apparitions—which unfortunately we cannot yet affirm of our scientists—but they

<sup>\*</sup>Seherein von Prevorst, p. 290.

<sup>&</sup>lt;sup>+</sup> Compare the well-authenticated "A ghostly apparition" in Dr. M. Wiener's Selmar (Berlin, Fernbach, 1838), pp. 198-208.

<sup>\*</sup> Mag. Psychologie, p. 186.

<sup>+</sup> Das Schwalberl, B. 4, p. 14.

<sup>&</sup>lt;sup>‡</sup> In Rosegger's Heimgarten, annual number XXVIII., p. 851, there is an interesting article by Carl Reiterer, Volksthümliches von Oneweigl.

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are also dimly conscious of the cause of such phenomena. As the subject of a posthypnotic suggestion cannot find rest until he has performed the action in question, so also the departed spirit, who has taken over to the other side any kind of auto-suggestion, cannot find rest either, until he has freed his soul from this imperative idea, by its realisation.\*

This explanation of Du Prel's, which in a rudimentary form already exists in popular belief, I shall perhaps deal with later on, in a paper on "Monoïdeism," whereby Du Prel understands the predominance of a single conscious idea. Now let us try, with the help of Du Prel, to bring these enigmatical phantoms nearer to our understanding :

Phantoms can be caused by living as well as by departed spirits, which stands to reason, as the agent in both cases is the same—the soul; according to Du Prel, the soul is manifested in the conscious and unconscious life of an individual, and it has the power of thought and of organising the body.

As in life the magic function is brought about by the exteriorisation of the astral body, or at least by its radiation, so after the final exteriorisation of the astral body, at death, essentially the same phenomena must occur.<sup>+</sup>

The first case concerns animism, the latter spiritism. With the odic body the psychic essence of man is exteriorizable, its power of life and organisation, its sensibility, will, feeling, thought, consciousness—whereby first of all the life power is able to form odic materialisation matter, just as in life it forms the physical body, but the modelling of the phantom can be also determined by thought.<sup>‡</sup> Before death, in telepathy from the dying, we often find the actual situation of the dying expressed; for instance, the phantom of the still living man with the deadly wound he has received. There are other examples also of action at a distance, where the externalised odic matter takes its shape from the thought of the agent.\*

for example, Regierungs-So, assessor Wesermann could evoke dream pictures in people at a distance. On one occasion he wished to influence a lieutenant, who was at a place nine German miles away. He willed that he should see in a dream the figure of a lady, who had died years ago. This officer, as it happened, had not yet gone to bed; he was still talking to a fellow officer in his rooms, when a form, resembling the deceased lady, and visible to both gentlemen, stepped in at the door, bowed, and went out again. It is out of the question to say this was the real spirit of the lady; rather it came by Wesermann's magnetic influence (Fernwirkung), exteriorising as a phantom, modelled by Wesermann's and thought.+

But also concerning the thought, we must give up the idea that there are immaterial forces; even these apparently immaterial formations may be perceived by the senses, and it must be the fault of the senses that this happens only exceptionally.<sup>‡</sup>

We cannot deny that mind has the capacity of acting upon us in such a manner that its conceptions can be transferred to us, which any magnet-

<sup>\*</sup> The receiver of the suggestion, the foreign suggestion as well as the auto-suggestion, is in both cases the same—viz., the soul.

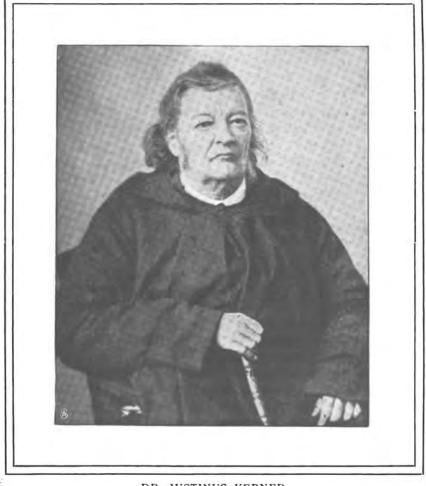
<sup>+</sup>Du Prel, Der Tod, das Jenseils, das Leben im Jenseits, p. 79.

<sup>1</sup> Du Frel, Magische Physik, p. 85.

<sup>\*</sup> Du Prel, Der Tod, p. 83.

<sup>+</sup> Du Prel, Magische Physik, p. 84.

<sup>‡</sup> Du Prel, Monist, Seelenlehre, p. 231.



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iser can do. At the same time such excitement of our *passive* imagination by an outside objective cause, even when it takes the form of an hallucination, must not be confounded with the hallucination brought about by an *active* imagination, determined by some internal disorder (might it not be possible that with this latter kind of hallucination we have also to deal with the externalisation of thought?)

The magnetic rapport depends on odic blending; it is a life and soul communion of the magnetiser and the somnambulist, whose sensitive atmospheres unite and form one entity.\*

If in the physical plane the magnetic rapport can be explained by a blending of two individuals, it follows thence that the Od is the vehicle of those capacities, the transmissibility of which are perceived in the rapport. Sensations can be transmitted, therefore the Od is the vehicle of the sensitive faculty.<sup>+</sup>

It seems that with a magnetic rapport something real goes over to a foreign organism, to act there in the same way, as it acts in the agent-vis., upon the organic and psychical functions. This real something, however, can only be the actual organising and psychical principle of both the individuals; the physical organs are the mere implements formed and kept in activity by it. In the Middle Ages people called it life-spirit; the seeress of Prevorst called it nervespirit; the magnetiser, animal magnetism or animal electricity; Reichenbach, odic emanation. But it is always one and the same-a physical,

psychical, invisible nucleus of being (Wesenskern).\*

The magnetic rapport has therefore a physical formation. It rests on a similar sympathy, as in acoustics, the accordant note of equally tuned strings; or as in electricity, the electric induction; in wireless telegraphy, the electric influx into a distant apparatus. But as this phenomenon can only come to pass when the tension is the same, so can the magnetic rapport only take place when there is odic relationship, and similar tuning in the individuals.<sup>†</sup>

This harmony must be in existence before magnetic rapport can step in, for either both the agent and the percipient have drawn their odic harmony (Bestimmtheit) from a mutual source, as for instance twins, who so often show the rapport phenomena; or the subject has received his odic harmony by the agent, as for instance the child from the mother; the phantom from the medium; the exteriorised Od through the somnambulist; and also odic relationship is found on a preceding blending, as the magnetising of a somnambulist by the magnetiser.<sup>‡</sup> That the magnetic rapport is dependent on odic blending and similar tuning is shown by the fact that somnambulists of the same agent constantly get into rapport with one another.§ When the magnetiser begins to do something his will gives motor energy to his muscles. By this will he also moves the muscles of the subject, whom he has infused with his

- Mag. Physik, p. 70.
- § Mag. Psychologie, p. 111.

<sup>\*</sup> Mag. Psychologie, p. 109.

<sup>+</sup> Mag. Psychologie, p. 107.

<sup>\*</sup> Mag. Psychologie, p. 105.

<sup>+</sup> Mag. Physik, p. 69.

life-power, and who, in so far, is part of his own body. This causes the sympathetic synchronous movements.\* In Echolaly, it is the muscles of the larynx, which move sympathetically. Just as in the transference of thought and perfection, no imitation takes place, so also does it not occur in Echolaly. It is not copied, but simultaneously performed,+

Not only through witchcraft, but also through the whole of magic, runs the underlying thought, that the Od is exteriorizable and transferable, that it preserves its capacity of sensation, and maintains a magnetic rapport with the source of the Od. So also a magnetic rapport is maintained between the distant agent and his apparition, so that when the latter is wounded the former also is injured, of which there are many instances. In magnetic action at a distance the thoughts of the agent are executed by the phantom.1

Animal magnetism is of a higher power than physical and chemical forces, and as it arises from the innermost essence of man, so, when transferred, it does not act merely on the surface, but penetrates into the essence of substance, even into the atoms, for it resists chemical processes, which in dissolving molecules, leave atoms intact.§

The somnambulist Petersen prescribed for herself a sympathetic cure. By burying some of her nails, hair, and blood under the roots of a tree, she came into odic rapport with this

tree. After her recovery, she gives a recipe for putting an end to this rapport." When a spirit still in the body, united with the attributes of the same, gets into contact with another body, then, by the reciprocal streaming of the spirits to their bodies, a co-feeling arises more difficult to destroy than that which is created by imagination.+

I have copied these paragraphs from Du Prel, almost word for word, to enable the reader to apply them himself to these phantom stories, and to draw his own conclusions. Perhaps these extracts may also show the reader how very valuable the study of Du Prel's works would be for the psychological investigator, because it gives a survey over the whole province of metapsychical occurrences, which it is difficult to get otherwise.

Were Du Prel's works more read, and were they to get their due in spiritistic circles, people would not feel inclined to take into consideration the myth theory of the devil. Paracelsus says : "We must not leave the honour to the devil."

As Von Helmont says, it is the result of boundless idleness to ascribe to the devil all that we do not understand.

In the Pressburg story of a spectre we see the ghost endeavouring to fulfil a promise given before death. The Weinsberg phantom tries to rid himself of painful remembrances by Both the phantoms make praver. special use of a certain person for their purpose. The desire for the fulfilment of this promise, and the

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<sup>\*</sup> Mag. Psychologie, p. 110.

<sup>+</sup> Mag. Psychologie, p. 111.

<sup>1</sup> Mag Physik, pp. 79, 83, 84.

<sup>§</sup> Mag. Physik, p. 67 (Jena, Hermann Costenoble).

<sup>\*</sup> Mag. Physik, p. 75, \* Santonelli, Geheime Philosophie, 26.

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longing for prayer or intercession, were evidently intensely felt by those persons at the hour of death, and the auto-suggestion was taken over into the next condition.

The realisation of the intention underlying an autosuggestion is what the apparitions aim at, and when this aim is attained the manifestations come to an end.

However, in many stories dealing with spectres, the phantom makes requests, which go beyond the mere realisation of his posthumous monoïdeism. Such a most singular demand we find for example in THE ANNALS for April, 1905, p. 225: "The angel would designate two people, whose feet Regina must kiss, either to teach her humility, or for some secret purpose of the Lord."

Most striking, and not founded on posthumous monoïdeism, is the demand of the phantom in the Weinsberg story, that a certain person should pray with him in an appointed place. The following sentence is also remarkable: "The phantom often laid his head down quite close to Eslinger, and she had to pray into his mouth, as if he was hungry for her praver. (Eine Erscheinung, page 13). Also the request of a female phantom in "Das Mädchen von Orlach " can hardly have been the object of a posthumous monoïdeism. It was to pull down the house where the girl from Orlach lived with her parents, and to whom it belonged. In case this demand was not fulfilled. the destruction of the house by fire was threatened; and, indeed, the house was often set on fire by an invisible hand, so that the family was forced to move out of it, and to keep a watch. (Cases of incendiarism by a ghost are also told by Alex. Asa-Vorläufer des Spiritismus, koff: Leipzig, O. Mutze, 1898, pp. 105-When at last it was pulled 259.) down they found that parts of the foundation walls were very old, and having destroyed these, the supernormal phenomena came to an end. Later on, in removing the debris, a wide and deep hole was discovered, containing human bones. According to a second phantom, who appeared in this ghost story, they belonged to people whom he had killed in his earth life about 400 years before.

In all such cases we seem to have to deal, not merely with the realisation of a posthumous monoïdeism, but also with the breaking of an odic rapport, which still exists between the departed spirit and certain odic emanations radiated by him during his earth life; the places of his former abode, and the objects he then made use of, being still impregnated with these emanations.

That such odic exteriorizations are psychically modifiziert,\* is proved by so-called Psychometry. The result of posthumous monoïdeism is probably a rapport, which brings the departed spirit into an undesirable contact with unclean earthly influences, wherefrom odic emanations radiate, originated in some epoch of his earth life.

For us the breaking of such an odic rapport is completely wrapped in obscurity, since we are quite without knowledge concerning the odic relationship of things; and the demands of the phantoms run the risk of being



<sup>\*</sup> Posthumer Monoideismus.

taken for absurdities, because they appear to us strange and inexplicable.

As the scene of separation between the nun and Das Mädchen von Orlach is in some respects interesting and instructive, especially because of its striking similarity with the one in the Weinsberg story, I will give, in short, the account, written by Dr. Kerner:

On March 4th, at 6 a.m. (1832), the girl from Orlach was in her bedroom and alone (the family was then still living in the old house, which, however, was to be soon pulled down), when suddenly the spirit of a nun appeared in a brilliant light, saying to the girl: "A human being cannot redeem a spirit and bring it to heaven, but through you can be taken from me that, which is earthly -and which still holds me down-by enabling me to make known to the world, through your mouth, the sins which weigh upon mc. In my twenty-second year I was brought, disguised as a cook, from the convent into the monastery by that monk-the black one. Two children I had by him, whom he murdered each time immediately after birth. This unholy union lasted four years, during which time he also murdered three monks. I betrayed part of his crime -thereupon he murdered me, too.\* Oh, if only nobody would wait until after death, but confess his guilt to all the world before his passing away," She stretched out one hand towards the girl, who had not the courage to touch it with her bare hand. She only dared to do so by taking a pocket handkerchief into her hand; then she felt a pull at it, and saw it glimmer. The ghost thanked the girl for having followed up all her wishes, and she assured her that now she felt free from all earthly bonds. Hereupon she prayed. The girl heard her still praying when she could not see her any more. While the ghost was standing there, the girl saw a black dog spitting fire at the ghost, who did not seem to be touched by it. In the girl's handkerchief a big hole was burnt, like the palm of a hand, and above this hole also five smaller ones, as of five fingers. The burnt places had no smell at all even in the moment of glimmering the girl did not notice any smell. The spirit of the monk, who had appeared to the girl first in

all kinds of animal shapes, did not leave her until the last stone of the old masonry was pulled down.

The black dog, which spat fire at the ghost, without reaching her, as well as the flock of terrible animai shapes which rushed passed Eslinger, seems to me to symbolise the breaking of the union with unclean earthly influences. Perhaps also the burning of the pocket handkerchief and other burning occurrences which happen in such supernormal manifestations may play an important part in the annulling of the odic rapport. At all events, big and strong masonry, not being exposed to sunrays, seems to be very favourable to an accumulation and preservation of odic emanations, and therefore the destruction of such odic accumulators might be an important factor in the annulling of odic rapports.

In his Geschichte der Magie, Ennemoser quotes a paragraph from the Kabala, which speaks of material objects becoming defiled by odic emanations:

Just as with material defilement, so also with the spiritual defilement of the soul (Tumah), it magically radiates a power, which has a defiling action on other people as well as on outer objects. This is the reason why the pure man is conscious of a disagreeable, repulsive, loathsome sensation in his intercourse with the impure man. Each wrong deed, each immoral word assumes at once an abiding magical existence, soiling all that surrounds it. In a country where great crimes are rampant all things, houses, furniture, animals, plants, even the earth and the air, become defiled.

When death takes its normal course, being an odic essencification as well as a kind of purification process, it will lift the soul above such low, earthly influences. However, under some circumstances, as, for ex-

<sup>\*</sup>We see the spirit almost conceives the force of auto-suggestion as a moral or religious duty.

ample, in consequence of a posthumous monoïdeism, the departed spirit may remain in rapport with unclean earthly life-streams, which belong to an epoch of his past earth life; in which case the soul will receive the same repulsive impressions, as a somnambulist does who is brought into contact with defiled objects. The departed spirit, who by death has broken all rapport with his psychical earthly residue, seems to be able to get again into contact with it if, in dying, a posthumous autosuggestion is carried over to the other side. Similar odic connections are also created in hypnosis between the hypnotiser and his subject.

Such posthumous monoïdeism. which may have an earthly thought, sentiment, or intention as an object, must lead to a kind of splitting of the consciousness, if this object is entirely out of accord with the departed spirit, when a sort of secondary personality is brought about, whose outer representation, when it is projected by the soul to the earth, is the phantom. In consequence of a strong union with a certain place, such a projection may often happen spontaneously, and this secondary personality imagines it is bound to that place. The secondary personality being founded on the posthumous monoïdeism, receives its psychically shaped odic emanations left from the earthy personality, whilst the individuality on the other side in which it is rooted lends it powers and capacities as far as it is in need of them for the realisation of its posthumous monoïdeism.

Considering that in the objectifying of types in hynotism, a single word denoting a personal characteristic suffices for the soul to create a lifelike personality, worked out in detail; we may anticipate that she will also succeed in uniting into a single personality these more richly endowed, but somewhat heterogeneous individual elements.

With the realisation of the posthumous monoïdeism, and with the breaking of the rapport, the splitting of the consciousness is annulled and the supernormal appearance, having carried out its purpose, comes to an end.

The other manifestations in the Pressburg story, such as visions of Angels, of the Holy Virgin, Heaven, Purgatory, and so on, might be explained by hallucinations of the secondary personality transferred to people susceptible to such hallucinations. Just as the imaginary torments which the phantom asserts that he suffers are a consequence of the posthumous autosuggestion in question, so are also these hallucinations. We find an analogy to this in hypnotism where a mere suggestion can cause pain, and even organic change-e.g., stigmata; as also positive and negative hallucinations, which may be posthypnotic. However, hallucinations in the ordinary sense of the word cannot be stretched to cover all manifestations; something material must be presupposed, when, as it is often the case, motor energy is projected.

According to Du Prel and Kant, we have with these manifestations to take into consideration three possibilities :

- The real materialisation (or, according to Kant, the true apparition).
- 11. The morbid hallucination of active imagination (or the empty

fancy spun by the seer's own brain).

111. The healthy hallucination of passive imagination (according to Kant, such manifestations, though delusions of imagination, are nevertheless caused by a real spiritual influence).\*

When in the Weinsberg story we see the phantom coming with a big dog, or two little lambs, or with forms exactly resembling the people who in fact came into the prison afterwards, and when we see such apparitions change, and, furthermore, when we see actions performed by them, as for instance the pulling of a cover, the moving of furniture, then it is difficult to determine which of these apparitions we have to consider to be a hallucination—and which a materialisation.

If each thought represents a centre of force, and if there are no quite immaterial forces, it follows that we cannot deny that hallucination may have something material. Perhaps each thought is an odic formation, odic substance, which is brought into form by the soul's fashioning power, then hallucination would be nothing more than exteriorised thoughts, which under certain conditions condense: that is to say, they become materialised, cither altogether or only partly. Du Prel, in his Magische Physik, relates the following case:

At the International Congress of Spiritists in Paris, 1889, the Engineer, Mac-Nab, showed a photograph representing a young girl. It was the picture of a materialised phantom, which Mac-Nab and six friends of his had seen, felt, and photographed. The medium in trance was seen on the same picture. It was found out that this phantom was not really spiritistic, but a materialised reproduction of a picture several centuries old, which had greatly interested the medium before the sitting.\*

### To this Du Prel remarks:

Thus by his exteriorised Od the medium supplied the matter, and at the same time, by his thought, shaped the phantom's form, just as a vivid impression on the senses may inadvertantly become realised; in this way also stigmatisation is explainable by the Odstream having been unintentionally directed to the spot.

Comparing this case with the one before mentioned by Wesermann, we shall find that in both cases we have to deal with the same incidents—viz., with an exteriorisation of thought; but in the latter case, in consequence of more favourable conditions, a higher degree of condensation was achieved.<sup>†</sup>

Du Prel calls the apparition in Wesermann's story a hallucination; moreover, he adds:

No reason can be given why the Oberlieutenant, who was accidentally present, shared the hallucination. However, considering hallucination to be of odic formation, which, under some circumstances, can assume all degrees of density up to the consistency of our coarse matter, the fact is easily explained by the density being of such a degree that the apparition could be perceived by persons of small susceptibility, supposing there was a difference between the two men.

The following description in Dr. M. Wiener's "Selma" gives an instance of such a condensing process in the shaping of odic formation :



<sup>\*</sup> Comp. Kant; Träume eines Geistersehers, and Du Prel: Kants Vorlesungen über Psychologie.

<sup>\*</sup> Papus : Traité Méthodique de Science Occulte, p. 881.

<sup>+</sup> Studien aus dem Gebiete der Geheimwissenschaften, II., p. 73.

It was a female figure, broad-shouldered and extremely thin in the waist. She could not distinguish the face, for it seemed to her to consist altogether of living dots, which darted promiscuously to and fro. It was dressed in pure white drapery, and her head was wrapped in a veil, which came down to her eyes, but at the back it floated far down. Through the figure, as through a luminous mist, she was able to see distinctly its shadow thrown on the opposite wall. This shadow was like that of smoke (p. 203). When I got up and tried to seize the light, she saw me, to her horror, walking right through the figure; this divided, as it were, and joined again behind me, just as when we cut through a dusty sunbeam with our hand.

Also the following account, by Diener Mayer, of the apparition in the Weinsberg story is in striking accordance with the above-mentioned one:

At three o'clock I saw suddenly, standing at the shut prison door, a luminous shade of a man, who was surrounded by a quantity of little stars darting to and fro, exactly as I had seen them before.\*

I have already mentioned that the so-called spectre can be projected, not only by deceased, but also by living beings; it follows, that as the agent of such magical telekinesis, in both cases, is the same—viz., the soul—the manifestations, too, are essentially the same.

Some examples may suffice to convince the reader of this :

Kerner relates of the poet Lenau: "Once we were at supper, he, I and my wife. Suddenly he stopped in his conversation; we looked up and saw him sitting on his chair, stiff and deadly pale; meanwhile in the adjoining room, where nobody was, some glasses and cups on the table gave forth ringing sounds, as if somebody struck them. We exclaimed: 'Niembsch, what is the matter with you?' whereupon he started and awoke as from a magnetic sleep; and when we told him of the sounds in the adjoining room, he replied: 'This has happened to me several times already; my soul is then, as it were, out of my body." \*

" It is really like reading ' Ghost Stories, " says Du Prel, "when we see what is reported of somnambulists. The Autosomnambulist Susette B. often paid ghost visits both by night and day. There were knockings or bangings in the room, or the bedcovers were pulled, or something rustled like a paper dress. She appeared to her brother in his dream, at a foretold hour; at the house of her friend, Dr. Ruffli, to whom she had announced a visit; she entered the bedroom in a nightdress and blew out Frau Ruffli's light. Ruffli and his wife were awake and saw her quite distinctly, and they wrote at once to her parents. During this occurrence Susette lay in a deep magnetic sleep just like a corpse," +

Another somnambulist, whose mother went into the kitchen by night to make tea for her, said she would accompany her. The mother knew what was intended, and begged her not to come and frighten her. But when she walked down the stairs the light was blown out, although there was no wind, and coming back she was accompanied by the spectre. There was a rustling like paper as it passed her and slipped through the door into the room, whereupon the somnambulist asked laughingly whether the mother had noticed her. Once, when the brother and sister refused to wake the sleeping mother, by whom the somnambulist was nursed, she forced them to do so; a piece of bread lying on the oven jumped up, as well as a medicine bottle and other objects on the table, and finally the chair, with the sister, who was sitting on it, was lifted up.\* The somnambulist§ Auguste Mül-

\* Schurz, Life of Lenau, p. 190.



<sup>&</sup>lt;sup>+</sup> Du Prel, Fernsehen und Fernwirken, II., 265.

<sup>‡</sup> Kerner : Magiken III., 199.

<sup>§</sup>Dr. Meier and Dr. Klein: Most Remarkable Story of Auguste Müller, p. 95.

<sup>\*</sup> See p. 17.

## METAPSYCHICAL PHENOMENA OF RECENT DAYS

ler told her friend she would visit her in the following night. The friend paid no attention to this, and went to bed at the usual hour. The door was locked. In the night she awoke and saw a luminous cloud before her. Rubbing her eves, she recognised Auguste in her nightdress, smiling kindly at her, and surrounded by light. The phantom encouraged her not to be frightened, came into her bed, and she went to sleep. In the morning she awoke freed of her toothache. She went to Auguste, and heard to her astonishment that she had not left her own bed.

Kerner mentions the annoying telekinesis of a somnambulist, who by clenching her fist in a magnetic sleep, caused a clergyman to feel blows. He lived some miles away. (Kerner, Magnetische Kuren, III., 182.)

In the report of a séance held with Eusapia Paladino in Turin (ANNALS, April, 1907, p. 307), I find an analogy to this:

There was another instance of synchronous raps; and the medium raised her hand with that of the controller on the left, and made the action of striking the air; at once with absolute synchronism, blows resounded on the table inside the medium's cabinet.

This reminds us of a well known case of a double, where all movements executed by the person in question were simultaneously made by the double, in consequence of the solidarity existing between the two.

Emilie Sagée, a French governess, was constantly seen double; in fact she lost her situation by this. When she stood before the blackboard giving lessons she was often seen with her double, both alike in appearance, making the same movements, the only difference being that the real person held the chalk in her hand, while the phantom merely made synchronous movements. Once when fastening the skirt of her pupil, the girl turned round and saw two Miss Sagées at work which frightened her so much that she fainted.\*

The same sympathetic movements we also find in hypnotism and in somnambulism, where the subject is compelled to make all movements at the same time as the operator.

"Also in Echolaly," says Du Prel, "the muscles of the larynx are moved sympathetically."

Kerner's somnambulist explains this effect of the rapport, in these words:

So I must do what you will me to do, for as soon as you will it, that part of your nervespirit that is united with mine in me forces me thereto.†

The parallelism between phantoms of the living and the dead, says Du Prel, can be followed up in detail. So it often happens in spectre stories that locked doors spring open, and the same is reported in "Christian Magnetism," to have occurred by the magical influence of living people, The Abbot Tritheim writes to the Emperor Maximilian of a boy who walked in his sleep, and wherever he went the doors sprang open before him.<sup>‡</sup>

Jacolliot knew a fakir who could



<sup>\*</sup> Du Prel: Monistische Seelenlehre, pp. 259, 260. M.S. 231.

<sup>+</sup> Kerner, Geschichte zweier Somnambulen.

<sup>‡</sup> Tritheim : Liber octo quaestionum.

open and shut distant doors by his will, and before the magnetiser Potet, doors opened without his being able to give an explanation thereof.\*

The negro Lewis once magnetised a girl at a public performance, and told her to find herself in her house. She said there were two people in the kitchen, occupied with housework. Being told to touch them, she replied she had done so. A deputation then went to the house, and there one of the two persons asserted she had been touched by a ghost.<sup>†</sup>

Dr. Récamier was once consulted by a man, who complained of the persecutions coming from his enemy, a blacksmith; the whole night through he could hear him hammering at a distance of two miles. As the strength of the patient visibly failed, the doctor went to the blacksmith and threatened him with a lawsuit, when the smith confessed, and promised to cease his magical action at a distance, and in a few days' time the patient was well.\*

A shepherd at Cideville, who had taken up healing, fell out with a clergyman, who, meeting him by chance at a sick person's house, forbade him to continue the treatment. As the patient died soon after the case was brought before the law court, and the shepherd was put into prison. A friend of the shepherd, called Thorel, threatened the clergyman that he would avenge his friend on the children, who lived with the clergyman, and were much beloved by him. Thorel explained that he intended to persecute them until they were forced

In all these cases where the spectre emanates from the still living person, we look upon it as a consequence of the extra-corporeal action of the soul.

Although the connection between soul and body seems then to be considerably loosened, yet we find the soul, in virtue of the existing odic rapport, still under the full control of the living person, who gives character to the magical operation.

to leave the house. Soon one child began to complain of constantly seeing the shadow of an unknown man in a blouse; once another clergyman, who happened to be present, asserted that he saw a big column, like smoke. Soon after the child complained of receiving a box on his ear by a black hand. Nobody else had seen the hand, but they had heard the sound and seen on the red cheek the impression of five fingers. Also inexplicable noises were heard in the room. Following someone's advice, they slashed the air with swords in the room where noises were heard, and after having done this for some time without any success, all at once, during a sword thrust, a flame flared up, and such a smoke filled the room that they were obliged to open the window. But they went on with it until they heard the word "forgiveness" being sighed. The condition was insisted on that the culprit should come in his body the following day, and apologise. Thorel really came, was very uneasy, and tried to hide the bloody scratch on his face. The child, who had never seen him, exclaimed at once : " This is the man who has followed me all this fortnight."\*

<sup>&</sup>quot; A. Krakon, 604.

<sup>+</sup> A. Krakon, 604.

<sup>\*</sup> Mirville : Des Esprits, V., 91.

<sup>\*</sup> Mirville : Des Esprits, pp. 319-389.

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As the spectral phenomena, which we attribute to the departed, exhibit a character quite analogous to the preceding, we find ourselves justified in assuming that even then the soul is still in the sphere of power of its individual earthly influences, in consequence of an existing rapport with the psychical residue of its earthly personality.

In witchcraft and magic we see that the odic rapport is intentionally brought about, being one of the essential conditions for a successful magical action.\* If phantasms caused by telekinetic action of witches and wizards are dependable on an odic rapport between the exteriorised Od and its source, we may assume that a rapport must also play a similarly essential part in cases of phantasms caused by the departed.

The true character of the soul is never revealed in apparitions—only its powerful forces and capacities come to the light here and there, and even these we find misused for egotistical purposes by the earthly will, as for instance in witchcraft.

Only in the working of genius, and in the last stages of magnetic sleep, does the soul sometimes betray its real essence, and then it always seems to be of a truly divine nature.

We might compare the soul with the Mädchen aus der Fremde, of whom the poet says:

In einem Thal bei armen Hirten Erschlen mit jedem jungen Jahr Sobald die ersten Herchen schwirrten, Ein Mädchen schön und wunderbar.

Sie war nicht in dem Thal geboren, Man wusste nicht woher sie kam, Und schnell war ihre Spur verloren, Sobald das Mädchen Abschied nahm.

Beseligend war ihre Nähe Und aller Herzen wurden weit Doch eine würde, eine Höhe Entfernte die Vertraulichkeit.

Sie brachte Blumen mit und Früchte, Gereift auf einer andern Flur, In einem andern Sonnenlichte, In einer glücklichren Natur.

(SCHILLER.)

That a being of such loftiness is liable to such misrepresentation as it undergoes in its earthly body may be explained by what Du Prel says, that in this material life the spirit life is governed by matter, which condition becomes reversed by the change from this existence into that of the "astral" body.

The conviction that such a being, so contrary to our earthly personality, is hidden in us, nobody will deny who has ever experienced the discord arising from it, and of which the poet writes:

Zwei Seelen wohnen, ah! in meiner Brust, Die eine will sich von der andern Trennen; Die eine hält, in derber Liebeslust, Sich an die Welt mit klammernden Organen; Die andre hebt gewaltsam sich vom Dust Zu den Gefilden woher Ahnen.

Ganz leise spricht ein Gott in unsrer Brust, Ganz leise, ganz vernehmlich, und zeigt uns an

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Was zu ergreifen ist, und was zu fliehen. (GOETHE.)

<sup>\*</sup>See THE ANNALS for August, 1906: "Relative to the Astral Body and the Magnetic Rapport," pp. 120-125. In this essay we find the following lines: 'The *fluid* escaped from the VERTEX of Mrs. Lambert,' and so on, to which I add, for the sake of comparison, a paragraph taken from the report of Das Mädchen von Orlach, by Kerner: 'The phantom walked up to her and gripped her neck with a cold hand. She lost consciousness, and then it seemed to be inside her (p. 41). She felt as if five fingers of a cold hand gripped HER NECK, and with this grip it rushed into her (p. 32). Thereupon her consciousness failed, and, in fact, her individuality disappeared too,'"

The fate of the soul on this earth, clad as it is in a crude material body, and forced to serve its coarse desires, reminds us in some respects of the ancient myth of Prometheus, who, by order of Zeus, was chained by Hephaistos to a rock, and who could not prevent a ravenous vulture from feeding on his ever growing liver. Is there no hope for the soul, that a Herakles may, even here in this life, arise to deliver her from the hated chain, or at least loosen the pressing fetters? Perhaps the soul, like Prometheus, knows the secret of her deliverance! Or does this hope receive fulfilment in death only? Let Socrates' dæmon answer us:

Yes, I see clearly that to die now and to be liberated from the heavy cares of life is verily the best that can happen to me, and that is the reason why my daemon's voice is silent to-day.

And with inspired words the genius of the poet describes this deliverance :

What am I becoming?—light clouds lift me up—the black armour becomes a winged garment—upwards—the earth flees back short is the pain and everlasting is the joy. (SCHILLER, Jungfrau von Orleans.)

ALOIS KAINDL.





\*\*\*\* CAN HAUNTING SPIRITS BE EXORCISED ?

BY HEREWARD CARRINGTON.

ALTHOUGH the title of this article may appear somewhat startling to the reader, the subject is one that has been brought up for discussion on several occasions, and is of intense interest. Granting that houses surnamed "haunted" exist, it becomes a legitimate part of any interested man's duty to investigate the causes of such haunting-to ascertain, so far as possible, what the nature of the influence about the house may be, and if disagreeable to remove it, or at least attempt to do so. That these influences are at times malign and evil cannot be doubted by anyone who has examined the mass of evidence that exists upon this subject; and it is true that many persons, inhabiting haunted houses, would give much to be relieved from the influence that hovers about them, and in no wise encourage or like the ghostly visitations of which they are the recipients. It would be unnecessary to adduce any great showing of proof upon this point, since it may be said to apply to all inhabitants of haunted housesexcept those few individuals who may be residing in the house, temporarily or permanently, in order to study the phenomena for scientific purposes. It is true that many of these cases turn

out to be due, not to super-normal action or influence at all, but to trickery, hallucination, or other purely natural cause; but there are cases on record, beyond a doubt, in which some influence of a psychical sort exists in and about the house; and it is almost certain that this influence is at times evil and malevolent. One need but call to mind such a case as The Great Amherst Mystery, (in which fires were lighted in various parts of the house, the medium was cut and stuck full of pins, etc.), or-if the physical manifestations arouse incredulity-such a case as that studied by Miss X and the Marquis of Bute, where, after some weeks' stay in the house, Miss X was forced to write: " The general tone of things is disquieting. Hitherto, in our first occupation, the phenomena affected one as melancholy, depressing, and perplexing, but now all, quite independently, say the same thing-that the influence is evil and horrible-even poor little Spooks [dog] was never ter, ified before as she has been since our return here. The worn faces at breakfast are really a dismal sight." (The Alleged Haunting of B House, p. 210). The nature of these influences so impressed the Hon. John Harris,

that he imagined a band of hypnotists were attempting to influence the inmates of the house by hypnotic telepathic suggestion ! (See Inferences from Haunted Houses and Haunted Men.) In many other cases, also, the influence impresses the owners of the house in the same manner; and in nearly every instance would the owner be glad to rid the house of its ghostly occupants. This being the case, the question arises : How may we so rid it? Are there any forces and laws we may put into operation that would drive the haunting intelligences from their home? Can we devise any apparatus or any plan that would be instrumental in driving the influences from the house in question, leaving it free for its fleshly occupants? If so, such a knowledge would be invaluable to the resident of the house, and the plan might at all events be tried -perhaps with complete success. At all events, I propose to lay before the readers some theories and ideas that I have recently formulated in my own mind, and, wrong and crude as they may be, they may yet, nevertheless, be of some assistance to persons dwelling in houses of the kind under discussion who feel that they are as impotent to cope with the forces and influ-ences into which they are thrown as is the diver who feels about his body the supple arm of the giant octopus.

First, what is the nature of these influences? I shall not attempt to discuss this question at any length here, for the reason that my subsequent account will have a tendency to settle this point of itself. There are, roughly speaking, four theories. (1) Telepathic influences from the living; (2) telepathic influences from the dead; (3) some physical influence or "aura," that exists in and about the house, affecting the minds of those who dwell in it; (4) spirits as entities. It is needless to say that the fourth of these is by far the simplest, and the one which covers and explains all the facts in the most rational and comprehensive manner-if spirits, as such, are ever proved to exist. Although there are certain arguments in favour of all the other theories mentioned, I shall adopt the last-named, for the present purposes, and try it as a working hypothesis. It is true that there is much to be said against this view of the matter, and in favour of the other theories -that I do not deny; indeed there are certain facts going to show that a simple suggestion, if properly delivered, will rid the house once and for all from influences of the sort mentioned above. Aside from regular exorcisms, incantations, sprinkling with Holy Water, etc .- which may be considered "bread pills "-and so suggestions, for all practical purposes, there are such cases as the following, given by Miss X. in her Essays in Psychical Research (pp. 66-67). The passage seems to me to be one of the most interesting and suggestive ever penned. After describing a haunted house of the typical sort-the vain efforts to get rid of the ghost, etc .--Miss X, goes on to say :--

"Not satisfied with his preliminary researches, he (the investigator), next morning, invited his hostess to conduct him once more over the house, already explored from cellar to attic. He had not gone into detail as to the box-room and its contents, and Mrs. Z,'s travelling boxes, the chest containing, let us suppose, the sum-



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mer clothes and the muslin curtains, the deck chairs for the garden, the extra mats and blankets were all simple enough. The house was new, and there was not the accumulation of rickety tables, chairs without castors, jugs without handles—the melancholy record of time, and of housemaids.

"But one piece of spare furniture stood suggestively in the corner of its adoption, a wooden bedstead, an ugly unsanitary anachronism, a splendid text for a suggestion. Its origin was obscure, vague, easily represented as mysterious.

" 'Clear out this room,' prescribed the specialist, 'clean it, whitewash it, put back all else, if you will, but burn that bedstead!'

"It may have been a fetish, a *point* de repère of evil, filled with the germs of thought-transference, the microbe misnamed 'psychometric,' the bacilli of astral and elemental forms; or the order may have been merely a suggestion, a bread pill; but when the bedstead was burnt, that ghost was laid."

In a case such as the above, there can be no question that the cure was brought about merely by suggestion. But there would appear to be numerous other cases that cannot be thus explained away-cases, in fact, in which the ghost refused to depart because of any such measures, but clung to the house with grim tenacity, and ultimately drove the earthly tenants from the doors! This can hardly be ascribed to suggestion, nor, it seems to me, to any thought-transference theory, and would seem to indicate that some force or influence is operative which is sufficiently independent of the minds of those in the house to

defy and over-rule them. Readers of Bulwer Lytton's powerful story, The House and The Brain, will recall the feeling of intense, masterful Will that the visitant encountered; and, although this story is, of course, a work of fiction, it is more or less closely paralleled by other cases of a similar type-some of which are not as yet in print, but which I have had the opportunity to read. Such being the case, the question arises : How can we ascertain what these intelligences are? and, if discovered, how can we cope with them? These are the problems we must now discuss.

I would begin by saying, once again, that I shall, for the sake of argument, assume that the intelligences manifesting in haunted houses are in reality spirits of the departed, and use that as a working hypothesis. The problem for us to solve, then, is this: Can we in any way come into touch with these intelligences—and, if so, how?

Students of psychic matters will remember that efforts have been made in this direction before. Thus, the clairvoyant "Jane" was directed to the haunted Willington Mill in her clairvoyant trance, and described the influences about the house, and the spirits that were said to haunt it. These descriptions agreed to a certain extent with the descriptions of those who had lived or spent certain nights in the haunted mill. (For details of this, see Proceedings, S.P.R., Vol. VII., pp. 54, 82-4; 86, 87; and Journal, S.P.R., Vol.V., pp. 331-352). Again, automatic writing, crystalgazing, séances, etc., were held in the haunted B---- House, but nothing conclusive was arrived at. Certainly the investigators were on the "right track," in that case, however. Just such experiments may be expected to throw a flood of light on cases of this kind—especially in view of the fact that automatic writing, etc., is occasionally obtained, and only obtained, in certain so-called haunted houses, as I happen to know. This is a most significant fact, and one well worthy of further inquiry and investigation.

I now come to my theory of the manner for clearing haunted houses of the influences that are supposed to remain within them. Certain it is that the influences, whatever they are, cannot be dealt with upon material lines. The man who goes to a haunted house with a watch-dog and a loaded revolver is not the sort of investigator who is likely to reveal much of interest to science! No: the intelligences or influences must be dealt with upon psychical lines; they must be, so to speak, beaten at their own game. Methods such as crystal-gazing, automatic writing, etc., are very useful as indicating what the influences are in any certain house; they are "methods of diagnosis." But when we have ascertained that a certain spirit is haunting a house, e.g., what are we to do to make it leave that house? As before stated, material agencies would be of no use; we must resort to psychical influences, A medium must be employed-one who has around him or her a number of tried and trusted controls or "guides," in whom he or she can place the strictest reliance. With the aid of such a medium, might we not, through his or her controls or guides, come into contact with the intelligences invading the house in question, and, through them, carry on a warfare with the unruly intelligences manifesting within the house? The suggestion is at least plausible, and the experiment worth trying. Nay, more, it has been tried, and with success. Some time ago, I had sent to me a long letter by Georgia Gladys Cooley-a medium in whom I have perfect confidence, so far as honesty and reliability go, and who has had a number of most remarkable experiences-the following being one of these. At my request, she wrote out this account, and sent it to me. I herewith present it to my readers, feeling assured that it will prove of great interest-no matter whether the statements are accepted as true, or not. They at least afford room for thought, and give us a clue for the direction in which to look for more light in the investigation of this exceedingly dark and complex problem.

"Something over fifteen years ago, an experience of rather an extraordinary nature came my way.

"In the city of Stockton, Cal., where I was lecturing at the time, a lady came to me, claiming to be greatly annoved by hearing a voice almost constantly talking to her. The voice purported to be that of her first husband, who had passed from earth several years before. At times it spoke in most endearing tones, and again, quite severely-presuming to be interested in all her earthly affairs and quite dictatorial regarding them. It spoke of relatives gone on, and of many things in her past life which led her to believe, at times, that it might be the voice of her departed companion; at other times, she felt that it could not be he.

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"The attendance of this queer visitor grew more constant as the days passed, and became a great source of annoyance, as it interfered with the woman's rest-the voice often keeping up its chattering the greater part of the night. The lady, who knew nothing of spiritualism or the occult, was sorely upset. On looking into her case, I found it was not imagination nor hallucination on her part, as I discovered an individual in spirit form hovering near her. He was low in stature, crass in appearance, and had an exceedingly low forehead, covered with dark and coarse looking hair. Heavy, dark eyebrows, which met, added to his unprepossessing appearance. There were days when he would scold her for being overliberal, and perhaps the next day he would call her stingy, &c.

"I could not now relate a hundredth part of what he did and said in order to annoy this good woman; and, in time, a new phase of his actions manifested itself. The lady felt at times a sensation as of someone pinching her, and soon thereafter a bruised spot would appear upon the flesh. I must not forget to state that the description of this man, as given by myself, did not tally with that of the departed husband. While living, her husband had always been very good and kind to her.

"It was an impostor, endeavouring to pass himself off as the departed one. He was low in spiritual development, as well as in intellectual growth, and seemed bent upon mischief. With the help of wise and generous loved ones of the higher spheres, we undertook to rid the lady of her annoying and misleading visitor, but found it by no means an easy task. He was cynical at first, then grew rebellious, and refused to listen to pleading or kindness. He was hard to awaken spiritually, and it was trying indeed; cunning and shrewdness were fully developed, and altogether it was a sad yet interesting case that lay before us.

"When he refused to listen to all kindness and pleading, force was called into play. I shall state immediately how this was done. I cannot go into great detail now, but will give the essentials of the case, which is of great interest, no matter how we choose to interpret it.

"Shortly after retiring one night, and having had one nap, I was awakened by some strange vibrating force, and saw several forms in the room, as though they had just passed through the door. Two were leading or pulling by either arm the form of the man that had become so familiar to me; and directly back of the form was a third spirit known to me as Uncle Eli, who was making passes over the head or back of the head of the spirit that was being dragged in. They had hypnotised him, and pulled him from the house!

"A pallet was improvised in the corner of the room, and the poor, helpless fellow placed upon it. I knew then that a victory had been won. I watched the good friends work on him for a time, and then fell asleep—to be awakened in the morning to see the same form quietly lying where he had been placed. I was informed later in the day that the lady had had her first full night's sleep in three months.

"From that night on she was little disturbed-the visitor returning but a



few times, and upon each occasion was taken away immediately. He learned to dislike me very much, feeling that I was in some way responsible for his losing something he felt it his right to possess. He often came to me with threats, trying hard to intimidate me, but I was too well guarded to fear him. I felt that in time he would understand that I was his friend.

"In his most furious states, he would forbid my entering the lady's house, which recalls to my mind one strange and almost weird experience I had in this connection.

"I had an appointment with the lady one evening, and was on my way to her home. When about two blocks from her house, I saw the Salvation Army people holding a meeting. I felt impelled to stop and listen to their remarks, and was greatly impressed with their sincerity. When the time came to pass the tambourine for offerings, a familiar voice said to me, ' drop a dollar in,' and I followed the suggestion. I turned away and crossed the street, when suddenly a man appeared before me, put his hand to my throat, and said : ' If you go to that house, I'll kill you.' Until that moment I thought it was a man of flesh, but instantly everything was clear to me. I drew back in a most positive manner, and declared : ' I am going, and you will not harm me!' At this the figure passed from sight, and I saw it no more until I stepped up to the door, when he followed me in, took up a position at my right, and stood there, apparently listening to everything I said. He made several threatening remarks, which I did not heed.

"After I had been in the house a short time, I was impressed to form a small circle, which circle consisted of the lady in question, her husband, Mr. Cooley and myself. To our surprise the lady was influenced by someone who went through the performance of playing a cornet; this influence lasted about ten minutes. I then became very clairvoyant, seeing many familiar spirits and a great many unfamiliar ones. Benches were around the entire room, next the wall, and all were filled with (what seemed to me) real human beings-my judgment leading me to believe of rather a low type, as the clothing of some of the men was torn almost to tatters. Their hair was dishevelled, and one man had a large, ugly scar over his right The annoying friend was cheek. still at my right.

"I was next entranced by Uncle Eli, who gave a very interesting and encouraging talk, in which he told a great many things of which I was entirely ignorant-one in particular I learned of. He addressed the lady I had gone to see, and stated: 'Not only yourself but this house is obsessed by a class of poor, unfortunate, discarnate spirits, and if it were not for your law, we should advise that it be burned to the ground. When you bought this house, you thought vou got a great bargain, but you got much more than you bargained for. You have become sensitive and receptive to outside influences, and consequently are affected by these unseen inhabitants: but fear not, no harm shall come to you, as we have brought help this evening, and many of them will be released from their imprisoned condition.'

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"He then withdrew, and instantly I was controlled by a Salvation Army girl who gave the name, I believe, of Sarah or Sadie Jones. She poured forth a regular Salvation Army lecture, imploring the poor souls to go with her, etc., reaching out her hands as in the act of drawing something over to her, encouraging them for their bravery, and for an hour worked as any true woman of her rank can Sometimes gently yet posiwork. tively upbraiding someone for daring to hold another back; finally turning to the mortals and assuring them that all was well, and that those who were to go with her would be on another plane, with new interests and surroundings, never again to return to their earth-bound state.

"She then gave the lady some advice as to the care of herself and her house, and withdrew, leaving a most hallowed and beautiful influence behind her.

"During the entire evening I was a silent witness, having seen and heard all, and seemed like a second person, distinctly outside my own body, seeing it used by those who manipulated it for the purpose of bringing peace and joy to others.

"I was informed by the lady that the house, though large, clean, and new in appearance, had been purchased by her and moved to its present locality. It had, she said, been used as a saloon for many years, before being altered and partly rebuilt, which no doubt accounted for its unseen inhabitants, they having been frequenters of the haunt in all probability.

"Uncle Eli also informed me that it was he who impressed me to stop and listen to the Salvation Army, as well as advised me to help them, as it drew their attention to me, and in return they had aided him, as he felt that they were the only class who could readily reach these poor unfortunates. Thus we learned that each class of spirits has their work to do, and 'in unison there is strength.'

"It was, indeed, a great experience for me, one which money cannot buy, as the knowledge derived therefrom has been of great value. Perhaps there will be many opinions expressed as to the cause of such an experience, the nature of the influence, etc.—each one having his own theory, as he has a right to—but I wish it remembered that, while I am a psychic, I think I am a rational being, with an average amount of intelligence, not given to imagination, but, like the Missourian, being practical, I must be shown—as, indeed, I was shown.

> "Yours for truth and progress, Georgia Gladys Cooley."

The above account speaks for itself, and I cannot add anything to it that would be half so interesting as the account itself. It may appear fanciful to some of my readers, but when we are in the realm of spirit who shall say where the "possible" ends and the "impossible" begins? All theories apart, however, my object will have been attained if the above article serves to direct reflection and experiment into a channel hitherto all but neglected, but which is, none the less, one of the most interesting in the whole province of psychic research.

HEREWARD CARRINGTON.

The Relation of Personality to Time

BY J. ARTHUR HILL.

THE metaphysical difficulties concerning Time and Space are perhaps insoluble by us in our present state. We cannot get outside them in order to view them objectively. "Give me a fulcrum and I will move the world," said the famous old physicist; but the external fulcrum is unattainable. Give us a standpoint outside of Time and Space and we will explain them; but no such standpoint seems accessible. Even in stating the need of a standpoint, we are contradicting ourselves by using spatial terms. All our thinking is in terms of Time and Space; they are not realities, but they are subjective forms of cognition from which we cannot emancipate ourselves so long as we are constituted as at present.

But with regard especially to Time, the new psychology seems to be revealing to us some partial hints towards an explanation of the mystery. If Time is but a subjective form of thought which has evolved somewhat in the same way as the idea of Space (it is probable, *e.g.*, that to a baby space is only two-dimensional, the knowledge of its trinal and more complex nature coming later), it seems natural to suppose that at some period of the development of mind there was

no idea of Time at all. Anyhow, the notion of Time is subjective, and perhaps is inherent in our present conditions only; in other words, it may not be a necessary adjunct of the human spirit except during one stage of its progress. And in support of such an idea attention may be drawn to the fact that even now, hemmed in as we are by Time and Space, there may yet occur states of consciousness in which the mind seems to shake itself loose from temporal bonds-seems to transcend Time, and to catch glimpses of a higher state in which Past and Future are both Now. And, even disregarding these rare ecstatic states which are experienced only by specially constituted human beings, there is yet a considerable amount of evidence which seems to indicate that Time sits loosely on even ordinary individuals when certain conditions In ordinary sleep, for exprevail. ample, the relation of the dream-Time consciousness to becomes greatly changed. To the dream-ego Time seems much less real than to the waking self. In my own dreams I never seem to reflect on the Past, or to speculate or worry about the Future; I am simply living in a Present. Consequently the notion of time is

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almost or quite abolished. And yet it must not be forgotten that there is some part of our complex subliminal machinery which keeps close grip on Time, as Dr. Bramwell's hypnotic suggestions à échéance show. But in ordinary sleep, so far as the waking recollection goes, there is, not a complete, but a partial releasing of the consciousness from Time. In dreams we live through long experiences which ordinarily cover months or years, yet a dream is probably an affair of minutes. Also, we frequently seem to have become ourselves at an earlier period, we are not ourselves as we know ourselves in the waking state. This is not the same thing as when we think about past events while in the state of ordinary, waking alertness, for in this case we know it is Now, though thinking about Then. In dream we are not thinking of a Then while retaining consciousness of a Now; we seem to be back in the Then. The part of the mind which is active imagines itself to be what our waking consciousness knew that it was some time ago. For this active part the Now is as real a Now (though it is a Then to the normal consciousness when it resumes its control on waking) as our waking now is to us as we write or read or think. In dream we become, as far as the functioning part of consciousness is concerned, the person we were at an earlier stage of our evolution. A portion of time which is real for the supraliminal consciousness (the portion which has elapsed since the period of which or in which we are dreaming) has become for the non - existent. dream - consciousness The experience is almost too common to need illustration, but one example

from my own dreams may be quoted. It is of the trivial type to which most of my sleep-mentation conforms. Triviality and silliness do not necessarily deprive dreams of psychological value, but I am nevertheless frequently annoyed by the apparent incapacity of my dream-consciousness to rise above these very low levels. Robert Louis Stevenson was much to be envied in this respect.

Nov. 27-28/06. - Dreamt about paying £1 to somebody, and expecting 15s. 8d. change because I was paying a year's subscription to the Thornton Mechanics' Institute. The time did not seem remote, but nothing else happened to give exact indications. Now 4s, 4d, per annum is the correct subscription to the Institute in question for youths under eighteen years of age; for men over that age it is 6s. or 8s. according to kind of membership. I was a member for many years before reaching the age of eighteen, and during that time I should think of the subscription as 4s. 4d., but during the years which have elapsed since I reached that age (and they are more in number than I like to think of) I have, of course, thought of the subscription as being 6s. or 8s., and never as 4s. 4d. On waking I was very much astonished to find that I had been dreaming of it as 4s. 4d., the sum not having been in my mind in this connection for so many years. Apparently the dream-consciousness represented the waking consciousness as it was a very considerable number of years ago.

Mr. Myers mentions a similar case, from his own experience, in *Proceed*ings S.P.R., Vol. XV., p. 404 :--

"I once dreamt that I saw an

epitaph in Greek hexameters inscribed on a wall, of which on waking I remembered only one line— $A\dot{v}\tau\dot{a}\rho \ \delta \mu\dot{e}\nu$ κατὰ γῆν θαλερόν κυσε δακνόμενον πῦρ. I could not construe this line, which is, in fact, nonsense, till I remembered in a sudden flash a certain sense of shame felt by me as a small boy at having thought that κατὰ meant under, as though κατὰ γῆν were γῆs κάτω.

"The line, then, had a meaning: 'But he, indeed, beneath the earth, embraced the strong consuming flame'; not a well-chosen sentiment for an epitaph, perhaps, but yet up to the ordinary level of one's dreaming self. There must, then, have been some fragment of me yet surviving from innocent boyhood, and blundering subliminally in the same old style." (Mr. Myers' subliminal seems to have been thinking vaguely of Dido's Et nunc magna mei sub terras ibit imago, hence karà yŷv.)

From this notion of reverted personality - the dream-consciousness representing to some extent the supraliminal consciousness as it existed at an earlier date-Professor Flournoy has tentatively suggested that in trances such as Mlle. Smith's the secondary personality may similarly be a fragment of consciousness representing the waking consciousness (or a part of it) of an earlier period. On this supposition, the fact of the " Martian language " being based exclusively on French would seem to show that the "Martian" personality was a fragment of consciousness dating back to a time prior to Mlle. Smith's lessons in German. But this is perilous theorizing. On such suppositions as these how shall we explain the almost complete absence of

German from the planchette-writings described by Mr. Schiller,\* whose automatists were familiar with German in childhood? or the absence of French and German from the script of Mrs. Verrall, + whose familiarity with those languages (as I gather) antedates her acquaintance with Latin and Greek, which appear so freely in her script? Further, it may be shown from dreams that this supposition of reversion pure and simple is inadequate and unsatisfactory in many cases. I append an account of another trivial dream of my own, which bears on this point.

Nov. 26-27/06 .- Dreamt just before waking, about 8 a.m., that I was conversing with several people in a room of a house from which we removed nine years ago. Two of them were personal friends, and two were people about whom I know a good deal, but whom I have never seen. It did not occur to me to wonder how I knew who these latter two were; everything seemed quite natural. I will call these two Messrs. A and B. Talking with Mr. A, I remarked that Mr. B's classical knowledge must be very great, for I noticed that in quoting, say, a passage from Macrobius, he would frequently remark that " this phrase is not to be found in any of the classical writers." Whereupon Mr. A, agreeing, said that "if you give John (Mr. B) any line out of the .Encid he will give you the number of the line." I was not at all surprised by Mr. A alluding to Mr. B as " John," for I knew that they were

<sup>\*</sup>Human Personality, Vol. II., p. 420. Proceedings, S.P.R., Vol. IV., p. 216-24. +Proceedings, S.P.R., Vol. XX., p. 32.

### THE RELATION OF PERSONALITY

well acquainted; but the thought did just occur to me that they must be on quite intimate terms of friendship. But the curious thing was that Mr. B's name is not John, and that in my waking state I was quite aware of the fact. I had known of him for some little time-not many months-as "Mr. B" before learning his Christian name; it would seem, therefore, that the functioning dream-personality corresponded to what my waking consciousness was during this short period when I knew him as "Mr. B" but did not know his other name. (The invented name John was due, I suppose, to the inherent cussedness of the inventive and sportive dream-But what seems to consciousness.) give a severe blow to the idea of reverted personality is that I did not become acquainted with any of these four people until many years after I left the house in which I saw them in my dream. Not one of them has ever been in that house. In my dream I was at home there-not merely visiting its present tenants-and thus my dreampersonality represented my waking personality of not less than nine years But at that time my waking ago. personality did not know any of the four persons concerned, and, as far as three of them are concerned, was not even aware of their existence. Moreover, at that time I do not think that I knew the name of Macrobius. On any theory of "putting the clock back "-reversion of personality-my dream consciousness was not equivalent to my full waking consciousness at any one given time in my life. The ego of the dream possessed knowledge which the normal personality acquired recently-it knew the four people-yet

it believed itself to be living in the old house which was vacated long before this knowledge was acquired. And another part of me invented the name John for Mr. B, which the waking consciousness knew to be false, but which successfully imposed on the credulous or suggestible dream-ego.

It does not seem, then, that the phenomena of dreams can be explained by a hypothesis of reversion of personality to a prior stage, or by survival of fragments of arrested development from earlier periods, unless indeed we assume an indefinite number of the latter, changing, coalescing, redividing differently, in continuous metamorphosis. My dream 020 might be a fragment formed by the coalescence of a fragment dating back to a time when I lived in the house in question, with a later fragment containing recent knowledge, but the hypothesis is not very illuminating. And what about the fragment which was masquerading as Mr. A, and which seemed to the dream ego to be another individual? Perhaps this fragment, being small-it seemed to contain nothing much except the " John "-was necessarily devoid of self-consciousness. A very young baby is probably not self-conscious, A certain amount of physical complexity must be attained before the self is distinguished from the not-self, and self-consciousness becomes a fact. If, then, smallness of psychical content involves absence of self-consciousness, it is natural that a dream-ego should be a fragment possessing considerable content, and that other less complex fragments which happen to join in the drama should seem to be external personalities. And self-consciousness

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is single; we cannot think ourselves to be two persons at once, even in dream.

Further, the metaphor of fragments of arrested development is not particularly fortunate. The co-ordination and representation of psychical facts by means of metaphors derived from material nature must always be more or less dubious in result. Yet figures of speech of some kind are helpful, and even necessary; the difficulty is to find the least misleading among the many that present themselves for our selection. Perhaps the idea of a tree is one of the least unsatisfactory. Starting from the bolewhich represents the psychical mass, undifferentiated by experience of life -the tree becomes divided into branches, which subdivide into branchlets, ending at the top in multitudes of twigs. The branches are early mental experiences, which are small in number of individualised contents; the smaller branches represent the increasingly numerous psychical factors of maturing life; while the innumerable upper twigs correspond to the multitudinous and almost infinitely diversified psychical facts which constitute our present personality. Imagine the tree cut by a plane, at right angles to its bole. Or, what is the same thing, imagine the tree submerged in water which rises just above the point where the branches begin. The surface of the water forms a plane which is pierced by each branch. A reversion to this point, in sleep or trance, would produce a personality resembling the individual's supraliminal consciousness at an early age before psychical complexity was far advanced. Imagine the level of the water to be

raised. The plane of its surface now cuts more branches and branchlets; here the psychical content has become enlarged, and we are at the stage, say, of adolescence. It was to this level that my personality may be said to have reverted in the dream about the 4s. 4d. subscription. Suppose the water-level to be raised until its surface-plane cuts the greatest possible number of twigs; here we have the supraliminal-consciousness. waking, The analogy may be pressed still further by pointing out that a number of twigs and shoots will project above the surface. These represent psychical elements which do not ordinarily enter into consciousness (which exists only in the plane of the water surface) but which are growing out into a higher state, and by means of which information concerning the upper air comes down to the consciousness in the plane, as in authentic messages from a spiritual world. Suppose the waterlevel to be raised for a few moments above the point at which it cuts the maximum number of twigs; the psychical result corresponding to this will be ecstasy; a state in which complexity of content is diminished-the twigs are fewer-but in which the keenness of psychical feeling is greatly intensified. In such a state, the mind is conscious of fewer facts, but it is conscious of an exaltation of feeling, a keenness of joy, an awareness of more life and at a higher level, which sensitives find it impossible adequately to describe in cold language. This is a state to which the level will rise for each of us in a future stage of our development, but many other shoots must grow (until this higher plane cuts a greater number than at present)

L. Google

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before the level can remain there. For the level of consciousness must be at the point of greatest psychical complexity.

So much for speculation. Some such figure may help us to explain some facts which present difficulties, but there are many more which it will not serve to elucidate. For example, it will not cover the facts of my dream about Mr. A., Macrobius, the old house, and the false name John, unless we assume that several levels of consciousness can co-exist, "talking all together." The ego of my dream-the consciousness which was identified with myself-did not know Mr. B's Christian name, but accepted "John" unquestioningly and unsuspiciously. This ego believed itself to be living at a period when it was still inhabiting the old house, yet it possessed knowledge which my waking consciousness knew could not have been possessed at this period or level. There was evidently a coexistence or coalescence of levels which seems almost unrepresentable. by means of our metaphor of the tree. The most pressing need is further facts, and I can conceive of no more useful psychological data than carefully reported dreams. I believe that this branch of research-hitherto so curiously neglected-will in the future provide a great number of facts which will be of immense service in the investigation of mental structure and function. I do not specially mean dreams which contain evidence for telepathy or other form of supernormality; I mean ordinary dreams which present no features of interest except to the psychologist. Perhaps, when a large collection of such facts

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shall be available, some speculative genius with a gift for the "scientific use of the imagination " may give us some figure of speech-perhaps drawn from physical facts which are yet to be discovered-which will enable us more adequately to represent the mind's structure. But all such figures must be drawn from spatial facts, and must therefore be inadequate, if not fallacious. For, if mind is an entity which is in some sense above the forms of Space and Time in which it mostly manifests itself at present, it is clearly not explicable by means of figures conditioned by those forms.

To return to the main point-the relation of personality to Time. We have seen that temporal forms, binding on us when awake, are modified greatly in sleep. It is interesting to note that a somewhat similar loosening is produced by the action of certain drugs. Mr. Ernest Dunbar remarks (Proceedings S.P.R., Part 50) that "under the influence of Indian hemp he was continually taking out his watch, thinking that hours must have passed, whereas only a few minutes had elapsed." This seems analogous to the dream in which we live through long periods. And n also appears that there are flashes of existence possible to some of us, in a waking and undrugged state, which bring with them a feeling of transcendence of Time-a feeling of living in a state in which Time is not. And. apart from these flashes-which, as merely subjective states of feeling, can be of value only to the experientthere is a fairly large body of evidence for precognition which, being concerned with objective facts, is evidence for others as well as for the experient.

In some of these cases, explanation may be possible by invoking the supposed completer memory, greater knowledge of the state of the bodily organism, and possible faculty of telepathic or clairvoyant perception, possessed by the subliminal self, on which supposition the apparent precognition is merely the result of subliminal perception or inference. But though in some cases an apparent precognition is probably no more than a subliminal inference-dramatised in form of dream, or presented in inexplicable forms of waking hallucination as in two cases known to me-there are, on the other hand, many instances on record in which this hypothesis seems hardly admissible. When, for example, the precognition contains abundant detail concerning other persons, which details " come true " after a long period, the inference theory seems to become strained to breakingpoint. In a remarkable case collected by Mr. Myers,\* it is narrated that Lady Q. dreamt on several occasions, at intervals of years, of her uncle being found dead at a certain place three miles from his house; of his body being brought home in a waggon; of its being carried upstairs by a gardener and a kennel huntsman; and of a hand being bruised on the way by contact with the banisters. Six years after the date of the first dream the events happened as foreseen; even the suit of clothes as seen in the dreams tallying with the suit worn by the Colonel on that day. There were no discrepancies between the

dreams and the facts except that in the former there were seen many flowers in the garden and also a thin covering of snow. In the event these were not reproduced. Except for these, every detail (and in summarising and abbreviating I have omitted several) was carried out exactly as seen in the dreams. Explanations by subliminal inferences seem inadequate here, and we seem driven to some hypothesis of a "cosmic picture gallery" to which some part of the percipient's mind obtained momentary access. And this involves the notion that, in some inscrutable way, the Future even now exists, as really as the Past and the Present. In other words, we are conducted to the belief, already suggested by metaphysics but not until now confirmed by science, that Time is an illusion, and that we are really living in Eternity. And we must conceive Eternity, not as unending Time, but as a state or mode of existence in which Time is not, and to which, therefore, such phrases as "unending Time" are inapplicable. But, though we can dimly think the notion, we cannot picture it in any metaphor, for our experience is as yet straightly bound in the spatial and temporal forms. Whether we shall in the next stage find ourselves free of these bonds is a matter on which no pronouncement can be made for lack of data. It will be time enough to inquire about that when we have quite satisfied ourselves that we survive at all. But, assuming survival, it does not seem very probable, judging from an admittedly small arc of the curve of cosmic evolution, that the shedding of the physical body will necessarily bring with it complete freedom from the restraints



<sup>\*</sup>Human Personality, Vol. I., p. 410; quoted from Proceedings, S.P.R., Vol. X1., P. 577.

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of time and space. So far as my own investigations go, the entities in whose real and separate existence I am most inclined to believe, seem still to be aware of conditions of this kind, though of less cramping straightness. They speak of time and space, or rather in temporal and spatial terms (and, indeed, what other terms could they use to be understood?) but they appear to be much freer from such restraints than we. Perhaps the shackles drop gradually from the evolving spirit as it passes from stage to stage of its upward illimitable way. Some such thought is rendered analogically probable by the farthestreaching generalizations which scientific theorizing has vet committed itself to, and though the little bit of human experience which we can at present scan may be inadequate and misleading as a basis for such tremendous inferences, we are at least justified in speculating, so long as we remember that our guesses are no more than speculations, and may turn out to be quite mistaken. For the present, however, and probably for a long time to come, the prime need is more Speculation is fatally easy, facts. and fatally attractive; the garnering of facts is tedious work, lacking in elements of sensationalism and novelty. But it is to a large collection of facts that we must look if psychology is to succeed in solving to any extent the problem of Time. So far as present knowledge goes, it seems to be at least a justifiable speculation that the larger part of the human spirit is not incarnated, but exists in a supertemporal, super-spatial state; that our supraliminal mind is the part thathaving "descended into generation "

-is immersed in matter, and may continue to be immersed in matter of a finer kind, through many future stages of existence, but the totality of us -- when that we shall have learnt the necessary lessons through our material existences, and shall at last have attained full revelation of ourselves to ourselves---will be different both in itself, its acts, and its environment from our " self " as we have hitherto known it. It may even be, as it has been suggested, that an ultimate spirit is segregated into two or more phenomenal selves in earth-life. Some such speculation would certainly throw much light on the metaphysics of Love, which desires complete union with its object. Leaving this aside, however, we can at least say with Wordsworth that "we feel that we are greater than we know," and that there now seems more prospect than ever before of knowing that the feeling may be justified on stable scientific grounds, and may become a reasoned truth as well as a poet's prophetic dream.

"Borné dans sa nature, infini dans ses vœux. 1. homme est un dieu tombé qui se souvient des cieux."

We are learning anew of "the glories we have known, and that imperial palace whence we came." Is it destined that future generations of men shall acquire full consciousness of their real birth and heritage, and of the unreal character of Time, while yet in the earth-life? It may be sowho knows what the Cosmos may have in store for the sons of men? Certainly the present indications seem to point to the dawning of a new era in which the materialism and the low

aims—the day to day animality—of this generation shall be superseded by thoughts and actions more worthy of what some of us believe to be our true nature. The philosophy of the future, based on an extended doctrine of evolution, and buttressed by facts still to be discovered in the realm of psychology, may very possibly be a greater, loftier, and truer account of man's nature and destiny than any system yet devised, even by the mind of a Plato or a St. Paul.

J. ARTHUR HILL.



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#### Memorial to F. W. H. Myers.

SHORTLY after the death of F. W. H. Myers in Rome in 1901, many of his admirers decided to erect a memorial in remembrance of him, and eventually decided to place it in the beautiful chapel of Cheltenham College, where he was a pupil in his early days.

It was not easy to perpetuate in a suitable manner the memory of a man of such great and varied abilities, but the Committee chose a very appropriate memorial in deciding to "symbolise that confident hope of immortality, of which, with infinite labour and patience, he sought to assure his fellowmen."

The memorial is in three parts, consisting of a portrait-medallion in bronze, a carving representing the Tree of Life, and a painting.

The carving is of a highly ornamental character, and shows considerable ability and patience in execution. A symbolical representation of the Tree of Life is erected on the south side of the chapel and, passing across the canopy over the south door, terminates at the edge of the painting of "The Angel of the Resurrection." A rose tree has been chosen in view of the description in Myers's autobiography of the garden of his old Keswick home :

"The thought of Paradise is interwoven for me with that garden's glory; with the fresh brightness of a great clump and tangle of blush roses, which hung above my head like a fairy forest, and made magical with their fragrance the sunny inlets of the lawn."

The base of the monument is a representation of waterside vegetation, with birds perching on the sedges at one side, and on the other a kingfisher in the midst of reeds, while above flit dragon-flies with exquisitelycarved gauzy wings. The whole tree seems to palpitate with the joy of life; in the highest branch is a nightingale, so finely sculptured that one seems to see the vibration of his throat as he sings a song of thanksgiving directed towards the painting. Every bird, every leaf, every insect, even the deli-



SIR OLIVER LODGE.

University Google

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DETAILS.



MEDALLION.



# ECHOES AND NEWS



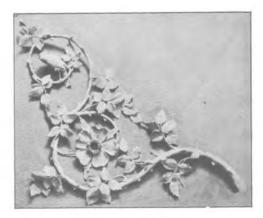
LEFT PANEL.



RIGHT PANEL.



THE RED-THROATS.



THE NIGHTINGALE.





cate spider's web woven over the foliage, have been directly copied from Nature, and the artist has executed his work with marvellous fidelity.

The whole is surmounted by the beautiful painting by Mr. Eadie Reid, which expresses the Triumph of Immortality and represents the Angel who announced to the wondering Disciples the Resurrection of Jesus. This picture is the last of a series of six paintings in memory of eminent Old Cheltonians, and "illustrative of the principal instances recorded in Scripture of the contact of the spirit world with this world by the service of angels," which are placed in the bays of the chapel.

The monument was designed by the late Mr. H. A. Prothero, the architect of the chapel, who was a friend and college chum of Myers. The sculptural work was executed by Messrs. Martyn & Co., and the bronze portrait medallion by Mr. Y. E. Hyett.

The inscription on the tablet below the bust reads :---

#### IN MEMORIAM

FREDERICI GULIELMI HENRICI MYERS Huius collegii olim alumni Scriptoris egregii Human, e immortalitatis indiciorum

EXPLORATORIS ACERRIMI NATUS MDCCCXLIII, TRANSIIT MDCCCCI άρνυμενος ήν τε ψυχήν και νόστον έταίρων.

This extract from the Odyssey ("Striving to win his soul and his comrades' homeward way "), refers to Ulysses, and Myers in his Autobiography has applied the words to himself.

At the dedication service, Sir Oliver Lodge, in an address on "The Communion of Saints," paid an eloquent tribute to Mr. Myers and his efforts to demonstrate scientifically the immortality of the soul.

#### . . .

#### Haunted House near London.

A CORRESPONDENT sent to the Daily Chronicle of April 15th an account of the weird experience of a family in connection with a haunted house near London. In his letter he says :---

"It is exactly six days from the time of writing when the ghost of which I am speaking made its last appearance; if appearance it may be called, for this particular spectre is invisible alike by day and by night. But, although invisible, it is unfortunately by no means intangible, inaudible, or, what is worst of all, inodorous, for the special peculiarity of this ghost is that it carries about with it the smell of a charnel-house.

" About two years ago a lady friend of

mine took an eight-roomed cottage in a village within twenty miles of Charing Cross. It was old-fashioned and had a name of its own, which, of course, I suppress, but which I will call Carmine Villa.

"The rent was phenomenally low—only tos, a week for an eight-roomed house in fairly good repair—so tow that it might have occasioned remark, but my friend asked no questions, and took the house. She now wishes to leave it, for reasons which will be very easily understood by anyone who follows this narrative to its close.

"Without going back any further than the present year, my friend's daughter, who knew nothing of the story or the antecedents of the house, occupied a spare bedroom near the roof, which seems to be the headquarters of the spectre. The girl, who is about fourteen years of age, had fallen asleep, when she was suddenly aroused by the consciousness of the presence of someone standing by her bedside in the dark. Startled, she was about to cry out, when a flabby, large clammy hand was pressed firmly over her mouth.

"She was a strong-minded girl. With an effort she sat bolt upright in bed, trying to tear the hand from her mouth. To her horror she found the hand of the invisible intruder strongly forcing her back on to her pillow, and at the same time she was conscious of an intolerable odour. Hastily pulling the bed-clothes over her head, she went fervently over her prayers—I may say it is a Catholic family—and, to her great relief and delight, the grasp of the hideous Invisible relaxed, and she went to sleep.

"In the morning she thought it might have been a nightmare, and said nothing about it. The next time, however, when she had to sleep in that room the same horrible haunting occurred. Again there was the presence in the room, again the horrible odour as of decaying flesh; again the gruesome, flabby, clammy hand pressed on her mouth. She screamed, jumped out of bed, and went down to her mother, declaring that nothing would induce her to sleep in that room.

"Some time later a relative visited Carmine Villa and spent three weeks in the house. She might have stayed longer, but on the twentieth night she had the same experience as the daughter of the house. She was awakened by the pressure of a hand upon her mouth. She shook herself clear and angrily addressed her visitor, but received no response. On the twenty-first night the same visitation occurred. This time the odour was so intolerable that she had to fly from the room, dreading suffoca-

tion. The next day she left the house. I enclose you her name and address.

" I also enclose you the name and address of another lady, not a relation, who for three nights in succession endured the haunting horror of the darkness, the phenomena in every case being the same : first the presence, then the hand, followed by the insufferable smell. My friend invited me to spend a night in the haunted chamber. It is an experience which I do not covet.

"If this evil entity from the beyond would confine himself to this spare bedroom of Carmine Villa, the room might be set apart for his accommodation, but unfortunately this is not the case. Last Thursday, for instance, while the family were sitting at lunch, they were subjected to what has now become quite a familiar visitation. Steps were heard descending the stairs from the haunted bedroom, apparently those of a heavy man wearing loose slippers. When he reached the foot of the stairs he entered the dining-room, and with him came, as a moving column, the pestilential odour !

"They could see nothing, but heard the footsteps cross the floor, and presently there was a sound as if someone had sat down heavily in one of the chairs at the table. They heard the chair creak, but saw no one. To finish the meal was out of the question. The room smelt like a pest-house. All the windows were opened, but the odour filled the house.

"I mention this because it occurred as late as last Thursday, but a similar occurrence may take place to-day, or may have taken place yesterday for all I know, for the malodorous spectre is fitful in his habits.

"On a recent occasion, when the wife of a well-known Eastern potentate came to lunch, the meal was disturbed by the unbidden guest, and it was impossible to explain the secret of the visitation. Of late he has developed a habit of passing from room to room, leaving behind him the odour of the charnel-house, and occasionally he perists in looking in at five o'clock tea.

"As may be imagined from the fact that my friend has stood this for months, and is still standing it, she is very strong-minded. Believing that she is in the presence of a discarnate personality, who, for some strange and mysterious reason, is earth-bound to Carmine Villa, she has sometimes followed him to the bedroom, and attempted in vain to get into communication with him. Addressing him, whoever it may be, she has pointed out the extreme inconvenience which his inconsiderate visits were occasioning to the family. She has begged him to inform her what he wanted, undertaking to do any-

thing for him in reason to ease his perturbed spirit, if thereby she could but secure release from his detestable presence. To all her adjurations and appeals there was only one reply—the continuous terrible odour.

"Many people have occupied the room without experiencing any inconvenience. Some have, as I have mentioned, slept in it safely for three weeks, and then have been disturbed brutally in the last two nights of their sojourn there. An investigator, therefore, might spend night after night in the house and have nothing to report; on the other hand, he might be driven half out of his wits by the clammy hand pressed upon his mouth, while his nose was left free to inhale the odour of putrefaction.

" It only remains to add that, on making inquiries in the village, my friend was told that the last occupant of that house was an old imbecile, who had died in what is now known as the haunted chamber. He was an enormously corpulent man, and it was some time before they could effect the structural alterations in the house necessary to remove his corpse, upon which decay had made great ravages before it was finally transferred to the grave. That is the story in the village, but why the smell and the presence should persist years after that malodorous funeral, I leave to wiser heads than mine to decide."

#### 8 8 8

#### Buddhism in London. (Ananda Matteya)

Many students in metapsychism, seeking for a satisfactory explanation of the phenomena, find themselves drifting on to Buddhistic grounds.

Such students will be interested in the movement afoot to erect a Buddhist Temple in London.

The head of the order, now resident in London, is Ananda Matteya.

The Bhikku Ananda Matteya (or Maitriya) was born in London in 1872. His birth name was Allan Bennett MacGregor, and he was educated at Hollesley College and Bath. His natural bent was for scientific and philosophical reading, and he studied experimental analytical chemistry under Dr. Bernard Dyer, of Great Tower Street, in the City of London.

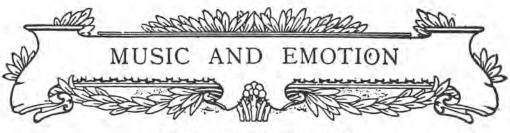
He early drifted from adherence to the tenets of the orthodox faith into Agnosticism.. His first definite knowledge of the tenets of Buddhism was gained from a perusal of Sir Edwin Arnold's poem, *ine Light of Asia*, and further study along those lines led him, at the age of eighteen, to become an acknowledged adherent of the Buddhist faith.

Shortly after this time he was ordered to the East for the benefit of his health. He at once elected to go to Cevlon, where he de-



voted his time to the study of Sanskrit, Pali, and the Buddhist Scriptures. In December, 1901, he renounced the world, donned the Yellow Robe, and on May 21st, 1902, was ordained Bhikku, when he assumed the name of Ananda Matteya. This ceremony was on the day known as the Buddhist New Year's Day. Seventy-five priests took part in the ceremonial, and the town of Kgarook Kyoung is said, by one who was present, to have been "golden with the robes of the priests."

In the address he delivered on this occasion, Ananda Matteya set himself the task of establishing the Sangha of the Buddha in the West-a task too stupendous to be accomplished single-handed. Other converts of Western nationality, therefore, have also journeyed to the East, entered the Sangha, acquired a thorough knowledge of the Dharma, sought and obtained ordination, and will shortly arrive in London for the express purpose of founding a Western Sangha. The Bhikku Ananda Matteya is already here, so that it is by no means improbable that a Buddhist Temple in the Metropolis may shortly be erected, and the Yellow Robe become a familiar spectacle there. The services of men of education only have been enlisted, and the aim is to promote Buddhism on Buddhist principles, one of which is that no adherent shall revile or abuse any form of religious belief held by others.



BY DR. HENRY A. FOTHERBY.

In two previous papers which I communicated to THE ANNALS\* I endeavoured first to trace a physical and psychical relationship between sound and music on the one hand, and form, light and colour on the other; and, secondly, to suggest reasons for believing that the evolution of the colour senses was coincident and associated with the evolution of certain emotions and mental faculties under the pressure of environment, each colour being represented by a corresponding psychic state. I propose now to, so to speak, complete the circle-and deal with the subject of the relation of music to emotion.

I naturally feel, after the amount of erudition which has been lavished on this vexed problem by men whose names are household words in psychology and art, that it would be presumptuous for me to even attempt to arrive at its complete solution; and as the subject, moreover, is one of considerable magnitude, I can only endeavour in the limited space of an article to touch on some of its more salient points. In doing this I can offer little or nothing new, but shall for the most part present some of the views already held by men of learning in such matters, and from these

\* November, 1907, and March, 1908.

present the problem of the relationship as it appeals to me.

Music has been described as "The Language of the Emotions," a poetical and popular definition of music at which I believe philosophers have often sneered. I think, however, a metaphor or figure of speech sometimes, in spite of its want of scientific precision, may convey far more to the mind than a more exact formula, and that this is a case in point. "I have no great opinion," says Burke, "of a definition, for when we define we seem in danger of circumscribing Nature within the bounds of our own notions which we often take up by hazard, or embrace on trust, or form out of a limited and partial consideration of the object before us, instead of extending our ideas to take in all that Nature comprehends according to her manner of combining. We are limited in our enquiry by the strict laws to which we have submitted at our setting out." With this wise caution against scientific infallibility on the borderland between the physical and metaphysical, and perhaps by way of apology for making somewhat wide excursions before coming to the centre of the subject, I will proceed to my task.

Science, after pointing out that sound is a form of molecular motion

due to the vibratory motion of bodies transmitted to the ear through an elastic medium, defines musical sound and music respectively as follows: The former "is that which produces a continuous and regular sensation, the individual impulses of which succeed each other with sufficient rapidity at equal intervals of time," while the latter "is the consideration of such sounds with reference to the pleasurable feelings which they are calculated to excite in us." (Ganot.)

When matter is in motion, whether it appeals to the sense of hearing or touch in its molecular form, or to the sense of vision in its etheric form, provided its motion is rhythmic, within certain limits of time and intensity of impact it will affect sensation and emotion pleasurably. It is immaterial whether the motion affects our bodies from our extra-corporeal environment, or whether the converse is the case :- to put it in other words, whether we are in motion regarding the body supplying the stimulus, or whether the body which stimulates is in motion as regards ourselves. For example, the effect on the muscular sense of swinging or rocking in a cradle in producing a soothing effect on the senses; fanning or stroking on the sense of touch; the soothing effect of seeing machinery in motion; the effect of certain colours and colour combinations on the sight; the ticking of a clock, the splash of a fountain, the hum of traffic, and the breaking of the waves on the sea-shore on the sense of hearing. When we come to music we shall find that this sense of time and rhythm, which it possesses, not only creates a vague sense of emotional pleasure in common with the above, but it has through its somnambulistic influence the power of holding the mind captive, and appealing to almost every shade of feeling in our nature.

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Three interesting questions here present themselves: First, how did this consciousness of time and rhythm first arise? Secondly, how does music possess the sense of physical movement in its emotional appeal? Lastly, from what primal source in man and his environment can we hazard an opinion that music derived its vital influence?

A theory has been suggested that the appreciation by the consciousness of time and rhythm was coincident with the development of the heart and consequent on the rhythmic shock of the heart's beat on the circulation. In that case, this sense of time and rhythm would go back to a remote past, as we find the heart taking definite form amongst the Arthropods. It is at this stage that we find the neryous system becoming circumscribed, and the sense of hearing commencing to be differentiated from that of mere tactile sensibility. It is therefore most interesting and significant in this connection to note that it was amongst the Arthropods (insects and crustaceans) that Darwin first observed the sense of pleasure in rhythmic sounds appearing.

This theory has, I understand, the support of Dr. Hughlings Jackson, who has further suggested that the anatomical cause of the association of auditory impressions with physical movement may be due to the sources of origin and nerve connections of the two divisions of the auditory nerve: the one, the cochlear branch, being



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afferent to its centre, the Striæ Acousticæ, in the Medulla Oblongata, where in close proximity are to be found the nucleus of origin of the 1Xth or glosso-pharvngeal nerve-this latter nerve, which supplies motive power to the pharynx and soft palate, sends off a tympanic branch near its origin on the one hand to the ear, and on the other communicates with the Xth or vagus nerve, which latter controls the movements of the heart and respirations, besides supplying motricity to the larynx; the other division of the auditory nerve goes to the centres of muscular co-ordination in the cerebellum.

Hence it will be seen that the heart beat and respiratory movements, through these anatomical relations, are brought closely in relation with the sense of hearing, and although they do not affect the active consciousness except in morbid conditions, it seems reasonable to believe they may, constantly acting up through the ages past, have impressed the evolution of consciousness with the sense of time and rhythm in its subliminal strata, from which we now derive our knowledge.

Dr. Hughlings Jackson supposes that the mental appreciation of auditory rhythm, succession in point of time might also have been brought about, as the analogy to symmetry of succession in point of space suggests, and that as the appreciation of the latter is not due to mere impressions on the retina, but to the movements of the eyeball, so also in the case of the former, the sense of succession in time is not merely due to impressions on the auditory nerve, but to the associated rhythm of the heart's beat in consequence of the nervous connection between the auditory and vagus nerves.

He says with regard to space: "We could have no sense of extension by mere impressions on the retina; there must be movements of the eyeballs. To suppose that we know the shape of an object by the merely sensuous process of an object, as it were imprinting itself on the retina, is to suppose that the position of the several retinal elements in relation to one another is already known. These can only be learnt by movements." Similarly, he argues, "to say that, since the ear receives sounds in succession, this kind of reception gives one an idea of their time-relation, assumes that the particular time intervals are already known," and these can only be learnt, he maintains, by the movements of the heart through the relation of the auditory with the vagus nerves. The experiments of Chladni and Watts Hughes, referred to in my previous paper on "Sound and Music in their Physical Psychical relations to Form, and Light, and Colour,"\* suggests a physical and psychical relationship between symmetry of time in musical notes and symmetry of form, when visually presented. The swing of a pendulum, the working of machinery, and the breaking of waves on the sea-shore give a rhythmic sense of succession in time as well as space, and the latter not only appeals to the sense of sight, but appeals also to the sense of rhythm in sound as well.

Sound and music have, in common with emotion, a sense of impression,



<sup>\*</sup> ANNALS OF PSYCILCAL SCIENCE, March, 1908.

as well as a sense of *expression* of physical movement, and when music succeeds, as it often does, in suggesting the motor expression or gesture images of an emotion, that emotion often forthwith arises in the consciousness of which it is a part.

The vibrations of sound and music not only convey special vibratory impulses to the ear, but they no doubt also play a subsidiary part, by causing subcutaneous impressions on the nerves of tactile sense in the skin. This association of sound and music with the sense of physical movement. is also probably, like the more elementary sense of time and rhythm, to be found in the nerve connections between the VIIIth, or auditory nerve, and the three following cranial nerves: (1) With the glosso-pharyngeal nerve, which supplies motor fibres to the pharynx and soft palate; (2) with the vagus, which is not only concerned with the heart's beats and respiratory movements, but also, through its inferior larvngeal branch, supplies motricity to the intrinsic muscles of the larvnx; (3) and, lastly, through the association of these nerve roots with the XIth or spinal accessory nerve, which not only supplies certain muscles for movements of the nead and neck, but is also connected with the plexus of nerves which goes to supply the movements of the arms and hands. The demonstration of this association between music and these motor connections is brought out in the tendency to express music, when heard, by movements of the head and arms, and indirectly by movements of the trunk and legs also. These nerve connections explain also the observed fact that, when music is heard or

even reproduced mentally, faint reflex movements of the vocal organs take place, which, if fully developed, would reproduce it vocally.

The sense or suggestion of physical motion which music possesses, as distinguished from physical movement in space, is termed by Gurney " Ideal Motion," It is "the process by which music is followed," and "the evolution of melodic form moment after moment in time," that is the blending of musical form and movement, which are therefore aspects of the same phenomena. This power of music which Gurney so beautifully describes in the following extracts from his work on "The Power of Sound," will have a special interest when we bear in mind the above anatomical and physiological facts:

There is one characteristic of melody which attention to its aspect as motion brings out with special clearness; that is our sense of entire oneness with it, of its being as it were a mode of our own life. We feel in it, indeed, an objective character, inasmuch as we instinctively recognise that it has for others the same permanent possibilities of impression as for ourselves; but our sense of it, nevertheless, is not as of an external presentation, but of something evolved within ourselves by a special activity of our own. .... But when ideal motion is surging and swaying through one's head, the accompanying of it with rhythmical physical motion, real or imagined, seems to fuse the sense of physical movement into the essence of the other; the body seems as if itself endowed with the power of expressing perfect beauty, in a mode comparable to that experienced in the actual delivery of beautiful music by the voice; or, if a very risky expression may be pardoned in the description of what is indescribable, body and spirit seems literally one. Owing to the physically stimulating power of musical sound, and the extreme distinctness and determinateness of the physical sense of rhythmic motion, our corporeal life is brought before us in a most direct and striking manner, while at the same instant raised into a new region by its fusion with a quite incorporeal activity.

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To find out when emotion became related to sound and music we shall have to search back in the history of life to the time when the sense of hearing just showed itself and learnt to separate out a certain scale of molecular vibrations of matter from others to fulfil a higher purpose than the mere sense of touch, which, until then, was its sole possession in the struggle for existence against the opposing forces of environment. think there can be little doubt that the elementary sense of hearing was, like tactile sensibility, developed in the first instance with the instinct of selfpreservation, to give those organisms which possessed it a better chance in the battle of life. The first evidence of this, as we have already observed, seems to have been amongst insects and crustaceans. It was for the appreciation of conditions possibly inimical to life at a distance, just as the tactile sense was for the appreciation of those in immediate contact. Through this instinct of self-preservation the organism has learnt, in its upward passage of evolution, to not only resent what was inimical to life and comfort, but it has also learnt to appreciate what was amicable to life, and to discern that certain conditions of contact were soothing and pleasurable. Hence the first knowledge of pain and pleasure which the dawning consciousness gained was through the more elementary senses of touch and movement.

This sense of pleasure and pain experienced through the contact and motion of molecular matter by the tactile and motor sense is important to bear in mind with regard to the relation of sound and music to emotion, because when the higher court of appeal was developed in the consciousness by the advent of the sense of hearing, certain molecular vibrations of matter, which, until then were only appreciated, if at all, by the tactile-motor sense, became now invested with an added meaning. Nor is it surprising that these primitive sensations of smoothness, gliding, vielding, roughness, resistance, etc., should still retain some of their old associations, though sublimated in sound and music. After all these qualities, when found in music, are but a refined interpretation of what they were before the sense of hearing differentiated, and raised them to a higher plane of feeling :

It is now generally admitted that our organs of special sense, the channels by which we keep up our constant and various intercourse with what we call the outer world, have been formed in past ages by gradual processes in correspondence with stimuli, which that external world supplied; and that, as the physical organs themselves are the highly modified descendants of undifferentiated and comparatively simple tissues, so that the sensibilities connected with them must have been represented, in the embryonic stage of evolution, by something analogous to those modes of feeling which we find in ourselves to be the simplest, the least differentiated, and the most crudely suggestive of actual bodily affection. These are connected with the general, continuous covering of our bodies, as distinguished from our special sense organs; and are comprised, broadly speaking, under the heads of touch, and of heat and cold.-Gurney.

Since musical vibrations are physically the striking of minute particles of vibrating matter at fixed intervals of time on the drum of the ear, the pleasurable sense communicated to the emotions no doubt is the same in kind, if not in degree, to the pleasurable effects of other forms of rhythmic motion when received by the tactile and other senses, as in the examples already given. The sense, however, of musical movement in melody is this, and more too, as it contains a more refined and added appeal to the emotions. It is associated, as already seen, with muscular movement, owing to the nerve connections between the sense of hearing and the vocal organs, and also with the general motricity of the body. The emotional appeal of musical movement, although inseparable from the sense of rhythm (for music consists of the two combined), is the more special and intrinsic quality of music, since through it all the more differentiated appeals to the several emotions are created, either directly or through its power of suggestive description, and-as will be seen-hereditary association with a remote past.

Haweis compares this sense of musical movement to the stream of consciousness, by virtue of the emotions and images which it calls up in linked succession. In the latter, however, the train is a more or less haphazard linking of chance percepts and memory pictures and their consequent emotional associations, while in music the train is ordered and predetermined from without, the consciousness being held captive by the somnambulistic power which its cadence and rhythm possesses.

The consideration of the properties and qualities of emotions are important to bear in mind in considering the relation of music to them, and the common basis which both have in movement or the suggestion of movement. It must be remembered above all that movements are not merely the expression of emotions, but they are absolutely part-essence of the emo-

tion itself. By education and selfrestraint, we have through long ages learnt to control our feelings, or at least their motor aspects, but this motor sense is there all the same, and will express itself, when emotion too strong to be held back bursts the bonds of self-restraint, or when the control of the will is weak or ceases to act, as in certain morbid nervous conditions: so also when we find a man in a state of nature amongst savage races. When, however, people suffer from deficient sensibility consequent on nervous disease, for instance, paralysis, it has been observed that emotional sensibility has been also diminished, or even lost.

It has often been noted that if we voluntarily assume the attitude or expression of an emotion, the emotion itself begins to take possession of us. Thus, if we clench our fists and frown, a feeling of determination takes possession of us, which may become almost hierce:

"I have often," says Burke, "observed, that on mimicking the looks and gestures of angry, or placid, or frightened, or daring men, I have involuntarily found my mind turned to that passion whose appearance I have endeavoured to imitate; nay, I am convinced it is hard to avoid it, though one strove to separate the passion from its corresponding gestures."

Every emotion is a highly complex state of consciousness, involving intellectual elements (at least a perception, an image, or abstract concept), a tone of pure feeling (pleasure or pain, liking or aversion), and an indefinite mass of conscious and sub-conscious organic sensations derived from the muscles and other organs affected by the diffused nervous excitement. Even the simplest emotion of joy or sorrow has these. The more complex has several or many of each. In an emotion like that of sympathy for others in distress, there are scores of separate elements, which can be more or less definitely distinguished by introspection and physiological observation. Nearly all these elements form part of other emotions, and no clear lines can be

drawn where one begins and another leaves off. Parental feeling, sexual feeling, enjoyment of mere sensations of contact, enjoyment of pleasures of converse, æsthetic feeling, pride, delight in possession, sympathy, or the direct sharing of the feelings of others, anxiety for the well-being of others, anxiety for one's own interests, jealousy, pity, admiration, and a dozen other simpler forms of feeling can be detected in the welldeveloped emotion of "love." (Ryland: Story of Thought and Feeling.)

In spite, however, of this bewildering complexity of almost every emotion in civilised man, it was not always so. If we go back in the story of his evolution, these very emotions become simpler and more primitive. For instance, amongst savage races, where man is in a state of nature, we find them becoming less complex than in ourselves, as here man is represented in an earlier stage of his development. Again, if instead of limiting ourselves to man, we go back still further in the scale of life, we shall find emotions becoming more and more elementary, some even losing their identity, until at length they cease as such, and fuse as we arrive at the beginning into mere vitality, manifested simply as the movements of attraction and repulsion, the most elemental functions of nutrition and reproduction, with the one unconscious end of preservation of self or offspring.

Mr. Romanes has made this contribution to Comparative Psychology for us, and in his survey of the panorama of life, he finds that the first emotion, capable of being distinguished as such, is that of fear, amongst the Annelida, an emotion, by the way, which comes very near in its manifestation to the mere movement of repulsion amongst the lowest forms of life. The next emotion he observed was that of social feeling amongst the insects; then appears jealousy in fishes, and sympathy arrives with birds.

When we compare these observations with those of Darwin, it strikes us as a matter of no small interest to note, that amongst the insects, where Romanes first discovered evidence of the social instincts, Darwin observed also the first sense of pleasure in rhythmic musical sounds; and that as the former found the emotions evolving by the addition of jealousy in fishes and sympathy in birds, so the latter found a corresponding growth of musical appreciation in fishes, till it attained a high development in birds. In fact, the instinct or sense of pleasure for music becomes first evolved during that period in the scale of life where the emotions of sociability, jealousy, and sympathy first show themselves-the elementals which go to form the complex emotion of Love.

Strange and interesting confirmatory observations have been made by those who have studied the evolutions of the emotions in infants-namely, that they follow the same sequence in the order of their development. First appears fear about the third week after birth, social affections dawn about the seventh week, jealousy and anger about the twelfth, and sympathy, roughly, about the twentieth week of life. It would be interesting in this connection to know if the commencing interest of infants in music also corresponded to the period in their lives in which the social instincts appear, namely-the seventh week.

Thus it would appear that love has its source in life, whatever that

energy may be, and becomes its completest manifestation and fulfilment in the evolution of man and the higher animals; whereas music and the pleasurable sense of form and colour are the immanence of mind in matter, due to the evolution of the sense of sight and hearing in response to physical and psychical environment, and a consequence and essence of this complex emotion or more evolved life. First we have emotion and feeling responding pleasurably to matter only in the sense of touch and movement, then in their higher reaches we find them doing so to sound and colour, in ever-increasing complexities of action and reaction as we ascend, until altruism and art stand forth in perfect beauty.

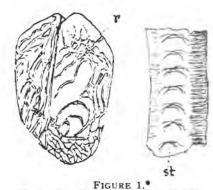
" Music," says Gurney, "is perpetually felt as strongly emotional, while defying all attempts to analyse the experience, or to define it, even in the most general way in terms of definite emotions. If we press close, so to speak, and try to force our feelings into declaring themselves in definite terms, a score of them may seem pent up and mingled together, and shooting across each othertriumph and tenderness, surprise and certainty, yearning and fulfilment; but all the while the essential magic seems to lie at an infinite distance behind them all, and the presentation to be not a subjective jumble, but a perfectly distinct object, productive (in a thousand minds it may be at once) of a perfectly distinct, though unique and undefinable affection. This is precisely what is explained, if we trace the strong and undefinable affection to a gradual fusion and transfiguration of such overmastering and pervading passions as the ardours and desires of primitive loves; and it is in reference to these passions of all others, both through their own possessing nature, and from the extreme antiquity which they permit us to assign to their associative influence, that a theory of fusion and transfiguration in connection with a special range of phenomena seems possible and plausible."

This brings us to the theory which Gurney refers to and advocatesnamely, Darwin's, that sound having arisen as an expression of the emotions, it has in music become a factor in sexual selection. These researches Darwin's regarding the vocal of sounds emitted by animals, and their sense of pleasure in musical tones are very important to bear in mind in any consideration of such a subject as the relation of music to emotion, and particularly in connection with the emotional source to which he attributes it. I propose therefore to give these observations and views fully, as they are stated in his "Descent of Man," especially as I shall have occasion to refer to them from time to time in this paper :

Although the sounds emitted by animals of all kinds serve many purposes, a strong case can be made out that the vocal organs were primarily used and perfected in relation to the propagation of the species. Insects and some few spiders are the lowest which voluntarily produce any sound; this is generally effected by the aid of beautifully constructed stridulating organs, which are often confined to the males. The sounds thus produced consist, I believe in all cases, of the same note, repeated rhythmically; and this is pleasing sometimes to the ears of man. The chief, and in some cases exclusive, purpose appears to be either to call or charm the opposite sex.

The most remarkable of these stridulating organs are found amongst the Orthoptera-i.e., the crickets, locusts and grasshoppers. The fieldcricket is provided with sharp, transverse ridges or teeth on the under side of one of the nervures of the wing cover. "This toothed nervure is rapidly scraped across a projecting, smooth, hard nervure on the upper surface of the opposite wing. First one wing is rubbed over the other, and then the movement is reversed. Both wings are raised a little at the same time to increase the resonance." Speaking of the common field-cricket,

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Stridulating Organ of the Field-Cricket (Gryllus campestris, from Landois). Right-hand figure, under-side of part of a wing-nervure, much magnified, showing the teeth, st.

Left-hand figure, upper surface of wingcover, with the projecting, smooth nervure, r, across which (st) are scraped.

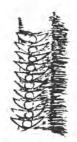
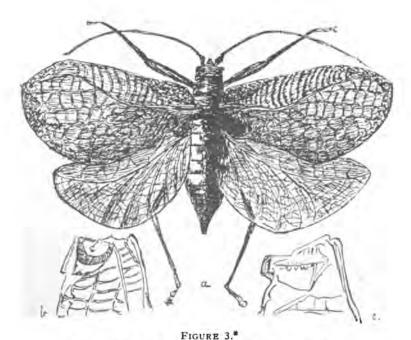
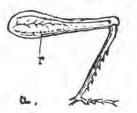


FIGURE 2.\* Stridulating Teeth of nervure of Gryllus Domesticus, House Cricket (from Landois).



Stridulating Organs as they occur amongst Locusts. a.-Chlorocœlus Tanana (from Bates.) b and c.-Lobes of opposite wing covers.







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FIGURE 4.\* Stridulating Organ of the Grasshopper. a.—Hind leg of Stenobothrus pratorum. r.—Stridulating ridge. b.—right figure, teeth forming the ridge much magnified (from Landois).

Bates, in "The Naturalist on the Amazons," graphically describes the process of courtship as follows :-"The male has been observed to place itself at the entrance of its burrow, and stridulate until a female approaches, when the louder notes are succeeded by a more subdued tone, whilst the successful musician caresses with his antennæ the mate he has won." In the locusts the opposite wing-covers differ from each other, the one, the left, only having its under-surface provided with teeth like a plectrum, with which it acts as a bow over the right wing, which serves as fiddle. The action, therefore, cannot be reversed as in the crickets. In the grasshopper the mechanism is quite different; here the teeth, or rasp, are to be found on the inner side of the femur, and the stridulation is produced by scraping these across the sharp, projecting nervures on the wing-covers, which are thus caused to resound and vibrate, first one leg being brought into action, and then the other. (See Figures 1, 2, 3 and 4.)

These illustrations are very interesting in the evolution of the sense of pleasure, as it constitutes the most elementary examples of pleasure caused by rhythm in sound, being differentiated from the rhythmic satisfaction of mere tactile sensation. These stridulating organs are interesting also as the first examples of musical instruments of the stringclass.

It has been observed, also, that crustaceans are provided with auditory hairs of different lengths, which have the power of vibrating to certain musical notes, and certain gnats have antennæ whose hairs have been observed to act in the same way. Now, as the antennæ of insects are specialised organs of tactile sensation, we see again, I think how near physically and physiologically the sense of touch and sound are at this early point in the scale of life, and how allied, at this " parting of ways," they are in the sense of pleasure they confer.

The sounds produced by fishes are said in some cases to be made only by the males during the breeding season. All the airbreathing vertebrata necessarily possess an apparatus for inhaling and expelling air, with a pipe capable of being closed at one end. Hence, when the primæval members of this class were strongly excited, and their muscles violently contracted, purposeless sounds would almost certainly

<sup>\*</sup>Figures 1, 2, 3 and 4 are sketches from Darwin's "Descent of Man," reproduced by the kind permission of the publisher, Mr. John Murray, and the representatives of the late Mr. Darwin.-H.F.

have been produced; and these, if they proved in any way serviceable, might readily have been modified or intensified by the preservation of properly adapted variations. The lowest Vertebrates which breathe air are the Amphibians; and of these, frogs and toads possess vocal organs, which are incessantly used during the breeding season, and which are often more highly developed in the male than in the female. The male alone of the tortoise utters a noise, and this only during the season of love. Male alligators roar and bellow during the same season. Everyone knows how much birds use their vocal organs as a means of courtship; and some species likewise perform what might be called instrumental music.

Speaking of the vocal powers of the Hylobates Agilis, an ape allied to man, Mr. Waterhouse informs us: "It appeared to me that in ascending and descending the scale, the intervals were always exactly half-tones; and I am sure that the highest note was the exact octave to the lowest. arts of singing and of dancing are also very ancient, and are now practised by all, or nearly all, the lowest races of man.

Music arouses in us various emotions, but not the more terrible ones of horror, fear, rage, etc. It awakens the gentler feelings of tenderness and love, which readily pass into devotion. In the Chinese annals it is said, "Music hath the power of making





A Whistle made by Palæolithic Man out of "the First Phalange of a hind-foot of a Reindeer, with a hole in its lower face, penetrating only into the cavity of the bone, and not going through" (after Lartet and Christy, *Reliquiæ Aquatanicæ*).



FIGURE 6."

Prehistoric Flute or "perhaps a Whistle, made from the perforated bone of a hare." This is from Kent's Cavern. The illustration is from the "British Museum Guide to the Antiquities of the Stone Age."

The quality of the notes is very musical, and I do not doubt that a good violinist would be able to give a correct idea of the gibbon's composition, excepting as regards its loudness ":

Whether or not the half-human progenitors of man possessed like the singing gibbons the capacity of producing, and therefore no doubt of appreciating, musical notes, we know that man possessed these faculties at a very remote period. M. Lartet has described two flutes, made out of the bones and horns of the reindeer, found in caves, together with flint tools, and the remains of extinct animals. (See Figures 5 and 6.) The heaven descend upon earth." It likewise stirs up in us the sense of triumph and the glorious ardour for war. These powerful and mingled feelings may well give rise to the sense of sublimity. We can concentrate, as Dr. Seemann observes, greater intensity of feeling in a single musical note than in pages of writing. It is probable that nearly the same emotions, but much weaker and far less complex, are felt by birds when the male pours forth his full volume of song, in rivalry with other males, to captivate the female. As Herbert Spencer remarks: "Music arouses dormant sentiments of which we had not conceived the possibility, and do not know the meaning," or as Richter says, " tells us of things we have not seen and shall not see."

<sup>&</sup>quot;(For the above interesting sketches and particulars I beg to acknowledge my indebtedness to the kindness of Mr. H. S. Kingsford, the Secretary of the Royal Anthropological Institute.-H.F.).

Conversely, when vivid emotions are felt and expressed by the orator, or even in common speech, musical cadences and rhythm are instinctively used. The negro, in Africa, when excited, often bursts forth in song; "another will reply in song, while the company, as if touched by a musical wave, murmur a chorus in perfect unison." Even monkeys express strong feeling in different tones —anger and impatience by low, fear and pain by high notes.

All these facts with respect to music and impassioned speech become intelligible to a certain extent, if we may assume that musical tones and rhythm were used by our halfhuman ancestors during the season of courtship, when animals of all kinds are excited not only by love, but by the strong passions of jealousy, rivalry and triumph. From the deeply-laid principle of inherited associations, musical tones in this case would be likely to call up vaguely and indefinitely the strong emotions of a long past age.

One great compelling influence working from above and without through all these physiological social instincts has been environing nature in its sublime and beautiful aspects. It is through this that man has risen, his emotions have been purified, exalted and refined, and their reflection and expression in music has raised music from an animal instinct to the position of a sublime art.

In my paper on "Emotion and Colour,"\* I endeavoured to trace out how those ether vibrations given out by matter, most in touch with man's dominant emotions at successive periods of his development, may have determined the order and appearance of his various colour perceptions. Thus blood, being associated with man's most dominant passion anger, in his early struggle for existence, might have given rise to *red* as his first colour sense. Even its very name red is significant of this association, being derived from the Sanscrit word "*Rudhira*," meaning "*blood*." We know, too, that this colour excites the ferocity of animals, especially in the wild state. Its emotional association has even passed into a proverb, when we say, "like a red rag to a bull."

If the perception of the various colours of the spectrum has arisen in association with certain definite emotions under the pressure of environment, as I believe there is good reason to suppose, it seems, I think, feasible to believe, too, that certain pitches of sound, connected with natural phenomena in man's surroundings, may also have linked and associated themselves with certain states of feeling in like manner. Thus the deep tones in the growl and roar of wild beasts, the moan of the wind in the forest, the roll of thunder, etc., may have associated the lower notes of the musical scale with the emotions of anger, fear, and reverence respectively; while the songs of birds, the high-pitched chirp of the grasshopper, the hum of insect life, associated usually with sunshine and bright colours, may have linked the higher musical notes with lightheartedness, gaiety, sociability and love:

The wailing of the wind at night, the hum of insect life, the nightingale's note, the scream of the eagle, the cries of animals, and, above all, the natural inflections of the human voice—such are the rough elements of music, multitudinous, incoherent, and formless. Earth and sea are full of these inarticulate voices; sounds float upwards from populous cities to the cloud-land, and thunder rolls down its monotonous reply; and when the wind with fiful and angry howl drives inland the foam of the breakers, the shriek of the retiring surge upon the shingle will often run through several descending semitones.— (Haweis: Music and Morals.)



<sup>\*</sup> THE ANNALS OF PSYCHICAL SCIENCE, November, 1907.

It is interesting to find that ancient Indian philosophy taught that each note had a sentiment peculiar to it on the one hand, and was linked with natural phenomena on the other. Thus, the Hindu philosopher compares the Hindu note Sà, corresponding with our C, with the cry of the peacock, and Ri, our D, with the lowing of an ox. Heroism, wonder, and terror were attributed by him to these notes. Ga, or E, Ma or F were the cries of the goat and crane respectively, and these he associated with the sentiments of compassion and love; whilst Ni or B, and Dha or A, with the elephant and frog respectivelythe former note associated also with compassion, and sometimes called the sensitive and piercing tone, whilst the latter was connected with disgust and alarm, and so on. Some thousands of years ago the Chinese claimed to have discovered the root tone, the key-note of Nature, which they called the great tone-" kung." It was the note heard in the roar of the city, in the foliage of the forest, the rushing waters of their Hoang-Ho river. This note is supposed to be the middle F of the pianoforte. (Bernard Robert on "The Mystical Side of Music."-Broad Views.)

Whether there is any direct physical and psychical connection between music and colour in its relation to emotion is, I think, a question of considerable interest. The opinions of philosophers are divided. Some maintain, and I think with good reason, that there is a relation between the ether vibrations of the various colours of the luminous spectrum and the molecular vibrations of the several notes of the musical scale, and that this consists, it may be, in some form of constant ratio between the two in their appeal to the consciousness. Sir Isaac Newton's observations (Optics I., page 2, prop. 3), that the breadths of the seven prismatic colours produced by refraction of the sun's rays through a prism are proportionate to the several differences of the lengths of eight musical strings, and M. Van der Weyde's demonstrations that the vibrations of the first, third, and fifth notes of the diatonic scale bear the same relations to one another, as the colours red, vellow and blue respectively, are interesting observations bearing on the subject. They, however, want confirmation. Of much interest also are Sir Graham Bell's experiments in producing musical tones by causing a rapidly interrupted beam of sunlight to be focussed on to a test-tube containing finely divided matter. Variations of these experiments as regards different coloured lights, varied rapidities of light interruption, and making use of different substances to be acted upon, might be made almost ad infinitum, and perhaps lead to some positive conclusions by those interested in the subject, and who have the resources of a physical laboratory at their disposal.

As the matter at present stands, those who deny the direct relationship between music and colour, amongst whom was the late Edmund Gurney,\*

<sup>\*</sup> Gurney, after remarking ("The Power of Sound," pp. 38 and 39) that Form and Colour are both exceptional in the region of sound, points out that they are found combined in one set of phenomena—namely, Music. "... We may state broadly that for sound the region of *Form* is the region of *Colour*, and that while the eye is encountering form

do so I think on somewhat insufficient and arbitrary grounds. Their great "bone of contention" is that as pitch (that is the number of vibrations of sound in a second of time) is the quality of notes which constitutes musical form (it being assumed that musical form is the counterpart of physical form) it cannot possibly be related to visual colour also. They maintain that if a relation exists it must be to what is called *musical colour*, which is also synonymous with what is called timbre or quality.

This so-called "colour in music" is a word which has been borrowed from the sister art of painting, for no good reason that I can see. It is used in a most vague and loose way, and, in my judgment, is an expression of a relation based on sentiment rather than fact capable of demonstration. The word colour in music applies to the differences which exist between one instrument and another when the same pitched note is sounded. It depends, in fact, on the presence and number of overtones or harmonics. Thus, for music to have any variety of colour according to these exponents, there must be a variety of instruments, hence a piece played on one instrument would, according to them, have its analogy to

a monochrome! To my mind the old words "timbre" or "quality" were the best terms to apply, the latter especially, whereas the word "colour" seems to create confusion. If one tries to force an analogy to something visual, I would suggest that a difference in timbre was like a difference in quality or surface, and nothing more. Just as the same coloured fabric would differ visually as to whether it was silk, cotton, or velvet, so would the same pitched note vary as to whether it was produced on a flute, violin, or piano. However, it is most difficult to come to any satisfactory conclusion where the very definitions and terms one is using are in themselves vague and unfixed, and the phenomena compared are in the very different dimensions of space and time.

I must apologise to the reader for this digression, and should the subject further interest him, refer him to my article on "Sound and Music in their Physical and Psychical relation to Form, Light, and Colour,"\* where I have discussed the subject in greater detail. In any case, if there is no direct relationship between visual colour and musical sound, I maintain that they may still be linked indirectly by emotion, and that the position of the colours in that spectrum and the notes on the musical scale may have the same relative position and ratio to each other in their respective appeals to their respective emotions. Thus, supposing the note C, as I understand the old Hindu philosophers taught, appealed to heroism, war, etc., and the colour red was also found to be related to the emotion of anger,



and colour at every moment of its waking activity, the ear practically identifies them with that unique order of experience called Music, in which alone they are combined." Further on, however, under the chapter "Material and Colour," p. 200, he says: 'The colour qualities of musical material are as entirely distinct from musical form as the redness of a cherry is distinct from its spherical shape!" It is difficult to reconcile these passages which apparently express such contrary opinions.—H. F.

<sup>\*</sup>THE ANNALS OF PSYCHICAL SCIENCE, March, 1908.

strife, heroism, and, moreover, that if future research should prove that the same colour in the spectrum is also related to the note C on the diatonic scale as the researches of Newton and Van der Weyde suggest, we here get a circle of relations, direct or indirect, as one chooses to take them, which are most interesting, and worthy of being worked out—but I must pass on.

### П.

Music, as we have seen, was regarded by Darwin, in its instinctive origin, as a medium of expression for the emotion of love, all the subsidiary emotions, such as sympathy, tenderness, love of contact, jealousy, emulation, devotion, heroism, etc., being either associated with or growing out It is related therefore both to of it. the struggle for self-preservation and sexual selection (species preservation). These two influences, egotism and altruism, self-preservation and social relations, and their accompanying emotions, are constantly intertwining and reacting on each other. Through these channels music appeals both to the sublime and beautiful in man. So, too, do we find the sublime and beautiful in Nature's environment appealing in ever-widening circles to man in his ascent from mere animalism to culture; subliming and refining at every stage these animal instincts of self-preservation and social and sex relations.

It was in man's observation and contemplation of natural phenomena that a gulf has been fixed between man and the brute creation. Through this power of observation and reasoning on what he saw he has conceived a power

above him, and realised his dependence and frailty in its presence. The beauty and beneficence of Nature has impressed man with a sense of idealistic love, gratitude and adoration, whilst the awful, terrible and majestic qualities of its aspects has roused in him feelings of fear, awe and rever-Little wonder was it then, in ence. the childhood of his evolution, that the voices of Nature under these two aspects-the songs of the birds, the lapping of the waves on the sea-shore, the hum of insect life, the sighing of the breeze amongst the leaves on the one hand: and the roll of thunder, the roar of the storm, the shrieking of the gale on the other-should have struck deep not only their emotional impressions, but also their emotional expres-Just as those more sions in music. undisciplined emotions of animal passions had their expression in mere incoherent sound, so these very emotions refined and disciplined by observation and reflection on the order and beauty of Nature have their expression in music, the ordered and disciplined beauty of sound, at first rising little above an instinct or the crudest of arts, but destined to become the most powerful channel to his emotions, and also the medium of their fullest and sublimest expression.

It is a curious fact that, long before Darwin, Burke, as a philosopher, foreshadowed in his treatise on "The Sublime and Beautiful" the teachings of modern science. He observed that certain abstract qualities of matter sound, light, colour, and form, had in themselves apart or when combined in natural phenomena and art, two distinct appeals to the emotions; one to those connected with the sense of

the sublime, and the other to those of the beautiful; to the former he attributed as the origin the instinct of selfpreservation; to the latter that of love and the social instincts; the former has its vital reaction in muscular contraction, and a sense of bracing to the organism, whereas the latter is evidenced in a sense of relaxation and ennervation. Such qualities as hardness, ruggedness, massiveness as applied to matter; loudness and depth in sound; obscurity in light and form; sombreness in colour, he allocated to the sublime : whilst smoothness, softness, yielding, brightness, easy gradation and variety in the qualities of matter, form, sound, light and colour as the case may be; smoothness, sweetness in taste and smell, etc., to the sense of the beautiful. As the growth of music during the last three centuries has been evolved into a perfect art expression, it has reflected in its movements all these various qualities and associated emotions.

But music can do far more than translate and transfigure certain qualities of force and matter into emotion, whether apart or combined in nature and art : it has the power of expressing emotion itself, pure and spiritual, without such materialistic scaffoldings of analogy to support it. It can become, as it were, emotion itself materialised—a subtle form of matter, which has become "the vehicle of the mind." Music can, in fact, clothe abstract feeling without any suggestion even of external ideas or objects :

Emotion not thought is the sphere of music; and emotion quite as often precedes as follows thought. . . . Words are but poor interpreters in the realms of emotion. When all words end, music begins; where they suggest, it realises; and hence the

secret of its strange ineffable power. It reveals us to ourselves-it represents those modulations and temperamental changes which escape all verbal analysis-it utters what must else for ever remain unuttered and unutterable-it feeds that deep and ineradicable instinct within us of which all art is only the reverberating echo, that craving to express through the medium of the senses the spiritual and eternal realities which underlie them ! . . . . To the inept or uncultured, music seems but the graceful or forcible union of sounds with words, or a pleasant meaningless vibration of sound alone. But to him who has read the open secret aright it is a language for the expression of the soul's life beyond all others. (Haweis.)

Music, too, is the expression of the national life as much as it may be that of the individual. Even the very temperaments of different nationalities have been brought out in the works of their great composers, and especially their folk-songs.

" It is very noteworthy as bearing upon the life of a nation, that whatever the spirit which pervades it so its music happens to be." For instance, the sensuous beauty of Italian music as compared with the lightness and vivacity of the French school; the deep sublimity and spirituality, I might even add intellectuality, of the German; whilst Grieg in his music has depicted the stern, pure northern features of the Norseman and his surroundings. Great psychical periods in a nation's history have equally been reflected in their music, as, for instance, when the Marseillaise at the time of the French Revolution, and the Garibaldi March during the uniting of Italy, raised two nations to the sense of the sublime in patriotic self-sacrifice to a great cause. Again, if we compare the music which delights and works on the feelings of Oriental nations as compared with our

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Occidental civilisation, how great is the contrast! What to us is monotonous and even painful appeals powerfully to them. Their very sense of fatality and immutability seems reflected in the minor key which pervades their music. So also is the joyous light-hearted childishness of the negro and other African black races mirrored in the pleasure they exhibit in loud contrasted sounds given out in quick repeated time.

It has sometimes been asked, do the works of great composers reflect their own inner life, and if so is music capable of exerting an evil as well as a good influence? The answer is that music no more than any other art medium necessarily reflects the life of its author, though it often does. A man of evil life may preach a most impassioned and beautiful sermon full of the highest moral teaching and noblest ideals of life and conduct. Action, as we all know, often belies the emotions which lie behind it, so a writer of sublime and beautiful music may in like manner have anything but a noble character himself. May he not in such a case be unconsciously under the influence of a higher potentiality than his own? There are few who have not their states of moral inspiration in which they seem strange even to themselves. On the other hand, music may not only contain the author's feelings at the time of writing it, but it may be the very expression of his inward life, just as a book, a poem, or a life led may be the result of a life felt, and when it is this music will, as the case may be, convey its influence for good or evil to those under its sway. "If, as we have maintained," says Haweis, in his "Music and Morals,"

"music has the power of creating and manipulating these mental atmospheres, what capacities for good or evil must music possess."

Sir Oliver Lodge very beautifully suggests the idea of this immanence of mind in matter both as to the influence of nature and music on the percipient when he says:

Some of the soul of a musician can be occluded in a piece of manuscript, to be deciphered thereafter by a perceptive mind. Matter is the vehicle of the mind, but it is dominated and transcended by it. A painting is held together by the cohesive forces among the atoms of its pigments, and if these forces rebelled or turned repulsive the picture would be disintegrated and destroyed; yet these forces did not make the picture. . . . Are we so sure when we truly attribute a sunset, or a moonlight rippling on a lake, to the chemical and physical action of material forces-to the vibrations of matter and ether as we know them, that we have exhausted the whole truth of things? Many a thinker brooding over the phenomena of nature has felt that they represent the thoughts of a dominating unknown mind partially incarnate in it all. (Life and Matter.)

"In the case of a work of art, the motive power in the author's mind acts by directly affecting and infecting our own; we do not just benefit by what he knew or did; we feel what he felt, that is, up to the measure of our appreciation, we live what he lived" —"it has vitality, and is an organism." (Gurney, The Power of Sound.) The italics are my own.

It must be remembered, too, in considering the emotional effect of music that much will depend on the percipient, whether his emotional plane be high or low. As we have seen in the evolution of his emotional life, man's æsthetic and altruistic feelings are subsequent to his more animal instincts and consequent on his environment, natural and social. I would

even go further and regard them as the later manifestations of a Divine potentiality which though transcending has always been imminent in life and matter, and revealing itself through these channels in the process of evolution. Every emotion has, therefore, its higher and lower plane, and in the case of a man who has not arrived at the higher, or in that of one who by choice prefers "to wallow in the mire of the lower," music might under such conditions only be able to set his soul reverberating to its lower octave, the response to its higher one finding no sympathetic echo. Vulgar and low natures are not always raised by works of art, but they bring down as it were art to their own level, and see reflected in it their own coarse tastes. One has only to recall one's visit to the Royal Academy and the comments of some people on the pictures to realise how true this is :

"There are different planes of emotion. If your character is base, the plane of your emotion will be low. If your character be noble, the plane of your emotion will be high. Every emotion is capable of being expressed in both planes. For example, what is craven fear in a low plane becomes reverent awe when expressed on a high plane. Mean and gnawing spite in a low plane becomes the emotion of bitter and just vengeance on a high one; and low desire is raised to the power of a pure burning love. The question for the listener then is-What. are his planes of thought and feeling? In other words, what is the character of his musical mediumship? Music will give him whatever he is capable of receiving. The mind habitually at home in meanness and spite will yield its emotion in that plane, to combinations of music, which to a nobler spirit suggest the higher longing for a retributive justice. He whose ideas of love are merely sensual, will travel contentedly along a corresponding grovelling plane of emotion, whilst the very same music will kindle in another the noble self-abandonment of a lofty purifying passion." (Haweis.)

On the other hand, all this music is not all passive, merely lending itself to each individual's emotional plane; it has a life of its own, the spirit of its creator, and the mere fact that people see or feel their own emotional states reflected in music, as if it were part of their own emotional life, only shows how illusive music and emotion can be. Haweis says—" Music more than any other art is ready to mould itself to our emotions; but it is undeniable that music, however we may wrest it to express our own level of feeling, has its own proper and distinct levels."

People of highly-strung nervous temperament, whether hereditary or acquired, are generally especially susceptible to the influence of music. All real artists and those to whom art appeals are in proportion emotionally hypersensitive. In them discordant music or music which is weird and uncanny produces painful emotional states to which those of more evenly balanced feelings are quite strangers. On the other hand, in proportion as they are susceptible to its painful and distressing influence, they often respond equally powerfully to the sense of pleasure when beautiful music is rendered. For them certain music has the power of disciplining and bringing to order disordered and chaotic emotional states, either by acting as a healthy bracing stimulant or as a soothing sedative, as the case may be. Such people in states of emotional unrest and storm instinctively know this therapeutic power of music, and fly to it for strength, comfort and rest. This healing power of music on the soul has been known from time immemorial. For example, there is the instance in Holy Writ of David and

Saul. "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." (I. Samuel, Ch. XVI., v. 23.) George III. in his fits of melancholy madness was deeply sensible to the power of music in raising him out of his depression and causing a sense of peacefulness.

In the treatment of neurasthenia, hysteria and insanity, the effect of music has often been tried, with the result of calming the emotional disturbances consequent on these morbid conditions and bringing about a condition of mental equilibrium. This form of treatment has been carried out. I believe, in several of the asylums for the insane, and as far as I can remember the St. Cecilia Guild in London has also tried the therapeutic effect of music on cases of mental aberration with success. One need hardly, however, go outside one's own experience to appreciate the soothing power which music is capable of effecting over emotion. Few of us, however mediocre our taste for music may be, but have found the sense of peace which music will bring us in our hours of care.

What the exact physiological nature of this power of music is on us, perhaps we shall never know. Its ultimate action seems, as it were, almost bound up with the essence of life itself. Of life and what it is we have no knowledge excepting through its phenomena. Over above its purely vegetative and and animal manifestations, such as nutrition, common sensation, reproduction and movement, etc., three phenomena stand out on our vital planethe powers of perception, thought or ideation, and emotion or the affections. The balance and reciprocity between these is essential to human life above mere vegetative existence. Abolish them, or destroy their harmony and reciprocity and life becomes " a living death." Environment feeds perception, out of which thought is the creator of form and order, and without which perception would be meaningless, whilst emotion gives to thought its life and colour, but unlike thought has a life of its own and an existence independent and apart :

The world is not governed by thought but by emotion. The motive impulses are not usually ideas but feelings, and the particular ideas to which feelings attach themselves are determined by accident. (Ryland.) Thought is dead without emotion, whereas emotion has a life of its own independent of thought. Thoughts are but wandering spirits that depend for their vitality upon the magnetic current of feeling.

Life in the human sense is, psychologically speaking, "the stream of consciousness":

The whole of human life forms one vast emotional fabric, begun long before thought and continued down to the feeblest pulse of second childhood. (Haweis.)

Once destroy the due proportions between perception, thought and emotion and the result is illusions and hallucinations of the senses; delusions of mind or judgment; distraught emotion—insanity. Such conditions it is known may exist without any demonstrable lesion of the brain, and when they are thus present the morbid phenomena are called *functional* and a molecular disturbance of the brain cells is therefore postulated as its causation. It has, however, been demonstrated in recent years by Professors Blondlot and Charpentier that cer-

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tain ether radiations of a special order of frequency, near the electro-magnetic in the ether scale, are given off by nerve tissues, and that this is especially the case during cerebral functioning-such as concentrated thought,



**I IGURE 7.** 

A WHIRLWIND OF ETHER: SAD AND VIOLENT THOUGHTS AS THEY APPEAR TO THE CAMERA.

emotional disturbance. These so-called N-rays have action. been found by Professor Blondlot to influence a photographic plate.

Under the title of "Soul Photographs," The Illustrated London News of August 17th, 1907, published some photographs taken by Dr. Hippolite Baraduc, a Paris physician, which claim to be photographs of

> human radiations under certain contrasted emotional conditions. For instance, calm, peaceful emotions produced pictures of more or less softly homogeneous gradated light, or the appearance of a gentle shower of snowflakes against a black background; whereas sad or violent passions suggest, in the arrangement of the light and shadows produced, the idea of a whirlpool or revolving storm, somewhat meteorological like a diagram representing a cyclone. If these photographs are really what they are believed to record, they would seem to indicate that in our ordinary normal condition we emit radiations which are regulated and flow

muscular forth in smooth, even succession, but when violent emotions such as anger or fear break through the control of the will and take possession of us,

These photographs have been selected from others which have already appeared These photographs have been selected from others which have already appeared in the "Illustrated London News" (vide supra), and represent human radiations under varying emotional conditions. Figure 7, Dr. Baraduc informs me, was obtained without the use of any dark chamber or apparatus, the experimenter simply holding his right hand without contact above the photographic plate. "Le tourbillar d'éther que représente la Figure 7, a été obtenu non pas au moyen de la chambre noire, mais détaché et sans appareil, la main de l'expérimentateur (main droite) se plaçant sans contact au dessus d'une plaque photographique." Contrast Figure 8 of radiations in a state of emotional unrest and distress with Figures 9 and 10 of radiations under conditions of emotional equilibrium and health.



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they produce a violent and confused emission of them.

In a former paper\* I have referred to Chladni's and Watts Hughes' experiments, in which it has been beautifully demonstrated that, whereas a

noise or unmusical sound produces irregular figures in the medium used owing to the influence of irregular molecular vibrations, musical notes cause the production of beautiful regular forms owing to their molecular vibrations being ordered and regular. As these vibrations no doubt cause similar perturbations in the surrounding ether, it seems feasible, I think, to suppose that the soothing influence of musical vibrations on certain conditions may be due to a regulating influence on the environing ether surrounding and permeating the cerebral nerve cells, thereby acting like oil on troubled waters, and producing a calmer mental atmosphere. Moreover, it seems not improbable that the cadence and rhythm of musical time may have a somnambulistic influence on

the nervous system, analogous to the induction of hypnosis by other means, but in a less degree. By the same reasoning, it might be explained how certain noises and discordant music produces a disturbed mental atmosphere and painful emotions to arise even under normal conditions.

Up to the present, we have been considering music rather as an instinct than as a finished art. We have been examining its physiological origin, development and associations; how certain physical vibrations of mole



#### FIGURE 8. A GOOD THOUGHT CAUGHT IN THE ACT BY DR. BARADUC'S APPARATUS.

cular matter became differentiated in the animal consciousness from those concerned in the mere sense of touch, as conveying pleasurable sensations, and how music, so to speak, the offspring of the marriage of these vibrations and consciousness, arose. Moreover, we have seen how this musical sense, if I may call it so, became a factor in evolution in sexual selection, and how, when man appeared,

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<sup>\*</sup>THE ANNALS OF PSYCHICAL SCIENCE, March, 1908.

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his mind has been lifted up from those passions, which he shared with the brute creation, and been refined through the inspiration it received from environing nature, and thus been led to convert this instinctive



#### FIGURE 9.

THE DESCENT OF CURATIVE BENEDICTIONS.

sense into an art—a medium of his life expression, that is of emotion and thought, to his fellow-man. In the pursuit of our subject we have been led into somewhat general considerations, such as the psychology of the emotions apart from music, as well as certain general facts of anatomy and physiology.

We will now take a nearer and less general view of music and emotion, and consider it in its relations as a finished art; as something outside us, as well as part of us, and enquire in particular and to what extent does music, as we now know it, appeal to us and become part of our emotional life? Does it only appeal in a general

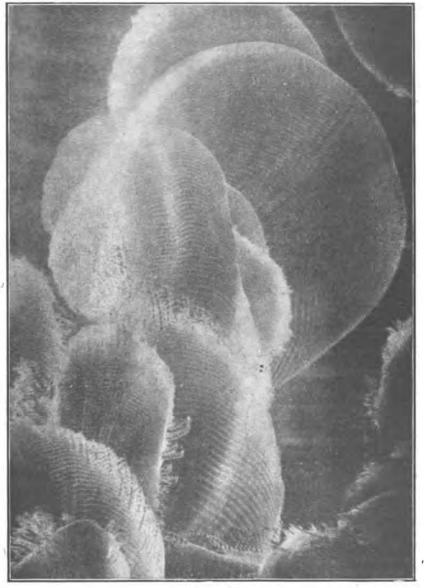
> way to our sense of pleasure, the sum total of pleasurable emotions, or is it capable of identifying itself with distinct states of feeling, and can it be made to suggest or depict external objects, such as natural scenery or dramatic incidents, as is so generally believed to be the case?

As regards the power of music to suggest external objects and ideas, both Haweis and Gurney, who have perhaps devoted more attention to the subject than any one else, are of the opinion that music has no such direct and special influence :

"No music," says the late Rev. H. R. Haweis, "except imitative music (which is rather noise than music) or music acting through association, has in itself the power to suggest scenes to the mind's eye. When we seek to explain our musical emotions we look about for images calculated to excite similar emotions, and strive to convey through these images to others the

effect produced by music upon ourselves... An emotion exists independently of thought, and so also does music, but music may be appropriately wedded to thought. . . . . 'Music' is often 'more adequate' than mere mental images and thoughts to express the emotion connected with them, 'hence it will often seize an emotion that may have been excited by an image and partially expressed by words and with its expression, and by so doing will excite a still deeper emotion.' . . . 'Emotion aroused by music clothes itself in like manner in different draperies of ideas. Six different people hearing the same piece of music will give you six different accounts of it. Yet between





#### FIGURE 10.

\* The above photograph is one of the late Mrs. Margaret Watts Hughes' "Eido-phone Voice Figures," which her brother Mr. John Watts has kindly allowed me to reproduce. It is taken from her book, "The Eidophone Voice Figures," and beautifully illustrates the musical vibrations of the human voice in a liquid medium (moist water colour). If one compares this with the former illustrations of human etheric radiations, and then tries—making due allowance for the difference of media in the two cases—to form a mental picture of the probable ether perturbations which take place under musical vibrations, I think a very fair estimate of their influence en this medium may be arrived at. This influence, by virtue of their regular and ordered vibrations, would be to cause a regular and ordered vibration in ether, and if brought in relation with such conditions of ether disturbances as depicted in Figure 8, would be to reduce them to order or equilibrium, and thus produce emotional rest or pleasure.—H. F.



all their different explanations there will be a certain kind of emotional congruity quite enough to persuade us that they have been under a fixed influence, and the same influence.'.... Music is a fixed influence and expressive of the same emotion to different people, but its effect varies because 'different people think and feel on different planes of thought and feeling..... Music more than any other art is ready to mould itself about our emotions; but it is undeniable that music, however we may wrest it to express our level of feeling, be it high or low, has its own proper and distinct levels.'"

The late Mr. Edmund Gurney has expressed very similar opinions, and made a very deep and elaborate analysis of the subject in his book on "The Power of Sound." It would take up far too much space to give even a *resume* of his views contained in this fascinating and monumental work, but the following extracts will be interesting and give some general idea of his opinions:

I am far from denying that there is a sense in which music may be truly considered as a reflection of the inner life. . . . . Moreover, if the following and realising of music be regarded as itself one complete domain of inner life, we may then perceive that it is large and various enough, full enough of change and crisis, and contrast, of expectation, memory and comparison, of general forms of perception, which have been employed in other connections by the same mind, for the course of musical experience, as felt under these most abstract aspects and relations to present a dim affinity to the external course of emotional life. In this way we may feel, at the end of a musical movement, that we have been living an engrossing piece of life, which in the variety and relations of its parts, as certain qualities belonging to any series of full and changing emotions; and this feeling may impress us with much more of reality than any attempted ranking of the several parts and phrases of the music under particular heads of expression. . . . Another instance of abstract relationship, equally remote from definite suggestion and expression, may be found in the faint analogy of mingling currents of music to that mingling of various strains of feeling and idea, which is

so frequent a leature of our ordinary life. . . . . . The successions of intensity and relaxation, the expectation perpetually bred and perpetually satisfied, the constant direction of the motion to new points, and the constant evolution of part from part, comprise an immense amount of alternation of posture and of active adjustment of the will. We may perhaps extend the above suggestions so far as to imagine that this everchanging adjustment of the will, subtle and swift in music beyond all sort of parallel, may project on the mind faint intangible images of extra-musical impulse and endeavour; and that the ease and spontaneity of the motions, the certainty with which a thing known or dimly divined is about to happen does happen, creating a half illusion that the notes are obeying the controlling force of one's own desire, may similarly open up vague channels of association with other movements of satisfaction and attainment. But these affinities are at any rate of the most absolutely general kind; and whatever their importance may be they seem to me to lie in a region where thought and language struggle in vain to penetrate.

For my own part, I believe that music not only creates vague emotional states, but that it often has the power of the "Open Sesame" to trains of distinct emotion, and subtle and almost dream-like presentations of natural scenery and moving dramatic incident. The extent of this influence depends, no doubt, on the sensitiveness of the subject. In some cases the susceptibility may be nonexistant; in others, which is the usual case, it is only vague and ill-defined, but there are cases in which it is powerful and vivid.

This psychic power of music appears to me to spring from two, at least, if not three, sources of origin. The first is the somnambulistic influence of musical cadence and rhythm; the second the suggestive power of musical movement, or "Ideal Motion," to call up sensations or ideas of physical movement with their emotional association, or, in some cases,

it may be, of pictorial suggestion; and third, the possibility that there may be some actual relation, either directly physical or indirectly emotional, between music and colour. The last I have already referred to, so will not say more under that head.

The two former influences are indissolubly bound together, and have their parallel in ordinary hypnosis. The cadence and rhythm of music, I would suggest, induces a condition of light hypnosis similar to what may be produced by other means, such as the light hypnosis now often used in medical treatment for nervous ailments, during which the patient, though retaining his consciousness, is in a condition of mental passiveness or day-dream, in which state the slightest suggestion from without may take effect. In music, the time and rhythm, induce, I believe, a similar light hypnotic state, in which the musical movement, or "Ideal Motion," is the means of suggestion, whilst the operator is the author's mind in his work.

If a gyrating, synchronous motion of the body is combined, acting in time with the music, the somnambulistic condition is deepened, and the music, if really beautiful, will have its powers of impression and suggestion thereby considerably increased in the case of those who are really sensitive. This is especially the case in waltzing, in which the flow of changing emotions, moving dramatic incident and pictorial imagery, is often at one and the same time, powerful, subtle, and vivid; pictures, as it were, seen by the mind's eye, seem to float by in gauzy, diaphanous, luminous vapours,

and emotions tinged with the sublime or beautiful, transcending those of real life, possess one's being. Such influences of music, of course, exist apart from dancing. All I mean to convey is, that in some people rhythmic motions of the body often add to them. That this is true I am sure many will bear me out, but to those whose musical sensitiveness is weak, or who have had no experience, this will appear fanciful and exaggerated language.

I have known the merest suggestion made to a subject in a somnambulistic state give rise. to a whole stream of consciousness, full of subjective incident, visualisation and emotional sequence. Thus, I remember a case in which it was merely suggested to a hypnotised subject that he was at a pantomime, and that the clown had just come on, and was playing antics, when forthwith a complete stream of consciousness was at once set in motion, and a whole entertainment seemed to float before the man's eyes, with its varying emotions, scenery, dramatic incidents, just as if he was actually in a theatre and a play was being enacted.

If the somnambulistic power of musical rhythm is to a certain extent a passive factor, merely chaining the consciousness to the musical movement, the "Ideal Motion" surging through the mind thus entranced is the active agent in suggesting ideas in its compelling progress. These ideas, created by musical movement, if suggestive of the physical manifestations of emotions (emotion gestures), will cause the emotions, which they represent, to arise in the mind and possess the soul. If the ideas, on the

#### FLOWING WATER.

### "WALDESRAUSCHEN;" OR, TOURVILLE'S "BABBLING BROOKLET."

LEGGIERO, LA MELODIA MARCATA, MA NON TROPPO.

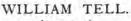


The above illustration is one of a class of pieces in which the "Ideal Motion" or musical movement calls up through the motor sense the idea of flowing water or wave motion. Another fine example of this, but too long for reproduction here. would be:—"Thanks be to God, he laveth the thirsty land," from Mendelssohn's Oratorio of "Elijah."

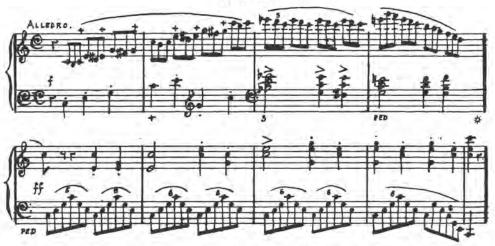


other hand, are created by imitative music suggesting actual objects, they will not only suggest the object itself, but will also often start a whole stream of consciousness containing memory pictures, which are associated with, and centre round the object presented. Thus music, like hypnosis, without in itself being necessarily descriptive of scenery or dramatic drums and crash of cymbals, and forthwith the shrieking of the gale and the roll of thunder is at once suggested, and the vivid scene of a storm at sea is presented to the mind's eye, and often with it, in the foreground of the picture, a subjective mental picture of a ship in distress tossed about in the trough of the sea appears, hence opening up whole trains of memory





(Rossini.)



In the above few bars the musical movement through its motor association admirably suggests the idea of horses in full gallop.

incident, may start whole streams of consciousness which are full of it.

For instance, the musical movement may, by its swelling rise and fall, suggest the waves of the sea, and with it is presented a vague and shadowy mental picture of a sea-scape with all its accessories. Introduce into this picture a few foreground touches, such as a combination of imitative musical sounds—for instance, crescendo and diminuendo high-pitched instrumental notes, with the roll of pictures. So also a galloping musical movement will suggest horses in full career, and with this central idea arises a picture of a racecourse and its accessories. If, however, the sounds of a few post-horns are introduced into the foreground of such a galloping movement, the scene is changed to that of a hunt with all its vivid colouring and stirring incident. Trickling passages of music may present the idea of flowing water, such as a brook or waterfall; or a movement may sug-

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#### SUGGESTIONS BY CONTRASTS OF MUSICAL MOVEMENTS.

SONATA CHARACTERISTIC, BY L. VAN BEETHOVEN. OF. 81A.

### "FAREWELL, ABSENCE, AND RETURN."

"The last six measures leading over to the finale belong to the most intellectual and sentimental 'ideas' of the tone poet. The grief of the one sorrowing over the absence of the beloved person has expressed itself in a mournful monologue; a moment of unconsciousness follows, penetrated calmly and softly by the presentiment of the near return of the other.

"We see, as it were, the lonely one walking with eyes cast down to the ground, which all at once lighten up; an upward glance, a cry of delight, and now in eager haste toward the newly-found one." -J. H. CONNELL.



gest the playing of a fountain by its up and down runs, its pauses and suggestions of hesitancy. Of course, it must always be borne in mind that the titles of musical pieces are also strongly suggestive.

Besides the actual sounds and motion of music resembling the actual sounds and motions of other things, external facts, as well as emotions, may also be suggested by music from its more general qualities. These external facts, however, must have some relation to emotion to be presented. For example, musical movement with a calm, even flow may either create the abstract emotion of peace, or it may go further and suggest the concrete idea of a quiet succession of waves, in this way presenting a mental picture of a quiet sea embodying the idea of peace and tranquillity. Thus an emotion created by music may crystallise into a presentment of the natural phenomena which symbolises it. In contrast with this we find material phenomena, such, for instance, as a sunset, sunrise, or a winter scene starting a train of abstract ideas, such as death, resurrection, life, immortality which spiritualise into pure emotions of sadness, peace, hope, joy, and so on. Also two strongly contrasted passages in a piece of music, which, taken apart would contain no extra-musical sug-



(SONATA CHARACTERISTIC, "FAREWELL, ABSENCE, AND RETURN."-continued).



THE RETURN.

### SUGGESTIONS DEPENDING ON CONTRASTS OF MUSICAL MOVEMENT.

There is little to add to the above descriptive comment of Mr. Connell. The idea of "The Farewell" and accompanying sadness and depression, and "The Return," with its consequent joy and excitement, are brought out in the "Ideal Motion" or musical movement by contrasts in the two portions of the piece. In "The Farewell," the movement is comparatively slow, with pauses, suggestive of solemnity, sadness, uncertainty, irresolution, etc., whereas in "The Return," the tempo is quicker, the notes are more crowded and of higher register, with frequent accents and fortes, rendering the musical movement rapid and exhilarating, and its expression one of great vivaciousness and intensity.

expression one of great vivaciousness and intensity. This emotional suggestion by music of sadness followed by joy, here used to clothe the dramatic idea of a "Farewell, Absence, and Return," might be adapted to suggest other ideas, such as "Love conquering doubt," etc. In like manner, musical contrasts have, through emotional associations, been made to suggest some natural panorama, such as "A storm subsiding into calm," as in Beethoven's Pastoral Symphony.

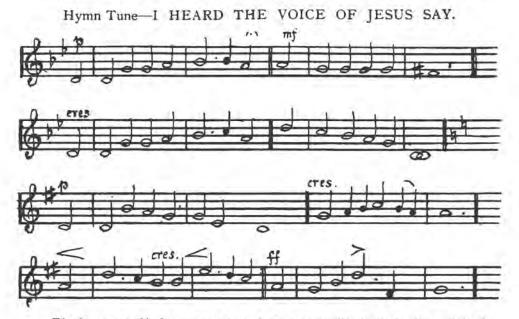
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emotionally reflect.

gestion, may together create either abstractions instead, which they symvague mental pictures of actual bolise, may only arise in the conscenes or give rise simply to the con- sciousness, such as death conquered by trasted states of feeling, which they life, love triumphing over doubt, joy after sorrow. These ideas and sug-

EMOTIONAL CONTRASTS THROUGH USE OF MAJOR AND MINOR KEY.



The beauty of this hymn tune through its very familiarity is hardly sufficiently recognized, though it is in fact a perfect gem of melody. The amount of musical expression crowded into these few bars is really remarkable. It is given here as it is a good as well as a short example of change of emotional expression caused by passing from the minor to the major key. In the first part, which is the minor key, the musical movement is slow and the notes nearly all of lower register, giving rise to a tone of solemnity and sadness, but there is also in addition a sense of pathos and entreaty which is incapable of analysis and depends, as indeed the whole melody, on its intrinsic beauty. In the second part, where the change of key to the major takes place, the contrast is striking in the extreme, with its accelerated movement, accentuated passages, crescendos and fortes, and notes of higher register, marking points of climax. The expression is one burst of passionate joyfulness and triumph, a very ecstacy of spiritual aspiration completed and crowned. Here again analysis can only note a few points which helps the rendering, by far the greater part of the effect is quite beyond our powers of explanation, and it is, as before remarked, the sense of spiritual beauty which pervades the whole. The beauty of this hymn tune through its very familiarity is hardly sufficiently sense of spiritual beauty which pervades the whole.

Going from the major to the gested pictures are generally very minor key, or vice versa, has a vague, shadowy, and capricious, varypowerful influence in heightening such contrasts. Thus we may have the mental picture of fair weather after a storm at sea, night passing into may also be very vivid and realistic. No day, darkness into light; or the pure

ing with the subjects, imaginary powers, and musical sensitiveness, but as I have maintained in some cases, doubt the title of the music, especi-



ally music accompanied by words, here again is also strongly suggestive, and may determine the course of impressions created :

The fact is, when we say a piece of music is like the sea or the moon, what we really mean is that it creates in us an emotion like that created by the sea or moon, but the same music will be a fit expression of any other idea which is calculated to arouse in us the same sort of feeling. As far as music is concerned, it matters not whether your imagination deals with a storm gradually subsiding into calm—a passionate sorrow passing resignation—or silence and night descending upon a battlefield. In each of the above cases the kind of emotion excited is the same, and will find a sort of expression in any one of these different conceptions. (Haweis.)

#### III.

There are those who have tried to represent music diagramatically by certain lines and curves, in order to trace an analogy between it and visual form, and the late Rev. H. R. Haweis has ingeniously adopted this plan to demonstrate graphically how music is capable of expressing every emotional phase. He first makes the proposition that "if we find that sound contains exactly the same properties as emotion we shall not only have established points of resemblance between the two, but we shall have actually reached the common ground or a kind of borderland upon which internal emotion becomes wedded to external sound, and realises for itself that kind of concrete existence which it is the proper function and glory of art to bestow upon human thought and feeling."

Whether we can accept the logic of such a conclusion or not, his proposition and method of solution are not without interest, as by it, elusive concepts and qualities of emotion in relation to music difficult of expression, are reduced to tangible concrete perceptions by means of symbols. If the means are crude they make a good working hypothesis, nor do I think the objection which has been raised against representing music by lines and curves in drawing an analogy between it and form need trouble us here-namely, that musical notes are not elementary units, such as a succession of points which go to form a line, but are in themselves complex figures. We can always make this mental reservation in considering the relation of music to emotion, just as we could, were we drawing analogies between music and form, were it not a fact that forms are capable of being repeated in continuity as points which go to form a line; note, for instance, a frieze in which the same pattern or figure, although forming one continuous whole, may be successively repeated, either simply, or intricately with other interlacing repeated figures -analogous to simple and complex emotions or simple and mingling currents of music respectively.

In analysing a simple emotion Haweis points out that it possesses one or more of the following properties: (1) Elation or Depression; (2) Velocity; (3) Intensity; (4) Variety, and (5) Form. Complex emotions them all:

"Music," he says, " is an arrangement or manipulation of sound, which clearly reveals to us that sound possesses all the properties of emotion, and is for this reason admirably calculated to provide it with its true language. In order to realise this we had better at once compare our analysis of emotion with the following brief analysis of sound as it comes before us in the art of musical notation."

In doing this Haweis has, since

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emotion has not as yet been capable of being expressed by any symbols bringing these emotional properties into direct communication with sound, adopted certain arbitrary lines by way of illustration, such as an up-line for *elation*, a down-line for *depression*, an arrow marked x pointing backwards to indicate *velocity* of emotions mentally recalled; *intensity* is shown by thickened lines; *variety* by parallel lines varying in outline, which when drink and his emotion from the highest elation sinks down at once to the deepest depression C. At this crisis our traveller sees a man with a water-skin coming towards him, and his hopes instantly rise to D, and, running up to him, he relates how his hopes had been suddenly raised and as suddenly cast down at B and C respectively; but long before his words have been expressed, or even begun to express his meaning, he has in a moment of time  $\leftarrow \ll x$ , in fact spontaneously with the utmost mental velocity, repassed the emotions of elation and depression A B C, which may at first have lasted some time, but are now traversed in a sudden flash of reflex consciousness. As he

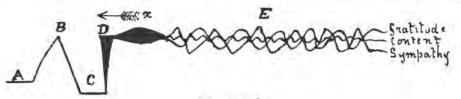


FIGURE 11.\* Symbolic Diagram of Emotions gone through by a Thirsty Man in a Desert (after Haweis' "Music and Morals.")

- A = Thirst
- B = Expectation
- C = Disappointment
- D == Satisfaction

intertwined represent complex mingling currents of feeling. Whereas form is represented by the diagram thus formed as a whole.

This he illustrates by means of a diagram, as above, to which by way of illustration he has tacked on an imaginary tale of a thirsty man in a desert and the emotional life he passes through before his thirst is quenched :

At A his emotional font is at low ebb, but on catching sight of a pool of water not far off he instantly becomes highly *elated*, and, forgetting his fatigue, he hastens forward upon a new platform of feeling B. On arriving, however, he finds the water too salt to A to B = ElationB to C = Depression

D = Intensity (Crescendo and Diminuendo) E = Variety x = Velocity

drinks the sparkling water we may safely affirm that his emotion increases up to the point when his thirst becomes guenched, and that every drop that he takes after that is accompanied by less and less pungent or intense feeling. Up to this time his emotions have been comparatively simple; but a suffering companion now arrives, and as he hands to him the grateful cup his emotion becomes complex-that is to say, he experiences a variety of emotions simultaneously. First, the emotion of contentment at having quenched his own thirst; second, that of gratitude to the man who supplied him with water-an emotion probably in abevance until he had quenched his thirst; third, joy at seeing his friend participating in his own relief. If the reader will now glance over this simple narrative by the aid of the accompanying diagram, he will see that both

"(The above diagram has been reproduced by the kind permission of Messrs. Longmans, Green & Co., the publishers of '' Music and Morals.''—H.F.)



the simple and complex emotions above described have what, for want of a better term, we may call *form*, that is, they succeed each other in one order rather than another, and are at length continued with a definite purpose in certain fixed proportions.

Now, compare all this with a piece of musical notation, and you will be able to portray the same series in "The modern musical symbols. musical scale consists of seven notes, or an octave of eight, with their accompanying semi-tones. Thus from C to C, ascending or descending, we get any possible degree of elation or depression. Velocity is expressed by the employment of notes indicating the duration of different sounds, e.g., minims, quavers, crochets, etc. Also by such terms as adagio, allegro, etc., which do not indicate any change in the relative value of the notes, but raise or lower the velocity of the whole movement, Intensity, Between p.p.p. and f.f.f. lie various degrees of intensity, which may be given to a single note. Intensity can also be produced by accumulating a multitude of notes simultaneously, either in unison, octaves or concords, whilst the words crescendo, diminuendo, or certain marks denote gradual increase or decrease of intensity." Variety. In this " we have only to think of the simplest duet or trio to realise how perfectly music possesses this property of complex emotion; and we have only to glance at a score of Beethoven's or Spohr's to see how almost any emotion, however complex, is susceptible of musical expression." By Form " is meant that in the arrangement and development of musical phases there is a greater or less fitness of proportion producing an effect of unity or incoherence as the case may be."

After drawing these parallels, he concludes as follows. "Music appears visibly to the eye to possess all the essential properties of emotion. May we not therefore say that the secret of its power consists in this, that it alone is capable of giving to the simplest, the subtlest, and most complex emotions alike that full and satisfactory expression through sound which hitherto it has been found impossible to give to many of them in any other way."

I think this scheme and analogy puts very graphically many points which music has in common with emotion, and how music has been made to express some of the general qualities of emotion in the course of its movement. Gurney remarks, as we have seen, on the analogy, when he compares, "the mingling currents of music to that mingling of various strains of feeling and idea which is so frequent a feature of our ordinary life."

Gurney, in speaking of the sense of "up and down" produced by the higher and lower notes of the musical scale (that is those to which Haweis connotes the emotions of elation and depression respectively) makes some very interesting observations as regards physical movement in connection with the association of stimulating emotions with high notes on the one hand, and depressing ones with low notes on the other. He remarks: "The reason must, I think, lie in the fact that since," the former, "higher sounds are more penetrating and more conspicuous than lower ones, the higher register of the voice has been for long ages employed in all circumstances where an effort has been made

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to attract attention or to give force and wide reach to the utterance of vocal sound, and has thus become associated with elevation and dilatation of the physical frame, which are

are instinctively elevated at the same time. So also in rage and passion the arms are raised, and the head thrown back and the pitch of the voice heightened. On the other hand,

#### DOUBT, HESITATION OR IRRESOLUTION.

BEETHOVEN'S PIANOFORTE SONATA IN E MINOR, OP. 90.



The above score is given by Gurney in his "Power of Sound." The chief points in the musical movement are the retarded, undecided rhythm, etc., giving through their motor association in physical gesture and speech the sense of hesitation, doubt, uncertainty, etc.

not only in the case of the head and chest directly connected with an upward strain of the voice, but are on their own account the natural movements, under the same condition of desire to attract attention or impress a spectator." Gurney goes on to point out that often with it the arms "bass notes have normally a volume and fullness which easily associates itself with the idea of mass and weight, and the connection of weight with sinking and depth is obvious."

Velocity, by its analogy to physical motion, such as quick walking, conveys the idea of "eagerness or

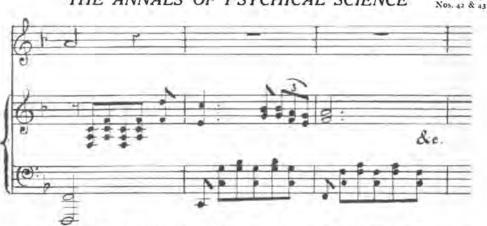
YEARNING AND IMPLORING.

COMMENCEMENT OF SCHUBERT'S "LEISE FLEHEN."



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This fragment of Schubert's "Leise flehen," quoted in Gurney's "Power of Sound," is a good example of how the sense of "Imploring and Entreaty" is usually rendered in music. The cmotion gesture of reaching out to a thing expressing yearning or entreaty is suggested in the musical movement by a sense of stretching out from one note to another, troubled rhythm, retardation of movement, etc.

sportiveness "--slow time, with slow movements, measured pace, expressive of "solemnity or depression." The idea of "calmness" by "evenness of flow in the musical movement. Abundance of strongly marked accents suggests "vehemence and passion." Quick double time in marches suggests a firm, swinging step, and sense of triumph. The three-time of waltzes--softness, gliding, and a tendency in the musical movement to linger on certain accented notes, a poising towards or clinging to, vaguely suggestive of attachment and Undecided rhythm gives the love. quality of doubt and hesitation. " But though the expression of uncertainty may be connected in various cases with various melodic and harmonic features, we may safely assert that the most general feature, the one which is almost essentially present is some pause, hesitation or retardation in the rhythmic flow, as the analogies of physical motion, gesture, speech would have enabled us to predict." (Gurney.)

Yearning and imploring is another feature depicted in music. It is practically incapable of analysis because the features which are found in one piece of music which suggests it are not necessarily found in another which does so. "The gesture and attitude of straining or stretching out to a thing is, of course, the common mode of expressing yearning or entreaty," so will anything suggesting in musical movement a stretching out from one note to another, a troubled rhythm, retardation of movement, "a falling back for a moment with relaxed energy, and then a straining towards and attaining a point beyond a higher note," etc., create the impression of yearning. Schumann's "Des Abends," Gurney points out, is an example of the same expression of entreaty and yearning being produced in quite a different way. This piece is in the "major key, moderate in pace, and in perfectly even rhythm "; therefore none of the obvious sources of such expressions are present. It depends on "the general



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THE OPENING OF SCHUMANN'S "DES ABENDS."

This opening of Schumann's "Des Abends" is also quoted by Gurney to show how exactly the same sentiments may be expressed by an entirely different class of rusical movement, thus showing that there are no arbitrary rules of musical structure which can be solely applied to this or that emotional expression.



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ANGELS, EVER BRIGHT AND FAIR.

These few bars of Handel's "Angels Ever Bright and Fair," and the following old English melody, "Alice, where art Thou," are more homely and familiar musical expressions of imploring and entreaty. The effect is produced as in "Leise flehen" in the more usual way. There are, however, minor differences, "Angels Ever Bright and Fair" depending almost entirely on its rich harmony and chord effects, whilst the whole sentiment of "Alice, where art Thou" resides in its simple unadorned melody.

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ALICE, WHERE ART THOU?



style of the harmony," " the accented lapses, renewals of effort, and marked notes several times constituting discords, which are resolved on the next unaccented notes, and the prevalence of diminished sevenths aiding the expression of unrest. But these features, though they intensify the effect here, occur elsewhere without any similar result," therefore are not essential. .

. . . " It is not the motion and form alone, but the soul of beauty points of contrast and climax ":

Humour is another quality in music which is often connected with comparisons of parts and marked features of diversity and change. The simplest possible case would be the slackening and pause immediately before a cadence (as in the third figure of the " Lancers ") succeeded by a quick wind up, is quite parallel to things which make babies laugh; and this tantalising and surprising of an expectant ear has many more delicate varieties.

#### TENDERNESS.



which makes these emotional tinges possible."

" Tenderness depends rather on the general tenor of ideal motion than on any distinguishable points," and is "expressed by melodies in which (beauty being again presupposed) the motion is smoothly and gently gradated."

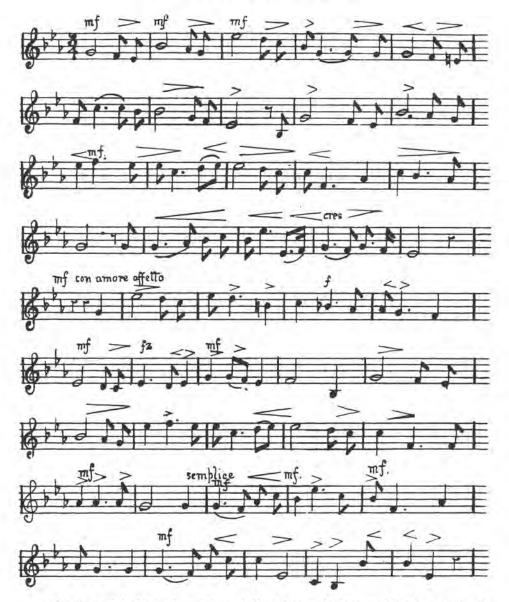
In expressing passion and romance "given unity of beauty in the whole we shall continually find that aspects " of these "may be connected with

Gurney, in reviewing the above examples (the extracts I have made or summarised from "The Power of Sound "), points out how very uncertain and elusive are the characters in music which you can fix to this or that emotion; this very vagueness and generality is only equalled by the vagueness and generality of the complex state of feelings, which they give rise to. In all cases it seems more or less a sense of pleasure which beautiful music gives, but one piece



PASSION AND ROMANCE.

KATHLEEN MAVOURNEEN.



This beautiful old Irish melody is full of intense feeling, and the expression of passion and romance which it embodies resides in the melody pure and simple, quite independent of any accessories of harmony. Note the lapses, renewals of effort, accented passages, and marked points of contrast and climax which help the effect.

has one flavour, and another another. This is tinged with sadness, that with humour; this melts one, that braces and thrills one, but the mechanism by which it is done is bound by no arbitrary rules. All that can be said is that certain points of structure, cerbeen much enriched by harmony and chord effects.

There is one more interesting feature in music connected with rhythm which may now be mentioned which Gurney regards as a fundamental characteristic, and which he calls,

PASSION AND ROMANCE.



These few bars from "Blumenlied" is another piece full of passion and romance, but here the harmony and rich chord effects, unlike the former, are an essential part in producing the impression. Here again it will be observed how the lapses, renewals of effort and strongly marked passages give to it an impression of vehemence and intense ardour.

tain arrangements of varying velocities and contrast give rise to certain vague ideas of movement and attitude, which catch on to the emotions with which they have become welded. Although all these various features may be found in the simplest melodic form, it is needless to say that their power and richness of expression has "the characteristic of dual balance," and describes as follows:

Melodic form, of course, involves such distinct and coherent sets of bars; and, however simple or however complicated be the arrangements of the notes included in the bars, the number of bars is two or a multiple of two. To put it in another way, any complete melodic phrase stops after two, or four, or six component bars, and so on, but not after one, or three,



or five. A component phrase may consist of an uneven number of bars, as three or five; but then it will be answered by another of three or five. . . This character must, I think, have its roots in the simple fact of our being made symmetrically with two sides externally alike, which result in alternate which I have mentioned; for naturally a series of alternate movements can only seem complete—so that, in the repetition of the series, whatever number had begun is ready to begin again—through an equal number of occurrences of each of the alternating actions, right and left, or whatever they may be.

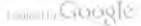
#### HUMOUR.

### "RECORD" LANCERS, 3RD FIGURE." (Air.—"In the shade of the old apple tree.")



motions with each side. A sense of rhythm is essentially a sense of movement; that, even without the evidence which we have, we could hardly have doubted the intimate connection of music and dancing in the early stages of art, and as the enjoyment of rhythm must arise to a great extent from its association with the agreeable sense of vitality caused by motion, and especially by locomotion, so I think will the fact that all regular external movement is alternate or double explain the characteristic of melody This dual basis of musical rhythm in association with dual physical movements is well brought out in the double-time music of marches, as in them we get the association of the movement of marching. The emotion of triumph is also associated with such music, as it suggests by its bracing, well-marked, rhythmic

\*(By the kind permission of the publishers, Messrs. Francis, Day & Hunter, 142 Charing Cross Road, London, W.C.).



movement, a firm, buoyant step. If, on the other hand, we take a waltz and compare it with a march or galop, the triple time of the former gives a sense of relaxation, "which seems to give more chance for delicate leanings and poisings in the ideal motion; yielding, and appeals to the more tender and gentler feelings.

Perhaps some apology ought to be made to the musical reader for selecting as illustrations of emotional expression in music the scores of so many well-known, homely airs, in-

#### GAIETY OR SPORTIVENESS.

#### COME, LASSES AND LADS.



for movements whose half-tantalising caprice and grace is shown in the way one wants to humour them, to dwell for an infinitesimal time on this and that note, and so on." Its suggestion is that of a regular, gyrating motion, by which alone its physical motor appeal to the senses is satisfied. The pulse of the former class is firm and bounding and appeals to the sterner emotions, that of the latter is soft and stead of more from the erudite examples of classic composers. As, however, I believe the former are simpler, and appeal to the understanding of the larger number, I think they are generally better suited to my purpose. There are a large number of so-called unmusical people to whom classical music does not in the least appeal, but give them their own folk-music and ballads and they respond at once



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DREAM FACES WALTZ. WEBER'S LAST WALTZ. nulte espressione

Contrast Emotional Appeal of the above triple time of Waltz Music with the Emotional Appeal of the "dual balance" of March Music in "The British Grenadiers' March."

with all their soul, just as people whose emotions are strongly stirred use words of expression in their speech which are most vernacular and free from foreign idiom. The appreciation of exotic music (*i.e.*, music which is foreign to the soil, and therefore having no hereditary associations) is a matter of refinement and education just as the taste for hothouse plants. The old folk-music of a nation, however, will, like the flowers of its homely gardens and hedgerows, have *ever* the strongest appeal to the majority of its units; and there are few, if any, who do not respond, because this music is bound up with long past generations of ancestors, and has consequently deep roots through heredity in their emotional life. In fact, it could not be otherwise; therein, therefore, lies the supreme importance of every nation patriotically to cultivate above all



## MUSIC AND EMOTION

others its own national music as one of its dearest traditions, and this is practically what every European nation has done except ourselves. It is only by so doing that other nations have become great in music, as in everything else. To live parasitic on the music of other races without cultivating our own is a sign of national degeneracy, and the reason why we are so far behind those other nations who have been wiser is, no doubt, due to this cause.

And now, before bringing this necessarily fragmentary sketch to a close, let us take a brief historical panoramic view of the evolution of music and emotion, from its birth as an animal instinct to its maturity as a finished art.

In the first place, we have seen the organism at the commencement of animal life endeavouring to maintain its own in an environment of physical good and evil, with nothing at first to guide it but its mere tactile and motor senses, and in its struggle for existence it has learnt, through them, the sense of pain and pleasure; that certain tactile sensations are soothing, attractive, and therefore amicable to life, whilst others are irritating, repellent, and consequently inamicable. As this elementary nervous system, this general cutaneous sensibility, became specialised in certain directions, the sense of hearing amongst the other special senses became evolved, and we find the same sense of pleasure derived from similar experiences, metamorphosed and carried on to a higher plane. The sensuous pleasure of rhythm in touch becomes now the more subtle pleasure

of rhythmic sound; the one had its sole appeal to the general nervous sensibility, whilst the other to the more definite emotions of conscious attraction: the affections, love, etc. Hence the pleasurable appeals of certain sounds which are musical become, as we ascend "the tree of life," a factor in sexual selection : from the stridulating note of certain insects until we find an anthropoid ape making use of the whole musical scale in his love-songs. We have seen, moreover, in the cave relics of prehistoric man, associated with the bones of extinct animals, the remains of two flutes, thus proving that, even then, tens of thousands of years ago, music had ceased to be merely an instinct only, but had become a rude art. We see the same in studying the lowest races of mankind, which probably have remained practically as stationary as those of the stone agenamely, that music existed as a rude art for quite an immeasurable antiquity, appealing powerfully to man's primitive emotions and pursuits, such as love, war, chase, etc.

We trace again this art of music as an expression of the emotions in the tomb paintings of Egypt, the sculptured bas-reliefs of Chaldea, Assyria, Medea, and Persia. Here we find the minstrel with sacbut, tabret, psaltery, dulcimer, harp, trumpet, and cymetc., attending bals. banquets, triumphs of conquerors, and funeral obsequies. The ancient writings, traditions, and religions of all ancient races contain references to the art of music in association with the life of the people religious and secular. The Hebrew Scriptures are full of such references, in the Psalms, and where

# THE ANNALS OF PSYCHICAL SCIENCE

describing the services of the Temple, etc. The study of music was part of ancient Indian philosophy, and, as we have seen, their philosophers recognised and associated a relation between music and emotion in their mystical writings. The ancient Greeks studied it, and were probably, if we except the former, the first to regard music as a science as well as an art. It was to them that we owe the first beginning of musical notation in the Uncial letters for musical symbols, and the Minusculæ.

In the Middle Ages we see music in the hands of minstrels and troubadours, who with their lutes, harps, crwths, zithers, etc., frequented the halls of Viking chiefs, the baron's castle, camp, tournament, and fair. The emotions they appealed to are the same the whole world over—those of love and war.

The history of the evolution of music-as to how the simple vocal melodies of these old bards, with their light accompaniments, became the art of music as we know it nowwould take us too long to enter into detail here, and would not add much to our knowledge of it as the language of the emotions. " Every atom of folk-music is an emanation from the human heart, and is as psychologically true national music as music can be." It was not before music became registrable and took regular form that any real advance could be made on these improvised melodies. (Crowest.)

"Guido (990-1050) was the father of solmization and the dispenser of notes on stave lines"; Franco (1090) the formulator of "a system of measured time notes with corresponding rests," which was to pave the road to harmony; and John de Muris (circ. 1330-1400) was the introducer of florid counterpoint, and his musical treatises laid the foundation of theoretical music. Towards the close of the fourteenth century the spontaneous art of the strolling minstrel was giving place to a more formal art. Lassus (1520-1594), " Prince of Music," as he was called, writer of motets and hymns, was celebrated for the variety and grandeur of his harand Willaert (1490-1563), mony; equally famous, was the inventor of the madrigal, so great a feature of the Elizabethan musical period. Contemporary with them were the Italians Festa and Palestrina (1524-1504), and a few years later Monteverde (1566-1650), who originated the modern system of harmony, and from which period modern music may be said to have had its birth. The violin was invented in 1577, and the harpsichord, the parent of the piano, a few years later, great improvements having taken place in the organ and organplaying about the same period. This was the great period of English music. It surpassed the world in its handling of the Madrigal, "a species of light part-song, generally of a pastoral character . . . . and was the first secular art form after the age of the Troubadours." For the facts in the above paragraph I beg to acknowledge my indebtedness to the admirable little book, The Story of Music, by Mr. F. J. Crowest.

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This was the culmination of a period when music was more *univers-ally* the art medium of the emotions than before, and certainly than it has been ever since—at least with us.

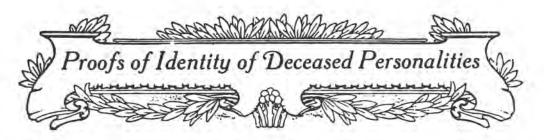
## MUSIC AND EMOTION

This period, from Guido in 990 to Palestrina, 1594, was the age of chivalry and romance, of minstrel, knight, and lady, with all the wealth of colour which the varying life at court, camp, banquet, masque, tournament, and ladies' bower could lend. In this period melody developed to its highest pitch of perfection as an art expression of the chief phases of emolife-love, war, triumph, tional gaiety, sadness, joy, etc. The world's greatest composers had yet to come and crown all: Bach (1685-1750), Handel (1685-1759), Haydn (1732-1809), Mozart (1756-1791), Beethoven (1770-1827). Schubert (1797-1828), Mendelssohn (1809-1847), etc. Great elaboration in the art and progress of music and instrumentation had yet to be made before we received our modern heritage of music; still, music as a perfect art expression and language of the emotions was then an accomplished fact.

Taste in music is the perquisite of no age or race. Its beauty and influence lies in its power to express and stir the depths of human passion and feeling, and this it has done for all time and amongst all races under various musical forms: the language may be different at different times and places, but the meaning and effect have always been the same.

HENRY FOTHERBY.





BY ERNEST BOZZANO.

\* [Our esteemed contributor, Signor Ernest Bozzano, has for some time past been engaged on a lengthy study on Proofs of Identity of Deceased Personalities. The present article forms the first section of this work, and is intended to bring out certain incidents and features occurring in mediumistic communications, which without amounting to definite proofs of identity, have an inferential bearing, when taken together, which goes to support the spirit hypothesis.—EDITOR'S NOTE.]

## CATEGORY 1.

## Incidents in Mediumistic Dialogues which tend to prove the independent and external existence of some of the personalities communicating.

In the present category—which is intended only to serve as an introduction to the classification to be undertaken—I propose to call attention to some forms of incident which occur spontaneously during the production of mediumistic communications, and which, slight as they apparently are, present characteristic turns of expression which cannot easily be explained by attributing their origin to subconscious personalities brought to the surface by the special telepathic powers of the medium.

l will begin by referring to some pointedly suggestive forms of unexpected interruption of communications, followed shortly afterwards by spontaneous explanations of the occurrence furnished by the same personality, or by another who takes its place.

I take the first example from Mr. W. T. Stead's well-known little book, Letters from Julia, p. 128:-

Julia, a personality communicating through Mr. Stead, began one evening to give advice as to the manner of conducting certain experiments. She had begun to say: "When you are alone in the darkened room-for you had better try it with shade at first-then you must do this." Here the writing broke off. Then in another handwriting came: "The good angel of guidance will come again, and you will be told all. At present you must stop. No more now. Never mind." The next day the personality of Julia presented itself again, and wrote: "I am so sorry that I had to leave you yesterday. But there was an urgent call for me elsewhere. So I had to go, But now I am with you again, I will resume where I left off."

I take this other example from Alexander Aksakof's Animism and Spiritism, p. 376. The Rev. Adin

## PROOFS OF IDENTITY OF DECEASED PERSONALITIES

## Ballou says (Spirit Manifestations, p. 42):---

Once, at a most unexpected interview, when nothing of the kind had previously been thought of by any person present, a spirit, so purporting, who had several times evinced much interest in my public labours, spelled out : " Have you selected your subject of dis-course for the next Sunday?" "Only one of them," I answered. "Would my spirit friend like to suggest a text for the other part of the day?" "Yes." "What is it?" I enquired. He spelled out the word "The," and ceased. Wondering at his silence, the signal of another spirit was given. The new comer communicated by movings of the table, not by raps, like the other. He said that our friend, the rapper, had been suddenly summoned away for a few moments, but would certainly return soon. He did return within fifteen minutes, resumed his communication just where he left it, and spelled out : " second chapter of first Corinthians, the twelfth and thirteenth verses." No one in the room had the least recollection of the words referred to. The text proved to be . . . a very appropriate text for the occasion.

It must be agreed that, slight as they are, such dramatic episodes have an air of naturalness which is not without real inferential value, which comes out in all its evidential suggestiveness to anyone who collects a certain number for comparison and analysis in their manifold variety. 1 will mention a few others of the more characteristic ones.

It sometimes happens that we find the personality breaking off to go in search of information or advice from other and higher personalities. This is not unfrequently the case with Mrs. Thompson.

Thus, in a sitting with Myers, the latter asked the opinion of the personality claiming to be the spirit of Mrs. Cartwright as to the number of sittings to be held each week.

"Mrs. Cartwright," says Mr. Piddington, "answers that she herself does not think that there would be any harm in increasing the number, but she must refer the question to Edmund Gurney and Mr. D., 'who are giving orders now.' Thereupon she apparently went away. Soon afterwards she returned and wrote: 'I have consulted Mr. D. He thinks that besides two sittings there might be a trance each week at home, when objects brought might be considered.'" (Proceedings of the S.P.R., Vol. XVIII., p. 146.)

Why-we may well ask-according to the hypothesis of sub-conscious personifications should there be this uncalled-for and useless complication? Why, if it were a question of sub-hypnotic personalities, did not Mrs. Cartwright herself reply to Myers instead of improvising the farce of going to seek advice from someone else? In the circumstances of practical life such incidental forms of dramatisation are familiar to all, because they correspond to the real situation of the moment, but they are of a kind completely beyond the skill of anyone playing a part, and this because in the latter case there is no real situation of the moment such as they suggest. These same considerations are theoretically applicable to sub - conscious personalities, even though these latter may play their part unconsciously. In any case, it is a fact that no examples are known of sub-hypnotic personifications, or secondary personalities properly speaking, whose appearance has given rise to similar incidents.

To proceed. Sometimes it happens that the personality manifesting interrupts the message or conversation to go to seek, not advice, but more precise information with regard to matters of which it is ignorant, and as to which it shows itself better informed when it returns. In the mediumistic writings of Stainton Moses there are several examples of this, two of which I will relate.

A personality had manifested by writing who claimed to be the spirit of a girl who had died in 1773, named Charlotte Buckworth. The next day Mr. Moses asked his spirit guides about her, and the following dialogue took place between him and the personality called "Rector":--

"What of the spirit who communicated last night?"

"The spirit said truly, that she was named Charlotte Buckworth. She has no special connection with us, but was permitted to manifest as she chanced to be present...."

"What killed her?"

"She suffered from weakness of heart, and the immediate cause of death was accelerated by dancing violently. She was but a thoughtless girl; but loving and gentle even then."

"What house was it, and where?"

"We cannot say. We will endeavour to discover."

The same day after dinner the same personality ("Rector") presented himself again, and wrote : "We have ascertained that it was at the house of one Dr. Baker that Lottie departed. The day was the 5th of December. We are not able to tell you more; but enough has been said." This information was found to be correct. (Spirit Teachings, in Light, 1897, p. 475 : Spirit Identity, appendix iii.)

At another sitting Mr. Moses was asking the personality "Prudens" for details as to the Egyptian and Indian religions, and it occurred to him to ask: "Then did Egypt get its religion from India?" Prudens replied: "Partly; but on that point we have no one who can speak." Two days later another personality, "Imperator," came to reply to Mr. Moses' question, and did so in an exhaustive manner. (Spirit Teachings, p. 224.)

Again, it may be asked whether the hypothesis of sub-conscious personifications is sufficient to explain similar dramatic action of so natural and spontaneous a character. It is true that in the two cases quoted someone might say that the information given, both as to the earthly fate of Charlotte Buckworth and as to the Indian and Egyptian religions, might in strict rigour be ascribed to cryptomnesia, that is, to the revival of things once known to Mr. Moses and afterwards forgotten. All very well; but why did not the sub-conscious personalities at once bring forth what they knew? Why, I ask again, these useless farces, uncalled-for, psychologically inexplicable in the case of sub-conscious personifications, but quite conformable to what ought to occur if it be a question of independent and external personalities confronted with a real situation of the moment, such as often occurs in actual life? In any case, here is another example similar to the preceding, and in which the information obtained is of such a nature as to render it necessary to exclude even the hypothesis of cryptomnesia. take it from Mme. d'Espérance's book, Shadowland, p. 170.

In a sitting, at which a doctor was present, the latter, in order to confound a high personality who manifested under the pseudonym of "Humnor Stafford," subjected him to a close interrogatory on anatomical matters.

"Once," writes Mme. d'Espérance, "'Stafford' broke off in the middle of a sentence, saying: 'Wait a little; I must ask a friend of mine about this; he is better informed than I.' Stafford returned after the

# PROOFS OF IDENTITY OF DECEASED PERSONALITIES

lapse of half an hour, evidently well supplied with the information he required, and the discussion of the function of certain nerves was resumed. 'Willis tells me '-he began, when the doctor, who was watching the words as they were formed on the paper, interrupted: 'Willis? What Willis? Do you mean the great Doctor Willis, the authority on the nervous system and its functions?' 'Yes, I believe he is considered an authority; that was why I went to him; some particular nerves of the brain were called after him he says.' 'Dear me!' remarked the doctor, and it seemed to me that his respect for Stafford increased from that moment.''

As will be seen, cases like the foregoing render the hypothesis of subconscious personifications highly problematical. It is indeed true that the doctor in question was aware of the facts stated by the personality of "Stafford," though presumably he was not thinking of them; but at present we need not concern ourselves with this, seeing that the really important question to be solved turns on the existence of certain incidents of mediumistic dramatisation psychologically inexplicable by the hypothesis of sub-conscious personifications, impossible by telepathy, but, on the other hand, very easy to explain if we are willing to go as far as the spirit hypothesis.

I will refer lastly to some other forms of unexpected interruption of a message on the part of another personality, who intervenes in order to correct inaccuracies or errors committed by the first communicator.

One of these is referred to by Mr. Piddington in his notable work on Mrs. Thompson. He says:-

I was the only person present, and Nelly had been giving facts about Archbishop Benson, although I had not handed to the medium any object associated with him. Mrs. Cartwright broke in in a reproving tone: "I'm afraid that the child (i.e., Nelly) has been strolling out of her usual path, and not attending to the usual round. I refer to the Archbishop, you know. It was not given when the relative of the person or any article belonging to the person was present. It is only we higher spirits who do not have to make use of material objects in order to obtain information. You must not allow her to talk of trivial subjects, but send her back to us." (Proceedings of the S.P.R., Vol. XVIII., p. 132.)

In Mrs. Piper's mediumship such interruptions are very frequently made by the so-called " spirit guides," who, it appears, come to the assistance of those deceased personalities who do not succeed in making themselves clearly understood in their attempts at communication with the living. After the interruptions, there are certain remarks which are worthy of notice, being interpolated by way of parenthesis in the message itself, and which can scarcely be explained if they do not actually correspond to a real situation of the moment. According to them, we should be led to infer the presence of several entities all intent on securing the success of the communication in question.

Thus, for example, among the personalities manifesting at sittings with Mrs. Thompson there is one called "Nelly," who states that she is the spirit of a child who died very young, and expresses herself in correspondingly infantile language. Sometimes, however, she comes out with words or phrases which are beyond the vocabulary of a child. But in such cases she almost always adds, by way of parenthesis, "Mrs. Cartwright told me so."

Here is an example of what I refer to. At one sitting an article was presented to Nelly in a sealed envelope, whereupon she remarked: "The person who wrapped it up was not well when they wrapped it up. In-

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anition. Deficate—not well at all wants nourishment. . . . Mrs. Cartwright used the word. I don't know." Mr. Piddington observes: "The word meant is no doubt 'inanition,' which would be out of place in Nelly's vocabulary. She uses it like a parrot, and, though she translates it correctly, she appears to be uncertain whether her interpretation is right or not. The diagnosis was quite accurate."

A little further on Mr. Piddington, referring to some phrases of similar nature used by Nelly, remarks: "She brings these phrases out just like a child who, having been entrusted with a message, delivers it slowly and painfully in the precise words in which it was given." (Proceedings of the S.P.R., Vol. XVIII., p. 130.)

On other occasions the presence of several entities intent on the success of the communication can be inferred from the appearance of phrases which are without significance in regard to the communication itself, but which are easily understood if we consider them as fragments of conversation between two or more of the personalities, and interpolated into the conversation by a kind of interference, similar to what occurs in telephonic communications, when an accidental contact between two wires causes portions of one conversation to reach those who are carrying on another.

During a sitting at which Nelly had announced that Archbishop Benson, a relative of one of the sitters, was standing beside her, the following phrases were uttered: "He wants to say—Mrs. Cartwright's saying it out loud. She can't say it out loud. Write it." Mr. Piddington remarks: "These two last words seem to be

addressed by way of advice by Nelly to Mrs. Cartwright. The medium here took a pencil and paper and wrote." (*Proceedings of the S.P.R.*, Vol. XVIII., p. 141.)

Similar forms of incident are met with in the mediumship of Mrs. Piper. During one of the first sittings described by Professor Hyslop the name of his father was given; then followed these apparently disjointed phrases:—

"I am he. . . . Tell him I am his father. I . . ."

" Good-bye, sir."

"I shouldn't take him away, that way."

"Oh, dear."

"Do you see the man with the cross shut out everybody?"

" Did you see the light? "

"What made the man's hair all fall off?" (Dr, Hodgson asked, "What man?")

"That elderly gentleman that was trying to tell me something, but it wouldn't come." (Proceedings of the S.P.R., Vol. XVI., p. 322.)

Other important examples of fragments of extraneous conversation received by interference are furnished by the writing mediumship of Mrs. Verrall. In the interesting volume which she has published with regard to her own experiments in automatic writing (*Proceedings of the S.P.R.*, Vol. XX., Part LIII.) thirteen such cases are given. Here are some of the most suggestive.

"On November 25th, 1904," she writes, "there appears to be another instance where a sentence in the script represents a remark about me in the midst of other remarks addressed to me. Thus after saying, apparently to me, 'Why will you not look for it?' the script goes on : 'Tell them that. Don't touch her-let her work alone. The touch confuses,'" Mrs. Verrall comments : "It is probable that the 'you' who will not look refers to me, and almost certain that I am intended also by the 'her' who is not to be touched." (Op. cit., p. 70.)

In another sitting she wrote: "There is a letter for you gone

# PROOFS OF IDENTITY OF DECEASED PERSONALITIES

astray-it will arrive-remember this date." Then, after a brief interval : "I have told her of the letter, the strayed letter." (P. 334.) This last phrase appears clearly to be addressed by the entity who writes, to another who is directing operations.

Here again are two very interesting examples of phrases apparently incomprehensible, but which Mrs. Verrall succeeded in explaining by referring them to conversations presumably carried on between the personalities, and transcribed through her hand by interference :---

"Write yourself now." (The hand makes futile efforts.)

"Why not (give?) the rest?"

"Because she does not understand our (words ?)."

"Get (someone) to be quiet." (P. 71.)

Here there seem to be more than two entities present and conversing, and the person who does not understand the words, presumably telepathically transmitted by the communicating entity, is the medium herself. An interesting detail with regard to these interpolated conversations is that each of the interlocutors writes with a different handwriting, and the commencement of each reply is therefore distinctly shown in the script.

This final example is still more precise and suggestive than the preceding one. In it, as in the first, there is evidence of the presence of a directing personality, and of another who acts as amanuensis; the latter experiences great difficulty in acquitting himself of his task :---

"Then there is a line of verse to be remembered. . ."

"Repeat the line again."

"It has been written down Go on to the next trial."

"Cecilia . . . was a name wanted?"

"I cannot make this clear."

"The instructions have come elsewhere. They should be followed. Then wait for the results."

"I cannot work this easily."

" You do not attend to the instructions." "I cannot hear what they say or understand what they do." "Say it was Thursday that was meant."

" It was Thursday meant." (P. 73.)

What are we to say in face of such incidents of interpolation of dialogue? Does it not seem, as I have already said, as though we were listening to fragments of conversation caught involuntarily through interference in telephonic communications? And if this is so, does not this perfect analogy irresistibly suggest that the two classes of fact must have an identical origin? That is, that in both cases there must be at both ends of the wires, or at stations of a system of wireless telegraphy, real and intelligent communicators. Assuming this, we must infer that in the former we overheard conversation case through contact between the wires, and in the latter that it takes place by reason of a sort of attunement of the instrument of the brain to the psychic waves (it matters little whether these be etheric or metetherial) generated by the active mentality of the spirit communicators.

And even if we do not wish to go so far as the spirit hypothesis, at what other, short of that, are we to stop? Neither the hypothesis of sub-conscious personalities, nor that of telepathy, even if it be stretched to the verge of absurdity, nor both combined, can ever explain the incidents above set forth. All this will appear verv evident to anyone who will take the trouble to reflect.



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Thus the last incidents, considered in conjunction with the preceding ones with regard to cases of unexpected intervention during the course of a communication, or of unexpected interruptions in messages being delivered, lead to the logical inference that we have to do with a class of incidents which only occur when they correspond to *real situations of the moment*. And, although this evidence is still of a purely inferential character, it nevertheless assumes a high importance, because it arises from a category of facts experimentally obtained, which, until further proof, are inexplicable by any other theory but the spiritistic one.

## ERNEST BOZZANO.

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BY BYRAMJI HORMUSJI.\*

It was Thursday evening at Andambar, one of the four sacred places dedicated to the Hindu deity Dat-tatriya, or Dattá. A train had arrived early in the morning, bringing numbers of devotees and sightseers to Astoi Road station, at which one alights for the temple. To-night is the weekly "pradakshina" of the god. The palki will be carried round the temple, and then those who are fortunate may see strange sights. From all parts of the Deccan anxious parties have come, bringing a father or a wife, a brother or a child, who is afflicted by one of those strange mala-

\* Mr. Byramji Hormusji, in sending us this interesting account, writes as follows :-" Sola Koti Buildings, " Bombay, No. 7, India. " 17th April, 1908. " To the Editress of The Annals of PSYCHICAL SCIENCE. " DEAR MADAM,-- I have read with interest

the account of the 'Lourdes Cures,' by M. Mangin, published in the February number of THE ANNALS, and am tempted to send herewith a report of what I saw at Andambar, a village in the Southern Mahratta Country. The cases mentioned really occurred, and anyone visiting the place may witness similar sights week after week.

"There are four such resorts in Northern India, dedicated to the Hindu god Dat-tatriya, in whose name the cures are effected, and at these places the country people flock every Thursday night to attend to and witness the cures of the possessed and the mentally diseased. Bombay also has a temple, where a night is set apart every month to treat the obsessed.

dies which medical science does not often well understand-epilepsy, hysteria, periodical madness-but which in India are universally ascribed to possession by bhuts, or evil spirits.

Many have come of their own initiative, for the fame of the god Dattat-riya as expeller of bad spirits extends far and wide over the country. Others have come in response to a dream. One of the members of the family has been visited during the night by the boy in sannyasi's raiments, whose appearances are so common even in these days, and the advice has been given that the ailing

"Dr. J. M. Peebles gives an interesting account of spirit possession in India in his book, The Demonism of All Ages and Spirit Obsessions; and from what I have seen during my recent tours over India I may safely say that spirit possession abounds more in this country than perhaps in other parts of the world.

" I may add that I am a spiritualist, and, though a humble devotee of science, I am no authority to comment upon the accompanying account. This I leave to able men like our Sir William Crookes, Camille Flammarion, Prof. Richet, and others. . . . I have used some Sanskrit words where the idea could not be so very well expressed in Eng-These are :--lish.

"' Pradakshina': the act of carrying around the temple precincts the palki of the god. "' Palki': a palanquin.

"' Bhaktas': devotees. "' Scvakaris': servants of the god. " The others are familiar terms. . . ."



relative should be taken to Andambar. The cure may take weeks or months, or it may even take place tonight. This is the hope in every breast, but in any case there is but one chance, and that is to go to Andambar, and throw themselves at the mercy of the god.

A footpath winds over level fields from the station to the temple. From a distance can be seen the minarets of the smaller temple of Bhubaneshwar, on this side of the river Krishna. As the last members of the company wend their way over the fields in the evening, the setting sun is just sinking behind the hills at the back of the temple of Andambar, and its last rays, dwelling for a few moments on the riverward face of the Bhubaneshwar temple, withdraw, leaving the temple and the river in shadow. On arriving at the river's bank the traveller has on his left the small temple of Bhubaneshwar, and just before him on the opposite side the bathing steps which lead to the courtyard of the temple of the god Dat-tat-riya. Slightly to his right, beneath the waters of the Krishna, is the temple of the Yoginis, where it is said fifty voginis, or female ascetics, sit in eternal samadhi, while the silent river rolls over their heads. The place is very still to-night, and in the darkness a man standing upon the shore might well think that there is little to break in upon their rapt thought. But suddenly a shrick from the opposite bank breaks upon the stillness, and reminds him that within the temple precincts are collected the possessed and the mentally diseased, and that within an hour the air will be filled with the sound of the sacred

bhajans of the priests, as they carry round the palki of the god Dattá, intermingled with the wild cries of the diseased and the insane. Ilé crosses in the temple ferryboat, mounts the dark steps on the further side, and finds himself before the shrine of the god, overhung by the great tree which itself might have many a strange tale to tell of the wondrous things that might have been wrought in its branches—which bows as the breeze whistles through it, to its tall sister which stands guard behind the temple buildings against the hill.

It is eight o'clock now, and suddenly the great bell of the temple begins to clang. The bell is swung on a horizontal bar, resting on two iron which suggest from their poles, grooved shape that they once performed the prosaic office of railway lines. However this may be, they offer a firm grip to the hands, and as the bell begins to toll we see possessed men, and even women, rush to the poles, and, catching with both hands, twist their legs through their arms over their heads, and so hang perhaps for a quarter of an hour at a time. We glance in another direction, and there we see a woman going round the shrine, turning somersault after somersault the whole way round -a mode of penance imposed by the deity. Meanwhile shrill curses and cries mingle with the noise, and above them all one hears the horns and cymbals of the priests, who have just commenced to bring round the palki. Preceded by bhaldars and chobdars carrying maces, by wavers of chowries or fans, and sebakaris-servants of the god-with bunches of peacock feathers and torches in their hands,



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## ANDAMBAR: THE INDIAN LOURDES

the sacred palanquin begins its solemn round. At each corner of the shrine, and at one other place, a halt is made, and the voices of the *pujaris* are raised in song :--

"Victory to Bhagbauta! O! good guru Dat-tat-riya! Why should not thy mind turn towards me, as it turned of old towards the Brahmin, who was being beaten by robbers?

"When the husband of *Sati*, the chaste wife, died, and she was bowed down with grief and began to pray to thee, thy heart melted at the sight. Let it melt for me, too!"

And then the *pujaris* priests and the *pulki* proceed, till once more it halts, and another *bhajan* soars upon the night :—

"O cloud of mercy! O thou that did succour thy mother in distress. O joy of Anusuya! Save and protect my mind!"

And so the slow *pradakshina* goes on. It will be almost three hours before it has finished.

Turning to the crowd we see in one corner a man who has been possessed by an evil spirit for some two years past. His family have brought him to Andambar as the last hope. He is subject to fits of periodic madness, and whereas in the sane moments he has lost his power of speech-actually struck dumb-when the insane fit comes upon him he pours forth streams of imprecations and vile words. To-night he had sat quiet until the bell began to toll. But at the first sound of the bell he sprang up in a mad fury and rushed towards the shrine of the god. " You wish me to come out ! I shall not come out!" he cried-perhaps it was the unclean spirit that uttered these words. At the same time he made as if to attack the image of the god, and those who were standing by made no attempt to stop him, for they knew

that the god could take care of himself. And they remarked that when he came to within a few paces of the image he was stopped as if by invisible hands, and pressed slowly backward, until he fell upon his back with his feet doubled under him. And there he lay, holding the great toe of either foot with his hands, in the recognised attitude of penance. In that position the devil departed from him, and he obtained mukli, or liberation. And now he sits among his relatives a sane man, and the members of his family will present many rupees in dakshina to the priests before they all leave on the morrow. And the tale of his cure will be noised abroad in the district where he lives, and his neighbours will all bring their sick and afflicted to Andambar, and the pujaris will be wealthier men.

In another corner sits a Mahratta, who is suffering from white leprosy in one hand. He has been at Andambar for months, and is gradually being cured. Every two or three days, by the mercy of the god, pimples form on one of the white parts, and when these pimples disappear, after a day or two, the part beneath has resumed its normal brown hue. He cannot hope to be cured in one night, but is quite content to dwell in the place and see many pradakshinas, since he knows that his ultimate recovery is certain. All his family and perhaps all his friends will become devotees of Dattá; and thus the god goes on gathering bhaklas day after day, and vear after year, by the spell of his healing influence.

From near the shrine comes the sound of a girl's voice, screaming out vile abuse at a Brahmin boy, who is

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standing near her with a brush-broom in his hand. This is an especially sad case, as the girl is the daughter of wealthy Brahmin parents of exceptionally good family. The madness came upon her soon after she lost her husband at the early age of fifteen. It is one of the worst kind of aphrodisiac possession, and her parents have been in despair about her. The presence of the Brahmin boy is interesting, because only last night the youthful Swami came to him in a dream and told him that the girl would be coming He was directed to to Andambar. keep an eye on her while the palki was being carried round, and then, if she began to utter abuse, to strike her three times in the face with the broom which is used for sweeping away the water which has been poured over the image of the god. The evil spirit within the girl, too-said to be that of a Hindu girl who had died some years previously to her having begun to live with her husband-had warned her of this boy on the night before, and had told her to beware of him. This is why she is now abusing him. At this moment the boy dips the broom in the tirta or pool into which the water runs, and strikes her lightly three times on the face. At once a change comes over her. She trembles and is quiet and sits before the image of the god. "Will you take mukti?" the boy asks, and she gasps out "Yes." "Here, or in the tree?" " In the tree," she answers, and runs swiftly towards the tree referred to Weak and frail though she above. is, she climbs up the tree as far as the upper branches, and there pauses, hesitating. Meanwhile the boy runs after her and stands under the tree.

He sees that the evil demon is regaining his power over her. " Will you take mukli?" he asks. " No. 1 won't, I won't !" she cries. " Then I shall come up and beat you again with the brush." "Oh no! no! no! no!" she shrieks in terror. "I will take mukti! I will take mukti!" And then in the tree liberation comes to her, and of a sudden she regains her senses. She gazes round in frightened bewilderment and asks, "What am I doing here?" and eventually men have to come and help her down. But she is perfectly sane now and sits talking to the boy, and tells him how she, on her part, knew he would be here, and that she had marked him, as soon as she had seen him, as her enemy. All the while her parents are weeping tears of joy at her recovery. The pujaris are jealous at the part which the Brahmin boy has played in the matter. He has encroached upon their prerogative, as it is usually the privilege of the priests to assist in the Their jealousy will, however, cures. be short-lived, as the father of the girl is rich and will at least give them three hundred rupees in gratitude for her recovery.

Such is the glimpse of Andambar on a Thursday night, the night of the *pradakshina* of the god. At eleven o'clock the procession is over and the lights are extinguished. Weary *pujaris* and pilgrims retire to rest, and stillness once more reigns over the scene.

Meanwhile, below the dark waters the fifty yoginis sit in rapt samadhi, oblivious of the world and knowing nought of the strange things that have been done to-night.

Byramji Hormusji.

# A DAYLIGHT INTERVIEW WITH A MAN RECENTLY DEAD

BY CHARLES WHITBY, M.D.

MR. WALTER P., a justice of the peace, well known in Bath as one of the principals of an important firm of engineers and boiler makers, has recently been the subject of a remarkable experience, which can hardly be regarded as other than of a supernormal character. The occurrence took place in the spring of last year, and Mr. P., although himself a decided sceptic in regard to such matters, kindly consented to grant me an interview and to give me his own account of it. This account has been submitted to him for revision, and he has consented to its publication in the interests of science.

Among the numerous employés of the firm of Messrs. S. and P., mentioned above, was a man named John H., who fell into a sort of "decline," and some ten or twelve months before the date of the episode to be related was obliged to relinquish work. He seems, however, to have kept in touch with his former employer, who saw him occasionally in the street and took a kindly interest in his health and affairs.

One day, early in May of 1907, Mr. P. happened to sit near H. in a tramcar, and had some conversation with him. H. then mentioned that he was on the way to see his doctor, his health being very unsatisfactory, also that he was riding in the car because he was not strong enough to walk. He also said that he feared he would never be able to return to work.

A week or so later Mr. P. heard that the poor man's condition was much worse, dropsy having set in. A few days after this, on the 16th May, Mr. P. had occasion to attend a committee meeting in Bath. The usual time for the meetings was 10.30 a.m., but he thinks that on this particular morning the time fixed may have been 10 a.m., but not earlier than that. On his way to the committee room he had to cross the river by the Midland Bridge, and if the meeting was at the usual time (10.30 a.m.) he would be on this bridge at or about 10.15, if at the earlier hour (10 a.m.) he would be there at 9.45 a.m. This point is an important one, as we shall presently see.

While crossing the bridge Mr. P. was accosted (as appeared) by the man H., who, so far as he remembers, had nothing unusual in his aspect, except that Mr. P. thought he looked rather less ill than when he had last seen him. The man, he also believes, recurred to their recent meeting in the tramcar and to the talk that they then had together, and went on to say that he was much worried as to what would become of his children in the event of his death. I was also informed, when I first heard the story, not, how-



ever, for obvious reasons, by Mr. P. himself, that H. asked and obtained a promise from that gentleman that he would interest himself in their welfare. The man then *walked on* (this point should be noted), and Mr. P. proceeded to the meeting, remained there for from half an hour to an hour, and was back at his place of business not later than 11.30 a.m.

Having occasion to enter his secretary's office, Mr. P. mentioned that he had, on his way into town, seen and spoken to H. on the bridge. He was at once told that this was impossible, seeing that news had reached the secretary that H. had *died* that very morning at 9.15. [H.'s home was in the neighbourhood of Messrs. S. and P.'s works, within a few minutes' walk.]

This announcement naturally astonished Mr. P., who could neither convince himself of the possibility of having conversed with a man in broad davlight, who had been dead for half an hour (at least), nor that he had been mistaken as to the identity of one whom he knew well. On the whole, he favoured the latter theory, being by nature sceptical in such matters, considering himself also by no means .nfallible in regard to the recognition of even familiar faces. And his doubts were confirmed by the sudden recollection that H. had spoken of his children, whereas, to the best of his knowledge (then), H. had none. But, on mentioning this to Mrs. P., she at once corrected him in regard to the point in question, assuring him that 11. really had children. Mr. P. was then, and remains to this day, more puzzled than ever. He does not consider himself good at identifying people, but the fact that H. had, he seems to remember, on the Midland Bridge referred to the previous conversation in the tramcar, decidedly confirms the identification of his accoster as the man who had so recently passed away.

There is one further point of interest, also confirmatory, the fact, namely, soon revealed by H.'s widow (since dead), that the dying man in his last moments had expressed a very strong desire to see Mr. P. Evidently his anxiety with regard to the future of his children was greatly troubling and intensely occupying his thoughts, a condition of mind (preoccupation with one strong unfulfilled purpose) which, immediately preceding death, has not seldom been the precursor, if not a determining factor, of apparently supernormal events.

On the whole, it seems to me that, in spite of Mr. P.'s very natural and creditable misgivings, most *imparlial* critics will incline to the belief that, either telepathically or objectively, the man who had died with this strong desire unfulfilled did succeed in making his wish for a final interview an accomplished fact. There is room for doubt, but, nevertheless, the difficulties of the alternative theory (of mistaken identity) seem to be even greater.

There is, I remember, a wellauthenticated case of a man's having, in broad daylight, walked the length of a street conversing with his father, who had been dead some years. The subject of this weird experience was only after its termination struck by its extraordinary nature. While it was happening it had seemed perfectly natural and commonplace. And so it

seems to have been with Mr. P., whose enduring doubts as to the genuineness of his own strange experience are thus most probably to be explained. "If I had dreamed that I might be talking to a wraith I would have asked him for his handkerchief as a memento." This remark, made to me by Mr. P., shows very clearly the bewilderment produced in the well-balanced mind of a practical man by this remarkable experience.

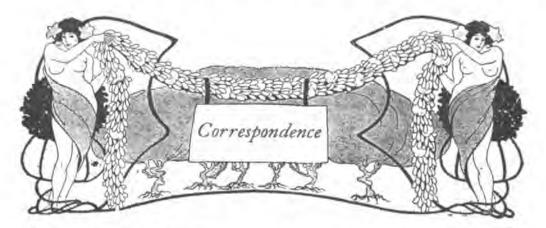
The entire absence of any sense of "glamour" or of the unearthly sensations or weird concomitants of the conventional ghost story inclines me to regard this as a case of veridical hallucination, in which we may (if we are open to such a conclusion) regard the will of the dead man as the determinant and the consciousness of the percipient as purely passive. Or we may suppose that the impulse which produced the hallucination was set up at the moment of II.'s death, subconsciously received at the same instant by the mind of the percipient, and symbolically presented to the consciousness at the time of the supposed interview on the bridge. The fact that the man "walked away ' after the interview is, I think, more suggestive of a subjective impression than of an objective or "materialized " apparition.

In explaining an occurrence of this kind we have a clear guiding principle. That theory is to be adopted which, while assuming the least possible in the way of unknown principles, adequately covers the facts. The theory of mistaken identity is rejected because it leaves unexplained

the continuity of the two conversations (in the tramcar and on the bridge), the revelation of an unknown fact (the existence of children) at the postmortem interview, and the striking coincidence of the dying man's wish to see his employer. The simplest theory which covers these and the other facts is that of deferred reproduction in symbolic form of a telepathic impulse occurring at or before the moment of death. This is the hypothesis I favour, but those who are already convinced of the survival of conscious personality after physical death, and the possibility of telepathic impression of the mind of an embodied by that of a disembodied personality, may prefer that explanation, though its adoption has not the same logical justification. The least justifiable hypothesis is, I consider, that of an objective or materialised apparition, my objections to which have been suggested above.

On reading through the above Mr. P. expressed the opinion that I had not made it perfectly clear that in his own view the case is one of mistaken identity, as he considers himself exceptionally liable to such mistakes. I gladly accede to his request that this shall be made perfectly clear, but in fairness to myself, as my conclusion is in favour of a supernormal occurrence, I will add that Mr. P. states that, at the time, he would confidently have sworn in any court of justice that the man he met on the Midland Bridge was John H. himself. Readers must judge for themselves as to the most probable solution of the problem.

CHARLES J. WHITBY, M.D.



#### M. de Fontenay's Photographs.

GENTLEMEN,-In M. de Fontenay's admirable article on " Fraud and the Hypothesis of Hallucination " in THE ANNALS OF PSYCHICAL SCIENCE for April-an article which should have a great effect in stimulating what may be called the photographic control of psychic phenomena-the remark is made (p. 185) that "hands when photographed usually assume exaggerated dimensions." This is because the hands are usually held in front of the sitter, and the photographic lens has a tendency to exaggerate nearer objects; when, as in the present case, the hands are above the head, there is no reason whatever why they should appear exaggerated, and in fact, being at the same distance from the lens as the medium's face, the hands so photographed will come out in correct proportions relatively to the face of the sitter.

I may add that in the enlarged photograph of the *fluido sopra la testa* (plate 1462) there are certain markings which suggest that the fluid is not only in course of condensation, as M. de Fontenay remarks with much perspicacity, but that it is in process of being formed into a materialised hand very similar to that shown in plate 1450. There is certainly, on the right half of the mass of "fluid," a distinct appearance of "a crab's claw," which is the description applied by M. de Fontenay to the materialised hand first seen on January 27th (ANNALS, p. 182).

J. B. SHIPLEY.

#### . . .

#### A "Passing" at the Moment of Death.

GENTLEMEN,—In reference to the note describing the death of a dog (ANNALS, p. 156), wherein your correspondent describes a positive sensation of something passing from the body, etc. : A man in my employment tells me that at the death of a near relative of his (who died in bed at about 3.30 p.m. in the early part of the year, there being no artificial light in the room), he saw a light pass up the bed from the foot of it. This was also seen by another relative present. My informant likens what he saw to a gleam of sunlight passing along a landscape, and says that it was restricted to the bed.

I believe in the *bona-fides* of my informant, and think the matter may be worth recording, although from the evidential point of view it does not amount to much, though perhaps interesting and corroborative so far as it goes.

The same person also tells me that he recently woke up in the night and saw before him part of the form of a woman, a friend of his, deceased about three months previously. He describes the apparition as lacking the lower part of the body, in place of which was a misty appearance. The features were not very distinct (he says " like looking at a bad photograph "). The dress struck him as unlike what the person had worn—a kind of Scotch plaid, but of very small pattern and fine texture. What struck him particularly was that he could not see his mantelpiece, which he would normally have seen as a background to the position of the figure.

I hasten to say I am aware that some criticism may be to suppose gullibility on my part and deliberate mis-statement on that of my informant. My deliberate personal opinion is against such.

F. W. H. HUTCHINSON, M.A., B.Ch. (Cantab.).

II have read the above, and find it to be all what I told to Dr. Hutchinson, and which is all true.—J. Hobbs, Castle Road, St. Albans.]

#### Psychical Insensibility.

GENTLEMEN,—1 venture to ask your perusal of this letter, which solicits both your interest and help in a matter which 1 believe to be of considerable importance.

In the October number of the Ilealth Record for last year was published a paper of mine under the following title : " The Production of Physical Insensibility : A Theory as to the Process Involved by the action of Drugs." In this paper I endeavour to show. from the evidence actually to hand, that in all probability the administration of an anæsthetic produces a condition analogous to the phenomenon of "exteriorisation of sensibility," so well known in connection with the name of Albert de Rochas. In a word, the paper puts forward the theory that an chloroform - liberates anæsthetic — e.g., another body, which in our present ignorance we call the "double," or "etheric" body. Whether or no I have shown that my hypothesis is likely to prove a correct one I cannot, of course, say, but-as someone has very wisely pointed out-" There is nothing so monstrous but we can believe it of ourselves."

To those of your readers who are eager to take an active rôle in the advancement of our still nascent science, I make the following request, trusting you will pardon any seeming conceit. Read the afore-mentioned paper and see if it appeals to you as theoretically sound. If so, consider what is wanted to test the theory. Instead of the clumsy method I suggest in the paper itself, would not photography be much more to the point? Supposing a person anæsthetised is during that time in an etheric body. With all the conditions as favourable as possible, could we not reasonably hope to obtain a photograph of immense value? Could we not reasonably hope for a photograph showing a person in a transitional state between two phases of existence? That such a photograph would be of the utmost importance cannot fail to be self-evident. Its implications need not be pointed out to those likely to read this letter.

An expert photographer is needed who will volunteer his services for the experiments. A doctor is required who will see to the administration of the anæsthetic. A physicist should be present in order to give an accurate account as to the conditions under which the experiments are carried out. Lastly come the victims of the slaughter. Three or four persons-of both sexes-should prepare themselves for sacrifice, and with a preliminary breath of ethyl chloride enter their names in the army of the "martyrs to science." But I mean this as a serious appeal, and in token thereof J am quite ready to be the first " martyr," if others will but follow. Any persons willing to help forward this scheme will, perhaps, communicate with me via THE ANNALS.

ERNEST W. BOBBETT.

#### . . .

#### Psychic Photography.

GENTLEMEN,—Having made a study of psychic photography for nearly ten years, and formed a collection of over two thousand specimens, I was much interested in the article by Colonel Albert de Rochas in the February ANNALS. It is surely greatly to be regretted that so many years have been allowed to pass by before the genuineness of the sensitive has been challenged, and still more so, as, owing to his "passing on," he is now unable to defend himself.

Judging from the photographs published, there is no question that M. de Jodko had the very rare phase of mediumship which enables its possessor to photograph unseen vibrations and invisible entities.

This is proved by the fact that in every one of those reproduced, very faint'spirit faces are to be discerned, even in Fig. 1V.

Having carefully examined them, I have no doubt that they are genuine productions, and beg to suggest that Col. Rochas has most unfortunately been nursing unjust suspicions for many years. In this M. Jodko has but shared the same martyrdom which has befallen spirit photographers of the past -viz., Messrs. Mumler, Parks, Hudson, Fallis, etc., etc. Possessing an extraordinary but exceedingly variable and spasmodic gift for producing abnormal results, they have had to suffer much persecution, though at the same time they have had the supreme satisfaction of bringing comfort to many sorrowing hearts, by enabling the camera to reproduce the features of loved ones from the other side of the veil.

Many of the portraits and pictures in my collection have been obtained in complete darkness, and both with and without a lens being employed, thus quite ignoring the usual photographic laws.

The fact that the friends of M. de Rochas were unable to obtain the same results as M. Jodko is not at all surprising. He had the very necessary mediumship, which they doubtless lacked.

The remarkable photographs of March 21st, 1896, should certainly have been evidence that the operator with the camera was a *rara avis*. Everything can be imitated in some fashion, but it is a pity that M. Paul Nadar did not try to reproduce *these* effects, rather than the very simple double exposure which is known to most schoolboys and can, of course, be repeated *ad infinitum*.



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Photographing the etheric double is not such a very rare occurrence. In a print before me my friend, Dr. Theodore Hausmann, a leading physician in Washington, has succeeded in "taking" his own double; and some dozen years ago a lady friend of Mr. W. T. Stead's, when in a state of trance, appeared at a photographer's some miles distant from where her body was resting, and the form was photographed.

The writer having previously made an appointment with a psychic photographer, projected his etheric double some eight miles to the studio. It was there seen, and four most interesting negatives were secured. Two were easily recognisable and two of them showed the form dematerialising. There was no magnetising or trance condition, as I was fully conscious the whole time. . . During 1906 I carried out the same experiment when over 2,700 miles away in Nova Scotia, but the result, though recognisable, was not so satisfactory, as I was suffering from an attack of malarial fever.

One most curious form of psychic photography is where the sitter is made invisible; the chair appears vacant, but the etheric double can be seen *behind* the chair.

Of this class and of the body or parts of the body being made transparent, I have examples from Australia, Italy, Canada, and several obtained in England, some by personal experiment.

I know of one patient enthusiast who has made over a thousand experiments during the past few years, but only on two or three occasions has he been able to photograph an aura, though he has succeeded better with faces.

Now that this very important subject has found a place in a magazine presided over by such distinguished scientists, the many problems which arise will no doubt be carefully examined, and adequate explanations be forthcoming.\*

#### HENRY BLACKWELL!

#### London.

[\* Mr. Blackwell has kindly allowed us to see some of his photographs. The one reproduced contains additional interest in that the patriarchal face to the right has repeatedly shown itself on these "psychic" photographs beside Mr. Blackwell, whether the photograph was taken in the United States, Canada, or in England.—Ep.]

#### . . .

#### A Premonitory Message.

GENTLEMEN,—I am sending you a premonitory message, hitherto unpublished, which came to me in automatic writing. I have no proofs to substantiate it, for it seemed so unlikely that I thought it false and never mentioned it until after the event. I have never considered the spirit hypothesis as fully proved, though admitting its possibility, and even this message may have been a telepathic one from my sister's subconsciousness to my own.



## CORRESPONDENCE

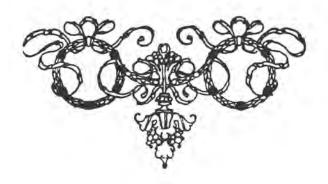
In 1905 my sister had been a widow for five years, and was outwardly in perfect health. I had not the smallest anxiety regarding her, and she herself felt none. I had written automatically for over a year past, though never fluently, except in times of sorrow and anxiety, from which I was at that moment free. Messages had constantly come in the name of my nephew, Niel, who died in 1901, about his favourite sister, expressing his desire to help and comfort her, but this was the first in which his father's name occurred.

August 27th, 1905.—" James Fraser to Clementina Fraser to help to take care of . . . . (herself?) " September 3rd, 1905.—" Jim Fraser—we are together—Niel and Jim—to help Clementina—very bad—about to die—we are with her—we are helping Clementina to take care."

I could get nothing more definite, and my sister's constant letters showed no signs of overstrain or ill-health, so any slight uneasiness on my part had ceased long before 7th October following, when we received news of a stroke of paralysis, which might have proved fatal, having seized her on the evening before.

ROSALYS.

March 8th, 1908.



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#### "The Great Doubt."

"LE MATIN" has recently published a series of interviews with well-known writers on mediumistic phenomena, *résumés* of some of which are here given :--

#### MME. RUFINA NOEGGERATH.

"There is no death. All is only evolution and progress towards light and liberty."

Thus, in a voice trembling with strong emotion, Mme. Nœggerath, whom her friends regarded as the *doyenne* among spiritualists, spoke to me recently at Paris.

In the semi-darkness of her small room in Rue Milton, Mme. Næggerath exhibited a gentle and refined face, which, though she was eighty-seven years of age, bore no traces of disfigurement by time. She told me wonderful things in a low voice, which sometimes rose to the intonation of prayer. It was a revelation of a life spent among the mysteries of the Beyond, as she had many times revealed it for the comfort of those in suffering and despair, for to her quiet abode those afflicted with heavy sorrows came each day seeking balm from her words.

For Mme. Neeggerath there was no mystery. She roamed with astonishing certitude among the interplanetary spaces, and no doubt ever disturbed her mind.

"Yes," she repeated, "Nature irresistibly tends to free itself from darkness, and transform itself into light. Look at the seed which breaks away from the darkness of the soil; look at the caterpillar which desires to have wings; look at the young bird which breaks its shell, soon to mount into the sky. It is the same with man: in his successive lives he rises, more or less quickly according to the degree of love to which he has attained, towards a higher and less material humanity, towards more clevated forms of existence."

#### PROF. MORSELLI, OF GENOA.

Prof. Morselli, director of the department of psychiatry in the University of Genoa, expressed his opinion in a very decisive manner :----

"Having been present," he said, "at a large number of scances, I am convinced of the authenticity of the greater part of the phenomena, especially the physical or mechanical ones.

"Of course, all mediums, particularly professionals, lend themselves to fraud, and Paladino herself often deceives those who are present at her scances, and substitutes false for true phenomena which she is capable of producing. But fraud does not invalidate the whole of the very complicated phenomenology, whether of Paladino or any other medium."

" How do you explain these phenomena?"

" It is not easy to reply briefly to such a question. Nevertheless, I will endeavour to satisfy you.

"Mediumistic and spiritistic phenomena may be divided into two classes. The first comprises subjective or intra-mediumistic phenomena, of which the most important is 'personification.' In this group explanations may be furnished by physio-psychology and psycho-pathology; it must, however, be admitted that the explanation of certain phenomena may be found in what is called supernormal psychology on the basis of telepathy, etc.

"In the other group or class we have the objective or extra-mediumistic phenomena, including those of action at a distance, apparitions at sciences, materialisations, etc. I do not think it possible to prove the intervention of intelligences or psychic forces outside the medium, and, for the moment, we should confine ourselves to assuming the possibility of the projection of forces emanating from the medium.

"Naturally, even in this hypothesis, there are points which are not clear. At all events, science can no longer refuse to admit the reality of a large number of these facts,



reserving, however, the question of establishing their nature."

"What have you to say, for example, of the phenomenon of the levitation of tables, which is one of the most common?"

"This phenomenon, as you say, represents the A B C of spiritism, and as to it there is no possible doubt. The table rises entirely by itself, neither by trickery nor fraud, and remains suspended as long as seventy-eight seconds. I will add that here in Genoa a young poet, an excellent medium, has moved a box weighing 400 lbs. This phenomenon, I repeat, was real and genuine."

#### M. JULES BOIS.

"I may, perhaps, astonish your readers, but, with regard to what you call ' the great Doubt,' I have gained certainty. This is it : the phenomena called mystic, occult, spiritistic, theosophic-that is to say, the marvellous or the modern miracle-have no connection with the other side of the grave, the existence of a God, the immortality or the survival of the soul. These problems will never be solved by the demonstration of these facts, which are the work, conscious or otherwise, of man himself, of living man. They are the result of unknown energies or of a combination of forces already known. No external intervention is necessary, otherwise than as excitation, and never as a cause. The miracule is miraculant; he who is the object of the miracle also produces it.

" It is a great relief for the reason to separate metaphysics-that is to say, these discussions and hypotheses on the unknown and unknowable-from 'metapsychics' or the study of the phenomena called miraculous. The term ' metapsychics ' has already been accepted by university professors, psvchologists and savants: the general public will not be long in accepting it. The term 'metapsychics' has been formed on the model of 'metaphysics,' which, according to Aristotle and his commentators, designates the subjects above and beyond physics. In the same manner, ' metapsychics ' includes phenomena which rank a little higher than those of ordinary psychology. For example, memory is 'psychical,' clairvoyance is 'metapsychical.' Metapsychics includes spiritism and occultism, obsolete and incorrect terms, for they imply the existence mystical, aprioristic, and, therefore, useless of ' spirits ' or other imaginary entities. Metaphysics, I contend, being positive and critical, replaces spiritism and occultism, just as hypnotism has replaced magnetism and chemistry has superseded alchemy.

"The domain of ' metapsychics ' is very extensive, it includes not only correct facts, but also illusions and impostures. If you ask me to give you a summarised indication for your guidance in all this chaos, which we are just beginning to classify, I would say the greater part of the intellectual phenomena are true and real, the greater part of physical phenomena are false and feigned.

" All these marvels, feigned or not, veridical or not, are produced in the presence of delicate, capricious and sensitive 'subjects,' who have hitherto received the ill-chosen name of 'mediums.' There is invariably a connection between the medium and his marvel. The first is the cause of the second, for the second is always contained in the first, and without the first the second never 'Haunted houses,' for example, appears. are reducible to ' haunting mediums.' When the medium goes away, the house becomes quiet again; when he goes to another house, this, in its turn, becomes haunted; he returns to the first house and his presence brings back the disorders from which the house was free during his absence. These observations are to-day definitely established. Clairvoyance does not exist apart from the clairvoyant. The table only raps intelligently, the pencil only writes messages or traces drawings when one or more mediums place their hands on it. I will go further : miraculous healing only takes place when the subject has the gift for that particular miracle.

" But how is it that the medium claims not to be master of this miracle, and that this miracle is sometimes accomplished without his will, and even against his will? It is because the ' metapsychical ' fact is governed not by consciousness and reason, but by subconsciousness and automatism. The somnambulist rises and walks without knowing or wishing it, without being led by any motive of which he is conscious. It is the same with the actions of the medium. They resemble dreams, though sometimes the medium is awake. The medium is an aliené in the etymological sense of the word; he has thrown off his personality, or else his personality is in some way bound and looking The intellectual and physical forces OD. within him act in him and in his presence, but they do not seem to him to play any part. The medium is, moreover, capable of receiving suggestions : he is the receptacle of surrounding energies, the lens which converges thoughts and forces which radiate towards Examine the intelligent communicahim. tions given by tables or automatic writing. They only reflect the thoughts of the medium (sometimes the more secret and least known even to himself, dormant reminiscences, suppressed temptations) or thoughts of those around, combined in the unconscious mentality of the medium. There is nothing extra-human or super-terrestrial in what is manifested. 'Metapsychics' can only penetrate into the 'hither side' of things. The 'beyond' is closed to us."

#### PROF. C. LOMBROSO.

"How do you account for the phenomena presented by Paladino?" was the question asked by the representative of *Lc Matin*.

"In the most simple manner possible. Eusapia has the power of producing these phenomena owing to her hystericism and to cerebral changes brought about by a wound in the head which occurred when she was three or four years of age.

"In fact, Eusapia has, in the right parietal bone, a lesion which forms quite a hole, and during her spirit trances there is given forth from this hole a gaseous exhalation of a distinctive colour, and which is easily distinguishable. Also Paladino is naturally hysterical, naturally subject to suggestion and hypnotic influence."

"Have you, Professor, been present at many of these spiritistic experiments?"

"At a hundred at least. I have seen them at Milan, at Genoa, at Naples, at Turin, and at Venice."

"Will you tell me your impressions?"

"With pleasure. I am perfectly convinced of the authenticity of the phenomena presented by Paladino; nevertheless, when she is not in possession of the power to produce them perfectly, she has the weakness to resort to trickery.

" I am also convinced that in some years' time this celebrated medium will no longer be successful in her experiments. In fact, the spiritual force with which she is endowed is becoming extinguished, very slowly but surely. I do not affirm this at random; at the present moment, Paladino scarcely produces any longer the apparition of forms, which before she produced easily enough. At present she only produces them in an embryonic state—that is to say, they are not well defined.

"But this is not all. I was present one day when a pot of flowers, weighing from 30 to 40 pounds, made a flight through the air. This pot, originally placed several yards away from us, rose of its own accord, then hovered above our heads, and finally came to rest on the table.

" On another occasion I had the happiness of seeing my mother again and of embracing and conversing with her.

"With regard to the levitation of tables, it has been proved that Paladino's weight increases by the weight of the table, and yet the medium never touched the table."

"Can science reveal the mystery which surrounds these phenomena?" "As to some of them, but not as to others. With regard to the levitation of tables and similar phenomena there is no longer any possible doubt."

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"You believe in many of these phenomena?"

"Assuredly. 1 can guarantee that the levitation of a table as well as the transport of an object to a distance have been produced without trickery of any description. I repeat, however, that Eusapia Paladino is at present more often guilty of trickery. She is becoming weaker and getting more and more into a condition of strength which does not allow of the production of all the phenomena which are demanded of her."

#### . . .

#### A Fatal Accident Predicted in a Dream.

THE New York papers recently published a very striking instance of telepathy, which was immediately cabled to several London newspapers, and published in full by the Daily Express.

"An accident, which will probably have a fatal termination, has just happened to Mr. William Cooper, the American representative of Messrs. Bartrum, Harvey & Co., woollen manufacturers of London, and had been strangely predicted in two consecutive dreams during the preceding night.

"Mrs. Ella Cooper, his mother, who lives in Philadelphia, saw in a dream her son killed by a trancar in New York. She woke in great agitation and was not able to close her eyes for several hours. When eventually she did go to sleep again the dream was repeated with such striking clearness that Mrs. Cooper, in great excitement, rose and took the first train to New York in order to assure herself that nothing had happened to her son.

"When she arrived there she took the trancar from 23rd Street to Broadway. At the point where the tram crosses Seventh Avenue Mrs. Cooper saw a crowd gathered round a man who had been knocked down by a car. She passed quickly through the crowd and recognised the injured man as her son. She knelt down beside him until he had recovered consciousness and could be removed to the hospital. There is very little hope that the unfortunate man will survive his injuries.

"Mrs. Cooper says that she has had similar premonitory warnings of former calamities."

The American Society for Psychical Research will doubtless make enquiry into this instance of premonitory dreams, which, if established, will prove to be one of the most remarkable yet made public.

## ECHOES AND NEWS

#### Madame Rufina Nœggerath.

MADAME RUFINA NœGGERATH, whom Parisian Spiritualists have been accustomed to call "Bonne Maman," died at Paris on April 15th at the age of 87. She was a Belgian by birth and, writes M. Léon Denis, "of extraordinary beauty, idolised by all, and rich; yet her fortieth year witnessed the shipwreck of all her happiness. She was then left a widow and completely ruined in fortune, but found consolation in her new beliefs." She retained all her intellectual faculties; she was even less inclined than usual to abstract ideas, and I was somewhat surprised to hear her say:

"' I know well that you are always in doubt, but that you are an earnest seeker after truth. After all, what does it matter whether we are Spiritists or not? The great thing is for us to know that man, like the whole of creation, follows the laws of Evolution.'

"Then she expressed to me the same idea



MADAME RUFINA NŒGGERATH.

"It is a beautiful feature," adds M. Denis in an obituary notice published in a French newspaper, "in this age of almost unconscious selfishness, to observe the selfsacrificing life of this woman in a cause to which she gave herself, heart and possessions. Without hesitation, she devoted more than forty years of her life to the dissemination of the truths of Spiritualism, still misunderstood and mocked at by many; yet the future belongs to these truths, for they have the support of experimental science, the highest philosophy and the purest moral teachings."

" I visited her some days before her death. She was reclining on her couch-bed, which she had not been able to leave for several months; but she seemed well, and her sweet face might almost be said to be spiritualised. which she had previously communicated to the representative of *Le Matin*. She reminded me with sweet satisfaction how the crawling caterpillar encloses itself in its cocoon—its tomb—to emerge again as a beautiful butterfly, which, however, retains many of the characteristics of its previous existence. This analogy between a physiological fact and that which ought to be a psychological one—an analogy necessarily imperfect and one which must not be pushed too far—had for this dying woman the enchantment of a beautiful sunset bearing the promise of a radiant sunrise on the morrow."

A very large number of friends accompanied the remains of "Bonne Maman" to the Cemetery of Père Lachaise, where M. Léon Denis and other speakers gave the last au revoir. C. V.



#### A Lecture by Prof. Boutroux on "The Subliminal Self."

A LECTURE on "The Subliminal Self," given recently by Prof. Emile Boutroux, Member of the Institute of France, under the auspices of the Institute of General Psychology, attraoted a large audience.

Prof. Boutroux said that this important question is at the present time arousing considerable interest, particularly in America, and that it is of practical as well as of philosophical and religious interest. Before 1885 this question was almost unknown to psychology, and even now a large number of psychologists and neurologists deny these super-normal and extraordinary forms of consciousness, and claim that all subconscious phenomena are due to the manifestation of knowledge previously stored away normally in the consciousness. But positive researches had now forced us seriously to consider hypnotism, magnetism, the doubling of personality, etc., which revealed sides of our nature previously unknown.

In 1884 Prof. Richet wrote : " Perhaps by the side of and beyond somatic automatism there is a psychical automatism." Two years afterwards Frederick Myers erected the same idea into a philosophy, and, in France, Pierre Janet, Flournoy, Grasset, and others, began to seriously study the question. This inner or second self has been gradually brought to light, a hidden life which had hitherto been divined only by philosophical poets, such as Pascal, who asked God to forgive him his hidden faults-that is to say, those of which the normal self had no knowledge. But for Myers and his disciples the Subliminal Self is not, as it is with the majority of French psychologists, an inferior, weak, degraded consciousness, but a superior one, possessing supernormal faculties.

The lecturer enlarged upon many of the ideas of Myers on inspiration, genius, etc., which pertain to the subliminal rather than the supraliminal, and also touched slightly upon the telepathic faculties of the subliminal.

The main point of the lecture was to show that these studies might lead to important scientific results, but could have no influence on religion, which was not based upon experiment; the lecturer showed that the existence of the subliminal justified the importance of metaphysics, for it may be regarded as existing prior to the birth of the individual, and as analogous to " the soul."

The general impression was that Prof. Boutroux was somewhat handicapped by his scrupulosity in seeking to reconcile the main points of his lecture with current religious opinions, but the most interesting feature was the fact that the ideas of Myers, Sidgwick and others on the Subliminal Self are now being acknowledged by even orthodox philosophers.

#### . . .

#### A Prize of £80 offered for the Raising of an Object without Contact.

THE inquiry into certain spiritualistic phenomena which was instituted as the result of an article from the pen of Dr. Gustave le Bon, published in *Le Matin*, not having produced any definite results, the same writer has contributed a further article to that journal, in which he offers a prize in the hope that a tangible result may be achieved. He says :--

" The mass of facts brought forward from all sides do not establish any scientific conclusion. On none of the points under discussion has uncontrovertible evidence been A great service would be renfurnished. dered to science by taking some well-defined phenomenon separately, and proving its reality by categorical experiments. Take, for instance, the single phenomenon of the raising of objects by the medium, without contact. Professor Morselli \* asserts that these movements are the A, B, C of Spiritism, This, no doubt, means that they can easily be reproduced.

"A rigorous demonstration of such a phenomenon would imply the existence of a new force, which would be a great discovery, and the starting-point for many others.

" Supposing that an object of any shape, a sphere or a cube, for instance, is placed on a table, and that a medium can raise it an inch or two, without touching it, in the presence of several competent witnesses, and that an instantaneous photograph is taken of the object while it is raised. If the photograph shows that it is really suspended in the air without contact, we shall be quite certain that the spectators were not the victims of hallucination due to suggestion, and the problem of so-called levitation<sup>†</sup> will be definitely solved. But if no medium is able to perform this experiment successfully we shall be convinced that the sitters are the victims of illusion or of fraud.

"I consider this experiment of an object raised without contact as a crucial one, and I offer a prize of 500 francs ( $\mathcal{L}$ 20) to the medium who shall perform it under the conditions just named. I will choose as wit-



<sup>\*</sup>See the interview reported in the present issue of THE ANNALS, p. 328.

<sup>&</sup>lt;sup>†</sup>The term "levitation" is more correctly applied only to the raising of human bodies in the air.

nesses three savants of recognised authority, and the photographer of Le Matin to take the photograph.

"Although this experiment is said to be the A, B, C of spiritist phenomena, I greatly doubt if it will ever be performed. I base my doubt on the fact that when I asked Eusapia to raise, mediumistically, a light box placed on the table, one which she could easily have lifted with her hand, she was not able to accomplish it."

Dr. le Bon anticipates any objection as to the impossibility of producing such phenomena—save in semi-darkness, which renders photography im-

possible-by referring to the photographs taken by magnesium light, showing hands above Eusapia's head, which were published in THE ANNALS for April last; but he regards this phenomenon as fraudulent, pointing out that the medium is evidently bending her head forward in order that she may the more easily raise her hands above it. He Dr. challenges Maxwell, who is convinced that levitation phenomena can take place in full daylight, to bring forward a medium

who will claim the prize, and holds that the success or non-success of the experiment will render more valuable service than the twenty séances recently given by Eusapia before the Society of Psychical Science, which, according to the President, M. d'Arsonval, have not furnished any definite results.

Dr. le Bon refers to instances which have been brought to his notice in which a fakir, for instance, caused objects to appear and disappear at will, but an instantaneous photograph taken during one of these disappearances proved that the object had not moved. Again, a fakir apparently caused a shrub to grow before a number of witnesses, whilst photography revealed the fact that the shrub had not at all increased in size. He, therefore, holds to the opinion that experiments will prove that certain persons possess such tremendous powers of suggestion that they can persuade others of the existence of things which have no reality.

Equally marvellous phenomena, he says, can be produced by conjuring tricks. M. Camille Saint-Saëns contends that a conjurer ought always to be a witness of mediumistic phenomena, and says that he had seen, at Cairo, a conjurer change one chicken, held by the observer, into two. M. Ernest Carnot also states that while travelling in India he saw on two occasions a conjurer change a



PRINCE ROLAND BONAPARTE.

piece of money into a small serpent, while held it in he his own closed hand. Dr. le Bon concludes by saving that mediumistic phenomena are less surprising than those which may be seen any evening at a conjurer's, but that his object is to give mediums an opportunity of proving whether or not they can raise an object without contact.

Prince Roland Bonaparte, of the Academy of Sciences, has addressed the following letter to Dr. Gustave le Bon on the subject :--"My Dear

Doctor,-I have

read your article in Le Matin, and am entirely of your opinion. You have admirably stated the case. I will add 1,000 francs ( $\pounds$ 40) to the prize which you have offered for the production, before qualified witnesses, of the well-defined phenomenon mentioned by you. (Signed) "ROLAND BONAPARTE."

Dr. Dariex, director of THE ANNALS OF PSYCHICAL SCIENCE, has also offered to supplement the prize by a further 500 francs, and says that "this categorical demonstration of the attempt will be of considerable scientific interest."

The total value of the prize offered, therefore, amounts to 2,000 francs (£80), and the subscribers earnestly hope it may be won.



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#### Some Remarkable Mediumistic Seances at Fontenay-le-Comte.

DR. PIERRE CORNEILLE, of Paris, has published in the *Nouvelle Revue* an interesting article, entitled "The Occult World," from which we reproduce the following passages, giving particulars of several mediumistic séances held some time ago at Fontenay-le-Comte, a small town in La Vendée.

"The persons who composed the group, without being exactly disciples of Allan Kardec, had been amusing themselves with experiments in table-turning, but were soon surprised and not a little frightened at what took place during their séances. Finding that I was interested in such matters, they invited me to their gatherings.

"At the first séance I attended there were present a captain and his young wife; M. X., a young man of twenty-five years of age, who was greatly interested in science, particularly astronomy; a professor, who had been an expert witness in the Zola trial, and his two children, a boy of fifteen and a girl of twelve, whom we will call 'Jane.' These persons were present at all the séances here narrated.

"I give particulars of the results obtaining, though not in chronological order, premising that they took place during various séances, and that many of the phenomena were repeated on several occasions.

"The first seance to which I was invited took place at the house of M. X., and commenced at ten o'clock in the evening. We assembled in the dining-room; the fireplace was to the left of the entrance; facing the door was a cupboard with double doors; to the right, facing the fireplace, was a round table with one side turned down against the wall; just behind the door was a side-table; and in the centre of the room a medium-sized round table with four legs, around which we took our places. The room was dimly lighted by a lamp placed in a small room adjoining, sufficient light passing through a glass door for us to distinguish persons and objects.

"Captain de L. and Madame X. in turn directed the experiments. We were scarcely seated round the table before rappings took place simultaneously with movements of the table.

"The medium and the others present placed their hands on the table. The raps were very varied in character, sometimes sharp and rapid, as if the wood were being struck with a knuckle; sometimes blows, as with the fist, or grating noises, like the scratching of claws, which always seemed to come from under the table. There were also levitations of the table, sometimes lasting for half a minute. As usual in such cases, the hand,

when placed lightly on the table while it was in the air, encountered an elastic resistance. The table fell and rose again several times, and finally came abruptly to the ground.

"These phenomena usually occur at the beginning of sittings; they are only interesting as showing that a medium is present, but a medium of ordinary power is sufficient for the production of such phenomena. Nevertheless, their intensity and the readiness with which replies were given to questions was a good augury that greater things would follow. However, I was far from anticipating what I really did see.

"We were seated round the table in the centre of the room, a little more than two yards distant from the cupboard I have mentioned. The seats were arranged around three sides only of the table; there was no one on the side nearest the cupboard.

"On the demand of Captain de L., the two doors of the cupboard, which, to tell the truth, were not firmly closed, opened of themselves, giving a view of the interior filled with linen, table requisites and other things. A tablecloth, which was folded up on a shelf, was thrown out by an invisible hand, unfolded completely, and then fell on the table, entirely covering it. A glass was moved in the same way, followed by a decanter, which, approaching the glass at the proper distance and, inclining at the correct angle, poured out a quantity of its contents—brandy, as I found out afterwards.

"Then, also at the request of Captain de L., various other articles from the shelves suddenly sprang forward and bombarded us, touching us in nearly every instance on the head, but not causing us the slightest hurt. I noticed on this occasion one typical detail which, in itself, precluded all idea of fraud, even if this was not excluded at the outset by the character of those present—namely, that these objects did not obey the laws of gravity.

" As could easily be seen, for some of them described a course more than four yards in length, they did not move in a parabolic curve, as a projectile does normally, but in a straight line, whatever the distance traversed. Moreover, it was very remarkable that these various articles, such as rolled serviettes, balls of string, etc., touched us after travelling with considerable rapidity of motion, yet never struck us with force. If, for example, a ball of string or any other object came towards us, though seemingly projected with great force, we were much surprised at not receiving any shock on contact. The projectile just touched us, then fell to the ground-in short, it behaved just as though it had not attained any momentum.

" Lastly, a circumstance even more abnormal

was observed. The persons present were not the only objects aimed at; the articles bombarded the whole room, particularly the mantelpiece, which was soon covered with Now, if these articles, in order to them. reach their destination, had followed a straight line, they would have encountered several obstacles, particularly vases and other fragile ornaments with which the mantelpiece was decorated. Yet not one of these articles was knocked down, nor even seemed to be touched. The articles from the cupboard came tumbling down into the midst of the other articles, avoiding all obstacles and describing horizontal curves.

"But that is not all. Having been touched several times on the forehead with a ball of stout string, I seized one end of it which was loose. The ball then moved away towards one end of the room, dividing into two, and I felt a distinct tension of the cord, sometimes continuous, sometimes in jerks, but giving me absolutely the sensation of another hand pulling in order to make me loose my hold. It will be remembered that, though the room was not brilliantly illuminated, yet the light was sufficient for the position and movements of each person to be easily distinguished.

"In addition to these singularly complex phenomena I also observed very interesting levitations of persons, of which the little girl Jane and Madame de L. were alternately the subjects.

" If when Madame de L. was seated in an ordinary chair, Jane held her hand or was in any way in contact with her, the chair left the ground and remained suspended at a height of about a yard above the floor. It then took a horizontal direction, to about the same distance, and came to rest on the table placed against the wall, which I have already mentioned. During these various movements I placed my hand on the back of the chair and felt it slowly rising, as though impelled by some elastic force. Both the chair and the person seated on it oscillated slightly during the levitation, and when the height of the table was reached the movement became rapid and unhesitating. The same phenomena were produced when Jane was seated in the chair and Madame de L. placed her hand in contact with her. It is easy to conclude from these facts, as I was afterwards convinced, that both of them possessed, in an almost equal degree, the power of mediumship.

"In order to study more closely the mechanics of levitation I placed the girl with one foot on each of my knees, and took hold of her ankles, while Madame de L., by my side, held her hand. Before long I felt the child's weight steadily diminish, until the pressure on my knees ceased to be perceptible. Then her body rose slowly, as though it was being drawn up from above. Each time I asked her what she felt at the moment, she replied that she was being lifted up as though by hands placed beneath her arms.

"Such are the facts which I witnessed at Fontenay. I will only mention that I also saw a very large number of levitations in broad daylight and full artificial light at Captain de L.'s house, when his wife was the only other person present.

"Many, I am well aware, will doubt my shrewdness, and be convinced that I have been deceived. I shall not try to convince them to the contrary, for I know that certain very well-meaning people will not admit the reality of these phenomena. I might, perhaps, do the same if I had not seen the phenomena produced under such conditions that all possibility of deception must be rigorously set aside."

#### . . .

#### Experimental Researches concerning Phantoms of the Living.

M. DURVILLE, General Secretary of the Magnetic Society of France, recently made a very striking communication to the Society on the subject of the projection of the "double." The communication was of so unique a character that it seems hardly possible to accept without further proof the results which M. Durville says have been ascer-The probable frauds of Jodko, to tained. which reference was recently made in THE ANNALS by M. de Rochas, the errors into which it is extremely probable that Dr. Bourru and Dr. Burot fell in similar experiments, show only too clearly how difficult it is to guard against fraud, generally unconscious, on the part of the subjects for experiments on externalisation of sensibility, the projection of the double, etc., and also point to the necessity of reserve in accepting as objective what may be the subjective sensations either of the subjects or those conducting the experiments. However, we cannot refuse to accept the experiences of magnetisers, which, after many denials, science has been obliged to regard as largely exact, and will probably soon accept to a still greater extent, though somewhat unwillingly. We, therefore, give particulars of these interesting experiments in the hope that others may be successful in adding confirmation where needed.

"Starting from the point at which Col.

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de Rochas and myself left the externalisation of sensibility, twelve years ago, I have found," said M. Durville, "not only that the human body is able to project a double, but that this double possesses all the faculties of the normal self with others in addition. I shall speak to-day of the power that the double of one person has of influencing the double of another at a distance.

"My first experiments were made in October last, in conjunction with M. André, a young artist and student of magnetism, upon two subjects introduced by him. I reproduce word for word the notes which I made at the end of each séance :

"Séance, October 22nd, 5 p.m. Experimenters, MM. André and Durville. Subjects, Mademoiselles Marthe and Nénette. The experiments took place in my study.

"M. André put Nénette into the magnetic sleep, and I did the same for Marthe. The doubles were disengaged in accordance with the usual procedure for each subject. After some experiments as to the perception of sound-waves, we endeavoured to ascertain if the double of the one could influence the double of the other at a distance. In order to do this M. André took Nénette into the lecture room of the society, while I remained in the study with Marthe.

"First Experiment.—Without my knowing what he was about to do, M. André commanded Nénette to send her double to that of Marthe and tread on her feet. Marthe quickly drew her feet back, complaining that someone was treading on them.

"Second Experiment.—M. André desired Nénette to send her double and strike that of Marthe a hard blow with the fist on the head. Marthe raised both hands to her breast, and, seemingly in pain, said that someone had fallen on her chest. I remarked to her that from her position it was not possible for anyone to fall on her chest, but she still persisted that she had experienced a violent blow.

"Third Experiment.-M. André told Nénette to send her double and vigorously pull the left leg of Marthe's double. This resulted in a powerful stretching of the limb, causing sharp pain.

"It was evident that Marthe felt very distinctle the various actions of Nénette's double on her own, except that in the second experiment she felt the blow on the chest instead of on the head, as had been commanded.

"We then desired to see whether Nénette would similarly feel the action of Marthe's double. M. André and Nénette remained in the lecture room and Marthe and I stayed in the study. Neither M. André nor Nénette knew the nature of the commands given to Marthe's double. "First Experiment.—I said to Marthe: 'You felt pain a little while ago: that wretched Nénette hurt you; her double trod on your feet, struck you on the breast, and strained your leg. It is only right that you should make her suffer also. You are willing, are you not?' On her replying in the athrmative, I added: 'Very well, then, send your double to Nénette and pull her hair hard.' She made with her hands a series of movements as of a person pulling the hair of another, but Nénette declared that she lelt nothing.

"Second Experiment.—I said to Marthe: 'Your double will go and pull hard the leg of the double of Nénette.' Nénette felt a twitching throughout her body.

"Third Experiment.—1 said to Marthe: 'You are not putting forth sufficient energy; Nénette has not felt anything; you must put more strength into your actions. She has her arms bare; now let your double go and pinch her right arm.' Nénette complained that someone had scratched her right arm.

"Marthe now showed signs of fatigue, and we decided to awaken both subjects, when a surprise awaited us. Even before she had become fully conscious, Marthe complained of a pain in her left leg, ' As though someone had pulled it very hard,' she said; and Nénette said that her right arm had been scratched and was very painful and felt as if it was bleeding. While she was saying this she rubbed her arm with her left hand. When both subjects were fully awake, Marthe, who was still seated, continued to complain of pain in her left leg. I took hold of her hands to help her to rise; for a moment or so she stood up, but was unable to remain standing, and fell back on the chair. Nénette continued to rub her right arm, and, seemingly in pain, said : ' My arm certainly is bleeding, someone has scratched it.' I lifted up the sleeve of her garment : the arm certainly was red, probably because she had rubbed it, but there was no trace of any scratch.

"We put the subjects to sleep again and willed that these impressions should disappear. When they were again awakened they were quite well, both physically and mentally, and showed not the least sign of fatigue. The day following, however, Nénette complained that her right arm felt as though it had been sharply scratched by someone's finger-nails."

WHEN THE DOUBLE IS PROJECTED UNDER MAG-NETIC INFLUENCE ALL IMPRESSIONS ARE RE-CEIVED BY THE DOUBLE AND TRANSFORMED BY IT INTO SENSATION.

In continuance of his researches M. Dur-

ville, under this title, has made the following communication :--

"We admit that the human being is composed of two distinct parts, body and soul. Experiments have demonstrated by evidence that the body is controlled by a force, a superior principle, and that it is possible, as we have already seen, to isolate the one from the other for the purpose of separate study.

"Therefore, on submitting a highly sensitive person to vigorous and prolonged magnetic action, it will soon be observed that when the sleep is sufficiently profound there is an externalisation of the self, in all directions, in the form of sensitive layers, which soon condense to the right and to the left and form the phantom, or the double of the subject. This phantom, which forms to the left of the subject, remains there for a greater or less period, almost always in the same attitude at a distance of about two feet, but it can also move about and even go to a distance.

"The constituent parts of this double escape under the form of emanations from all parts of the body of the subject, but chiefly from the forehead, the top of the head, the throat, the epigastric region, and the spleen. In their formation, in the earlier stages of the experiments, they cause a more or less disagreeable sensation, amounting in some instances to pain. The subject sometimes complains of pain in the head, as happened in the instances of Edmée and Madame François; others experience an itching sensation in the throat, causing them to cough, though not suffering from chill, as was the case with Léontine and also with Edmée. These disagreeable sensations quickly pass away, and at the end of the séance the subject always feels entirely well.

"After the double is properly condensed it assumes exactly the form of the subject, and appears to the latter as more or less luminous. Some sensitives, whom I regard as the best, see it as blue to the right; yellow, orange or red to the left; others only see a more or less distinct glimmer of white light. In perfect darkness highly sensitive persons, without being asleep, see it very distinctly with the colours I have mentioned. Ordinary sensitives only see a white light, more or less bright. Those partially sensitive perceive it in an undefined form, generally that of a bust, or rather of a dressmaker's dummy, which seems as though formed of mist or grevish vapour.

"The double is connected with the physical body by a cord of the thickness of the little finger, which nearly always runs from the navel of the physical body to the corresponding point in the double. There are exceptions: Mme. François is connected to her double by a cord issuing from the top of the head, almost at the cerebro-spinal centre and terminating at the corresponding point in the double. There are even a few subjects who say that this cord starts from the epigastric region, in front of the stomach, and even from the spleen—that is to say, on the same level but more to the left.

"In most subjects this cord, which is not everywhere of the same thickness, forms in places swellings like ganglia, which apparently nourish the cord when the double is projected. In all subjects this cord is the seat of a very intense luminous circulation, and to sensitives it presents the aspect of a mixed nerve, the luminous fluid circulating from the subject to the double in the one part, and from the double to the subject in the other portion.

"The physical senses are completely inhibited; the subject sees nothing with her eyes, hears nothing with her ears, nor perceives any smell with the olfactory sense, and has no feeling of contact. All these impressions appear to be perceived by distinct senses located in the double.

" In all subjects the double is the complete individual, and the physical body as nothing. "The double is myself,' said Léontine, ' the body is only an empty bag.'

"This was very picturesquely described by Edmée. Replying to a question which I put, she said: 'The body which you touch is nothing; it is an envelope of the other. My whole being is in the luminous form. It is that which thinks, knows and acts. It transmits to the physical body all that I tell you.'

"' What are we to call that luminous personality?' I asked.

"' There is no need to call it anything; it is Edmée--it is myself; if you wish to call it anything, call it Edmée."

"'We must, however, have some means of distinguishing the one from the other,' I replied. 'Are you willing that we should agree to call the astral body the double, since it is your double?'

"' Oh, no, not astral! Call it, if you wish, the double; it is not my double, however—it is myself.'

"Questioned on this subject in another séance, she again declared that the physical body feels nothing, sees nothing, and that all impressions are transmitted to it by the double, through the cord which connects them.

"'When the double is touched,' she said, 'the impression of contact comes as a shock to the physical brain, and the sensation strikes upon it. When we talk, it seems as though my physical body hears, because it

replies; but that is not the case. It hears nothing; that which hears is the double. The question and the reply are transmitted along the cord to the physical brain as by a movement, by something which vibrates. It is also the double which sees, and the sight is conveyed to the physical body by a movement, as though the physical brain were caused to vibrate by electricity, and then it sees what the double has seen. All the impressions received by the double are transmitted to the senses of the brain, but these centres perceive nothing of themselves.'

"It is, however, very easy to verify all these affirmatives by direct experiment. I will describe a series of experiments relating to the various senses :---

#### TOUCH.

"We know that nearly all subjects in the magnetic sleep are insensible; but we do not know whither the sensibility has transferred itself. When the subject is externalised, the sensibility always radiates around the body, at a little distance from it; and if we pinch, burn or prick the sensitive zones, the subject feels sharp pain, though she feels nothing when we prick the body. It is the same in the projection of the double. The subject feels neither pricks nor pinches on the physical body; but she experiences a disagreeable and even painful sensation as soon as we touch the double or the connecting cord. This phenomenon has been verified at all the séances and with all the subjects without exception. It is unnecessary to demonstrate this phenomenon by quoting these experiments.

#### SIGHT.

"M. André and I tried the following experiment with Marthe, which has been verified many times by M. André himself :- A paper with large letters printed on it was placed before the half-open eyes of the subject, who declared that she could see nothing. The paper was then placed before different parts of the body by which the somnambulistic subjects sometimes see : the top of the head, the nape of the neck, or the epigastrium; the subject again declared that she could see nothing. The paper was placed before the eyes of the double, but it could see nothing, nor yet at the top of the head; but at the nape of the neck it could read without hesitation.

"The projected double can see, but rather confusedly, from one room into another. While I was at the end of my study with Edmée, whose double was projected, I asked three of the witnesses of the experiment— Mme. Stahl, Mme. Fournier, and M. Bonnet —to go into the lecture room of the society and perform some simple and easily-described movements, so that we could ascertain whether the double, which I would send there, could see anything. Dr. Pau de Saint-Martin stood near the window, between my study and the hall where the witnesses were, in order to see almost at the same time both the subject and what these experimenters were doing.

"First Experiment. — Mme. Fournier seated herself on the table. 'I see,' said the subject, 'Mme. Fournier seated on the table.'

"Second Experiment.—The three persons walked into the room and gesticulated. 'They walk and make gestures with their hands; I do not know what it means.'

"Third Experiment.—Mme. Stahl took a pamphlet from the table and handed it to Mme. Fournier. 'The two ladies are reading,' said the subject.

"Fourth Experiment.—The three persons joined hands, formed a chain and walked round the table. 'How funny!' said the subject; 'they are dancing round the table like three lunatics.'

"When I come to speak of lucidity I shall have many very remarkable visual facts to relate. At present I shall only give you a few facts relative to audition and olfaction.

#### HEARING.

"Marthe's double being projected, I placed my watch at the place corresponding to the left ear of the double. Marthe heard the ticking very distinctly. I placed the watch on the nape of the neck, on the epigastrium at the feet of the double; the subject still heard. I then placed the watch successively on the external orifices of the subject's ears, on the nape of her neck, on the epigastrium, and on her feet; she heard absolutely nothing. The experiment was repeated many times with the same subject, under different conditions, but always with the same results.

" Edmée's double hears very distinctly the ticking of the watch, but she hears absolutely nothing when it is placed on the physical I wished to ascertain whether she ears. could hear, from one room to another, the words of a person uttered in a low voice. For this purpose I placed a chair in the middle of the lecture room, and asked Mme. Stahl to come close to this chair, to which, from the end of my study, I would send Edmée's double, to find out whether the double would hear her speak. Mme. Fournier was stationed by the window, between the two rooms, so that she could see Mme. Stahl and the subject almost at the same time. I sent Edmée's double to sit on the chair beside Mme. Stahl and told it to listen attentively to hear if she spoke to it. The double was on

the chair. Mme. Stahl drew near to the chair, stooped and spoke in a low voice.

"Edmée at first complained that Mine. Stahl had touched her, which was disagreeable to her; she heard her speak, but she changed her place, and this unnerved her and she could not understand what was said. I asked her to give her attention to what was said by Mme. Stahl. 'She gives me advice,' she said; 'she tells me to be calm and less nervous.'

"Mme. Stahl told us that she had said to the double: '1 am here; can you hear me? Do not be nervous, be calm.' These words were uttered in so low a tone that Madame Fournier, seven feet away, had not heard a single word.

"The double of Léontine heard distinctly the ticking of a watch, and the physical body, notwithstanding suggestions, heard nothing.

" I passed my watch to Dr. Pau de Saint-Martin and, unknown to the subject, I asked him to ascertain whether it was the double or the physical body that heard the ticking of the watch. The doctor cautiously approached the physical body and placed the watch close to the ears, but without touching them. The subject said nothing. The ductor drew her attention and said that he was holding a watch to her ear, and that she certainly ought to hear it. The subject declared that she could hear nothing. A few moments afterwards the doctor brought the watch close to the left ear of the double. The subject immediately declared that she could hear the ticking of a watch.

"In order to more fully verify the fact that the physical body heard nothing, I asked the doctor to hand me back my watch, and opened the mouth of the subject. I inserted the ring of the watch, and asked the subject to close her teeth and to listen attentively. I then asked the subject to open her mouth, and withdrew the watch. She had seen the watch but had heard nothing.

"The experiments on hearing were frequently repeated with all the subjects under very various conditions, and surrounded by all possible precautions, but have always given the same results with all the subjects.

#### SMELL.

"Without Edmée knowing it, Dr. Pau de Saint-Martin put an uncorked bottle of ammonia under her nose, and kept it there for about a minute, but the subject perceived nothing. A few moments later he put the same bottle in front of the face of the double. 'Oh!' she cried, turning round, 'it is a bottle, and it smells bad.' He withdrew the bottle noiselessly and put in its place a bottle containing essence of bergamot. 'That smells better,' said the subject at the same moment.

"The same experiment was tried with Léontine, and gave even more decided results. Dr. Pau de Saint-Martin put the bottle of animonia under the nose of the double. In a moment the subject seized her nose with her right hand, and turned away making a grimace. 'It is sedative water,' she said; then added, 'no, it is ammonia.'

After five or six minutes, and without the subject suspecting it, the doctor placed the bettle of ammonia under the nose of the physical body. The subject said nothing and did not appear to perceive any unpleasant odour. On being questioned as to whether she smelt anything, either agreeable or otherwise, she declared that she smelt absolutely nothing. The doctor tried to find out whether suggestion might not, in spite of all appearances, play some part in these manifestations. ' It was ammonia,' he said ' that I was holding under your nose a moment ago; you ought not only to smell it, but the odour should be very disagreeable.' The subject, as though vexed that she was not believed, replied sharply, 'I tell you that I smell nothing; I don't care whether you believe me or not.

"The doctor withdrew, and a few moments later he gently advanced towards the double with the bottle of bergamot, which he held out towards the place occupied by the head of the double. 'I see,' said the subject, 'that you are holding a bottle to my ear; you want to make me smell something '; and she added, with a malicious smile, 'but I do not smell with my ear.' The doctor then placed the bottle in front of the place occupied by the nose, and the subject immediately declared that she smell an agreeable odour. 'That is better than the ammonia,' she added.

"The same experiments were tried with Mme. Vix, and gave similar results. The subject perceived nothing, and the double smelt ammonia very distinctly. On presenting to the nose of the double some essence of bergamot, the subject said that the odour was not the same, that it was less disagreeable, but that she did not like it. On being questioned after the séance, she declared that she did not like the odour of violets, of bergamot, or of patchouli.

#### TASTE.

"In order to render intelligible the description of a series of experiments of this nature 1 am obliged to transcribe *verbatim* the notes which I made after each séance.

"Subject of the experiments, Mme. Léontine; witnesses, MM. Combe, Dubois and G. Durville. We were in a dim light.



" I projected the double in the usual manner, and proposed to ascertain whether it was the subject or the double that perceived savours. In order to do this I had arranged two armchairs in my study, in front of a long table-one chair for the subject, the other for the double-in such a way that when the subject leaned forward she could place her forearms on the table without inconvenience. As the double naturally assumes the attitude of the subject, it would also rest its forearms on the table. A pile of books was placed on the table in front of the double, in the space betweeen its arms. This pile was as high as the double's chin, so as to serve as a mark for the position of its mouth.

"The double being on the left of the subject, in the place prepared for it, when the condensation appeared sufficient, I requested the subject to lean forward and place her forearms on the table, as I have just described, and I asked the double to assume the same position.

"The subject was not informed of the nature of the substances to be used in the experiment. These substances had very little smell and were intended to affect only the sense of taste.

"1.—1 placed a morsel of aloes in the subject's hand, and asked her to put it into her mouth, to chew it, and tell us whether it tasted good or bad. She chewed the morsel and declared that it had no taste. To avoid any purgative action 1 told her to spit it out.

"II.—I put a small piece of sugar into her hand, and asked her to chew it and tell us how it tasted. The reply was the same as before.

"III.—By means of forceps I took a chip of quassia and put it towards the lower part of the face of the double, at the place where I supposed the mouth to be. I asked the double to open its mouth and take into it what I presented to it, then to close it so as to perceive the taste. 'It is not good,' the subject immediately said; 'it is bitter.' I withdrew the forceps and chip cautiously, put the chip into the subject's hand and asked her to put it in her mouth and taste it. She did so, and declared that she tasted nothing : 'It has no taste,' she added.

"IV.--I took a morsel of aloes with the forcens and put it towards the mouth of the double, with the same request. 'I know what that is,' said the subject; 'but it is not good, it is bitter.' After withdrawing the morsel of aloes I put it into the subject's mouth and asked her to suck it. She did so, and said she tasted nothing.

"V.-I put a few drops of sulphate of quinine into a small spoon and placed it near the mouth of the double, with the same request. 'It is not good,' was the answer; 'it is bitter.'

"VI.—1 put a pinch of nux vomica into a small spoon with a few drops of water, and proceeded as in the last experiment. 'It is nasty,' said the subject; 'it is bitter, it is harsh to the tongue.'

"VII.—With a forceps I took a piece of an orange and put it towards the mouth of the double, with request as before. "That is good,' said the subject; 'it is orange." I withdrew the piece of orange and placed it in the subject's mouth, asking her to tell us what it was. 'I don't know at all,' she answered; 'just now you made me taste orange, but now I taste nothing.'

"VIII.—1 put a pinch of salt into a small spoon and brought it to the mouth of the double, with the usual request. 'That's salt,' said the subject.

"IX.—I took a lump of sugar with the forceps and put it to the mouth of the double, with the same request. 'Oh, that's sugar,' said the subject. I withdrew it and laid it on the table. After a few moments, wishing to see whether, in spite of all appearances, suggestion did not enter into the production of the phenomena, I took it up again, and put it into the subject's mouth for her to chew, telling her it was a piece of aloes. She chewed it, and I told her it was nasty, and she ought certainly to find it so. 'I don't care if it is nasty,' she answered; 'I cannot taste it at all.'

"The witnesses of this last series of experiments are thoroughly convinced that the physical body perceives no taste by itself; that it is the double which perceives, transforms into sensations and transmits them to the body.

HOW THE PRESENCE AND POSITION OF THE PHANTOM CAN BE PROVED.

" I have said that sensitive persons see the phantom better in proportion as their sensitiveness is greater and more practised; but sensitives are very rare, and most of those who were present at my experiments saw nothing, except sometimes lights which appeared and disappeared. Such persons would always be in doubt as to the presence of the phantom and the position which it really occupied, if there had not been, in addition to touch, sound, and odours, certain other means of verification, the two principal of which are: (1) sensations felt by the witnesses when the phantom approaches them; (2) the action of the phantom on phosphorescent screens.

"I.—When the phantom approaches the spectators, nine out of ten of them become aware of its presence by a feeling of coolness

which comes over them and which disappears soon after it has gone away again. Some perceive distinctly a sort of breath, which somewhat resembles that felt when standing near an electrostatic machine in operation. When the phantom has stood for six or eight minutes near persons placed at one end of my study, it seems to them that that part of the room has become sensibly colder. There are a few persons who do not perceive this sensation of coolness, but who receive other impressions. Thus, on the approach of the phantom, especially when it has stood before him for forty or fifty seconds, M. Dubois feels a moisture in his hands, and especially at the ends of his fingers. If the phantom remains longer, this moisture spreads to the upper part of his body. Others feel a slight trembling, a sort of shivering, which is curious without being disagreeable.

"If a person approaches the phantom without touching it, and then plunges his hand into it, the hand is rapidly affected by this impression of coolness or moisture. When the hand which has remained for a few moments in the phantom is looked at in the dark it almost always appears slightly luminous, especially at the tips of the fingers.

II.—The phantom gives off N-rays in great abundance, which illuminate phosphorescent screens in a very remarkable manner.\*

" I will give some details in regard to these rays for the benefit of those who are not familiar with the latest discoveries in physical science.

"At the beginning of 1903 M. Blondlot, professor of physics at the University of Nancy, while studying the X-rays, which are not refracted, observed some rays which were refrangible. He soon discovered that these rays are distinct from the X-rays, and that their principal characteristic is the power of increasing the brilliancy of a small flame. These rays are found abundantly in sunlight, in the light of an Auer burner when the mantle is new; in the human body, as Charpentier, another professor at Nancy, has shown, and in certain natural agents, as other observers have found. The Nancy prolessors gave to these rays the name of N-rays, from the initial of Nancy, where they were discovered.

"It has been shown by practice that the flame could be advantageously replaced by a black screen, portions of the surface of which had been covered with sulphide of calcium, and which had been exposed to a source of N-rays, preferably to sunlight. The screen thus exposed is kept in the shade, in a dry place, and when it is to be used it is placed in comparative darkness, if complete darkness cannot be obtained, and the screen becomes luminous as soon as it is placed near a secondary source of N-rays. It was with these screens that I made my experiments on the phantom. Here is the account of a seance for study :--

"I had two large screens and a number of small ones. For the experiments which I am about to relate, I took the two large screens and a small one, which I had exposed to sunlight. The following is the result of an experiment made in complete darkness. The subject was Mine. François; the witnesses were M. François and M. Sigogne, professor at the University of Brussels.

"The double of the subject having been projected, I took the three screens and showed them to the witnesses, who observed that they were completely dark. Laying the small screen aside for a moment, I placed one of the large ones on the abdomen of the subject and held the other in the phantom, which was seated on an arm-chair to the left of the subject.

"The screen placed in the phantom became rapidly illuminated, and the one on the subject remained completely dark. After several minutes I took both screens and showed them to the witnesses, who were much astonished by the phenomenon. I then took the screen which had been on the subject, and remained dark, and placed it in the phantom. It immediately became illuminated like the first. I again showed them to the witnesses, who saw that they were sufficiently illuminated to allow them easily to count the spots of sulphide of calcium at a distance of a yard.

"I then took the small screen which had not been used, and placed it on the abdomen of the subject for two or three minutes without obtaining the slightest trace of luminosity. I then placed it in the phantom, and it became very strongly illuminated. The witnesses found that it gave enough light to enable one of them to tell the time by a watch.

"These experiments, repeated about ten times with seven or eight different subjects, always gave similar results, which were very intense when the screens had been well exposed to the sun, less so when the exposure had been insufficient.

"It is as well to add here that I had previously observed the action of nearly all the subjects on the same screens when the double



<sup>\*</sup> Vany researchers who do not believe in the existence of the N-rays will see in the following experiments an argument availant the objective real'ty of the phenomena set forth by M. Durville, while others will consider that the experiments in question confirm the existence of the rays.— Epiros's Norg.

was not projected. When they approached their hands to the screen in the dark, especially when they closed their fists firmly, the screen was more or less illuminated, as, in fact, is the case with anyone. But it is worthy of notice that the luminosity is always considerably less than that which is observed when the screen is placed in the phantom.

"This series of experiments with phosphorescent screens shows once more that the physical body, when the phantom is projected, is no longer the seat of any radio-activity; at all events, it does not emit N-rays, while the phantom becomes an extraordinarily powerful source of these rays.

#### ACTION OF THE PHANTOM ON MATTER.

"After having studied the behaviour of one phantom towards another, recognising that all the sensations of the subjects themselves are transferred to the phantoms, and how, without being sensitives themselves, all the witnesses could assure themselves of the presence of the phantom, I tried to obtain other phenomena.

"I first attempted to photograph the phantom, to obtain an impression of its hand on flour, and to get it to move a piece of paper suspended by a thread; but, except for traces of luminous action on one or two plates, traces which, however, disappeared in the course of development, I obtained absolutely nothing, although I had the patience to repeat each attempt four or five times at intervals of a week.

"I then resolved to change my method of experiment, by trying to obtain very simple effects, which the two subjects with whom I regularly experimented sometimes observed to occur spontaneously, without understanding the cause or method of their production. I refer to raps and the displacement of an object. I report the facts as I noted them after each scance.

"Raps.—The subject of the experiment was Mme, François, who knows nothing of spirit phenomena. M. and Mlle, Husenstein, MM. François and Dubois were present at the experiment. We were in darkness; it was 9 p.m.

"I caused the projection of the phantom, and when it appeared to be sufficiently condensed I said to the subject: 'Since we did not obtain the moving of the sheet of paper, I will leave to the phantom the choice of the action to be performed. It can do what it pleases, but I should be glad if it would strike two blows on the table.' This was a black varnished drawing-room table without a cloth, placed about a yard in front of the arm-chair occupied by the phantom, in front of me to my right, in such a way that without ceasing to touch the subject, and simply by extending my arm in that direction, I could ascertain the presence of the phantom. The witnesses were seated near my desk, about two and a-half yards from the edge of the table.

"After about twenty or thirty seconds we all heard, very distinctly, two sharp blows struck on the table. These raps resembled those produced when we strike sharply with the knuckle of the middle finger.

"Somewhat astonished at this result, I said to the phantom: 'If it is you who have struck on the table, please strike on it again.' I had scarcely uttered these words when two raps, less strong than the former ones, were again heard on the table.

" The next seance, with the same subject, at the same hour, and under the same conditions, was held in the presence of MM. Dubois and François. Profiting by what I had learnt at the two previous séances, I only tried to obtain raps. I caused the double to be projected, and when it seemed sufficiently condensed I asked it, when it could, to strike more blows on the table. After two or three minutes we heard some crackings in the table, which no one was touching, then two light blows were distinctly heard, as though struck with the tip of a finger. 1 asked the phantom to give two more raps. I had scarcely expressed this desire when two blows similar to the former ones were heard. I allowed the subject to rest for a few moments, then I asked the phantom to give three more raps. Crackings were heard in the table and immediately afterwards three blows similar to the former ones were distinctly heard.

"At this moment someone rang at the door. The subject became agitated, and I found that the phantom was no longer near the table, nor in the armchair placed for it on the subject's left. I asked the subject where the phantom was. 'It has gone to see who is at the door,' was the reply. I asked who it was that had come to disturb us, and if we should open the door. 'It is a man,' she said, ' who has come to see you; you can open the door.' I asked M. Dubois to go and open the door for the visitor, who was about to go away. It was Dr. Ridet, who came to bring me a manuscript. He was shown into the study where the experiments were taking place.

"The phantom had returned to the chair, but was disorganised, and the subject was enervated. I calmed her, and then tried to condense the phantom. When this appeared to be sufficiently accomplished I asked it to approach the table and give two raps. After two or three minutes, crackings were heard in the table, and then three raps were heard, as though struck with the fleshy part of the fingers of the open hand.

"The subject was enervated, and affected by the presence of the new witness, with whom she was not acquainted. Fearing a nervous attack, I awoke her gradually, with the usual precautions. Though somewhat fatigued, she was in good physical and mental condition.

"Displacement of a half-opened door.— The subject of this experiment was Mme. Léontine, who has several times observed that the door of a cupboard at her house opened and shut of itself. Let me note here that the subject has never been present at a spiritistic séance, and does not regard herself as a medium. The witnesses were Mme. X., MM. Bonnet and Dubois. We were in the dark.

" It was with the projected double of this subject that I had tried in vain, four or five times over, to obtain an impression of its hand in flour; I hoped to be more successful by trying to obtain either the closing of the lid of a box which was open on the table, or scme action on the door of a book-case which I left half-open for this purpose.

"I projected the phantom, and when it appeared sufficiently condensed I said: 'Since we did not obtain any results on the flour, we will try another phenomenon. Will the phantom, at its own choice, either close the lid of the box, which is open on the table, or push the door of the book-case, which is halfopen?'

"After four or five minutes we heard, very distinctly, a sound like the creaking of hinges. We lighted a candle and found that the door, which was about a foot open before the séance, was now not more than six inches open. The door had thus been moved about six inches. We moved the door backwards and forwards, and each time there was the same creaking of hinges that we had just heard. None of the witnesses had any doubt at all; it was the phantom that had produced the sound by moving the door.

"I awoke the subject, taking the usual precautions. She was in excellent physical and mental condition."

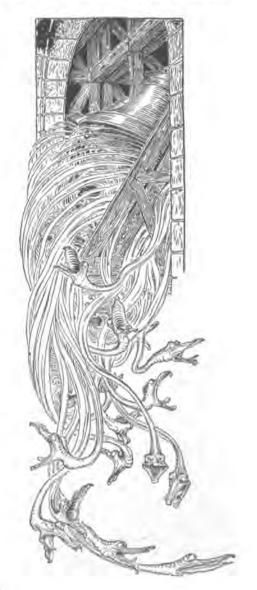
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### The Art of "Fidus."

WITH reference to the study on Blake, which we published in THE ANNALS for January, our attention has been drawn to a contemporary German artist, whose manner, or, more correctly, the form of his talent, bears a close resemblance to that of the English master. We refer to "Fidus," whose name in private

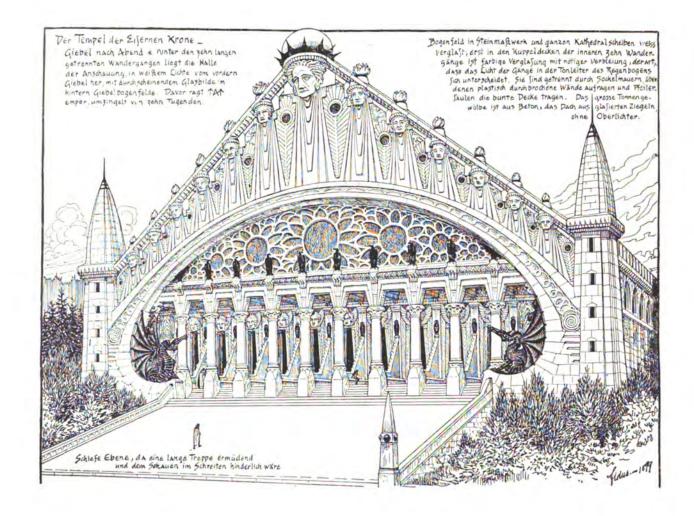
life is Hugo Hoppener. Recently Les Documents du Progrès, a new international review, which has made itself the herald of modern liberal ideas, published an article on this artist, accompanied by illustrations, which we herewith reproduce, in order that our readers may gain some idea of the originality of thought and perfection of design in his productions.

Without doubt, Fidus, equally with Blake, is a visionary in the pathological meaning of the word, but it is somewhat difficult to define the precise part played by the sub-



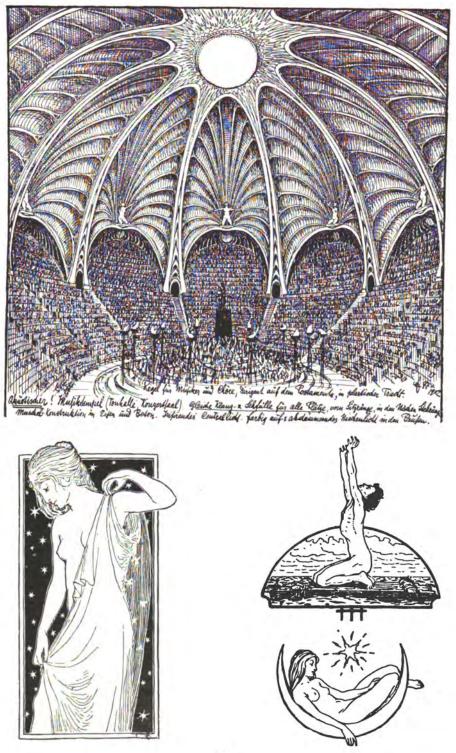
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THE ANNALS OF PSYCHICAL SCIENCE Vol. VII Nos. 12 & 43

# ECHOES AND NEWS



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consciousness in the visions produced by the artist by the aid of graver and pencil, and to indicate the point where the subjective ceases and the objective begins.

Fidus was born in 1868 and studied at the Academy of Munich under the direction of Gysis and the celebrated nature painter, Dieffenbach. He soon created a style of his own, marked by perfect freedom, in which "line" work predominates. More recently he has given striking proofs of his sense of colour and pictorial talent.

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#### Arnaldo Cervesato and "La Nuova Parola."

ONE of the principal periodicals in Italy, La Nuova Parola, Rome, has just come to an end in its issue for May, hereafter fusing itself into the new Review, the Canobium, published at Lugano.

The Nuova Parola has had the privilege of being edited by Cervesato, a man of real genius and indomitable energy.

In view of the important *rôle* played by Arnaldo Cervesato in the progress made during the last seven years throughout Italy in psychical research, a brief review of his personality, cureer and aims are more than meet at the present moment, and even called forth necessarily by the occasion of the completion of one part of his programme, the termination of *La Nuova Parola*—a Review which has had the same tendencies as THE ANNALS OF PSYCHICAL SCIENCE, though on a larger and much more comprehensive scale.

The director of La Nuova Parola, though still in all the promise of early manhood— (born in Turin 9th September, 1872) already ranks among the first thinkers and writers in Italy. He took his degree of Doctor of Letters in the University of Rome at the precocious age of 21, following this up by the degree of Doctor-ès-Sciences. He also took a degree of perfection in the History of Art under the celebrated Professor Venturi, and is to-day recognised as one of Italy's leading art critics, like one of his heroes, Ruskin, whom Cervesato resembles in so many ways, that we might call him the Ruskin of Italy.

From his earliest literary efforts Cervesato showed that he had already given to his life a precise and distinct purpose, and traced for himself a programme of ideas which he has developed ever since unswervingly with a sure, tenacious grip.

His gaze set steadily on the end in view, he has pursued his route straight ahead, turning neither to right nor to left, seeing in obstacles only so much stimuli, enemies to leap over or to grapple with and destroy. Superstition, prejudice, hesitation, found in him an energetic destroyer, a wise and impartial judge.

A man of his time, he does not admit that thought may be restrained, confined within bonds, subjected to the *Obstat* of Roman Catholicism, which serves but too often, as in the past, to paralyse inspiration and hamper the free development of thought, of all philosophical speculation.

Apart from two pamphlets of unusual promise, Les Saisons et les Mois dans l'Histoire de l'Art, and L'Evolution du roman français naturaliste, both published in 1892, Arnaldo Cervesato maintained a long silence until 1901—when he founded his Review—a silence devoted to austere study and reflection. A prolonged residence in Greece and also a deep acquaintance with Indian philosophy did but strengthen his early convictions—convictions based upon the exact and profound science of things.

When, therefore, he founded his Review in 1901, he knew exactly what he wanted, and saw clearly just to what point he could attain in his desire for the realisation of his ideas.

It was an audacious attempt in 1901 to found such a Review as La Nuova Parola, and in spite of the absolute confidence of its director in his own strength, it was to have been feared that the Review might have speedily fallen into the grave of brave efforts. It was almost impossible to launch such a Review in Italy successfully at such a moment.

Nevertheless it was done, and if La Nuova Parola ends to-day it is only because Cervesato considers that its work is accomplished, that the programme of ideas he intended from its foundation to develop has been developed, and, what is more, received and adopted by an ever-increasing number of thinkers, and therefore, that the raison d'être of the Review has now disappeared.

La Nuova Parola was no commercial journalistic enterprise. In matter of speculation Arnaldo Cervesato knows only one, that of philosophy, and his enterprise was wholly ideal. A hardy defender of the predominance of mind over matter, it was the minds of men he sought and not their money. His quest has been successful.

When La Nuova Parola first appeared the moment was rife with vehement polemics concerning the question of the "Soul." The materialists, who denied its existence, refused consequently to examine the matter, after careful investigation which every problem has a right to demand, or to try to solve it one way or the other. They denied the existence of real and tangible facts out of parti pris without troubling themselves to fathom the question.

All this was grossly contrary to the principles of that science to which is given, not in vain, the title of *experimental* science. It was, therefore, a matter of convincing those otherwise most estimable and distinguished intelligences that the manifestations called "spiritistic," in common with all phenomena, claimed the right of being

studied, controlled and verified, claimed the rights of citizenship among the other facts of Nature.

To deny a fact for the sole reason that it appears to contradict our theories is not only puerile but unworthy.

It was here that La Nuova Parola first made its voice heard, a n d o n this ground its first campaign was fought.

A little while afterwards "Spiritism" in Italy entered into domain of the science. Even prothe most nounced materialists could no longer deny the experiences, now become not only examined and controlled facts, but also irrefutable evidence of

the power of mind over matter.

There was nothing else to be done but to search for and define the causes of these "spiritistic "facts.

This second study, more difficult than the first, gave rise to many hypotheses which are by no means yet in accordance one with the other. But science in Italy had, tacitly at least, admitted officially psychical research, and thus the preliminary campaign of La Nuova Parola was won.

Other problems rising to the surface, the spirit of the Review was modified. That is to say, the initial idea of its founder and director was definitely adopted, that of making *La Nouva Parola* a free review of ideas without pronouncing in favour of any school or of any particular research.

Having taken birth in the fire of the battle for "Spiritism," and convinced of winning by this fashion another and vastly superior battle—that of liberty of thought and liberty of examination—*La Nuova Parola* now threw

itself resolutely into the medley as soon as new combats for new causes surged up, its influence increasing daily, without ever changing its principles concerning the ideas of which it was destined to see the triumph.

La Nuova Parola was not, as some have pretended, a spiritistic organ - far from it; but a Review of Ideas. free from all the bonds such 38 those created by religious, scientific and social dogma, which have held and still hold in slavery so many intelligences. It is, however, in the sturdy assistance it gave to psychical research that La Nuova Parola will chiefly interest readers

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America Cervesato

of THE ANNALS, for we repeat, it is due to this Review and its director that psychical studies in Italy have attained such a preponderant and important position.

In its columns many important discussions arose between some of the most distinguished men and women in Europe. Besides "Carmen Sylva," Hélène Vacaresco, Ellen Key, Edouard Schuré, Novikow, Fogazaro, Maarten Maartens, Negri, Graf, Gabrielle Séailles, Remy de Gourmont, Frederic Harrison, Walter Crane, who have collaborated with Cervesato in his Review, many names of note to-day in the psychical research

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movement were first introduced to the public as psychical researchers by Cervesato—e.g., Zingaropoli, Porro, Lombroso, Flammarion, de Rochas, Venzano, Bozzano, were among his many co-workers in this field.

Bozzano, now so well-known and appreciated by psychical researchers in England and America, might have remained unknown—or at least come very tardily to public recognition— had it not been for Cervesato and La Nuova Parola.

Bozzano's articles, Defence of Stainton Moses (see ANNALS for February, 1905); Animals and Psychic Perceptions (ANNALS, August, 1905); Apparitions of Deceased Persons at Death-Beds (ANNALS, February, 1906); Mrs. Piper and the Subliminal Consciousness (ANNALS, September, 1906; appeared in the first place in La Nuova Parola. Likewise the articles of Dr. Venzano, another collaborator of Cervesato, were inspired by the latter and published by him As soon as THE ANNALS in his Review. existed, recognising the worth of such papers, we republished them with Cervesato's permission, and the marked attention they received in England and America is no doubt ample reward to Cervesato for the part he played in inspiring their authors and making known their ideas.

Let us add a few words in conclusion on Cervesato's work apart from his Review.

In 1904 he published Primavera d'idee nella vita moderna, in which he gives a synthesis of the intellectual movement of the nineteenth century, and lays bare the principal void of that century, that of having neglected the spiritual side of things.

The New Idealism of Arnaldo Cervesato (a term which has originated in Italy from the rapidly increasing school now forming around Cervesato) is essentially eclectic; it rises above all religions, considering them with an impartial eye, discerning in each one what seems to him most conformable to truth. The same in life, in science, in art. Whilst going further than the positivist school, he uses for his researches the same experimental methods as the positivist.

The Idealism of Cervesato and Positivism follow the same route by the same manner of locomotion as long as there is no question of the end in view; but where the one ends, certain of having attained its purpose, the other protests and continues its way alone in spite of the very bad state of the road, determined to stop only at the very utmost limits of ideal progression.

Cervesato describes his Idealism thus :---

"The return, from the philosophical point of view, to greater depths in the mystery and purity of ethics; in literature and art, to a greater height of sentiment and thought; in relation to social economy, to a deeper sense of justice and brotherhood; in law, to a more thorough protection of humanity.

"This idealism is everywhere the reprobation of the philosophical materialism of the past, of its literary verism, of its artistic sensualism, of its economic individualism, of its judicial egoism."

In his book, Contro Corrente, a collection of essays on "ideative" criticism, Cervesato writes with all the audacity of youth, all the tenacity of an indomitable will. It is no longer a question of going with the current, but of fighting against and overcoming obstacles. Nearly everyone lets himself sconer or later glide with the current; few dare to travel in an opposite direction though the effort is largely recompensed. In other words, the difficult is substituted for the easy, inertia is vanquished by activity.

The author affirms in *Contro Corrente* that the methods of the criticism of Positivism "are insufficient to solve the essential problems of criticism itself, and that it requires a vaster horizon, a keener glance, in order to be able to penetrate into the essence of art and of the soul of the artist."

For Cervesato, "ideative " criticism must concern itself not only with the history and the surroundings of the artist, but also with the intentions, the introspection, the study and the "knowledge of the soul and its crises, of its failures and its victories."

Cervesato has just published a new book, Piccolo Libro degli Eroi d'Occidente, and there are few works which attest more surely the profound culture of the writer.

It is a critic's work of a novel kind bearing all the imprint of the author's strong originality. The thirty portraits here traced in broad, bold outlines of some of the most brilliant figures in history-(from Socrates to Tacitus, from Marcus Aurelius to Jesus, from St. Francis to Dante, Shakespeare, Goethe, Emerson, Wagner, Ibsen)-are preceded by a masterly study on Mysticism. "There are two worlds," says Cervesato, "the real " There are world " and the world of " exterior form." The mystic (for hero and mystic are equivalent terms for Cervesato) is he who lives in contact with the first and celebrates therein " by thought as well as by his works the cult of absolute ideas."

The word " hero " expresses a gesture; the word " mystic " a profound state of mind. The hero is mystical in soul and not in gesture, because he feels the *rapport* which exists between his duty and his " star." The mystic, on the contrary, is he who has seen his star and who obeys only the inner voice. The " mystic state " occupies in the world

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of souls the same position that the "radiant state "occupies in the world of bodies. . . . .

"Mysticism," says Cervesato, "sees and feels all that the reason cannot arrive at feeling or seeing. Madness is the opposite of reason, the absence of its characteristics. Mysticism is the transfiguration of Reason; it dominates Reason; that is why Mysticism bases itself above all things on Reason....

"There exists a certain kind of "inferior" wisdom which dares to usurp such a name. It is too limited to perceive what it lacks, and the narrowness of its horizon accords it the little satisfaction of self-sufficiency.

"But there is another Wisdom which, placed on a lofty summit, sees far enough to recognise the imperfection of the human gaze. It is in the limpid mirror of unlimited contemplation that it sees what is lacking, and it is from the immensity of the regions it inhabits that there comes to it the incomparable gift of holy self-disdain.

"This is the Wisdom of the Mystical Idea."...

Readers of THE ANNM.S will, no doubt, watch with keen and sympathetic interest the future developments of Cervesato's thought and influence in Caenobium, which for the present its founder, Signor Bignami, is placing under Cervesato's direction, a fact which, bearing in mind the strong, resolute character of La Nuova Parola, allows us to hope for many good things from this new Review.

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#### More about the Hailstones of Remiremont ; Story of an Eye-Witness.

UNDER this title the Semaine Religicuse de Saint-Dié has published the following letter from the Curé of Saint-Etienne-lès-Remiremont on the subject of the famous hailstones of which we have already given particulars :--

"SIR,-Up to now I have kept absolutely silent on the events which took place on Trinity Sunday at Saint-Etienne and Remiremont.

"As I am the only ecclesiastic who saw these now historic hailstones, I believe it is my duty to say a word.

"If I give some particulars of the manner in which I employed my time during the evening of Trinity Sunday it is to show that I was as sceptical as any Thomas.

" I was alone in my presbytery; my curate had been called away on family affairs. Suffering from rheumatism of the knee, I had installed myself comfortably in order to read a large and heavy treatise on geology.

" I had only turned over a few pages on the

formation of ice when I heard the door quickly opened. Mlle. Marie André, not seeing anyone, called out to the from the passage: 'Monsieur le Curé! Monsieur le Curé!' As I was not able to move easily I replied from where I was: 'Is the house on fire?' But she called out louder, 'Monsieur le Curé, come quickly—they are melting!'

" Mlle. André was so persistent that I decided to get up and see what was the matter. ' Look,' she said to me, ' here is the image of our Lady of the Treasure printed on the hailstones.' ' Come, come,' I said; ' do not tell me these silly tales.'

"In order to satisfy her I glanced carelessly at two hailstones which she held in her hand. But, since I did not want to see anything, and, moreover, could not do so without spectacles, I turned away to go back to my book. She urged, 'I beg of you to put on your glasses.' I did so, and saw very distinctly on the front of the hailstones, which were slightly convex in the centre, although the edges were somewhat worn, the bust of a woman, with a robe turned up at the bottom like a priest's cope. I should, perhaps, describe it still more exactly by saying that it was like the Virgin of the Hermits. The outlines of the image were slightly hollow, as though they had been formed with a punch, but were very boldly drawn.

"Mlle. André asked me to notice certain details of the costume, but I refused to look at it any longer. I was ashamed of my credulity, feeling sure that the Blessed Virgin would hardly concern herself with instantaneous photographs on hailstones. I said: 'But do you not see that these hailstones must have fallen on vegetables and thus received these impressions? Take them away, they are no good to me.' I returned to my book, without giving any further attention to what had happened.

"But my mind was disturbed by the singular formation of these hailstones. I picked up three in order to weigh them, without looking at them closely. They weighed between six and seven ounces. One of them was perfectly round, like balls with which children play, and had a seam around it as though it had been cast in a mould.

"During my supper (I was alone) I said to myself: "All the same, these hailstones are of unusual shape, and the imprint on the two I examined was so regular that it can hardly have been due to chance."

"But I quickly stiffened myself against all thought of the supernatural, and was ashamed of having entertained it for a moment. The storm passed, and I left the table to see what damage had been done to the kitchen garden. I did not hurry, for I

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supposed that all the vegetables were cut to pieces.

"Nothing of the sort. On going through the paths I only noticed one little branch of a tree broken. But, on the other hand, the ground was riddled with holes from one to two inches deep, like the footprints of a large dog. These holes remained visible for more than two months in places where the earth had not been stirrred, particularly under the trees.

"The hailstones were not everywhere harmless, for 1,400 large panes in the roofs of workshops were broken, and the pieces lodged on the work, causing considerable damage, except to the pockets of the glaziers.

"According to information which 1 believe to be true, the strip of country visited by the large hailstones was not more than threequarters of a mile wide, extending from Shint-Mont to the fort at Remiremont, and passing through the manufactories at Saint-Etienne. Some few straggled as far as Moulins (Saint-Nabord); but none were seen either at Saint-Amé or at Dommartin, nor in the village nearest to the church of Saint-Etienne, a little over half a mile away.

"What appeared most worthy of notice was that the hailstones, which ought to have been violently precipitated to the ground in accordance with the laws of acceleration of the speed of falling bodies, appeared to have fallen from the height of but a few yards, and to have only acquired the initial velocity of a falling body.

"Towards half-past seven the news was spread about in the vicinity of the presbytery that many persons had observed the image of Our Lady of the Treasure on the hailstones, and that a number of them were in the form of medallions. Children had collected them in their aprons and shown them to their parents, who had verified the presence of the same image. Some even saw small details, such as the Virgin's crown, the Child Jesus, the fringes of the robe. Was this the result of imagination?

"But, apart from these details, there is no doubt that the greater part of the huilstones which were examined bore distinctly the image of Our Lady of the Treasure.

"The following morning the milkmen, on returning from Remiremont, reported that many persons in the town had observed the same thing.

"The evidence as to fact is, therefore, indisputable. On the following Sunday, after mass, I asked some young women who had been singing whether any of them had seen the hailstones with the imprint of the Virgin. Out of sixty-five, ten assured me that they had. After vespers I collected fifty more signatures of persons who were thoroughly convinced of the truth of their observations. I do not attach importance to these signatures, which I might be suspected of having influenced, but they were spontaneously given.

"Savants, though you may try your hardest to explain these facts by natural causes, you will not succeed. In the end, the town council of Remiremont, for profound reasons which I need not discuss, forbade the magnificent procession which was in preparation; but on the following Sunday at the same hour the artillery of heaven caused a vertical procession which no one could forbid,

(Signed) " L'ABBE GUENIOT,

" Curé de Saint-Etienne-lès-Remiremont."

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#### Experiments in Mental Suggestion at Nancy (*L'Initiation*, Paris, February, 1908.)

M. THOMAS, General Secretary of the Nancy Society of Psychical Studies, has recently given, at Paris, a lecture, followed by experiments, on "Magnetism, Magnetic Action at a distance, Externalisation of Sensibility and Ecstasy."

We pass on to the experimental portion of the meeting, which is of interest by reason of the honourable reputation of those who were instrumental in carrying them out, for such phenomena can often be feigned.

The subject, Madame Jeanne Robert, was a pretty young woman of unaffected manners. She faced the audience, and, after having put her to sleep by means of passes, M. Thomas produced in her, in succession, contractions of arms and legs, deafness and loss of the sense of smell. Some members of the audience were invited to satisfy themselves as to the reality of the phenomena, and gave public testimony to their authenticity.

M. Thomas then proceeded to experiments of a different character. He drew two chalklines on the floor, representing two roads, and then asked one of the audience to indicate by a whisper the one along which he desired the subject to pass. This conversation took place out of the hearing of the subject, who was in the magnetic sleep. Yet M. Thomas, standing several yards away from the subject, managed to transmit to her the desired order, and Mme. Robert walked along the line designated by the member of the audience.

A ladder was then drawn in the same manner, and the subject stopped at the round designated by M. Thomas; it seemed, by the abruptness with which she stopped, as though an invisible obstacle prevented her from proceeding further.

A circle was then drawn round the subject, who remained a prisoner within the circle and made many futile efforts to cross it. She was then told that there was a gap in the circumference at a certain point, and it was willed that she should be able to pass through it. Immediately, although her eyes were tightly closed, the subject passed out of the circle at the spot indicated.

Four points, each representing one of the seasons of the year, were marked on the floor. The hypnotised subject was conducted successively to each of these points, without knowing to which of the seasons it corresponded. Nevertheless, passively accepting the signification willed by the operator, she shivered and complained of cold at the point marked "Winter," appeared to experience a sensation of extreme heat at the point marked "Summer," etc.

After some interesting explanations of the phenomena, the experiments were repeated at a distance. The operator again produced, under these conditions, the contractions of the subject's arms and legs, sometimes the right, sometimes the left, exactly as willed by the persons consulted. Then paralysis of the face was produced under the same conditions, alteration of weight, stoppage in counting at the figure chosen, etc.

L'Initiation observes that the experiments in connection with externalisation of sensibility instituted by Col. de Rochas have succeeded to such an extent as to remove all doubts from the minds of those who regarded these strange phenomena as impossible.



THE NEW WORD. (London : A. Owen & Co., 28 Regent Street, W. Paris : 174-6 Bd. St. Germain, price 5s.)

This open letter addressed to the Swedish Academy in Stockholm on the meaning of the word "Idealist," opens with a commendation of the provisions of the Nobel legacy. The anonymous author seeks to interpret Idealism in all the various branches of science and philosophy. He finds the conflict between religion and science to rest in confused terminology, which is also stated to be the cause of the seeming opposition of various philosophical systems. In the end, reviewing the ground over which he has travelled, he finds the true interpretation of the term "ideal " in the one word " hope," which he defines as the " energy of longing." The struggle for existence has also an ulterior aspect- the struggle for a better existence and the creation of a higher type. The fittest for the future is the elect of hope,

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ON A GOLD BASIS. By Isabelle de Steiger. (London : Philip Wellby, 3s. 6d. net.)

The writer of this volume seeks to demonstrate the universality of truth in all religious and philosophical systems, while admitting the tendency of exponents to depart from the spirit of their foundation. Truth never changes; it is permanent, though its manifestations may necessarily, in order to ensure their apprehension, be clothed in impermanent representations. Mme. de Steiger, recognising this fact, has sought to establish a common basis for the true interpretation, not of one religion or philosophy, but of all, and shows the points of agreement by recognition of the fact that the termin-

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ology employed is representative of characteristics and states rather than individuals and places. It is accurately described in the sub-title as "a treatise on mysticism," but the language is such that it may be read by all with profit, and will do much to assist in the development of the everspreading spirit of toleration.

- HISTORY AND POWER OF MIND. By Richard Ingalese. (London : L. N. Fowler Co., 5s. net. Anglo-America Wimbledon, 4s. 6d. net.) Anglo-American Book Co.,

On the foundation that the history of mind is the history of man, the author traces the origin and development of mind and then describes its power and mode of manifesta-He strongly condemns all spiritualtion. istic phenomena and contends that mediumship soon becomes either possession or obsession, resulting in the moral degeneracy of the medium and his dishonourable associates. The work contains much that is useful, but is written from the standpoint of condemnation of all phenomena, of which there is no substantial evidence on the material plane. The two editions are identical, with the exception that the cheaper does not contain the portrait of the author or the detailed index of contents.

SPIRITUALISM. By Edward T. Bennett. (London : T. C. & E. C. Jack, price 1s. net.)

This concise résumé of the movement from the formation of the London Dialectical Society in 1869, presents in epitome the scientific evidence in favour of the reality of a mass of alleged phenomena so far unrecognised by science as facts. The writer pleads for a further unbiassed investigation by some trained experimenter in scientific research and prophesies a high reward for concentrated effort of this character. The volume contains many interesting accounts of undisputed phenomena, and in this compact form should appeal to a large circle of readers.

THE PSEUDO-OCCULT. By the Hon. John Harris. (London: Philip Wellby, price IS. net.)

The author has not allowed himself sufficient space in this pamphlet of thirty pages for the demonstration of his theory, that Sir Oliver Lodge, Mr. Stainton Moses, Mrs. Piper and others, have all been subjects of inimical hypnotic influences.

SERMONS ON SPIRITUALISM. By Archdeacon Colley. (London : Ellis & Keene, 9 Ray Street, E.C.)

Archdeacon's Colley's views on " Spiritualism " are well known. He has never made any attempt to hide or disguise them. In these sermons-a collection of discourses preached on various occasions in twenty dioceses-he has set forth a foundation based upon the Christian Scriptures for his belief in Dreams, Demoniacal Possession, Animal Clairvoyance and many other forms of psychic power. The author does not bind himself by the limitations now often placed upon the term " Spiritualism," and gives his adherence to the doctrine of Re-incarnation.

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From January, 1908, a Prise of Une Guinea will be offered every month for the best first-hand relation, hitherto unpublished, of a psychic event, by preference of a premonitory nature. The Editor reserves the right to retain and publish any of the cases sent in for this competition, which, though good, may not seem to fulfil the conditions essential to phenomena of an abnormal kind. Subscribers competing for THE ANNALS' Monthly Prise are requested to kindly address their manuscripts to the Editor. The Annals of Psychical Science, 110 St. Martin's Lane, W.C.

The Enquiry into Premonitions, instituted in the January issue by Professor Richet, is a distinct and separate ilem from the above, inasmuch as every striking, well-authenticated incident bearing on Premonitions, whether published or unpublished, is asked for by Professor Richet ; whilst competitors for the prize should confine themselves exclusively to unpublished cases of recent events, not necessarily, though breferably, of a premonitory nature.



BY CARMEN SYLVA (QUEEN OF ROUMANIA).

[We invite special attention to the following article, written by a lady who bears a double crown : the laurel crown of the authoress and the regal one of a Queen—Elisabeth of Roumania—beloved of a whole nation.—EDITOR.]

WHY do we say: "In the depths of the soul"? Is the soul, then, "deep"? Is it a well, a spring, an abyss? Is it the night? Is it like unto the heavens, whose depths no one can sound?

What *is* the soul? Is it a principle? Is it the vital spark of life? Or is it but the product of the brain and of the various states of that organ? And does it, after death, share the fate of the brain, by being transformed, like the latter, into a thousand new combinations?

The depths of the soul ! How comes it that all the religions of the world have admitted the notion, more or less developed, according to their various grades of civilisation, of a substance which is called *the soul*? And none of these religions attributes to the body faculties more extended than those of a mere perishable envelope. Have men, then, felt that there was at the root of their existence something beyond phenomenal life? . . . No martyr or thinker has walked on earth without giving the testimony of his profound conviction : that the soul is distinct from the body, that it soars, beyond the reach of attack, above all sufferings and pain. We may even say that, very often, the more the body is prostrated, the more the soul within rises and dominates it, almost as though it no longer felt any link binding it to that mass of clay.

The soul must therefore be possessed of powers independent of the body; that is to say, the body only serves it as a means for manifesting itself to the visible world—the world visible to our eyes; but it readily detaches itself from the body—takes on new forms and flies away to a new life.

Is the soul, then, all the deeper for the more lives it has assumed, and the oftener it has had experience of death? Is the soul more or less deep according to the different forms in which it has incarnated? Answerless questions! beyond the reach of our powers of observation.

It is only by virtue of intuition that we can follow the soul of the dying.

It is only by groping among deductions that we fathom the soul of the child we are educating : it is only

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by the inspiration of the lessons that the child gives us that we succeed in moulding it, and if the little one appears to us "simple, and knowing nothing," it is because the language of earth is not sufficiently familiar to it; but we are not long in discovering the characteristic features which constitute its individuality, and which accompany it henceforth throughout its existence.

In fact, a deliberate and minute examination. made with an enlightened intelligence, is sufficient to convince us that man never changes. The soul may appear under different lights, according to different circumstances; but, at the bottom, it remains ever the same. Sometimes, in a moment of unconsciousness, or in the course of a severe illness, certain phenomena are manifested which disappear when the individual returns to his normal state of health. When we recall the memories of infancyand there are those in whom these memories go back, perfectly clear and precise, to the age of two years, or even further yet-we perceive that we have always remained the same, with the same feelings as formerly, and that the same brain and the same soul have received from the external world impressions ever identical.

In one and the same family we see children who have no single point of moral contact between them, and who do not agree in anything, as though, indeed, they had come from two different worlds, as though the language of the one was completely foreign to the other. If the mind was only made of brain-stuff, as some have claimed, brothers and sisters ought to be alike, the matter of which their brains are composed being the same. . .

We speak of distant heredity of brain, transmitted from remote progenitors. This, if any, would be the only legitimate title of nobility that could adorn our birth. But how are we to make it out, if the present generations know nothing of those that have preceded them, if this muchvaunted heredity is limited to some feeble traces, and even these only accidental? Who knows whether the soul has not the power to seek among the various earthly envelopes for that which seems most apt to house it? For it is very evident that education only exercises an outward influence on man, and does not in any way contribute to form his soul. Instructors at home and at school teach us to regulate our relations with the external world, and not to infringe the rights of our neighbour. As to the greater or less success of this education, this depends upon our particular ethical complexion, on our innate egotism, or our congenital solicitude for others.

We may take it also that souls which have pre-existed in other forms bear within themselves germs of original depravity, which, drawing them back irresistibly to life under an " unfriendly star," urge them instinctively towards evil, and cause them to play the part of demons on this earth, until they have in some way fulfilled or expiated their antenatal destiny. On the other hand, it would seem that, at other times, the soul, finding itself under an undue pressure of circumstances, leaves the body into which it had descended, and goes to seek another which suits it better:

this is what our poverty-stricken human language calls "a premature death." It may be, lastly, that we are ourselves the cause of this premature death, because we are not capable of providing the soul with the bodily and intellectual elements of which it has need. We—as *Spirit* grope amid the darkness, which, perhaps, we shall never be able to disperse.

Darwin said humbly: "Perhaps we are of the same origin." His disciples raised this hypothesis into an a pophthegm, and abode by nothing else, until they were convinced that this did not take them very far. Fichte spoke of the Ego, Schopenhauer of the Will, Kant of Logic, Buchner of Force. But why did none of these philosophers think of antiquity?

What is the use of persisting in proving our identity, when the greatest philosophers of the world, the Hindus, have shown us long ago the way to explain the apparently inexplicable contrast between the soul and the body? Have they not proved, by the complete ecstasy into which the whole being can be thrown, to what a minimum of functional activity the bodily existence can be reduced, without this enfeeblement in any way harming the powers of the spirit? On the contrary, in this state the psychic faculties seem to increase in proportion as the bodily substance diminishes and becomes subtilised. Our sapient Europeans adopt an opposite theory, attributing, as they have done, all psychical manifesta-

> tions to the body, as products of the activities of the body itself. But, in our doubt, would it not be well to turn researches our again towards the explanation given by the Hindus, and to study the causes which have enabled them to exercise so great power over the whole of nature? Who can say if they are

so far from the truth, since they have shown that they have been able to pass many milestones on the rough road that

leads to it? It is possible that memory would arise more easily if the body were dominated by the spirit, and treated as a secondary thing; it is possible that we should then see again, as in a mirror, what we were at another time; but whether in this complete ecstasy we should fully discharge the part allotted to the soul, is another question.

Happy are those privileged few who, to the greater advantage of their



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fellows, can descend to the very bottom of their soul, and unfold to us this tiresome mystery of our origin ! They make us think of the great truth which is hidden in this all too trite expression, "the depths of the soul," until they occasion us the surprise of finding within ourselves psychic qualities which up to that time had remained hidden !

It may be equally correct that the soul has the power of moulding the body at its pleasure; do we not observe how the expression of the face varies, according to the development or predominance of this or that faculty within us? How the configuration of the same human head may change? How our bony framework becomes changed, how our movements become modified, and the form of the hands, the bearing and aspect, and everything in us, becomes refined or heavier, according as our occupations or attitude are capable of producing a more or less pronounced development of our organism? How often even the most delicate body can be urged, by the inward fire of the soul, to actions of surprising vigour ! And this struggle against the insufficiency of matter increases our physical powers to a remarkable degree.

What is the force which impels a man born without arms or legs to become a great mathematician, or at least a most able calculator? What is the power which urges a maimed man to paint with his foot? Is it not the soul wishing to dominate the body? And, in that struggle, does it not gain a victory more notable than the triumph celebrated after a tournament or on the morrow of a glorious battle? How many men only see in their

bodies an enemy to be conquered every day, and one which will sooner or later be forced to submit! Undoubtedly, matter cannot dominate matter in this way, or, at all events, the one is a much more potent matter than that which we can see, and which falls within the limited scope of our deceptive senses.

The things which we call supernatural, which we generally consider as contrary to the laws of Nature, are only those which escape our discernment; thus, a man who had never seen a tree in his life would think that the growth of an oak, or a beech, or a pine tree was a monstrous thing, impossible, and contrary to the laws of Nature. After all, what do we know of the laws which govern the world? We can only grope after them, and each of our discoveries only serves to assure us, once more, of our ignorance.

Some exalt the idea of evil into a principle, not wishing to have their faith in a merciful God shaken by all the injustice that occurs before our eyes, and refusing to admit that this God, so good, or at least just, should be able to tolerate such an amount of evil. But do they not thereby encounter a new difficulty—namely, how to explain why evil exists; why evil is tolerated? And, then, is this evil so detestable as it appears to us, and is the good so absolute as we regard it as being?

In general, everything which produces any impression upon us is determined solely by the forms and dimensions of external objects. If there were caterpillars larger than ourselves, they would no doubt appear to us as terrible as mythological

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dragons and prehistoric monsters. If a spider could suck our blood, it would fill us with affright, and instead of being tempted to make it an otherwise than by an incomplete inobject of study, we should hasten to hide ourselves or flee from it, as from an imminent danger. But the holy terror with which some persons are seized at the sight of insects of all kinds, spiders, centipedes, and other annelids, is perhaps only an instinct of our bodies, a vague presentiment of having to become at some time a prey to these worms, when our spirit is no longer able to hold them at bay.

The "depth" of slumber is but the true measure of the distance which separates the body from the soul. The body may remain in complete unconsciousness, while the soul continues to live and traverse unbounded distances with so great a rapidity that we cannot understand, on waking, how it is that we have slept so little, and yet could fill a volume with the account of the events which have taken place in the course of our Count Kayserling has dedream. voted much attention to the state of the mind during dreams; but he has not kept in view the fact that these dreams are but the reflex images of the life of the soul in its state of liberty. The sleeping brain only retains certain details of them, of which, on waking, we can give but an indistinct reminiscence, like a child trying to stammer out a description of real events, but without having, together with a correct notion of the matter, the faculty of properly describing them. . . Do we know what becomes of the soul while we are asleep?

Perhaps it is far more active than

when the body is awake. Perhaps it has functions which would surprise us if we could be made aware of them tuition, amounting to almost nothing. It is certain that, during slumber, our faculties of prevision are more active and alert than in the waking state; thus, in dreams, we take part in events the knowledge of which would form useful warnings to us on waking. We cannot yet decide as to the value of such visions, because we have not yet come to decipher that language of images which our soul is constrained to employ in order to make itself understood. If our reflex faculties functioned less rudimentally, more than one dream which now seems to us foolish, enigmatical, or simply a confusion of the brain, might have a real explanation. We cannot admit, on the other hand, that in this world, where everything is concatenated and consequent, where all is rationally regulated, a human being can remain for whole hours absolutely unoccupied and at rest .--Even the soul of an animal seems to continue its functions during sleep, and how often are we witnesses of what would seem to be the dreams of animals! Our dreams often have no correlation with our real life, with our thoughts, our desires, our memories. We traverse a world which is completely unknown to us, and which perhaps contains more reminiscences of an anterior life than we imagine.

Who sent Christopher Columbus to America? He had no definite notion with regard to it, and it would have been difficult for him to have proved that a world existed beyond the ocean, where the known world ended; that

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the earth was round, and that the stars sang on their way through space a song which Pythagoras assures us that he had heard. It is a general habit of men not to place faith in the experiences of others, or in events at which others have been present. Mankind would progress much more rapidly (since progress is its aim) if men were disposed to exchange knowledge freely instead of spending their time in doubting each other. But they do nothing of the kind; they are always ready to say with assurance : "I have never seen such a thing; therefore it is impossible." But where will you find a man with so great an intellect that he can repeat for himself all the experiments of others? The space in which he moves is too small for that. In ancient times, when life was simple and primitive, man understood better the significance of dreams and followed their suggestions, for his instinct told him that the soul, in the state of sleep, could see further than when the body was awake. These simple men believed that this liberation of the soul during sleep redoubled its faculties of intelligence and perspicacity. Nor can it be said that their dreams could be attributed to the consequence of bad digestion, for they were not given to excesses, and kept within the bounds of a more than frugal life.

Convivial extravagances mortify the soul, which then cannot free itself for flights of thought. Hence the idea of fasting. Why should men have thought of fasting if they had not found that great temperance gave to the spirit extraordinary clearness and strength? If it were only the brain that produced thought, would they not have tried to nourish it well, in order to make it work better? It is truly a disgrace to humanity that the pleasures of the table should exercise so great a dominion in the world; they render dissatisfied so many who would like to enjoy them and cannot, for want of means, and when they are gratified they take away that intellectual perfection of which the spirit is capable.

Care ought to be taken to train children, even from the earliest age, to live frugally and so simply as to render it impossible for them to develop the detestable vice of gluttony. They should be taught to look upon it as the greatest of humiliations to be slaves to their own palates. . . . Indigestion should be punished with the greatest severity, with the most supreme contempt, almost cruelly, because it is unpardonable not to be able to resist one's own appetite. If we were not capable of this selfrestraint all the animals would be superior to us!

We are wilfully blind, and deny that an animal has a soul, and yet animals make us blush at every step by their devotion and their spirit of sacrifice. If we could live as simply and as innocently as they live, we should be equally capable of so many acts of nobility, which we ridicule so ostentatiously . . . because it is more convenient not to include them in our programme of life. And it is still more convenient to deny the existence of the soul; for that, in any case, diminishes our responsibility !

CARMEN SYLVA.

# MEDIUMSHIP AND CONJURING (IN CONNECTION WITH EUSAPIA PALADINO)

BY PROF. ENRICO MORSELLI.

## An Apparition from the Dark Cabinet.

AT one of the séances given by Eusapia Paladino last year at the house of the Argentine painter, M. A. Berisso, under my direction and in the presence of the celebrated Italian journalist, Luigi Barzini, of the *Corriere della Sera*, we witnessed, among many others, an apparition from the cabinet which perplexed us greatly; I have given an account of it in my voluminous work on the mediumship of Eusapia, which has just appeared.\* I quote a few sentences from it :

Eusapia was stretched in the dark cabinet on a camp bed, and I had not bound her, wishing to leave the greatest possible spontaneity to the phenomena; the sitters were arranged in a semi-circle, waiting attentively. Suddenly, between the two black curtains which closed in the cabinet in front, there appeared something white, or semiobscure, having, as I thought, every appearance of a face, though only the middle portion and one eye could be seen. M. Barzini thus described the apparition :

"In the opening of the curtains, the light of the lamp (red, five candles) struck full upon a female face surrounded by white drapery, which covered the forchead and was turned over the mouth after the manner of the Bedouins. It looked at us with a sinister glance, turned slowly to one side, and disappeared. This head appeared to be very large, probably on account of the drapery, which prevented us from seeing the outlines. Its gaze was fixed, and its eyelids never moved; the brows were slightly contracted; its colour was pale."\*

I may observe that at other times we saw the same apparition while Eusapia was firmly bound to the bed; that the medium was only clad in a chemise and drawers, without any fabric which could serve to form the drapery around the head of the apparition; and that at a séance at M. Avellino's, in 1902, described by my colleague, Signor Venzano, in ANNALS for 1907, No. 33, an apparition, but more complete, regarded by the spectators as the reproduction of the phantom of Katie King, presented itself, being in many respects similar to the incomplete apparition seen at M. Berisso's.+

But what are we to think of this phenomenon? Were we witnesses of the initial formation of a "spectre," of a "teleplasmic phantom"? The question would require an answer which, as in the case of many other manifestations through Eusapia's

<sup>\*</sup> Enrico Morselli, Psicologia e Spirilismo, Impressioni e note critiche sui fenomeni medianici di Eusapia Paladino (Piccola Biblioteca di Scienze Moderne, Nos. 141-142). Turin, Fratelli Bocca. 1008, two large volumes with 18 plates and about 50 smaller illustrations.

<sup>\*</sup>Luigi Barzini, Nel Mondo dei Misteri con Eusapia Paladino. Milan, Baldini, 1907, p. 132. + See J. Venzano, A Contribution to the Study of Materialisations. ANNALS OF PSYCHICAL SCIENCE, August and September, 1907: also in Luce e Ombra. Milan, 1907. Cf. my work, Vol. II., pp. 244-268.

mediumship, cannot be decisively given. In my work above quoted the difficult and obscure question of "materialisation" is lengthily treated. The present article has a more practical aim, that of touching upon one of the most disputed sides of spirit phenomena, that of the fraudulent substitution of illusory facts for real ones, and I shall discuss the charlatanry of mediumship with special care.

## 2.—Truth and Fraud in Eusapia's Phenomena.

The suspicion that Eusapia was looking at us through the opening of the cabinet, as though playing at hideand-seek with us, made me think of the question of conjuring in spirit phenomena. Unfortunately this is not a matter that can be solved at a stroke, like cutting the Gordian knot. It is not I, but advanced spiritists and psychists, who say that with professional mediums one is never sure of anything, and that it is when we least think that we are the most cleverly deceived.

Without seeking further, Camille Flammarion, who knows the subject well, and has made a sufficient number of experiments, confessed that out of thirteen classes of phenomena observed by him at Montfort-1'Amaury in 1877, only four appeared to him certain : the levitation of the table, the movements of another small table, without contact, the rappings, as though with a mallet, and the movements of the curtain; two almost certain: an opaque shadowy profile by the side of the red lamp, and the sensation of a beard touching his hand; one often fraudulent : the touchings ; six doubtful: the tearing of a paper note-book, the throwing of a pencil, the lifting of the light table on to the large table, the sounds emitted by a small musical-box, the carrying of a guitar over his head, and the impressions of a hand and face on plaster.\*

But afterwards, on experimenting in his own dwelling, M. Flammarion was able to increase the incontestable portion of Paladino's phenomena and to diminish the suspected or incriminated portions.<sup>†</sup>

I consider, however, that among the phenomena "difficult to admit with certainty" should be counted the *apports* rather than the touchings, or the carrying of objects over the heads of the sitters, or the actions of the Invisibles, because I have never seen these latter produced under good experimental conditions (even Home did not believe in them !), while I am sure as to the others, for they were effectuated under conditions which preclude fraud.

As for "materialisation," it will be noticed that it scarcely figures in the above enumeration by the illustrious astronomer and psychist; it seems as though he purposely glided over the subject, which is, in truth, extremely complex. It is, perhaps, on account of his very lukewarm attitude in favour of spiritism (which he contests absolutely in Eusapia's phenomena) that the spiritists now call him a scarcely "amusing" writer, while formerly, believing him to be a spiritist, they proclaimed him as a "savant of great genius."

The position of Mme, Paladino in

<sup>\*</sup>See Camille Flammarion, Les Forces Naturelles Inconnues, Paris, 1907, p. 109. + Flammarion, op. cit. p. 181.

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contemporary spiritism is very curious. On the one hand, there are the absolute hypersceptics, who consider her a clever falsifier, and believe that she has deceived all the men of science who have accepted and counter-proved her powerful physical mediumship. On the other hand, there are the enthusiasts, who blindly accept all the phenomena produced in her presence, and attribute to her all kinds of mediumship, in addition to the physico-mechanical form, so that they proclaim her a seer, intuitive, an evoker, a psychographer, etc.\* Mr. Carrington, who, however, only gives a very incomplete biography of her, writes concerning her as follows :

One-half the world is convinced that Eusapia is a fraud, and the other half is convinced that the phenomena witnessed in her presence are genuine. What the ultimate verdict will be it is hard to foresee; but it is certain that the case, as it stands, is not convincing to the scientific world, and fresh evidence must be forthcoming if the case is ever to be decided in her favour. If Eusapia possesses genuine mediumistic gifts, it ought only to be a matter of time and sufficiently careful experimenting in order to establish that fact.+

I hope and believe that my voluminous work on Paladino's spiritism will give a satisfactory answer to the distinguished American psychist, who is so severe on physical mediumship, and only accepts as valid, in general, the bygone categories of the historical phenomena of spiritism. He is guided by the preconceived idea that in the earlier times, from the Fox Sisters to Home, the physical phenomena were more authentic, because

then the mediums did not copy one another, and mediumship was confined to the spontaneous revelation of new bio-psychical forces without the intervention of mimicry.

The careful researches of the Milan Committee of Richet, Lodge, and Myers, of Maxwell, De Gramont, and De Rochas, do not seem to have inspired great confidence in Mr. Carrington for Paladino's mediumship. He is hardly moved by the very favourable reports of Maxwell, but he ignores the experiments of M. de Fontenay, my own with Porro at the Minerva Club, five years ago, those of the Psychical Society of Milan, those of Lombroso, Luciani, and Bottazzi, and those of Flammarion, Brisson, Richet, Dariex, and Le Bon.\*

Now it is hazardous to express judgments on a powerful but variable medium like Eusapia on such slight documentary evidence; but Mr. Carrington, like all the English and American psychists, is still under the impression received from the check at Cambridge, caused by an excess of rigidity in the interpretation of the movements of the medium's hands and feet. We have the obsession of trickery by the substitution of one hand for the other, according to the formal accusation made by E. Torelli-Viollier against Paladino in 1892, at the time of the celebrated experiments in Milan, at the house of M. E. Finzi. And in reality, in America also, where the conjuring ability of mediums has reached the highest degree, the trick of the freeing of one



<sup>\*</sup>In a publication by an anonymous author

which appeared at Genoa under the title, Eusopia Paladino a Genova, 1907. + Hereward Carrington, The Physical Phe-nomena of Spirilualism—Fraudulent and Genuine. Boston, Turner, 1907, pp. 13, 14.

<sup>\*</sup>See the complete bibliography on Eusapia Paladino given in Vol. I. of my Psicologia e Stiritismo, p. 136 et seq., and the Supplement to Vol. II.

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hand from the chain of controllers is practised every day by charlatan mediums, who are very numerous there. I append two very significant illustrations which Mr. Carrington has inserted in his book (Figs. I and 2), which show very plainly the method of deception used by mediums for evading the surveillance of the



FIG. 1.



FIG. 2.

controllers to right and left; with the freed hand they are able to produce touchings, raps, noises, slight movements of objects, apports, etc. Very similar illustrations are to be seen in the works of Rochas, Crocq, Stefanoni, and several authors who have treated of the almost inexhaustible subject of fraud in spiritism.\*

But it is also easy to understand that the "jeu des mains" described by Torelli-Viollier (and which is sometimes attempted or executed by Paladino) can only serve to deceive within the very limited circle of action of the medium—that is to say, quite close to her person. This fraud is absolutely impossible for actions at a distance, for the great phenomena of materialisation inside, and more especially outside, the cabinet. I have been able to see and prove that at least ninetenths of Eusapia's phenomena cannot be explained by this trick.

## 3.—Doubts on Physical Mediumship in General.

Many of the most competent psy-

chists are at present in a probably extreme phase of doubt and suspicion with regard to the physical and mechanical phenomena of mediumship. For instance, Professor a highly es-Hyslop, teemed student of psyaccepts in his chism, very restricted spiritism only the mental phenomena-that is, incarnations and spirit com-

munications; he absolutely rejects physical mediumship such as is witnessed with Paladino, considering it a negligible argument for his thesis of spirituality and the survival of the soul. Professor Hyslop calls these "higher" or mental phenomena of mediumship the "residues of science," and as for physical phenomena, he scarcely accepts those of Stainton Moses! \*

But what would he have said if he had been present at the Spiritualist Congress which was held at Paris scarcely eight years ago (1900), and had heard related the extraordinary adventure of that plaster mask, on which there suddenly grew hair, eyebrows and a beard.<sup>+</sup> The New York



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<sup>\*</sup>See De Rochas, Extériorisation de la Motricité: Croca, l'Hypnotisme Scientifique; Stefanoni, Magnétisme et Spiritisme, etc.

<sup>\*</sup>Hyslop, Enigmas of Psychical Research, Boston, Turner, 1906. + Comptes rendus du Congrès Spiritualiste et Spirite de Paris (1900). Paris, 1902.

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FIG. 3.

philosopher would certainly have taken fright, as I did, and declared that it was all too little to say, as Sir Oliver Lodge asserted before the London Society for Psychical Research, concerning the physical phenomena of mediumship, that "he had never seen any under satisfactory conditions of experiment."

Everyone knows, however little in-

terested in the history of modern spiritism, that not one of the best mediums has been able to escape the accusation of resorting to conjuring tricks. I will only mention Slade, chiefly because, on the phenomena which he produced, Zöllner (whom some psychists-Hyslop, for instance - accuse of naïve

blindness in experiment and of ignorance of psychology) partly based his Transcendental Physics.\* Unfortunately, if we read his accounts carefully, we cannot avoid the suspicion that the eminent astro-physicist was imposed upon. Certain phenomena of Slade's-for instance, that of the

pretended "penetration of matter," consisting in the passage of a ring over the leg of a tablehave too evident an appearance of conjuring. It is enough to look for a moment at the illustration of the phenomenon which I reproduce (Figs. 3 and 4). The suspicions of the

\*Zöllner, Wissenschaftliche Abhandlungen, Vol. III.: Die Transcendentale Physik, Leipzig, 1878. Also an English translation.





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hypercritics are, consequently, justified. This is the first thing that we should ask regarding physical mediumship, and so place ourselves beyond the reach of deception.

## 4.—Professional Mediums and Americanism.

From the time when the news spread that I was occupying myself with Eusapia, and that my opinion was favourable, although I made reservations as to the admixture of a few mystifications with her authentic phenomena, 1 began to receive from abroad, and principally from England and America, a number of pamphlets and works on the frauds of mediums. Perhaps they were intended to warn me to keep on my guard and not express an opinion too hastily in favour of a category of facts which, even in the native land of modern spiritism, are considered as being in great part false.

Indeed, these eloquent publications would cause apprehension to their reader, even if he were armed with the characteristic good faith of spiritists. It is shown or explained in them that the vastly greater part of modern spiritism is made up of unblushing charlatanry. This may do for Mr. Abbott, who is a patient exposer of tricks, and appears to be himself a clever amateur conjurer and illusionist;\* but what are we to say of psychists such as Hodgson, Podmore, Hyslop, Mrs. Sidgwick, and Carrington, who take no account of the immense difference which exists between a private seance with Eusapia and any *public* one given as a *show* by the American vampires, who simulate, by bare-faced stratagems, a mediumistic power which they do not possess, in order to get the money of the simple-minded?

I admit that we have to be on our guard with professionals, for long practice in producing the phenomena has given them skill in deceptive artifices; but Eusapia's modus operandi has no analogy with that of the fakemediums of America. The latter work at home, or in hired halls, or in theatres, or at the open air gatherings (revivals and camp meetings) which are held in summer, partly for amusement, partly from religious fanaticism, in the woods and by the rivers of the United States and Canada. From the exposures made by Davenport, Hubbel, Ridgely, Evans, Robinson, and the authors quoted, Abbott and Carrington, it is easy to understand the discredit into which the physical phenomena of mediumship have fallen in the minds of serioussavants.

In America splendid imitations are given, by trickery, of the classic dancing of tables, raps, writing between two slates, the untying of knots, the liberation of the medium from bags and nets, the "spontaneous" playing of musical instruments, spirit photographs, impressions and moulds in paraffin wax, apports, clairvoyance and reading of sealed letters, and the whole series of "materialisation phenomena." It is not from any disrespect toward the American continent, from which the present spiritist movement came to us through the Fox sisters, but simply as a practical statement that I use the



<sup>\*</sup> Abbott. David P., Behind the Scenes with the Mediums. Chicago: Open Court Publishing Co. London: Kegan Paul, 1907.

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term Americanism to denote the fraudulent mediumship carried out as a system of speculation.

I should add that thought-reading is also much discredited, since the most popular American diviners, such as Stuart Cumberland, J. Randall Brown and Washington Irving Bishop have confessed the secret of the success, or had it found out-a secret, in a word, similar to that of the Zancigs, who were so much in vogue in London recently. And I must confess that, with the exception of Mrs. Leonora Piper and, to a less degree, Mrs. May Pepper, even the mental phenomena of incarnations, spirit messages, and communications given in trance, have decreased in value on account of the innumerable frauds which have been discovered in such forms of spiritism as incarnations, oratory, psychography, psychometry and evocation.

But I wish to keep to physical phenomena such as are given by Eusapia; there is a whole library to be mentioned, intended to prove that from the Fox sisters to our own day we can only retain very little of all that is related in the *libro d'oro* of experimental American spiritism.\*

We may admit that the asserted apostasy of the Fox sisters is to be attributed to bigotry, but we have the anonymous and highly significant *Confessions of a Medium* and *Revelations of a Spirit Medium*, and the exposure by Lunt, of Boston, in *Mysteries of the Séance*. And besides these exposures by initiates we have the old but vigorous blows of Truesdell at the fundamental facts of spiritism; of Fin at the follies of science; and the later ones of Shekleton Henry on the too obtrusive *Realm* of Mystery. And as a final shot there are the formal accusations launched for the public benefit in an anonymous book, the title of which alone— *The Great Psychological Crime* reveals in itself a terrible expressiveness.\*

Let not this cry of alarm be thought exaggerated : North America is infested by a multitude of "very powerful" and very false mediums, whose fantastic doings consist in imitating to perfection the classic manifestations of spirit phenomena, and in inventing every day more or less paradoxical phenomena.<sup>†</sup>

Besides New York, Boston, Chicago and San Francisco, several places of less importance are wellknown centres and schools of this fraudulent mediumship, ordinarily associated with practices of divination, magic, chiromancy, necromancy, etc. For instance, at Salem, Massachusetts (the home of the two celebrated Forsters and of Mrs. Piper), Denver (Colorado), Omaha (Nebraska), Los Angeles (California) are continually the theatre of pretended spirit performances, and a little lower down the coast San Diego boasts of its magnificent temple-monastery of Theosophists. There is also a series

<sup>\*</sup> See the Bibliografia delle Spiritismo which I have compiled and published as an introduction to my Psicologia e Spiritismo, Vols. I. and II.

<sup>\*</sup> The titles of the works referred to are :-Truesdell, Boltom Facts of Spiritualism: Fin, Seven Follies of Science: T. Shekleton Henry, Spookland: A Record of Research in the Muchtalked of Realm of Mystery, all quoted and used by Carrington, op. cit.

<sup>+</sup> I refer the reader to what is said by Abbott and Carrington in their well-documented works. But one may profitably read Podmore, Modern Spiritualism. a History and a Criticism. London, Methuen, 1902.

of mediums of less importance, but still more deceptive, who operate at the camp-meetings, the most frequented of which is held at the delicious Lily Dale, near Lake Erie.

The "exceptional faculties" of these real artists of their kind are usually the result of conjuring, not always very clever, more often clumsy and easy to detect by those who take the trouble to examine them somewhat critically. This is not the case with the great mass of believers, who flock to them, fascinated by mysterious titles like this : " The Oracle-Mysterv of the great Pendulum," or " Intelligence and Matter " (!) They repose blind faith in one, Dr. Schlossinger. who announces that he is accomplishing "the special mission on earth of proving absolutely to mankind the immortality of the soul " (1), and at the same time he sells consultations, mesmeric, magnetic, hypnotic, psychographic, and chiromantic !

## 5.—Spiritism on the Basis of Conjuring.

The biographies of several of these characteristic American workers is highly significant. I quote a typical example. Dr. M. Lee was, in his young days, an invincible pugilist or boxer, but after his "conversion" (?) he became a minister and propagandist preacher; at present he is a medium in great demand.

We often find that the medium was formerly employed as assistant, or servant—it matters little which—to some celebrated theatrical illusionist. We learn, for instance, that W. Eglinton had been associated with Mme. Blavatsky, according to Solowoff and the S.P.R, of London, when, in her mediumistic enterprises of "the Veiled Isis," she deceived the good Colonel Olcott, her successor in theosophy; for this reason alone Mrs. Sidgwick, an authority among psychists, regarded him also as a clever juggler.\* Again, the conjurer Kellar accompanied the Brothers Davenport in their travels, and certainly helped them in the construction of the famous cabinet!

All this gives rise to the suspicion that all these spectacular phenomena, with apparition and psychomancy, are based on tricks, optical illusions, deceptions, and may consist in colossal frauds carried on without risk. The auditoriums have trap-doors in the floors and openings in the ceiling by which the phantoms come up and down (Abbott). The cabinet (the "cavern," as M. Winckler calls it) is a storehouse of objects of all sorts which serve for the fitting out of spectres differing in age, sex, quality, and colour (whites, negroes, redskins). A Chicago detective, R. Wooldridge, relates how he went into a room where paid séances were held (26 sitters at a dollar each !), and observed there a spirit in flesh and bones, perhaps one of the numerous "Indians" who appear at séances, and then, after having made himself known as a representative of the police, he took out a wagon-load (sic) ot masks, wigs, moustaches, tin trumpets for imitating voices, dresses of every kind, costumes of different periods; in fact, all the baggage for a quick-change artiste like Fregoli !

It should be remarked on this subject that these materialising mediums

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<sup>\*</sup>See Proceedings of the S.P.R., Vol. II., 1886, p. 332.

# MEDIUMSHIP AND CONJURING

do not usually allow themselves to be bound or watched. Moreover, when bound and rebound, they have great skill in untying the tightest and most complicated knots, habitués as they are of the Davenport school; once free, they dress up hastily, mask themselves, and come before the astonished and credulous public. The conductor, or impresario, watches that none of the sitters comes too near; during this time the "phantom" speaks, if the medium has the power of altering his voice; if not, he is silent, and gesticulates, or contents himself with kissing some "dear friend " or relative.\*

For the "evocation" of relatives, these mediums are often secretly banded together : they impart to each other confidential information about the clients who have consulted them, and as to those who are presumed to be desirous of doing so. At Omaha these rogues have a "Blue-book," in which they inscribe the names of those who are known to be spiritists or on the way to become such, with their descriptions and numerous details, as to the deceased members of their families, etc., so that when they go to a séance, these grave and confiding persons, to their profound astonishment, hear themselves called by their names and what they supposed to be their most intimate secrets revealed! In the same way the professional divining mediums, who answer the questions of sitters by means of a double slate, use a written conventional language. (Yost's Spiritualistic Slate and Dictionary.)

The friendly circulation of the Bluebook and other writings reveals a curious characteristic of American professional mediumship, the mutual support given to each other by the physical "materialising" mediums and the intellectual mediums for "incarnation." Mr. Abbott tells how he was present at a séance given by a " doctor of occult science, astrologer, chiromancer, and spirit medium," of high repute in Nebraska for his direct writing on slates after the manner of Slade, who, one evening, in answer to a sealed letter which Abbott had presented to him, caused the following phrases to appear on the slate :

Mrs. Piper is a genuine medium. She possesses powers of a very unusual nature. Her tests given to Hyslop and others are genuine. Do not be a sceptic. You are making a mistake, dear friend.

This apology for Mrs. Piper, coming from a charlatan, gives rise to some suspicion; one feels a sort of understanding between them, which does no honour to the celebrated and only true demonstrator—according to Hyslop—of the "immortality of the soul."

But the relatives and friends of the sitters are not the only " spirits " who communicate messages; the aplomb and temerity of the professionals know no bounds. One of them, an Omaha medium, makes a speciality of ancient Egypt, for through him appear Queens Cleopatra and Oriana (?). Another characteristic Buddhist medium, the "Reverend Swami Mazzininanda " (in which the name of our great Italian agitator makes its appearance!), has the audacity to evoke the spirit of Krishna by mock rituals ! Another, very popular in America, is

<sup>\*</sup> This technique of séances is described also by Florence Marryat, the celebrated English novelist, in her book on Spiritism, There is no Death.

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Dr. Schlossinger, already mentioned, an operator who claims to be guided by a spirit with the biblical name of "Levi," and who, like Hélène Smith in her very latest phase, dares to boast of his vision of "Jesus Christ." This would seem like a sacrilege to the fervent adherents of Christo-Catholic spiritism; and I have never understood how they can reconcile



FIG. 5.

their religious faith and their credulity.

No doubt, skill and effrontery are necessary for every performance; but darkness, the dramatic side which is never wanting in spiritism, suggestion, credulity, and the fear of having spent their dollars uselessly or foolishly, work miracles with the crowd, and in this way we have an unfailing, almost irresistible explanation of the psychology of illusion.\*

\* See American Journal of Psychology, Vol. XI., 1900.

Where illusion reaches its height, however, is in the photographing of the discarnate. The pitiful history of this branch of physical mediumship is well known: Buquet, Mummler, Hudson Parker, who fabricated "spirit portraits" in the recesses of their laboratories, deceiving their clients, have been exposed by psychism, and are no longer believed in ex-

cept in the lowest ranks of spiritism. In America the deception continues, and it is useless to call the attention of "believers" to the very visible evidence of fraud, as proved by the fake photograph, which I reproduce from Mr. Carrington's book (Fig. 5); faith removes mountains. Is it not sufficient, for instance, to notice the anomalies of perspective in the left-hand of the spirit, which issues from the ear of the sitter, the horrible mutilation of the face, the disproportion in size between the living husband and the deceased wife?

Professor Hodgson, who was a very keen and almost fierce critic of all physical phenomena, who never left Eusapia alone with his suspicions and his hostility, and who led the Cambridge Committee to its unjust absolute denial-llodgson, I say, continued in America the cleansing work commenced in Australia, and carried on more vigorously in Europe. He succeeded in getting himself photographed, as shown in the annexed illustration (Fig. 6), with a very clever reproduction of a portrait of an occult "entity," a child's face, placed between his waistcoat and his watchchain. We have here a surprising



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optical effect, artificially obtained, which serves admirably to throw light on the charlatanry practised by certain photographic mediums who call up spirits of relatives.

In Mr. Carrington's work there are reproductions of other spirit photographs obtained by quite evident fraud. Many years ago, at Turin, I had the opportunity of examining some photographs of this kind, which aroused the enthusiasm of Colonel Daviso, well-known a spiritist and convinced propagandist; the tricks I found in them were apparently not different from those here referred to, and represented by the photograph of Dr. Hodgson. I have also seen Captain E. Volpi's much-praised specimens, and I do not venture to pass judgment upon them. How can one have the courage, after those which American mediumship has shown itself capable of producing? In my work on Spiritism I have given the reason for which, up to a certain point, I can admit the authenticity of psychic images. but without the intervention of the deceased !

## 6.-Illusion and Spiritism.

The psychology of illusion has not only been marvellously well described by savants of note like Hammond, Jastrow, and Norman Triplett, but it has been illuminated also in an incomparable manner by the "professors" of conjuring. This art is also rightly designated by the name of "illusionism."

In Europe, also, we have had, and have, clever illusionists who have denounced, and, to a large extent, believed that they reproduced the miracles of spiritism; for example, Bellacchini, Maskelyne, Willmann, Levey, Frizzo, Hermann, Grasso, Rainaly:\* but we are still a hundred miles from America, where there are actually faculties, pseudo-universities, for the formation of "sorcerers,"



FIG, 6.

and for the cultivation of "white or modern magic."

Our mediums are usually more modest, because they are more genuine, and their phenomena are much less easily imitated, being simpler and more authentic. We do not even dream of witnessing the



<sup>\*</sup> Rainaly's book deserves to be better known: Prepos d'un Escamoteur, l'aris, 1894, with its expressive sub-title, Magnétisme et Spiritisme.

paradoxical apports of the American séances, as when at Stockton, in California, frogs and fresh fish were "brought by the spirits." We are inclined to compare them with the cagebirds and Babylonian coins of the Australian Bailey, who left, as can be well understood, so much anxiety in the minds of the Milanese psychists.\*

In the same way, we do not understand how mediumship could be successfully imitated by Annie Eva Fay, who, besides producing admirable impressions in wax, increases in weight every night, resisting the efforts of several spectators to raise her from the ground. It is the old game of address of Miss Abbott, exposed by Sir Oliver Lodge; yet it is, perhaps, the same procedure which is used unconsciously by a little Swedish medium, aged twelve, and weighing scarcely seventy pounds, when she becomes very heavy, and cannot be moved if she places one finger on a person in the circle. I am not far from being of opinion that these feats, perhaps subconscious and not fraudulent, may be compared with the elongation of the body (?) of Home, asserted by Lord Lindsay, now Earl of Crawford, + and the increase in the stature of Eglinton, another medium, who was very celebrated a few years ago, and as to whose genuineness many doubts arose then, and are now revived.1

In Europe frauds have been chiefly practised in the lucrative branch of

spirit photography, of which I have already spoken; we have no private cabinets for the evocation of spirits, although chiromancers, magnetic healers, etc., are not wanting. Thereanti-spiritistic fore the literature, although abundant enough, is theoretical rather than practical; the first experimental and methodical essay on anti-spiritism is furnished by my book on Paladino.

In North America, on the contrary, the struggle against the false spiritism which is practised there is conducted on positive methods—the real facts are opposed to the fraudulent imitations.

Among the conjurers who have exposed the tricks of American mediums, or who reproduce them perfectly, the best known are Kellar, Robert Houdin, Weller, Ed. Benedict, E. Ridgely Evans, G. Rasgorshete, and E. Hardin (Pearsons). The Anglo-American library of original and translated works, intended to teach the feats of spiritism, is very considerable. I find among my notes the following works : Baldwin, Secrets of Mahatma-land Explained: Burlinghame, J. H., Tricks in Magic : Ennemoser, History of Magic (translated from the German); Ridgley, Evans. The Spirit World linmasked; Hoffmann, Professor (?), Later Magic; Hopkins, Magic Stage Mansions; Twentieth Century Magic; Houdin, Robert, Secrets of Stage Conjuring (he explains by a trick the levitation of mediums!); Kellar, Magic and its Professors; Up and Down and Round About the World: Lilley, Modern Mystics and Modern Magic; Shaw, New Ideals on Magic; Magical Instructor; Willmann, The

<sup>\*</sup> On the medium Bailey and the suspicions aroused by his phenomena, see *Luce e Ombrd*, Milan, 1906-7, and ANNALS OF PSYCHICAL SCIENCE, 1906-7.

<sup>+</sup> See the Report of the Dialectical Society of London.

<sup>\*</sup>The magnificent biography of Eglinton written by Farmer ('Twist Two Worlds, London, 1886) is not at all complete or convincing !

## MEDIUMSHIP AND CONJURING

Old and the New Magic (translated from the German), etc.

There are also special periodicals; one of them has an Oriental title, *The Mahatma*, in which we may read, for example, articles on how to produce raps (Vol. XCIX.); and another, *The Sphinx*, edited by Dr. A. Wilson, of Kansas City, which teaches the method of exposing mediums. Finally, there are also shops for spiritistic resources of all kinds; I may name Yost & Co., in Philadelphia, and George Williams & Co., of Chicago (7145 Champlain Avenue).

There has, therefore, sprung up a frantic emulation between the pseudomediums who invent tricks and the conjurers who imitate them. We find traces of it also in the official publications of the American Society for Psychical Research.\*

In truth, some of the mediumistic phenomena described by Zöllner, and accomplished in Europe by Slade and Sambor-for instance, the passage of a ring through the leg of a table, the passing of a chair on to the tied or closed arms of the mediums, etc .-have rather the appearance of feats of skill than spiritual manifestations. respectable medium, The highly Miller Wilcox, repeated them in a shed during a revival at Lily Dale. M. Petrovo-Solovoff, an eminent Russian psychist, has thrown strong doubt upon them in regard to the mediumship of Sambor.

It has been said in Europe that several celebrated conjurers, among them Bellacchini and Houdin, declared that they could not explain

mediumistic phenomena by artifices; but this is only partially true, or as regards the real phenomena, which are certainly beyond the reach of the art of illusionism, and not for the "American" ones. It results from this, that Bellacchini only declared himself ignorant of the procedure used by mediums, and not that the phenomena could not be reproduced; and Houdin, perhaps better informed by his brother sorcerers, would think very differently to-day. The fact remains that Mr. Abbott has succeeded in imitating a large number of extraordinary phenomena peculiar to the transatlantic mediums, including a process of direct (?) slate-writing between two sealed slates, which everybody thought could not possibly be imitated.

But it is especially the "materialisation" of phantoms which, counterfeited by hundreds, are now almost entirely out of favour with all serious psychists, both in America and in Europe.

The celebrated journalist, W. T. Stead, who is, or has been, a very fanatical spiritualist, wrote in 1802 that real materialisations appeared to him to be impossible; he had never He remarked upon the seen any! strangeness of the fact that "whereas in the early days they were so frequent, they should be so rare at the present time." He also declared that he believed that there did not exist, in the whole United Kingdom, "more genuine materialising than two mediums, one of whom was Mrs. Mellon."

Mr. Carrington is even less generous; according to him all the great materialising mediums (I say *all*) are

<sup>\*</sup> See the Proceedings of the American S.P.R., March, 1907.

suspected, "because sooner or later they have been caught tricking." He quotes all the most remarkable names of the aristocracy of mediumship: Home, Williams, Miss Cook, Eglinton, Dr. Monck, Miss Fowler, Miss Wood, Miss Fairlamb, Mrs. Anderson, Eddy (of Cheffenden, Vermont, highly esteemed for apparitions), etc.

Many of these names are mentioned every time that tricking mediums are spoken of. I have quoted them myself in several places in my work.\* Now, it is necessary to say that Miss Fairlamb is the same person as Mrs. Mellon, the medium whose genuineness Mr. Stead swore by ! Yet even she, Mrs. Fairlamb Mellon, was caught in Australia coming out of the cabinet, with a mask on her face and white drapery round her shoulders, to play the "spirit."

Miss Cook also, who materialised the form of Katie King in Sir William Crookes' study, is the same person as Mrs. Corner, who a few years later was caught in the act by Charles von Buch and other German spiritists, at a private séance which she gave at Berlin.<sup>†</sup>

## 7.-Excess of Distrust for Physical Mediumship.

After this, was the English Society for Psychical Research right in refusing to examine mediums for physical effects? No, it was wrong, just as the Paris Academy was wrong when, seventy years ago, it decided

to accept no more communications on animal magnetism.

There are false magnetisers and genuine magnetisers, just as there are those who are really magnetised and those who only pretend to be. This is not to say that there does not exist a very large group of phenomena, well worthy of study, such as that which Mesmer called by a pseudophysical name. In the same way there is a great deal of fraud and trickery in militant spiritism both in America and in Europe; but we must not infer that all the physical phenomena of mediumship are false. And just as from the old mesmerism, when freed from its doctrinal errors, so many assured facts of supernormal psychology have been derived, the same will be the case with mediumship; it only needs to be freed from the follies and falsities of traditional and psychoendemic spiritualism. Mr. Carrington, whom 1 still quote for precaution, for he is not only a firm believer in immortality, but also a psychist of authority, assumes an attitude of extreme distrust when he says:

It is not only probable, but certain, that the vast majority of modern occult phenomena are fraudulent. I am disposed to believe that fully 98 per cent, of the phenomena, both mental and physical, are fraudulently produced.\*

Now I am only a positive psycho-. logist with a bad inclination to "materialism," in the eyes of believers in official and semi-official spiritism (including the lukewarm ones who accept it at present as a "working hypothesis"), and yet I am disposed to be much more indul-



<sup>\*</sup> See my Psicologia e Spiritismo, Vol. I., pp. 96-97, and Vol. II., passim.

<sup>\*</sup> The story of this adventure may be read in the "spiritualist" journals of the time.

<sup>\*</sup> Carrington, of. ril. p. 336.

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gent and benevolent. I think that in the mediumistic manifestations of Eusapia Paladino, and other great mediums, the proportion of false and genuine is completely different from that reported above; I cannot state it in figures, but without any doubt the greatest proportion of the phenomena is real, and only a very small portion of them false.

The fact remains that at a seance with Mme. Paladino there can be no suspicion of the use of mechanical devices, a wardrobe of articles of clothing, an arrangement of trapdoors, or a hidden stock of implements, as with the fake mediums. If Eusapia has cheated (and the fault is real in a very small proportion of her séances, not in all of them), her trick of liberating a hand or a foot may enable her to perform little deceptions within the very limited circle of action of her arm or leg. But no pseudo-medium, whether American or Belgian, Australian, or Russian, could play his conjuring tricks on the spectators in place of Eusapian phenomena, if he were obliged to strip and reclothe himself in their presence; if he were taken to "work" in a place which was new to him, with strange persons, among objects which he had never seen, and furniture not manufactured for the purpose, like Eldred's stuffed chair. A group of experimenters like Schiapparelli, Lombroso. Lodge, Richet, Flammarion, Ochorowicz, Luciani, Bottazzi, is quite another thing from an assembly composed of persons hastily collected, who pay for their places, are anxious for emotions, suggestionable and curious.

No critic or sceptic, were it Dr. Hodgson returned to earth, could ever

convince me that, in a long series of séances with Eusapia, and especially in the last ones of 1906-07, I had only seen, in all, two genuine phenomena in every hundred! This is my opinion, and I live in this confidence towards myself and my fellow investigators, notwithstanding all that Carrington writes about Eusapia Paladino; he devotes the first three hundred pages of his volume to destroying almost the whole of physical phenomena, and then stops short in the last hundred pages to plead (in a lukewarm manner, it is true, but still to plead) the cause of supernormal psychology through the few phenomena which he qualifies as genuine.

It will be interesting to give a brief enumeration of these. Carrington divides them under four heads :

(1) The raps. — He regards as authentic those observed by Crookes with Home; those heard by Jacolliot in the East, produced by fakirs (!); those of the medium Karin, described by Hjalmar Wijk;\* and those of which M. Maxwell speaks; now these latter are mainly the "raps" at séances given by Eusapia in France.

(2) Telekinesis. — Mr. Carrington again quotes the unfailing experiments of Crookes, and the feats which Jacolliot relates as having been performed by fakirs (?), the case of the haunted house, known as the Amherst Mystery, several examples related in an old work by Mrs. Crowe and scattered through the writings of Andrew Lang, and, lastly, the telergetic phenomena attested by Myers in



<sup>\*</sup> See Annals OF PSYCHICAL SCIENCE, September, 1905.

1894-5 and by Maxwell in 1903; now these last are due in great part to Eusapia!

(3) The manifestations of the mediumship of D. D. Home, among which he declares to be authentic the playing of the accordeon without contact, the levitation, the lengthening of Home's body (?), and his incombustibility (!). Now I have been present when sounds have been emitted by musical instruments which were certainly not touched by Eusapia, and I am surprised that Maxwell, from whom the American author might have gained information, does not speak of them; but the trumpet or mandoline of Mme. Paladino are substantially equivalent to Home's accordeon which so astonished Sir W. Crookes.

(4) The state of trance of Mrs. Leonora Piper, with her not less unfailing "incarnations." Here, however, the rigid psychist will pardon me for saying that we are outside of physical mediumship.

No matter; the Neapolitan medium may think herself fortunate in coming out of the universal hurricane which destroys all the forms of mediumship equal to her own. We see, then, in Carrington's work, Eusapia received, along with D. D. Home and Leonora Piper—that is to say, with the two triumphant mediums—into the ark of safety of the most austere psychism.

## 8.--The Genuineness of Mme. Paladino's Phenomena.

Taking everything into account, I remain calmly confident in the same conclusions to which I had come at the commencement of my researches on Eusapia's phenomena, while as yet

I knew nothing of the austerity of which the Anglo-Saxon neo-spiritualists are capable, who are the most serious and most estimable in the world. However the negativists may talk and prate, and compare the stupid and simple phenomena produced by her "John King" with conjuring tricks, it is none the less clear and plain that the largest and most important part of the mediumistic productions of Eusapia do not belong to the circle of conjuring as I have drawn it above, and that it is even absolutely removed from that. It is only necessary to re-read the descriptions of her séances, to consider the circumstances of place, time, company, light, etc., under which the phenomena were produced, and to examine their psychophysical origin, in order to see at once that there is no need to set before our eves, as affirmative observers, the bugbear of "Americanism."

It seems to me that the mental and subjective phenomena of the Piper style are much more uncertain and easily falsifiable than the purely physical and objective phenomena of Paladino. Professor Hyslop himself, after having constituted himself the partisan and herald-at-arms of the Salem medium, confesses that with her the precautions to be taken are infinite, certainly much more complicated and strict than with Eusapia. Mental mediumship can be simulated to an extraordinary degree. This, at least, is the impression which has been left on my mind by several excellent mediums for incarnation and by psychographers whom I have observed during the last few years; their personifications, their automatic writings seemed to me, after all, much



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more easily simulated than those phenomena which depart from the physical laws of gravitation and distance, from the physiological laws of muscular effort, etc.; certainly no conjurer would be capable of reproducing them *under the same conditions* in which, voluntarily or by coercion, a medium like Eusapia is placed.

In any case we see that conjuring imitations of spirit phenomena are not exempt from criticism. Those who have examined them find, for instance, that the conjurer Dewey could scarcely give even a mediocre imitation of writing between two slates and of raps at a distance (Ochorowicz, Maxwell); therefore, he would have succeeded even less well in imitating the materialisation of forms behind curtains, if he were seated, like Eusapia, with his back to the cabinet, in a room in which he had never set foot before.

By different procedures, but with equal want of skill, the conjurer N. Maskelyne imagined that he had discovered Eusapia's "trick" of levitation of the table; but when he leaned upon the table in order to prevent it rising, he only showed his incompetence as an experimenter in typtocynesis.\* Long afterwards came the childish performances of Dr. X., at a sitting at my house, and of which I have spoken particularly in my work. He also tried to hold with his thumb the chair carried on to the table by "John," thinking that he would thus reveal our simplicity and his own shrewd intelligence. He also supposed, in his ignorance of metapsychics, that he could imitate the "spirit lights," but he did not succeed in deceiving us with his lucifermatch (!).\*

Some of Eusapia's phenomena, and not the most complicated, appeared to me incapable of being imitated, such as levitations of the table in full light or in the middle of the room, the cold wind from the cabinet, the wandering lights, the carrying of objects about in half-light, the tangiole materialisations behind the curtain, and those visible under absolute control; no art of an American, Malabar, or Lapp juggler could reproduce them before a small group of intelligent and competent experimenters, cool-headed, sane-minded, and unprejudiced, as the author of this article flatters himself that he was during the thirty séances with Eusapia at which he has been present.

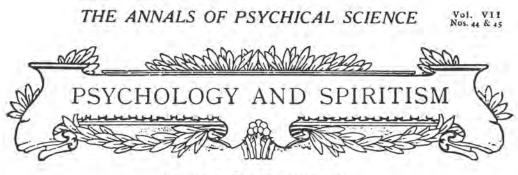
Genoa, April, 1908.

\* With regard to Maskelyne, see the articles in the Daily Chronicle, October, 1895.

\* See my Psicologia e Spiritismo, Vol. 11.

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BY PROF. C.ESAR LOMBROSG.

As the author himself sincerely declares, this vigorous new book by Morselli is not a systematic treatise, still less a scientific monograph : it is a sort of excursion, at once literary and philosophic, a sort of "Yorick's Sentimental Journey" among the séances with Eusapia, with a few snatches from the most modern research into spiritism.

But even the most serious reader will not lose anything by this: he will gain instruction all the more pleasantly through the sometimes sharp and even cruel scepticism which accompanies the observations of the more singular phenomena; and will recognise the author's impartiality, which sometimes causes him to go further than is necessary in order to assure his reader that he is not infected with spiritistic heresy, but never goes so far as to deny the phenomena which he has witnessed, though tempted to twist them according to his own ideas.

Yes, Morselli commits the same fault as Flournoy with Miss Smith, of torturing his own strong ingenuity to find not true and not credible the things which he himself declares that he saw, and which really occurred. For instance, during the first few days after the apparition of his own mother he admitted to me that he had seen her and had quite a conversation in gestures with her, in which she pointed almost with bitterness to his spectacles and his partially bald head, and made him remember how long ago she had left him a fine, bold young man; also that when he asked her for a proof of identity she touched his forehead with her hand, indicating a wart, but did so first on the right side and then on the left, where it really was. Now, Morselli says that this is a proof that it was not his mother, because she must have known at once where to find the excrescence, and would not have made a mistake in his name, of which she gave only the initials; he does not seem to know, he who is so learned in the matter, that the spirits "talk nigger-talk," as Hodgson said, and that these are such mistakes as are noticed with all returning spirits, who are awkward in using the instrumentality of the medium, and in the uncertainty of communicating for the first time always make errors like these. He also attaches some importance to the fact that she appeared very full-breasted; he forgets that the phantoms take their words and gestures and body from the medium, a fact which would also have explained to him the vulgar gesture of biting persons dear to them, which is common to the other phantoms

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which come through Eusapia and borrow this habit from her.

He is also in error in stating that all spirits which have manifested hitherto give unknown names or pseudonyms; the most important of all, Pelham, was certainly Robinson, and Katie King was Miss Annie Owen Morgan, and it is true that many did not deign to reveal their true

names, like his own mother, and gave pseudonyms, and this is the case even with the Red Indians (De Vesme: Spiritism); but on intimate acquaintance they end by revealing themselves, as did Imperator and Rector with Stainton Moses. There were, however, many who appeared to Mrs. Piper and to Stainton

Moses merely to prove their identity, and

did not appear again, and whose identity was fully verified.

Again, in his anti-spiritistic zeal, when he speaks of the phantasm of the son of Vassallo, and that of Porro's daughter, Morselli puts forward the hypothesis that Eusapia had previously obtained information from the families as to their physical characteristics, 10 had gained it from the subconsciousness of those present, and in obedience to their desire (p. 408). But if this were the explanation of the phenomenon, why did she not read all the characteristics of his mother in Morselli's subconsciousness, and gain a correct idea of his name? Why did she not obey Morselli, to whom it was absolutely repugnant to see his mother evoked by her means? And why did she cause to appear to Bozzano the image of the hated relative with whom he had been at strife all his life,

> whom he certainly did not wish to see after her death, and who spoke to him in pure Genoese, a dialect which Eusapia does not know? Why, according to Morselli's hypothesis, did she not build up clearly and completely the figure of Giacosa, which she could not only have read very pre-

cisely in the minds of the sitters, especially of her illustrious

brother-in-law and friend Albertini, and whose portrait she had certainly seen at every street corner and in all the papers for some months after her death? The hypothesis which serves for one set of facts ought to serve for the others also, and if it does not avail for all, then we must incline to the other hypothesis that the phantoms were caused by something more than the externalisation of the thoughts of the medium or of the sitters.

When, therefore, Morselli attempts to explain the disagreement of John



with his medium, when he went so far as to cuff her because she refused to hold a séance on the following day, by saying that the medium tried to be "more medium than the medium," in order to convince the sitters of her sincerity, he juggles with subtleties which, through being too subtle, break down under the evidence; and, in fact, when Eusapia refused, since she was too tired, to work on the next day, it was for a very good reason, because the séance in such a case would not have been successful.

Another explanation which errs through excess of subtlety is that of the levitation of Eusapia, which took place slowly, without shocks, like a person who dreams that he is flying; and he adds, mistakenly : " not, however, as though the medium was carried upwards by a force acting on her from without." But when one dreams of flying, one has the illusion of moving suddenly and rapidly, and not seated on one's chair, but rising upwards, and that not slowly. Besides, what relation is there between an illusion, a mere dream, and a real fact that is tangible to other persons?

It is notable also that when he finds himself confronted with new and important facts, he tries to throw doubt on them through excess of impartiality. Thus, having weighed Eusapia before and after the séance, he finds that at the end of the sitting her weight had diminished by 2.2 kilogrammes, or nearly 5 lbs. (Vol. II., p. 293), but he remarks that this diminution in weight arose from her moving about while she was on the scale, and thus throwing the balance out of equilibrium. Now, his criticism might have been just if Eusapia had moved; but it is not so at another time when he admits that she did not move, but remained rigid on the scale; here it is evident that if the results in both cases are to be taken as negative, the conditions ought to have been the same, and not different; all the more so as this alteration in weight coincides with what was observed on other occasions by Gyel and Aksakoff, and indirectly by Visani Scozzi when he saw her lose her lower limbs during a levitation.

Yet he attaches some importance (Vol. I., p. 351) to the loss in dynamometric force by five of the sitters, amounting to 6 kilos on the right side and 14 on the left; while the fact might be explained otherwise than by the left-handedness of the medium, as being due to the weariness produced by a long sitting and great nervous strain.

More importance, on the other hand, should have been given to the fact that the medium, usually lefthanded, became right-handed at one sitting, and Morselli himself became left-handed. This confirms Dr. Audenino's hypothesis of transitory lefthandedness in the abnormal state; and the transference to the sitters of the anomalies of the medium; and the left-handedness of Eusapia, like that of Madame d'Espérance and of Miss Smith, and the reversed writing of mediums, seem to indicate the increased participation of the right lobe of the brain in mediumistic states, as occurs with hypnotised persons, and would explain the concomitant unconsciousness.

As to the feeling of intense repugnance at seeing his mother recalled, and against his will, by Eusapia, 1

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confess that I not only do not share it, but, on the contrary, when I saw my mother again, I felt one of the most pleasing inward excitements of my life, a pleasure that was almost a spasm, which aroused a sense, not of resentment, but of gratitude to the medium who threw my mother again into my arms after so many years, and this great event caused me to forget, not once but many times, the humble position of Eusapia, who had done for me, even were it purely automatically, that which no giant in power and thought could ever have done.

I respect Morselli's feelings, however, because feelings are individual; yet I ask him if it has never happened to him, as to me, to have to sit alongside of persons who, if not by birth, at least by conduct, are much more unworthy than Eusapia—and not as an involuntary spectator, but as a collaborator?

Where Morselli excels, and his book has great merit, is in the clinical study of Eusapia, made at two or three different periods, but complete. He has observed, for instance, that during trance Eusapia's secretions augment, that the reflexes on both sides are abolished, that several nerves are painful on pressure, etc.; left-handedness, hyperæsthesia of the whole left side of the body; that she is more easily magnetised than hypnotised, so that by methodical stroking of her head with the hand one can remove headaches and calm her mind, and by magnetic passes from below upwards can cause a semi-catalepsy, while by reverse passes one can relieve muscular contractions and paresis.

" Like the fakirs," he writes, " when they wish to enter into trance, Eusapia begins to slacken her rate of breathing, passing from 28 inspirations to 15 or 12 to the minute, while her heart beats from 99 to 120; then her hands are seized with little starts and tremors, the joints of the feet and hands are bent and straightened, and every now and then become rigid. The passage through this state of active somnambulism is marked by yawns, sighs, sweat on the brow, perspiration of the hands, strange expressions of countenance-now seized by a kind of anger marked by imperious commands, and sarcastic phrases addressed to the critics-and now by a voluptuous erotic ecstacy, succeeded by intense thirst."

All this is connected with hysteria, just as many of those afflicted with gravel and asthma have similar symptoms to the gouty and rheumatic, even though they may not have pain in their joints.

Very true also are his observations that Eusapia predicts what will happen at the séances, and, therefore, has a certain consciousness of the phenomena before they occur; and that almost all her trance phenomena are stereotyped and automatic, like some of the peculiar motions of epileptics, which may or may not be associated with absolute loss of consciousness, but always with an impotence of the will to restrain the actions. Equally automatic are the movements of the divining-rod, spirit writing, musical and dramatic performances in a state of trance, in which there is a disintegration of the personality, while certain brain-centres are still able to act; and so, too, according to Myers, are hallucinations with the crystal; and why should we not add, as he says, the speaking in foreign tongues, and impersonations? It is true that we do not understand what is the internal stimulus from which these latter result, if we do not wish to admit the

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action of spirits, but sometimes they arise from forgotten impressions of childhood.

This is very true, but how is it when these do not account for them?

Even in the state of trance, he says, Eusapia's mediumship acts with an appearance of spontaneity, but is determined by the subconscious volition, by interest, vanity, the necessity of convincing others, to work marvels (how is this to be reconciled with her repeated promises to give phenomena which do not occur?). The two terms, "will " and " subconsciousness," appear contradictory, but the point of union consists in the ideas suggested in the state of conscious ideation; the only difference is that consciousness is wanting during profound ecstasy, but its absence only renders the action more easy and energetic, as is the case in reflex motions. Later on, he admits that often the supernormal consciousness resumes control.

The volume closes with a rapid review of other spiritistic phenomena, or rather of other authors, who speak of them, and a *résumé* of the principal phenomena afforded by Eusapia, and of the hypothesis framed with regard to them by himself and others, and, finally, a résumé of his own theories.

It may be noted here that he has omitted to treat of haunted houses and of fakirs; of the first especially, because they would often appear to him to be irreconcilable with his theory of the exclusive action of the medium in spiritistic phenomena.

Another point may be noted: that while the book is written with a most pleasing view of humour, it has the defect of continually using Greek or semi-Greek terms, which, instead of facilitating the comprehension of his ideas, render it all the more difficult.

What do these words mean to the public: epos, pizianism, ateleologic, parakinesis, android, anomia of phenomena, hyloplastic phenomena, necrophonia, telephany, methodynamism, etc.? One has to provide oneself with a good dictionary in order to translate and understand them.

But these are small matters, while the merits of the work are many, constituting a really monumental bridge between the classic science of psychiatry and the future science of spiritism.\*

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\* See Luce e Ombra for June, 1908.



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A ALL STONE AND PROPERTY AND PROPERTY AND PROVIDENCE AND PROVIDANTE AND PROVIDANT itality and the Law of Conservation

BY HEREWARD CARRINGTON.

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JUST now, for some reason, the question of the nature or essence of life and vitality seems to be assuming a large place in scientific thought and interest; discussions are being aroused and issues brought to the

surface which almost everyone thought h a d been dead for half a century;

and it is, perhaps, not so difficult to see how this comes about, after all, On the one hand, we have the work of men like Haeckel and Loeb and Butler Burke and Bastian, who are strenuously endeavouring to show that what we have been tempted, in the past, to call "vital force" is nothing more than the total functioning of the body; that the vital phenomena we witness are in reality nothing more than the resultants of such functioning-which, of course, cease with the functioning, at the moment of death. On the other hand, we have the results of the psychical research societies, whose facts cannot be put aside as unworthy of a moment's consideration; and also of the modern school of thought which is beginning to question the very fundamental conceptions of science, as held for a number of years past, and

to ask itself whether matter and energy and life can be counted upon and pigeon-holed with as great an amount of certainty and assurance as they could be ten years ago. Then we all knew very well what we

> meant by matter and energy and by vitality! For practical science (of course, for

philosophy and metaphysics they were always enigmas) these terms stood for perfectly definite things, and we thought they were well enough understood. But now we are beginning to find out that matter is not matter at all, but something else entirely; that the dreams of the alchemists are in truth beginning to be realised; that energy is far less understood than we formerly believed, and that life and vitality, while better understood in one sense, are certainly less understood in another. In the present paper I propose to consider the latter series of arguments only, and shall ignore whatever arguments are to be gained from a study of psychical phenomena. As they themselves are questioned by a large number of scientists it would certainly be unfair to use them in my argument in

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combatting any opposite view. I propose here therefore to consider the questions of the indestructibility of matter and the conservation of energy from what is, perhaps, a novel standpoint. There are certain questions of interest that may be treated in this manner, perhaps profitably.

Dr. Gustav Le Bon has recently asserted in his Evolution of Matter that he has caused matter to vanish without return. In the physical laboratory, he asserts, he has experimentally demonstrated that, under certain conditions, matter vanishes and disappears as matter-being resolved into energy or a form of energy -hence becoming invisible, or "dematerialising" in the true sense of the word. The material atom, thenthat material basis of all science until so recently-has been resolved back into some manifestation of the ether. There is thus, it is asserted, a " scientific unity" established "than which it would be impossible to imagine anything more complete "-matter and force are finally identified, the one merging into the other, and, in fact, actually becoming the other! And this has been established by purely scientific means in the chemical laboratory. This being so we might well ask : "What has become of the older of the two laws forming Haeckel's Law of Substance-the persistence of matter?" We may well ask, but we shall be slow in getting an answer. It seems to have gone completely by the board.

And so we are pushed back in our search for substance and unity to the ether—that omnipotent, omniscient fluid-solid which Lord Kelvin (I

believe it was) said no man could believe in without believing in opposite and paradoxical attributes. Is it not time that someone should cry "stop" to these recent speculations about the ether and its properties? Is not the ether made as great a bugbear in physics as "the subconscious" is frequently in psychology? It seems to me that there should be some line drawn in this matter, and that some attempt should be made to bring people to rationality when considering it. Dr. A. Rabagliati in his essay on A New Theory of Energy (forming the introduction to my book, Vitality, Fasting and Nutrition) points out some of the presentday absurdities, and attempts to throw some light upon this field of speculation. He says in part :---

But what is this ether? M. Le Bon tells us, or at least suggests to us, that it is a solid, without density or weight. Some scientists, indeed, suggest to us that the ether has density and no weight, while others say that it has weight and no density. These are the men, be it observed, who speak somewhat disparag-ingly of purely metaphysical speculations. They deduce their conclusions from "experiments." But are not the definitions purely metaphysical? And are they any less so because deduced from experiments? It is a highly interesting state of mind that uses metaphysical expressions and justifies them because they are alleged to have been come to by experiments, and not from philosophical considerations. "A solid without density or weight." What is such a body? Is it nothing? I suggest that it is—nothing. But according to the thesis, it is the origin, and it is again the grave of the atom ! The atom, then, came from-nothing, and it goes back to-nothing! But is this not the very proposition which, when it has been stated by philosophic or religious men, has been sneered at by the scientists? It is the very proposition. But then it was made from metaphysical speculation 1 But now that it is stated from physical speculation-(is that it?) or from experiments-it is allowable; nay, we must yield our consent to it ! All I

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can say is, that never have I been asked to believe anything more transcending reason by any philosopher. The scientific men and the physicists and the experimentalists seem certainly to have got themselves into a quagmire regarding this solid without density or weight, and I wish them well out of it.

Surely, it is high time that some such criticisms were passed upon a few of these newer speculations. Matter and the ether are thus shown to be far less stable and certain things than we have been in the habit of thinking; and it remains for us to consider the remaining of the two great conceptions of modern science—the conservation of energy.

This law, as it is universally held, is too well known to need restatement. Only one branch of it may need emphasising, for the reason that it does not enter, as a rule, into the theories or the experimental field of the physicist, and more closely concerns the physiologist-in whose hands the physicist is usually contented to leave the question. I refer to the application of the law to the life or vital forces--it being contended that here also the law is just as valid as in any other department of physics, and just as demonstrable and conclusive. I shall first of all state the position generally held, and then my reasons for thinking it invalid.

Prof. Robert Mayer, in his Organic Movement in its Relations to the Mutations of Matter, thus states the position :--

Plants receive a force—light, and from it produce another chemical change. The physical force accumulated by the activity of the plants comes to the service of another class of creatures who make it their prey, and use it for their own benefit. These creatures are the animals.

The living animal constantly takes from the vegetable kingdom oxidizable foods to combine them afresh with oxygen from the atmosphere. Parallel with this result is manifested the characteristic feature of animal life; the production of mechanical work, the production of movement, the raising of weights.

The chemical force contained in the ingested foods and in the inspired oxygen is the source of two manifestations of energy namely, movement and heat, and the sum of the physical energy produced by an animal is equal to the corresponding and simultaneous chemical processes.

Prof. Atwater, in his Principles of Nutrition and Nutritive Value of Food, p. 11, says :-

. . . Experiments have shown that the material which is oxidized yields the same amount of energy as it would if burnt with oxygen outside the body—e.g., in the bomb calorimeter.

The position, then, is plain. We ingest so much food material into the body and burn it up (oxidise it), the result being so much heat and energy -just as we should ingest and burn up so much fuel in a steam engine and get so much heat and energy. The similarity, it is claimed, is almost exact; in each case it is possible to exactly estimate the amount of heat and energy that the fuel will give off when burnt; and whether it be burnt in the body or in the engine it is asserted that the theory and the law hold good. Vital force, in short, is derived from the food eaten, just as the energy of the engine is derived from the fuel burnt. It is derived from chemical combustion and is given off in muscular and mental work-doing the work of the world. Thus the law of the conservation of energy is said to apply, and life to fall into line and receive a natural explanation-it being essentially no more complicated or mysterious than any other force whatever.



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This is the position generally held, and is the one I propose to attack. I have stated my arguments at length in my Vitality, Fasting and Nutrition, and I can only summarise them in the present paper. I shall allude to the most important facts and arguments which would seem to indicate that this position is incorrect, and that the universally held position cannot be maintained when certain facts are adduced, and when the theory is analysed sufficiently far.

First of all let us consider the objections that can be raised to this theory and the facts that may be adduced-apparently showing it to be Later we can consider erroneous. those facts in favour of the opposite theory. If it be true, then, as it is contended, that the heat and the energy given off by the body exactly correspond to the potential energy of the food, then we might at once raise this question : What of the operations of consciousness? Do they consume no energy? Are they outside the law of conservation? Certainly no physiologist would contend that such is the case. If he did there would be no need for further argument, for lifeor one aspect of it-would be found to lie outside the law of conservation, and hence run counter to it. But physiologists would be the very last men to believe such a theory; they of all men would contend that thought and consciousness do use up energy, and that this energy comes ultimately from the food. This being so it is obvious that we must add to the body's total expenditure of energy this amount used by consciousnessa very large amount, too; of that there can be no question. We know that

at all, and that other parts of the body can run on indefinitely without such sleep and rest. All of which, if it does nothing else, will at least impress us that thinking and the operations of consciousness do use up a great deal of energy--nervous or bodily. And this being granted it is obvious that this amount of energy must be added to the amount expended in other ways-in internal work of the body, in voluntary muscular exertion, etc. The result of which is that if the amount of the internal and external muscular activities equal the amount of potential energy of the food-as it is claimed-then the total energy of the body must more than equal the energy derivable from the food-so that it cannot be derived from it exclusively. Moreover, since we have but the faintest idea of the amount of energy necessitated by the internal muscular workings, and none at all of the amount required by the operations of consciousness, we are hardly in any position to state dogmatically that the two correspond, as it is claimed in many books on this subject. These facts would seem to indicate that our energies are not derived exclusively from the food we eat. I believe that we do not at any time or under any circumstances derive any part of our strength and energy from the food we eat, but from another source entirely; and that, so far as life is concerned, it is

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a man can sit still all day and think and be tired at the end of the day;

and that brain workers require as

much sleep as manual workers, or even more; while Dr. Thomson asserts

that only those parts of the body that

consciousness uses need rest and sleep

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quite independent of the law of conservation of energy—the bodily energies not being derived from the food at all. I shall state my own theory of the causation of vital energy presently; meanwhile, I shall advance further facts tending to show that the theories held to-day are incorrect on this point.

I appeal first of all to the facts of every-day experience. If the current theories of the causation of vital energy by food were correct it would only be necessary for us to retire first to the dining-room and then to the gymnasium, in order to regain our strength and energies.

We should ingest more food, and then oxidize it off, and the process of its internal combustion would add more energy to the system; and so on ad infinitum. A truly pretty theory, but unfortunately (for it) we all know, from actual practical experience, that we must, when weary, retire to bed, and not to the dining-room, in order to recuperate our energies; and there comes a time when we must seek rest and sleep, or die; and this, no matter how much food we may have eaten, or how industriously we may have exercised and breathed in order to oxidize it off. As a matter of fact, we know that it is exceedingly unhygienic and unwholesome to eat at all when exhausted by the labours of the day; and that exercise at such a time is most doubtfully beneficial, and that no amount of deep breathing will succeed in indefinitely postponing the oncoming fatigue, exhaustion and sleep.\*

These facts would seem to indicate clearly therefore that we must seek rest and sleep, and not food, when we are tired and need energy. And this fact alone differentiates the human body from the steam engine, and characterises the one as human and the other as a mere machine.

. . . The human engine (the body)

reaches a point where it refuses to evolve energy, no matter how much fuel (food) is forced into it, and no matter how full a " draught " is turned on (exercise and deep breathing taken). The engine does not recuperate and restore itself, during its periods of rest, and the body does; the engine continues to wear out, and can never replace its own parts by new ones, and the body can. . . . The main point is that the body does, in time, arrive at a condition in which it cannot possibly evolve or give out more energy, no matter how much food is eaten, and the engine (being an engine) can. Thus, the great difference between them is that one is self-recuperative and human, and needs sleep in order to effect this; and the other is not self-recuperative, and needs no rest, so long as it works at all; and in spite of this obvious and all-important difference . . . the scientific world has continued to ignore this question of sleep altogether, and to treat this matter of the renewal of vital force by food as a proved fact, instead of a mere theory, open to these very objections, and a most monstrous absurdity because of them. . . .\*

These are some of the facts of everyday experience-facts which only need observing in order to see their import and bearing. Now, there is another whole set of facts which seem to dis prove the current theory of the causation of vital energy by food-the phenomena presented by fasting cases. If we take away food from a man for a number of days he is certainly going to experience sensations, and phenomena will present themselves hitherto unknown and undreamed of. The food being (supposedly) the source of the bodily energy it is obvious that if we were to take away this food the energies would decrease and slowly wane until the patient collapsed from nervous prostration. That is the generally held theory, and is what we read would happen were we to take away food from a man for a number



<sup>\*</sup> Vitality. Fasting and Nutrition, pp. 244-5.

<sup>\*</sup> Vitality, Fasting and Nutrition, pp. 244-5.

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of days. The source of the energies being withdrawn they themselves must necessarily wane. It would, at all events, be impossible for the patient to get stronger during this period of inanition; that would appear to be quite impossible. And yet-in all diseased conditions, at any ratethis is precisely what happens! Contrary to our expectations and to what is generally taught in physiology, ever since the doctrine of the conservation of energy was adopted, it can be proved that this is precisely what The patient is frequently occurs. stronger at the end of a ten or twenty or thirty or forty days' fast, or even a longer period of time, than he was at its commencement! This, I acknowledge, appears self-contradictory, and even absurd at first sight, but it is the truth nevertheless. I have seen patients so weak that they could not walk down stairs at the commencement of a fast, and at the end of a thirty-day fast they are so strong that they are walking five miles a day. A number of such cases 1 have cited in my book, and have therein given references to other works in which similar cases are to be found. Such cases are well known to those who have made a study of fasting cases; they meet with them every day in their practice. And every man, without exception, who has had the opportunity to observe such cases has at once agreed with me in my contention that the vital energy of the body does not and cannot come from the daily food. His clinical experience in every case coincides with my-own, and corroborates the theory I have advanced as to the causation of vital energy. Perhaps I should state this

now, in order that the reader may be better enabled to appreciate the argument and the facts upon which it rests.

I contend-and Dr. Rabagliati agrees with me in this-that the body does not nearly so much resemble a steam engine in its workings as it does the electric motor-at least so far as its energy is concerned. The sole and only function of food is, I believe, to supply the wastes of the day-the tissues that have been broken down by exercise. The food never supplies any heat or energy to the body under any circumstances. It receives its heat and energy in another way entirely. Physiologists have been misled by the superficial appearance of the facts, and have drawn too hasty conclusions therefrom. The human body, then, does not receive its heat or its energy from the food consumed. These come from rest and sleep alone. During these periods of rest and sleep the human body (its nervous mechanism) is recharged with energy, just in the same manner as the motor of the electrician is recharged with electric energy, from without. During the hours of sleep the human body is put into a receptive attitude, and its nervous mechanism is recharged by some all-pervading cosmic energy, in which we live and move and have our being. For this reason we awake in the morning refreshed and invigorated; and we can receive our strength and our energies in no other way whatever. By sleep alone do we receive these energies; and it will be seen at once that this gives us a new theory of sleep. " It is that physiological condition of the organism in which the nervous system of the

individual (in precisely the same manner as the electric storage battery) is being recharged from without...." This theory would enable us to explain sleep, then, which is certainly not possible on any theory held today.

The theory I have advanced also enables us to explain the causation of animal heat in the body. The heat is not maintained by any process of foodcombustion, but by the vital energy which animates it. A corpse will cool to the temperature of the surrounding atmosphere in a short time; and no matter how much food we may ingest the body never rises above a certain temperature-which is always uniform when the body is in health. The body frequently retains a sub-normal temperature for years, and will only rise to normal when a patient fastshe going without the supposed source of its heat, be it observed, for thirty or more days! All these and numerous other reasons convince me that we do not and cannot derive our bodily heat from the food eaten. It receives it in this way. Just as a wire is warmed by the passage along it of electric energy, so is the nervous mechanism and the body warmed by the passage along it of vital energy. The heat is but another manifestation of the energy that animates the organism. The body, in short, is an energy-transforming machine, and not an energy-creating machine. It receives its energy during the hours of sleep and rest, and gives forth that energy during the waking hours. It transmits energy merely. And this being so it is apparent that vital energy, or the power of life, is not derived from any process of foodcombustion at all, but from another source altogether. It will also be seen that it lies outside the law of conservation. This will become more apparent as we proceed and as we follow this theory to its logical conclusion.

Before proceeding further I must call attention to the radical distinction between "fasting" and "starving," as I conceive the two processes to be entirely different-though they are the same thing to the public mind. When this difference is understood much of what has preceded will become intelligible enough. Say that a man, as the result of years of living contrary to Nature's laws, is more or less diseased-he is choked and blocked-up with mal-assimilated food material-effete material calling for elimination. Now this man enters upon a fast; he commences going without food. He drinks water, and that is all. His eliminating organs are kept constantly active, and continue to dispose of refuse material that had lodged within the system, with the result that he "cleans up" in a few days; his temperature and pulse go to normal, his tongue clears up, and his breath becomes sweet. Also his hunger returns-his first natural hunger since the fast began. He now eats food and finds that he can retain it properly, and that he is cured. Together with natural hunger his health has returned. And, more than that, his energies have returned also, for he finds himself stronger than he was before he began to fast. This is due to the fact that more energy can now manifest through his clean organism; it permits more to flow through it. Up to the point of time when natural

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hunger returns he is only benefited by a fast of this character, whether it lasts one week or one month. This is not the place to discuss this difficult question, of course; I can only say that it will be found argued at considerable length in my chapter of "The Physiology of Fasting." unquestionably gained by the patient in the first class of cases it is doubtless lost during starvation. Of course, the whole point of my book is that fasting is beneficial, and that it is useless to try and feed a patient with the idea of "keeping up his strength" in time of sickness. It was found that

But what happens after the return of natural hunger? Do not the energies then decline? And if they do how can it be contended that energy is not derived from food? That is the question we must now consider.

First, as to the question of starvation. The return of natural hunger marks the point at which the one ceases and other begins. Starvation and fasting are two entirely different things, and I have thus distinguished them in my book :

Fasting is a scientific method of ridding the system of diseased tissue and morbid matter, and is invariably accompanied by beneficial results. Starving is the deprivation of the tissues from the nutriment which they require, and is as invariably followed by disastrous consequences. The whole secret is this. Fasting commences with the omission of the first meal and ends with the return of natural hunger, while starvation only begins with the return of natural hunger and terminates with death. Where one Whereas the ends the other begins. latter process wastes the healthy tissues, emaciates the body, and depletes the vitality, the former process merely expels corrupt matter and useless fatty tissue-thereby elevating the vitality, increasing the energy, and eventually restoring to the organism "that just balance we term health." As Dr. Dewey so truly and so pithily said : " Take away food from a sick man's stomach and you have begun-not to starve the sick man, but the disease." There is the whole science and philosophy of fasting in a nutshell.

It will thus be apparent that there is a radical distinction between fasting and starvation, and whereas energy is

in the first class of cases it is doubtless lost during starvation. Of course. the whole point of my book is that fasting is beneficial, and that it is useless to try and feed a patient with the idea of "keeping up his strength" in time of sickness. It was found that such a proceeding only made the patient worse. But it may be contended that-if all this is so, if fasting benefits and starving weakens the patient-it is proof that my theory is erroneous, and that the generally held theory is correct. There is, however, another interpretation of the observed facts which is quite possible, and brings them all into harmony with the theory advanced-that we do not derive our strength and energy from the food eaten at all, but from another source altogether. This interpretation of the facts would be as follows:

The body is the transmitter or transformer of energy or life-this merely manifesting through the body. Life is a power separate, distinct, per se, capable of existing outside the body and independent of it. This lifeforce merely uses the body for its external expression or manifestation-being transmitted OF focussed through the body just as light is transmitted through a glass prism. A good analogy would be this. A burning glass receives the sun's rays and concentrates and focusses them at a point; and in a similar manner the body receives the cosmic energy and focusses and individualises it. And just as the burning glass would affect the rays, rendering them less intense and active, according to the condition of the glass, so does the condition of the

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body affect the amount and character of the life-force manifesting If the through it. glass be cracked or chipped or broken or blurred, or in other ways rendered impure and befogged, the sun's ravs passing through it would be affected, and the power of the glass would be largely altered or nullified. And in the same way we can conceive that the condition of the body would affect and colour the character and amount of the life-force manifesting through it. If the body were choked and blocked with an excess of mal-assimilated food material; if it were diseased, or if, on the other hand, it were depleted through starvation, life could not manifest through it so fully and so perfectly as it could through a body whose health was perfect. In short, the condition of the body would regulate the character and amount of the vital influx. Just as the burning glass would affect the rays passing through it so does the body affect and regulate the energy flowing through it.

Now, we can clearly see this in the human body. On the one hand, when the body is diseased and choked with foul material (as it is, generally speaking) it renders impossible the transmission through it of the life-force. It cannot find expression. And when, on the other hand, the tissues are shrunk and wasted by starvation the life force cannot manifest either, for the reason that the vehicle for its transmission is not up to par, and is diminished; the receptivity and power of expression of the human machine is checked and lessened. Only when the human machine is working at its best; properly when the nutrition is managed, so that there is neither too much nor too little food material in the body for its maintenance and proper working, we get the best results and the highest expression of bodily and vital energy.

This enables us to see clearly why it is that we get stronger all the time we are fasting and weaker the moment we begin to starve, and this, on the theory of energy and its relation to the organism advanced, just as readily as on the accepted view. Both of us can take the same set of facts and interpret them differently; and the choice would seem to be open to each to take which he prefers, were it not demonstrable that there are certain facts which are contradictory to the accepted views, and are only explicable on the theory propounded. A number of such facts I have advanced in my book, to which I would refer the reader for a detailed exposition of the view just advanced.

Now, whenever energy acts upon substance, substance wastes, The body, being a self-regulating and selfrepairing machine, sets about to repair this waste; and this process of repair is what we perceive as the nutritional changes going on within the body. The more the waste the more the repair; so it is evident that there is a constant balance and equivalence between the amount of work done and energy expended, and this would account for all the facts observed-the fulfilment of the law of conservation of energy (apparently), and the fact that there is always the coincidence between the O<sub>2</sub> intake and the CO<sub>2</sub> output. As Dr. Rabagliati so well expressed it in his introduction to my book :--

To take an analogy, it seems to me it would be as pertinent to argue that because the

strings of the violin or piano or harp waste in proportion to the quantity of the music evolved through or by means of them, therefore the strings are the cause of the music, while in fact it is the hand of the player and even the spirit behind the hand which is the real and efficient cause of the music. So the form of the infinite and universal energy which we may call erg-dynamic, is the cause of the waste of the body through which it works; and this is at once made good by the increased trophic metabolism which occurs to replace the waste, this increased trophic metabolism showing itself in increased O<sub>4</sub> intake and coincidentally or correspondingly with increased CO<sub>2</sub> output. If the strings of a musical instrument were self-repairing, we might, perhaps, be induced to think that the material which fed the strings was the cause of the music, since in that case some measure of the waste would probably be discoverable in the débris emitted; and we might imagine that the débris was the measure of the music, while what it really was, was the measure of the waste of the strings when they were made the instrument of music. If a spade is used in digging, the spade wastes in proportion to every spadeful of earth it is made to lift. The more it digs, the more it wastes. If we could arrange that a stream of fine steel particles flowed into the spade to replace the waste, caused by each act of digging, we might, perhaps, come to think that these fine steel particles were the cause of the digging-especially as the quantity of them required would always be exactly proportional to the amount of work done. Nevertheless this would be a very inconsequent assumption. So it would be also if we were to infer, because the motors at the bottom of the electric tram-car waste as they are used by electric energy as the means of doing work, and if we could arrange that this waste should be made good by some self-acting mechanismas well might we imagine that the steel particles flowing in were the cause of the work done as that the food is the cause of the work done by the human body. Yet this is the assumption invariably made by modern scientists.

The theory just advanced also enables us to understand and interpret in another light the experiments in the creation of life recently conducted in America, England, and elsewhere. The experiments of Butler Burke, Bastian, Loeb, and others have given a fresh impetus to this interest-

ing question, and have again raised the question of the possibility of spontaneous generation. The newer evidence that has been collected in its favour is certainly stronger than any that has been advanced heretofore; and that certain objections have been surmounted there can be no doubt. It remains to be seen if these newer experiments are evidence of the incorrectness of the theory advanced.

In my Vitality, Fasting and Nutrition 1 advanced three reasons for thinking that the results of these experiments were inconclusive. These were :--

(1) That the organisms obtained as a result of the experiments were doubtfully real micro-organisms at all, but were quite possibly "physicochemical compounds, having many of the appearances of life."

(2) It is next to impossible to sav with certainty that all the life present has been killed by the sterilising and heating, etc. However theoretically perfect the experiments they would always be open to this objectionwhich, improbable as it is, must be measured against the tremendous a priori improbability of spontaneous generation. There would also be the objection of possible ultra-microscopic germs. However, I let these two objections pass for the moment as possibly begging the question. 1 come therefore to the third objection, which is really the valid one, and in which we shall see the possible interpretation of the facts according to the theory of vitality propounded above. In this case we can accept the facts and interpret them in another way, so as to show that life may not have been created after all-and probably was not.

(3) Even granting that the conditions of the experiment be theoretically perfect, then, and that no life was really there, and that life appeared afterward, this does not show that the life has been created. There is still another interpretation of the facts open to us. That is the following :--

I have . . . been contending that life is a thing per se, distinct from every other phy-sical force, which force it merely directs during its connection with the organism, and that it utilises during that period the natural body through which it manifests. Now, for this manifestation, it requires a certain material body-a certain arrangement, that is, of inorganic matter and physical forces which are necessary for its manifestation; and, without this arrangement, there could be no manifestation, and consequently no life. It must be distinctly understood that, in order for life to manifest, it must have this certain very intricate and most delicate arrangement of matter and force, and that unless this arrangement is present, and absolutely perfect in every detail, life cannot utilise such a combination of matter and force, or use it to manifest through.

This much being granted, we can readily see that, in all experiments so far conducted, with the object of creating life, this exact combination and arrangement was not obtained-some little defect or flaw was present, sufficient to prevent the manifestation of life through the material utilised for the experiment. But now, suppose we meet with an experiment that has been successful; where life has, apparently, been created from the inorganic matter used; does this in reality prove that this life had actually been made or brought into being by the inorganic matter, or any particular combination of it? By no means! It simply shows that the experimenters have at last succeeded in arranging their material in exactly the right quantities, qualities and relations-have, in fact, formed ex-actly the correct material body through which the life force can manifest-i.e., they have finally succeeded in so arranging their material basis as to render possible the manifestation of life force through it. And for this reason I do not see how such experiments as those now being conducted can ever prove the generation of life from nonliving matter, for the very reason that this other alternative explanation of the facts would always be open, and could be employed by anyone who cared to do so—thus rendering for ever impossible this supposed proof of the creation of organic form from inorganic matter—of life from no life.—(ap,*cit.* pp. 288-9).

I could elaborate the ideas and theories advanced in this paper to any length, producing arguments and facts that tend to show that my theory of the causation and maintenance of vital energy in the body is not due to the food supply, but to another source altogether; and that the current theories of its causation are incorrect and unsound, but space forbids. I hope that the above preliminary and crude sketch will at least cause others to consider this question in another light; to cause them to stop and reconsider the views so explicitly stated in current physiologies, and to experiment for themselves-thereby ascertaining experimentally that the ordinary views are insufficient to account for the facts. If I have in any way succeeded in doing this I shall be more than satisfied; I can only hope that others may verify and establish what I have merely put forward as a working and possible hypothesis; and that these tentative remarks may find more complete corroboration from the work and experiments of others.

The controversies of the neo-vitalists in Biology suggest an interest for the problems of psychic research owing to their relation to the idea that we may have to transcend the ordinary theories of chemical action to explain the phenomena of life and the recuperation of vital energy.

Mr. Carrington is an author already known to be interested in psychic research problems, and the following further quotation from his book, Vitality, Fasting and Nutrition, will no doubt be of some interest to our readers:-

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It is not the province of this book to touch apon the wider problems of world philosophy or metaphysics, but I cannot refrain from adding one or two remarks upon what I conceive to be the logical philosophic import of my theory. For I can see in it far more than a mere scheme of vitality; more than a mere speculation as to its nature and its relation to the human organism and to the intake of food; more than its revolutionary effect upon medical practice-important as these should be. It is more than all these. It is an answer, if not an absolute refutation, of the present generally accepted materialistic doctrine of the universe, and its influence upon our conceptions of the origin and destiny of the human soul. Without further ado, let me illustrate the great importance of the theory in its application to the phenomena of mind, and the world-old question of the immortality of the soul,

I have endeavoured to show that the life or vital force is in no way inter-related, transformable and transmutable into any one or other of the physical forces known to us that it seems to stand absolutely per se in this respect, and that, in fact, its laws and actions are, apparently, totally different from -if not actually opposed to-the other forces, in its action and laws; it is in no way related to them, and that the nervous or life energies are different, toto cælo, from all other forces or energies whatsoever. But if this is the case, we must most certainly revise our ideas and beliefs with regard to the supposed impossibility of the soul's immortality; for that problem at once assumes a different and a new meaning in the light of these newer facts.

Let me better illustrate my meaning by first quoting from Professor Shaler's excellent book, *The Individual* (pp.301-2), the following paragraph, which tersely states the argument of the materialistic philosopher and well illustrates the position assumed by the majority of physicians, psychologists, biologists, physicists, and in fact by most scientific men to-day. It is this :-

"... The functions of the body are but modes of expression of the energy which it obtains through the appropriation of food, As regards their origin, these functions may be compared to the force which drives the steam engine, being essentially no more mysterious than other mechanical processes. Now, the mind is but one of the functions of the body, a very specialised work of the parts known as the nervous system. We can trace the development of this mind in a tolerably continuous series from the lowest stages of the nervous processes, such as we find in the Monera or kindred Protosoa to man.

Thus it is argued that, though the mental work of our kind is indefinitely more advanced than that of the primitive animals, there is no good reason to believe that it is other than a function of the body; that it is more than a peculiar manifestation of the same forces which guide digestion, contract muscles, or repair a wound. Furthermore, as is well known, at death all the functions of the organic body fall away together in the same manner and at essentially the same time, so there is, in fine, no more reason to believe that the functions of the brain persist than that a like persistence occurs in the digestive function or in the blood-impelling power of the heart. All this, and much more, can be said to show that the phenomenon of death appears to possess us altogether when we come to die."

Now this position is, to my mind, perfectly logical. The conclusion arrived at is, indeed, the only one to which we can possibly comeis, in fact, the actual "truth" if the premises are correct. No! Provided that these are true, I can see no possible loophole of escape for the logical mind; the conclusion is inevitable. Professor Shaler's attempts to abstract himself from the position into which he had been led, and which he so well and plainly stated, are to me pathetically futile; it is a hopeless failure; his arguments would, I think, prove quite inconclusive to the critical, scientific thinker; and, in any case, philosophic and metaphysical speculations have no place whatever in a purely scientific argu-ment of this kind-which should deal with facts and facts only.

No; provided that the premises are correct, the conclusion stated by Professor Shaler is not only legitimate, but absolutely incontrovertible, and the conclusion we are driven to adopt if the premises of the argument are sound.

And now we perceive the great significance. of my theory in its relation to the problem of immortality and of its revolutionary effects upon the present-world philosophy. It is not only anti-materialistic or negative but provital and positive in its attitude. It is not destructive, but constructive; not devolutionary, but evolutionary. For we now perceive that this great argument against immortality crumbles to dust; it is worse than useless. The premises are not correct; for, as we have seen, nervous or vital force is not dependent upon food combustion at any time, nor under any circumstances whatever; and consequently mental energy-one form of nervous energy-is not dependent upon this physiological process either; it is altogether independent of it; mental energies together with all other bodily activities, are quite separate

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and distinct from, and independent of, this process; so that when the process itself ceases, it is no proof whatever—and there is not even a presumption in favour of the argument—that mental life ceases at the death of the physical organism. In fact, the presumption is all the other way. So that this main, oft-quoted and central argument against survival is no valid objection at all. Provided my theory be true, it proves to have no foundation in fact. The possibility of con-

\* I would point out in this connection that if this theory of vitality be true, there can be no valid objection to the actual existence—far less the investigation of—psychic phenomena, because the objections to a future life would thus be cleared away, and the field left open for facts. Such facts psychic phenomena apparently are; and at least there can be no objection to their study any longer. I would also point out that the old, materialistic notion, which compared the scious survival of death is thus left quite an open question—capable of scientific investigation or of philosophic dispute;\* but the grand, negative physiological argument vanishes. And it is because of this fact that I think my theory not only of practical importance to the physician, but of theoretical importance in its bearing upon human thought; upon current scientific and religious opinion; upon the morals and the ethics of the race.

body to a lamp, vitality and life to the flame, which simply ceased to exist with the extinction of the lamp, is thus shown to be invalid, and based upon an incorrect interpretation of the facts. Life is not the result of any process of combustion or oxidation whatever, but on the contrary, the guiding, controlling principle—the real entity, for whose manifestation the body was brought into being.





BY M. MARCEL MANGIN.

ALTHOUGH containing studies which are already rather old, M. Boirac's new book, through the originality of its ideas and the novelty of its hypotheses, must necessarily give a new impetus to research and contribute greatly to the progress of psychical science, even if his hypotheses should not be confirmed.

The phenomena are first of all classed into three stages of increasing complexity: the hypnoid, the magnetoid, and the spiritoid. Among the second is included telepathy, the phenomena of which, in fact, certainly indicate a radiant action, a magnetic The third are those which action. cause the author to believe in the existence of extra-human intelligences, and M. Boirac blames as premature the curiosity which they excite. They are almost always spontaneous, they almost completely elude experiment. "We would compare the situation of scientists before them to that of savages, otherwise intelligent, who found themselves in front of our most complicated electro-magnetic apparatus, telegraphs, telephones, etc., and tried to understand their working merely by observing their effects, in complete ignorance of the elementary laws of electricity and magnetism."

It is therefore more especially the

magnetoid phenomena with which we shall concern ourselves at present, and they are precisely the ones which are usually the most neglected. Some even deny the existence of these facts intermediate between those of hypnotism and those of spiritism. They believe that Braid by hypnotism and Liébeault by suggestion undermined the hypothesis of animal magnetism. The principal aim of M. Boirac's book is to combat this error.

It is true, however, that *telepathy* has been the subject of numerous researches. But up to the present it has been impossible to obtain transmission of thought entirely at will, and M. Boirac believes that it is impossible even to imagine how this phenomenon could be submitted to experiment. This is going too far!

"The thing most urgently needed," he thinks, " is the complete revision of the process of magnetism. There alone lies the key to telepathy and of the physical phenomena of spiritism."

How is this to be done? We must first of all constantly close all the doors by which suggestion might enter—that is, we must try experiments quite different from those of the Paris hypnotisers and the Nancy suggestionisers. The question may be put thus: "Is the human organism cap-

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able of exercising at a distance on other organisms, perhaps even on material objects, an influence more or less analogous to that of radiating physical forces, such as heat, light, and electricity?"

Here are two experiments which M. Boirac calls *cardinal*, because, according to him, the first proves the existence of magnetic or psychic force, and the second its conductibility.

Experiment. - A subject, First whose eyes have been carefully bandaged, is told that he must, without being asked, announce all the contacts and all the sensations which he may feel; all the bystanders and the operator must keep strict silence, and only communicate with one another in writing. The operator presents his hand towards some part of the subject's body at a distance of two or four inches. Another person, in silence, taps the body of the subject with a small rod at various places, including that to which the operator's After a short time hand points. (thirty to sixty seconds) the subject continues to announce the taps made on all the points, except the one towards which the hand is directed. If for the operator we substitute a neutral person, one who does not exert any magnetic or psychic influence, and who presents his hand in the same manner, no effect is produced, even after five, ten, or more minutes.

M. Boirac concludes, at least as a hypothetical inference: (1) That the human organism radiates to a distance, at least through the hand, an influence capable of acting upon organised matter, at least on that of a subject, producing an observable modification — namely, anæsthesia:

(2) that this influence does not emanate from all human organisms, or at least not from all with sufficient force to produce an observable effect.

Second Experiment.—Same conditions as the preceding. An individual whose influence has been considered nil is placed in contact with the operator; either the latter takes his hand, or in some other way. After twenty or thirty seconds, or a little more, the subject ceases to announce the percussions made on the part pointed at by the neutral individual.

Therefore: (1) The force radiated by active persons is actually received by neutral ones, and it traverses their organisms, although it does not manifest itself; (2) it is transmitted outwardly by these neutral individuals, and it conserves, after traversing them, the power of influencing subjects and producing in them an observable effect—namely, anæsthesia.

This double experiment would show also that the magnetic influence is extraordinarily diffusible, because it instantaneously traverses almost the whole body without producing any appreciable effect in it; and lastly, that it is perfectly conductible, since it is conducted from the operator to the subjects by the intermediary of neutral individuals, and may be conducted also, as can be verified by other experiments, by all bodies in which it is diffused.

Before speaking of the objection which will not fail to be made, I prefer to continue to set forth this remarkable theory as faithfully as the limits of a magazine article will permit.

"We can also," adds M. Boirac, deduce from this double experiment a sort of classification of human



beings from the point of view of animal magnetism : (1) Operators, or active or radiating persons-that is, those who regularly emit psychic force; (2) neutrals or non-radiating and conducting persons, who do not emit psychic force, but who let it pass through them and can transmit it without appreciable modification; (3) subjects, or passive persons, nonradiating and non-conducting or insulating, who, not emitting psychic force, receive it and manifest the effects of it, no doubt because they stop it, accumulate it, perhaps even transform or concentrate it.

It is possible to conceive of a fourth class of persons, which would be that of the radiating-insulators (mediums for physical effects?).

An infinite number of secondary questions present themselves, which will only be solved by long series of new experiments. For instance :

Wherein does the difference between the operators and the neutrals consist? What is the part played, in the emission of the force, by the nervous system, or by the skin, the circulation, respiration, nutrition, perspiration, etc.? Does the emission of force take place equally from all parts of the body? Can it be increased or diminished at will, or artificially, by drugs, or by physical action, whether by means of external multipliers or condensers (influence of water, of dry or moist air, of electricity, of physical magnetism, etc.)? Does it vary with health and disease, age, sex, etc.? Is it equal in all those who possess it? How can it be measured? Can we add or combine the radiant activities of two or more operators, etc., etc.?

As regard the neutrals: How does

the conduction take place—through the entire organism, or only on the surface? What part is played by the nerves, the skin, etc.? In what consists the comparative impermeability of the subjects? Can it be produced, suppressed, artificially modified, etc.?

In considering the phenomena as a whole, a very general problem arises, that of the *unity of psychic force*. Is it not the same force which acts in different but connected manners in hypnotism, suggestion, animal magnetism, telepathy, and, lastly, in spiritism or mediumship?

In this case it would be necessary to make a methodical distinction between these different forms of action, and to determine the conditions under which psychic force may pass from one to another. There would be :

(1) The *internal* forms, in which the force remains within the interior of the organism (hypnotism and suggestion);

(2) The internal-external forms, in which it becomes externalised, and passes from one organism to another (magnetism\*, telepathy);

(3) The *external* forms, in which it is externalised in material objects, or creates such objects for itself (phenomena of the third group: mediumship).

To these various degrees of externalisation correspond the correlative degrees of condensation. From the state of absolute fluidity and diffusibility with which it starts, psychic force seems to arrive by successive transformations at a condensation sufficiently intense to become, under conditions as yet unknown, not only

\*I will add, miraculous cures.-M. M.

visible and tangible, but actually material.\*

Whether confirmed or not, these hypotheses may be extremely useful as suggestions for future experiments.

#### Cryptoid Phenomena.

By this new word M. Boirac denotes the clandestine phenomena as opposed to the ostensible ones. The latter seem to have been predestined to serve as objects for our knowledge and study; they are the only ones, or nearly so, which savants have hitherto considered; the former, on the contrary, seem to have been systematically hidden by Nature from our ordinary means of investigation, but it is necessary that we should accustom ourselves to conceive and admit their reality. What should we have known, for instance, of electricity if Galvani and Volta had not made their experiments? In medical science, what a radical revolution has been produced by the discoveries of Pasteur! The discovery of spectrum analysis, that of the Hertzian waves, of the Röntgen ravs, of radium emanations, have opened many doors behind which many phenomena have been concealed, which until they were discovered would have been pronounced impossible. It is the same in psychology. Myers, by his study of the subliminal consciousness, has opened out vastly wider prospects to psychology. It was by the ingenious employment of a special revealing method, automatic writing, that M. Pierre Janet demonstrated that impressions which in certain subjects appeared not to have been perceived, were really very plainly perceived, and he thus furnished the key to a quantity of phenomena which until then were incomprehensible.

Similarly, Durand de Gros has shown how the effects of passes, or of the Braid process, often remain unperceived unless we apply the revealing action of suggestion or of muscular contraction voluntarily produced in the subject.

Similarly, again, M. Boirac admits the reality of the phenomenon described by Col. de Rochas, under the name of Externalisation of Sensibility. Not only does he believe it to be real, but he asks whether it is not normal and universal, but cryptoid, because we cannot yet render it evident by means of an appropriate revealing method. We may ask why on pinching or pricking the skin of a subject no apparent effect is produced, since the experimenter traverses M. Boirac the sensitive layer? answers that it is because we do not apply the proper revealer, which consists in a sharp excitation localised in a certain point at a distance from the organism.

The experiment of the magnetised glass of water, into which the subject plunges one finger, does not appear to me to be definitely convincing, even though everything is done in silence, and the eyes of the subject are carefully bandaged. I see in it a transmission of sensation from the experimenter to the subject. When the experimenter, instead of being pricked or pinched, gives his hand to the sub-

<sup>\*</sup> It is no longer absurd to speak thus since the researches of G. Le Bon on the disappearance of matter and its return to energy. It should also be remarked that the hypothesis of "condensation" would perhaps agree with the cold so often felt at materialisation séances, and which Crookes ascertained to be real by means of the thermometer.

ject, the transmission still takes place, because he sees what the assistant This supposition in no way does. diminishes the very great importance of the experiment, because it is perhaps neither more nor less than a means for discovering a process for obtaining at will transmission of a censation to a distance. But why should that transmission succeed so well? Precisely because M. de Rochas and M. Boirac are so incredulous as regards mental transmission. They say that they have obtained it extremely rarely. This signifies that when they wished and desired it they very rarely obtained it. But, on the other hand, I believe that they have realised it oftener than any one else, but involuntarily, when wishing for something else, which is the true way of obtaining it. I do not know whether the word law is appropriate here; if it is a law, there are exceptions to it, but it is certain that cases in which communication has taken place between the subconsciousness of A and that of B are innumerable, so numerous that we may ask ourselves whether even in concerted experiments in which the transmission was desired by A, and expected by B, and successfully accomplished, this does not arise from the fact that for an instant there has been a simultaneous distraction on the part of both A and B. We may suppose that during that instant the communication has taken place between their' sub-consciousnesses, resulting in an irruption of the idea from the subliminal lavers of B's mind into his supraliminal consciousness.

As for M. Boirac's second experiment, in which he held one of his subject's hands in his own, I should explain it more simply still by Cumberlandism. An imperceptible muscular quivering, altogether unconscious and involuntary, was perceived by the exalted sensibility of the subject. I have the right to make this supposition, because it is not said that the operator closed his eyes, and was unaware of what was going on. If he closed them, and if every kind of action, pricking, pinching, contact, was perfectly described by the subject, we must come back either to M. Boirac's hypothesis or to that of mental transmission.

It is evident that both of these presuppose the existence of an emission, of a radiation. But the reason which makes me prefer transmission from one brain to another is the incomparably greater frequency of the phenomenon, and here there is an excellent condition for its production: unconsciousness, absence of will of both operator and subject.

I greatly admire, like M. Boirac, the passage which he quotes from Claude Bernard (p. 192): "The whole experimental initiative is in the idea; for it is this which gives rise to the experiment. Reason, or reasoning, only serves to deduce the consequences of that idea, and to make it the subiect of experiment. An anticipated idea, or a hypothesis, is, therefore, the point of departure of all experimental reasoning. Without this we can make no investigation, we can learn nothing, we can only pile up unfruitful observations; if we experiment without a preconceived idea we go on merely at a venture."

It is through this preconceived idea of the manifestation of magnetism

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that the absence of will to produce mental transmission has been perfectly realised, and it is for this reason that it was so well realised. If it were necessary to give examples of similar cases, we should have to write the whole history of telepathy, a whole volume.

But, M. Boirac may answer, the transmission of thought is, in fact, only a particular case of animal magnetism (p. 191). It is impossible for us yet to say what transmission of thought is. We are simply irresistibly drawn to compare it with wireless telephony, and to recall the ingenious theory of neurons, which so greatly resembles what takes place in the Branly tubes. When we have found out the necessary conditions for two brains to be completely attuned, we may hope that transmission will take place as certainly as with physical apparatus. Can we say that wireless telephony is but a case of magnetism? Perhaps so, and I regard as extremely just and striking the comparison made by M. Boirac, and which I have already quoted, in which he speaks of those intelligent savages trying to understand a telephone without knowing a word of the elements of electricity and magnetism. It is no less true that the experiments of M. Boirac, as described, do not exculde the hypothesis of mental transmission. They would, on the contrary, be conclusive if the operator had also rendered it impossible for himself to know what was taking place, and among other arrangements we might imagine one like this: The subject sits on a very low stool, resting on a turning plate, and the room is dark-The plate and stool are ened.

turned round several times, and then stopped. The operator, with his eves bandaged, would have no difficulty, by means of points de repère, which he would be allowed to touch, in finding the right distance at which to hold his hand, so that his magnetic radiations should fall on some part of the subject's body. The subject having stated what he feels, the light would be turned on. There would then be no sceptics, except persons sufficiently devoid of sense, to throw doubts on the good faith of M. Boirac and his subject. It would also be easy to distinguish between direct magnetic action and mental transmission. No doubt it would be impossible for the operator to banish all ideas from his head, and by chance the subject might guess an effect thought of by the operator, but it could not be by chance if he always named the precise portion of his body to which the operator's hand was directed. Doubt will remain relative to the reality of the effect produced, pricking, anæsthesia, attraction, etc., and also with regard to a difference between the right and left hands, because on these points the operator cannot suppress his own thoughts. The only resource then left would be to multiply experiments with subjects not informed beforehand, and with operators of different opinions.\*

But the immense difficulties of verbal suggestion and mental suggestion, or unconscious transmission of thought, would probably not exist if we took quite young children or

<sup>\*</sup>I forgot to say that if we study only the determination by the subject of the part pointed at by the operator, it would be necessary also to guard against hyperresthesia by using screens to intercept heat radiations.

animals as subjects, still less if we chose the less intelligent animals, and not at all if we obtained these effects with plants or with inanimate objects.

As I have already said, \* it is there that the irrefutable proofs of a magnetic radiation should be sought. M. Boirac only speaks of them quite incidentally. He, however, does not consider Lafontaine's accounts apocryphal. He places confidence in the work of M. A. Bué, *Le Magnétisme curatif*, which speaks also of the action of passes in increasing the vitality of plants.

I am all the more astonished that M. Boirac does not tell us that he has tried similar experiments himself, as he appears to have been endowed by Nature with the rare gifts of Lafontaine, Du Potet, Baréty, etc. It is true that what gives me this belief is the only account of its kind which I find in the three hundred pages of Psychologie inconnue (p. 302), but this account is a very striking one, and shows that M. Boirac can not only act on his subjects at a distance (production of slumber at a distance, see Chapter X.), but also externalise his motricity ! Since the little spiritistic circle, at which he was present, had never before obtained any physical phenomenon, it is highly probable that none of the persons composing it was a medium for physical effects.

"In my eves," he said one day to these persons, "there are no really interesting phenomena except physical ones." "What do you mean by that?" "Without giving any further explanation," he says, "1 proposed to try to produce some, and they all consented to lend themselves to the experiment. The hands of the sitters rested on the octagonal top of a small three-legged table, and I stretched out my own at some height above all these hands, which touched each other. After waiting a few minutes I raised both my hands quickly, and made a sign to the mediums\* to imitate my action.

"Oh, marvel! The table left the ground with all three feet, as though adhering to the hands of the mediums, but it was only for the space of a flash; at our cry of surprise it fell back instantly. No one wished to trick, but when we tried to induce the phenomenon again, our efforts were in vain; the table rose on one of its feet, but did not again cease to touch the floor.

"I said, 'Let us try another method.' The hands were again placed on the table, and it was agreed that at a signal given by me they should be gently lifted an inch or two, and remain extended all together, so as to form an arch over it. When I thought that the right moment had come, I gave the signal, and holding my hands at some distance from one of the sides of the octagon, I made a gesture of drawing the table towards To my profound stupefaction me. the table slid along the polished floor towards me, and each time I repeated the movement with my hands the sliding recommenced. The mediums, who were standing up, their hands forming an arch over the table, followed it step by step. The phenomenon was repeated several times at this

<sup>\*</sup>See ANNALS for February, 1908, Miraculous Cures at Lourdes.

<sup>\*</sup> I think that as far as this effect was concerned the only medium was M. Boirac.

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séance and several following ones. I even had the table brought to my house, and, wishing to experiment under more precise conditions, I made the following arrangements: I traced a circle on the floor round each of the feet of the table, and the whole table was also surrounded by a large circle in the same manner. The mediums were forbidden to cross this line with their feet. One of the sitters, placed outside of the group of operators, was asked to keep a strict watch whether at any time the hands of the mediums came into contact with the table, and to cry 'halt' if he noticed anything suspicious. Under these conditions, in full light, at two p.m., the table several times left its place, and moved for nearly two yards along the floor. The circles traced on the floor enabled me to measure very easily the space traversed."

The very novel idea by means of which M. Boirac proposes to explain these phenomena is this: If the medium for physical effects is by hypothesis the natural union of an operator and a subject, if he is a radiating-insulator, receiving psychic force, stopping it, accumulating it, perhaps transforming and concentrating it, and also capable of emitting it, "we ought to be able to create a medium by the artificial union of a subject and an operator."

Therefore in the experiment at Amélie-les-Bains there was not, according to M. Boirac, any real medium. The effects were obtained by his own magnetic influence being stopped and accumulated by the hands of the subject or subjects (who ought not to be called mediums). When the hands were in a manner saturated with this force, the object became in turn impregnated with it, and remained adherent to the hands when they were raised,

So be it. But until M. Boirac tells us that he has long and vainly tried to obtain movements of objects when alone, we shall ask ourselves whether he was not the sole agent of these singular phenomena. Since the celebrated experiment of Dr. Dariex,\* it cannot reasonably be doubted that psychic force can act in a closed room when no human being is present. The "Poltergeist" cases, in which furniture, kitchen utensils, and objects of every description are displaced, disarranged, and thrown about, or stones appear to be thrown, the cases of haunted houses, the numerous ones collected by M. Flammarion, in which, after a telepathic warning, doors and windows opened and closed, abundantly prove the uselessness of a "chain" of persons who lend their hands to the manifestations of telekinetic phenomena.

It is none the less extremely important and interesting to seek to verify M. Boirac's hypothesis: mediums for physical effects are rare. If they can thus be created by the union of a subject and an operator, what progress could be made in our studies!

But if mediums for physical effects are rare, I am afraid that magnetisers emitting fluids are equally so. At the end of Chapter XII. M. Boirac invites researchers to leave the phenomena of telepathy, of mental suggestion, etc., as too complicated and still too obscure, and to turn their attention to cases of manifestation



<sup>\*</sup> See Annales des Sciences Psychiques, July, 1902.

of bio-magnetic force. He congratulates M. Gasc-Desfossés on having drawn attention, in his Magnétisme Vital, to the fine experiments made by M. de Puyfontaine with his galvanometer. But he does not tell us whether he himself has tried to cause movements of the needle of a sthenometer. We await with impatience the account of what he certainly must have obtained since he wrote these lines in Chapter XII.:

The phenomena of telepathy are very complicated! Yes, certainly. Human thought being the outcome of evolution, and this consisting in a continual increase of complexity, thought is much the most complicated of phenomena. But obscure? Not altogether, or, at least, for the moment, less mysterious, more familiar, if I dare say so, than the phenomena of vital magnetism; incomparably more frequently observed; spontaneous, greatly in contradiction with the will, while the latter might be called projections of the will; universal in this sense that we are all subjects for telepathy—a thought-reading medium like Mrs. Piper can read in any brain, while it is very doubtful whether we can all be influenced by vital magnetism.

Whence comes this great relative frequency of telepathic phenomena? Without doubt from the very perfection of the apparatus, between which it takes place, from their admirable sensitiveness. M. Boirac reproaches the partisans of telepathy with attributing it to the psychic element, to the soul. But, for me, at least, it is quite the contrary. I see in the discovery of telepathy the final downfall of the dualistic theory. It proves that thought is a vibration. I am convinced that the day is not far off when we shall photograph thought.

The spiritists believe that this day has arrived long ago. They attribute to the dead that which is the work of the living. But let us not wander from our subject. It is easier, says

M. Boirac, to know the phenomena of bio-magnetism than those of telepathy. On the condition, I repeat, of beginning by knowing an operator, a "radiator," and this appears to me extremely difficult. Supposing that we find one, we shall ask him, first of all, to give up all experiments on human beings, so as not to have to discuss the hypothesis of mental suggestion, even unconscious and involuntary, and to take animals as subjects. Then the certainty of a direct influence comparable with that of a magnet will not be obtained in all cases. In a very young child or a higher animal put to sleep, or having its eyes bandaged, since we cannot have a description of the effects felt, we must perforce seek to obtain movements. But since there is a great analogy between our nervous system and that of these subjects, we may ask whether the action obtained will not still be of the nature of telepathy. That the special vibrations of the nervous systems which govern movements will produce by induction identical vibrations in the corresponding centres of the subjects is a supposition which appears to me the most probable. The idea of movement in the brain of the operator is necessarily accompanied by the setting in action of these centres; there is an imperceptible commencement of action, which remains hidden from all our senses, but which is, perhaps, of precisely the most efficacious kind for communicating itself to a distance to an organism constructed almost like our own.

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We cannot, on the contrary, yet form any idea of the mechanism of induction of sleep or waking at a dis-

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tance. That there is, in man, the transmission of the idea of slumber or that of waking, may be true. But in a very young child, or in animals like Lafontaine's lizards, before trying to understand it we must first know what slumber is.

As to the acceleration of the vegetation of plants, if M. Boirac could tell us that he had obtained it, this would substantially advance the question of magnetism. And if psychic force can really produce this effect on vegetation, it should be able to produce other effects, make it perish, for instance, act on the direction of shoots and flowers, etc. It would be very interesting to experiment with sensitive plants; to try to make them open or close their leaves, to see whether effects similar or contrary to those of chloroform, ether, etc., could be obtained.

I do not make any pretension to attempt the slightest sketch of the work to be undertaken in the animal or vegetable kingdoms. "To bring researches to a successful issue," says M. Boirac, "a single investigator is not sufficient; it needs the long-continued co-operation of a whole group of physicists, physiologists, and philosophers. The field which opens before us is infinite; there is a vast region of Nature, still unknown, to be explored." There is enough to occupy the numerous sections of the Institut Psychologique-when they are formed !

The same may be said of the effects of psychic force on inanimate objects. This is another infinitude which lies before us. Tables are not the only things in the world. Do not let us despise them because the spirits have a marked preference for them. But do not let us forget that the infinite variety of the inorganic world lies open before us. M. Boirac supposes (p. 200) that the original and normal state of the force emitted by the human organism is one of absolute fluidity, and that when it is received by the subject, this state undergoes modification; from being absolutely fluid, the force becomes more or less viscous, and displays quite new pro-Thus, for example, before perties. being raised, Eusapia's table is impregnated with this viscous force.

It is certain that many of the phenomena produced by Eusapia and Home would seem to indicate something of the sort. The augmentation of weight measured by Crookes would be caused by adhesion to the ground. But in the levitation of the medium herself, where is the viscosity? When an object floats in the air, or is sharply thrown from one place to another, where is the viscosity?

#### Apparent Transposition of Senses.

This chapter is, in my opinion, the most curious one in M. Boirac's book. From all the facts which he has collected, and from a quantity of others observed elsewhere, one would be tempted to conclude that there is sometimes developed in certain subjects an extraordinary hyperæsthesia of touch which enables them to feel the relief on the paper of letters printed or written in ink or pencil. Could this hyperæsthesia go so far as to enable them to describe a photograph? The subject mentioned with regard to this was a professional subject, Mme. V. A bad note : she was able to perceive the time shown by a

watch, but in this case she had to wrap the case in a handkerchief, under the pretext that the gold burnt her fingers. I think, rather, that under cover of the handkerchief she was able to open the glass and feel the hands of the watch. With M. Boirac's subjects there is no question of tricks.

But at the beginning of the experiments, especially, it is allowable to resort to the explanation of transmission of thought, and it is propounded by the subject herself: "I feel nothing with my fingers, I see nothing before my eyes; there comes into my mind all at once, without my knowing how or why, the idea that it must be so-and-so. I would willingly think that it is you who suggest it to me by thought."

I do not know why at the second séance M. Boirac could not understand the part played by himself in the production of the phenomena. At the next séance, a third person wrote a phrase which M. Boirac did not see. The subject read without difficulty (evidently by moving her fingers over the paper, though this is not stated). Then "one of the sitters,\* taking a book from a table, and opening it at hazard, placed it in the hands of the subject, who began to decipher the page at which the book was opened. No one knew beforehand the text thus read." Unfortunately, in order that the experiment should be unexceptionable, we should have to be certain that the image of the page had not been imprinted on the retina of the sitter, for it cannot be repeated too often that unconscious perceptions are those which are the most easily transmitted. M. Boirac does not consider this possibility. Believing in the genuineness of the reading of the time through the glass of the watch by Madame V., and finding that Ludovici could not read a paper which was covered by another paper, and, on the other hand, that while walking he succeeded in making him read it with his gloved hand, also being a partisan of M, de Rochas' theory of the externalisation of sensibility, M. Boirac naturally comes to think that sight, properly speaking, was completely foreign to these phenomena, and that it was entirely a matter of tactile sensations, but tactile at a distance. Among the experiments intended to prove this, there are some which still leave the same doubt; they are those in which it is not stated that M. Boirac was ignorant of the text to be read, but there is one of them in which this condition is The subject read several fulfilled. times, in darkness, phrases of which M. Boirac was ignorant. To the partisans of mental transmission there is nothing left but to ask whether during the time when the gas was raised the text could not have been seen, quite unconsciously, by M. Boirac. And I will add that I do not see any externalisation of sensibility in the experiments described on p. 253, since the subject passed his fingers over the paper. What seems to me the most incomprehensible is the lack of education of the subject, and the rapidity of the reading. It would take us much time and trouble, with our normal faculties, to understand the sensation derived from letters in relief so close together and

<sup>\*</sup> This third person may have been the agent for the transmission of thought.

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so complicated, even if those sensations were very clear and intense! M. Boirac prefers to believe in a "cerebral hyperæsthesia" rather than in a hyperæsthesia of the periphery, and he supposes that, in all of us, touch constantly furnishes to our sub-consciousness an infinitude of information which our consciousness cannot utilise, or even perceive. He rests this supposition on the following experiment:

M. Boirac seated himself on a chair, and the subject sat down behind him, on another chair, facing in the same direction. " Carrying my right elbow forwards, I said to S., 'Stretch out your right hand, take hold of my elbow, grasp it firmly.' This done, I took at random a newspaper from the table, opened it out on my knees, and, passing my fingers slowly over the title, 1 said to S., 'Read!' As fast as my fingers passed over the letters, S. spelt them out, but he could only really read when I began again, and passed my fingers more rapidly over the paper."

In spite of himself, M. Boirac supposed at the time that transmission of thought took place. Then, turning the newspaper over quickly, and closing his eyes, he ran his fingers over the upper part of the last page, containing displayed advertisements. S. then read : "Eaux Minérales," but M. Boirac says himself that he had time to glimpse at this advertisement. He, therefore, ran his fingers lower down the side of the page, and the subject read: "Voitures automobiles." Is this quite sufficient? Was it altogether impossible for M. Boirac to have caught a glimpse of

this also with his eyes? And when a third person guided by M. Boirac's fingers over the advertisements taken at hazard, is it absolutely forbidden to suppose that this person became the agent for the transmission of the image?

M. Boirac thinks that his subconsciousness perceived the relief of the letters by means of his fingers, and that by a kind of induction there were developed in the tactile nerves of the subject currents reproducing by sympathy the direct currents of the nervous system of the operator. I know well that the experiment made by Crookes with a lady medium, whom he does not name, seems to confirm this view.\* As related by Crookes, it is not subject to the objection of transmission of thought, for the newspaper on which he placed his finger was behind him, and it is not said that a third person could have looked at it at the moment when Crookes asked the spirit whether he could see the newspaper.

These experiments of incomparable interest should be repeated, and so arranged as to be certain that *no one* could see the words to be read by the subject. This is easily done.

For my part, I shall have less difficulty in accepting the reality of real double vision, direct vision through opaque bodies, than reading by touch, and especially reading by means of the touch of any other person. If, again, I were told that Crookes was, in 1874, and that M. Boirac is now, an exceptional medium, that their tactile sensibility could or can attain an extraordinary

<sup>&</sup>quot;Researches on Spiritualism, p. 168 (French edition).

All that I would admit, if real double vision came to be demonstrated, is that in the infinitely rare individuals who possess it this is what takes place: For a long time, perhaps ever since their birth, at the same time as the rays which afford us vision, other rays (those of the "black light" of G. Le Bon?) have been perceived by them subconsciously, but did not come to their normal consciousness; and this has been the case up to the time when the state of somnambulism has allowed the subconscious sensations to emerge into the supraliminal region. We can thus understand what seems so incomprehensible, a new faculty arising without education. The education had gone on, but the normal consciousness did not benefit by it. To use M. Boirac's expression, somnambulism was the revealer which permitted the cryptoid phenomena of vision by X-rays (or others) to become manifest. This is quite the same idea as that which I developed in 1904 (Annales des Sciences Psychiques, pp. 121 and 122) with regard to a phrase of Myers', taken from Human Personality, Vol. I., p. 482. As I have not space here to reproduce the passage I ask the reader who is interested in the subject to re-read the article. I there quote two cases which seem to prove the veritable double sight without transmission of thought.

From all this I am tempted to conclude that the experiments of M. Boirac have been cases of mental transmission, and perhaps also of double sight. It remains for me to set forth what M. Boirac calls "the conductibility of psychic force," a factor which he considers of extreme importance, because it would allow of our observing and experimenting with psycho-magnetic phenomena under conditions of certainty and rigour which would be absolutely satisfactory, as we shall see. Let us first consider whether the facts cited are sufficient to prove this conductibility. M. Boirac says:

My colleague and I took a copper wire insulated with gutta-percha, like those used for electric bells; I held one of the bared ends of the wire in my right hand, and went as far as possible from the subject; my colleague presented to him the other end of the wire, after coiling it round a wooden ruler which he held in his hand, and we found that the point of the wire produced the same effect as my hand when presented towards him at the same distance; that is, it attracted the part of the subject towards which it was directed.

With the left hand the wire appeared to conduct the tingling influence exercised by that hand. When the ends of the two wires were joined the combined influence of both hands was felt, and produced what the subject called a muddle.

With another subject the two hands did not produce different effects. For attraction to take place it needed that the operator's hand should itself execute the movement, which was then reproduced almost simultaneously. With the wire M. Boirac obtained very limited anæsthesia, clearly localised over an extent of a few millimetres exactly under the point of the wire. By rolling round the five fingers of the hand copper wires of which the five points were then directed towards the skin of the

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subject, it seemed that the action was considerably intensified, so that the subject drew back quickly, saying that he felt as though five burning claws were lodged in his skin.

Why this complete change of sensation? Why five burnings instead of five anæsthesias? Until very clear and concordant effects have been obtained with animals I shall maintain a slight doubt. But this doubt does not in any way diminish the very great value of these experiments, for if the effects obtained are transmissions of thought they will have put us on the way to discovering the mechanism of thought transference; they will have shown us that in order to succeed almost with certainty we need the absence of will on the part of the agent, and that on the part of the subject the most favourable condition is the state of rapport induced by previous magnetisations.

The state of rapport! How important it is to try to understand in what it consists. It seems that it is mainly the concentration of the attention of the subject on the operator. The world no longer exists for him. To enter into relation with it the subject needs the organism of his magnetiser. He uses his magnetiser's senses, he instantly feels his sensations. Needless to say that in psychology there is nothing mathematical; that according to the day there are various degrees of this concentration of attention. But, says M. Boirac :--

On certain days the phenomenon is produced with marvellous regularity and precision. . . One of my arms was stretched out on a table; every time that the person with whom I was talking laid his finger on my hand, the sleeping subject, whose eyes were tightly bandaged, heard and replied to him; when the contact ceased, even in the

middle of a sentence, the subject spontaneously showed by his questions, his silence, or his attitude, that he had ceased to hear.

With a copper wire arranged on a table, M. Boirac holding one end of it, as soon as one of the assistants, at the other side of the table, touched, or ceased to touch, the other end of the wire, there was observed the instantaneous establishment or cessation of *rapport* between the subject and the assistant.

Still the same observations. should have asked that M. Boirac should also have his eyes bandaged. He would reply : "Why should my visual perception, which you suspect to have been communicated to the subject, not have reached him on certain days on which I needed to come in contact with both the assistant and the subject, in order to establish rapport?" I believe that in a subject under somnambulism there are continual variations of state, as in our natural sleep, which often becomes more profound or lighter, with great irregularity. And then the insensibility of the subject to the voices of others is shown by M. Janet to be only partial. It is the reaction which is paralysed. The best proof of this is in that statement of M. Boirac himself: "If I grasped the hand of the subject, he understands what was said to him, often even what had been said a minute before." This is just what M. Janet has explained. Perception takes place, but there is inhibition of response, and this inhibition can be removed by the operator, either at will or involuntarily through unconscious mental suggestion. A still more singular aspect assumed by the

phenomenon is when the inhibition is only half removed.

For instance, G. P. is placed under somnambulism, with his eyes bandaged; M. Boirac has one hand in contact with him, and holds in the other the end of an insulated copper wire. M. Gasc-Desfossés takes hold of the other end. He obtains no answer from the subject except when he holds the wire\*, and when M. Boirac releases the subject's hand, the latter hears the voice of the speaker, but does not distinguish his words. "1 hear someone speaking to me," he says, "but I do not know what is said; it is like a distant buzzing." May we not see in this a partial removal of the paralysis of the consciousness produced by auto-suggestion? The subject, finding himself released by M. Boirac, suggests to himself that he will only hear indistinctly. But if M. Boirac had said to him : " No, no, you will be able to hear all that is said to you," it might have been sufficient to make him hear.

I will sum up the whole discussion by saying that the subject's power of answering is dependent on the permission given by the magnetiser, but that this permission is given or withdrawn in these experiments unconsciously, and is transmitted telepathically.

In Dr. Mesnet's experiment, † as there is contact between the doctor and the young woman, the permission is given by Cumberlandism. Also the success is complete. Twenty times Mr. X. touched, or did not touch, Dr. M.'s hand, and twenty times the subject heard or did not hear.

When the sensibility of the subject is said to be transferred to a glass of water, it would not be impossible so to arrange matters that no one knew whether the water had been touched before the subject manifested a sensation. In one room the subject could be under the supervision of an assistant, who would inform another assistant, who was watching a chronometer, as to the instant when the subject manifested a sensation. In another room the operator, with his eyes bandaged, would have in front of him two glasses fixed on a revolving board. Stopping the board, he would plunge a needle into one of the glasses without knowing whether or not it was the one containing the water, and an assistant who could not see the glasses would note the precise instant by another chronometer, at which the needle entered the glass.

When Dr. Joire (Revue de l'Hypnotisme, Jan., 1898) interposed between himself and the subject a chain of two, three, or five persons, there was a progressive retarding of the sensation. This is certainly the strongest evidence in support of the theory. But I would ask that M. Joire should be ignorant as to the number of persons interposed, which would be easy by using a curtain.

#### Paladino's Phenomena Produced at Will.

This would certainly be the greatest marvel of all ! and M. Boirac thinks that it could be accomplished by means of the conductibility of psychic

<sup>\*</sup> So far the simplest supposition would be that the supersensitive subject feels an imperceptible and quite unconscious quivering on the part of M. Boirac every time that M. G.-D. touches or does not touch the wire. + Revue de l'Hypnolisme, 1881, p. 264, and

<sup>1880.</sup> 

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force. Instead of leaving "John" to work out his own fancies, an operator, awake and conscious, would borrow force from Eusapia, and voluntarily produce everything that "John" does. In 1903 Dr. Maxwell wrote:

It is sometimes sufficient to touch the medium in order to have raps on moving the hand over the table, or even by placing the hand above it, with the palm towards the table-top. I have frequently obtained them thus; it is an excellent method of getting them very clearly. The table is moved away from the medium, so as to avoid all contact between her and it. The observer places himself beside the medium, takes her hands in one of his, and passes the other over the table, or even holds it steadily above the surface. Nothing is more demonstrative than this experiment. It must not be forgotten that I am speaking of experiments made in full daylight.

And on the subject of telekinesis Dr. Maxwell writes thus:

It is not always the medium who obtains the best results in the manner I have indicated (levitations and attractions of the table obtained without contact, by movements of the hand at a distance). I have seen some of those present obtain more decided movements than the medium herself. It is not generally so, but the fact did not appear to be rare.\* It is rather disconcerting, for the persons who manifest this comparatively greater force cannot obtain any supernormal effect by themselves. The presence of the medium is necessary for the energy of their action to be manifested.

When Eusapia makes a gesture while holding the hand of a sitter, I think that it is in order that it may be seen that the control is perfect. This is what M. de Rochas says on this subject (Annales, 1898, p. 165): Eusapia asks you to place your hand on the table or on the back of a chair; then she places her own over yours, and raises her own hand. Then your hand and the object on which it is placed follow the movement, and the table or chair remains suspended beneath our hand for forty or fifty seconds, until it falls sharply, when Eusapia heaves a sigh of relief, as though she had ceased from a strong effort.

"The experiment," says M. Boirac, "would be much more significant, as regards the conductibility of psychic force, if the medium's hand, instead of being superposed on the hand of the operator, were placed on his shoulder."\*

By means of the method of experimenting by conduction the phenopsycho - magnetism mena of are brought within the common domain; they cease to be bound up with particular individuals, and become subjects of observation and possible experiment for everyone. For everyone? Alas, no, M. Boirac, for we are nearly all neutrals; it is absolutely necessary that in a group of experimenters there should be at least an active person, an operator, or a passive person, a subject, or, better still, an operator and a subject.

We have said that the study of telekinesis would be greatly facilitated by this method; according to M. Boirac it would be the same for the study of the transmission of thought. Anyone coming into rapport with an operator by contact will thus transmit his thought to the subject without transmitting it to the operator by any normal means.

Perhaps! In any case, let us try!

<sup>\*</sup> Dr. Allain has quoted to me an extremely striking example of this kind, which I mention because it consisted in formidable raps obtained by Mrs. Finch at a séance with Eusapia.

<sup>\*</sup>As another example of conductibility we may compare the power of incombustibility which Crookes observed with Home, and which Home transmitted to one of the sitters. In the accounts of the Hindus who overcome fire it is also a question of a similar transmission.—M. M.

# THE ACTION OF EUSAPIA PALADINO ON THE ELECTROSCOPE

BY DR. IMODA.

AT the mediumistic séance held with Eusapia Paladino, on the evening of April 10th, 1908, at the house of the engineer, M. F., I experimentally obtained a phenomenon which appears to demonstrate that radiations resembling those of radium and the cathodic rays of Crookes emanated from the medium. The phenomenon consisted in the rapid discharge of an electroscope without contact.

At the end of the séance, and when she was completely aroused from her trance condition, I asked Madame Paladino to stand beside a table on which I had placed a charged electroscope, the dielectric portion of which was made of pure sulphur, so that the insulation might be perfect. I got her to stretch her hands forward to a distance of about four inches from the electrode. Her hands were watched by a friend of mine, so that there was no possibility of her touching the electroscope, whilst I attentively observed every movement of the gold leaves, separated by the charging of the electroscope.

For perhaps two minutes no visible effect was produced, but after that the leaves began to fall together, very slowly, but perceptibly; at length, after three or four minutes more, the gold leaves of the electroscope suddenly came together, showing that the electroscope was discharged,

Since the conditions under which the phenomenon was obtained (the room was lighted by six small oil lamps, with red glasses) precluded the possibility that Eusapia had touched the instrument, it seems to me possible to argue that the discharge was due to the surrounding air having become a conductor of electricity, just as if I had approached to the electroscope a radium salt or a Crookes' But there was one difference bulb. between the action of the radium and that of the medium-viz., that whilst the discharge of the electroscope by the approach of a radium salt produces an instantaneous effect as soon as the radium is brought close to it, in the case of Eusapia the discharge did not take place until after several minutes, as though the body of the medium, previously passive, suddenly projected a jet of these radiations. That is to say, the emission of the mediumistic rays appeared not to be continuous, but by shocks, as, perhaps, is the case with the electrical discharge of the gymnotus and torpedo.

If we compare this phenomenon of the mediumistic discharging of an electroscope with the phenomena

# THE ACTION OF E. PALADINO ON THE ELECTROSCOPE

already certified by myself and others, such as impressions on photographic plates tightly sealed up in paper or wooden boxes, the hypothesis that radium emanations, cathodic rays, and mediumistic rays are one and the same thing appears to gain in probability.

One other phenomenon, equally

well vouched for by myself and others as occurring in mediumistic séances, appears to support this hypothesis-namely, that a small white cloud, floating like a vapour, and resembling a slightly luminous fog, is frequently seen above the surface of the table during séances. In one instance I saw, surrounding the head of Professor Lombroso, a thick cloud of white



EUSAPIA PALADINO IN 1907 (From a photograph taken by Dr. H. Herlitzka, of Turin)

vapour, the medium having asked us to blow our breath in that direction. We know that one of the properties of the cathodic rays is precisely that of causing the formation of a fog when they pass through a layer of air saturated with moisture.

It would be interesting to ascertain whether mediumistic radiations, as well as cathodic rays and the emanations of radium, have the property of rendering phosphorescent a screen of platino-cyanide of barium placed in their track; up to the present I have not had the opportunity of trying this experiment.

The phenomenon of the discharge of the electroscope, taken by itself, would not, for me, be an absolute proof that the surrounding air had

> become a conductor of electricity, because the phenomenon can be explained in another way.

We have only to suppose that a materialised limb had placed the hand of the medium in direct contact with the instrument, and that this small degree of materialisation, suffito discient charge the electroscope, but not to make an impression on my retina, had remained invisible to me, We know,

in fact, positively, that the lower degrees of materialisation are not visible to the physical eye, while they may be sufficiently powerful to impress a photographic plate, even by reflected light.

But this hypothesis, reasonable in other respects, is contradicted by the two classes of phenomena mentioned above: The cloud of vapour and the impression on the covered photogra-



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phic plate. Therefore, the former one seems to me more probable—viz., that the the mediumistic radiations are able of themselves to render air a conductor of electricity, and that, in consequence, the radiations of radium, the cathodic radiations of the Crookes' th bulb, and mediumistic radiations, are fundamentally the same.

I would strongly urge experimenters to undertake researches in pursuance of this idea; for if we can definitely establish the identity of all these radiations, one of the mysteries of an obscure and complex problem that is, the physical nature of mediumistic force—would begin to be cleared up.





BY MR. F. C. CONSTABLE.

THE line of thought of Mr. Hill is somewhat akin to my own in reflecting, over many years, on the problem of time and space, but the conclusions I have arrived at are so different from his that it may be of some interest to the readers of THE ANNALS if I place before them these differing conclusions.

I hold that we and our universe are conditioned in motion, not in time and space: that time and space are derived ideas from our human experience of motion.

But we know nothing positively of what motion is; all we know are relations between differing degrees (?) of motion. This is proved by the fact that to describe motion quantitively we must use arbitrary units. (Cf. The Recent Development of Science, by Professor Whetham, p. 22.)

If we consider the effect of bodily death we find no more than that the personality is thereby no longer manifested in motion—if no longer limited in space and time. But we know that the human personality is merely phenomenal as a "thing" of motion. So it may well be that a (relatively) real personality survives bodily death free from the condition of motion that is, free from the conditioning of space and time. Indeed, pure reasoning leads us to a conclusion that the *natural* state of a personality is one of freedom from motion, freedom from the bonds of time and space.

Mr. Hill says: "It is probable, e.g., that to a baby space is only twodimensional, the knowledge of its trival and more complex nature coming later."

But a baby can have no idea at all of space (or time) unless it can move, physically or in thought. And this being so we must make its ideas of time and space subjective to motion.

Now, when we consider motion, 1 submit we consider it from an entirely false standpoint. Vulgarly, we regard ourselves as real things of real time and space, and so regard motion as a reality in itself.

But imagine, for one moment, that your personality is "everywhere" and that you think "everywhere"bearing in mind that the word "everywhere" is used simply as meaning something free from the conditioning of time and space. Then motion is not; it is no longer a necessary condition of your existence as a personality. In this higher and freer state of personality motion as a limit is superseded: for your state is such for self-apperception, that. even motion is no longer necessary.

<sup>\*</sup> See THE ANNALS for May, 1908.

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It is, then, only because our human personality is a conditioned (phenomenal) personality in a conditioned (phenomenal) universe that motion is part of our earthly existence. Motion has no reality : it is but a phenomenon of our phenomenal existence and phenomenal universe.

Accepting what is above reasoned as correct, we can at once—following Kant—find our derived ideas of time and space: I am so impertinent as to hold that we make Kant's meaning clearer.

Kant gives one definition for time and space: "the absolutely first formal principle of the sensible world." (Inaugural Dissertation. Ecscoff. Columbia College, New York, 1894, pp. 63, 66.) And he says also: "What we call outward objects are nothing else but mere representations of our sensibility, whose form is space," and that "time is nothing but the form of our internal intuition." (Meiklejohn's Kant, pp. 28 and 33.)

Human experience is the result of motion, which is the nexus between us and the external. We regard the external under the form of space: the external affects us under the form of time in internal intuition. Kant distinguishes between time and space only in aspect and regard.

If we hold that the basis of human experience is in motion and that ideas of time and space are derived ideas (this is not necessarily in conflict with Kant's *a priori* ideas), we shall find our investigation into what is our real personality much simplified.

Our human personality being a thing of space and time must be phenomenal, not real. The very motion of thought and body proves its limitations. But I assume that Ido exist, and, if this be so, my phenomenal existence must be phenomenal of some real existence, some real ego. This real ego, then, cannot be conditioned in motion.

It follows that the real ego, which I term the intuitive self, is not conditioned in time and space, for time and space are derived ideas of the subject from motion. I cannot myself see any difficulty in imagining such an ego, for—though Mr. Hill suggests doubt—I think we can use our reason outside the limits of space and time. The intuitive self must be, for existence, conditioned in some way; but it is conditioned in some way that has nothing to do with time and space,

If we made time and space derived ideas from human experience of motion we get a clearer idea of what Buddha meant by Nirvana. Granted that he defines the Deity in no way, he certainly states that the ultimate goal of humanity is absorption in the Deity. But this absorption in the Deity still, I think, leaves to the personality absorbed a real personal existence. The absorption is but in the freeing of the personality from the limits of motion : it is in a state of eternal rest where time and space are not. But this in no way infers necessarily loss of spiritual personality. It may or may not infer such loss, as the student will know who has compared the teaching of the conflicting schools of Ramamija and Saucharacharya.

Mr. Hill's analogy of the tree standing in water, and so cut at some part by the water in a plane of two dimen-

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sions, appears to me excellent. But consider this:

Let this plane of water be our plane of consciousness. Then the external affects this plane directly, and so directly affects our consciousness. We may term this a material affect. But the external affects all the whole body of water and, as the plane of the water is part of the whole body, the affects on the whole body must affect the plane also, not directly, but indirectly. This we may term a psychical, not material, affect. And herein we find analogy to our affections from the external through the normal organs of sense and otherwise than through these organs. But we find more.

The affects direct on the surface are in motion—in time and space. But we cannot say the affects on the whole body of water are in motion, in time and space, for they are affects on a body of *higher dimensions* than the two-dimensional space in which the consciousness of the subject exists. So the subject will be affected in time and space by affects not themselves so conditioned.

For instance, consider affects in our three dimensional universe. These are not affects directly on any twodimensional space of our universe. But they must have some indirect affect, and this affect must be manifested in the space of two dimensions, as a two-dimensional affect. It is often forgotten that when a percipient has a vision of the future (that is, out of his time and space) the vision-to be a vision-must emerge in his understanding in his present time and space.

By theory we arrive at the existence

of an intuitive self unconditioned in motion (in time and space), of which our human personality is a partial and mediate manifestation in motion (in time and space). And this, I hold, is in agreement with Kant's reasoning.

But since the time of Kant there has been a remarkable expansion (evolution?) of human experience. Telepathy has been established as a fact.

And I hold very strongly that the established fact of human beings having power to communicate one with another *in idea*, otherwise than through the normal organs of sense, is incompatible with the fact of our human personality—a thing of space and time—being our real personality. We are driven to a conclusion that our human personality is but a manifestation in time and space of a real personality not so conditioned.

One word more is necessary lest what I mean by the intuitive self be misunderstood.

We, as human personalities, think in succession, in time, and what we use in thought are ideas. It has, then, been objected that Frederick Myers' subliminal self—which in this connection is the same as the term intuitive self now used—cannot be a personality which could hold intercourse with the embodied because it thinks "out of" time and space. But the objection is not well based.

Because I can have a concept of a house as one object, that does not prevent me from thinking in any arbitrary succession of the *parts* of the house: I really think "a house" in a particular of the manifold. But I can still "break up," as it were, this thought into parts.



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So an intuitive self, though thinking all things in the manifold—" in a lump "—and out of time, may still well have power to project its thoughts in succession, in time and space, and so communicate with the embodied. This is beautifully worked out by Kant in his Dreams of a Spirit Seer. Therein, Kant theorises : if he had known of telepathy as a fact of human experience he might have reasoned.

Again, if human memory be re-

ferable, as I hold, to intuition, then the disembodied intuitive self has memory of the past. True, this memory is intuitive, is unconditioned in time and space. But it may well be the disembodied can *project* their memory on to our limited universe of time and space, and so communicate with us in ideas (in succession in time and space) of the past. For ideas are no more than, as it were, projections on time and space of intuition.



# EXPERIMENTAL RESEARCH IN MOTOR ACTION WITHOUT CONTACT

BY P. M. ARCHAT.

IF we regard the large number of observations which have been made on movement and displacement of objects without apparent cause in the presence of certain subjects, and consider also that many of the observers have been persons of undoubted scientific competence, it seems that we have here a form of energy as yet unknown, which is dependent on the organism of certain persons when they are in a special but not easily defined condition.

If, as we may suppose, this force is inherent in the human organism, it must exist in some degree in all individuals, and its presence can be ascertained by means of sufficiently sensitive apparatus.

In the experiments which are here described, I desired to find out whether motor action on a living being, or an inert body at a short distance, can be exercised by anyone.

In order to perceive any action, however feeble, an object on which it was intended to act was fixed at the end of a long, thin needle suspended on a thread without twist, the weight of the object being balanced by a counter weight, so that the needle remained horizontal.

On bringing the hand or any other part of the body towards the object thus arranged we were able to ascertain if this object was attracted or repelled, the only resistance to be overcome being the slight torsion of the thread.

It was, however, necessary to protect the needle from currents of air. A needle made of aluminium wire was therefore suspended by a very fine platinum wire of a diameter of '05 mm. ( $\frac{1}{500}$  in.), wound at the top around a pin, which could be turned at will to raise or lower the needle. This pin was supported by a cap turning horizontally on the top of a copper tube, through which the wire suspending the needle passed. This tube was fixed on a rectangular metal plate forming the base of the apparatus, and resting on three levelling The needle was enclosed in Serews. a rectangular box of thin cardboard, with a glass top, so as to prevent any influence from currents of air. Beneath the end of the needle was a divided scale for reading off the deviations.

The object on which we were to operate was fixed on the needle near to its extremity. The needle was suspended as low as possible, and in such a manner that its end was very close to the divided scale, and the end of the needle was brought to the zero mark.

When the hand was held towards the object horizontally, and in a direction perpendicular to the length of the



needle, a deviation of the needle was produced at the end of a few minutes, and the object approached the hand as though attracted by it; the deviation slowly increased for some minutes and then remained stationary. When we withdrew the hand the needle slowly returned to its original position.

The following experiments have been made with this apparatus :---

The object being a square of paper placed vertically, the needle deviated a greater or less distance according to the size of the paper; the action exerted was approximately proportionate to the surface presented by the object.

On replacing the paper by thin leaves of different materials and having the same surface, we obtained always a deviation in the same direction, as though the object had been attracted by the hand.

The deviations obtained were as follows (these have only a very relative value on account of the difference in weight, which naturally causes the sensitiveness of the apparatus to vary): Sheet of paper, 9°; Bristol board, 12°; tin, 10°; tinsel, 15°; mica, 14°; zinc, 15°; aluminium, 14°; ebonite, 11°; cardboard, 1 mm. 12°; wood veneer, 10°.

The action on a living being was tried by using a small snail as the object (it was necessary to operate with an animal of complete immobility); the deviation—from 3° to 4° —was always in the same direction. Now, if we consider that the vertical surface presented by this small animal was considerably less than those of other bodies experimented upon, we are able to deduce from these experiments that the action seems to be the same on living or inert bodies, and that this action is nearly proportional to the surface presented by the object.

As we have already pointed out, the deviation is not produced immediately; the period of time which elapses between the approach of the hand to the apparatus and the commencement of the deviation of the needle varies according to the nature and thickness of the side of the box intervening between the hand and the object. When we used a box of cardboard 1 mm, in thickness the needle began to deviate after eight or nine seconds; if the thickness was doubled by the addition of another sheet of cardboard the deviation would begin after 16 or 18 seconds; if trebled by the addition of a third sheet the deviation commenced after 20 or 22 seconds. The delay in the deviation of the needle is thus evidently proportionate to the thickness of the box interposed between the hand and the object.

This delay is increased if for the cardboard we substitute glass or metal, and therefore we prefer to make the box of thin cardboard, as this enables the experiments to be carried on with greater rapidity.

The action of the bare hand without the interposition of any other body between it and the object has been tried by making a square hole in the side of the box. If the palm of the hand is placed on this opening so as to close it, the deviation takes place immediately. This deviation is greater than that obtained through the side of the box; but the approach of the hand, even slowly, produces an air current which causes the needle to oscillate and thus renders observation more difficult.

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If we close this opening with a sheet of thin paper, or, better still, with a leaf of mica of one to two hundredths of a millimetre in thickness, the deviation commences almost immediately.

To sum up, whatever may be the nature of the object on which we operate, the result is always the same, the object is attracted by the approach of the hand. What is the cause of this movement? Before we attribute the action to an unknown force, it is obviously desirable to look for the explanation in the action of known forces, such as electricity or air currents produced by the heating of the sides of the box under the influence of the radiating heat of the hand.

The possibility of electrical action is eliminated by the very construction of the apparatus, the hand placed in touch with the metallic plate which forms the base of the apparatus is in metallic communication with the object by the plate, the copper tube, the platinum thread, and the aluminium needle. No attraction is possible under these conditions.

As to the action of air displacement we must regard it in the following On placing the hand outmanner. side the box, it raises the temperature of the outer surface of the box; the heat is transmitted through the thickness of the cardboard, and at the end of a time varying according to the thickness the temperature of the internal wall is raised. The layer of air in contact with this wall is also heated, rises vertically, and at the upper part of the box assumes a horizontal direction, away from the heated wall, but this bed of air, in its upward movement, is replaced by the air in

the lower part of the box moving towards the heated wall.

Under these conditions, when the object is in the lower part of the box, the displacement of air will draw it towards the heated wall, and therefore towards the hand. If, on the contrary, it is placed in the higher part of the box it will be carried in the opposite direction.

The experiment is easily tried. By winding the suspending wire on to the pin the needle is raised to the upper part of the box, and if we then place the hand outside the box, as before, we obtain a deviation which is approximately equal, but in a contrary direction-the object is carried away from the hand. This experiment indicates that the displacement of the object is due, mainly at least, to the thermal action of the hand; moreover, the same effects are obtained by substituting for the hand a heated body. such as a warm plate, a flask of warm liquid, etc.

In order to ascertain whether there is any other action besides that due to the heat of the hand we should have had to eliminate the effect of this thermal action, which was impossible with the apparatus as it was constructed. As a matter of fact, it is not possible, even by the employment of screens, to absolutely prevent the transmission of the heat of the hand by radiation or by conduction to the interior of the box, and the consequent currents of air. But it is possible by another arrangement of the apparatus to remove the object of the experiment from the influence of these currents.

In this new arrangement the needle is replaced by a flat cylindrical box of thin cardboard suspended by the centre to a very fine platinum thread, as in the previous apparatus. A divided dial is placed on the cover of the box, and two pointers, fixed to the uprights of the apparatus, allow the rotary movements of the box to be measured. Inside of this box, and near to the circumference, is placed the object, which is balanced by a small piece of lead placed in the opposite part of the box, so as to keep it horizontal. The whole apparatus is covered by a bell glass.

With this arrangement it is very evident that if we place the hand outside the apparatus a current of air is produced in the interior of the bell glass, just as was demonstrated with the preceding apparatus; the air is directed towards the point where the hand is in the lower part of the glass and away from this point in the higher part; but the box being concentric to the bell glass the air passes equally on both sides of it, and the friction of the air on the box on one side tends to make it rotate in one direction, and on the other in the contrary direction; the two actions balance and the effect of the heat of the hand is thus neutralised.

But in this case the experiments made by placing in the interior of the box a small wooden or cork cube, or a small snail, gave only negative results; the box remained absolutely motionless when the hand was placed at the point mentioned and left there for a quarter of an hour.

It is true that this apparatus is not so sensitive as the first, the weight of the box being about ten times that of the needle used in the former apparatus, but no deviation, however feeble, could be noted by observation of the dial with a glass magnifying five or six times.

It might also be objected that the obstacles formed by the bell glass and the cardboard box, interposed between the hand and the object, prevented any action on the latter.

My researches stopped at this point. If the result is negative I think that it must not be concluded that the force which I tried to render evident has no existence, which would contradict the commencement of this communication; but that we must endeavour to study it by other means than those used by me,

It seems, however, permissible to deduce from these experiments that this force is not continuously emitted in an appreciable degree by the human organism. It may exist in a latent manner and only manifest under certain conditions.

In fact, it is possible that the result might have been different in the presence of a medium capable of producing physical effects; but this has not been tried.

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We assume no responsibility whatever for the facts which are reported by the various newspapers and magazines from which we quote under this heading.—EDITORIAL NOTE.

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#### The "Fluid Motor of Count de Tromelin," by W. Warcollier,

M. WARCOLLIER has forwarded us his analysis of the work by Count de Tromelin, *Les Mystères de l'Univers*, and describes his experiments with the "Fluid Motor " of the same author.

This small apparatus is composed of a paper cylinder, about two inches in diameter, open at each end and crossed diametrically at its upper part by a piece of straw, through the middle of which a needle is stuck, with the point resting on the bottom of a small inverted porcelain or glass jar. The paper cylinder is thus suspended outside of and concentric with the inverted jar, the point of the needle acting as a pivot and enabling it to turn easily under the slightest impulse.

On setting this apparatus before one on a table, and placing the right hand behind the apparatus, this is made to turn in the reverse direction to the hands of a watch, according to the author, and if the left hand is placed behind the apparatus it turns in the other direction—that is to say, in the same direction as the hands of a watch.

But M. Warcollier points out that if we place the left hand behind the apparatus while it is turning, so that it occupies the same position as the right hand previously did, the rotation continues in the same direction as with the right hand, which proves that the direction of the rotation does not depend upon a difference of polarity in the two hands, but rather on their position,

M. Warcollier has also observed that on placing the apparatus in an oven it was sufficient to raise or lower the temperature a very little (less than 1° C.) to make the apparatus turn in one direction or another; he therefore concludes that the heat of the hand is sufficient to create an air current capable of producing the rotation.

M. Archat, treasurer, after his communication, with experiments, on researches into motor action without contact, said that the rotation of this "fluid motor" may be easily explained in the following manner:

The temperature of the human body being higher than that of the surrounding air, the layer of air which surrounds the body becomes warm by contact with it, and rises slowly and continuously. Then the air which thus rises in front of the experimenter is constantly replaced by the air at the surface of the table, which is thus drawn horizontally towards the experimenter by contact with him, and becomes warmed in its turn and rises upwards between him and the instrument.

This movement of the air being continuous we see that it will result in a slow current of air near the surface of the table, directed towards the experimenter; and if in these conditions he places his right hand, for example, behind the apparatus the hand and arm constitute a screen which shelters the right side of the apparatus, so that the left part only is exposed to the air current, which causes it to rotate in the direction indicated.

In order to demonstrate that this is really the case, M. Archat placed a small petroleum stove on the table to replace the body of the experimenter. Behind and a little to the right of the motor he placed a book in the space previously occupied by the hand and arm, which immediately caused the motor to turn in a direction from right to left, as though influenced by the right hand; on moving the book to the left to represent the left hand the motor turned in the opposite direction.

This experiment was afterwards confirmed by another, which consisted in placing the motor under a bell-glass, to which the hand was approached, so as to warm a certain portion of the circumference, and thus cause the air at that part of the interior of the bell-glass to rise and so draw the air in the lower part of the bell-glass horizontally after it.

If the motor was placed in the centre of the glass it did not turn, being influenced by two air currents directed towards that point of the glass which was warmed by the proximity of the hand, and these influences being equal and opposite they counterbalanced each other.

If, on the contrary, the motor was placed near the inside surface of the bell-glass to right or left of the point warmed by the hand the motor then receiving impetus from the air current on one side only, it began to move to left or right, according as it was placed on one side or other of the heated portion. Of course, the same experiment might be tried by warming the glass at one point by any other means instead of using the hand.

These experiments demonstrate that it is useless to have recourse to the hypothesis of an unknown cause in order to explain the rotation of this apparatus.

#### . . .

#### The "Mediumistic States of Hypnosis," according to Dr. Joire, by Dr. des Chenais.

DR. LE MENANT DES CHENAIS has sent us an analytical account of Dr. Joire's recently published book on *Experimental and Therapeutical Hypnotism*,\* devoting himself chiefly to the two states which come within the range of questions discussed in THE ANNALS OF PSYCHICAL SCIENCE.

These states appear to be akin to the singular mediumistic states in which sometimes a force seems to be liberated from the body of the medium, causing phenomena. This question is raised by Dr. Joire, and he gives the answer in the affirmative.

In fact, the writer first describes with great precision the three classical states :

Lethargy.—The state of complete relaxation with variable amount of anæsthesia, with neuro-muscular excitation as its fundamental characteristic. In this state the subject has the eyes closed and is generally only slightly open to suggestion.

Catalepsy .- The eyes are open, the subject

is as though petrified in the position which he occupies. Anæsthesia is complete, and there is no sign of intelligence. Immobility is the characteristic of this state.

Somnambulism.—The condition of the eyes varies; the subject appears to sleep. Simple contact, or stroking along any limb is sufficient to render that limb rigid. Suggestibility is the main characteristic of this state.

The cataleptic state is a kind of *impasse* which does not always occur between the lethargic and somnambulistic states, and which is not shown between the last state and the return to the lethargic.

The somnambulistic state presents three degrees :

 Waking Somnambulism.—Slight passivity with diminution of the will and augmentation of suggestibility.

2. The second personality begins to take the place of the normal one. Torpor of consciousness and of memory. Sensibility decreases.

 Complete anæsthesia. Disappearance of consciousness and of memory. Inclination to peculiar muscular rigidity.

After describing these three states and the three degrees of somnambulism Dr. Joire mentions two other states, distinct from the former ones, and which he calls the passive or *induced* mediumistic state and the active or *inducing* mediumistic state.

In the first state there seems to be variable preservation of the faculties, consciousness and memory, but especially an augmentation of sensibility for everything emanating from the operator, with corresponding diminution of sensibility for suggestions coming from without. This also seems to be the state in which thought transmission and mental suggestion are most easily produced.

As experiments we can in this state act on the subject without touching him, and by simple mental action we can cause him to execute any movement by merely thinking of the order to be given.

Dr. Joire says that for the complete success of this experiment there must be a high temperature, clear and calm weather. Cold, wet and windy weather appear to be unfavourable.

The active mediumistic state is very rare, and only met with in highly neuropathic and hysterical subjects. In this state we generally find very pronounced hyperæsthesia with great sensitiveness to light. It may either be manifested after the somnambulistic state or may follow the medio-passive state.

Whereas in the medio-passive state the subject submits to influences coming from

<sup>\*</sup> Paris, Vigot Frères, 1908, price 4 francs.

without, in the active state, on the contrary, it is he who influences surrounding beings and objects.

This state for the most part resembles, in most of the phenomena which it presents, what is called the trance state into which mediums fall without any influence from a hypnotist, and by a sort of auto-suggestion.

 $D\tau$ . Joire's Method.—In order to perform these experiments of mental suggestion he blindfolds his subjects, selected from among educated and healthy persons, and makes them stand upright, though at ease. After some passes over the head the subject easily leses his equilibrium, and can then be drawn or repelled by mental suggestion at a distance. For example, if a curved line is drawn on the floor the subject follows it, though blindfolded, the operator directing his movements by mental suggestion.

Dr. Joire's experiments have been carried out on his pupils, who are normal subjects, accustomed to intellectual labours.

Dr. Le Menant des Chenais quotes the following with regard to this subject: A sceptical student who was biassed against auto-suggestion made a successful subject. Dr. Joire made him move his left arm and execute various movements by mental suggestion. He obeyed the suggestions, despite the resistance created by his incredulity.

These experiments were repeated with different subjects, and nearly always with success. All experienced the same sensations, and all described them in the same terms. Their state is one of apparent wakefulness, in which the subject is as though isolated from external objects. There is produced a sort of disturbance in the distribution of nervous influx, analogous to that presented by hysterical subjects.

Dr. Le Menant des Chesnais proposes to organise a class for the purpose of repeating these interesting experiments.

#### . . .

#### A Materialisation Séance with Miller.

[The medium Miller has lately given several séances in Paris. The following is an account of the first, not counting one which was an entire failure. In this séance there were no test conditions properly socalled, and the account here given is merely an enumeration of facts likely to interest those who are not yet acquainted with Miller's phenomena; while the personality of the reporter cannot but add greatly to the interest attaching to the facts set forth. Miller afterwards gave a séance at which a certain amount of control was applied, and yet it was a complete success; we shall refer to it in a future issue.)

The séance took place on June 18th, 1908, between 8.30 and 10 p.m., in a small house in Rue Geotfroy, off the Boulevard des Batignolles, in Paris, in the presence of only a dozen persons, among whom were Dr. Chazarain, Dr. Dusart, M. Letort, M. Gabriel Delanne, M. Léon Denis, and the Rev. Alfred Bénezech, pastor at Montauban. The medium, Mr. Miller, comes from San Francisco, and is already well known in America. The place was a small diningroom of the ordinary type, and Miller entered it for the first time after all the sitters had arrived. He was dressed entirely in black, and wore a short jacket. The cabinet was formed by a simple iron rod fixed across one of the corners of the room, with rings running on it from which two black curtains were hung.

Mr. Miller, who is tall and stout, seated himself on a cane chair to the right of the curtain, having on his left M. Gabriel Delanne, whilst Dr. Dusart was to the left of the curtain.

The room was lighted by a small lamp placed in one corner of the room; this lamp was turned low, and covered with a sheet of paper.

Mr. Miller sat outside the cabinet. He was quite normal and entered into conversation; more than once during the first part of the séance, when a curious phenomenon took place, he himself drew attention to it, appearing to be astonished. The second part was characterised by the medium being in a state of trance. He then entered the cabinet, and the phenomena became strongly accentuated.

We give below the different incidents of the séance, merely enumerating them without comment.

#### First Part.

1. We heard Betsy, the medium's spirit guide, speaking English within the cabinet. In a faint voice she gave instructions as to the amount of light necessary. This occupied a few minutes.

2. Interval of ten minutes, during which no phenomena occurred,

3. We saw an undefined, cloudy form, which gave a name which we could not distinctly hear.

4. Another apparition, that of a form which, in an almost inaudible voice, gave the name of Marie Marchand, as we guessed rather than heard. This form appeared between the curtains. We asked if the apparition came for any of those present. It replied by three knocks from the interior of the cabinet, which signified "yes." The form added that it was for a lady in mourning who was present at the seance. This form was of medium height, and the name was thought to be "Marie Boissard," but we could not hear distinctly.

5. Apparition of a new form, which gave the name of Betsy. This time she spoke in French, and said distinctly: "I am pleased to see you all." She was close to Dr. Dusart, to the left of the curtain, whilst Miller was to the right.

6. Apparition of a vague form, which gave the name of Adèle Dusart. It was Dr. Dusart's mother, and she stood near her son.

7. Another form. We thought we heard the name of George Benoit, and asked if this was correct. The form replied "No." It appeared between the curtains. The lady in mourning said: "Is it George Dénoë, my husband's cousin?" We heard from within the cabinet a succession of knocks, expressive of satisfaction.

8. At the top of the curtain, which was nearly seven feet high, whilst Miller was sitting on the right in touch with M. Gabriel Delanne, we saw a small whitish cloud appear, which descended slowly to the ground. Mr. Miller was about five feet away from it. When the cloud touched the ground it lengthened out into the form of a column. Then the vaporous phantom whispered these words: "Bonne Maman; I am pleased to see you." We were strongly impressed by this apparition of Madame Noeggerath, recently deceased. The form advanced about three feet from the curtain. M. Delanne from his seat saw it advance towards Dr. Dusart, who was sitting by the door of the adjoining room, which was feebly lighted by a street lamp, the blinds being drawn. This was, therefore, a materialisation.

9. Mr. Miller drew attention to the apparition of an arm, which made a circular movement. The hand was large and long. At six feet at least from the cabinet and from Miller, it touched M. Denis, M. Bénezech, Madame Bénezech, and Madame Monroe.

to. Betsy spoke from within the cabinet. She asked that we should examine it. We lighted a candle and gave it to M. Bénezech, who stated, after having very minutely inspected the cabinet and the window curtains, which had been nailed to the wall for the occasion, that there was absolutely nothing to arouse suspicion.

#### Second Part.

I. It was then that Mr. Miller, clothed in his short black jacket, closely buttoned up, entered the cabinet and seated himself on a cane chair. M. Delanne asked if he might come close to the cabinet. Miller replied from the interior in the affirmative.

2. We heard Betsy speaking to the medium. She said that the conditions were better than at a previous séance. She asked us to sing. We sang "God Save the King."

3. The curtain was shaken. MM. Dusart and Delanne, placed on each side of the curtains, stated that the curtains swelled out considerably. We sang again.

4. A perfume, which it is somewhat difficult to name definitely, but which reminded us somewhat of Eau de Cologne, was diffused in the room.



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5. M. Delanne drew attention to a strong current of air, which was noticed by others present.

6. The perfume and the current of air increased in intensity. Dr. Dusart said, jokingly: "This will make my hair stand up."

7. Betsy said : "I am very pleased." The curtain still swelled out.

8. A cloudy, greyish ball descended along the curtain. Betsy asked us, from the interior, to talk. We conversed.

9. Betsy spoke also.

to. The ball continued to descend slowly : when it touched the ground it developed. It advanced into the space between the curtains

and the sitters, to a distance of about three feet from the curtain. It was "Bonne Maman." The form was more clearly defined than on the first occasion. She said : "I am pleased to see you all. What pleasure! What happiness! I love Miller even more now that I am in the beyond. I will be with you all to give you proofs." The voice was distinctly heard. Then the phantom, whose features we could not well distinguish, sank down, speaking all the time, but with gradually lowering tone, until it disappeared into the floor before the eyes of all present.

11. We heard a hoarse cry in the cabinet. Those who had been present at other séances said it was the cry of an Indian.

12. Betsy, from the interior of the cabinet, asked for more light. She showed herself, and said in English that she was happy to see us all. Then, speaking in French, she said: "There will be a séance under perfect test conditions at Madame Noeggerath's, when the state of the medium permits, and when we have obtained all the requisite conditions. You can invite whom you please to be present."

13. We saw two forms appear simultaneously, Betsy and Dr. Benton.

14. Dr. Benton appeared alone. He spoke in elegant English, very different from that spoken by the medium. In substance he said that it was necessary to wait for harmonious conditions before giving important test scances, that we must have patience, that at first the scances would be private, but afterwards there would be scances held which would convince the most sceptical. He concluded with an affectionate greeting to Delanne, Denis, Dusart, Letort, etc.

15. Betsy, from the interior of the cabinet, asked if all present had seen the simultaneous appearance of the two forms. We replied "Yes."

16. The hoarse cry of the Indian was heard in the cabinet.

17. A well-defined form appeared and said: "I am Béranger. I am very pleased to see you. It is the first time that I have materialised." It was tall and thin. It moved its arms beneath its white drapery with a to-and-fro movement.

t8. The form of Angèle Marchand appeared. Her mother, Madame Priet, asked if she might embrace her daughter. The form replied in the negative. She advanced towards M. Bénezech and showed him her right hand, small and delicate, as well as her arm. Madame Bénezech touched the white garment, which gave her the impression of tulle. 19. Then followed a form which gave the name of Lily Roberts. She said in English : "I am pleased to see you all." She was fairly tall. The arm was admirably moulded, the hand was magnificent. She touched M. Bénezech lightly on the top of the head. She put her hand on Dr. Dusart's cheek and kissed him on the forehead. The kiss was heard by several persons. Dr. Dusart remarked aloud that, while Miller had moustaches, the form had given him no impression of contact with moustaches.

20. We heard from the interior of the cabinet a noise as of plates being fixed to the wall by nails. Betsy asked for more light.

21. We then saw a new form appear. It was enveloped, as the others were, in white drapery. The head was closely covered with a white handkerchief, and stood out in striking relief. The form was tall and thin, but the face was indistinct. It advanced towards M. and Madame Bénezech and said, with affecting clearness : " Papa and Mamma." Madame Bénezech, in a voice choking with emotion, cried : "It is you, George ! " M. Bénezech said : " It is you, my boy." The phantom bent over towards the father and mother in a very significant manner, as though making an effort to touch them, but was unable to reach them, and said, in a hollow but very distinct voice : "I am happy." Then he went to the opening of the cabinet curtains, sank down, and disappeared. The sitters were greatly impressed and affected by this poignant scene. 22. Another form, very small. It said : "Georgette." It was Madame Bénezech's sister, who had been dead for some time.

23. Apparition of Betsy. We asked her several questions. She said that George's head had been covered in order to maintain its solidity, as this was his first materialisation.

24. Betsy asked us to sing in French, otherwise we could not get anything. We sang "Frère Jacques."

25. Betsy said, after the song, that she would try to sing herself. She then said: "The séance has been for M. Bénezech." M. Bénezech said: "Is it really possible? Was it really George? The happiness is so great that I scarcely dare to believe it. But it was his height, exactly!" Betsy replied: "One day you will realise your happiness. You will have other proofs. This is nothing." Betsy then put one of her hands on Dr. Dusart's head and burst out laughing. She asked for more light, and we could easily distinguish her face, that of a negress, encircled with white drapery.

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also in a loud voice.

27. She said "Good night." Instantly the medium was pushed forward outside the curtain, still in trance, and with his jacket still buttoned. He stood still for some little time, occasionally rubbing his eyes and trying to rouse himself. All present can testify that he did not re-enter the cabinet.

It may be stated in conclusion that Miller, always unselfish, and although in humble circumstances, does not receive any payment.

ALFRED BÉNEZECII.

#### The Report on the "Hailstone Medallions," by the Arch-Priest of Remiremont.

M. J. VUILLEMIN, Vicar-General and Arch-Priest of Remiremont, has published his official report on the strange event of the " hailstone medallions," of which we have already given particulars in our January, March, and June-July issues. The report is addressed to Monsignor Foucault, Bishop of Saint-Dié, whose imprimatur it bears. We reproduce it in full, save that for the sake of brevity the introduction and final considerations are omitted.

#### Historical Account of the Storm and Hail of May 20, 1907.

Scarcely a week had passed since the Coronation of Our Lady of the Treasure by your lordship in the name of our Holy Father Pope Pius X. It was the evening of Trinity Sunday. The day had been of Trinity Sunday. The day had been beautiful and warm, but there was nothing to cause one to expect a storm. Suddenly we heard the wind blowing tempestuously from the south-east, driving dark and threatening clouds before it and collecting them over the town and suburbs. At halfpast five the storm burst with violence.

It was the same hour as the first Vespers of the Coronation had been sung on the previous Sunday under the presidency of your lordship. It was also the same hour as that fixed for the procession on the following day, if it had not been forbidden by the civil authorities.

The rain, which fell at first in abundance, was succeeded by an ordinary hailstorm, and was shortly followed by a storm of hailstones much larger than the first. lt destroyed verandahs and broke windows, but, singular to relate, it did no harm to vegetables and garden flowers. The storm finished with a third fall of hailstones, remarkable for their size, form, and manner of falling. Many were of the size of a hen's egg. They were oval-shaped, with one side

26. We sang "Far Away." Betsy sang flat. They fell slowly and heavily and at some distance apart.

At a quarter past six the storm ended and the sky regained its clearness. Shortly afterwards a strange rumour gained currency in the town. "Our Lady of the Treasure," it was said, "has had her procession! Our " it Lady of the Treasure was on the hailstones ! " The news was received with scepticism by some, with much reserve by others, and in general produced little impression, except on those who had actually been witnesses of the occurrence.

The following morning (May 27) the rumour of the previous day assumed greater definiteness and precision, and names were mentioned of those who had seen the strange sight. My curates and I then learned for the first time what was being said in the town. I made enquiries immediately of the persons who had themselves seen the presence of the image of Our Lady of the Treasure on the hailstones. The enquiries which I made on that and the following days were so precise and concordant that it became my duty to communicate with your lordship. You decided and commanded in your letter of June 17 that a serious eaquiry should be instituted.

I invited all parishioners who had any information to give to come to the presbytery. During several weeks I saw and separately questioned a large number of witnesses, to all of whom I pointed out the gravity and importance of their depositions. The enquiry was conducted with all the rigour which the importance of the subject demanded, and it was closed on July to at a sitting presided over by your lordship, accompanied by Canon Chichy, the Vicar-General, by the Curé of Saint-Etienne, and the clergy of the town.

The complete evidence given under oath contains the depositions of 107 witnesses, thus divided :

From Remiremont, men 16, women 26, children 6, total 48; from Saint-Etienne, men 15. women 32, children 1, total 48; from Saint-Nabord, men 1, women 6, children 4, total 11; altogether, men 32, women 64, children 11, or 107 persons in all.

Thus we have the testimony of over a hundred persons who, under oath, state that they saw the image of Our Lady of the Treasure on the hailstones.

What is to be thought of their statements? Was the imprint of the Madonna in their imagination only or in reality on the hailstones, called hailstone medallions because, like the Coronation medals, they bore the image of Our Lady of the Treasure?



#### Authenticity of the Hailstone Medallions.

This question is of great importance; it is the main point of the inquiry. It was therefore necessary to test the value of the statements, so as to set aside illusion and suggestion and bring the authenticity of the hailstones into full relief.

The following are the results :---

i. The observations were simultaneous, concordant, and precise. They were made in the same place, the same day, and the same hour—nearly six o'clock in the evening —and it is not possible to say by whom the first observation was made.

They were concordant; all affirm the presence of the image of Our Lady of the Treasure on the hailstones. The differences are only in minor details, and may be ascribed to the condition of the hailstones when the observations were made.

They were, on the whole, of remarkable precision. It was not a vague form which the witnesses saw, but an absolutely clear effigy, corresponding in every detail with the medal struck in memory of the Coronation.

2. The observations were made at more than twenty different places; at distances apart ranging from some hundreds of yards to two-thirds of a mile.

3. They were nearly all made in the same manner, being due to curiosity. The first witness of the extraordinary occurrence at each place was at first so astounded and enraptured that he hastened to share his joy with others, and to assure himself that he was not deceived, so that in every centre of observation there were from two to nine mutually corroborative witnesses. Many also compared the medals which they wore with these hailstones; the resemblance was perfect. At the same time they threw away the hailstones on which nothing was to be scen in fact, all which had not the image of the Madonna.

4. The observations resulted in immediately producing in the minds of the witnesses a profound and ineradicable conviction. Your lordship has heard several depositions, and knows with what firmness of conviction they were made. "I would give all my limbs," said one; "even to the last drop of my blood," said another, "rather than say that the image of Our Lady of the Treasure was not on the hailstones, and that I did not see it."

I add two facts by way of example, which is always the quickest and surest way of grasping the truth.

At Saint-Etienne Madame André, mother of a family, was at home during the storm of Trinity Sunday; her husband, a retired schoolmaster, was absent. Out of quite legitimate curiosity she collected several hailstones which impressed her by their size and form. She was seized with deep emotion on seeing distinctly the image of Our Lady of the Treasure.

Like a good wife she immediately thought of her husband, whose return she was expecting, and instead of selfishly enjoying the extraordinary spectacle she tried to delay the melting of the precious hailstones, and succeeded in doing so. On returning home, her husband saw and examined them. He was astounded, and was delighted to find that his wife had not been mistaken. As a good parishioner he sent one of his daughters to take the hailstones to the Curé.

She obeyed. Her reception, however, was more than cold. The priest was not at first willing to hear or see anything. On the reiterated and very pressing entreaty of the young woman, he at last consented to look at them. More than astonished at what he saw, he put on his spectacles in order to assure himself of the reality of the image of Our Lady of the Treasure. The fortunate Curé is to-day one of the most ardent apostles of the hailstone medallions.

At Remiremont, Alcide Jeangeorge, 44 years of age, and Marie-Clarisse Parmentier, his wife, aged 39, have an allotment garden. Hearing the crashing hail they were in despair about their vegetables. The storm passed away, and sadly they went to see if anything was left. To their great astonishment they found that the garden was uninjured, and that the walks were covered with hailstones! They collected several and saw on them the image, strongly marked, of Our Lady of the Treasure, with the child Jesus, the crown and the robe. On returning home they found some well-preserved hailstones on the bank of the canal, and collected several others on which the image of the Virgin was clearly visible. Madame Jeangeorge carried one in her apron to show to her parents, whose house was on their way home. On comparing the medals with the image on the hailstones the resemblance was found to be perfect.

These are two instances; others could be added, but what happened in these two centres of observation was what happened, with certain slight modifications, in all the other places.

Moreover, Monsignor, you have read the remarks which precede this narrative. In this double light common sense compels us to admit that in the observations made by the witnesses there is no room either for illusion or suggestion; what has been seen has been confirmed, and the name of hailstone medallions is plainly justified.

In addition, science has no objections to raise. From the data of the inquiry it adadmits what it terms the materiality of the fact, that is to say, the presence of the image of Our Lady of the Treasure on the ice, or the authenticity of the hailstone medallions. Who, then, struck these extraordinary medals?

#### Explanation and Conclusion.

I have consulted the professors of science in several Universities; they are agreed in affirming that the question of fact as attested by the witnesses cannot be solved by the intervention of natural causes, and must be referred to a supernatural cause.

"The question of fact being determined," writes M. Pierre Duhem, correspondent of the French Institute, Professor of Theoretical Physics at the University of Bordeaux, "common sense also affirms that they could not have been produced without the intervention of an intelligent will."

He discards the hypothesis of a blind or mechanical cause. Just as an ordinary medal supposes a will and an intelligence which have designed and produced the imprint, in such a manner as to make a portrait of the subject it represents, so that it cannot be confused with any other, so the hailstone medallions, which, as we have already demonstrated, did not show a vague form, but a portrait perfectly resembling our Madonna, presuppose an intelligent and not a mechanical cause.

"A mechanical cause," declares M. Pierre Duhem, "is devoid of intelligence. Now, such a cause may produce simple rounded figures such as ordinary hailstones, or even regular geometrical forms, as in the hexagonal crystals of snowflakes, but they cannot produce a complicated and *intentional* collection of lines such as alone can give in detail the image of a human form."

The hailstone medallions could not have been struck without the intervention of an intelligent will. What is this will? Is it human? Is it devilish? Is it divine? Science and common sense agree in discarding the hypothesis of a human or fraudulent cause, for the reason that a person wishing to deceive could not have foretold the storm, which was entirely unforeseen, strike the effigy of Our Lady of the Treasure on lumps of ice, and cause them to fall in the crowd or mix them with other hailstones falling at the same time at Remiremont Saint-Etienne and Saint-Nabord.

To state the matter in these terms is evidently to answer this objection. In the conditions set forth the carrying out of such a fraud would be an event more extraordinary than that of the hailstone medallions.

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#### A Lecture by Mr. Godfrey Raupert on "Modern Spiritistic Manifestations and their Interpretation."

A LECTURE was recently given upon this subject by Mr. J. Godfrey Raupert (author of *Modern Spiritism*), at the Bechstein Hall, London, to a large audience, composed mainly of Catholics, and presided over by Father Bernard Vaughan, S.J.

The lecturer, at the commencement of his address, referred to the growing interest in the subject as evidenced by the investigations of Sir William Crookes, Sir Oliver Lodge, Prof. Barrett, Prof. Lombroso, and Signor Bozzano, among others, who had patiently investigated the subject for a number of years, and, although some had commenced such investigations as pronounced materialists, they had entirely changed their views and now give unqualified testimony to the of the phenomena reality witnessed. upon In referring to the literature the subject, he paid a tribute to THE OF PSYCHICAL SCIENCE, which ANNALS had rendered great service to the scientific world. The Church was not in the least surprised at the development, but certainly was startled to find that scientific men were claiming to be the discoverers of phenomena which had been experienced by more humble men in all ranks of life throughout many ages.

In discussing the various phenomena the lecturer contended that no theory could explain them except the one that independent intelligences are at work. In automatic writing the knowledge may sometimes, but not always, have its origin in the sub-conscious mind. He had tested this by requesting the operating intelligence to cease the communication for a time, proceed to another part of the room and cause some physical disturbance, and then resume the communication at the point where it had been broken off, and in many instances this test had succeeded. Clairvovance he regarded as a sort of spirit hypnotism, having its correspondence in ordinary hypnotism. Here, again, the sub-conscious mind theory failed when a language unknown to the medium was used in an automatic and intelligent manner. Nor could he regard psychometry as the exercise of a purely natural faculty in view of the tests he had made. By this agency a medical friend had received from a psychometrist a detailed account of his (the lecturer's) past life, which went so fully into particulars that some of the dates given could

not be verified without reference to private note books.

With regard to the movement of bodies without contact, he had witnessed large dining-room tables fully prepared for a meal moved from one place to another, and smaller tables broken in two as the result of opposing intelligences operating on either side. Photographs had been taken at Milan of a medium suspended in the air without visible means of support.

The lecturer related a very remarkable experience of "direct writing" which had come within his own knowledge. A desk containing paper and a pencil was securely fastened and sealed in the presence of half a dozen witnesses and the key taken out of the house. The following morning a telegram was received containing the words : "Writing given at 2 o'clock in the morning." The desk, which had not been interfered with exteriorly in any way, was then opened. On the corner of the paper were the words ; "Given at 2 o'clock." It was also found that all the clocks in the house had stopped at 2 o'clock that morning.

In the "direct voice" phenomena he had heard voices speaking in German, Hindustani, Russian and French, sometimes in whispers and sometimes so loudly that they could be heard outside the room, nor could it be said that the communications were absurd or frivolous. Very intricate subjects had been discussed-philosophical problems, which were far above the comprehension of the medium. On one occasion the fact of a suicide was communicated to him, of which no one present, including himself, had the slightest idea, but which was afterwards confirmed by letter. He confirmed the reality of the appearance at séances of materialised forms, photographs of which had been taken, and which experts had declared should not be there according to the laws of photography.

The only theory on which all these various phenomena could be explained was that these external intelligences are enabled to extract from the organisms of living people certain forces which they manipulate for their own ends and purposes. In view, however, of the repeated failure of identity tests, he did not subscribe to the spiritistic theory; and neither was Sir William Crookes prepared to say that the communicating intelligences were those of departed earth residents.

According to the Catholic or Scholastic theory, the spirit of the human being is incapable of moving matter, since the human soul can only control matter which it animates, and loses its power when the body is in an inanimate condition. But the same theory maintains that there are intelligences which, unidentified with any special body, are able to move all kinds of matter and have access to knowledge which enables them to personate the dead, and, in his opinion, it is to these intelligences the phenomena so constantly witnessed must be ascribed. Though he regarded the spiritistic theory as the simplest and saving a good deal of trouble, yet he thought the Catholic theory fitted the phenomena better than any other.

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#### The Spiritualistic Congress in Paris.

To the general public the Spiritualistic Congress, which was recently held in Paris, had at least one conspicuous feature: the French press devoted considerable space to a regular report of its proceedings, which it has never previously done; this is a sign of the times which should not be overlooked. We should be pleased to be able to add that the journalists showed competence equal to their good will; unfortunately they fell into blunders at every turn, of which we will quote only the following example from the *Messidor* of June 6th:---

"The spiritualists . . . are distinguished from the spiritists of *L'Echo du Merveilleux* in that they affirm that out of a hundred apparitions of spirits ninety-nine are false."

It must be said that the organiser of the Congress left nothing undone that could strike the imagination of the reporters and of the public. Papus diverted his audience by showing them successively "the sword which Eliphas Lévi had used to make the famous evocation of Apollonius of Tyana," the "magic staff and glass which Mesmer used with his tubs," etc. Then he produced Mérovak, "the man of cathedrals," P. Buisson, "the king of peddlers," etc. He took the congressists for a walk round Paris and showed them "the principal symbolical monuments of the city," took them to cinematograph entertainments, and so on.

Among the papers read at the Congress there were several of real interest from different points of view : such, for example, as the story told by M. Durville, of his experiments with Phantoms of the Living, which we shall publish in another issue, and the brief essay read by the lady known under the pseudonym of Charles d'Orino. The attitude of this lady—who, although rich and occupying a high social position, did not fear to offend the prejudiced by addressing the Congress, any more than she did recently when addressing an audience of working men, for the most part prejudiced against these opinions—not only attracted much



attention, but compelled the respect due to her zeal and the sincerity of her convictions.

But for those who follow the Neo-Spiritualistic movement the Congress was really most interesting and significant. The term "Spiritualist," which in England and America serves to describe spiritists, has been adopted for some time, in France and elsewhere, by the Western esoteric school, already familiar to us under the name of Occultism. The Congress, which was held in Paris from the 7th to the 10th of June, was, therefore, essentially an Occult Congress and a demonstration by a branch of international freemasonry. We know that for the last twenty years the French Freemasons of the Great Orient have set aside " the Grand Architect of the Universe," and adopted, as Papus said, a "vulgar materialism" in which it is maintained " by scepti-cal and sensual politicians." A reaction, although insignificant as yet, is now setting in against this Masonic innovation, especially among the Swedenborgian, Martinist, and other lodges, who follow mystical ideas, and call themselves depositaries of the wisdom which has been transmitted to them from remote times, under the shadow of the temples, by priests and Great Initiates. As stated through the mouthpieces of Occultism, Papus, Phaneg and many others, these lodges declare themselves Christian, and found their beliefs especially on the Bible, while declaring themselves anti-clerical. To them all that is discoverable to-day in psychical science was known to the adepts of the mysterious doctrine which they received as an heritage from their ancestors.

But these people know perfectly that in modern times, in which science plays so important a part, these doctrines must be based on verifiable and scientific facts, therefore they accept, to some extent, the results of the experiments of savants who are engaged in these researches.

But as these lodges can form but the framework of an army, and not the army itself, they have tried to gain the support of the constantly increasing masses of spiritists; and in their character of dissentient Christians they have even succeeded in drawing within their orbit a small fraction of the Catholic modernists. At the Congress the post of honorary president was bestowed upon M. Albert Jounet, known as the author of some volumes of esoteric poems, and who for many years has published a small review entitled, "Resurrection: a Review for the Catholic Vanguard." M. Jounet, therefore, at a sitting of the Congress, made a speech setting forth his ideas.

But at the same time as the Congress was

being held these Masonic spiritualists assembled also, in their white and black garments and their respective insignia, at their temple in the Rue du Cardinal-Lemoine.

From what has already been stated it will not be surprising to note that there was much discussion as to alliance and federation between occultists, theosophists, spiritists, etc. M. Delanne, who is, perhaps, by reason of his talents and the personal sympathy he inspires, the most authoritative representative of Kardec spiritism, openly showed himself favourable to these projects of alliance. He uttered a caution, however, against hastily committing themselves to a course which might endanger the realisation of their ideas.

Occultists call themselves spiritualists, but in what are they more spiritualists than Christians, Buddhists or Mussulmans?\* All existing religions are founded on a double basis : on the one hand on tradition, on the other hand on certain facts of an experimental nature. Such is also the case with the occultists; and we cannot, indeed, see how their varying interpretation of the Bible and different traditions renders them more scientific than the followers of other religions.

Hence either spiritualists, who have become such on the basis of scientific deductions, wish to distinguish themselves from those who, at least partially, base their doctrines on traditions, and in that case they have no more reason to ally themselves with occultists than with exoteric Christians, Mussulmans, etc.; or else they think that they can ally themselves with the spiritualists who found their beliefs on traditions, and in that case they should ally themselves with followers of other religions no less than with occultists.

This is the logical point of view. From the tactical point the purely scientific spiritualists, as the spiritists themselves claim to be, have no interest in allowing themselves to be confounded with the followers of any particular interpretation of the Bible, or of any other tradition whatever : if the "spiritualists" have any interest in declaring, as Papus did, that ninety-nine apparitions of spirits out of a hundred are false, the spiritists in their turn have everything to gain in not allowing it to be believed that they admit the domination of sylphs, undines, and other elementals in which Occultists deal so largely.

If spiritualism is ever to gain the ascendancy, it will only be by keeping *exclusively* to an experimental and scientific basis.



<sup>\*</sup>Anglo-American spiritists call their beliefs "New Spiritualism": the word "spiritualists," by which they are often designated, is only an abbreviation.

### ECHOES AND NEWS

#### The "Obsessed" Girl of Bab-el-Oued.

ALGERIAN newspapers have for some time been publishing accounts of spontaneous phenomena occurring around a young girl, MIIe. Thérèse Sellès, who is already popularly known as "the obsessed girl of Babel-Oued." We give a summary of these accounts, though we have not yet had the opportunity of verifying them.

At Bab-el-Oued, one of the most populous suburbs of Algiers, is the home of the Sellès family, consisting of the father, who is a tramway employé, mother, and eight children.

Mile. Thérèse Seilès, the eldest child, and the heroine of this story, is a little over fourteen years of age. She is tall, strong, and well-built. Her face is expressive and pleasant, with a look that sometimes seems to be lost in vacancy. She has a slight impediment of speech, or, rather, a difficulty of pronunciation, and has only received a very elementary education.

M. Gaspard Sellès, the father, in order to lighten his burdens decided a little more than a month since to place Thérèse as domestic servant with M. Todeschini, a tinsmith at Chéragas, a village near Algiers.

After she had been in her first place for a week some remarkable abnormal occurrences were noted. Various objects moved about the rooms of their own accord. A glass tell from the table to the ground without breaking, and then returned of itself to its place on the table. Some apples and oranges left the fruit-dish without being touched. A lamp, seized with a taste for wandering, mounted the stairs, visited the rooms above, and returned to its original position. The blankets, pillows and sheets of a bed were scattered about in the room, and afterwards replaced themselves on the bed. In the kitchen the saucepans executed a wild dance, spoons, forks, and knives flew about, but returned to their respective places.

M. Fournier, a friend of M. Todeschini, relates the following among other facts :

"I was in the dining-room and had just seen a pair of boots on the sewing machine. I thought to myself that this was not their proper place. On turning round I saw one of the boots on the dining-table. I replaced it by the side of the other; a moment afterwards it again moved and travelled into the shop.

"But I have seen more than that. A water-bottle with a long neck and round body was placed on a plate on the kitchen table. We saw this bottle, half full of water, come down from the table, mount four steps of the staircase, descend those steps, and then stop. I myself replaced it on the table."

But these were not the only phenomena which occurred. The girl Thérèse has visions. M. Todeschini makes the following statement :

"A few days ago Thérèse saw a woman clothed in black with a white handkerchief passed under the chin and knotted over the top of her head. Thérèse went out of the dining-room into the yard to get some wood to light the fire, and the vision followed her. The lady in black caught hold of her wrists and said to her: 'Help my husband, kiss my children.' Thérèse came back crying, showed us her wrists and told us what she believed she had seen.

"' Would you know this lady if you saw her?' I asked.

"' Yes, certainly ! '

"I took my photograph album from the sideboard in the dining-room and opened it at hazard, when Thérèse exclaimed : 'That is the woman who followed me.'

"It was the portrait of my wife, who died nine years ago. I asked her if she had ever opened the album.

"' Never, sir,' she replied.

"I put the album back in its place and proceeded towards the door; the album followed me, crossed the dining-room, and fell at my feet."

The story of these phenomena soon spread abroad in Chéragas. Every day more than goo people flocked to the shop and residence of M. Todeschini, and the latter sent for Dr. Claude. This physician found that Thérèse was suffering from great physical and mental strain, prescribed a composing draught, and advised the tinsmith to send the girl back to her parents, which he accordingly did.

Scarcely had Thérèse returned to her family at Bab-el-Oued when the same phenomena began to occur there. A bottle of medicine placed on the dining-room sideboard was thrown to a distance of several yards. In the kitchen a coffee filter left the shelf and rolled on the floor, followed by a match-box.

Thérèse's visions have become more pronounced. She says she sees God sitting on His throne and the angels adoring the Blessed Virgin. She hears the angels singing the praises of God, and herself repeats some snatches of hymns.

#### . . .

#### A Curious Vocal Manifestation in Brazil.

BRAZIL is probably the country in which spiritism has gained the greatest number of

adherents, and there is scarcely a town in that Republic in which one or more small spiritist journals are not published. It is not often that these papers leave their Kardecist and anti-clerical disputations to make known some supernormal event which has happened in their country, but when they do so they do it without circumlocution, as the reader may judge by the following letter which the *Reformador*, the organ of the Brazilian Spiritist Federation, received from a certain Senor Helio de Gusmao, of Cataguarino (Minas).

It is a case of an after-death manifestation which occurred at a place called Fundao, about a mile and a quarter from Cataguarino.

"A man named Jules Cenabrita, who had died a few days previously, appeared leaning out of a window of the house in which he had lived, and was thus seen by various persons living in the house opposite.

"This was the only visible apparition of the deceased man. But the spirit continued to manifest, speaking with its own voice, conversing with people in the house, and declaring that it did not again make itself visible simply to avoid frightening them.

"This phenomenon was repeated for two months, and numerous reputable and credible persons have not only been present when it occurred, but have also taken part in the conversations with the invisible Jules, who had been, and still seemed, gay and pleasant, and always began by singing or praying.

"When someone asked him, 'Where are you, Jules? We hear your voice, but we do not see you,' he replied, 'I am between the ceiling and the loft.'

"There was a negro whom Jules while living held in great esteem, and with whom, more than anyone else, he continued to talk in his new state.

"One evening, as a group of friends, including this negro and the owner of the property, Señor Perreira, were going to a fête, M. Perreira thought of asking Jules to go with them, and said to the negro, 'Invite Jules to come along with us to the fête.'

"The spirit made no difficulty about accepting the invitation. As they went along the road, the negro asked from time to time if Jules was there, and the spirit replied that he was with them.

"Outside the hall where the fête was being held, on the terrace of the house, the negro held a conversation with the spirit, to the great astonishment of everyone; all heard perfectly the voice of Jules, which was only a breath, and yet could be understood without any difficulty.

"This strange event aroused immense curiosity; it soon drew together for several successive days a great crowd of people to visit the house at which it occurred, and the owner, a very obliging man, was put to great expense in serving coffee, cakes, etc., to all these people.

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"From 4 p.m. the curious continued to arrive, watching silently and waiting for 'Julio,' who was not long in announcing his presence by a prolonged whistle, which was heard at a great distance, and which gradually approached, becoming more and more distinct as the still invisible 'manifestant' entered the house. Then the conversation began.

" Being informed of what was taking place, a priest one day went to the house, accompanied by Professor Fernando X, to exorcise the spirit; he had brought with him a prayer-book which did not belong to him. The Father began his prayers and the spirit of Julio accompanied one of them with his voice. When it was ended Julio said with much irreverence, ' You can go, Father; do not think that you have any power over me. The book you have there is not yours; it belongs to Father Pedro, of Porto.' The title page of the book was then examined, and it was found to bear the name of Father Pedro, a fact which was not known to the exorcist.

"Julio produced many other manifestations, as can be attested by those who were present, and who speak of them with the most absolute conviction, some being still rather frightened by them. Julio continued to make himself heard for some time, until one day he took leave of everybody, and never came again."

To tell the truth, examples of facts of this sort are known in which phonic and vocal phenomena have been produced in such a way as to set aside all idea of ventriloquism, but they are mainly somewhat legendary. The narrative in the *Reformador* is too incomplete; one would like to know, for instance, whether the presence of the negro was always necessary for the production of the phenomena.

#### . . .

#### "Count Albert de Sarâk" defends himself.

M. DE SARÄK replies to the articles regarding him which appeared in THE ANNALS OF PSYCHICAL SCIENCE in December, 1907, and February, 1908. He replies by some general assertions, which are always easy to make.

He exclaims, first of all : "Is there so much rancour in the minds of savants?" Let us leave the "savants" on one side. But the "Great Initiate" will have difficulty in making it believed that his personality

arouses hatred in our minds. We believe it to be our duty to expose him, as has been done before by many who have known him, and as we do at all times with other mediums and impostors of all kinds who take advantage of the good faith of the simple-minded.

That is all.

M. de Sarâk says that "his scientific experiments, challenged by hate and jealousy, have been repeated publicly." It is not a question of repetition in public, but of submitting himself to a series of experiments systematically carried out by a group of savants and conjurers, who would not be illdisposed towards supernormal phenomena in general or to M. de Sarâk in particular. The new Cagliostro did indeed begin to submit himself to this examination, but it immediately turned out unfavourably for him, as may be seen from our issue of February, 1908.

There has been an attempt to make us believe that there was a confusion between Sarâk and an "impudent Neapolitan conjurer, who, one day, abused the confidence of the public by usurping the titles of Doctor de Sarâk, but not his glory, his knowledge, and his powers." Why then, has Doctor de Sarâk not legally proved this unlikely story? When we published the portrait of M. Alberto Santini-Sgaluppi, as he is to be seen to-day in Paris, the South American papers, from which we have quoted, and others besides, wrote: "There is no longer any doubt. It is really the same man whom we knew and who left behind him so many unpleasant memories," etc., etc.

M. de Sarâk states that "the authors of the articles reproduced in the ANNALS are members expelled from his centres of study." Naturally, after having become embroiled with their "Master," and after publishing what they did, these gentlemen were expelled from Dr. de Sarâk's coterie. It seems that to him it is very ignominious to be expelled from an Oriental Esoteric Circle. What, then, does he think of the adept who is the subject of a "warning" which appeared in the Bulletin Theosophique, the organ of the French section of the Theosophical Society, No. 22, for October-November, 1902, p. 21? "The President-Founder of the Theoso-

"The President-Founder of the Theosophical Society renews the notification to members of our section to be on guard against a former and expelled member of our Society, whose conduct in America and Spain has been very incorrect. This refers to a person formerly known as Comte de Das, afterwards as Dr. Martinez, and more recently as Inspector-General Albert de Saråk, and various other assumed names."

This, we suppose, is still only "idle gossib"?

#### . . .

#### Photography of the Invisible.

THE subscription list opened by M. Emanuel Vauchez, referred to in our March number, continues to receive numerous adhesions; quite recently a generous anonymous donor has contributed the sum of 10,000 francs, so that the complete amount received is no less than 23,000 francs.

We have to acknowledge the receipt of the undermentioned sums, which have been forwarded to M. le Commandant Darget, the treasurer :---

Francs.

Google

Mme. Noémi Dudoit, Paris ..... 20 Mr. Th. V. Holbé, Saigon ..... 10

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#### A Canadian Society for Psychical Research.

A CANADIAN Society for Psychical Research has been organised and has obtained Government recognition in the province of Toronto. It has been constructed on the same base as the English and American Societies. Dr. John S. King, of Toronto, is President, Mr. Trunam F. Corey, Vice-President, and Mr. Herbert G. Paul, Secretary.



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Les Mystères de l'Univers. A reply to Haeckel's Enigma of the Universe. By the COMTE DE TROMELIN, Laureate of the Institut. (Paris, Beaudelot.)

THE COMTE DE TROMELIN'S work is intended by its author to advance fresh objections against the materialistic doctrines of Haeckel. Highly competent writers like Sir Oliver Lodge and M. Boutroux have taken up the task of refuting these principles; therefore we shall not concern ourselves with the arguments, generally plausible, of the Comte de Tromelin, because they do not advance the question one step, and such discussions would be out of place here.

We shall study the author himself and his mediumship rather than the book,

The Comte de Tromelin has become a medium, and has received communications analogous to, though not perhaps identical with, those received by spiritists. He is not a spiritist, he is a learned mathematician. He inquires into the origin of the messages, seems to lose his way, and draws the philosophical conclusions of which we have spoken above.

His mediumship began with automatic He holds a pencil writing and drawing. three-eighths of an inch thick over a piece of paper, and, as he says, the spirits write at their pleasure. Papus, it seems, calls this geomancy. He remains master, however, of the movements of his hand. If we look at the drawings with a lens we see a multitude of pictures, groups, etc., which were not seen with the naked eye. (I tried to obtain photographic reproductions of them from the firm at Marseilles whose address is given by the author, but was informed that they could not obtain them for me.)

Then the Count had visions in the crystal, or rather those of the magic mirror, for he sees them by looking in the mirror on the front of a wardrobe. It is by this means especially that the spirits communicate with him.

From the first they commanded him to publish what he saw, made him sign a compact, and gave him riddles to solve. It was only when he succeeded in this that he became able to see the spirits at any time. Then they gave him grades and a guide. He received spiritist proofs, but was not satisfied by them. Two groups of spirits communicated successively, the Magi of the Lord and those of Satan. "They seemed to be thoroughly agreed to mystify me." Satan himself took a hand in the matter. The Count had the extraordinary adventure of a marriage with a sylphide introduced to him by the white magi, followed a few days later by a marriage with another sylphide, presented to him by the black magi! The spirits seen by the Count wear dominoes, and are constantly present. "I play at hide-and seek with them," he says. Some of them were levitated in the course of these games; he calls them aërials. Others are spirit builders, gnomes the size of your hand, who gather together and pile themselves up to form astral edifices. Others again are in Pompadour costume, but very small. " They pay court to each other in a charming manner. One would say it was a salon of automatic puppets."

Some are ten feet in height. Often to conceal a certain scene from him they cause curtains to rise from the ground, forming a screen at the desired point. They go about in different sorts of vehicles, and use complicated apparatus unknown to mortals.

Tromelin witnesses all the actions of spirit life, "similar to ours, though they do many things that we do not understand." Nearly all of them urge him to commit suicide.

The phenomena are independent of his will, except those of the "Sylphide Mysteries." His best visions come when he is in good



health, while he is quietly smoking a cigar and completely awake.

He hears voices; "I can distinguish," he says, "in my inward voices the good spirits from the bad." Sometimes they take possession of his person and cause him to make extraordinary grimaces, to have the sensation of foreign bodies in his mouth, etc. They do more; they produce physical phenomena, raps, moving of chairs, the ceiling shakes, the sound of steps is heard, and he feels various touches.

He sees apparitions of his own double at a distance, he is pinched till the blood flows and stains his handkerchief. The gas is raised or lowered at command. The servants see and hear phantoms by day and by night; a lady whose curiosity led her to hide herself in Tromelin's own bed was punished by invisible hands.

But at scances nothing is obtained, or phantoms visible to him alone. Certain mental phenomena, however, have been reported by other persons, for instance in regard to the crime at Aix-les-Bains (p. 85), There are also drawings, portraits of unknown persons (p. 46), and two premonitions (pp. 45 and 19). But Tromelin himself only claims semi-mediumship. In reality some scattered facts attest that these hallucinations-perhaps all of them-were born of illusion. For instance, it can easily be seen what amount of truth is contained in these phrases :- " The spirits transform a large stain into the bust of a person. . . . By means of the lighting and various objects reflected in the glass, they transform the bathroom into a splendid palace." Other phrases are also highly significant.

" I asked myself why the spirits waited until I had gone to bed before producing these snuffling voices." He has noises in his ears, and these easily produced perceptiveauditory dreams.

Under these conditions we think it perfectly useless to linger over the philosophical ideas of the author. What basis have we for forming a judgment even as to the psychic phenomena which he recounts? His good faith is evident, but is this sufficient? We should have to test his value as a witness. For the reader meets with passages of this sort on nearly every page :—"God, who made the toads, has given life to the spirits; these latter materialised by eating, and this is the explanation of the legend of the apple."

"I consider that with opium, bichloride of mercury, and quinine, we can cure almost all diseases. I cured a young man of a wellestablished typhoid fever by means of bichloride in doses of two teaspoonfuls a day for four days."

"Graft and sow seeds in the body of a

carrot or a potato. The results presage three months of struggle, destruction by two dogs and two cats."

There is not one spirit only with him, but fifty. "It is rarely that their number reaches eighty or ninety, which is the maximum."

At all events we may be grateful to himfor having marked out one danger for us. Whether it be the building of the temple of our individual beliefs, or the erection in common of that tower of Babel, psychical science, we can only obtain solidity by using materials carefully selected and put together without laying aside for an instant the plumb-line of Reason.

R. WARCOLLIER.

### . . .

Thoughts on Music, Psychology and Christianity, By G. H. Cox. (Wolverhampton: Whitehead Bros., 25.)

The author of this interesting pamphlet accepts the definition of Sir Oliver Lodge as to the duty of man. He regards music not as an amusement, or even an accomplishment, but as a serious study, and urges the adoption of the most scientific methods known, some of which are here set forth.

The True Light. By GEORGE G. ANDRÉ, F.G.S. (London: John M. Watkins, 21, Cecil Court, W.C. 3s. 6d. net.)

In this exposition of spiritualism the author in his opening statement declares that it is no longer necessary to assert a claim for the genuineness of the phenomena on which modern spiritualism partly rests, "the evidence for which is so cogent and abundant, that only crass ignorance or purblind prejudice can resist it." He emphasises the seriousness of the subject, the investigation of which is often too thoughtlessly entered upon. " Nothing," he says, " can be more repugnant to the true spiritualist than the prostitution of such talents to the gratification of idle curiosity, or worse, for material gains," and contends that the reason why frivolous and lying messages are received is because in the present age the necessity for the fitting preparation for so solemn an event as communication from the unseen world is overlooked. The material purposes for which this communication is often sought are strongly condemned. Rarely, indeed, is spiritualism placed on the high basis set forth by Mr. André in this work.



The Direct Phenomena of Spiritualism. By EDWARD T. BENNETT, (London: William Rider & Son, Ltd., 164, Aldersgate Street, E.C. 1s. net.)

This is the fourth volume of the series by the late Assistant Secretary of the Society for Psychical Research, and is written with the object of establishing facts and phenomena with regard to direct painting and writing, mainly through David Duguid and Mrs. The author has crowded a very Everitt. large number of facts, many of a remarkable character, on first hand evidence, into the compass of 64 pages, and included several illustrations; but, as he states, the subject is far from being exhausted. hitherto unrecognised form of telepathy is suggested as the solution of singular resemblances, and a plea is entered for further experiment and research, with an open mind and an absence of the assumption that " fraud " is the only possible explanation, the suspicion of which, Mr. Bennett contends, should be discarded as inconsistent with common sense and science, though essential to be guarded against, if investigation is to have a successful issue.

#### . . .

Paths to the Heights. By SHELDON LEAVITT, M.D. (New York : Thomas Y. Crowell & Co. \$1.00 net.)

A volume of experiences of a physician who abandoned orthodox practice and adopted the methods of mental healing. It is not, however, written in advocacy of what is known as "Christian Science," and the author does not entirely condemn drugs, though he finds little use for them except as mental aids. A certain professor once gave utterance to the wish that good health might become as contagious as disease, and Dr. Leavitt argues that it is. He sets forth many rules whereby an individual may not only become healthy himself, but a source of health to those with whom he comes in contact. Whether the latter contention is correct can only be ascertained by experiment, but there can be little question as to the bencit to the one who adopts them. The book is well written and with an earnestness which is the outcome of personal conviction of the truth of the statements made.

#### . . .

Spirit, Matter, and Morals. By R. DIMSDALE STOCKER. (London: A. Owen

& Co., 28, Regent Street, S.W. 18. net.) The author of this small work believes in a common base for all religious systems, one factor of which has been communion with the spirits of the departed. He, however, demurs at acceptance of the modern spiritistic theory until all other explanations have been proved untenable. Spiritualism, materialism, and rationalism, are contrasted with ethicism, in which the author contends all systems must fuse before full satisfaction can be obtained.

#### ...

The Christ (or New) Life and How to Live it. By S. GEORGE. (Wimbledon: Power Book Co. 15. net.)

A strongly individualistic work, in which it is claimed that, by the adoption of certain rules and principles here enunciated, poverty will become unknown.

Songle



From January, 1908, a Prise of One Guinea will be offered every month for the best first-hand relation, hitherto unpublished, of a psychic event, by preference of a premonitory nature.

The Editor reserves the right to relate and publish any of the cases sent in for this competition, which, though good, may not seem to fulfil the conditions essential to phenomena of an abnormal kind.

Subscribers competing for THE ANNALS' Monihily Prize are requested to kindly address their manuscripts to the Editor. The Annals of Psychical Science, 110 St. Martin's Lane, W.C.

The Guinea Prise for June has been awarded to Dr. Chas. Whilby, Bath, for his Relation: - "A Daylight Interview with a Man Recently Dead." (See ANNALS for June-July.)

The Relation of Personality to Space

By J. ARTHUR HILL

IN a former paper (May, 1908) a few considerations were put forward concerning the illusoriness of Time, and the possibility of scientific proof of that illusoriness. The question, as Myers pointed out, has ceased to be purely metaphysical, and is amenable to the kind of treatment-scientific, inductive-which now commands the confidence of enquirers into Nature's Specially endowed people, secrets. under conditions not yet understood, sometimes receive intimations of events which are still in what we call the Future; and, when this premonition is so specific, complex, and unexpected as to render chance-coincidence improbable to the point of incredibility, we are inevitably conducted to the belief that Time, as we regard it, is only an appanage of our normal present condition, and that it may be outgrown and shed in other stages of our experience. The present paper will briefly discuss similar considerations with regard to Space--meaning by this term the "real" space in which matter exists, and not the "ideal" space of geometry.

But any suggestion of the illusoriness of Space must be much more hesitating and doubtful than in the case of Time. It is conceivable that a collection of particularly good cases of precognition might be sufficient to prove (i.e., " justify a strong belief,' which is all that inductive proof means, that the Future already somehow exists -that it is, though mostly imperceptible. In the case of Space, proof of this kind seems hardly possible. We cannot prove that There is also in some sense Here, as we might conceivably prove that a future Then is also somehow Now. For, even if a sensitive obtains supernormal knowledge of what is happening at a distance, we do not necessarily suppose that the distance does not really exist; rather we suppose that the knowledge has been obtained through Space by physical transmission from some other mind, or that the percipient's centre of perception has moved from place to place. ("Travelling clairvoyance.") Still, though any empirical proof of the identity of There and Here seems impossible, there is nevertheless a good deal of evidence which suggests that our ordinary notions of Space are true only for ordinary purposes, and that experience is possible in which those notions must undergo considerable transformation.

Of the hypotheses based on psychical evidence *telepathy* is undoubtedly the best established. Most of us believe that impressions may be communicated from one mind to another, independently of the recognised chan-

nels of sense. We do not know how it is done, and all speculation must be of the most provisional character; but discussion of the *pros* and *cons* may not be without its uses.

The first attempt at analysis naturally takes the form of the old question : Is telepathy a physical process or not? Is it an affair of brainimpulses, ether-waves, or anything that can be fitted into the scheme of science as at present understood? On this point opinions differ; though even speculation is here almost premature, and perhaps the wisest course is to have no opinion at all.

Myers thought that no supposition ether-waves could reasonably of account for the vividness and complexity of a telepathic hallucination such as many that are on record. He thought it incredible that a dying person, with physical power at a minimum, should send out waves which, impinging on a brain many miles away-apparently without affecting the multitudes of intervening people-could raise in the percipient's mind a hallucinatory picture of the decedent of the kind presented in many of these cases. For the picture is frequently symbolic-e.g., the agent is in bed, but the percipient sees him "with a cheerful air, dressed for walking, and with a cane in his hand."\*

The wave theory certainly does seem doubtful. A physical impulse is propagated in all directions, and its intensity varies inversely as the square of the distance. If the hallucination were due to waves, it would seem reasonable to expect that many

On the other hand, Sir William Crookes has pointed out that the range of vibrations which are imperceptible (ordinarily) is enormous; and it may well be that some of these are the physical basis of telepathic phenomena. And certainly we cannot hastily repudiate the doctrine of psycho-physical parallelism, which supposes a change in nerve-substance concomitantly with every phenomenon of mind. But, after all, what is nerve substance? What, indeed, is matter? A "hole in the ether," a "strain," "vortex-ring," a congeries of a "electrical units," with or without nuclei, which, if they exist, are at least much more unknown than the famous Unknowable of blessed memory.

And what are ether and electricity? We do not know. The ideas help us to make our experiences coherent and classifiable; they are useful concepts, like atoms and molecules; but who dare say more? In short, they are mental. Physical nature, then, has dissolved, and its fabric has left no physical wrack behind. It is such stuff at bottom as *Mind* is made of--whatever that may be. Are we not, then, landed in Idealism—in an



people would be affected, particularly those near the starting-point. If the percipient were always a near relative or dear friend, perhaps we might justifiably assume some syntony or other similarity between brain and brain; but this is not always the case. In short, the evidence for telepathy does not markedly point to physical similarity, or to waves operating similarly to those already known, as cause or explanation of the phenomenon.

Human Personality, Vol. I., p. 245 ; II., p. 195.

### THE RELATION OF PERSONALITY TO SPACE

Idealism so definite that the next difficulty will be not to prove that our souls exist, but that anything else exists? Truly, we seem to be "up against" our old friend solipsism once more. If, however, rejecting solipsism for such reasons as seem good unto us individually; and if physical nature has dissolved in Mind, as we have seen, telepathy must ultimately be a psychical process, due to etherwaves though it may be. For all processes must be psychical in the end. Cast-iron and pig-lead are as psychical as Love. It is possible that they are much less real.

But this is cutting the Gordian knot against the rules. Though scientific questions when followed up far enough inevitably issue in metaphysics, it is nevertheless necessary for each science to have its pomoerium, within which it carries on its work of construction, ignoring (or taking for granted by information from other sciences) what lies outside. Psychical research has its pomoerium, though the furrow may have been but faint in places; and it must be respected. We must therefore adduce special facts which of themselves point to a space-transcending faculty in us-if we wish to argue for such a transcendence-instead of advancing into metaphysics, and getting rid of space by getting rid of matter as well. Special facts first, then hypothesis; metaphysics only finally, if at all. Let us turn, then, to facts. I will give one or two hitherto unpublished cases of my own collection, instead of selecting published cases, which-though reaching higher evidential standard-are perhaps less interesting through having been already quoted ad

nauseam. My cases are not in any way striking, but they will serve for illustrative purposes.

Mrs. Smith, at home in Birmingham, dreamt that her daughter Emmie was dead. The dream was so vivid that she quite expected a telegram announcing some calamity. (Emmie was in London and in perfect health.) Mrs. Smith told her family about the dream and was visibly upset. She had never before dreamt of the death of her daughter, and she rarely has rememberable dreams of any kind. No telegram came, and she began to feel relieved, though still anxious. Next day brought a letter in which she was informed that on the night of the dream her daughter Emmie had been very nearly suffocated by an escape of gas; a tap had somehow been left "on," and in the morning Emmie was found unconscious. Happily she recovered. It is not possible to determine anything about times, for Mrs. Smith does not know at what hour her dream occurred. And determine cannot satisfactorily I whether Emmie woke, dimly realised that she was in danger and thought of her mother, or whether she lapsed into unconsciousness from a state of sleep; but the former supposition seems probable, for she was found partly on the floor, as if she had been making a half-conscious effort to escape when the gas overpowered her.

I regard this, if we exclude chancecoincidence, as a fairly typical case of spontaneous telepathy. A mind has affected another mind without using the ordinary sensory channels. True, we are not quite sure about the

agent's effort, but it seems reasonable to assume it. There was certainly no doubt about the percipient's monition. I pass now to a case in which there was no doubt about the agent's effort, though there may be some uncertainty as to whether the person operated on was really influenced in a supernormal way. The agent was myself, and I am inclined to regard the attempt as a telepathic success.

I was sitting in a club-room, watching a game of chess. One of the players-Johnson-was an old friend of mine who had learnt from me all that he knew of chess, and who had played with me a great deal. (1mention this because it may have given me a special chess influence over him; I have no doubt that he would have deferred to my judgment regarding a debatable move.) At a critical point in the game it occurred to me to try an experiment in " willing" Johnson to make a certain move, I selected the unmoved Queen's Rook's Pawn, which was quite out of the conflict, and which there was no earthly reason for moving, while there were several other moves which were urgently called for. I began to will Johnson to move this pawn, remembering, however, not to keep my eyes fixed on it, lest I should influence him by "normal" suggestion. He hesitated much longer than usual, several times being on the point of grasping a piece which did require moving, but drawing back as I redoubled my efforts. Finally he moved the pawn on which I was concentrating. But the most curious part of the incident was that as he moved it he said, with a sort of sigh of relief, " Well, it's

a bad move, but I'll do it!" His manner suggested that he had been fighting against an irrational impulse, to which he finally yielded. But I do not think he suspected me of being his evil genius in the matter, for I noticed that he did not look up at me either during his deliberations or after the move. But he had his revenge—if he had only known—for I immediately experienced a queer feeling of fatigue, which was almost as unpleasant as actual nausea. I never tried again.

To others the evidential value of this incident is small, but to me it is considerable. If Johnson had made the move in silence I should have been doubtful; for he might have had some motive which I did not see. But his remark proved that he knew the move was bad, and his manner showed that he saw the urgency of other lines of action. I confess to a strong belief that I forced Johnson to make that move against his will.

Now, how did we do it? How did Miss Smith cause her mother's veridical dream, and how did I make Johnson act against his own judgment? A physical explanation will probably suffice. The second case being the more complex, a hypothesis which covers it will also cover the other.

I suppose, then, that by "willing" I caused some change in my own brain, which—perhaps by sending out etheric waves—brought about a change in Johnson's brain a change which resulted in the act of moving the Q.R.P. The fact that I was not conscious of changing my brain-state or of sending out ether-waves is, of course, quite

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unimportant as an objection, for we continually do both without knowing of it, except by inference. In ordinary conversation and gesticulation I am not directly aware of the cerebral changes which accompany my thoughts, or of the external disturbances-atmospheric and ethericwhich I am causing, yet both are And the objection based on real. complexity, though more serious, is perhaps not insurmountable. At first sight a "complex hallucination " does not seem easily referable to waves; but we must remember that the percipient's mind may-nay, must-have a good deal to do with it. If the agent sends out vibrations which stimulate the right parts of the percipient's brain-pull the right trigger, so to say-the result may well seem incommensurate with the supposed cause. A. has pressed the button and P. has "done the rest." And in the last resort-to return to Johnson-it is as wonderful that 1 can move a pawn with my own hand as that I should move one by supernormally influencing that of my friend. In the latter case I do not see how it is done, but I am not less ignorant in the former. Why a volition should move matter, and how it comes about, I do not in the least know. Experience has accustomed me to the immediate movements of my own limbs in response to volition, and to the general unresponsiveness of objects not in connection with my body; but I see no a priori reason why I should not "act at a distance" by moving tables-or anything else-without contact, simply by willing. The process is as inexplicable in one case as it is in the

other. It is therefore not at all unlikely or incredible that I caused Johnson's bad move by acting on his body—brain probably—in some unknown way, but in as "*physical*" a way as the way in which I move a pawn when I do it with my own hand.

It will be noted that we are now getting rather beyond telepathy as usually understood. The more common view, both in Miss Smith's case and my own, would be to suppose action by the agent's mind on the percipient's mind in the spiritual world, no physical transmission from brain to brain being necessary. And no doubt, this genuine primary mind-action may be a fact; but to assume it too readily seems to be a burking of the physical questions involved. We must account for the facts with as little appeal to anything outside known causes as possible. And it seems not unlikely that many cases of telepathy may be due to a physical emission on the part of the agent-an etherically-mediated action of brain on brain-rather than to a purely psychical interaction. There are, of course, still other alternatives. The agent's mind may act on the percipient's brain directly; but this seems unlikely, for some concomitant change in A.'s brain there must be, and it is more reasonable to assume that this is the cause of P.'s brain-change than to regard it as a by-product. Or P.'s mind may clairvoyantly read the message in A.'s brain; but here, again, it seems much more probable that it reads it in its own brain, for that brain must certainly experience change. However, the term "tele-

pathy" does not commit us to any particular theory of process, so we may take our choice. But in this dubious quest it is advisable to explain as much as possible by causes already known, and to work ether vibrations for all they are worth before invoking new systems of laws. We certainly act on our own brains; whether we can act directly on others, or directly on other minds, we do not know. But let us pass to another related kind of phenomenon.

The form of supernormality in which I happen to believe most strongly is what may be calledcumbrously, but necessarily-" correct diagnosis and suitable prescription, given on behalf of patients, by a trance-personality." I believe in many other forms on the testimony of other observers, supported in some cases by my own experience, which, though of itself inconclusive, points in the same direction; but the kind of psychical phenomena that I happen to know most about, and of which I am most fully convinced, is this supernormal diagnosis, etc., by a trance-control who-as usual, I believe-purports to be a deceased medical man. The method of operation is well known, but a typical sitting with the medium best known to me may be briefly described.

The sitter visits the medium for the first time, and has neither made an appointment nor given his name. He awaits his turn, grimly silent lest other waiting people should pump him as to his ailments and supply the sibyl with useful information. When his turn comes he finds a pleasant-faced lady—she *is* a lady, the real article, though innocent of

book-learning—who asks him if he knows anything of spiritualism, but makes no remark about his health. Then, with a few sobbing breaths, she "goes off," and the control appears. A correct diagnosis is given, to the sitter's great astonishment; remedies are prescribed, and sometimes an improvement follows, which arouses similar astonishment in the mind of the sitter's earthly medico. But the former does not tell the latter what he has been doing; he dare not.

"Very good," says the reader, "but this is only telepathy plus suggestion; telepathy for diagnosis, suggestion for cure." But wait a moment. I know cases in which the control's diagnosis, though not agreeing with the sitter's own opinion as to what was the matter, nevertheless turned out correct. "Yes." replies the objector, "but this might be telepathy from the sitter's subliminal, which presumably knows more about the bodily state than does the normal consciousness." Perhaps so; we will therefore go a step further. I know of many cases in which true facts were given respecting an absent patient-a friend having taken a lock of hair or worn article for rapport-facts which were unknown to the sitter. E.g., a friend of mine, Mrs. Brooke, had a sitting recently on behalf of a cousin who lives 100 miles away. She has seen this cousin only once in her life-for about ten minutes at a railway station some years ago. The cousin's mother sent a lock of his hair to Mrs. Brooke by post, making no remark-giving absolutely no hint-as to the nature of his ailment.

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Mrs. Brooke had the sitting, and took full notes of what the control said about the man's physical condition. These notes, written out afterwards in a letter to the aunt, filled nine pages of note-paper. All the statements made turned out to be correct. An interesting feature was that after the actual diagnosis had given the control remarked been about "a redness and incipient blistering on the left side of the face," which, however, was "temporary" and "unconnected with the disease." (The disease was a throat trouble.) On enquiry it appeared that the sick man had been troubled with neuralgia, and had had a mustard leaf applied to the painful left side of his face. The redness existed as described, and the control was right in saying that it was temporary and unconnected with the disease. It may be worth mentioning that, so far as can be ascertained, the patient and the medium have never seen each other or had any communication; in fact, I do not think that either of them knows the name of the other.

Now, in my opinion, "telepathy" is useless as a suggested explanation in cases of this kind. I think it is better to have no explanation at all than to hide our ignorance under a word which seems to explain, but does not. We call it telepathy when one mind affects another without using the normal sensory channels; but in this case there is no evidence to show that the patient's mind had anything to do with it in the way of agency. Moreover, I know of cases in which the patients were not aware that any consultation of the kind was being held, yet in which

the control's remarks were equally correct. The results therefore do not depend on any telepathic activity of the patient's supraliminal mind: while as to subliminal telepathic agency, this is a dubious assumption, as Sir Oliver Lodge and others have pointed out. There is no evidence for this "unconscious telepathy," and though Mr. Lang humorously suggests that we cannot expect it--for how can we experiment consciously with the unconscious ?- there is at least no denying that if evidence is unattainable the fact is regrettable, but does not justify us in accepting the unevidenced doctrine.

It has always seemed to me that telepathic explanations of, sav, some of the phenomena of Mrs. Piper are rather futile. Mind-reading it may be; I think a good deal of it often is. But to assume that the sitter (or a distant person whose rapport object is being submitted, and who has never seen the medium) is continually firing off successful volleys of telepathic fact-projectiles while the supraliminal consciousness remains in blissful ignorance of all this loweractivity - this assumption, deck though it may be true, seems to me rather too large to be made at present. Professor Hyslop, I believe, holds similar views. Whatever the process in much of the Piper phenomena and in the diagnosis-phenomena just mentioned, it seems to be the trance-personality that does the business. The facts do not point to agency on the part of the sitter. It is clairvovance or telæsthesia rather than thought-transference. The percipient goes a-for-

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iging somewhere and brings back mysteriously acquired material; we are not at liberty to assume that we have subliminally made the percipient a present of these facts, selected "ready for use" as good material for mystifying our own supraliminal selves.

In the diagnosis-phenomena the trance-personality, when asked as to his methods, says that he sees the astral body of the patient and can examine its organs, which are presumably duplicates of the "material" ones. But he does not seem able to supply us with any really illuminating conceptions on the subject. Some investigators have suggested that the hair or worn object carries a sort of memory of the whole person, or it may be supposed that to the hyperæsthetic perception of the sensitive the nature and state of the rapport-object makes constructive inferences possible, somewhat as one tooth may enable a Cuvier to re-create a megatherium-one scale enable an Agassiz to sketch the undiscovered fish. The first hypothesis is supported by a good deal of so-called psychometric evidence, and the second is not unreasonable; but there appear to be facts which, unfortunately, neither will cover-e.g., in my own case the medium mentioned does not require any rapportobject at all. The control can "see" ine, and can describe my state of health, sometimes giving other evidential details, without handling anything that has belonged to me. It is true that the same person "sits" for me each time, and that this person is a near relative and almost constantly with me; consequently her

presence may serve instead of an object belonging to me as link between trance-personality and myself. But, if so, it is curious that the control can, so to say, keep us separate. If when a sitter brings a rapport-object that object has been handled by the bringer the control complains that the influences are mixed, and seems unable to disentangle them. This was very common with Phinuit. It seems therefore difficult to suppose that the sitter herself can serve as rapportobject in my case. Perhaps it is easier to believe that somehow the control transcends spatial limitations and can see me by a simple act of will. It is true that the medium knows me personally, and has visited my house; consequently the control-on any hypothesis as to its nature-may be said to "know the way," But the rapport-object was dispensed with before I saw the medium for the first time, and before she had been to my house.

Turning now to more definite clairvoyance or telæsthesia, in which information is supernormally acquired apparently without the possibility of assistance from other minds, we find a fair amount of evidence and much difference of opinion as to its value. In the nature of the case the evidence must often fail to reach a high standard, for in spontaneous cases-as when Mr. Watts saw supernormally the breakage of a statue in his garden\*-it is often difficult to feel quite sure that the event was known to no other mind. And as to experimental cases, these are rare, for the power cannot be invoked at will.

<sup>\*</sup> Human Personality, Vol. I., p. 381.

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Perhaps the most remarkable series on record is that reported by Dr. Ashburner\* (clairvoyant readings by two girls of mottoes contained in closed nutshells), but the quality of the evidence does not quite satisfy our modern exigencies. If this sort of thing could be repeated at will, clairvovance would be proved, and we should have to admit at least a form of perceptivity which is not hindered by intervening material objects. There would, of course, be nothing surprising in the transparency of nutshells, or even house-walls, to this new form of perceptivity; for we already know that matter which is opaque to light may be transparent to other forms of radiation. And if objects near at hand can be seen "through" matter why not distant objects as well? One is as difficult to explain as the other on normal lines.

The difficulty about distant clairvoyance may be, then, summed up in the question: Why is one thing perceived rather than any other thing? But the analogy of ordinary perception yields sufficient answer : It is perhaps merely a matter of attention, supraliminal or subliminal. This distant clairvoyance or telæsthesia does certainly seem to rise above what we call spatial limitations. In locomotion, increase of speed is the same thing in its effect as a lessening of the distance; similarly, increase of perception-range is the same thing as a partial dissolving of spatial bonds. If there were no limit to our perceptivity Space might still be perceived, but it would not be irksome; its constraints would have vanished and our

conception of it would therefore be hugely changed.

Finally, can anything be gathered from messages purporting to emanate from friends who have crossed the bar and left "this bourne of Time and Place"? What can they tell us of their new condition? It seems to me almost hopeless to expect any help in the way of direct exposition, for they must use our terms if we are to under-We have no language for stand. non-spatial perceptions; notwithstanding Mr. Hinton's help we cannot even realise a fourth dimension-still less can we realise experience with no space at all. If we learn anything from spirits, then-assuming for the sake of argument their existence and power to communicate-it must be indirectly chiefly through their acts. It is perhaps just conceivable that some information may thus be gleaned, For instance, a communicator manifested himself to Sir Oliver Lodge through Mrs. Thompson on May 8, 1901, leaving at about 10.30 p.m., saying someone was "calling him" elsewhere. At about the same time the same (soidisant) communicator wrote with Mrs. Verrall's hand in Cambridge, remarking about "doing something else" and making a veridical statement about Mrs. Thompson, Unfortunately there is no great exactness about the times. If a simultaneous message were given through two sensitives, and if we had sufficient reason to believe that the same consciousness-and not a deputy-was sending both, it would perhaps indicate that, for the communicator, space as we know it is non-existent. If, say, a minute or two elapsed between the end of one message and the be-

<sup>\*</sup> Human Personalily, Vol. 1., p. 556.

ginning of the other, and if the control said he had gone from one sensitive to the other as quickly as possible, it might indicate that spatial limitations still affected him, though less stringently than in our case. We might even be able to measure the speed of his journey, and thus to establish a definite relation between our conceptions here and the conceptions of the spirit there. If his journey from Birmingham to Cambridge occupied, say, ten seconds, we might assume that what we call a hundred miles may be to a spirit equal to what we call twenty yards-next door, so to speak. But this is fantastic speculation at present; there are many other questions which lie nearer to hand and which may more profitably be attacked.

It would seem, then, that the whole problem of Space is hardly amenable to scientific treatment, though our evidence may strongly suggest that, to the surviving consciousness, spatial limitations will be much less real than they are to us at present. Time is pretty certainly an illusion, as precognition and retrocognition indicate; and it may be that Space--of which Time is perhaps another dimension, as some have thought-will turn out similarly unreal. But it seems unlikely that we shall arrive at any conclusions while hampered by our present "muddy vesture of decay." Perhaps we may learn more of this as of other matters when we have cast the slough-have got rid of the distorting medium which doth grossly close us in-and can perceive in new ways and think in new forms. Beatrice, gazing on the ineffable cynosure, in which every Where and every When are focussed in a point,

sees the unspoken question and its answer :----

" lo dico e non dimando Quel che tu vuoi udir perch' io l'ho visto

Ove s' appunta ogni ubi ed ogni quando."

Perhaps, contemplating Him we also shall know the answer to our questions. Perhaps, attaining this Beatific Vision, the soul may transcend mere intellectual knowledgemay reach a state for which we have no name, as the mystics have always Then, Personality as we taught. know it will have almost or quite vanished. And, indeed, is there not in this clinging to personality, this Peer Gynt lust of continuing what we are, this hankering after the glory of going on and still to be-is there not in this something selfish and ignoble? Many good souls do not think so; many crave for personal survival with a mighty yearning which to some of us is almost incomprehensible; and it is true that the latest evidence seems to support their hopes. But we know so little of what personality really is that "personal survival" can carry no very definite meaning to us. Memory there must be, and characteristics of emotional tendencies, but with what accompaniment of essential change, who shall say?

Evolution may extend to the other side, but there are "critical points" chemistry in both and biology. Nature does make jumps. The chrysalis becomes the butterfly. Death may be a critical point. "We do not yet know what we shall be." Our attempt must be to follow the

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evidence with as little bias as possible; to put aside, as psychical researchers, any prejudices which our passional nature causes us to hold in favour of extinction, mystic absorption, personal continuance, or what not. We have appealed to science, and we must remain true to her methods.

Aristotle says that Poetry is truer than History, and a great poet's vision may be truer than the laboured conclusions of science; but the vision is for the Seer alone, while to the conclusions all may attain. If—as Myers remarked—we do not reach the mountain top we shall at least make good our ground so far as we go. Our successors will no doubt go forward, making use of our road, and pushing further back the frontiers of the Unknown.

#### J. ARTHUR HILL.

P.S.—Since writing the foregoing I have read Mr. Constable's interesting paper in the August-September ANNALS.

I am in perfect agreement with what I take to be his views on personality, and I subscribe to what he says of the "intuitive self " or-in Dr. Schiller's phrase-the "transcendental ego." The psychological question as to the genesis of our conceptions of Space and Time is interesting, but was rather outside my plan. These conceptions may, as Mr. Constable believes, be derived from our experience of Motion, though I am rather inclined to doubt it. Some psychologists have even argued the other way -that the idea of motion is impossible without a prior idea of space, for a moving object is not seen to move unless it is seen to move from

place to place. This problem of our knowledge of Space is, of course, one of the disputed points in psychology, and any dogmatism would be absurd ; but it seems to me-and the high authority of Professor James may be invoked in support of the opinionthat this knowledge grows out of our differentiation of the voluminousness of our sensations, and is not derived from-though it grows up along with -our conception of Motion. But the point, though interesting psychologically, does not seem to me to be vital to the present discussion, and I am happy to find myself in accordance with Mr. Constable on the general question.

In both articles I have purposely treated the subject in as "objective" a way as possible, steering clear of psychological and metaphysical difficulties, and giving, no doubt, in consequence, an appearance of superficiality. E.G., in the treatment of Space I might have discussed the question of whether Space is anything apart from the spatially-extended. If not, it is Nothing; yet if we identify it with Matter the latter becomes infinite, which it isn't. I thought it best to keep out of these various fogs, and to be as "scientific" as possible; perhaps the title of The Relation of Personality to Experience under the Forms of Space and Time would have been more accurate, though it would have been much too ponderous for my scrappy little monologues.

The exhaustive discussion of these matters naturally involves difficult psychological and metaphysical analysis—analysis to which my powers are unequal, and for which, in any case, THE ANNALS is not the proper place.

## PROF. LOMBROSO AND FATHER FRANCO, S.J., ON MEDIUMISTIC PHENOMENA

BY F. ZINGAROPOLI

### Two articles converging on the same point, although the ideas of their respective authors are the antipodes of each other!

The Positivist and the Jesuit Father, the one in the Lettura of Milan, the other in the Civiltà Cattolica of Rome, in the issues of November 1st and 3rd, 1906, both bow to the facts, affirming the full reliability of spiritistic phenomena, and dissent only as to their explanation. The former, when he applied himself to the observation of mediumistic manifestations, many years ago, on the invitation of spiritists, declared that he was a slave to facts. The other accepted them with less trepidation, and, moreover, his comrades of the Society of Jesus were the first to study them and to set forth their importance from their own point of view, as is attested by the prefatory review, which goes back for over half a century.

Both the combatants, though of different temperaments, representing opposite tendencies, science and dogma, are assailed, towards the end, by tormenting ideas—the one of the survival of the soul, the other of the Devil !

The scientist, still bound in the shirt of Nessus of his scientific past, does not decide to deny the dogmas of the materialistic school, and writes that the acceptance of the spiritistic hypothesis must "naturally (!) be repugnant to the scientist," and he is anxious to screen himself from the terrible words: "The soul and its survival," although by tortuous ways and with many exclusions he arrives at something equivalent!

The Jesuit Father, who is deeply learned in all spiritistic literature from its first commencement, has recourse in despair to the *Spiritus immundus*, the Creature of fair outward semblance, as sole cause of the phenomena produced, and recalls the ancient and modern anathemas of the Church of Rome against mediumistic practices, while admitting that the spirit hypothesis appears less unreasonable than all the others excogitated by the materialists for the more easy explanation of facts otherwise inexplicable.

Lombroso\* commences with the narration of how he, at first an enemy of spiritism, began to change his mind because the worship of the truth was with him a more fervid passion even than his scientific banner. He refers to the most remarkable experiments carried out by him from 1891 until now, and which are to be counted among the most celebrated ones of modern mediumship. I will not repeat them, because the review in which he wrote is widely circulated and within the reach of all, but will pass on to mention his deductions.

<sup>\*</sup>La Lettura of Milan, November, 1906. Cesare Lombroso, On Spirit Phenomena and their Interpretation.

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It is due to the persistent propaganda of Ercole Chiaia that Lombroso began-and at that time it seemed a bold step-to observe closely the facts. He confessed this in his sympathetic letter to me of July 7th, 1905, when I invited him to take part in celebrating the memory of our lamented friend: "It is to him that many (and I among them) owe the opening of a new world to psychical observation, by the only means by which men of culture can be convinced-namely, by direct observation." All the first part of the article is a paraphrase of what he wrote in 1904 (Rivista d'Italia, January, 1904, The New Horizons of Psychiatry):

"And here we enter upon a world. still occult, whose manifestations, through certain individuals known as mediums, are increasing in number every day, such as levitations; the slow flight of a person's body without effort on the part of him who performs it, or rather who suffers it; the movement of inanimate objects; and, more singular still, the manifestation of beings who have, though queerly and imperfectly displayed, a will and an ideation as though they were alive, and sometimes a prescience of events which are about to happen. After having denied them before observing them, I was forced to admit them, in spite of myself, when the most plain and palpable proofs came under my eyes, and I did not consider that the inability to explain the facts necessitated my denying them."

And now let us read Father Franco:\*

"In our times (1906) no one denies the real existence of spiritistic facts, except a few who live with their feet on the earth and their brains in the moon, and among others, to my great surprise, a certain Italian University Professor, who, however, is highly distinguished in his own faculty."

Evidently the Jesuit Father does not allude to Lombroso; the "professor distinguished in his own faculty" must, perhaps, be sought for at the head of some high academy!

Spiritistic phenomena, he remarks, are external facts which fall within the range of the senses, and can easily be observed by all; "and when such facts are attested by so many wellinformed and credible witnesses it is useless, as well as foolish and ridiculous, to fight against proved evidence. The facts remain assured, even for reasonable men."

Lombroso, in the article in the *Lettura*, says the same thing :

"There is one fact which brings conviction to me more than all my personal experiments and all abstract considerations. It is that in all times and among all peoples (as De Vesme has shown in his History of Spiritism) there has been admitted under the form of religious or philosophical or even political beliefs, the opinion as to the survival of the so-called souls of the dead, and that of their appearance and activity, almost exclusively by night; and the influence of certain privileged persons, magicians, enchanters, prophets, who act in our space as though in space of four dimensions, overturning our laws of time, space and gravitation; prophets and saints who raised themselves in the air; witches who passed their



<sup>\*</sup>G. G. Franco, S.J., Spiritistic Questions, reply to a Scientist's Inquiry. Civittà Cattolica, November 3rd, 1906.

whole bodies through keyholes, who rode for hundreds of miles on a whale, who foretold the future, and were in communication with the Beyond. There are also peoples who, not having at hand a sufficient number of these special persons, and having learnt that their powers were connected with death-like states, induced them by inflicting, on those who were predisposed, frights in infancy or in conception, and thus manufactured artificial mediums."

It is also noteworthy that in excluding unfounded hypotheses in order to explain the facts, the positivist and the priest follow converging paths. Lombroso writes:

"The replies received, nut unfreprophetic (though often quently enough vain and false), and mostly in complete contradiction with the education of the medium and the sitters, and the appearance in their presence of phantasms with so great an aspect of momentary life, cannot be explained without admitting (though this explanation must naturally be repugnant to the scientist) that the presence of the entranced medium often arouses the greater or less activity of entities who are not among the living, but who acquire for the moment the appearance and many of the properties of life." And Father Franco contends, in his turn, that it is not wise, but foolish, to rely on the hypothesis of hallucination. The uniform hallucination of a multitude is impossible. How can the reality of the phenomena be doubted " when we see them at all spiritistic gatherings, with an infinite number of other persons to bear out our testimony as evewitnesses? Everyone who witnesses a spiritistic phenomenon which is contrary to physical laws must, and should, consider it real and possible, without thereby doing any wrong to the Divine Creator of physical laws.

"There is a very special reason which renders such testimonies very acceptable and worthy of credencenamely, that they are not borne only by ordinary persons, much less by those who value and favour spirit phenomena, in a word, by spiritists, or by those initiated into similar practices and, therefore, disposed to accept and testify to them. A great number of the witnesses who affirm the reality of spirit phenomena are scientists who are in no way predisposed to consider as of spirit origin those phenomena which they have seen and studied in assemblies held for the purpose of research into the nature and quality of the practices of spiritists. Many of them professed themselves entirely sceptical, and even determined to reject the reality of the phenomena. Yet after they had observed, they were forced by the evidence to confirm the truth of them publicly."

At this point Father Franco reports the celebrated and well-known experiments of Crookes with the medium Florence Cook, and the materialisations of the spirit of Katie King; he alludes to the sittings with Eusapia Paladino at Genoa and at Milan in 1891, and to the illustrious and unimpeachable names of those who took part in them. He recalls the testimony of Porro, Bozzano, Lombroso and Richet, not even omitting the most recent manifestations, such as those at the Villa Carmen and of the Californian medium, Miller.

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Here, however, I wish to denounce, in parenthesis, the wilful confusion which is made in the Civiltà Cattolica between scientific spiritism and occultism. In fact, the names of Eliphaz Levi and of Papus are every now and then cited alongside those of Allan Kardec and Richet. The equivocation is made on purpose, the better to accredit the theological supposition of the intervention of Satan at the sittings. This is a well-known and ancient weapon of the Fathers of the Society of Jesus.

And now as to the explanations. According to Lombroso, we have to do, not with pure spirits devoid of matter, but with bodies in which the matter is subtilised and refined until it is no longer ponderable or visible, except under special circumstances. Taking up the opinion of Lodge, that these living entities, possessing a sort of etheric body, are able to utilise temporarily the terrestrial molecules which surround them to form for themselves a sort of material structure capable of manifesting itself to us, Lombroso says:

"There is also a more singular phenomenon, which must be admitted in order to explain some of the stranger facts of spiritism--namely, that in the surroundings of the entranced medium, and by the action of the medium, the conditions of matter are modified, as though the space in which they occurred belonged, not to our third dimension, but to a fourth, in which, according to the mathematical theory, the laws of gravitation, and of the impenetrability of matter, would be partially abrogated, and the rules regulating time and space would be set aside, so that a body could be

removed in an instant from a distant place to a near one, and a bunch of flowers could be brought inside your coat in a fresh state, without any trace of damage, or a stone or a key or a coat could be brought into a completely closed room, or one ring passed through another, and knots formed and loosened in a string having its ends fixed and sealed at a certain point (Zöllner); or the levitation, not only of inorganic bodies, but of living ones, might take place. Perhaps, also, by overturning the laws of time, similarly to those of space, it may be explained how mediums can sometimes be prophets."

The author resorts to the theory of a second consciousness (the subliminal, the unconscious), which perceives and acts independently of the senses and organs, and attains in clairvoyance, in the hypnotic sleep, in ecstasy, in the inspiration of genius, results often greatly surpassing those at the command of the normal consciousness which is bound up with the organs, the senses.

Also the Jesuit Father, speaking of the agent, or active cause of spiritistic phenomena, begins by remarking: "For my part, I consider the spiritistic theories equally fallacious, but, prima facie, less unreasonable."

Neo-Buddhists explain spiritistic facts by the Astral Light or Body, which according to them is a species of soul which, like the perisprit of spiritists, can detach itself from the human being, and go to a distance to observe what happens there, and then return. Some moderns have recourse to the ether, a natural force which arouses in the medium extra-

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ordinary but natural powers of clairvoyance, of knowledge previously unknown, of prevision of the future, of telepathy, of the creation of phantasms, and so on.

The author closes with Lombroso, according to whom the medium receives the thoughts of those present and throws them back on to the sitters themselves, who receive them in the form of imagination and phantasms. Thus the real agents or authors of the phenomena are the spectators.

"I will not stop," he adds, "to refute such nonsense, or the absurd use he makes of it, seeing that thousands of experiments show that the medium often says things which are quite new, things of which those present did not think, and could not have thought; and, moreover, to tell us that thoughts can turn themselves into material forces and carry out a thousand movements, or into speaking and living phantasms, is such an audacious absurdity that it deserves nothing but contempt."

Father Franco's remarks at this point do not appear to me to be dispassionate, because he stops at the Lombroso of the intermediate period; while the latter's conclusions in La Lettura are more explicit and catagorical. In the New Horisons, above quoted, he speaks of manifestations of beings who have a will, an ideation, as though they were living beings. Now his doubts are disappearing, and he comes to the last concession, saying:

"It is not too difficult to imagine that, as in dream and in ecstasy, the action of this subliminal consciousness may be prolonged into the state of death. Aristotle said that where there exist active or passive states belonging exclusively to the soul, the latter must be considered as separable from the body."

The continuance after death of the subliminal consciousness, as an explanation of transcendental mediumistic phenomena, is the recognition of the intervention of the spirit of the deceased, the sole and sufficient cause of the manifestations-that is, the spiritistic theory which the Jesuit Father strives to stigmatise and combat in the name of the Devil. How ingenuous and kindly this Devil must be-the eternal and real personification of evil, and, as St. Bernard says, intellectu subtilis, scientia illustris, motu velox, potentia insignis, essenlia spiritualis-to make efforts to furnish the proof of survival to those who, like the positivists, resort to every means to repel it !

Here we are confronted by two dogmas: the theological and the scientific. Of the two, the former is destined to perish, because contradicted by reason; the second to be transformed, because science is not immutable like the Church.

Already the positivist who felt repugnance for the spiritist doctrine ends by admitting—driven by the evidence—the prolongation of the subliminal consciousness into the state of death—a circumlocution which contains a formidable confession !

F. ZINGAROPOLI.



AN INTERVIEW WITH ENRICO MORSELLI ON MEDIUMISTIC RESEARCHES.

# BY I. M. PALMARINI.

I DID not know Enrico Morselli personally. I do not know why, but my fancy had pictured him as of imposing stature, thin, with a grey beard, and an ironical smile playing about his I found him, however, mouth. simple, courteous and calm, quite different from the popular conception of him. In his eve, though quick and penetrating, there were kindly glances which encouraged confidence; on his white, broad forehead high thoughts must play, which he certainly did not express to me, but which I read, and which seemed to attain to the most exalted idealism. His study at Genoa-where he received me with every courtesy-is a pleasing mixture of the doctor's consulting-room and the sanctum of the student.

As soon as I had told him that I had come to ask his opinion on the movement which was taking place in so-called spiritism, to know whether at the present juncture he had anything to say on this terrible subject, he carried his hand to his hair with an unaffected gesture.

"For mercy's sake, Palmarini, what do you want me to tell you? I have determined to answer nothing more to anybody; it is all so much time lost! Look here "—and he rose and pulled out of a glass case a great bundle of papers, which he opened and allowed me to examine—" this is my book on Spiritism,\* which I have only to hand to the printer; it is all ready! This will be my final word on this thorny subject. See, then, whether I have occupied myself with it or am still doing so!"

"Very good, and I hope that I shall soon read your opinions, which will certainly be of extraordinary importance. But, meanwhile, tell me at least whether you believe that mediumistic researches have recently passed from the field of vulgar empiricism and assumed something of a scientific character."

"Scientific? Psychical researches? How and when have they assumed a scientific character? For the present, I can assert that we are still in the most absolute, gross, bestial—really bestial—empiricism. If we think of the manner in which séances are carried on, the toys, the puerilities which render possible or otherwise the manifestation of these phenomena, we, who are accustomed to the severity of scientific research, cannot but be disdainful of this state of affairs. Mind,

<sup>\*</sup>Psicologia e Spiritismo. By E. Morselli. Publishers, Bocca, Turin.

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I do not deny the existence of the phenomena, and I believe them to be real, not only because they are reported by persons worthy of credence, even by scientists, but because I also have experimented."

"Without suspicion of trickery?" I interrupted.

"I said that the phenomena were real, but they are so capricious, so irreducible, so unequal and so refractory to all experimental determination, that it is most natural that a scientist like myself should rebel and distrust them. But that is not all; even admitting a spiritual origin



The Pavico Morsell ...

"No; I, at least, think not, and would almost guarantee that trickery was impossible; but mathematical certainty cannot be obtained. Certainly, if these phenomena were effected by trickery, it would be a more extraordinary phenomenon still."

" Then, Professor?"

for these phenomena, it is repugnant, as Gaetano Negri well said, it is repugnant to our thought to unite this sublime world with the bestially coarse practices of spiritistic séances. I, for instance, at one sitting saw a phantasm which presented itself as my mother. Well, do you wonder



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that the thought that one so dear to me should be drawn there by the convulsive exclamations of any medium, while 1, her son, cannot see her for myself, causes me a natural repugnance and a reasonable distrust?"

"But then, Professor, the dearest person in life to me, if she wished to come to me on a pathless mountain, would have to avail herself of the back of a common mule, not being able to make use of the convenient and aristocratic speed of a motor car or a wagon-lit."

"Certainly, certainly," replied the illustrious scientist; "even the soapbubble that gleams with so many brilliant colours is formed of water and common soap. But, you understand, everything requires to be demonstrated; it must be subjected to some method, to scientific determination. It is no use; all these phenomena, of whatever sort, must be subject to laws! I do not claim to subject them to one law rather than to another, even if it were proved that in order to have phenomena we must have mediums, dark cabinets, red lamps, chains, etc., but we must verify them, we must establish an organised principle for these practices, we must do away with all indeterminateness."

"But, excuse me: do you not think that if we do not yet know the nature of these phenomena, we cannot pretend to fix laws for them? And what if these laws do not exist, at least in the determinate form which we claim?"

"It is not so. The experimental method is too categorical and at the same time too free to allow any kind

of phenomena to escape it. Given a cause, we do not say that it must produce a certain given effect, but that it must produce a constant effect; now, if cause A produces effect B, I ought to be able to find that cause A always produces effect B. It is a fact that there is a series of phenomena which take place; if they take place they must obey laws; I do not ask whether they are moral or material, spiritual or psychical laws, I only say that if these facts occur, I, as a scientist, ought to find out the nature of their occurrence, after having assured myself as to their truth and import."

"So that you are indifferent as to their origin, spiritual or physical; you would not consider an extrahuman explanation repugnant?"

"Not in the least. I am and always shall be an unprejudiced positivist. If my experiments led me to conclude that these phenomena were really produced by beings who have survived death, I should make no difficulty about publishing my conclusions, and equally so if I arrived at the contrary conclusion."

"You have experimented with Paladino, Professor?"

"Yes, and not once only; I have been present at extraordinary occurrences, but—do we know what forces come into play in these séances? The rigorous control that would be necessary to put all doubts out of the question is not possible. The only man who has commenced a series of experiments of a scientific character is Crookes, but that is now an old affair."

" And those of Richet?"

"Richet believes too much, and is too prejudiced. Now, to conduct strict experiments one must rid one's self of all tendency, either in favour or against. The least dangerous is, to believe little."

"What do you think of the hypothesis which explains the phenomena by collective hallucinations?"

"I cannot altogether accept it, not only because hallucinatory states are accompanied by other pathological conditions, which I have not found either in myself or in others who were present at the sittings, but also on account of a fact sufficiently evidential. We saw a luminous half-phantom, and those who were in front had a front view of it, those at the side saw it in profile. Now, it might be said that the hallucination was such that it could create that difference in perspective, but you will agree that this would be a phenomenon still more strange."

Then I related a series of researches made by me at some séances held by our Society for Psychical Studies at Florence to decide this precise point of the likelihood of this hypothesis of hallucination, researches carried on upon the senses of sight, smell, touch and hearing, and which were absolutely negative in result, and the illustrious professor acknowledged that these were in part conclusive.

"So that, in conclusion, Professor, according to you we are still completely in the dark?"

"In my opinion, yes, absolutely so. Until it shall be possible to have powerful mediums, constant and docile, with whom we can carry on a definite series of experiments in the cabinet, with all those instruments of physiological and psychological science which have been invented

with so much pains and ingenuity, we shall never be able to speak of scientific researches on spiritism. Perhaps from that farrago of empiric facts in which, for all we know, a few great truths are mingled with a multitude of superstitions, deceptions and imbecilities, there will issue a new science, as astronomy came from astrology, and chemistry from alchemy; but at present, it seems to me, we are not yet even at the state of alchemy, but rather at the prealchemistic stage."

"Do you believe that there is a psychical correlation between the hypnotic and mediumistic states?"

"I have not experimented on the subject, and, therefore, cannot answer; but I believe that there must certainly be a relation, and it would be important to institute experiments on the subject."

"At any rate, Professor, without claiming a categoric reply, and taking all your reservations into account, I wish to know this: Given the objectivity of the phenomena, which you do not deny, do you hold to the anthropodynamic explanation rather than to any other of supreme importance?"

"Yes; with all reserves as to the nature and the genuineness of the facts, 1 incline to the anthropodynamic explanation: there are forces which proceed from us—at least until the contrary be proved."

The illustrious scientist, who had said that he could not speak to me for more than half an hour, became aware that our conversation had lasted an hour and a half. I rose, thanking him very gratefully for his courtesy; and Morselli, pointing out some

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beautiful engravings elegantly framed and hanging on the wall, said, with a jocular air:

"They say that I do not believe in spiritism; yet look at that beautiful photograph of a spirit hand; that other, as you know, is Miss Katie King, the phantom personage of Crookes." His noble and expressive countenance bore at that moment an air—I might even say an aura—of high poetic feeling, and I said with a smile, as I took my leave :

"Ah, Professor, you may call yourself a positivist, but at the bottom, like all men of high mentality, you are an idealist."



# WHAT IS PROOF OF PERSONALITY AND OF ITS PERSISTENCE IN THIS LIFE

BY M. KELLY, M.A., M.D.

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WHILE the Indian sophists of old contended with one another as to whether the soul survived the death of the body or not, Buddha is said to have got out of the difficulty by asserting that there was no such thing as personality, maintaining that all was continuous motion.

Although many psychic researchers of to-day assert that no satisfactory proof has been adduced of the survival of personality after death, nobody, so far as I am aware, has denied its existence and persistence in this life, or defined what would be a satisfactory proof of survival. As the grounds of our belief in the one case must hold good in the other, it is obviously necessary to decide how far rational and empirical psychology can justify us in arriving at a conclusion in regard to this life,

Before discussing this point it is, first of all, essential to determine the nature and source of our knowledge of the phenomenal world. In other words: What system of philosophy holds the field at the present day? The essence of the system which has been in vogue in Germany from Fichte to Haeckel, Schopenhauer excepted, consists in making baseless assumptions, and endeavouring to support them by using jaw-breaking words and sentences totally devoid of meaning.

Goethe ridiculed this weakness in

his countrymen in a well-known passage in Faust.

This has brought philosophy into such contempt that many have forgotten that there was such a man as Kant, and that he revolutionised philosophy 126 years ago by conclusively proving in his Transcendental Aesthetik that our empirical knowledge depends on the forms of time and space, a priori existing in our intellect, time being the form of the inner sense and space that of the At one blow he upset the outer. dogmatic idealism of Berkeley and the sceptical of Des Cartes by showing that inner experience, which the latter looked upon as the only certainty, could not be possible without the existence of external objects.

Some English writers on metaphysics, completely ignoring Kant's arguments, still look upon objects in space as realities in themselves, and endeavour to show how we derive the ideas of time, space, and causality from them, never thinking to ask themselves how on earth they could get any knowledge of an external object, to begin with, if these forms did not already exist preformed in their brains.

According to this idea of Kant's, which is at the same time transcendental idealism and empirical realism, objects in space are objects of the outer sense, and as seen by us have

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no existence apart from our thinking subject. They have, however, an underlying reality of which we can know nothing. Similarly the thinking ego is the object of the inner sense, thoughts are its manifestations, and the underlying reality is totally unknown to us.

Schopenhauer has supported Kant's theory with such clearness that, in my opinion, no other can now be taken into consideration. Applying these principles to the cogito, ergo sum, on which the arguments of rational psychology are based, he shows that thoughts being simply the presentation-Vorstellung-of the thinking subject, and consciousness the form by which this presentation is effected, we can draw no inference whatever regarding the underlying reality of the ego. It may be like or unlike that of any object in space, which may have its own thoughts and consciousness, although these make no impression on our senses. The impossibility of inferring the persistence of personality from the consciousness of our numerical identity at different times-third paralogism-he illustrates by taking the case of a row of similar electric balls in a straight line. The first impinging on the second communicates its motion and complete condition to it, and so on through the row. Assuming a series of "substances" instead of such bodies, each would take on the ideas and consciousness of its predecessor, and the last would have all the states of the previous ones, together with their consciousness, and yet not be the same person. The idea seems to be the same as Buddha's.

If we wish to observe our own ego through its various "presentations" we have no standard of comparison but the same ego, and so must necessarily assume what is to be proved. The phenomena of multiple personality make the matter still more difficult. It is obvious, therefore, that rational psychology cannot solve the riddle.

Can empirical psychology give us any help in the matter? Professor Morselli, in his introductory article on spiritualism, says that we must put aside empiricism and have recourse to research. Research, however, is an appeal to experience, the knowledge so gained is empirical, and, from what has been said, can bring us no nearer the transcendental object of our investigation, even if we add the word "physical" to "psycho" to make the latter look more respectable. Professor Morselli also says in the same article that all metaphysical problems must be put aside as worth-I presume he means that the less. question of personality should be dropped altogether. On the other hand, in stating that no proof of survival has been produced he makes himself responsible for the metaphysics.

The spiritualist can, in my opinion, often maintain that he has as good proof of survival as of persistence in this life, and those that do not agree with him must either admit that no proof is possible in either case or add a new chapter to rational psychology. Until this is done we must be content to amuse ourselves after the fashion of the Indian sophists, using such words as "telepathy" to conceal the fact that we have to deal solely with a metaphysical problem.

M. KELLY, M.A., M.D.

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## A Test Séance with the Medium Miller at the house of Mme. E. Noeggerath, 22 Rue Milton, Paris, June 25th, 1908

In publishing this account of a séance under test conditions given by the medium Miller, we do not in any way assert the authenticity of the phenomena here described, which we shall endeavour to discuss thoroughly in our next issue, together with those produced at several other recent séances with Mr. Miller, at which the editor of the French edition of THE ANNALS OF PSYCHICAL SCIENCE was present.

The séance of June 25th, 1908, was arranged and regulated by the apparitions of "Dr. Benton" and "Betsy" in continuation of the séance given at the house of Mme. Noeggerath two days previously in the presence of forty persons. All the conditions laid down by the apparitions were rigorously observed.

The "Committee of Control" of the cabinet and of the medium was composed of Messrs. Bénezech, Gaston Mery, de Vesme and Chas. Blech, the last-named replacing M. Hugues Le Roux, who was absent. The "Committee of Protection" of the cabinet was composed of Messrs. Léon Denis and Delanne, Commandants Mantin and Darget.

Before the séance commenced M. Gaston Mery stated that the strictest investigation had been made. "We met the medium at the foot of the staircase," he said, " and accompanied him here : we have completely disrobed him of trousers, boots, socks and shirt. After we had examined him he put on other black garments which have neither linings nor pockets, and which we ourselves had brought and examined. We are able, therefore to declare emphatically that we have found nothing which can arouse suspicion or make fraud possible. Since he came into this room, as those present can verify, we have remained at the entrance of the cabinet, preventing all communication and prohibiting even the shaking of hands with the medium. I believe that all possible precautions have been taken and have nothing more to add. If, however, I have omitted to mention any point of interest, I will willingly reply to any questions you may wish to put,"

In reply to a question, M. Gaston Mery said: "We have searched the cubinet and spent some time in examining the coverings; we sealed the door at the back, took up the carpet and examined the chair. 1 do not think we have forgotten anything."

The medium, who had remained standing in front of the curtains, asked that the lamp should be lowered, and that M. Bénezech should pronounce the usual invocation. The lamp was then lowered, but the light remained sufficient for all present to distinguish each other,

M. Bénezech pronounced the usual invocation, and the medium entered the cabinet. A voice from within the cabinet asked that all present should rise, and M. Léon Denis was invited to offer a prayer, which all present were to repeat after him.

M. Léon Denis: "Let us unite our thoughts and raise our hearts; our cry of appeal and prayer goes up to Thee, O God our Father, Infinite and Eternal Source of Force, Power, Beauty, Truth and Light. We thank Thee for all Thy benefits and that Thou hast permitted us to receive this solemn proof of Immortality, of survival, the communion of the living with the dead. Permit that now again we may receive further proof that our brethren in the beyond, our invisible friends, may come to us, that we may join closely with them, that the certainty of another, a higher and a better life may be engraven deeply and indelibly on our minds. O vou, our benefactors, invisible friends, our protectors in space, come to us and bring us



spiritual succour, instruction and counsel. Dear friends, who have recently come to us and given us so many proofs, come this evening, and may a radiance from on high descend towards us, enlighten, vivify and strengthen us."

The voice of Betsy was then heard from within the cabinet saying in English: "All present can be seated; form a chain." M. Delanne, Commandant Darget, M. de Vesme and Mme. Noeggerath were on one side of the cabinet, and M. Léon Denis, Commandant Mantin, Mme. Bayer and M. Pablo on the other.

1.—The first apparition presented itself, advanced, and said in English; "Good evening! Effie Deane! Can you see me?" The sitters replied; "Yes, very well."

The sitters replied : "Yes, very well." M. Delanne said that he could clearly distinguish the features of the figure and the white veil, and declared that the medium had not so much as a white thread on him.

z.—M. Léon Denis said that the curtain was inflated : a large whitish ball descended and floated from right to left well in front of the cabinet in front of M. Léon Denis and Commandant Mantin. When it reached the floor it increased in size, but without having any firm consistency. Suddenly a form became definite and began to move its arms.

M. Pablo: "Who is there?"

The Apparition: "Madame Laffineur. Good evening all; good evening, dear friends. I am pleased to see you all, you Gabriel, you Commandant, and you M. de Vesme, do you recognise me?"

M. de Vesme : " No."

The Apparition : "Do you remember me, M. and Mme, Letort? Mme. Noeggerath and your daughter, you did not know me. Oh, I am very happy to see you all."

It melted away, saying: "Good-night, Mme. Lamoureux." There was not more than a small white mass left on the floor when we heard the last "Good-night."

3-Another apparition came out of the cabinet, and we distinctly saw an arm.

M. Pablo : " Who are you? "

The Apparition (in English): "Lily Roberts. "Do you see me? Good evening."

She raised her arm, which we could clearly see, and walked from right to left. She then came close to M. Léon Denis, and asked him for his hand, which she placed on her chest.

M. Léon Denis: "How beautiful she is! She took my hand and placed it in her breast. I felt the warm moist flesh and the form of the breast. It is marvellous! Thank you, dear spirit."

She then came close to Commandant Mantin, took his hand also and laid it in the same way on her breast. The Commandant said that he could distinctly feel the breasts of the apparition. She then came close to M. Delanne and did the same.

M. Delanne said that she was evidently a young woman with a very delicate hand; he felt the extremity of the breast with the back of his hand, and the contact had been made with a reserve and dignity which were worthy of remark.

M. Léon Denis: "I distinctly saw her round supple arm."

4.—Another form appeared and said (in English): "Josephine Case. Good evening to all! Can all of you see me?" The sitters replied "Yes."

We heard the floor creak under her as she



## C. V. MILLER

walked, and M. Delanne drew attention to this fact.

The Apparition : "I am very happy to see you. This will be the last scance under test conditions. The medium cannot bear the idea of being undressed in the presence of others. He says that if you have not confidence after what he has already done it is not necessary for him to give scances. The medium has always tried to do what is right and will always do so."

The form then raised the curtain and vanished.

Mme. Nocggerath said : "We have every confidence in the medium, but when we give an account of this séance to the general public through the press we must be able to prove, to affirm with certainty that everything



that is necessary to guarantee the genuineness of the medium has been done." We then heard the voice say: "Very good."

5.—There was a noise in the cabinet, and a white form appeared and immediately withdrew. It then returned, and we noticed that it was very tall and made no movement.

The Apparition : " Goldschmidt."

Mme. Letort : " Is it our friend's brother?" The Apparition : " No."

We heard the efforts made by the apparition to pronounce another name, but apparently there was not sufficient power. We then asked if the form was a relative of the friend in question, and affirmative raps were given in the cabinet.

6.—Another form immediately came out of the cabinet.

The Apparition : " Monroc ! "

Mme. Priet : " I will tell this to your wife." The Apparition : " Is she not here? Oh, I should so much like to see her."

Mme. Priet: "She spoke to me of you again last evening."

The Apparition : " And Marcel? "

Commandant Mantin : " He is not here; he is very well. I saw him yesterday : he is an intelligent boy."

7.—At this moment the form disappeared, but another came immediately, speaking volubly: "Peter Priet! Good evening, all. Well, Marie, are you pleased? Does this suit you?"

Mme. Priet : " Oh, ves, my dear ! "

The Apparition : "Good evening, Madame Noeggerath, and your daughter also; M. Delanne and M. Denis, Commandant Mantin; I am pleased to see you all. M. Bénezech, I am pleased to see you this evening, and your wife also."

Mme. Bénezech : "I thank you, Monsieur. May I shake hands with you?"

The Apparition : " No."

M. Pablo : "You should not ask questions."

The apparition then disappeared, saying again "Good night, all."

We observed that the interval between the two formations had been very short, and that the second had an entirely different voice from the first. M. Delanne distinctly recognised the voice of M. Priet.

8.—Another form appeared and became larger.

M. Delanne : " Oh ! here is a small apparition."

M. Léon Denis : " No, big ; I can clearly see the silhouette of the profile on the floor."

Betsy (in the cabinet, speaking in English): "You say 'little'; what would you call big? Next time I will treat you to a pair of spectacles!" 9.--The form now appeared very tall, and said : " Marie Bossel, Louis."

to.—Another form, much smaller, appeared at the same time, and said : "Angèle Marchand ! Mamma, do you see me?"

Mme. Priet (formerly Marchand): "Yes, I see you!"

The Apparition : " There is a tall gentleman by the side of me who gives me his hand, but I do not know him. Ah! he is gone now ! I am happy to see you, M. de Vesme, M. Letort, Mnie. Noeggerath, M. Denis and Can you all see me?" M. Pablo. (She came forward to the centre of the room.) "Can you see my hand?" (She moved her hand.) " Make a chain, that will give me more power." She then came further forward, bent close to M. de Vesme, asked if he could well discern her face and eves, and said to M. Delanne, who had remarked that the flooring creaked under her, "I weigh 63 pounds this evening. Good night, mamma; good night all." She then disappeared behind the curtain. Mme. Priet clearly recognised the voice of her daughter.

M. Delanne: "1 have published her portrait, and I clearly recognised her."

M. Pablo : " M. de Vesme, did you see her face? "

M. de Vesme : "I distinctly saw the nose, the upper part of the face, and the eyes, which differed from the medium's, but the lower part was hidden by a veil, like the Moorish women. I clearly saw her small hand."

Commandant Darget : " So did 1."

11.-Another form appeared, that of Dr. Benton.

The Apparition (in English): "I came to you the other evening and promised that we should have a seance. I ought to say that you are very fortunate, and so are we on the other side. I will tell you why. It is very disagreeable to the medium to be undressed, and it tires him greatly. A test scance is very hard for him. Since he gave the last séance he has not been able to do any work owing to fatigue; he has had pain in the legs, and is ill. When a medium is independent he gets fine results, but when, in addition, he has to work to earn his bread he is not able to do so well, because he has to think about the future. You know that he has lost everything in San Francisco, but still he hopes to re-establish himself in business. We shall have him here again next summer, and he will give some scances before he leaves if all goes well. He has promised that he will give some more séances this summer. He will give a séance to the Allan Kardec Circle next Sunday, when you may invite a hundred persons if you wish.

" This evening the medium is very tired; he has suffered from heart trouble all day. He took a small crucifix this afternoon, kissed it, and prayed to Jesus, saying, ' Help me, give me the power to go to this seance. which is destined to spread the good news.' He has succeeded, and you ought to congratulate and thank him, because he has made a great effort and sacrifice. He will certainly be ill for two days after this. 1 believe, however, that he will be well by Sunday, because he will have three days' interval. You may invite all the people you wish. He wishes all friends to come, all friends of Bonne Maman, all the heads of societies."

M. Delanne asked if he could have a séance at the Society of which he is president, and if he could invite many people.

The Apparition : "Yes, how many people would you invite?"

M. Delanne : " A hundred."

The Apparition: "And you, Commandant?

Commandant Mantin : " Sixty."

The Apparition : " You can invite more."

Commandant Mantin : " A hundred, then." The Apparition : " Good ! I wish to say also that the medium will not accept money, but before he leaves you should subscribe to give him a present which he can show in America as a souvenir of the Paris séances. He will give a séance on Sunday to the Circle, and on his return he will give one to M. Delanne's Society and one to Mme. Noeggerath."

M. Delanne having remarked that as he had to go on a journey he would like to have his séance on the following Sunday, the apparition replied, "Settle it between yourselves."

Commandant Mantin: "Then, in that case, M. Delanne can have the priority."

Mme. Noeggerath : " Dr. Benton, can I ask you a question?"

The Apparition : "Yes, with pleasure."

Mme. Noeggerath : " Will Miller come to see me in Munich? "

The Apparition : " Yes."

Mme. Noeggerath : "I am urged from Vienna and Berlin to ask him for séances; what shall I reply? "

The Apparition : " No. I do not believe he can go to Vienna and Berlin. When at Munich he will only give séances in your house, but not a test séance."

Mme. Noeggerath : "Thank you, Dr. Benton."

M. de Vesme asked if he also could have some séances at his Society.

The Apparition : "We shall see later. Then it is understood for Sunday. God bless you all. Good evening. I will always do myduty to you all."

The apparition then disappeared.

Apparition : "Bonne 12.-A new Maman ! "

Mme. Noeggerath : " Is that you, Maman? "

The Apparition : " Yes, it is I, my dear friends. I am happy to see you all. My daughter Marie, the Commandant, Gabriel, M. de Vesme, Mme. Bayer, Anna, my dear Pablo, Léon Denis."

Mme. Noeggerath : "What shall I say to your grandchildren? "

The Apparition : "I kiss them all. How happy I am ! Such peace ! Sach joy ! Such pleasure ! "

She disappeared, and then knocked in the cabinet.

M. Léon Denis : " You heard little Angèle Marchand say just now that to make a chain gives much power; let us make it."

Betsy, speaking from the cabinet, said that Madame Cornely ought to have been invited.

M. Delanne: "We will invite her on Sunday,"

Someone again knocked from within the It was Bonne Maman's peculiar cabinet. signal announcing her presence to her friends.

Several Sitters: "Thank you, Bonne Maman, thank you very much, with all our hearts."

Bonne Maman returned, but was not able to materialise. Betsy said she was sorry she had not been able to remain longer; she would have liked to name all present; she saluted Mme. Lamoureux.

Mme. Noeggerath : "At another séance Betsy said a charming thing-that the bee was not able to make honey without flowers. M. Chaigneau has written a poem on this subject, and asks if it was not Bonne Maman who inspired it."

Bonne Maman replied by quick raps in the cabinet, which we understood to mean " Yes."

Betsy (in English): "He must send a copy to the medium. It is I who am the busy bee; I am the female bee and Dr. Benton the male bee. I have many flowers round me this evening."

Mme. Priet enquired if she might ask a particular question, but Betsy, who had understood, replied from the cabinet, " Yes, to-morrow."

13 .- A new apparition issued abruptly from the cabinet : " Louise Michel; good evening to you all. I am happy to see you all; can you all see me?"

Mme. Bénezech sought permission to touch her.

The Apparition : " My good woman, it is impossible this evening, it would do much

harm to the medium. It is quite out of the question. You see what spiritism is, do you not. It is grand! Good evening! Liberty!"

She then disappeared.

14.—Another apparition came from behind the curtain. It was Betsy's husband.

The Apparition (in negro English): "I am a coloured man; I have a black skin but a white soul. I am quite white within. Perhaps you cannot understand me very well because I speak negro English. When I came to Paris I could speak French, but I have forgotten. I could never speak it very well, but I could make people understand me."

Mme. Noeggerath : " I understand you very well. I lived in New York."

The Apparition : "I am very happy to see you; since you have lived in New York you can understand me. I am sure the Lord will bless you. I shall see you again, on the other side, if not on this, for I know well that we still live on the other side—I do, certainly! May God bless you all."

He then withdrew, and Betsy, from the cabinet, asked for the lamp to be lowered a little and the company to sing. She said that they would try to show some astral lights.

15.—We heard the voice of a little girl, first in the cabinet, then in the room, laughing, then calling out and attempting to sing the refrain of the "Marseillaise." It was little Lulu, who tried to show herself, but could not materialise completely. She, however, touched several persons Mme. Noeggerath, M. de Vesme, M. Delanne and Commandant Darget. Betsy then asked for a little more light, so that Lulu could be seen, but in attempting to turn up the lamp it went out.

M. Pablo: Go back again quickly, Lulu, be careful of the light; we will light up again."

The Apparition : "I am not afraid of that."

However, when the lamp was being relighted in an adjoining room the reflection from the match and the wick penetrated into the séance chamber, and Betsy called out, "Lower, lower quickly. . . Oh, what a pity! Too late!"

At the same time we saw the apparition of Lulu in the curtains, and the medium pushed forward abruptly to the centre of the room. He was holding his eyes and groaning. The reflection of the white light had given a very severe shock to the medium and had awakened him.

M. Pablo: "Above all, do not touch the medium."

The medium remained tottering and holding his hands to his eyes for some moments, but presently made a great effort to re-enter the cabinet. Betsy, speaking from the cabinet, said she would not be able to do anything more, the medium was too tired; the séance was therefore ended. M. Delanne asked the supervisors to hold themselves in readiness and that no one else should move. The medium came to his normal condition by degrees, asked for more light, and that all, with the exception of the supervisors, should leave the room.

M. Gaston Mery, speaking in the name of the members of the Committee of Supervision, afterwards stated that the medium had disrobed before them, and had been medically examined; the cabinet and hangings had been carefully inspected and the seals found intact. They were pleased to declare that nothing had been found which reflected upon the honesty of the medium.

The official report was signed by the members of the Committee, each member certifying only to the accuracy of the facts set forth, and reserving the right to explain them in accordance with his personal ideas and opinions.

#### . . .

## New Experiments with Phantoms of the Living, by M. Durville, General Secretary of the Magnetic Society of France

THE PROJECTED PHANTOM OF THE LIVING CAN COMMUNICATE AT A DISTANCE.

M. Rousseau, commercial agent, living at Versailles, has for many years possessed the power of projecting his double, and claims to be able to send it to a great distance, and sometimes to obtain knowledge of events taking place there. He called on me recently to give me some particulars as to his powers, of which I had heard, and he was present at one of my experiments, in which it may be said, in passing, no results were obtained. The reason, in all probability, is that M. Rousseau has a powerful aura, and is one of those who, unconsciously and despite their good intentions, prevent any demonstration by the power of their radiations, which overcome and paralyse the projection of the double, drive it back into the body of the subject, and thus prevent the production of the usual phenomena.

We agreed, unknown to the subjects used for my investigations, that on Tuesday, March 3rd, 1008, M. Rousseau should retire to bed at his home at Versailles about 0.30 p.m., and that exactly at 10 o'clock he should send his double to my séance, show himself there, and try to see what was taking place. An armchair was to be made rendy for him close to the study window alongside the writing table. A phosphorescent screen, to indicate the presence of N-rays, was to be placed at the back of the armchair, and the phantom was to do all in his power to illuminate it. After an interval of ten to twelve minutes he was to rise, move towards the door, looking at and saluting us, and then retire, passing through the closed door.

On the Tuesday evening everything was arranged for the reception of the phantom exactly as stated. Two subjects for experiment-Mesdames Lambert and Léontinewere there, as well as M. Dubois, Doctors Pau de Saint-Martin and Haudricourt, as witnesses. The two last-named were informed of what was expected to take place, but M. Dubois and the subjects, as already stated, knew absolutely nothing. We were in darkness, and scales were placed on the table in order to ascertain the weight of the phantom. The phosphorescent screen, previously exposed to sunlight, was affixed to the back of the chair by means of a pin, and other similar screens were placed about the roomone on the mantelpiece, about a yard away from the armchair, another on one of the shelves of the bookcase, about two yards distant, and, finally, two others on the same shelf but three or four vards away.

I projected the double of Mme. Lambert, and M. Dubois endeavoured to project the double of Mme. Léontine. This phantom was to remain as witness of the phenomena which I hoped to obtain from the phantom of Mme. Lambert, who was placed at the far end of my study, while Léontine was placed near the mantelpiece, on the opposite side to the table.

I asked Mme. Lambert's phantom to come towards the table, make its presence known by raps, get into the scales, and so set electric bells ringing, while, in order to avoid all possibility of mental suggestion, I rigidly fixed my thoughts on the phenomena I desired to obtain while awaiting the appearance of M. Rousseau's phantom.

Mme. Lambert became ill at ease. Under the influence of my will her phantom approached the table, but became distracted and made no effort; it returned towards the subject, and no phenomena were produced.

Léontine's double could scarcely be projected; she was unnerved, restless, and unable to see anything that was taking place. She was ill at ease, and said she was experiencing a strange, unpleasant influence, which, however, emanated from none of those present. At half-past nine Mme. Lambert became just as restless but more nervous. She said she saw, close to the window and my writing-table, a slightly luminous vaporous column, fluttering as though moved by a light wind. She had never before seen a similar phenomenon. I endeavoured to turn the attention of the phantom away from this vision, and insisted that it should return to the table and make its presence known. It returned, but was unable to remain, and sought refuge behind the subject as though to hide itself.

At 9.55 Mme. Lambert became frightened, threw herself on to me, and cried out, " But there is a phantom over there, the phantom of a man." I tried to reassure her, and told her this phantom was expected, that she already knew him and need have no fear, because it was not actuated by any bad intentions. This somewhat reassured her, and she consented to observe it. " It is sitting quietly in the armchair," she said; "it is looking at us." After a short time, probably eight to ten minutes, she said, " Oh, it is getting up, it is walking, it is coming this way." At the same moment she herself rose and said that she was strongly drawn towards the phantom. In order to check this movement on her part I was compelled to hold her with my arms and thrust myself. against her, commanding her to remain where she was. After an interval, which seemed to me a long one, she said, "The phantom is leaving." She then agreed to sit down, and at the end of two or three minutes drew a sigh of relief and said, "Ah ! at last he is going; he is near the door; he is looking at us; he is gone, that's better."

During all this time Léontine, agitated and trembling, could scarcely be controlled by M. Dubois, who was also disconcerted at what was taking place, and continually asked the cause of the inexplicable panic. The only response he could obtain from Léontine was, "It is a phantom. I do not wish to see it."

I turned on the light, and we did all we possibly could to calm the subjects, and after some time succeeded. The light was then extinguished and the screens examined. That on the armchair in which the phantom had been seated was strongly illuminated, and I was able to distinguish it at a distance of at least a yard. I showed it to the witnesses present. That on the mantelpiece was also illuminated, though not so strongly. I could scarcely distinguish it at a distance of a foot. That on the bookshelf two yards away from the armchair was very slightly illuminated, but the remaining two were not illuminated at all. The witnesses could distinguish no difference between the last two, but were easily able to note the difference in luminosity which the others presented.

We lighted up the room again and awakened the subjects as slowly as possible, so as to enable them to recover their normal powers. We then sent them to sleep and again awakened them. Finally, at half-past eleven, about an hour and twenty minutes after the departure of M. Rousseau's phantom, the subjects, now calm and refreshed by a small collation, were able to return home in sound physical and moral condition.

It will be noticed that M. Rousseau's phantom did not observe all the conditions arranged before the séance, because, according to these, he ought not to have advanced towards the subject. The same evening, in the presence of witnesses, I wrote a short note to M. Rousseau, asking him to send me his impressions. I said that the subjects believed they had seen him, but gave no further details. He replied as follows :--

#### " Versailles, March 5th, 1908.

"My DEAR SIR,—I hasten to reply to your letter, but must say that I neither saw nor sensed anything. I did just as I usually do, and willed that my double should go to you, seat itself in the armchair you indicated to me, and should, if possible, illuminate the screen. It seemed to me that my double left me at once, but I did not see it. After a moment I told it to go towards the subject at the far end of the room, and, if possible, combine itself with her double.

"I kept it up about a quarter of an hour, when suddenly, without experiencing the slightest lassitude, I felt within myself, as it were, the stopping of some mechanism. I suppose my double re-entered at that moment."

There are some important points to be noted in regard to this apparition.

First of all, the subjects, when put into the trance condition and questioned independently of each other, declared that from the commencement of the séance they had a presentiment that something abnormal would happen. They saw the vaporous column floating for some time, though neither could say for how long; then, suddenly, the phantom was seen in its place, in all its details, as though it had passed through the window unhindered by any obstacle. It was seen to stand before the armchair which had been placed for it, then to seat itself quietly and look at us. Both of them saw it advance to the far end of the study and go towards Mme. Lambert, but its course was arrested by opposing wills. On its way it passed close to Léontine and brushed against her This contact caused her to shrink dress. away from it. Finally, both subjects agreed as to the manner in which the phantom withdrew towards the door, looked at us, and suddenly disappeared. Mme. Lambert, who had previously seen M. Rousseau at a scance, perfectly recognised his phantom.

What was the nature of the floating vaporous column which preceded the appearance of the phantom? We find in the theosophical theory a hypothetical but rational explanation of this phenomenon, as follows. Before projecting his double M. Rousseau, in thought, endeavoured to place himself in the conditions necessary for the success of the experiment, and this vaporous column would be his thought considered as a mental force clothed with astral material, which took, not the semblance of himself, for this matter was not sufficiently condensed, but a rude form which condensed at the moment of his appearance, and contributed to the formation of the phantom.

Each subject has frequently seen the phantom of the other, and therefore, it may be objected, both ought to have been able to regard without emotion the appearance of another phantom. It should be remarked, however, that Mme. Lambert was always seized with fright when, her double being spontaneously projected, she saw her phantom floating above her physical body. This emotion was not so intense in the case of Léontine, though she has always been afraid of the sight of her own double. Since the subjects were always afraid of their own phantoms, it is not surprising that they were also afraid of that of a stranger, particularly when it appeared to them so unexpectedly.

Second Experiment.—At my séance on the following Thursday I asked Léontine, when in a trance condition, if it would be possible for her to project her double while normally asleep. She said she did not know, but that it seemed as if it might be possible. I then asked her to try the experiment on the following Tuesday, retiring to rest at 9.45 for the purpose. She consented to make the necessary arrangements. When I was sure that it would not cause her any inconvenience in her work, I suggested to her as follows :

"Next Tuesday you will retire to rest at 9.45, you will go to sleep at once, and at to o'clock precisely you will send your double to us. After the visit, which need not be a long one, your phantom will return to you; you will remain quietly asleep, and wake up as usual."

The suggestion being accepted by the subject, I awakened her, but she retained no recollection of my instructions, and we did not again refer to the subject.

On Tuesday, March toth, Mme. Lambert was in my study for an experiment on the weight of her phantom. Mlle. Thérèse was also present as a witness, together with MM. Dubois and Haudricourt. We were in darkness, and made the experiment. Towards to o'clock I asked the phantom to return to the subject in order to rest. The subject had already shown symptoms of uneasiness and glanced towards the window through



which, in all probability, the visiting phantom would pass. After a few moments the subject uttered a cry; she was violently drawn forward, and fell on the floor exclaiming, "Oh! a phantom! I don't want to see it." I told her this visit was expected, and that I attached importance to anything she might see. I repeated this wish several times, but the subject, covering her face with her hands, repeated that she did not wish to see it. After two or three minutes she said, " Ah! it is standing near the door looking at us; it is going." I helped the subject to rise, made her sit down, and again asked her who the phantom was, as she ought to recognise it. She replied : " It frightened me; I did not want to recognise it, don't speak to me about it." The subject was unnerved, and I did not press for any further answer for the moment. I awakened her, taking the usual precautions. She was restless, but otherwise in good health.

There'se was not excited by the sight of the phantom, which she at once recognised; she watched it from the time of its appearance in the armchair until its disappearance through the door of my study. She was asleep during the experiments, and was awakened by M. Dubois.

The two subjects became quite calm. I put Mme. Lambert to sleep again and asked her to tell me now whether she recognised the phantom she had seen a few minutes previously. "Oh, yes," she replied ner-vously, "it was Léontine."

Third Experiment .- Tuesday, May 12th, at o p.m., in the presence of Mme, Prothais and M.M. Haudricourt and Dubois. The subject was Mme. Lambert, and the room was lighted by a red photographic lamp. We expected a visit from Thérèse's phantom, which was due to arrive at 10 o'clock. The witnesses were aware of this, but the subject was entirely ignorant of it.

Thérèse was not conscious of ever having projected her double, and was unaware whether she had the power to do this, 1 had not acted upon her by suggestion as I had on Léontine. On the previous Thursday I had contented myself with asking her to try this experiment, and she was to retire at 9.45, concentrating her thoughts with the intention of visiting us at 10 o'clock if she could possibly do so. If successful she would enter our room through the window, and sit down in the armchair which would be placed for her beside the writing desk, look at us, try to see us, and, if possible, illuminate a phosphorescent screen placed on the armchair; after five or six minutes she was to rise and withdraw.

end of the study, and set an armchair on her left side for her phantom. A small white wooden table was placed in such a manner that neither subject nor witnesses could touch it without changing their position. The places of two of its feet were marked with chalk on the floor.

1 projected the double of the subject and asked the phantom to approach the table, and rap on it or displace it.

The phantom condensed but slowly. Towards 9.45 the subject was disturbed by seeing near the window a slightly luminous I reassured her and refloating column. quested her phantom to endeavour to give some phenomena at the table. The subject became nervous and her restlessness increased. In spite of this, however, we several times heard several light raps given on the table. At 10.5 the subject threw herself back and uttered a cry of terror, declaring that a phantom had just come, and that it was by the window near my writing desk.

I endeavoured to reassure her by telling her that this phantom was expected, and that it had no bad intentions towards her. But, as in the case of the two previous appearances, she was seized with fright and agitated by violent nervous movements. Presently she suddenly arose and tried to rush forward, crying that her double was strongly drawn I held her back and towards the other. thrust myself against her, and at that moment we heard the table slide over the floor. The attraction ceased after a few moments and the subject fell heavily on to the armchair, her legs, which were very strongly contracted, crossed one over the other. At this moment we again heard the table slide over the floor.

I endeavoured to disperse the contraction of the legs, and only succeeded with great difficulty. I calmed the subject as much as possible, and prepared her for awakening. We looked at the position of the table; one end of it had moved about half an inch in a direction away from the place occupied by the phantom before the appearance, the other end had approached it by nearly two inches.

I awakened the subject, who was very tired, and then put her to sleep again. When asleep, I asked her to tell me what phantom it was that came. "It was Thérèse," she replied nervously, " but do not ask me now, it frightens me." I then asked her how it was that the table was moved just at the time she became agitated. She told me that her phantom was in front of the table and was abruptly drawn towards the other phantom, pushing the table in front of it, and in returning to its place it pulled the table back again. The screen placed in the armchair I placed the subject as usual at the far was not illuminated. I succeeded in calming

the subject, but she remained fatigued and feverish.

At the following seance Mme. Lambert complained that for a week she had experienced a violent pain in the right thigh, which seemed to be due to the shock sustained by her phantom against the table when it was moved. I was able to cause this pain to disappear by the aid of magnetism.

Thérèse had made every effort to project her double and send her phantom to us. As the result of her first efforts her hearing became extremely sensitive, and the noise of her alarm clock caused her much annoyance. She rose and stopped it, when the process became easier. She became gradually enfeebled, and saw her phantom slowly form-It became very luminous, slightly ing. taller and stouter than herself, but in condensing it became darker. Under the action of her will it separated from her and she fell asleep. On awaking, which did not occur until midnight, she was conscious of having seen only the phantom of the subject and the armchair on which she was to seat herself. She remembered having been violently attracted by the phantom of Mme. Lambert and then repelled. The result of this was that she suffered for two days from a shock which she felt in her breast, though it did not cause her very great inconvenience. The experiment, which she had herself wished to make, completely satisfied her desire.

#### THE PHANTOM IS NOT IMPONDERABLE.

The action of the phantom on matter is evident. We know that it is able to illuminate phosphorescent screens used for detecting the presence of N-rays; that it is able to displace certain objects and produce raps on the table; but while we knew that it is formed of matter of a greater degree of tenuity than that which is perceived by our normal senses, we did not know whether it was possible to ascertain its weight. Now this possibility I have demonstrated, for I have proved by experiments that a phantom can disturb the equilibrium of the scales of a balance in exactly the same way as a weight would.

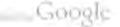
For the purpose of the experiment I brought a large drawing-room table into my study and placed a pair of scales on it. When the scales were in equilibrium warning was given of the least pressure exerted on either of them by an electric bell, which would ring when the scales were displaced by about an inch. I should qualify the term "the least pressure " by saying that it required a pressure of 2 grammes to ring the electric bell.

First Experiment.----I obtained the first result with the phantom of Léontine, in the presence of M. Dubois, on March 5th, 1908, at 5.30 p.m. We were in darkness, but M. Dubois was provided with an electric lamp by means of which the room could be instantly illuminated. I placed the subject at about five feet from the corner of the table, and seated her comfortably in an armchair. M. Dubois placed himself a yard from the table, facing the subject and the phantom, and I was between the subject and M. Dubois and close enough to the table to touch it by stretching out my right arm.

I projected the double of the subject and asked the phantom to go towards the table and make its presence known by raps. After two or three minutes we heard the raps given on the table, as though a person had tapped from beneath with the finger nails, the fingers being half closed. These blows did not obey our will; they were feeble but very distinct. I asked the phantom to knock louder so as to be better heard. It knocked again, but hardly as loud as before. I asked it to rest for a time, and after a few minutes I ordered it to knock again loud enough for us to hear from a greater distance. Some blows were immediately given as at first.

M. Dubois suggested that we should all three place our hands on the table. In order to satisfy him I brought the armchair of the subject towards the table in such a manner that by bending forward she could place her hands on the corner of the table. I placed myself on her right so that I could easily put my left hand on her back and my right hand on her hands while remaining in contact with the table. M. Dubois placed himself on my right, with his two hands on the table near the corner opposite to the subject.

We again asked that raps should be given on the table. They were quickly given, and sufficiently loud for us to have heard them at a distance of six or eight yards. 1 then asked the phantom to mount on to the table, when we heard some singular creakings as though a heavy and not very agile person was making considerable efforts to do so. Some peculiar vibrations seemed to be taking place in the table, as though it was being pulled Then the noises ceased, in all directions. and the subject told us that the phantom was standing on the table. I asked the phantom to get into the scale and exert all possible pressure. M. Dubois and I became conscious of cold air currents passing from the phantom to ourselves, and after fifteen or twenty seconds the balance seemed to shake in all directions, and a rattling of the different parts was heard as though it was being moved horizontally; silence followed, and then after an interval of several seconds the bell began to ring. M. Dubois immediately lighted the electric lamp and we



saw the scales oscillating and then returning to equilibrium.

Satisfied with the result, I awakened the subject, who was found to be in excellent physical and moral condition.

Second Experiment.—On March 11th, 1908, at 9 p.m., in the presence of Mlle. Thérèse and MM. Dubois and Haudricourt, I endeavoured to obtain the same phenomenon with Mme. Lambert's phantom. We were in darkness and wanted the action to be produced at a distance. We were placed as at the previous séance.

I projected Mme. Lambert's double and, without telling me, M. Dubois projected Thérèse's double, but I could obtain nothing from the phantom of my subject because it was drawn towards that of the other. ĩ asked M. Dubois to cease experimenting with Thérèse and to bring her back to the somnambulistic state. He did so, and from that moment Mme. Lambert's phantom, which was no longer disturbed, obeyed me. I sent it to the table and asked it to get on to it. The creakings and various noises in the table were heard as at the last séance. They, however, were not continued, and the subject declared that the phantom had not sufficient power to mount the table.

I drew the subject's armchair forward so that she could place her hands on the table. I seated myself near to her and we proceeded as at the previous séance. M. Haudricourt was on my right, with his hand on the table, and M. Dubois remained farther away with his subject whom he was watching. I condensed the phantom anew, to give it as much force as possible, and asked it to mount on to the table, then on one of the scales. After fifteen to twenty seconds numerous creakings were heard, and the subject told us that the phantom had mounted the table. I asked it to get in the scale. Fresh noises were heard in the table and then in the scales, as at the last seance. Both subjects said they saw the phantom standing on one of the scales, and were surprised that the bell was not set ringing. At this moment we saw several small sparks passing at the point where the electric contact was made, which proved that the equilibrium of the scales was disturbed. On lighting the electric lamp we saw the scales oscillating as before. At the same time that the sparks were seen we heard the vibrations of the bell hammer, but as it was not properly adjusted, and the battery was not very strong, the displacement of the scale was not sufficient to cause it to strike the bell.

We could not recommence the experiments as it was too near the time fixed for another phenomenon to take place. An important point should be noted here. The subject had been fatigued by the involuntary attraction exercised on her by Thérèse's phantom. When this was stopped the attraction diminished, but did not entirely cense. Both subjects said that they clearly saw that the phantom on the table was distracted and had its attention directed towards Thérèse.

Third Experiment.-March 7th, 1908, al 9 p.m. Witnesses, Mlle, Fernande Durville, M. Dubois, M. and Mme. Delattre. The subject was Mme. Lambert. The bell was in good order. We were in darkness and intended to experiment by touching the table. as at the end of the preceding seances.

The phantom having been projected, 1 asked it to rap twice on the table and then mount on to the scale. I had scarcely done so when we all heard two light but very distinct knocks, as if they had been made with finger tips, and immediately afterwards the bell started ringing. M. Dubois lighted the electric lamp and we saw the scales oscillating as in the previous séances.

I then asked the phantom to rest for a few moments, then to press on the scale again, cease the effort, and then repeat it. After ten or twelve seconds the bell began ringing. stopped, then rang again as I had requested. The subject became out of breath, as though she had herself made a great effort, and I asked the phantom to rest. After having magnetised the subject for four or five minutes to re-condense the phantom, I asked it to mount on one of the scales of the balance, to shake it, and bear its whole weight upon it at three different times. I had hardly expressed this wish when the bell again rang, stopped, rang a second and then a third time. M. Dubois lighted the electric lamp each time the bell rang, and each time we saw that the scales had been moved and were tending to recover their equilibrium.

It is important here to observe that the electric contact was made on one of the scalepans by a sheet of tin fixed at its centre to a vertical support, and having its ends bent in the form of a horse shoe, one above and one under the scale-pan. As already stated, it took a weight of 2 grammes to move the scale. If a heavier weight was placed on the scale the tin plate, which was very flexible, was bent back under the pressure and would not completely return to its position; it then required a heavier weight to close the circuit again. At the end of the séance we noticed that the displacement of the tin was such that it needed a weight of 10 grammes to close the The tinfoil, despite its flexibility, circuit. still retained some elasticity, causing it to act as a spring. I estimate that the weight of the phantom, to produce this effect, must

have been from 25 to 30 grammes (about an ounce).

Fourth Experiment.-I endeavoured to obtain the same phenomenon when alone with Mme. Lambert, the subject and myself being placed about a yard from the table, but I obtained nothing. I then drew near to the subject's armchair that I might touch her and the table. I heard the creakings in the table and the rattling of different parts of the scales, but the bell was not set ringing. The subject said that the phantom had not sufficient power. I magnetised for condensation and again asked the phantom to bear down on the scales, which still produced no result. I then moved the subject's armchair forward so that she could place her hands on the table. I placed myself on her right side so that my left hand could touch her back and my right hand be in contact both with the table and with her two hands. I then asked the phantom to mount on the scales. It seemed as though great efforts were being made, for the table creaked all over, and all parts of the scales seemed to rattle. Despite these apparent efforts, it was not until some eight to ten minutes had elapsed that these noises ceased and the bell started ringing. It rang at three different times with intervals of ten to fifteen seconds. I asked the phantom to rest for a few moments and then ring again twice. This was done. I again asked it to ring twice. Immediately there was a prolonged ring, followed by a second and then a third ring. This last was continued for some time after I asked the phantom to cease all action.

The subject became agitated and extremely fatigued. The phantom returned near to her. I calmed the subject and slowly awakened her. She was in excellent physical and moral condition.

#### H. DURVILLE.

As we reproduced in our June-July issue the first part of the account of these experiments with " Phantoms of the Living," we here publish the second part for the some reason and with the same reserves. Admitting that the investigators may in reality have succeeded in hiding from the magnelised subject the fact that they expected the appearance of a phantom, we cannot see how we can set uside the supposition that the subject received an unconscious mental suggestion. We have seen that the greater part of the proofs are based on the increased illumination of the phosphorescent screen by the N-rays, whereas the majority of savants regard this assumed augmented illumination as a purely subjective phenomenon. In the course of the recent Spiritualistic Congress M. Durville said that he was convinced that if the screen influenced by a phantom and the screen used for comparison had both been photographed, a difference of brightness would have been demonstrated. This has not yet been done. Neither may we consider the experiments with the scales as conclusive, owing to the simple fact that the sensitives, in the total darkness which prevailed, were allowed to touch the table on which the scales were placed.

EDITOR.

#### . . .

# The Latest Plaster Cast obtained through Eusapia Paladino

(La Tribune Psychique, Paris, June, 1908.)

The plaster cast of which we give an illustration in this issue was obtained at the rooms of the French Society for the Study of Psychical Phenomena in Paris during the evening of February 7th last, and the following is an account of this interesting phenomenon.

The medium was subject to strict supervision during the whole of the evening by Messrs. Liehrmann and de Barsau. M. de Fontenay was sitting at the table facing Eusapia and slightly leaning towards her. The curtain was violently shaken, advanced almost to him, a hand came and touched him and drew him towards the cabinet.

Eusapia, who was under supervision all the time, caught hold of M. de Fontenay's left hand and placed it on her right temple and then took his right hand in her own. Then she leaned her head heavily on M. Liehrmann's shoulder, who was seated on her right, for about ten seconds, at the end of which time she gave a sigh, which we understood to indicate the accomplishment of the desired phenomenon. Indeed, at this moment we were all convinced that an impression had been produced on the plastic material, but in order to avoid interrupting the scance we decided to wait until the close before making sure of this fact.

After giving particulars of several other phenomena which occurred, the report continues :--

The medium becoming tired, the séance was closed at a quarter past eleven. When the lamp was lighted, M. Delanne, who was in front of the curtain facing the chair in which the earthenware pan had been placed, prevented anyone from touching it until full light had been obtained. The pan was brought on to the table, and we observed that the plaster in the pan, which had been placed in the cabinet, presented an impression resembling the left profile of a face. While the medium, having returned to her normal

condition, was resting herself, she proposed spontaneously that M. Delanne should examine her face and hair, which he immediately did, and was able to announce that Eusapia had not touched the plaster.

When the plaster was set we took a cast of it, which could be easily recognised as representing the left profile of the medium, covered by a veil.

The following are the written testimonies of the two supervisors :---

## 1.—Evidence of the supervisor on the medium's left:

All the facts stated are absolutely correct. It must be remembered that there was at no time complete darkness, consequently it would be ridiculous to suggest fraud as the explanation of any of the phenomena. My control of the medium's knees and left hand did not cease for one moment. I can only add one observation. Many of the phenomena observed synchronised with a rather strong contraction of the medium's hand, which forcibly grasped mine at the moment when the raps were given. This fact, which is in no sense derogatory to the medium, seems simply to prove that her own force is necessary for the production of certain phenomena, and that Eusapia makes efforts of will which express themselves in muscular contractions, of which she is, perhaps, not aware. I only observed this contraction in the case of raps and levitations, which are perhaps the more material and forcible phenomena,

## (Signed) B. DE BARSAU.

## 2.- Evidence of the supervisor on the medium's right:

I am able to say that at no moment did the control which I exercised on the right side, arm and leg of Eusapia cease during the phenomena which she produced.

## (Signed) LIEHRMANN.

Finally, M. Delanne wrote to M. G. de Fontenay 's to the manner in which he supervised the medium at the time when it was supposed the impression was made on the plaster, and received the following reply :--

## Paris, February 11th, 1908.

DEAR SIR,—I am in receipt of your letter of this date relative to the impression made by Eusapia at the scance on the 7th inst. You ask for my detailed testimony as to the manner in which I supervised the medium and how her head rested on mine. I only partially supervised Eusapia and in a way quite accidental, though perhaps interesting. You will remember that I was stationed with

my verascope at the small end of the table, and therefore opposite to the medium. Separating me from her were, on my right, a lady and the supervisor at her left; and on my left another observer and the supervisor at her right. Ordinary phenomena were produced pretty nearly in the usual order, the gas was lowered by degrees, and, finally, perhaps twenty minutes before the end of the séance, we examined the plaster, and placed it on a chair in the right-hand corner of the cabinet. It was just at this time that Eusapia caught hold of my left hand, placed ic on her right temple, and took my right hand in her own right hand. Owing to the length of the table I was obliged to break the chain, entrust my apparatus to one of the sitters, stand up, and lean forward over the table. This position was very fatiguing, and I failed to see the utility of this supplementary control; I therefore tried several times to return to my place, but was pulled back on each occasion by Eusapia.

At one time she inclined her head, still followed by my left hand, on to M. Liehrmann's shoulder, leaning with great pressure on his shoulder and chest, as he is able to corroborate. This lasted, perhaps, for ten or twelve seconds, after which Eusapia made that characteristic sigh which we all know. I then had the impression that an imprint had been made on the plaster, and you will remember that I immediately described aloud what had occurred, and said, "I am almost certain that there is something on the plaster, and that it is a right cheek." I was anxious that the plaster should be examined at once, but you were not willing to cut short the seance.

I pass over the phenomena which followed and which are less interesting. The scance ended, we brought the vessel containing the plaster on to the table. I was not surprised to see an imprint, since I had announced it, but I was considerably surprised to find that it was the left and not the right check.

You will remember that on our way back I referred, by way of provisional explanation, to the phenomena of inversion, such as we have often observed, such as mirror-writing, for example. A much simpler explanation has since occurred to me; in fact, two. The first is that the phenomenon may have been produced at a different moment. I ought, however, to say that I do not consider this an easy one, though I am not in a position to refute it, as it is mainly a matter of personal impression.

The second is that the plaster may have been brought and held close up to Eusapia's left cheek. The pressure which she exercised with her right cheek on my hand and on M. Liehrmann's breast would not have been in that case a pressure exerted by herself, but a pressure of resistance, a transmitted pressure. She would have supported herself on us to resist the pressure exerted on the left side of her head by the plastic mass. In other words, Eusapia would not have imprinted her features as a seal impresses its form on wax, but the mastic would be impressed on Eusapia in much the same way as a workman takes an impression of a lock. The explanation of the veil would be that it is simply the curtain of the cabinet.

I am not able to discuss now the question of the material state of this mass of plaster, which, as you told me, weighed 23 kilogrammes (50 lbs.), but I am willing to assume that there may have been a dynamisation of the plaster substance rather than transportation of the entire vessel and its contents.

(Signed) G. DE FONTENAY.

## . . .

## At the Prestidigitators' Banquet

THE prestidigitators, just like ordinary mediums, decline to reproduce publicly the phenomenon of the levitation of a table or incovement without apparent contact. Such, at least, is the conclusion at which we arrive, since they will not take up the challenge of M. G. Montorgueil, and they give what they claim to be good grounds for their refusal. They say they do not know Eusapia Paladino at all; they would like to see her perform, EIC. Some have no doubt that they could surpass her in her art. They have fifty tricks in their bag for moving a table at a distance. Everything depends on the scene of action, such as is formed by the cabinet which is found at every seance. A large number of others, better informed, assert themselves less rashly.

The Parisian prestidigitators have themselves recently issued a challenge to the Parisian mediums to bring forward some definite phenomena, but the challenge was not widely circulated and scarcely any response was forthcoming. Only Mdlle. Trinchant responded to it. She was invited to the banquet, and at the conclusion, braving the audience, who were really more curious than hostile, she attempted to obtain phenomena which her mediumistic powers warranted her to expect-viz., intelligent raps, movement of the table with light contact, etc.

The usual creaking movements were heard. Whatever may have caused them, they gave correctly the age of a prestidigitator present, the date of his father's death, and the total of two numbers, written separately and unknown to the medium, by two prestidigitators who were not acting in concert and were not sitting at the table. The total was 46. Now did the prestidigitators—mystifiers by habit and profession--slyly assist the medium, whose good faith is beyond question, to arrive at the result? That is more than we can tell.

Another experiment of similar character was followed by a defeat, provoked doubtless by the continual restlessness of the unaccustomed investigators, or perhaps by a series of extra raps added to the real ones and produced by improvised mediums. Many, however, considered the three successes as genuine—that is to say, not due solely to chance.

Some mistrusted their colleagues, asserted that they detected fraud, and accused them of having "helped out the work," whilst others enthusiastically demanded that "the spirits of the departed should give them the winner of the race of the following day." Many, at least, said that they were surprised that so simple a medium, neither a great savant nor a philosopher, could be so closely in touch with the mysterious unknown.

Tumult reigned in the camp of the prestidigitators. It may do some good.

## . . .

#### Concerning Experiments with Externalisation of Force made by Means of the Sthenometer, by Dr. P. Joire

Nothing is so difficult as to repeat an experiment exactly in order to establish a phenomenon in conditions identical with those where it was previously produced. Nevertheless, in order to scientifically discuss the conclusions of an experiment, it is absolutely necessary to reproduce it in all details and in absolutely identical conditions, without which objections fall beside the mark and have no value.

For several years I have demonstrated by means of an apparatus of my own invention, the sthenometer, the existence of a force which seems to emanate from the nervous system and which is capable of acting at a distance and causing movements of objects without contact, and these experiments have been regarded in several different ways.

Certain savants have written to me that the phenomena observed with my apparatus demand a very long and delicate study (which is exactly my own opinion), and that as they have not the leisure to devote to this they reserve their judgment. A small number, such as M. Albert Jounet, M. Jansen of Amsterdam, and some others, have exactly repeated my experiments, have invented new

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ones, and have established the same facts as myself and corroborated them by their personal experiments. But, then, many other experimenters, who do not seem to have read or understood what I wrote, or, at least, have not taken any account of it, have made experiments which have no connection with mine, or, at least, only slightly resemble them, and have drawn very different conclusions from them. Some English experimenters, for example, have declared that heat is able to cause a movement of the needle of the sthenometer. I leave them this remarkable discovery, if they believe they have made it, but I have never said the contrary. If they will only take the trouble to read they will find that I said, " In the conditions in which I place myself, a force other than heat comes into play."

It would not be fitting to compare these experiments with those which M. Archat has In the second place, in M. Archat's experiments the body is attracted or repelled according as the hand is placed above or below it. In my experiments the hand is placed on exactly the same level as the needle. By the heat hypothesis a small movement of the hand, up or down, should immediately alter the direction of the movement of the needle. Now in my experiments the needle always moves in the same direction. M. Archat's experiments are, therefore, entirely different from mine.

In order to finish with this objection of the action of heat in my experiments, there is a very good method of avoiding the current of warm air which is produced under the bell glass: it is that of doing away with the bell. The experiment is more delicate and takes longer, but it is more demonstrative. When I wish, in practice, to measure the nervous equilibrium in my patients I make use of the



(For sale at the offices of THE ANNALS OF PSYCHICAL SCIENCE, '110, St. Martin's Lane, London, W.C. Price 30s., or 35s. carriage paid.)

communicated to the Universal Society of Psychical Studies, Paris. When M. Archat spoke to me of his experiments, I myself urged him to study the action of heat on a light body suspended under a bell glass. He has done this with the scientific precision which he brings to bear on all his studies. His experiments are very remarkable and of great interest, but they do not in any way contradict the conclusions at which I have arrived with my sthenometer.

M. Archat, desirous of studying the action of heat, took a body with a large surface, and the hand, placed as he directed, can in fact cause a current of warm air, as he shows by his figure. In my experiments, on the contrary, I place the extremity of the fingers opposite the point of the needle and perpendicular to it. Now it is the palm of the hand which gives out the most heat, and the current of warm air, such as M. Archat indicates, would not, in the position of my hand, act to turn the needle, but to give it an oscillating movement, upward or downward. This movement is not produced. sthenometer with the bell glass, because I have not time to eliminate the action of the air currents produced by a person who is able to move a little in the room. But in the laboratory, with patience and precaution, one can completely eliminate the action of all air currents, and the results become more convincing.

Further, I ask those who still raise the objection as to warm air in my experiments, before replying to them,

1.-To repeat exactly all my experiments and in the manner I have described;

2.—To repeat my experiments of storing up the nervous force in different bodies, and prove to me that it is still the heat which acts in these cases;

3.—To repeat the experiments of M. Albert Jounet and to tell me if something other than heat does not operate in these experiments;

4.—To prove to me that in the case of neurasthenics the temperature of the left hand is greater than that of the right, which would be necessary in order to explain the movement of the needle;

That with chorea patients the difference of the temperature of the two hands is sufficient to explain the deviation observed;

That with epileptics, on the day after the crisis, the temperature is reduced to zero;

That with hysterics the temperature of one hand is so low in comparison with that of the other as to explain the very great deviation obtained by the one hand and hardly any deviation by the other;

Finally, to demonstrate to me that in hemiplegic subjects the paralysed side presents a higher temperature than the sound side, so as to explain why the paralysed side gives a deviation of the needle three or four times as great as that of the sound side, a fact which I have shown to M. Huchard at the Necker Hospital and often observed with my patients. I do not quote other clinical observations which cannot be explained by reference to heat, for if I did I should never come to an end.

When all these explanations have been given me we shall then see if there is not some force other than heat which comes into play in my experiments with the sthenometer.

#### . . .

## A Case of Spirit Identity

(Luce e Ombra, Milan, June, 1908.)

A lady residing in the township of Capistrello (province of Aquila) is strongly endowed with the mediumistic powers of clairvoyance and clairaudience. These powers manifested themselves for the first time against her will, and through a concourse of circumstances which may one day be made public, but which could not well be explained in a few words. It should be observed that this lady is scarcely conscious of her mediumistic powers, and, therefore, has not exercised them.

On November 25th, 1906, when quite awake and in a normal condition, she was sitting reading in her husband's dispensary. when the form of a young woman, dressed in black, appeared before her, and said : " If you wish to do something to improve the health of your distant friend " (this was an allusion to my brother, who was seriously ill at Naples, and who was unknown to the medium by name), " send him the recipes I will dictate to you." She then compelled the medium to write under her dictation three recipes suitable to the complaint from which my brother was suffering, after which the figure immediately disappeared. The medium was quite ignorant of the nature of my brother's disease. Judging from the details of the apparition with which the medium furnished me. I came to the conclusion that

the phantom was that of my sister-in-law, my sick brother's wife, who died in 1879, when about 30 years of age, and who was unknown, even by name, to the lady living in Capistrello.

I wished, however, to make sure if my conjecture was correct, and so I enclosed in an envelope forty photographs of living and deceased ladies, placing among them the portrait of my deceased sister-in-law. I then went to Capistrello to see the medium, taking the photographs with me. I contrived to arouse her curiosity by saying that these photographs belonged to a friend of mine in the Abruzzi. When she asked permission to examine them I handed them to her and left the room, so as to exclude any possibility of suggestion.

I was therefore much surprised when, after a short interval, I saw her coming quickly towards me with the portrait of my sister-inlaw in her hand. She exclaimed : "This is the mysterious lady I saw; she is, however, more beautiful than in the portrait."

From November, 1006, until now the phantom has frequently appeared and given much useful advice. The appearances are always unexpected, occurring in cases of extreme necessity, and though the medium, when in need of help and counsel, has often tried, by sitting in the best possible conditions and with strong desire to secure her appearance, she has never been successful.

It should also be stated that, with the exception of my sister-in-law, the medium had never seen the form of any departed person, even when on several occasions I held sittings with her, inwardly desiring the appearance of deceased persons connected with me by ties of blood.

> FRANCESCO GRAUS, Engineer, Naples.

## . . .

## A Canadian Spiritist's Challenge

The Parisian newspaper, L'Eclair, in its issue of June 20th, 1908, published a letter, the principal paragraphs of which we reproduce :--

"I issue a challenge of 10,000 dollars  $(\pounds 2,000)$  to the incredulous savants and prestidigitators that the phenomena here described will be accomplished by my medium at the time fixed by them.

"If the challenge is accepted I will at once embark and deposit the sum stated in a French bank on my arrival.

"1 offer to demonstrate before a body of savants, not in the dark but in full light and after a minute search, that phenomena of attraction and repulsion are produced by an invisible power.



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" r.—A table shall be brought by one of the investigators. On this table shall be placed a small hazel or nut-tree stick which shall travel without contact and place itself in the medium's hands.

"2.—A crystal vase shall be placed between the hands of one of the company chosen by the investigators; the temperature of the water shall rise or fall sensibly under the influence of the medium's hands, held in full light at two inches from the glass.

"3,—Any person present may solicit the invocation of a deceased poet of any nationality, and the medium will sing or recite one of his poems, or write verses absolutely conformable with the style and ideas of such poet.

"4.—Finally, several of those present will be permitted to see the features of any deceased person they may wish, accurately drawn by the medium. I affirm that this drawing will be sufficiently clear and distinct to enable the person concerned to recognise his departed friend, even though known to him alone.

" (Signed) Dav. BERNARD, "Member of the American Psychic Institute, 128, rue de la Couronne, Quebec, Canada."

L'Eclair published with this letter a portrait of Madame Lydia Bernard, the Quebec medium, probably the wife of Mr. Dav. Bernard, the writer of the letter.

The only phenomenon which could be properly verified is that of the transport of the hazel stick. It is not probable that anyone in Europe will be disposed to accept this wager, but the matter is of sufficient interest to engage the consideration of competent persons of recognised position. The new Canadian Society for Psychical Research, the formation of which we announced in our last issue, would be well suited to take up the matter.



ON THE THRESHOLD OF A NEW WORLD OF THOUGHT. By W. F. Barrett F.R.S., etc., Professor of Experimental Physics in the Royal College of Science for Ireland. (London: Kegan Paul, Trench, Trübner and Co., 1908. Price 2s. 6d. net.)

Professor Barrett is one of the oldest investigators still among us, and any expression of his opinions cannot fail to be interesting and instructive. Many of us have a special feeling of gratitude to him on account of the foundation of the S.P.R. being due to his initiative; for we are keenly and thankfully aware of the help which we have received from the Society's work. Had it not been for the S.P.R.'s reports—by men whose names were sufficient to arouse confidenceit is likely that we should have "passed by on the other side," and should have remained ignorant; for the average spiritualist's evidence is usually far from convincing.

The present volume is an expansion of an address delivered to the London Spiritualist Alliance. It was printed twelve years ago, but was withheld from publication in consequence of Eusapia Paladino's mediumship Professor Barrett now becoming suspect. considers that the recent careful investigations of the Italian workers, added to those of Myers, Richet, and Lodge, are sufficient to establish the genuine supernormality of some of Mme. Paladino's phenomena. The book is therefore now allowed to appear, with new notes and appendices. It is for the most part an examination of the phenomena of spiritualism, from the different points of view



of science and religion. As a man of science, Professor Barrett affirms that many of the alleged phenomena do actually occur; that the hypothesis of discarnate consciousnesses is a justifiable explanation of some of these phenomena; and that some of these discarnate entities-perhaps all, but not necessarily so-- are human beings who have survived the shock of death. But he emphasises the danger of two much haste in arriving at conclusions in view of subliminal possibilities. " Our main business for some time to come will be to learn what are the facts, and to continue the task Mr. Myers has so ably begun of separating phenomena due to the conscious or unconscious mental agency of the medium and of those present, from phenomena not so caused."

From the religious side, it is pointed out that these phenomena must not be made the basis of a religious cult. Religion is a greater and a more inward thing than any mere explanation of a few isolated phenomena. It is an attitude of the spirit towards all that it knows of cosmic law. " At the same time, I, for one, increasingly feel that these psychical phenomena will not only be an inexhaustible mine for scientific research, but will also be of inestimable value in destroying a materialism which is eating into the heart of religion. As an aid to faith they are certainly to be welcomed; as an object of faith as certainly to be shunned." These wise words will be fully and emphatically endorsed by all investigators.

Professor Barrett describes a few interesting personal observations, such as the moving of tables without contact, and the phenomenon of raps, occurring under good conditions, with no paid or professional medium present; also a good case of a veridical apparition, and some interesting automatic writing by a lady of his acquaintance. It is to be hoped that this excellent little volume will be read by all inquirers into the subject; it will be of great value in helping them to adopt a proper attitude towards these puzzling and perhaps at first disturbing phenomena.

#### J. ARTHUR HILL.

# OCCULTISM AND COMMON SENSE. By Beckles Willson. (London: T. Werner Laurie. 6s. net.)

This is a reprint of a series of articles which appeared some time since in the columns of the Westminster Gazette, and includes as introduction an abridgment of Professor Barrett's review of same which also appeared in that journal. The author contrasts the attitud: of physicists towards metapsychical

phenomena in the mid-Victorian period with the admissions of the present day. The work does not contain much that is really new, but is of value as a summary of the principal evidence offered in the various sections of psychical research. The reality of telepathic communication is demonstrated, and Mr. Willson points out that, though Huxley, Tyndall and others would not admit its possibility, it found an advocate in Paracelsus very many years ago. A wise caution is entered against a too ready acceptance of supernormal agencies in experimenting in subjects covered by the term "psychical rechapter search." In the devoted 10 " Phantasms of the Living " he is mainly dependent upon Mr. Gurney's work, with which our readers will be familiar. Several instances of veridical dreams and visions are given, but there is an evident error either in the dates or ages, or both, in the experience of Lord Charles Beresford on page 84. With regard to hauntings, Mr. Willson declares that the modern authentic testimony is so clear and strong and the attestors so clear-headed and, indeed, inexpugnable that it must be believed that the physical sounds with their revealed significance actually occur. A chapter is devoted to the divining or dowsing rod, but, lest toomuch significance should be attached to the part played by the rod, attention should be directed to the fact that one of the best-known water diviners of the present day never makes use of a rod or any other auxiliary. No fresh facts are given in the chapters devoted to physical phenomena, the author contenting himself by a résumé of the already published accounts in connection with Home, Stainton Moses, and Eusapia Paladino, and, in his judgment, the result is that a large part of the physical phenomena heard, seen and felt at the average spiritualistic séance must be placed on a level with ordinary conjuring. With regard to materialisations the testimony for and against the reality of spirits at the better class of séance is said to be evenly balanced. The author arrives at no definite decision as to the reality of spirit photography, but quotes Mr. J. Godfrey Raupert, who is not a supporter of the spiritistic theory, that " the evidence in favour of some of these psychic pictures is as good as it is ever likely to be."

ETERNAL YOUTH, OR HOW TO LIVE FOR EVER. By Henry Gaze. (London : L, N. Fowler & Co. 25. 6d. net.)

The author of this work sets forth what he believes to be the advantages of a neverending life coupled with perpetual youth on

the present plane of consciousness. By many, notwithstanding, the prospect will not be regarded as an alluring one, although he contends that sorrow, weakness and pain may become unknown by the cultivation of a positive mental attitude. Rational, not excessive, physical training, the adoption of a fruitarian in preference to a vegetarian diet, water and sun bathing are recommended to those who would seek to retain their youth throughout the ages; but for further instruction the aspirant is recommended to seek the guidance of a qualified tutor. The sceptic will, of course, reply that the main qualification shall be that the teacher has himself demonstrated the possibility of an indefinite prolongation of life. The author, whose age is not stated, is, however, undoubtedly in earnest and thoroughly convinced of the possibility of the attainment.

#### . . .

THE MASTER DEMAND. By Lida A. Churchill. (London: L. N. Fowler & Co., 7, Imperial Arcade, E.C. 15. net.)

The author of "The Magnet" and "The Magic Seven" aims at encouraging right thinking and demonstrating the power of thought. There are seven chapters, each one containing an exercise for practice in solitude, and may be regarded as an introduction to the arts of concentration and meditation.

#### . . .

A BRAINY DIET FOR THE HEALTHY. By Sophie Leppel. (London : L. N. Fowler & Co. 15. net.)

This is not, as many may perhaps assume from the title, a treatise in favour of vegetarianism or fruitarianism; on the contrary, it claims to demonstrate the fallacy of those dietary systems. The various statements lack the support of scientific corroboration, but the work contains a large number of useful recipes, and is not written in the uninteresting style which is too frequently a characteristic of books of this nature.

#### . . .

THE ALPHABET OF THE UNIVERSE. By Gurney Horner. (London : Hayman, Christy & Lilly, Ltd. 15. net.)

The earnest endeavour in this treatise is to find a oneness and unity in nature, but it is open to question whether the "Doctrine of the Act" touches the direct mainspring of the universe. An act is an ultimate, having its rise in secret invisible causes, and principles must surely be sought in the causes rather than in the expressions. Acts are means to further ends and cannot in themselves be considered as complete or final or eternal. Acts are forms, and forms are but shells which clothe invisible ideals, which in their turn manifest principles. Form is not in any sense an essence of anything which flows from the spiritual energy which "is," and thus " form " is an unstable, ever-changing expression of the great reality of " Being, which is spirit. According to Swedenborg's "Doctrine of Uses," the source "God" is the one reality, and all " forms " are varying and evanescent expressions of an emanation from God. Thus God is Positive and the universe and mankind Negative. The pamphlet is of great interest, however, and, although only a pamphlet, will be constantly referred to by the student who is endeavouring to find a basis of agreement in existing philosophical systems.

#### . . .

(London : A. C. Fifield. 15, net.)

A dialogue between a teacher of the orthodox school of religious thought and an altruistic doctor who believes in the perpetual progress of the human race, but in the impossibility of any one religious system being adopted by all the nations of the earth. The doctor maintains that there is an infinite force in human nature operating always towards improvement and higher knowledge, but that "after death" is a region which will for ever be beyond our vision.

SPIRITUAL REVELATIONS THROUGH TOM GLEN AND OTHERS. By Chas. E. Glass, (Melbourne : George Robertson and Co. Proprietary, Ltd.)

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This is a statement of rappings, automatic writings, spirit messages, projection of the double, materialisations, etc.

#### . . .

SHAKESPEARE'S USE OF THE SUPERNATURAL. By J. Paul S. R. Gibson, B.A. (Cambridge: Deighton Bell & Co. 3s. 6d. net.)

Mr. Gibson contends that Shakespeare was a born seer, a firm believer in the supernatural, the continuance of life, and the existence of the spirit world, though he finds in his works no ground for thinking that the poet had any real faith in the dogmas of the Church. In contemporary writers the supernatural loses all its dignity and nearly all its seriousness; but in the works of Shakespeare the spirits maintain their dignity and majesty throughout, and even in *Midsummer Night's Dream* the fairies, though frequently introduced, are not vulgarised. The defini-

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tion given to the term "supernatural" is "phenomena subject to laws and powers beyond or exceeding those of Nature as she is at present understood by science." The volume is of great interest and value, and contains, not only extracts from the writings of Shakespeare and contemporaries establishing the various conclusions at which the author has arrived, but particulars as to the sources of the supernatural characters portraved.

DO THE DEAD DEPART? By E. Katharine Bates. (London: T. Werner Laurie. 6s. net.)

This book, which is a sequel to " Seen and Unseen," by the same author, contains an account of a large number of hitherto unpublished experiences in various branches of psychical research, though Miss Bates contends that phenomenal marvels, with the view to shaking materialistic convictions in the ordinary observer and the ordinary sceptic, are useless. Individual conviction of the daily and hourly consciousness of the presence of the unseen world alone will avail, she says. Thus, although the writer has had extraordinary experiences of materialisation in America, it is not to them that she owes her conviction of the persistence of life after death; and she declines to accept any facts as established because of the "great names" brought forward in support of them. She raises the question as to why it is considered to be so much more respectable to be "telepathic" than "clairvoyant" and "clairaudient," and finds the answer in the fact that Thought is a universal possession and Telepathy is only an advanced method for the conveyance of thought in an orderly fashion, whereas the sights and sounds experienced by sensitives are not a universal possession. Thought is the one universal link between the two spheres of existence to which the two bodies—the natural and the spiritual belong. It is unfettered and unlimited—our closest touch with the Infinite.

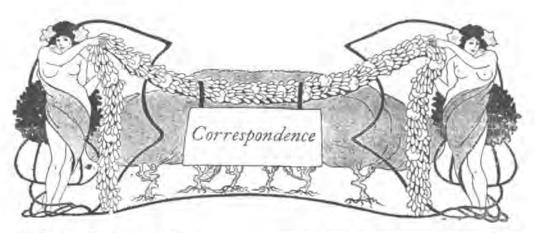
Touching the subject of automatic writing, Miss Bates wisely points out the dangers in connection therewith, but avers that in the whole of her experiences she has only known one truly and absolutely unconscious automatic writer. She also refers to a question which has been under consideration in THE ANNALS OF PSYCHICAL SCIENCE-viz., the investigation of fraud in mediums, who have at other times proved themselves efficient and qualified, and able to produce phenomena without resort to normal assistance. She urges that the aim should be to protect rather than crush the medium, and counsels investigators to seek to obtain a perfect knowledge of conditions.

The appendix contains some already published opinions of notable persons on the various subjects treated in this volume. The work is a valuable addition to the long list of volumes published in connection with psychical research, and will doubtless be in as great, if not greater, demand than "Seen and Unseen."

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## A Statement in Reply to Prof. Morselli by Hereward Carrington

GENTLEMEN,-Will you allow me to say a few words with reference to Professor Morselli's article "Mediumship and Conjuring," appearing in the August-September issue of THE ANNALS? Professor Morselli criticises my supposed attitude towards the physical phenomena, and especially towards Eusapia Paladino. Prof. Morselli states that my book contains a very incomplete bibliography of the Paladino case. I admit that; but it must be remembered that when I wrote that book, in 1906, M. Flammarion's book had not yet appeared, neither had any of the articles in THE ANNALS, and I had only occasionally seen the French edition of THE ANNALS. Since my former book was written much new evidence has appeared-evidence that puts an entirely new light on this case; and this fact explains my earlier attitude. At that time, with the evidence then published, I think I was perfectly justified in remaining in a state of suspended judgment -especially when we remember the Cambridge sittings, and my own repeated experiences with fraudulent American mediums. No doubt it is very easy for Prof. Morselli to believe in the physical phenomena-he has seen many of them with his own eyes; but he must make some allowances for one who, like myself, has during more than ten years never seen a single genuine physical phe-nomenon, in spite of the fact that I have attended literally hundreds of séances-often of mediums whose work I had heard praised to the skies! Such an experience I venture to say is calculated to arouse distrust, especially when the phenomena occur in the presence of a medium already known to

commit fraud, and when one is not sure how familiar the investigators are with the various methods and devices, by means of which professional mediums trick their sitters. Still, as I said before, I think the evidence published during the past year or two has entirely altered the whole aspect of the case; and, if I had to form any judgment at all, I should certainly be inclined to defend the reality of the phenomena, in this case, and even a spiritistic interpretation of the phenomena I However, that is a question that can be settled at another time. Just now I wish only to call attention to the fact that I am by no means opposed to the reality of physical phenomena, but, on the contrary, I have all along been disposed to believe in them; and any reader of my book will see that I devoted a hundred pages to their defence! I do not see how the general misconception could have become so prevalent that I am opposed to their reality. All I wish to insist upon is that they should be produced under conditions which render fraud impossible; and I wish to indicate how stringent these conditions must be, in view of all the possible methods of fraud I pointed out in my book. Only in that way will scepticism even be overcome.

Evidently Prof. Morselli has seen very little of the genuine mental phenomena. That is why he is so sceptical concerning them. Here in America the mental phenomena are as plentiful as the physical phenomena are rare. In Italy, it would appear, the reverse of this is the case. That is why Prof. Morselli tends to believe in the physical phenomena, and I in the mental—we have each seen and heard the particular phenomena in which we believe! "Seeing is believing" indeed!



to America for a few weeks' investigation he would return to his native country far less sceptical than he now is. I also think it probable that if I had the opportunity to visit Italy and investigate the physical phenomena I should be convinced in turn! That, at all events, is my opinion.

Allow me to point out in conclusion that Prof. Morselli's contention that Mrs. Piper is probably fraudulent because it was stated that she was genuine on the slate of a fraudulent medium is altogether wide of the mark. I do not see how any psychologist could make such an extraordinary blunder. Suppose the medium for slate-writing was fraudulent? She would doubtless know or guess that her sitter was interested in Mrs. Piper, and so forge the message received. But it would no more prove Mrs. Piper's complicity than it would prove Eusapia's complicity if a like message was received from a slate-writing medium in Italy. It would merely tend to show that the fraudulent medium wished to use the name and the influence of the genuine medium, in order to indirectly identify herself with the latter, and thus force upon the sitter's mind the indirect suggestion that she, too, was genuine. The conclusion that Prof. Morselli draws from the observed fact is certainly unwarranted.

Very sincerely yours, HEREWARD CARRINGTON.

August 23rd, 1908.





BY J. W. PICKERING, D.Sc., AND W. A. SADGROVE.

DURING the last five years we have made observations on the production of automatic records by means of the "Ouija Board."

The apparatus is a modified form of "planchette" in which the pencil is replaced by a "pointer," and for the sheet of paper upon which the script is written is substituted a wooden board, upon which are painted the letters of the alphabet and the numerals from zero to nine.

Our method of experimentation has been to place the Ouija board and its pointer between two persons seated opposite to each other. The apparatus is operated by the experimenters each placing one or both of their hands upon the pointer, except that the right hand of one of the persons must be left free for the purpose of recording the letters indicated by the pointer, unless a third person is employed for this purpose.

We attach much importance to there being more than one operator, as the employment of two persons eliminates the feeling of self-consciousness which inhibits the movement of the hands.

There is, we think, a distinct advantage to be gained by using the "Ouija" instead of "Planchette," inasmuch as the mechanical difficulty of writing the letters is avoided, with the result that the record is produced with greater facility.

It is preferable for a third person to be employed in noting the letters, particularly as at times sentences are spelt out so rapidly that the operators are hindered if they attempt to record them.

Experiments have mostly been attempted with either of the writers as one of the automatists, and we have had little opportunity of studying script obtained independently.

We have, however, tried some experiments with a number of other pairs, all apparently normal and healthy persons, and have generally got coherent sentences after a few sittings.

Improvement has been found to follow practice, and the best results have been obtained when the letters have been indicated sufficiently rapidly to prevent the automatists appreciating the meaning of the words and sentences. If nothing coherent can be obtained by a particular pair of sitters we have often found that by changing one of them coherent statements may result. None of the persons with whom we have experimented are automatic writers in the ordinary sense of the term, and trance has not been induced. With one exception, the records which form

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the subject matter of the experimental portion of this paper have all been obtained with Dr. Pickering as one of the operators. Mr. Sadgrove appears to be a bad subject for these experiments. When acting as one of the automatists he exerts a retarding influence, and unless his co-operator is a good subject no result may be obtained. With practice, however, he is improving.

The form of the record obtained varies not only with the operators, but with the same automatists from time to time and also during any particular sitting, although a pair of experimenters who have once obtained automatic movements generally get them at every sitting. At times no movement may occur or a number of circular automatic movements may take place without the indication of any letters. The record may consist merely of an unintelligible string of letters; or again, it may consist merely of isolated words and parts of sentences forming no coherent whole. This usually occurs at the commencement of a sitting and also towards the end. If the automatists are tired, incoherent results are usually obtained. When a number of coherent sentences are forthcoming the agency producing them may claim to be either " Ouija," combined consciousness of operators, some living person, some deceased person, or the communication may be unsigned. The personifications often simulate real personalities, although in many cases our efforts to trace the person indicated have been futile.

As an example of the dramatic capabilities exhibited we append a précis ;

Case r.—A sitting held on the 12th June, 1905. The automatists were

Mrs. Pickering and Dr. Pickering. The personification claimed to be a Ann Gibbins, who was certain formerly a nurse to Mrs. Pickering, and stated that she was not dead, but dving, and, in response to a number of questions, alleged that a horse had run over her, injuring her in the head and feet. It was further stated that the accident had taken place at East Parade, Notting Hill, and that the nurse was conscious and was being attended by a Dr. Hope, and, knowing that she was dving, wished to send her love to Dr. Pickering's little daughter. The nurse was alive and well at the time and had suffered no accident whatever.

Case 2.—A sitting was held on October 22nd, 1903, at Dr. Pickering's house in Bromley, Kent.

During part of the sitting Dr. Pickering and Mr. W. Howard Sadgrove acted as automatists.

The personification claimed to be the discarnate personality of a young man who had committed suicide.

In reply to a question : "What is your usual occupation?" the reply was spelt out : "Going about seeing that others do not do as I did."

At this date we were unacquainted with the fact that the sentiment expressed in the reply forms part of spiritualists' teachings.

In July, 1907, Dr. Pickering purchased Vol. XVII. of the *Proc*. *S.P.R.*, and upon reading the account of Mrs. Thompson's trance utterances was struck by the similarity of a reply given in answer to a similar question respecting a Dutch suicide (*vide* p. 105).

We shall endeavour to show in a subsequent portion of this paper that

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the integration and redintegration of associated ideas play an important part in the activity displayed by consciousness, manifesting by automatism.

The first case may be explained as a series of associated ideas, arising from the one falsidical statement that an accident had happened to the nurse.

Case 3.—A sitting was held on May 20th, 1907, at Chislehurst, at the residence of Mr. John F. Pickering (Dr. Pickering's father). The automatists were Mrs. W. A. Sadgrove and Mr. J. F. Pickering. The record claimed to emanate from a deceased brother of Mr. J. F. Pickering.

For evidential purposes the personification was asked to give some examples of Maori, Mr. Pickering's brother having spent some time in New Zealand.

In reply the word "wahtahor en" was recorded, and a translation given that the word meant "a salutation." Then followed the letters "t eipihsnyarayarakoin."

These letters were repeated upon request in precisely the same order, although each time they were not noted by either of the operators, but a third person.

The following was given in reply to a request for a translation : "There is no equivalent, but it is used when driving cattle home to the kraals" (*sic*). Pressed for further examples, the record ran "can't rember it h N O p it worries me to think in another language don't laugh."

We submitted the record to a gentleman acquainted with Maori and we are informed that the letters are meaningless.

Case 4 .- At a sitting held at Bristol, on July 12th, 1907, the automatists were Mr. F. L. Usher and The personification Dr. Pickering. claimed to be "Avogadro," who had manifested on a previous occasion, and who had claimed to be a deceased gardener of Milan and an ancestor or connection of Avogadro, the chemist. This personification writes in English and French and exhibits a fragmentary knowledge of Italian. The operators are both unacquainted with Italian except for such slight knowledge as may have been acquired by attempting, with the aid of a dictionary, to understand Italian chemical or physiological memoirs, or a few words that either of them might have seen quoted in the press or in current literature.

For evidential purposes the following sentence was asked to be translated into Italian : "The gardens of Italy grow all kinds of fruit." In reply a large number of letters were obtained wholly unintelligible to the automatists. The record has been examined by a friend acquainted with Italian, and the following is the report we have: "I should say obviously Italianised recollections of chiefly Latin words (or French) ungrammatical and fragmentary Italian, the frequently recurring word "los" which is Spanish, a persistent idea of plums of one sort or another, and the rest nonsense."

Apart from Italianised Latin and French the only nexus between the question asked and the automatic reply is the idea of plums expressed in Italian. Direct attempts to obtain a translation into Italian of the names of a number of common fruits and vege-

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tables failed, but it is perhaps interesting that a question respecting the growth of fruits in Italian gardens elicited the associated idea of plums expressed in a language appropriate to the personification manifesting.

We think it noteworthy that the personification should dramatise Latin and French words in an Italian form. This is an example of the extreme efforts on the part of the personification to produce a record in the form appropriate to the personality assumed.

Case 5.—On May 20th, 1907, a sitting was held at Mr. J. F. Pickering's house at Chislehurst. The automatists were Mrs. W. A. Sadgrove and Dr. Pickering. The personification claimed to be a deceased brother of Mr. J. F. Pickering. This person had spent part of his life in South Africa.

For evidential purposes we asked for a message in Kaffir. In reply we obtained: "Ettlnawcrkso baas cfitrtllpcoakbaas means wish you luck master the last wasbaas ptetle."

We have placed a copy of this record before our friend Dr. Kingston, who has resided in South Africa, and have received the following reply: "The words are Cape Dutch (Taal), or attempts at it; the last word (ptetle) might be Kaffir, but I do not know enough of it to make a guess at its meaning. One might correct the first into Ek (or Het) wil ner wer werk so baas, 1 (or it) will not work so master. I am not sure that they would ever say that, for the much more usual form, if not the only correct one, would be 'Ek wil ne so werk ne baas' and be variously translated as 'I would not do that sort of thing master'; or if 'Het,' 'It won't go like that master.' I cannot make anything of the next letters, and only by the suggested meaning of 'luck' can one admit 'coak' as an attempt phonetically at 'geluk.' Cape Dutch is Flemish with really very few foreign --mostly Malay—words in it.''

Neither of the automatists nor the persons present at the experiments had any acquaintance with either Cape Dutch (Taal), Dutch, Flemish, Malay, or Kaffir.

As they have no associations with South Africa, it is difficult to ascribe this case of incipient xenoglossy to cryptomnesia, The personification, which claimed to be present, only very rarely manifests, and have failed to obtain we any further expressions in Taal OF kindred languages. It should be perhaps noted that our request was for a sentence in "Kaffir," and the reply was in Cape Dutch, and that the latter language is commonly employed in conversation between the white and native population in South Africa.

*Case 6.*—On Thursday, July 4th, 1907, a sitting was held at 4, College Road, Bristol, when Mr. F. L. Usher and Dr. Pickering were the automatists. The object of this sitting was to endeavour to obtain answers by means of telepathy to questions written by a third person and unseen by the automatists.

Mr. H. J. Usher, who was in the room with the automatists, wrote: "What size were the hailstones this afternoon?" The reply written by the automatists was: "Natural agility plays a part in success in golf." Mr. H. J. Usher informed them he had



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been playing golf that afternoon, and was told the size of the hailstones that fell then. Neither of the automatists was aware that he had played golf, and it was not his custom to play in the middle of the week,

The attempt to convey the idea thought of by the agent failed, but some of the latent content of the agent's mind was transmitted. The agent heard about the hailstones while playing golf, and the two facts became associated ideas in his mind. The idea transmitted was not that which was attempted, but was an idea associated with it. The script did not claim spirit control.

Case 7 .- On July 4th, 1907, at 4, College Road, Bristol, Dr. Pickering and H. J. Usher were the automatists, and Mrs. Usher (this lady does not reside with Mr. Usher, but is a relation) was asked to think of something which might call forth an answer. She thought of a pet dog, but the automatists spelt : "Big hat trimmed." Mrs. Usher stated that she had had the trimming of a hat altered that afternoon. Neither operator had any idea of this. In this case the transfer of the idea of thought failed, but part of the latent content of the agent's mind was transmitted.

Case 8.—A sitting took place on August 24th, 1907, at Dr. Pickering's house. The automatists were Dr. Pickering and Fräulein Kügler. The record claimed to originate from the personification named Avogadro.

In answer to a question as to what Mr. Usher was doing, the following was spelled out : "Usher is with oncle chez la maison de son oncle."

In reply to a letter addressed to Bristol, asking what he was doing at the time in question, Mr. Usher wrote:

"On Saturday, August 24th, from 5 p.m. onwards, I was at my uncle's house in North London. I went up for the week-end. You couldn't have known this as I didn't tell you I was going up, nor that I stayed with an uncle when I was up."

The French is not such as would be consciously used by either of the automatists.

No experiment had been prearranged, but the automatists seem to have got in touch with Mr. Usher's consciousness.

Case 9.—During the summer of 1907 Dr. Pickering visited Guernsey, where he renewed a former slight acquaintance with a Mr. X., a private gentleman, who sometimes is entranced under the alleged control of a discarnate spirit called "Drival."

It was arranged that a simultaneous sitting should be held by Dr. Pickering in England and Mr. X. in Guernsey, as the medium (Mr. X.) thought that "Drival" could pay Dr. Pickering a visit.

On October 28th, 1970, Mrs. X., the wife of the medium, telegraphed to us that a sitting would take place in Guernsey on the evening of October 30th. We accordingly sat with the Ouija board at Bromley, Kent, while the medium was simultaneously entranced in Guernsey.

A copy of the medium's script was sent to us before he received any account of our sitting. Amongst certain non-evidential statements we wrote that the control "Drival" felt distinctly nervous and told one of the automatists not to get excited. The

automatists at Bromley were Mrs. W. A. Sadgrove and Dr. Pickering.

On receipt of the medium's script from Guernsey we found it read as follows :

"The conditions are not good tonight, but with great perseverance it will be good and the value of telepathy will be easy. The control is nervous to-night and excited. It is not well to do more now."

In no other instance in our records have we any allusion to excitement on the part of the automatists or control.

This experiment may be interpreted on a spiritistic hypothesis or regarded as a telepathic transfer to the automatists of an idea in the mind of the trance-personality of the medium.

Case 10.—On January 17th, 1904, at a sitting held at Bromley, Kent, the automatists were Dr. Pickering and W. Howard Sadgrove. On this occasion the personification alleged to be controlling was one U— C— who claimed to be the surviving personality of a gentleman formerly known to Dr. Pickering's wife (who was also present at this sitting), but unknown to either of the operators. The board stated, in reply to a request for a message, "Tell B— —m that m a s—n e s m — am glad he is a B deacon."

This experiment may also be interpreted by a spiritistic hypothesis, or may be regarded as information telepathically acquired from the mental content of Mr. or Mrs. B or an officer of the church. No experiment was in progress, the phenomenon was spontaneous, and Mr. and Mrs. B assured us that they had not mentioned the matter to each other for some time prior to the date of our sitting. We cannot speak as to the conscious mental activities of the church officers, but the idea of Mr. B being a B deacon was clearly latent in the minds of Mr. and Mrs. B., and possibly in the minds of several others.

Case 11.—A sitting was held on the evening of July 2nd, 1907, at the Physical Laboratory, University College, Bristol. The automatists were Mr. F. L. Usher and Dr. Pickering.

The main object of the sitting was to ascertain if the consciousness manifested through the Ouija board had any power of time appreciation.

At the end of the sitting, about 9.30 p.m., the record ran as follows:

"Priestley trying make nitro jam bon sunt—katabolic products (what?) alkaloids — Haemin — leucin — Katabolic products by trituration."

Immediately prior to the sitting the automatists had met Prof. Priestley in the corridor, but were totally unaware of his intended occupation that evening, excepting that Mr. Usher had reason to believe that he might be correcting examination papers.

On enquiry it was found that from 8 to 9.30 on the night of July 2nd, Prof. Priestley was engaged in research,\* but had previously been cor-

<sup>\*</sup>Prof. Priestley was in the same building, but not in the same room, as the automatists. He was sufficiently far away to preclude the possibility of there being any normal indication of his occupation.

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recting examination papers. During a part of the time he was looking over some criticisms upon an original paper on a *nitrate* reducing ferment, with accompanying comments by Dr. Blackman. Further, Prof. Priestley writes :—

"The question of grinding up (triturating?) dried Elodea was in my mind as one of Dr. Blackman's suggestions. Haemin had been under consideration at a seminar the previous evening; I had tried to recollect the name, but failed to do so. The use of asparagin (vide leucin in notes of sitting) was largely involved in the notes I was reading."

A table comparing the words in the record with the content of Prof. Priestley's mind:

Word in record.	Content of mind,	Prof.	Priestley's	
and the second				

- Nitro. Priestley actively thinking of nitrates, which are nitro compounds. Jam bon These words are an interpolation sunt. and occur in other records when Mr. Usher is one of the automatists.
- Katabolic products. Nitrate reducing ferments produce katabolic products. The idea of katabolic products is commonly associated with these ferments in the mind of any chemist or biologist.

Alkaloids. No traceable nexus.

- Haemin. Prof. Priestley was trying to recall this term, which had claimed his attention the previous evening. Haemin is not a katabolic product.
- Leucin. Leucin is closely associated in the minds of chemists or biologists with asparagin.\* Prof. Priestley was considering the closely allied substance, asparagin, in relation to fermentation.

Both leucin and asparagin are katabolic products and are formed by fermentation.

By The idea of grinding up was in trituration. Prof. Priestley's mind. The definition of trituration is "grinding substances together so as to facilitate solution or re-action." (vide Technological and Scientific Dictionary, Goodchild and Tweeny.)

We would emphasise that the automatists obtained a supersensible knowledge of the content of Prof. Priestley's mind without his conscious participation in the experiment. It should be noted that the term "haemin" was not at the time of the experiment actively engaging Prof. Priestley's attention, but had engaged his attention the previous evening, and he was endeavouring to recall the idea.

Haemin is a highly complex substance and forms the basis of haemoglobin, the red colouring matter of the blood. It is not a katabolic product, nor is it an alkaloid, and would not be associated in the mind of the automatists with the other substances or processes named in the record.

Case 12.—On July 8th, 1905, Dr. Pickering was stopping with Mr. F. C. Constable at Wick Court, near Bristol, and was introduced by him to a Mrs. R., a lady who had had some experience in table-turning.

The automatists using the Ouija board were Mrs. R. and Dr. Pickering.

Mr. Constable, who was in the same room as the automatists, but seated some distance from them (about 40 feet), expressed a wish to ask a question mentally, and see if the automatists could obtain an answer to it.

The question thought by Mr. Con-



<sup>\*</sup>To illustrate the closeness of the association of leucin and asparagin in the mind of a chemist we can compare it with the association of milk and cream in ordinary life.

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stable was "Are you alive or dead?" In reply the automatist spelled out "I am axiv," which may be considered as an attempt at "I am alive," the letter X and L being so placed that if the automatist stopped a little short of the letter L the letter X would appear the one indicated.

Mr. Constable has written us confirming the above account, and adding the following note :

"I have a very definite memory that the record received was said by the sitters to be meaningless, and that I pointed out that it amounted closely to an answer to my mental question."

Case 13 .- A sitting on October 22nd, 1903, at Dr. Pickering's house in Bromley, Kent. During the first part of the sitting the automatists were Mrs. Pickering and Dr. Pickering. The record claimed to emanate from the discarnate personality of James Tallamore,\* a young man, the son of a local tradesman, who had committed suicide. The record stated the suicide had died from a revolver-shot, which was correct, and, in answer to a question as to the maker of the revolver, became incoherent. At this juncture Mrs. Pickering gave her place at the board to Mr. W. Howard Sadgrove. The record continued: "Webley" (Where did you buy it?) "At the stores." (What stores?) "Army and Navy Stores." (What was your ticket number?) "23,749." (Will you please spell it ?) "Twenty-three thousand seven hundred and fortynine." (Do you remember the date of purchase?) (No answer given.)+

Both Dr. Pickering and Mr.

Howard Sadgrove had no acquaintance with Mr. Tallamore or his family. Mrs. Pickering's acquaintance with the deceased was limited to having made purchases at his father's shop where he was some time employed, but not actually just preceding his decease.

An account of Mr. Tallamore's death appeared in the local newspaper and was possibly read by one or more of the automatists, and although they have no recollection of reading it we may possibly ascribe much of the information in the record as revived memories derived from this source.

In some details the record differs from the press account, as, for instance, the deceased's occupation was described in the former as a hatter, in the latter as a hosier. The correct trade description of his employer was hatter and hosier.

If we adopt the hypothesis that this portion of the record was due to the automatic expression of subconscious memories of the newspaper account, the appearance of the word hatter instead of hosier may be ascribed to subconscious inference.

It should be noted that the question of the ticket number and purchase of the revolver had no relation to the newspaper account.

We traced the owner of the ticket mentioned on the record to be a Mr. Kellamore,\* of Brighton, and it was ascertained he had some time previously purchased a revolver at the Army and Navy Stores. This gentleman was entirely unknown to the automatists, and had never heard of



<sup>&</sup>quot;This name is a pseudonym.

<sup>+</sup>Questions asked by the automatists are given between the brackets thus ( ).

<sup>&</sup>quot;This name is a pseudonym.

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the alleged communicator "James Tallamore."

The actual name of Mr. Tallamore differs only in two letters from Mr. Kellamore's actual name and closely resembles it phonetically.

We are inclined to think that the information acquired respecting the ticket number was due to telepathy between the automatists and Mr. Kellamore.

We have already seen that it is not essential to have a prearranged agent, and it is only a small step further to consider the probability of telepathy from an agent unknown to the automatists. Possibly the fact of telepathy between the automatists and Mr. Kellamore might never have been manifested had it not been for the closely associated sound values of Tallamore and Kellamore. We tentatively suggest the sound of Kellamore was subconsciously mistaken for that of Tallamore.

We have seen how consciousness manifesting as an automatism has the habit of building up a dramatic tale around the impressions it has received. This has long been recognised by most students of psychical phenomena.

A study of our own experiments in relation to those of other observers will, we think, show that automatists obtain supersensible knowledge of the agent's mental content in one or more of the following ways:

(1) The idea in the field of consciousness of the agent may be transmitted to the automatists. Observations illustrating this type of phenomenon are now so numerous that we consider it unnecessary to cite particular cases. (2) An idea latent in the consciousness of the agent may be transmitted to the automatists. Examples of this phenomenon occur in our cases Nos. 6, 7, 10, 11.

This type of transmission is also evident in the records of other automatists, and can be illustrated by the following case taken from Mrs. Verrall's script (*Proc. S. P. R.*, Vol. XX., pp. 156-165).

Her husband endeavoured to transmit the idea contained in the three Greek words:  $\mu ov \delta \pi \omega \lambda or \epsilon s d \omega$  which a candidate had translated "To the one horse dawn," a phrase connected with a humorous incident during an examination in his undergraduate days some thirty years prior to the experiment.

The automatist, Mrs. Verrall, was unaware of the experiment. In the series for automatic writings covering the period June to September, 1901, allusions in veiled forms to the idea desired to be transmitted occur.

In the midst of these attempts Mrs. Verrall wrote : "Find the herb moly that will help."

Neither Mrs. Verrall nor her husband, Dr. Verrall, could attach any importance to this allusion to a passage in Milton's "Comus." It recalled nothing to Dr. Verrall's mind. It was subsequently found, however, that the passage referred to was set at the same examination some thirty years previously at which the other incident occurred.

Mrs. Verrall writes: "It appears that the combination of the letters in, o, I produced in the effort to transmit the word  $\mu ov \acute{o} \pi \omega \lambda ov$  had by some association of ideas suggested a remembrance of another paper in the same tripos examination."

In addition to the transmission of the primary idea, an associated idea latent in the agent's mind was transmitted,

Mrs. Verrall remarks: "That all the papers set for translation or composition in an important examination make a profound impression does not need pointing out to those who have been examined. But it is strange that my script seems to have registered here not only an existing mental impression of my husband's, but also a forgotten past impression once closely associated with the first."

(3) The idea endeavoured to be transmitted may fail to be transmitted, but an idea associated with it in either the mind of the agent or the automatists may be expressed by automatism. See our case No. 6.\*

Similar types of cases are illustrated by Myers (Human Personality, Vol. I., p. 617). The agent draws and thinks of a mineral water bottle, the percipient draws a champagne, and adds the words "Moët and Chandon." In another case the agent draws one type of clock, the percipient reproduces a clock, but of quite a different and distinctive type. In another case the agent thinks of a naked foot, the percipient draws a boot.

Further instances may be found in the experiments of Miss Miles and Miss Ramsden (S. P. R. Proc., XXI., p. 75).

Miss Miles wished to transmit the idea of the Bishop of Bristol, who had shown her over his grounds and chapel, and with whom she had had tea.

The context of this record shows the association of ideas was on the part of the agent. Miss Ramsden, in the evening of the same day, had the following impression : A church steeple, a cup of tea, "latme" Bishop Latimer, Archbishop.

The idea of bishop in the agent's or percipient's mind originated the associated ideas of Bishop Latimer and Archbishop and the arbitary expression "latme," which is obviously a derivative of Latimer.

In another experiment, when the idea of the sphinx was attempted to be transmitted, the associated ideas of Luxor in Egypt emerged from the percipient (*Ibid*, pp. 62 and 75).

(4) Telepathic transmissions of ideas may take place independently of any prearranged experiment—that is, without conscious effort on the part of the agent.

See our cases Nos. 8, 11.

In comparison with our cases we may remind our readers of the wellknown cases where an accident to one person is correlated with the perception by another person of an apparition of the injured individual. In these cases the telepathic impression is externalised as a percept instead of being expressed automatically.

(5) Without active participation of the agent in the experiment the automatists may express a knowledge of the source of the information supersensibly acquired from either the conscious or latent knowledge of the agent. (See cases 8 and 11.)

When this occurs it is evident from the internal evidence of the record, provided, of course, that the agent and percipient are not engaged in a prearranged experiment.

As these are the processes that actually take place in the supersensible

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communications between incarnate minds it is reasonable to assume that if the telepathic impression had originated from a discarnate intelligence then the same processes of association might take place in either the communicator's or automatist's mind.

Dr. Maxwell, in his critical analysis of the spirit hypothesis as applied to the "H.B." control, emphasises that, although out of sixteen statements twelve were accurate and two of doubtful accuracy, yet two statements which must have been known to the alleged communicators in earth life were given inaccurately. (Maxwell, Metapsychical Phenomena, p. 306.)

We think an examination of these statements will show that the inaccuracies are not greater than in the telepathic transmission of ideas between incarnate minds, and we suggest that they are explicable by the same causes.

Dr. Maxwell is not alone in saying that the interpolation of inaccurate statements in veridical records militates strongly against a spiritistic interpretation of the record.

Indeed nearly all critics who do not accept the spirit hypothesis adopt this position.

The cogency of this criticism has been appreciated by the late Dr. Hodgson, who urged the view that the condition of the spirit control is comparable to delirium.

Of course, we have no direct evidence in support of this view, except the *ex parte* allegations of the supposed controls—a type of statement which is naturally discounted by the psychical researcher. But, although this contention may be true, we do not think it necessary for the support of the spirit hypothesis. We submit that a comparison of the errors of such

controls as "G.P." and "H.B." will show that they are comparable with the errors in transmission and the emergence of associated ideas which take place in telepathy between the living.

We also submit that these facts indicate that the interpolation of falsidical statements in a record does not detract from the evidential value of the veridical statements.

Let us for a moment suppose that the agent who tried to transmit the idea of a naked foot, which emerged from the percipient's consciousness as the associated idea of a boot, was a discarnate spirit endeavouring to establish his identity, and not an incarnate experimenter.

Let us, further, assume that, although a European, it had been his habit to walk barefooted, and that the medium was unaware of this. The spirit would deem this an excellent idea for transmission.

His friends, knowing that in earth life he wore no boots, would consider the reference to a naked foot as distinctive.

Our supposed discarnate personality endeavours (as the incarnate mind did) to transmit this idea, but the idea of a booted foot emerges from the percipient's mind. What would a critic who adopts the attitude of Mr. Podmore say? He would say that, as the distinctive feature of the control in earth life was naked feet, the misstatement of the medium in referring to boots was so flagrant as to invalidate the remainder of the record. In some cases where the conscious idea of the agent failed to be transmitted, an associated idea arising in the agent's mind was transmitted. We have been fortunate in being able to

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trace the connection between the agent's conscious endeavour and the percipient's impression. To be able to do so must clearly be the exception and not the rule, and much that is unintelligible in automatic script and trance utterances may be due to this cause.

The facility of the production of automatic records appears to depend in part at least on the ease with which a separate series of thought processes are formed, dissociated from the subject's habitual consciousness.

It would appear that a subsidiary series of thought processes is capable of appreciating supersensible impressions which fail to be otherwise recognised. This suggestion is supported by the fact that many of the best telepathic results have been achieved when a personification claims control. (See cases Nos. 8, 9, to and 13.) Dr. Ermacora makes the same remark in reference to the telepathic dreams of Maria Manzini (*Proc. S. t. R.*, Vol. XI., p. 303).

It may, however, be suggested that, although the cases cited show the influence of association on the part of the automatists, yet in those records where the personification assumes a more spiritistic form (as in the Piper and Thompson cases), owing to apparent direct control by an extraneous agency, association and integration on the part of the automatists may be absent. We submit that the continual "fishing" by the Piper controls is evidence of associative mentation, either on the part of an extraneous control or the medium.

It is obviously extremely difficult to trace the processes of association and integration where the personification is of a marked spiritistic type, but in the following instance we think there is evidence of these processes.

At a sitting on December 4th, 1899, "Nelly," the Thompson "control," spoke as follows to Dr. Van Eeden, whose name Mrs. Thompson was at that time normally unacquainted with.

"I know your name is Mr. Bosom Bostin — you are Mr. Gardener Eden." (Proc., S. P. R., Vol. XVII., p. 96.)

In fact, Van Eeden farms at Bussum; his name and that of his residence seem both to have been transmitted. The place name the sensitive mistook for the personal name, while the name of Eeden called forth the associated idea of the "Garden of Eden."

Had the processes of association and integration been more complex they might not have been recognised, and a veridical message would have appeared as a mere irrelevancy.

Certain critics of trance utterances and automatic records have analysed the allegations of "communicators" as if they might be considered as statements sent through a mechanism comparable to a telephone, and have entirely neglected the influence of association and integration. We submit that our experiments, and the cases we have cited, show that this type of criticism is valueless.

It is now generally recognised that both present and past sensory impressions can, under certain conditions, associate and also integrate or redintegrate in more than one series, either concurrently or alternately.

The series habitually manifested by any subject constitutes their form of consciousness,

An unusual or supplementary series

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of such processes has been at different times regarded as due to "unconscious cerebration," a "subliminal" or "subconscious self," or has been termed "secondary" or "alternating" or "disintegrated personality."

The following are our conclusions based on the facts we have recorded, considered in relation to the observations of other investigators.

If by the term "law" we understand an order or relation amongst facts observed (not a mode of action of the causes supposed to be operating) we might provisionally state some of the laws of automatism and of telepathy.

1.—Consciousness manifesting by automatism is usually a disaggregated consciousness. Its form and content often differ from that of the habitual consciousness, and may be influenced by impressions received through other than recognised sensory channels.

2.—The mentation manifested by automatism exhibits the same processes of association, integration and redintegration of ideas as habitual ronsciousness.

3.—Telepathic impressions which the habitual consciousness fails to recognise may influence a dissociated portion of consciousness and become manifest by automatism.

4.—Ideas correlated with events not yet happened may be expressed through automatism. It should be noted that all physiological activities are conditioned by time and space. In another paper we have indicated that precognitive impressions are apparently not conditioned by time and space, and in this respect are differentiated from the manifestations of matter and energy (vide ANNALS OF PSYCHICAL SCIENCE, Vol. VII, p. 99).

5.—The employment of a Ouija board facilitates the exhibition of automatism. It eliminates the complex mechanical movements of writing, and thus forms an admirable method of studying dissociated consciousness, and of recording telepathic impressions which would otherwise have escaped examination.

6.—A telepathic impression may emerge with but little alteration or as an associated idea. The process of association is subconscious, and is not appreciated by the habitual consciousness.

7.—An agent\* may transmit part of his mental content to the automatists without his conscious participation in the experiment.

8.—An agent may transmit an idea which is engaging his attention, or which forms part of his latent mental content.

9.—It would appear from our cases, and from a similar type of case we have cited from Mrs. Verrall's script, that an automatist may have a subconscious knowledge of an associated idea forming part of the agent's mental content. The associated idea may be transmitted instead of the primary idea desired to be transmitted.

10.—The integration and redintegration of ideas which originate from a telepathic impression, and emerge as ideas distinct from the idea primarily transmitted, are the cause of many of the inaccuracies and irrelevances in automatic script and trance

#### utterances.

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<sup>\*</sup>The use of the term " agent " for the source from which the impression is derived is, we think, open to some criticism. The term agent implies active participation.

It would seem that in some cases the percipient "finds" the impression rather than that an "agent" sends it.





AN ENQUIRY INTO THE CAUSES OF THIS ANOMALY

BY HEREWARD CARRINGTON

[The following article was written by me some years ago, but never published. In view of the astonishing fact which Prof. Morselli records that at a certain sitting the medium, usually left-handed, became right-handed, while Morselli himself became left-handed, I think this article has a revived interest; and I submit it in the hope that it may at least stimulate thought, and possibly afford to some a clue as to the possible interpretation and explanation of these facts. At all events, I present the article for what it is worth.]

WHEN we stop to think of it, it is astonishing how few civilised and cultivated people ever seriously consider the most common happenings of everyday life-however wonderful these may be. Merely because we have got so accustomed to them, we accept them as a matter of course, and no longer stop to consider how extraordinary they are. Every blade of grass that grows is a real miracle, and baffles the explanatory powers of science as much as any of the more extraordinary phenomena which we hear so much more of-because of their rarity. The very process of converting food into bodily tissue is, doubtless, one of the most marvellous of all processes in Nature, and defies the searching analysis of the most expert physiologist. Anything that is universal is accepted without question, and the majority never think of ask-

ing why it should be so. Take, for instance, the question of right and left-handedness. Nearly every person we meet is right-handed, and very few are left-handed, yet how few stop to ask themselves: Why is this? Man has two exactly (or almost exactly) equal sides to his body; he has two eyes, two ears, two hands, two feet, two halves to his brain, and in almost every respect he is internally and externally divided into two halves equal to one another in almost every respect. This being the case, we may well stop and ask: Why, then, is nearly every man we meet right-handed and so few left-handed? Is there any good reason for this inequality in Nature, or is it the result of chance merely? And if it is due to some cause or causes other than chance, what are they, and in what way do they bring about the results we see?

I do not think that anyone who has looked into this question, or even thought seriously about these problems, will contend for a moment that the universality of right-handedness is due to chance alone. We know that whenever we flip a coin into the air, it comes down heads about as many times as tails, and vice versa—if the number of throws be great enough;

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and that, although there might be a great diversity and preponderance in favour of one or the other, as the result of a few throws, these differences have a tendency to equalise the more throws that are made; and if this is not the case, we generally assume that the coin is in some manner loaded or prepared-causing this unequal division as the result of the throws. It is the same with the human being. On the theory of chance, there should be as many left as right-handed persons; but we know that this is not the case. There is certainly, therefore, some systematic cause at work to bring about the result we see, and it becomes the duty of the scientist to inquire into the nature of this cause, and find out what it may be.

Before doing so, however, let us first of all consider the hand in general, its functions and uses, and its relation to the organism, after which we shall be in a better position to take up the main problem under discussion, and to consider it in its necessary detail.

In man and ape alike the hind limbs seem to be of use primarily as locomotive machines, and the hands, or fore-limbs, as organs for apprehension and general utility. Although the foot of man can be trained to a great extent, so that certain persons, who have been deprived of their arms and hands at an early age, can perform certain delicate and complicated acts-such as painting, etc., with the toes-still it is not to be doubted that the human hand can perform a number of acts that no foot, however trained, could perform. The relative size and structure of the limbs also show that the uses of the two sets of extremities are entirely dissimilar, the hand being one of the most delicate and closely related and connected portions of the body. Writers on palmistry have made use of this fact—the intimate connection of the hand and the brain—and have pointed out that, for this reason, there is probably logic in their so-called science of palmistry. I do not think that the argument is logical, but let that pass, as outside our present discussion.

As far back as we have any authentic records, the right hand seems to have been the preferred member, and the left hand seems to have always held a more or less subordinate place. That is, the proportion of right and left-handed persons seems always to have been about what it is now. A careful study of ancient tablets, drawings, and pictures of various kinds, shows us that men in all ages have preferred the use of the right hand to that of the left; and this has been confirmed by a study of the handles of various weapons, swords, sickles, etc.-all of which serve to indicate that they were made for right rather than for left-handed men. Then, again, there is the evidence of handwriting. The direction and slant of all this older and tablet writing has shown us that it was almost invariably executed by right-handed draughtsmen; and a study of savage and semisavage men in all parts of the world, to-day, also affords evidence that right-handedness exists amongst them in about the same proportion as it does with us. There are certain exceptions to this rule, it is true. Thus, it has been found that there

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is a greater amount of ambidexterity among savages and men who spend a great part of their time in active exercise, out of doors-hunting, trapping, etc .- than those engaged in more sedentary pursuits. But, as a general rule, the truth still standsthat the human race prefers the right to the left hand; which is, therefore, a fact to be accounted for in some way or another. Let us consider the various explanations that have been brought forward in order to account for this striking fact.

There are some who see in the prevailing custom that and nothing else. It is a custom, they contend, and it is useless to seek further for a cause. But if that alone were the explanation, how came it that the custom arose in the first place? There must have been some time in the world's history when the habit came about in order to establish the custom-for custom is nothing more than conformity to a fixed type, and that type is that of the majority. But how did the majority come to use their right hands, in preference to their left? They copied those before them, and so on, back into the dim obscurity of the past ! But even granting all this, the question would still remain : Why did the very first peoples use their right hands in preference to their left? And it is obvious that we should be in as great a difficulty as ever. No; it is certain that there is some reason other than custom; the problem is still unsolved.

But perhaps imitation and training in childhood would account for the prevailing preference? There can be no doubt that it will account for a considerable part of the right-handedness we see. Chlidren are constantly taught to use their right hands in preference to their left; to offer the right hand to be shaken; to pick up articles with the right hand; to use the knife in the right hand, and merely to hold the food with the fork in the left, and so on. Would this account for all the right-handedness we see, and thus solve the problem at once? There can be no question that it will not do so for the following, among other reasons.

Left-handed parents often have right-handed children, while heredity, as well as the force of constant example, should make them left-handed too. But, although this is sometimes the case, it is not always so, and there is invariably noticed a distinct tendency to revert to the right-handed Further, where training and type. have been carefully suggestion avoided, it was found that there still existed a strong preference for the right hand-as soon as the infant began to use the hands at all. Thus, a writer in Science, Vol. XVI., pp. 247, 248, writes as follows :--

"A distinct preference for the right hand in violent efforts in reaching became noticeable in the seventh and eighth months. Experiments during the eighth month on this cue gave, in 80 cases, right hand 74 cases, left hand 5 cases, both hands 1 case. In many cases the left hand followed slowly the lead of the right. Under the stimulus of bright colours, from 86 cases, 84 were right-hand cases, and 2 left-hand. **Right-handedness** has accordingly developed under pressure of muscular effort."

Does muscular effort develop righthandedness? Constant using of the right hand would doubtless give more



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muscular power to the right side of the body, and hence induce righthandedness to a certain extent. But it must be remembered that the right hand is only used more than the left, because there is a volitional or organic wish to use it more; and so the question becomes : Why this wish? Certainly it cannot be volitional in a child of eight months old; and it must therefore be organic choice. But if organic choice, we are merely face to face with the problem again that we set out to discuss, and it is evident that we are no further along than we were at first. The desire to use the right hand more than the left must still be explained.

A large number of writers have suggested various theories for this preference. It is to be presumed that the "desire," spoken of above, must be the result of some organic peculiarity; and scientists have accordingly looked at the body, with that in mind, and from that point of view. One of the most popular conceptions is that the heart is situated on the left side of man, and, because of that, he was better adapted to raise heavy weights and do rough, strenuous work with the right side of the body than with the left side. To me, this is an absurd suggestion. How much time, during the twenty-four hours, does man spend in lifting heavy weights of the kind proposed? And even when such weights are lifted, we always see the man lifting them using either shoulder alternately. Further, back in the semi-barbarous condition, when man assumed his human and civilised form and garb, it is highly probable that he very rarely lifted any weights of the kind systematically-and if he did, he would have used either shoulder in turn, then as now. Again, to have altered the human race, through evolution, it would have been necessary to suppose that countless generations spent their entire time in lifting weights, and always with the right side! The mere statement of the case carries with it its own condemnation, it seems to me.

There is, again, the theory that, the heart being on the left side, primitive man would instinctively seek to protect it against his enemies, as the most vulnerable point of attack; and hence accustomed himself to carry his shield upon his left arm, and consequently depended upon his free right hand for the use of his weapons. This would have the tendency, after numerous generations, to render the right hand the more useful of the two, and hence—right-handedness.

Now, while there is something to be said for this theory, it can be shown to be untrue, I believe, in the ultimate analysis. In the first place, did the men of that day spend all their time in fighting one another? That they were in constant warfare cannot be doubted, but the actual battles could not, in the nature of things, have lasted for hours every day. Battles in those days were very short and bloody affairs, and were soon terminated one way or the other. But let us waive that point, Why did the warrior wear his shield upon his left arm at all in those days-rather than the right? Is it to be supposed that he had performed post-mortem operations, and found, as the result of these, that the human heart was situated on the left side more than on the right? It seems hardly credible! In

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the first place, the heart is not nearly so much on the left side as many people imagine. It is only about two-thirds on the left side, and a third is on the right side. It is nearly in the centre. This being the case, it is hardly to be supposed that the primitive man would select with such delicacy the left side to be protectedparticularly as another vulnerable point-the head-would be unprotected from both sides equally. Dr. Pye-Smith long ago suggested that "If a hundred of our ambidextrous ancestors made the step in civilisation of inventing a shield, we may suppose that half would carry it on the right arm and fight with the left, the other half on the left side and fight with the right. The latter would certainly, in the long run, escape mortal wounds better than the former, and thus a race of men who fought with the right hand would gradually be developed by a process of natural selection." I can only say that anyone who can swallow such a theory can swallow anything. It is open to the objections I have raised above, and particularly to the one which insists upon the fact that our ancestors must have spent a very small fraction of their time in fighting. Further, evolution would probably not work in the manner suggested at all, as every child would start equally ambidextrous; and, thirdly, if evolution worked such marked and lasting changes within so short a time and for so slight a cause, we should have all been monstrosities long ago !

More recently there have sprung up theories based upon anatomical evidence rather than speculations such as the above. It has been contended that what we see is rather right-sidedness than right-handedness, and that the right-handedness we see is only one particular manifestation of the general state of the right side of the Why the right side of the body. body should be stronger than the left the problem for these becomes writers, and they have advanced various theories to account for this fact. Dr. Barclay advanced a theory as follows: "The veins on the left side of the trunk and of the left inferior extremity cross the aorta to arrive at the vena cava; and some obstruction of the flow of blood must be produced by the pulsation of that artery." To this Dr. Barclay traced indirectly the preferential use of the right side of the body, and especially of the right hand and foot. " All motions," he stated, " produce obstruction of the circulation, and obstruction from this cause must be more frequently produced in the right side than the left, owing to its being more frequently used. But the venous circulation of the left side is retarded by the pulsation of the aorta, and therefore the more frequent motions of the right side were intended to render the circulation of the two sides uniform." Sir Daniel Wilson, when criticising this theory in his Left-Handedness, points out that: "The idea, if correctly reported, is a curious one, as it traces right-handedness to the excess of compensating force for an assumed inferior circulation pertaining naturally to the right side; and incidentally takes into consideration an abnormal modification affecting the development or relative disposition of organs" (p. 154). This seems to me to place the cart before the horse, and at all events is entirely

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unsatisfactory as an ultimate explanation of the facts.

Dr. Andrew Buchanan published, many years ago, a paper entitled "Mechanical theory of the preponderance of the right hand over the left," and attempted to account for right-handedness by reason of the fact that, were the body divided exactly in halves, the right side would be some ounces heavier than the left-the liver, three lungs, etc., being on that side. This would bring the centre of gravity of the body nearly over the right foot, according to him. He, therefore, came to the conclusion that, for this reason, the right side would be better enabled to lift heavy weights, and that, " This deviation of the centre of gravity furnishes the most probable solution of the causes of the preference of the right hand by all nations of mankind." I cannot see that it does anything of the kind. In the first place, man does not spend his whole time in lifting heavy weights; and if he did, the very fact that the centre of gravity lies on the right side gives a mechanical advantage to the use of the left side in sustaining and carrying burdens, and hence would rather tend to disprove the theory than to sustain it. Again, such a theory would utterly fail to account for the presence of so many left-handed persons-for the operation of the law, if true, should be mechanical and uniform. It fails also to account for the preference of the right hand, where no such heavy weights are to be raised.

Others have attempted to account for the preponderance of right over left-handed persons because of the fact that the right side is more developed than the left side—has more muscular power. It should be obvious, it appears to me, that this is an effect and not a cause at all. It is the result of using the right side more than the left side, and it is used more because the person so using it is naturally right-handed, and hence this explanation begs the whole question.

Dr. Muirhead expressed his belief that "the habit of using the right hand in preference to the left, though possibly connected to some extent with the greater supply of blood on one side than the other, is more often the result of the manner in which the individual has been carried in infancy." This reason has been frequently suggested, but, as Dr. Wilson pointed out, "if there were any force in it, the results to be looked for would rather be an alteration of hands from generation to generation. The nurse naturally carries the child on the left arm, with its right side toward her breast. All objects presented to it are thus presented to the free left hand; and it is accordingly no common remark that all children are at first lefthanded. If their training while in the nurse's arms could determine the habit, such is its undoubted tendency; but if so, the left-handed nurses of the next generation would reverse the process."

Other writers have advanced complicated theories for right and lefthandedness because of blood-pressure and varied distribution of the supply to the baby, while still within the womb; but such theories have never been proved or accepted, and moreover are in contradiction of the accepted fact that babies do not display

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any marked preference for one hand or the other until some months after birth. This certainly seems to indicate that the cause of the right or lefthandedness is to be looked for in the body of the child, and not that of the mother.

There remain for consideration another whole set of theories based upon entirely different views. It is a well-known fact that the nerves of the left hemisphere of the brain cross and feed the right side of the body, and those on the right side of the head supply the left side of the body. It might be, then, that some peculiarity in the left cerebral hemisphere would account for right-handedness-if any such difference were found. Now. there is such a difference, as has been proved, after some years of bitter dispute. It has been shown that the left hemisphere of right-handed persons is slightly larger than the right; and that the right hemisphere is slightly the larger, in left-handed persons. From this it has been argued (as Dr. Bastian did in his Brain as an Organ of Mind) that the right side, having a greater supply of blood and nervous influences, would be the stronger, and, being used the more, would account for this increased size of brain. To my mind, this is again putting the cart before the horse. The left hemisphere is not larger because of the greater activity of the right side of the body, but the right side of the body is more active because of the increased size of the left hemisphere. There can be no doubt that they mutually affect each other; but there can also be no doubt that this is the order in which the influence works-for muscular effort always follows, and does not

precede, nervous impulse. This fact fully appreciated, it disposes of this and all kindred theories, based upon the disproportion of the cerebral hemispheres, and the question becomes : Why this disproportion of the hemispheres? If, as Sir Daniel Wilson concluded, the source of left-handedness is due to an "exceptional development of the right hemisphere of the brain," and vice versa, why this exceptional development? How came it about that one side of the human brain grew to be larger and more effective than the other side? Merely to state the fact in no wise accounts for the fact itself : the cause we must still seek, and none of the theories so far advanced account fully for the observed facts.

Prof. Gratiolet has asserted that the anterior convolutions of the left side of the brain are earlier developed than those of the right. This has been controverted by several competent authorities, however, and, so far as I know, has never been fully established. Even if it were established, would it not prove, merely, that evolution had developed that hemisphere slightly beyond the other, as the result of repeated generations of righthandedness, and consequent leftbrainedness? This might be drawing near to a solution, but how account for the original preference of the right hand-before evolution might be supposed to have effected this change? And again, how are we to account for the numerous cases of left-handedness and ambidexterity? None of the current theories explain such facts.

Are there any psychological factors to account for the facts? It has been asserted that criminals are frequently

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left-handed, and that idiots are frequently ambidextrous. But what does that prove? Nothing, for the reason that these mental characteristics were developed late in life, and in no wise *determined* the right or left-handedness. Further, it may be said that the former of these statements, at any rate, is questioned and its accuracy doubted by a number of experts in criminology. The cause is still to seek.

It may be that the whole difficulty has arisen because scientists have looked for a temperamental and immaterial cause in physical terms, and attempted to find in the viscera and bones and muscles of the body some physical thing. But is it not possible that there is some cause which is more illusory than any of those so far advanced, and may depend upon some vital property or principle, pervading and governing the organism? Many persons who claim to have certain gifts and capacities which are not possessed by all of us have asserted that the right side of the body is the " positive " side and the left side the " negative," and that the vital or life principle of the body is divided, in it, just as an electric force or current might be divided. Of course, I am not offering this as a proved, scientific fact, but as a suggestion; it is certainly no more wild than many that have been offered to account for this odd fact-and has much, indeed, to support it. Certainly, there are no facts to disprove such a theorysave the materialistic scheme which physiology fosters-shutting out all thought of any life or vital force, per se, as "superstition." Can any study of physiology and anatomy account for mental traits and characteristics-for temperament, and vital constitution generally? It most certainly cannot; so that, in view of the complete and signal failure to account for the facts upon any materialistic theory, it seems to me that some such vital tendency or capacity might be accepted-at least as a working hypothesis. We should have, on this theory, a tendency to use the positive (or right) side of our bodies far more than the negative (or left); and this would fully account for all the facts observed. The anatomical differences in brain, muscle, etc., would follow from this tendency, and would in no way cause it. At all events, until inter-relation of mind and brain, and the essence of life are scientifically and fully accounted for, I think that this theory has as much right to consideration as any other.

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# MY EXPERIENCE IN A SPIRITISTIC CIRCLE AT THE HAGUE

BY H. N. DE FREMERY

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ONE of the greatest hindrances to the study of the phenomena called mediumistic is, without doubt, their rarity. My own patient researches during fifteen years have only brought me into contact with them, so to speak, exceptionally. More than once I have joined other persons interested in the study of these phenomena, sacrificing time and money in taking weekly journeys for this purpose; we always decided to follow out a series of at least ten séances, even if nothing came of them at first. We kept our word faithfully, but my patience was but very rarely rewarded. Oh, what tiresome evenings spent in passive waiting! It sometimes became quite disheartening. Never did the faintest rap make itself heard, never a table-movement of any significancenot even if it were caused by unconscious muscular contraction ! Nothing presented itself. I do not know how I found the courage to begin again, time after time, by forming a fresh circle and going through with the inevitable series of ten séances !

My harvest of experiences was, therefore, very slight when, some time ago, I was admitted, at my own request, into a group of spiritists at The Hague. I had already attended there, and had witnessed the movement of a table without contact under circumstances very favourable for observation. It will readily be understood that I was greatly pleased to be able, henceforth, to study these phenomena with greater ease.

With charming hospitality, Mme. C. Huygens van der Ven opened her house to me, and very kindly consented to grant me a place in the circle of experimenters. All of them were anxious to afford their guest the rare opportunity of observing everything as clearly as possible under the circumstances, and I am sincerely grateful to all of them.

Before describing the most interesting and best evidenced mediumistic phenomena which took place at these séances, I must first make a few remarks. In the first place, these séances were not held for any scientific purpose. The experimenters had no other object in view than to satisfy their own personal curiosity. They came together in the hope of witnessing some small portion of the wonders described in general spiritistic literature. The members of the group never imagined that the phenomena would become so important. They had kept on patiently for three years. meeting once a week at Mme. Huygens', and it was not until after a considerable time had elapsed that the phenomena developed in a remarkable manner. It was then perceived that the introduction of strangers no longer hindered the production of the phenomena, and therefore I was admitted.

As a guest, I had, of course, to

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conform to the usages and customs of the séances. The sitters had never regarded the facts from a scientific point of view, and had never taken the precautions which would have been necessary, and, of course, their observations were often lacking in strict verification. The authenticity of facts cannot be based on good faith alone, for a personal appreciation has no value for those who are unacquainted with the medium and the sitters. At these séances no use was made of electric recording apparatus, which is invaluable for registering the facts. It must be confessed, however, that it would have been very difficult to make use of such apparatus in a private house; not only are the instruments in question very costly, but the installation of them would have deprived Mme. Huygens of the use of two of her rooms, which would have been too great an inconvenience. Really scientific researches can only be undertaken in a laboratory, such as has been fitted, up at 153, Johan Verhulststraat, Amsterdam, where all sorts of instruments would be at disposal, except a medium !

Under these circumstances, it will be understood that these séances were not so fruitful as they might have been. In fact, they often made me think of a gold mine worked in a primitive fashion; the greater part of the precious metal remains in the ore. However, I have been able to extract a few grains of pure gold, which have made me a rich man !

One thing especially met with my disapproval: the insufficient light. More than once I insisted on the gas being turned up, wishing to show that it was infinitely preferable that an

unimportant fact should be indisputably ascertained than that there should be any doubt as to a fact of great But although all the significance. members of the group were in agreement with me on this point, including the medium, as soon as the flame burned more brilliantly a gloomy silence began to reign, and was only broken when the former obscurity was restored. In fact, as experience showed that more phenomena were produced as the light was fainter, the experimenters were all the more inclined towards partial or total darkness. If they had met for a scientific purpose means would have been found to remedy this inconvenience; but under the circumstances the result can readily be imagined : doubtful observations, and therefore loss of valuable evidence.

The red light, which I introduced at these séances, did, indeed, partially correct this unfavourable state of affairs, but not in a way that was at all satisfactory.

I shall not give a complete translation of the reports of the séance at which I was present, as published in the Dutch periodical Het Toekomstig Leven, for this would require more space than I have at disposal. I shall content myself with describing the most remarkable phenomena, and analysing them so as to show what objective facts they present. It should be remarked that I always drew up my notes immediately after each séance. On getting home I wrote out my report, which I afterwards compared with that of another sitter, Mr. A. J. Rotteveel. If we were not agreed upon any pointwhich, however, happened but rarely

—we submitted our narratives to the opinion of other sitters. I think, therefore, that I can safely assert that these accounts report impartially and objectively what took place at the séances.

The most important part of my task is, no doubt, to analyse the facts. It is well known that at séances with Eusapia Paladino, though organised in a truly scientific manner, there are often observed doubtful phenomena, the reality of which it is impossible to prove; and it can be easily understood that such things happened much more frequently at the séances at The Hague. But, notwithstanding this, there was a residue of well observed and authenticated facts. which, as I shall show, were not to be ascribed to illusions, hallucinations, or trickery. The question of trickery is always rather painful to discuss, but, of course, in bringing it forward, I do not imply any suspicion either of the medium or of the sitters. But if I wish to convert the phenomena observed into indisputable facts, I am obliged to combat in advance all objections that can be raised against the reality of the facts, in accordance with the well-known tactics of incredulous opponents.

For the full understanding of what occurred it is necessary to form a sufficiently clear idea of the scene of the phenomena: a room on the first floor of Mme. Huygens' house, 63, Riouwstraat, The Hague, furnished in the ordinary way, as may be seen from the annexed plan. The cupboards contained glass and china.

The cabinet, placed near the double doors (which were closed, but not locked), and in front of one of the cupboards, was formed out of a screen with four leaves, each 5 ft. 9 in. high, and 2 ft. wide, the two middle leaves forming the back of the cabinet, while the two others, at right-angles to the former, served as sides. In each of these sides there was a nail which served to support the ends of a rod, 4 ft. long, which added firmness to the arrangement. From this rod were suspended, by means of rings, two dark red curtains, which reached

Balcon dent. Venitie Gabl a 12. Divan Se per Grande balle Cheminie P Annoire à Gamoire

- A. Armchair placed in the 1. cabinet. 2.
   B. Small table around which 3.
- the sitters sat. a. Stand with flowerpot.
- b. Stand with palm.
- c. Small table

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- The Medium. Mme. Huygens.
- Mme. Huygen:
   M. Rotteveel.
- 4. Mme. van Breemen.
- 5. M. de Fremery.
- 6. Dr. van Breemen.



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down to the ground. A silver bell was hung from the middle of the rod; from the nail on the side next the door was suspended a guitar, and from the other nail a child's trumpet. The square armchair, which was placed in the cabinet, was too large to be completely contained by it. On the ground, in the cabinet, were a cushion and a small musical-box.

Although there was a gas-pendant with four burners in the room, only one of these was ever lighted, and the globe was covered with red paper. The light was very dim; the cabinet could scarcely be distinguished, but the hands of those forming the chain could be seen on the small table. There was, of course, more light in parts of the room which were not shaded by the red paper; when my red lamp was lit it was placed on the sideboard behind me.

The general course of the séances was as follows: we took our seats round the small table and formed a chain by crossing our hands and holding the corresponding ones of the next sitters. When raps were heard, answering our questions by means of the spirit code, we disjoined our hands and placed them on the table, with or without contact; this appeared to be immaterial. Then we quietly awaited what would happen: raps, touchings, or movements of objects without contact. During all this time the medium sat with us in the circle. When she was to enter the cabinet, three raps were spontaneously given, or the table moved sharply three times. Then the medium sat down in the armchair in the cabinet, and Dr. van Breemen put her to sleep by placing his right hand on her forehead and

his left hand behind her head. When the medium was put to sleep, which took about a quarter of an hour, a cushion was slipped under her head, the curtains were closed, and we resumed our places round the table. When the scance was to close we heard the curtains sharply separated. The light was raised, and we always found the medium in her original position, breathing slowly, and her pulse beating feebly. Then the doctor aroused her, placing his hands as before; sometimes half an hour elapsed before the medium could regain consciousness. A feeling of fatigue, which usually disappeared during the night, if she slept well, was the only inconvenience experienced by the medium from these seances.

#### 1.-Raps.

As soon as the sitters had formed a chain with their arms crossed, short sharp blows were heard as if a slight but hard object had knocked on the surface of the table. It was quite easy to ascertain that these sounds were not artificially produced by any hand. It will, perhaps, be objected that it is impossible to take in all the hands at a single glance. That is true, but if we observe now one pair of hands, then another, and see that they remain motionless, while the raps continue without cessation and with the same peculiar sound, we are forced to conclude that these raps are not produced by a human hand. It may also be supposed that the raps were counterfeited under the table, but I tested this more than once while they were occurring by putting my hand under the table, without ever finding any cause for suspicion. M. Floris Jan-

sen, director of the Amsterdam Psycho-Physical Laboratory, did the same at a séance at which he was present. I also give here an extract from an account of a séance held on December 6th, 1907, at which Dr. H. M. Hijmans, of The Hague, was present :—

At 9 o'clock the séance commenced, and we formed the chain by crossing arms. The light was feeble, but we were able to see each other distinctly. Soon distinct raps sounded from underneath the table, and, in reply to our questions, assigned to Dr. H. a place between Mme. v. Br. and myself. We placed our hands on the table with our little fingers in contact. The raps became louder; all the hands were motionless on the table. Dr. H. felt on the surface of and underneath the table, the raps continuing all the time. We then withdrew our hands from the table, and formed the chain after turning round on our chairs, but they were still produced. We all rose, making a circle round the table; there was silence at first, but shortly the raps were heard again.

It is evident that, in the position described, it was not possible to produce the raps artificially unless by striking against one of the feet of the table. But the sound thus produced is of a totally different character. Raps given upon the table can easily be distinguished from blows struck on the feet. Deception was impossible; nevertheless we were all able to declare that whatever position we took the raps occurred with the same sound, and, assuming that there was no mechanism hidden anywhere-I examined all the furniture of the room several times, I erected the cabinet myself, and the medium did not arrive until nearly nine o'clock, whereas we assembled at eight-it must be acknowledged that the rappings belong to the phenomena known as mediumistic. The frequency of the phenomena is a guarantee that we were not

victims of illusion or hallucination, that these were real occurrences.

The blows, moreover were not only produced on the table; several times they sounded from the cabinet, and then the sound was quite different; it was as though a hand struck upon the Japanese gilded leather with which the screen was covered. Yet the medium was in the circle with us; she was quite visible to every one, and her hands were held by those next to her. Who or what was it that knocked in the cabinet? Other sounds were also often heard, accompanied by movements of the cabinet, without contact, of which I shall have occasion to speak later on.

The remarkable and perplexing point about these raps is that they were not produced involuntarily or at hazard, but they distinctly replied to questions asked by means of the spiritistic code agreed upon, in which three raps signified "yes," one blow "no," and two raps "I do not know." Moreover, they beat the measure and accompanied with an almost musical expression the pieces played by a mechanical music-box.

Therefore, the inevitable conclusion that these raps prove the existence of an "intelligent direction" immediately raises this question: Who is it that produces these raps?

In accordance with that truly scientific axiom whereby we must not bring in new causes before those already known have been exhausted, it is natural to seek this "intelligent direction" in the medium and sitters. Though this supposition sometimes appears sufficient, how are we to explain the fact that to certain questions, to which we desired and unani-



mously expected an affirmative reply, a categorical and boldly struck "no" was returned, in which the invisible and unknown rapper persisted, despite our attempts to induce the "intelligent direction" to change its opinion? So that a will was manifested which was opposed to our desires, but which was always the same.

Nor is this all. We are completely ignorant of the process of producing these raps, and the whereabouts of the "intelligent direction" which produced and directed them; we have never received a plausible explanation of this, or in fact of anything. It is, however, certain that our medium did not exercise any conscious influence on the production of the raps. We had a good example of this at the séance of November 15th, 1907, at which M. Floris Jansen was present. Dr. van Breemen was absent through We seated ourselves indisposition. round the small table, and formed the chain, but nothing happened. This disappointed us greatly, M. Jansen having been invited and having come from Amsterdam to The Hague on purpose. But despite the medium's desire and our own an obstinate silence continued. Presently, however, Dr. van Breemen arrived. He seated himself in his usual place, and scarcely had we taken our positions when the raps were heard in a joyous and very satisfactory manner, as if the "intelligent direction" was glad to see the usual circle completed. Is it necessary to advance the hypothesis that the arrival of the doctor had suddenly rendered our will effective? That appears to me scarcely probable. At all events, not one of us knew what

to do—or not to do—to produce a solitary little rap. However, in supposing that the "intelligent direction" came from the medium and (or) some of the sitters, it must be admitted that the number of raps could be determined by the influence of the human will. In addition to the fact that this influence has not been in any way proved, such a supposition entails a very perplexing psychological problem. Raps are produced against our will, and yet we are able to determine the number of them !

But if, on the one hand, the supposition that the medium and sitters, by dint of will, are the authors of the raps, is hard to accept, on the other hand the burning question, "Who is it that knocks?" is not solved by these séances at The Hague. It is true that the same questions, repeatedly asked, constantly received the same replies, and there has been a marked conformity in the manner in which the "intelligent direction" manifested itself; but convincing proof that the replies are really due to the beings who claim to announce their presence has not been furnished by the séances which I have attended.

### 2.—Movements of Objects without Contact (Telekinesis).

This series of séances has been extremely rich in phenomena connected with externalisation of motricity. Whilst the medium was still in the circle with us we usually heard dull noises and whistlings in the cabinet : this was the announcement that the cabinet was going to rock, and this was immediately witnessed; sometimes raps sounded in the empty cabinet, replying to our questions. One

evening we heard the guitar playingthat is to say, the strings were touched one by one. No one, however, could have produced this phenomenon by trickery; the medium was seated with us at the small table, her hands held by her neighbours and visible to us all. The guitar was suspended from a nail at a height of nearly six feet, and could only be reached by a person standing up-but the musician was invisible. Does anyone object on the ground that we were hallucinated? I can hardly believe in a hallucination which lasted five minutes, during which six persons made their remarks aloud, thus mutually controlling each other. I am certain that the guitar was touched without a hand of flesh and blood approaching it.

The armchair was rolled out of the cabinet several times, as we could see, hear and feel. Sometimes it moved with such force that the back pushed the table violently. We measured this force several times. I quote from the account of the séance held on November 15th:--

We heard the armchair roll along; it carried with it the curtains of the cabinet and bounded against the medium's chair. It pressed against it and made little jumps; when the medium moved her chair to make room for it, and Mme. H. removed the curtains of the cabinet, which still covered it, the armchair took advantage of this freedom to move closer up to Mme. H., with its back against the table, so that in moving, the armchair must have turned a quarter Each time it gave little blows, round. which I could feel when, at the request of Mme. H., I leaned over the table and placed my right hand on the back of the armchair. I moved it forward about eighteen inches and asked to be stopped from pushing it any further. Immediately the armchair became riveted to the ground and I was unable to move it any further, or even, by exerting all my strength, to raise it from behind. I then tried to draw the armchair towards me, and placed myself in a good position for doing so,

but in vain; I could only make the back lean very slightly towards me. During this time Mme. H. and Dr. v. Br. held the hands of the medium, who was quietly looking on. M. Jansen then tried the experiment again, and obtained similar results. Finally, Dr. van Breemen did the same. When we were reseated, the armchair rolled towards the cabinet, and then towards the double doors, where it remained motionless behind Mme. H.

It is clear that if a foot, adroitly placed against the armchair, might have prevented me from moving it, the same foot could not, without being moved, have prevented me from drawing it in an opposite direction. Well, I am able positively to assert that this movement of a foot did not take place; because, prepared as I was for this experiment, as this was not the first time I had observed it, while I was trying to move the armchair I watched Mme. Huygens as well as the medium, looking at them in turn underneath my arms: they did not throughout the experiment. stir Therefore the armchair must have been held in various directions, according to whether I wished to push or to pull it. Thus a force was manifested which was directed by intelligence, since it changed its direction in accordance with my request. Where does this force find its fulcrum? Certainly not in Mme. Huygens nor in the medium, because they must have changed their positions in order to supply a resistance at least equivalent to my muscular strength. But where, then? That is the obscure point.

Sometimes the armchair in the cabinet was raised whilst all of us the medium included—were sitting round the small table, forming a chain, and it replied to our questions by rising movements according to the spiritistic code. It was on these occa-



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sions that I observed a synchronism —very rare, however—similar to that which Prof. Bottazzi observed at the recent séances at Naples with Eusapia Paladino. I quote from an account of a séance held November 8th, 1907 :

The table moved, at first slightly, as though with hesitation, then more regularly, and finally it glided quietly from side to side in an almost rhythmic manner. Presently we heard at the same time, and with perfect synchronism, the armchair moving in the cabinet, of which we were quite sure on account of the peculiar sounds produced by the castors on the feet of the armchair.

This synchronism is only occasionally produced at séances. I have several times taken the medium's hands in mine to observe if she clenched them or if there were any contractions in her arms, when the cabinet was moved or the armchair rolled, but I was never able to discover anything of this nature. I have also asked on several occasions if she experienced any shuddering or a muscular contraction in the back, arms or legs before or during the presentation of telekinetic phenomena, but the replies were always in the However, in the case negative. quoted, the synchronism was evident. Whilst we all had our hands placed on the table it oscillated. We had all, consciously or unconsciously, contributed to this movement. Correspondingly with these movements of the table, two feet of the armchair in the cabinet must have been raised and brought to the ground again. This was evident, as the sounds heard by all of us could not have been produced in any other manner. Could the medium have been counterfeiting this phenomenon fraudulently? Could she have extended one leg behind her, and by placing her foot under the armchair have artificially produced these movements? She did not stretch out her left leg, a fact of which I was able to assure myself, for the light was ample at the time. Could she, then, have manœuvred with her right leg? I tried the experiment myself. Sitting in her place 1 was able, by extending my right leg behind as far as possible, to reach the armchair; I placed my foot under it and imitated the sounds we had heard. But this, which I succeeded in doing with difficulty, was impossible for the medium, who is a head and a half shorter than myself, and wore narrow skirts in accordance with the fashion. Thus it is evident that she did not make any suspicious movement at this séance any more than at the others. She remained calmly seated, her hands in those of her neighbours, only sometimes turning her head towards the cabinet which was behind her, from whence issued these noises, so easily recognised and yet so mysterious. Moreover, in the seance of December 28th, 1907,\* Mme. Huygens controlled the medium's legs in such a manner as to make it impossible for her to manœuvre in the manner described, and yet we heard the armchair moving inside the open cabinet, without the synchronism being this time produced. The movements of the armchair without contact were thus demonstrated in a conclusive manner.

An important part was played in these séances by a palm leaf, which was brought to the séance of September 20th, 1907. The circumstances in



<sup>\*</sup>Not included in the series published in Hat Toekomslig Leven.

which this apport took place do not permit it to be regarded as a case of scientific certainty, the medium and those present not having been searched before the scance. It is therefore impossible to say that this leaf was really brought into the séance room when the doors and windows were closed. But it was the favourite plaything of these externalised forces, and we often heard it moved here and there during the séances; aloft, against the ceiling, down on to the floor, to the right, to the other extremity of the room, touching the teacups, to the left, giving blows on the double doors, endowed with the rapidity and nimbleness of a bird. These movements were never so well observed as at the seance of November 15th, 1907, from the account of which I give the following extract :---

The musical box played and the palm leaf was moved. The latter was heard now to the right and now to the left of the cabinet. Finally we heard it higher up, and, with the exception of M. Rotteveel, who is shortsighted, we all saw it moving against the ceiling, dimly lighted by the red lantern. We saw and heard it strike against the ceiling and sweep over it in large curves. During this time the musical box played, knocking on the floor in reply to the questions we asked. After we had had full time to observe the phenomena at our ease, the palm leaf descended and touched and caressed us.

Our impressions of sight and hearing could not have deceived us. It is impossible to imagine any such thing, the phenomena lasted for too long a time, and by making our remarks aloud we controlled each other. Thus we are certain of having seen and heard the palm leaf moving at a height of about thirteen feet, whilst the musical box shook and rapped on the floor. Nothing apparently supported this leaf : it seemed to hover in the air. No one could reach to this height even by mounting on the table. No tricks, illusions or hallucinations can exolain this double manifestation so carefully observed. So long as the declaration of six persons\* in sound bodily and mental health, and of good faith, has any weight in the attestation of facts, it must be admitted that at this séance a palm leaf moved about and rose almost to the ceiling without material contact or artificial mechanism.

The close of the séance of December 6th, 1907, was also sufficiently noteworthv for the following extract from the report to be given :—

We heard the curtains of the cabinet open; it was the signal which usually denoted the end of the scance. I turned on the gas. Immediately the curtains closed in front of the motionless medium, as though to protect her from the too bright light. Mme. H. also saw it, the others present only looked at the cabinet after hearing the curtains close; they saw, as we did, that the cabinet was still shaking under the shock.

Despite its apparent triviality, this phenomenon appeared to me one of the most convincing. When raising the light I had purposely turned my eves towards the cabinet; Mme. Huvgens, accidentally, had done the same. We both saw the medium reclining in the armchair, her head turned to the right, her hands on her knees. The comparatively strong light, especially after the obscurity which had reigned, made observation easy. The next instant the two curtains were closed in front of the motionless medium. But her image remained fixed on our retina with the same clearness as the objects in a room appear to eves wide open when lit up during the night by a flash of

<sup>\*</sup>M. Jansen took part in the seance.

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lightning. Mme. H. and myself well knew that we were not deceived, that our impression was in accordance with the reality; that we had seen, not because we willed to see, but because we had really seen. I consider that this small phenomenon is therefore of very great value. What I saw in the space of a second crowned all my previous observations.

But, small as it is, it shows also with surprising clearness how everything that occurs in séances takes place without the medium being conscious of it. There was this young woman stretched out in a deep sleep, unconscious of all that was happening, heedless of the signs of lively interest which we gave, sometimes, in spite of ourselves, somewhat noisily. A mysterious organism, in appearance absolutely similar to our own, and yet endowed with powers capable of producing phenomena quite out of the ordinary and giving promise of discoveries which would be of benefit to humanity. These are still enigmas-and, in truth, they are not here only-which are not presented to us simply to make us shrug our shoulders, but rather to sharpen our intellects.

#### 3 .- Touches.

It has sometimes happened that the palm leaf was placed in our extended hands, and withdrawn a few moments afterwards, as if some man had taken it from us. It was the same with the cushion, the musical-box and a sheet of paper. But nothing was ever withdrawn from my hand more curiously than at the séance of November 22nd, 1907, as stated in the following account :— I stretched out my hand to take the palm leaf, which moved about hither and thither. It was placed in my hand. The doctor also grasped it, his hand being placed in front of mine. We felt the leaf drawn upwards and we followed its movement. We stretched out our hands and raised them up as high as possible. Although the doctor, being seated, let go of the leaf, I continued holding it; I rose and lifted my hand still higher, the leaf was still drawn upwards in an oblique direction towards the junction of the ceiling and the wall, behind the cabinet. Eventually, I was forced to release the leaf, not wishing that it should be torn.

Mme. Huvgens has had the same experience, which is somewhat remarkable. Not only was the force exerted of great power, but the direction in which it operated proved that it was not fraudulently exerted by any one present. As I was the tallest, such a person would have been obliged, in order to reach further than my extended arm, to mount upon a chair or table, which he could not possibly have done without being seen. I am, therefore, sure that no one was plaving a trick upon me. Nor was I the victim of hallucination. One does not pull, in hallucination, as I did this palm leaf!

The touchings which I experienced at the séance of September 20th, 1007, were of an entirely different character. I was permitted, by raps, to slip one hand into the cabinet while the medium was sitting there. The following is an account of my experiences :—

I put my right hand horizontally into the cabinet through the opening between the curtains, the back of the hand being turned to the right. Mme. H. declared that she held the right hand of the medium, and Dr. v. Br. her left; the other sitters formed a chain, and placed their hands on the table with their little fingers in contact. There was silence for a time, as of anxious expectation. I felt perfectly calm, I placed my left hand on the table and fixed my vers on the cabinet before



me, without seeing anything in the prevailing darkness. I felt nothing. Presently a gentle draught of cool air seemed to blow round my hand extended in the cabinet; then I felt a breath of wind as though directed on to the back of my hand. I mentioned aloud what I felt. Again there was silence, then I felt the edge of one of the curtains of the cabinet -the one on my right-pressing against my arm as though a hand had grasped the curtain close to my arm and was trying to close it up. Thinking that the doctor was doing this, I asked him if such was the case. He replied in the negative. The pressure was repeated; I then described what I felt, and added: "Now, it presses again-againquicker, one-two, one-two, one-two." Silence.

In order to be able to conclude that these phenomena were really of the mediumistic type we must first be sure of the control exercised by Mme. Huygens and M. van Breemen, who held the hands of the medium. Could the latter have employed the wellknown trick of liberating one hand, under cover of the darkness, leaving only one and the same hand under the control of her two neighbours? 1mpossible, because to do this she would have had to simulate convulsions, and this did not occur. According to the concordant and repeated declarations of the two controllers, her hands remained quietly on the arms of the chair. I am perfectly certain that the medium had not a hand free. My feet touched those of the medium and she could not have moved them without my knowledge. Her feet did not move during the whole of this experience. I shall speak presently of the wind which blew upon my hand. With regard to the contacts of the curtain, the only plausible hypothesis, if it is desired to attribute the phenomenon to fraud on the part of the medium, is that by lowering her head she could take the curtain between her

teeth and move it. 1 am not able to certify as to the impossibility of this act: the darkness was too great to discover any trick if there had been any —which, however, 1 do not believe. But at the séance of November 22nd, 1907, this phenomenon was repeated under conditions much more favourable for observation, the medium not having then entered the cabinet. I extract the following from the report :

Mme. H. declared that she had been touched. She and the medium stretched out their hands, still holding each other, and drew them back a moment later, saying they had been touched as by a hand coming out of the cabinet. Mme. H. invited me to join my hands with theirs. I rose, placed myself behind the medium, with my left hand on the back of her chair, and enclosed the hands of the two ladies in my right hand. We then moved our three hands forward conjointly in the direction of the cabinet. Presently I felt myself touched as if the curtain of the cabinet had been pushed against the back of my hand. I expressed aloud what I felt; Mme. H. and the medium had not felt anything. The contact was repeated, and this time was also felt by the other two persons. Finally, the curtain of the cabinet was rushed by continuous pressure against our hands; I could not see it because the curtain did not stand out against the dark background. I had the impression that the curtain had been seized close underneath our hands, well pulled, and then pressed against our hands. As the medium and Mme. H. had given their other hands to their neighbours, no human hand could have produced these contacts.

At the séance of November 20th the same phenomenon was again presented, and M. J. M. Keen confirmed the correctness of my observations when I had the opportunity of submitting them to him. It must be admitted that in such circumstances it was quite impossible that any of us should have tricked. Perhaps those who persistently deny all mediumistic phenomena would contend that we were hallucinated. Then I, who have

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never had such an experience in ordinary life, should have had two hallucinations exactly alike on these two séance evenings, and M. Keen would have experienced another, exactly similar! Really, this is a little too much. Even imagination has its limits, and people who proffer such enormities must be endowed with a much greater incredulity than those who accept the clear evidence of mediumship on the authenticated testimony of competent observers.

#### 4.-Breaths of Wind.

I have already mentioned the draughts of air observed by me at the séance of September 20th, 1907, when permission was given me to put my right hand into the interior of the cabinet. Supposing that the medium had wished to counterfeit the phenomena, she would have had to raise herself to the level of my arm extended horizontally, turning her head so as to blow upon the back of my hand. But owing to the position of the armchair such an attitude was scarcely possible without my perceiving it; I was standing in front of her, my feet touching hers. But the phenomenon was repeated in much more satisfactory conditions at the séance of November 1st, 1907, from the account of which I quote the following :--

I felt a blowing on the back of my right hand, which held Dr. van Breemen's left. I remarked that this blowing had no connection with our respiration, and that it continued whilst the doctor was speaking.

Now there was no one behind us. Whence could this cold air come? It seemed to blow with considerable force; at times we all felt a sort of whirlwind around our heads. At the séance of December 6th we saw the curtains of the cabinet closing, as though they had been moved by a wind coming from the cabinet, which was empty. The origin of these currents of air was not made clear to us; I only mention them as a statement of fact. In such a partially explored territory as that of mediumship, each small detail may, sooner or later, acquire importance.

Several times we heard the trumpet played, but the medium was always in the cabinet, which was hardly visible in the darkness. It was therefore impossible to say that the trumpet was played without any person blowing it, although it must be admitted that as I experienced this draught of air on my own hand I should imagine that this blowing, projected into the mouthpiece of the trumpet, would cause it to sound.

### 5 .- Luminous Phenomena.

Although the objectivity of phenomena of this class is incontestable. seeing that we observed them at most of these séances, and that our observations confirmed each other, their mediumistic origin has not been incontestably proved. they were only seen when the medium was in the cabinet. They appeared sometimes as luminous patches of the size of a fiveshilling piece, sometimes with a longer shape; we generally saw not more than one at a time, and rarely three. These lights had a phosphorescent glimmer and did not diffuse light. They moved incessantly, in a serpentine course, or in portions of circles. The following is quoted from a description of the séance held on November 22nd, 1907 :---

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Now a luminous patch was seen. It moved constantly, rising above the cabinet, higher than a man could reach by clinibing on to a chair. I asked if it would be possible to show us also a red light. Three raps answered me in the affirmative, and we then saw a red light about the size of a hand, sometimes with nebulous outlines, sometimes in disc form. The two lights began to play with each other; the white and ruby red discs moved in opposite directions, turned around each other, enveloped each other, then separated again in a fantastic play of colours. Finally the lights disappeared and the palm leaf began to move.

I have tried to photograph these luminous phenomena but without result. The light was too feeble, and it seemed impossible to keep them still as I had asked. By means of raps "they" told me that "they" would do their best, but "they" were not successful. I had no instrument for a spectroscopic examination, nor any skill in using one. The lights always showed themselves amid profound silence. We never perceived the slightest odour of phosphorus. But the only circumstance which proved their independence and non-artificial character is that they were sometimes shown at heights inaccessible to ordinary men. I recognise that this detail is not sufficient to demonstrate the mediumistic nature of these phenomena. Personally, I believe because I have confidence in the medium and in her good faith, but I well know what value this opinion has in the scientific market.

#### 6.—Plastic Formations.

We had learned from raps that "they" hoped to succeed in the materialisation of a visible and tangible form, but it was not until the eighth séance, at which M. Floris Jansen was present, that the first indication of the accomplishment of this promise became perceptible. I had believed that I had seen in front of the cabinet a nebulous form, which expanded and contracted, but not being sure, had not spoken of it. Then M. Jansen declared that he had seen a luminous column in front of the cabinet. and we compared impressions. The others present tried to see it, but unsuccessfully. Eventually we all saw floating in the air close to the cabinet a small luminous cloud which might well be compared to the smoke from a cigar hovering in the calm atmosphere of a well heated room.

At the ninth séance, that of November 22nd, 1907, to which Mme. de Fremery was admitted, these nebulous forms seemed more compact. Whilst my wife held the palm leaf in her hand, she released it suddenly, declaring that she saw a form, like a very small snow man, coming from the cabinet and taking the leaf from her. We were not able to see anything, but we heard the movement of the leaf.

The following week M. Jansen was again present, and the forms showed themselves much more plainly. A luminous disc seemed to carry the musical box, and its movements accorded with the changes of position indicated by the sound coming from the box. M. Keen rose and asked. extending his hand, that it should be brought to him, which was done. When he had received it he offered it again to the invisible force in order that the musical box might be taken from him. For a description of what followed 1 quote this extract from the account of the séance :-

We saw the luminous disc which had



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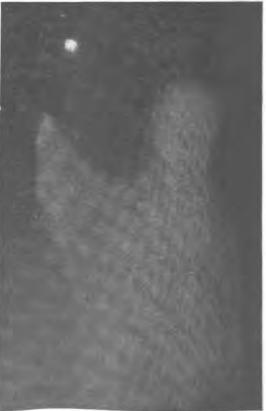


#### FIG. 2.

withdrawn (into the cabinet?) approaching ; a moment later M. Keen declared that the musical box had been taken from his hand, and we heard it playing in the same direction in which we saw the spot of light. This went on for some time. Suddenly I saw a small figure, like a snow mannikin, appear before the cabinet (see Figure 2). Scarcely had I fixed my attention on it when the others perceived it similarly.\* The luminous spot. with the musical box playing all the time, fluttered about like a butterfly around what I call the head of the nebulous form. This grew larger, rose, stretched out, contracted again, moved to right and left, undulated from top to bottom, separated in two parts, re-united, always accompanied by this luminous core, and with the musical box still playing. Then a head and an arm were distinctly formed, enveloped in cloudy veils which faded below into the darkness (see Figure 3).

\*With the exception of M. Keen, who, owing to defective eyesight, was unable to see a great deal of what followed.

For a time this form moved before the cabinet, extending and drawing back its arms several times. It then moved towards the mantelpiece, where the stronger light rendered it more easily visible. It seemed to take three steps. The form went beyond the fireplace, and approached the sofa, while nearer to the cabinet, and still playing with . the musical box, we saw the luminous disc floating about. Then there was silence. The light disappeared, the nebulous form contracted more and more, and finally discabinet shook, and irregular raps were heard. This turned away the attention of the others, but I continued to look in the direction in which I had seen the form disappear. Was there something moving there? Yes, certainly, a little above the edge of the table something cloudy rises, and goes in the direction of the tea table. "Attention," I said, "one moment and you will hear the palm leaf taken." The others began to look in the direction indicated, but the small cloud





sank down behind the table, and only a moment afterwards we heard the well-known rustling noise of the palm leaf. During all this time rustling sounds and raps were heard in the cabinet.

We heard the palm leaf coming towards us, and when near the cabinet it seemed attached to the luminous spot which reappeared. The leaf shook, and we perceived the displacement of air produced. As though re-animated, the nebulous form again appeared, still with a vague and constantly changing outline, sometimes dividing into two and re-uniting, then rising suddenly to a height of about two yards, then contracting and huddling up into a small, scarcely visible cloud on the floor. The luminous disc and the palm leaf still kept hovering round the form. I asked if they could also show us a red light. Three raps given with the leaf replied affirmatively, and in fact a moment afterwards we saw a. red light in the form of a ruby disc by the side of the nebulous form opposite to the white light. It only lasted a short time, the red light disappeared. In order to see better, I put my right arm on the back of the doctor's chair, and leaned down behind him as near as possible to the cabinet. I seemed sometimes to see a head peeping out from the nebulous veils. Then the desire seized me to assure myself that it was not an ordinary man that was before me. Was my silent request understood? The luminous disc approached the top of the nebulous form, and still shaking, along with the palm leaf, rose, drawing up the nebulous form to a height of over eight feet. We saw it enlarge and contract, and its lower part faded into the darkness (see Figure 4). This lasted until the distance between the luminous core and the nebulous form increased and the latter moved from side to side, stretching out from time to time something which resembled an arm. Finally the nebulous form retired towards the cabinet and disappeared (inside it?). Less than two seconds afterwards we heard the curtains of the cabinet open, which was the usual signal for conclusion. I made haste to turn up the gas; the medium was seen lying quietly in her armchair, in precisely the same attitude as Dr. v. Br. and myself had left her, apparently in profound sleep.

At the séance of December 6th, 1007, the same phenomena were repeated almost exactly, but the light being less strong, our observations suffered. Dr. Hijmans, who was present at this séance, described aloud what he saw. When the nebulous



#### FIG. 4.

form had passed the mantelpiece it disappeared behind the large table, but Dr. Hijmans rose up and was able to follow the movements of this nebulous cloud, which rose at intervals from behind the edge of the table, as he was well able to see, since these movements took place by the light of the gas, not attenuated by red paper. He stated aloud what he saw, and gave me an account of the phenomena, which were very similar to those which I had observed at the preceding séance. While the nebulous form was walking about the room, several questions were asked which were answered by raps on the glass shade which covered the timepiece as well



as on the mirror; and we still heard the dull sounds in the cabinet which sometimes shook so violently that we heard the bell ringing.

The illustrations representing the nebulous forms are from sketches I made from memory the day after the séance. At the next meeting I submitted them to the other sitters (with the exception of M. Keen, who was not present), and they were unanimously of opinion that my sketches exactly represented three phases of the nebulous form as seen by us. M. Rotteveel alone thought that the form was whiter, so that I have not exaggerated my visual impressions.

The conviction that we saw a real plasmation at these two séances is, it is true, only based on secondary evidence. One absolute proof, that of seeing the medium seated in the cabinet whilst the nebulous form walked about in the room, was not obtained. But there was one circumstance which strongly endorsed my convictions. When the form went to seize the palm leaf at a distance of four vards from the cabinet, we heard in it dull noises and raps in reply to our questions. Thus in two different places, four yards distant from each other, manifestations of intelligently directed force were witnessed. If we were deceived by the medium, where was she? Near the tea table, or in the cabinet? Whatever answer is given to this question, there still always remains a place in the room where the phenomena were produced without any direct human intervention. But the manner in which this plasmation came and went, divided into two parts, reunited, rose up, and above all disappeared in less than four

seconds, cannot be exactly described. One must have been present in order to be convinced of the objective reality as well as the mediumistic origin of the phenomena.

It was at the séance of November 22nd, 1907, that the nebulous form acquired such a density that one could speak of a partial materialisation. In order to see it better, I placed my right arm on the back of the doctor's chair and leaned over behind him. I give the following extract from the report :--

Suddenly I felt my right cheek gently pinched; my impression was that it was done by a warm hand. I looked carefully round to see if anything was moving away. After a few seconds I saw something coming out of the cabinet : this advanced towards me, when I saw near to me a small hand of natural colour, with part of an arm enveloped in some black material. The hand came nearer, with continual movement as though feeling the space and groping its way. Finally it rested on the doctor's arm; it was a small, wellformed left hand. Immediately I heard the doctor say, "Someone is touching my right arm." The hand quickly and tremblingly drew back and disappeared from my sight. I then described what I had seen, and was glad to find that the doctor's impressions and my own agreed perfectly.

I then saw a number of other forms proceeding from the cabinet and retiring. Something like an ill-defined arm stood out dimly against the double doors, which were dark grey; I saw it move downwards, and Mme. H cried, "I feel something touching my left arm." Then I saw the shadowy form withdraw and the door resumed its uniform grey colour. Mme, H asked that the door should be opened. A moment afterwards it was opened a little more than an inch, a feeble light from the adjoining room coming through the opening. The door I was not able to distinguish the closed. form in this instance. As M. Rotteveel and Mine, van Breemen heard but did not see the opening of the door, we asked that the action might be repeated, which was immediately done. This time also there was no shadowy form. The doctor here proposed to put the room in complete darkness. The candle in the red lantern had already burnt out. 1 turned the gas jet so low that the luminous circle on the ceiling disappeared. An open-

ing between the window curtains behind me formed the only line of light in the room.

We heard the palm leaf shaking and saw a luminous spot. It seemed to carry the leaf, because we heard this in the same direction as we saw the spot of light. It became less indistinct and had the appearance of a hand formed of luminous matter. It rose almost to the ceiling and we heard the leaf strike on the ceiling; the movements of the hand seemed to correspond with these strokes. Then the hand descended almost to the height of a man near the cabinet, and moved slowly away. We heard the leaf strike against the lamp globe. The luminous hand still moved away towards the sofa and the tea table. "Touch the cups but do not break them," called out Mme. H. We heard the cups move. The hand went still farther off towards the window, where the light was coming through the curtain opening ; we saw the palm leaf moving.

Coming round the table the hand approached us, but when Mme. de Fremery asked it not to touch us, we saw the luminous hand returning by the same way, moving up and down and shaking the leaf. It approached the cabinet and came to our table. Suddenly Mme. H. felt something heavy placed on her back; it glided off and touched M. R.'s face. They felt it; it was a cushion, but not the one generally placed in the cabinet. It must have been either the sofa cushion or that of the chair by the window with the open curtains on which my wife had been sitting before the commencement of the séance. In the meantime the luminous hand continued to agitate the palm leaf and struck the doors with it. We asked it to strike on the table. It hesitated for some time, now approaching, then withdrawing, and touching with the leaf our hands stretched on the table. Finally, it came boldly forward and struck the table several times with the hollow sound which a human hand would have produced. Mme. Huygens and Dr. van Breemen moved their hands to the edge of the table and asked that they might be touched. This was done, but the hand was then no longer luminous. Then it withdrew : we did not hear the palm leaf, which seemed to have fallen to the ground. But the hand made some very lively movements to and fro, turning round in a circle and describing figures of light near the table of striking beauty. Then the light disappeared. A moment of silence. Several soft and charming sounds were heard from the guitar. Suddenly we heard the curtains of the cabinet opened, the signal that the séance was ended. I turned up the gas. We saw the medium sleeping peacefully in her chair. The palm leaf was in front of the

cabinet, everything else was as at the commencement. The cushion had been taken from the chair on which my wife was seated before the séance. The doctor awakened the medium who, within ten minutes, recovered her normal condition.

For me it is impossible to doubt the reality of these phenomena. I was able to observe carefully the small hand which retired hurriedly into the cabinet, as it moved in the light of the gas flame, which was not darkened by the red paper. I can positively declare that it was a wellformed left hand, apparently belonging to a child of about fourteen years of age. The arm was only materialised up to the elbow, as I specially observed, knowing that it was of importance to be able to speak positively on this point. Therefore I am certain that this arm and hand did not belong to an ordinary person. All this was visible long enough to enable me to make my observations at my ease. The doctor's exclamation, "I am touched on my right arm," confirmed my observations. Nothing more could be desired, because he felt, and I saw what he felt, that I was not hallucinated. I am therefore very glad of this confirmation of the reality.

I know that materialisations are among the rarest of mediumistic phenomena, but I can now say that I have seen one with my own eyes. Many questions will naturally arise here. How was this small hand, placed so confidingly on the doctor's arm, and apparently belonging to no living man or child, condensed into a reality so visible and tangible? What was it made of, to be able to exert a pressure capable of being felt, and yet dissolve into nothing a moment afterwards? And who modelled this

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human form? These are burning questions in the psychical domain, where matter shows unknown capabilities.

And that is not all! When something resembling an arm was formed near Mme. Huygens, and descended, I thought, "If I have seen correctly she will be touched." Then came the exclamation of Mme. H. to exactly confirm my impression, and once more what I had seen another person had felt.

It will be understood that when the door was opened I expected to see some nebulous form. To my great surprise I was able to distinguish nothing on either the first or second occasion. If that proves on the one hand that it is difficult to see what one expects to see, on the other this experiment convinced me all the more that my fancy, if I possess any, has nothing to do with my observations. I have been the sport neither of illusions nor of hallucinations, and as the circumstances under which the phenomena were produced do not allow us to believe them due to trickery, it only remains to accept them as realities of a mediumistic nature.

The most important question in regard to these phenomena is as to Who is it that protheir authors. duces them? In the first place it must be confessed that if our desires, our wills, our expectations had any influence at all, this influence was so small as never to be perceptible. After the palm leaf had been raised almost to the ceiling, as we all saw and heard, at the following séances, I placed a pencil on the floor of the cabinet, and asked that this should be raised to the ceiling and a mark made. The

medium and sitters regarded this as an excellent idea and desired that this should be done. But the pencil was never moved. We were, however, informed through raps that "they" did not think they could carry out this experiment. Then, why the leaf and not the pencil? I do not know, and "they" did not give us any explanation.

With regard to the rappings, I have already remarked that the "directing intelligence " of these phenomena was not exercised by us. But "they " gave us to understand that the authors of all these mysterious happenings desired to manifest themselves to the sight, touch and hearing of the members of the group in order to give them indisputable proofs of the continuance of life after death. If this is true, all that was produced at the séances at which I was present may be regarded as efforts to attain this end, and the phenomena at once lose their nonsensical, infantile, puerile appearance, because they are the efforts of beings in another sphere who come backwe know not how-into our own, but who, no longer belonging to our sphere, naturally lose a portion of their faculties, just as a man who dives into the water is no longer capable of doing a number of things which he can do without difficulty when he returns to the shore. But "they" may make some progress. Thus these séances showed a methodical progression. The divers into our material sphere became more and more accustomed to the strange element. By rapping on the tables and the walls, by displacing all sorts of objects, they gave signs of their presence. Finally, they were able to

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make themselves visible, at first by a luminous column, a solid hand with part of an arm; then in nebulous, cloudy and ill-shaped forms, but announcing an approach to their end, that of manifesting themselves to the sight, touch and hearing of those present in order that they might be recognised. Until "they" have succeeded in this, it would be impossible for us to give a bold and positive reply to that most important question concerning these phenomena: "Who is it that produces them?"

H. N. DE FREMERY.





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BY DR. JOIRE

A CELEBRATED physician once said: "There are no diseases; there are only sick people." This statement. always true, has been many times repeated by those who have had medical experience other than in theory or in the laboratories. This fundamental truth in medicine could, perhaps, be profitably transported to the domain of psychical studies. That is to say, we should not seek to reproduce, at hazard, and with any chance subject, the phenomena which we desire to observe. But these are mediums which ought to be studiedthat is to say, we ought to take them as they present themselves, each with his own peculiar powers, and observe through them the phenomena they are able to produce. That is the foundation of the scientific method which we ought to apply to the study of psychical phenomena, any other order of procedure being irrational and antiscientific.

In this way we shall some day be able when we hear of a medium presenting externalisation of force, to show M. Gustav le Bon the phenomenon of levitation, for which he has promised a reward to the subject; but not, of course, as he seemed to suppose, by establishing a kind of competition between all mediums taken at random, which would be a scientific absurdity.

The experiments which I now describe belong to the domain of lucidity and premonition. They present this peculiar characteristic, that in their production I have employed the phenomenon of clairvoyance combined with that of clairaudience. In the first place, some spontaneous phenomena had put me on the track of this special faculty of the subject. One of them is of sufficient interest to be quoted.

One day L., while at my house, in a condition of deep somnambulism, hegan to speak, and the following conversation took place between us.

"Oh, how tired I am," said L.

"What has made you tired? What have you done?"

"The long walk which I have just taken has tired me,"

"Where have you come from? Where have you been?"

"I came from R., and that is a long way; my legs ache. I am very tired."

Now R. mentioned by the subject, is a neighbouring town about seven miles away. I knew very well that she had not been there, neither on that day nor on the previous one;

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there had been no question of such a journey, because she never went there; that morning she had only been on some errands in the town.

Shortly afterwards, without attaching any importance to her words, I awoke L. I noticed that she still showed signs of fatigue, and, without having any recollection of the conversation which had taken place while she was asleep, she said to me again :

"I do not know why, but I am fearfully tired, one would think I had walked all day long."

"It is nothing," I said to her, "you went on several errands this morning, that has made you tired, but it will soon pass away."

The following day I again met L., who greeted me with the words :

"Yesterday, when I was with you, I missed a visit from an uncle, whom I had not seen for a very long time, and who came to see me just at the time I was with you."

"Ah! what did he come to see you for?"

"He came to ask me if I would go to the fair at R. with him."

Had L., then, had, during her somnambulistic sleep, knowledge of what was happening at the time at her house, and had this suggested her dream?

Put on the track by this observation, I endeavoured to try the powers of my subject by means of the crystal. I, therefore, one day made her sit down in front of the crystal and requested her to tell me exactly what she saw.

After a very short time she told me that she could see a room which she described in detail. In this room she saw a lady in walking costume, with

her hat on, ready to go out. In the same room was a gentleman, with his hat in his hand, apparently waiting for the lady. The medium recognised this lady as Mme. X., and by the description which she gave, there was no possible doubt. "But," said L., " this lady seems to be very much put out, she has lost something which she has been looking for everywhere, and she cannot start until she has found She saw her open a cupboard it." and look on all the shelves and feel with her hand on the top shelf. She seemed satisfied, for she had found what she wanted-a key, which she held for a moment and then put in her pocket. She closed the cupboard and then started to go out.

Mme. X., interrogated on the following day, was greatly surprised when she was told of her search for the key. She admitted the accuracy of all the details given above, but she was angry at the mention of the person who was with her, and asked why she had thus been spied upon.

In another experiment I again placed the subject before the crystal, and, indicating a member of the society who was present, I said to her: "You will see M. X. in the crystal and find out where he has been this morning."

After a few moments the subject described a room, with bare walls, and furnished only with some chairs and a table, covered with books and papers. She recognised M. X. standing talking with two other people. One of them went up to the table, took some of the papers, looked at them, and returned to the two others. All three talked with animation, she said; they gesticulated, showed



each other the papers they held in their hands, and apparently they were not in agreement. One of them had his back constantly turned to her; he was rather stout. "But," remarked L., "there seems to be something strange which makes his neck large, perhaps a big cravat which makes his neck look thick."

M. X. then told us that that morning he had kept an appointment with two other people, in an office answering to the description given by L. There had been an animated discussion over a matter which had not been settled. He explained that the third person, whose back only the subject had seen, was a man who wore an English cap, placed far back on his head, and coming down almost to his neck, and this, in fact, seen from the back, would give the impression that he had a very thick neck.

This last feature is noticeable; the subject saw something which she could not understand. She did not describe an object seen in imagination, but proved to us by the description given that she did not know what it was that she saw. She described to us the object which she perceived, but the witness alone recognised what it was, and he had to explain it to us in order to show that the description was really correct.

In another experiment I tried to combine clairaudience with clairvoyance. I gave the subject a tin box, telling her to hold it to her ear, and that she would hear, as at a telephone, the voices of the people she would see in the crystal. Before commencing the experiment I put her to sleep and gave her the suggestion that she would see in the crystal something which she would do on the following Sunday, it being then Thursday.

When the subject was awakened I placed the crystal before her and at the same time gave her the box through which to listen. She heard at first vague and confused noises, as at the telephone, in which she could distinguish nothing. She then repeated various phrases which she heard distinctly :

"Tell him that you would like to travel."

A man's voice : "You ought to go; you need a change."

"Why do you not come?"

Some women's voices, talking to each other, prevented her from hearing.

A woman's voice : "What a pretty house! Where is your eldest son?"

At this moment she was unable to hear anything more, but she described a picture which appeared in the crystal. She saw at first a house with a *porte-cochère*. She looked through a hall, with a door on the right by which she entered a room which she described. She stated, between times, that she did not recognise this house. The room which she now saw was a dining-room. She saw a sideboard, various ornaments on the mantelpiece, and in the chimney-corner, suspended against the wall, was a "tear-off" calendar.

Before going farther into the description of the room, wishing to assure myself whether the suggestion I had made to her was taking effect, I insisted that she should look and tell me the date on the calendar. She at once read the figure 17. I asked her to read the day of the week. She looked carefully and finally read:

Sunday. I at once ascertained that the following Sunday would, in fact, be the 17th.

I permitted her to continue her description of what was in the room. A round table around which she could distinguish, on one side, two, and on the other three, people. In the corner, to the right of the entrance-door, L. saw an object placed on the ground. She could not well distinguish this object, but described it as being cylindrical in shape with longitudinal stripes; it had the form and appearance of a drum, she said. The table was laid and coffee was being taken. One of the persons seated at the table she recognised as a relation of her own, whom she had not seen for more than a year; facing her was his wife, two of their children, and one other person. Finally she saw a person coming into the room, and recognised herself. Several persons rose from the table, but the man remained seated; the subject approached him, and at the same time she heard the following dialogue :

"Well, this is good news! You are no longer ill!"

"I have never been."

"But we were told so."

"Not at all."

Various noises then prevented her hearing.

Then, again, she caught different phrases of a dialogue, in which she could not well understand what was said by the man's voice.

"Why do you stop there?"

"You are not happy."

" If you will listen to me you will be happy."

At this moment several people went

out; there only remained her relative, his wife, and L.

The man said again : "What are you in want of?"

"Nothing much," L. replied.

A confused discussion ensued, after which this final phrase was pronounced by a man's voice :

"Would you like to take a journey with me?"

L. was herself greatly puzzled at the result of this experiment, because she had not for a long time seen the relative whom she recognised in the crystal; she knew that he had since changed his residence, and she wondered whether she would find his new house, which was unknown to her, was like the picture shown to her in the crystal.

On the Monday she told me of the visit which she had made on the Sunday. I note, in passing, that the subject seemed to have completely forgotten the phrases which she had heard, and which I carefully noted down at the time of the experiment. So that, though she described very well all that she had seen, I had to interrogate her closely in order to make her repeat the conversation.

She was first of all struck by the exterior aspect of the house, as being exactly like the vision in the crystal. The principal door, the hall, the door of the apartment to the right, were just the same. She herself, on entering, said: "What a pretty house!" The interior arrangement of the room was also exactly as she had described it to me: the sideboard, the mantelpiece with its ornaments, the calendar, the table, and, in the corner, to the right of the door, not a drum, but one of those small Moorish stools,

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which, in the shadow, with its carved sides, would have a cylindrical appearance, and show longitudinal lines which would give it a strong resemblance to a drum.

Here again, as in the previous experiment, we can ascertain that it was not the thought of the object which presented itself to the mind of the subject and caused her to create the picture which she described. But she seems to have originally seen a picture which she did not recognise, and her description of it, even in its inaccurate particulars, showed that it did not arouse in the subject's mind the thought of the real object. In these particular instances, therefore, the picture seen in the crystal did not arise either from a sub-conscious recollection or from a thought, more or less conscious, which gave rise to a hallucination.

The people at the table were really just as they had been seen. The conversation turned at first on the health of the visitor, and the phrases I have recorded were repeated word for word. Not seeing the eldest child with the others, L. herself asked: "Where is your eldest child?" Then the man asked L. if she was happy where she was, and while they were thus talking the other people rose from the table. Finally, her relative asked L. if, by way of relaxation, she would not like to accompany him on a journey he was going to take.

All that had been seen and heard by the subject on the Thursday was realised exactly on the Sunday.

I should add that, although the visit to this relative, whom she had not seen for about a year, might have been in the subject's mind at the time of the experiment, the details which she gave were quite unexpected and could not be a sub-conscious recollection. In fact, she had never before been in that house.

I must also draw attention to the singular character of the mental audition. As will be seen from the account of the experiment and the real experience, the phrases were heard without order or coherence, but all of them were repeated in the course of the conversation and fitted naturally into their places. We may, therefore, say, with regard to this mental audition, what I have said concerning certain of the pictures seen in the crystal. It was not an original idea of the subject's own which created a hallucination and caused her to follow an imaginary conversation relating to the preconceived idea. On the contrary, the subject, in some way or other, perceived some phrases and snatches of conversation, which she repeated, but without understanding their sense, and they were so incomplete that they had no intelligible signification. For all that, however, they were finally found to adapt themselves exactly and naturally to the reality.

One last detail must be noted concerning the subject of these experiments. I have not been simply relating a few favourable cases chosen out of a quantity of insignificant and inexact phenomena obtained with a subject. The experiments which are here described are the only ones of this character which I have made with this subject. But I must add that in order to avoid mistakes and useless experiments one should be careful only to experiment when the subject

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# SOME CASES OF CRYSTAL VISION

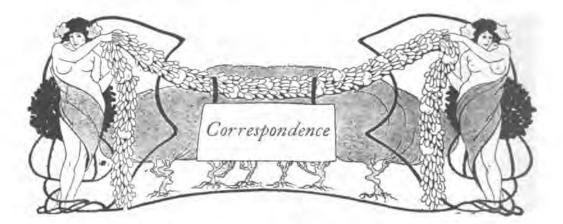
is in a fit condition. If the subject says: "I am not well, I shall not succeed to-day," do not insist, but postpone the experiments to another day. In this way you will have numerous experiments, with various results, but all valuable.

The subject with whom I made these experiments is very interesting, not only on account of her lucidity with the crystal, but I have discovered powers in her which I am developing by training, and which should make her a most remarkable medium. She will present this rare quality, in particular, of having been scientifically developed, and in consequence will be able to give experiments in which we can guard ourselves completely against all fraud and illusion.

# PAUL JOIRE, M.D.



man, Google



#### Open Letter to Dr. Paul Joire on an Experiment with Crystal Vision.

SIR,—On the subject of your interesting communication to the Society at Lille, will you permit me to ask from you certain explanations in order to complete the account given in THE ANNALS?

"On the Monday," you say, "L. told me of the visit which she had made on the Sunday," and I do not see that you made any inquiries to confirm her account. Without suspecting in the least the good faith of the subject, the first explanation which comes to me is this:

May not L, have had on the Sunday a second dream parallel with the first, have gone to sleep spontaneously and repeated the scene of the vision in the crystal?

"L.," you say, "seemed to have completely forgotten the phrases which she had heard, and which I carefully noted down at the time of the experiment," (That is, in the condition A, the subject did not know what happened to her in condition B.) "Though she described very well all that she had seen I had to interrogate her closely in order to make her repeat the conversation."

The shorthand report of the questions and replies would enable us to discuss this experiment fully. May not the latter have been suggested by the former? Is it not even possible that the questions put to L. in condition A caused her to pass, without the fact being noticed, into condition B? We know that a word is sometimes sufficient to bring about the transition from one state to the other. Or, again, is it impossible that L. had read in your thoughts the replies which she made, and which were the phrases heard at the first scance?

Second hypothesis: The visit really took

place. As you say, "the visit to the relative whom she had not seen for about a year might have been in the subject's mind at the time of the experiment." By means of the crystal she is placed in telepathic rapport with the mind of the relative. She learns vaguely of the proposed journey, whence this phrase: "Tell him that you would like to travel," which does not exactly correspond with what was really said, since it was the relative who asked her if she would like to go with him.

On Thursday, learning by telepathy that the eldest child was absent, the question came to her, "Where is your eldest son?" which she naturally repeated on the Sunday. All that she described of the house which she had never seen came in the same manner through the mind of the relative.

Finally, the number 17 for the date is suggested by the idea of Sunday given at the commencement.

I much prefer this second hypothesis, the first being really too simple. With such an experienced observer as yourself, it is hardly probable that the changes of state in L. should escape notice.

MARCEL MANGIN,

#### REPLY TO THE REQUEST FOR EXPLANATIONS IN THIS LETTER.

1.—The statements of the subject are always verified, whether mere tales or matters of fact. Evidently it would have been possible for her to have had a dream, but, again, we know very well that hysterical subjects, as I have shown in my treatise on Hypnotism, often lead us astray, without having any desire to deceive, if we do not always take this precaution.



# CORRESPONDENCE

2.—L. recovered, in a somnambulistic condition, the memory of what had happened before in that condition. That is one of the best verified laws of hypnotic states.

But it is also certain that she could not have passed from a normal to a hypnotic condition without the change being made manifest by symptoms, even though slight, but which could not escape me when observing carefully, as I always do when interrogating. When one has had much practice in hypnotism it is impossible to be deceived on this point. Not only do we perceive the transition from the normal to the hypnotic condition and *vice versâ*, but we are also able to tell at any moment whether the subject is in a normal or in a hypnotic condition, however slight.

3.-It is also certain that questions may suggest answers; but it is easy for an experienced experimenter to avoid this by the manner in which he conducts his interrogatory. We can even prevent thought reading. This, I admit, is somewhat more difficult, but comes with practice. In this particular instance L. reads my thoughts perfectly when I wish to let her do so; but I can prevent this by several methods.

4.—The hypothesis of telepathy is not absolutely inadmissible, but it would be open to many more objections than that of prevision. Further, she did not spontaneously give an account of all the details of the phenomenon: we should therefore have to add telepathy to prevision, for which there is no occasion. Finally, the state of mind of the two persons, who ought to have been in telepathic rapport with each other, makes this hypothesis still less probable.

PAUL JOIRE, M.D.



# THE ANNALS OF PSYCHICAL SCIENCE Vol. VII. No. 47



#### Thought-Transference.--I.

### An Impromptu Visit to some Professional "Thought-Readers."

THE following bare statement of experiment may be interesting to the readers of THE ANNALS, offering, as some may consider, an indication that the subjects of my experiments, Mr. and Mrs. Zancig, are worthy of serious investigation and study.

I called on Mr. and Mrs. Zancig with one of our subscribers, Miss Scatcherd, at 2 o'clock on the afternoon of Monday, July 15th, 1907. I had not previously met them, and they were not expecting me, though Mr. Zancig had called in at the rooms of THE ANNALS on that same morning, whilst I was out, and had left a written word saying that he and Mrs. Zancig would be pleased to see me at their flat on any afternoon after 5 o'clock.

The object of my impromptu visit was simply to arrange, if possible, for a "test" sitting on some near occasion.

After a few minutes' conversation Mr. Zancig suggested that, as there was no time like the present, he and his wife should at once give me an example of their manner of working. And it is the result of this exhibition which I desire to lay before our readers with all necessary detail, leaving them to judge of the merits of the experiments from the point of view of genuine thoughttransference.

The reasons which may have actuated Mr. Moul fifteen months ago no longer, we hope, exist. And, in any case, alea jacta est,

#### A. CONDITIONS.

1. I could detect no arrangement of wires in the flat—a flat which Mr. and Mrs. Zancig have only recently taken. Mr. and Mrs. Zancig receive very few visitors at their present home, and, I repeat, they were not expecting me to call on them at what was practically their dinner-hour.

2. I sat in the sitting-room close to Mr. Zancig. I sat against a window with my back to the light; Mr. Zancig sat in an easy chair to my left, with his profile towards the passage where his wife was standing during the experiments. There was a distance of nearly twelve feet between his chair and the door leading to the passage.

3. Mrs. Zancig stood in a passage outside the sitting-room. Miss Scatcherd remained with her. Mrs. Zancig could not see her husband; in fact, she could not see into the sitting-room at all during the experiments.

Miss Scatcherd stood in the passage beside the door which communicated with the sitting-room. She held the handle of the door in her hand.

4. For experiments: A, E, H, I, the door was not quite shut; it was very slightly ajar, a matter of perhaps one to two inches.

For experiments: B, C, F, G, J, K, the door was shut.

5. Mr. Zancig did not move during the experiments; there was no shuffling of his feet at any moment, nor heavy breathing, nor noise of any kind whatsoever (the floor was carpeted). All the words spoken by Mr. Zancig are noted down with each experiment. No word or syllable was spoken other than those noted in italics.

#### B. THE EXPERIMENTS.

Experiment A.-Mr. Zancig said to me in a low voice while Mrs. Zancig was near the



<sup>\*</sup>This brief statement was printed, but not published, in July of last year. A copy of the proofsbeing sent to Mr. Moul (of the Alhambra Theatre, where the Zancigs were then performing), that gentleman threatened legal proceedings against us if our statement were then made public.

door and in the act of leaving the room: "As you don't know how we work, I will just show you first of all; then you can do everything. This won't count, you know."

Mr. Zancig called out "*Ready*," in a loud voice, and as he called out the word he wrote down the figures 50980.

Miss Scatcherd opened the door immediately and brought in Mrs. Zancig's paper, on which was written 50980.

Experiment B.-I wrote down, underneath Mr. Zancig's first figures, the number 6745; and I myself called out "Ready," after Mr. Zancig had drawn my attention to the fact that I had omitted to say that word: "Call out' Ready,' she won't know when to begin if you don't," he said in a whisper.

Almost immediately Miss Scatcherd brought in the paper, on which was written 67890.

Mr. Zancig said: "That was my fault. I looked at the top number (50980) and she got confused."

Experiment C.—I took a clean sheet of paper and wrote down the figures 1583. Again I omitted to call out "Ready," and Mr. Zancig himself said : "Ready," adding in a whisper : "Always call out 'Ready'; she is used to it and waits for it."

Mrs. Zancig wrote (Miss Scatcherd bringing in the paper) 395.

Experiment D.—Mr. Zancig then said to me, in a low voice, as Miss Scatcherd was leaving the room: "Let me try an addition," and while speaking he wrote:

#### 57938 05461

### 33399

The first 3 was at once corrected into a 5, and just as Miss Scatcherd opened the door and handed in the paper, Mr. Zancig remarked: "I have made a mistake, it ought to be a 6."

On Mrs. Zancig's paper was written 33399. This experiment occupied about two minutes.

Experiment E.--I took a blank sheet of paper and drew the following diagram :



writing down at the same time the words : "Send the ace of hearts."

Mr. Zancig whispered to me: "Is she to draw it or to see it? She hates drawing. She can't draw; that is why she does not like it." Before I could reply Miss Scatcherd brought in the paper, on which Mrs. Zancig had written 1309.

Mr. Zancig called out to his wife: "My dear, you have got figures on the brain. Take a fresh piece of paper. We are trying something else. Don't get nervous. It is all right. It will come."

I handed back the paper to Miss Scatcherd, showing her the blank page, saying : "Tell her to write there." Miss Scatcherd saw my diagram.

The door was left slightly ajar, and I heard Mrs. Zancig say: "Here's a square coming, and a heart"; and then Miss S. handed in the following diagram:



Experiment F.--I took a pack of playingcards belonging to Mr. Zancig, and which the latter got for me, at my request, from a table at the further end of the room.

I shuffled the cards and asked Mr. Zancig to call out "*Ready*." *A*/*ter* he had called out the word I handed him a card which I took at haphazard from the pack. It was the nine of diamonds.

Within ten seconds after I had handed the card to Mr. Z. his wife called out "nine of diamonds," and Miss Scatcherd, opening the door, repeated : "She says 'nine of diamonds."

Experiment G.—The ten of spades, chosen by me at haphazard and handed to Mr. Zancig; I myself called out the word "Ready."

Again I heard Mrs. Z.'s voice through the closed door, and Miss Scatcherd, opening the door, said : "She says 'ten of spades.'"

Experiment H.—The card to transmit was the three of spades. This time whilst I was handing the card to Mr. Z. the four of hearts slipped out of the pack.

I called out "*Ready*." Mr. Zancig neither moved nor spoke. He held the card in the hollow of his left hand and stared fixedly at it.

Mrs. Zancig called out : "Four of hearts." "No. try again." said Mr. Zancig. Mrs. Zancig answered immediately "Three of spades."

The door was not tightly closed during this experiment, but neither was it open.

Experiment I.—I shuffled the cards, and after calling out "Ready" I drew out, at haphazard, the ten of diamonds.

5000lc

Mrs. Zancig said : "A picture card. 1 think-1 don't know-1 think it is a picture card."

Mr. Zancig called out: "You are too anxious, dear. Take your time." Then Mrs. Zancig said almost imme-

diately : "Ten of diamonds."

Door very slightly ajar.

Experiment 1.- I took particular notice that Mrs. Zancig was not standing where she could see into the sitting-room, and I waited until Miss Scatcherd had closed the door of communication. Then I shuffled the cards and drew out the ace of diamonds, which I handed to Mr. Zancig as I called out the word " Ready.'

Immediately Miss Scatcherd opened the door and said : "She says 'ace of diamonds.' "

Experiment K .- " Only once more," 1 called out while the door was still ajar. Just one more card and that will be all."

And when the door was shut I drew (still at haphazard) from the pack the ace of clubs, and handed it to Mr. Zancig whilst I called out the word " Ready."

I heard Mrs. Zancig's voice almost immediately; Miss Scatcherd opened the door and said : " She says ' ace of clubs.' '

During the experiments J and K Mr. Zancig kept absolutely silent and motionless. Each time he held the card between his hands, gazing at it steadily. His hands trembled a good deal, and, during esperiments F, H, J, and K, the veins in his forehead appeared to me to swell somewhat, his face got red, whilst a slight perspiration was noticeable on his forehead during experiment K.

Mrs. Zancig seemed to be rather tired at the end of these experiments. She was also extremely nervous both before and during the experiments.\*

LAURA I. FINCH.

London, July 17th, 1907.

#### II.

#### More Professional "Thought-Readers."

Mr. and Mrs. Marriott, calling themselves "Silent Technopathists," are now appearing in London at Messrs. Maskelvne and Devant's entertainment at St. George's Hall and at the London Pavilion. In order to make as perfect a test of their powers as possible a demonstration took place at the offices OF THE ANNALS OF PSYCHICAL SCIENCE, 110, St. Martin's Lane, W.C., on Tuesday afternoon, October 13th, 1908, when there were present, among others, Miss Katharine Bates, Miss Lister, Miss Scatcherd, Mrs. Cooke, Mr. R. W. A. Brewer, C.E., Mr. J. Morley, Dr. Patterson, of Alexandria, Mr. H. Withall, Mr. Foot-Young, and Mr. Dudley Wright.

Mrs. Marriott was blindfolded, a thick black velvet mask, which was examined by those present, being used for this purpose. Mr. Marriott sat in one room, Mrs. Marriott in another. Various articles were handed to Mr. Marriott and full descriptions were, after an interval of not longer than five seconds, given by Mrs. Marriott, sitting, as we have said, alone in an adjoining room. No words were spoken, save the words "correct" or "wrong," according as the answer given was accurate or inaccurate, The inaccuracies were few, The first mistake came with the reading of a medal.

"The medal," said Mrs. Marriott, " has a date on it-1907." (This was correct.) " It has also some letters on it. The first letter is B "; then, hesitatingly, " the second letter is G."

"Wrong," exclaimed Mr. Marriott.

" p."

" Wrong."

Then in a very confident tone: "The second letter is R; the third letter is E; the fourth letter is W; the fifth letter is N." " Wrong.'

"I am sorry, but I cannot see any more." The name on the medal was Brewer.

The number on a Stores' Ticket, 100,639, was then correctly read; some initials, J. F. Y., on a card; the number of stones in a brooch (21); together with a full and accurate description of several other articles handed to Mr. Marriott. Very frequently he stood with his back towards the room where Mrs. Marriott was sitting. A name was never given in full or in syllables, but spelt out letter by letter, and descriptions were always given in a jerky, detached manner, as, for example :

"That is a locket-inside that locket there is a riece of hair-there is also on that locket

<sup>\*</sup>Miss Scatcherd adds the following note : " During the whole series of experiments, Mrs. Zancig folded her arms, leant against the wall and buried her face in her hands, only looking up when writing. The nervous tension was greater than usual, and I have been present at many of the Zancig tests. She was also upset by having hurt her finger on the buckle of a belt I was wearing, and vexed because I did not shut the door during the whole time. Mrs. Zancig was lying down when we came in and was more tired than usual. She was not expecting our visit.- F. R. S.'

a date--the date--it is 1848--the month of June--the day is the 17th."

In a similar manner the particulars of a motor-car licence were read out; also the address on an envelope; but here, again, the subject became confused and said: "I am sorry, I cannot see anything more. I think I am getting tired."

As a final test Mr. Withall and Mr. Morley were asked to take the cards for a game of nap, the pack having first been well shuffled and cut in the orthodox manner. The modus operandi was described by Mr. Marriott as follows:

" I shall transmit the game to the medium, and she will tell you which of the two gentlemen has the better hand. She will give instructions as to what card is to be called each time."

The game was played in this way, Mr. Marriott standing all the time with his back to Mrs. Marriott. No voice was heard, save the medium's, who showed less hesitancy of manner than before as she gave the following instructions :

" The gentleman on the right has the best hand of cards. By making hearts trumps he can call 'three '; no, he can call ' four ' by making clubs trumps. You hold in your hand the Jack of clubs. Will you please play that? The other gentleman will follow by playing the four of clubs; so that you make your first trick. Now, will you please to play the ace of spades. The other gentleman will follow by playing the three of spades, so that you make your second trick. Now, will you please to play the King of hearts. The other gentleman will follow by playing the three of hearts, so that you make your third trick. Now, will you please to play the nine of diamonds. The other gentleman, he will beat you, because he will play the seven of clubs, which were made trumps. 

Mr. Marriott : " Wrong."

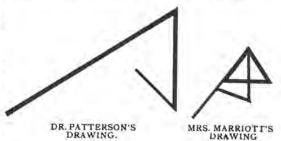
" The nine of spades."

Mr. Marriott : " Right."

"The other gentleman will follow by playing the six of clubs, which are trumps."

In answer to Miss Bates, Mr. Marriott said the medium could not tell anything unless he first knew. The article must first be in his mind, and something he could picture.

An experiment was then made to see whether Mrs. Marriott could, in the absence of Mr. Marriott, correctly read an ordinary playing card visualised by Miss Scatcherd. The first attempt was unsuccessful, and the second only partly successful. The colour and suit were given, but the number was not correct. An attempt at drawing was then made. Dr. Patterson, seated at a writing-table in one room, drew an incomplete triangle, Mrs. Marriolt seated at a table in the adjoin-



ing room, about ten yards distant from Dr. Patterson, drew a similar figure, smaller in dimensions, but completed the triangle. Mr. Marriott visualised the figure as Dr. Patterson described it. Mrs. Marriott went over her figure twice with the pencil, exactly as Dr. Patterson did with his.

DUDLEY WRIGHT.

# Madame Assmann's Mediumistic Pastels.

Interest has lately been aroused by an exhibition of mediumistic drawings and paintings by M. Machner which has been held in Berlin. Another exhibition of the same character was also held a few months ago at Halle, consisting of the crayon drawings by Mme, Assmann, to which German technical journals have devoted considerable attention.

This medium believes that she is inspired and guided in her work by spirits; her husband and relatives share this belief. It appears incontestable that three years ago Mme. Assmann was incapable of executing the smallest ornamental drawing with accuracy, and that this talent, or gift, has spontaneously. Several scientists arisen who have investigated the matter are of opinion that all the designs are from the same source; they are of an ornamental type supposed to be derived from plants and flowers unknown in our terrestrial flora. In reality they somewhat resemble the grotesque paintings and ornaments common in the Middle Ages, and which are still executed by the villagers in certain parts of Europe in their embroidery work. The four drawings which we here publish will give a general idea of these productions of the creative sub-consciousness, though we are unforfunately unable to reproduce them in colours.

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# ECHOES AND NEWS

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Herr Oswald Mutze, of 4, Lindenstrasse, Leipzig, has published them in a series of coloured postcards.

Experts have certified, according to Psychische Studien, that these pastels are of a refinement of execution which has not up to now been equalled, and that some of them exhibit great patience. Mme. Assmann admits having worked for as much as fifty hours on a single drawing, and artists estimate that this is no exaggeration. Her work thus differs from that of other mediumistic painters, which is generally executed with great rapidity. It is also interestting to note that this medium is not able to work upon these pastels whenever and as often as she desires : she must feel the impulse, and this inspiration comes to her at moments when she is least expecting it, very frequently at night. Whenever it comes she must obev it.

Another fact worthy of note is that Mme. Assmann has never been able to execute the same drawing twice, however much she might wish to do so. We regret that we are not informed as to the state of consciousness of the medium during her work.

## ...

#### Apparition Seen Immediately After Death. (Journal Society Psychical Research, May,

1908.)

This case was sent to Professor Barrett, who read a report on it at the private meeting of the Society held on March 30th.

He received it from his friend MacLeod of MacLeod, who was a friend and superior officer of the subject of this narrative, who is here called Capt. Arthur Oldham.\*

In the obituary notice of Capt. Oldham which appeared in the *Field* shortly after his death, he is described as a very fine specimen of an English gentleman, and "the greatest elephant hunter of this or any age." A pioneer in African travel, he made himself respected and honoured, not only by his friends, but by the negro tribes among whom he went, for he treated all, down to the very humblest, with courtesy and straightforwardness.

On May 20th, 1007, Capt. Oldham shot himself in London, the funeral taking place on the following Saturday. He had confided a love affair to a personal friend of his, here called Mrs. Wilson. It was known to Mrs. Wilson that three or four days before his tragic death he had proposed to a lady, and doubtless his mind becaue unhinged upon receiving her reply, refusing him, on the day he died. His will was found on the mantelpiece of his room, unwitnessed, and apparently written just before his death. In his will he bequeathed an annuity to his godchild, Minnie, Mrs. Wilson's daughter, who was a great favourite of his.

Miss Minnie Wilson, though not a Roman Catholic, was being educated in a convent school on the Continent. Her mother was anxious to spare her the shock of hearing of the sudden death of her godfather, to whom she was much attached, and whom she always called "Uncle." She did not write to her until the Tuesday, nearly a week after his death, and only told her that her uncle had died suddenly on the preceding Wednesday and had been buried on Saturday.

On August 6th, when Mrs. Wilson met her daughter, who was 17 years old, at Charing Cross, on her return for the holidays, almost the first thing Minnie said was, "Mother, please tell me the truth about Uncle Oldham." Mrs. Wilson's letter, dated September 4th, 1907, giving an account of this conversation, continues as follows :--

"I said, 'What do you mean, dear?' She then said, 'You can't deceive me, mother! Just tell me! Did he take his own life because a woman wouldn't love him?' I said, 'Why do you ask such a question?' She replied, 'Oh, mother, do tell me the truth. He came and told me all about it himself and is suffering so terribly.'"

Mrs. Wilson continues :-

"Minnie then gave me the following account. On the Saturday morning she was in the church dusting with Mere Columba. She was up a short ladder dusting a statue when she looked round and saw one of her school friends, whom she knew to be away at the time, coming towards her; she felt great surprise and almost shock at seeing her friend in nun's dress.\* The young nun came up to her, beckoned to her to come down. She tells me that it was a curious, funny feeling; she saw herself on the ladder and yet she was on the ground. The nun then took her by the arm and led her away through a side door of the church, where she had never been before, and through the nuns' refectory, where no one is allowed, and thence into their private chapel, and brought her to one of the pews. She can describe everything, even one of the pictures on the walls of the refectory, which appeared to have several pieces of red tape hanging from a figure in the picture, and which she had not seen before, but subsequently was found to

<sup>\*</sup>All names of persons and places are pseudonyms.

<sup>\*</sup>This girl friend had left the convent soon after Minnie went there. She was subsequently informed that this girl had taken the veil at that time,

have been correctly described. She knelt and felt someone near her : she looked up and, she says, there was Uncle Oldham standing by her. Her first thoughts were, Mother never told me he was coming over to Belgium. But she felt something was wrong, his face bore such terrible suttering. He came up and placed his hand in hers and said : 'Minnie, I have done a terrible thing. I have taken my own life because a woman would not love me, and 1 am suffering much. I never believed what I ought to have on earth. Pray for me.' He told her he was in need of earthly prayers; they helped him. She then prayed, and after that the same nun came and led her out of church and she found herself on the ladder dazed. She managed to get down, when Mère Columba noticed she looked very white and ill, took her away, and she lay down for some hours. Since then the figure has appeared to her every morning early, about 4 to 5, but only momentarily. He has never spoken again, but each time his expression changed and a happier look came on his face. Her words were : ' Oh, mother, I have prayed so, I want to forget the awful look on his face when I first saw him. That look is going now.' He came to her as usual the day she left, but nothing has been seen here in London. The child seems to take it very calmly. What worried her so terribly was not knowing the truth. She dared not write to ask me about it, as all their letters are read, and so she had to wait until she came home. The phantom told her everything : all I had intended she should never know. There is no one over there who knows anything about either him or ourselves. Each morning between the two bells he stands by her bedside and makes her understand he is happier, but he never speaks now. A bell rings when the nuns get up, and another when the girls rise about 4 to 5 a.m."

In subsequent letters dated September 15th and October 11th, 1907, Mrs. Wilson writes :

"I have been questioning her (Minnie) again about the matter. I don't think it was a dream at all. I expect the whole thing was only a matter of moments. When she told Mère Columba where she had been and what she had seen, her friend replied, 'Child, you are ill,' and made no comment. I suppose she went into a trance condition, but it must have been of a very short duration, as Mère Columba noticed nothing. There are many other points I should myself like to find out; one is to see the girl who came as a nun, to know if anything strange happened to her at the time.

"She (Minnie) has not seen anything at all since her return to England. He appeared to her first as he always did, in his ordinary clothes. I asked her if she felt frightened. Her reply was: 'Why, mother, I did not know he was dead, and I did not believe it, but his face was so sad, I knew something was wrong. I thought it was really uncle speaking to me!' She saw him distinctly every morning, but he never spoke. He made her understand what he wanted; that was only momentary. She tells me she is trying to forget it all now. The suspense told on her considerably; a weight seemed lifted when she heard the truth from me. I can only conclude that the convent being a peaceful, sacred place, Arthur felt drawn to the child. He was always so fond of her and felt her innocent prayers would help him."

In reply to enquiries as to whether it was possible her daughter had seen a telegraphic report of her godfather's death in some newspaper, Mrs. Wilson wrote, February 26th 1668 :--

" I think the idea of my daughter having unconsciously seen a newspaper can be put aside; I have thought of that too, but I know how strict the nuns are at that convent—no newspapers are allowed, and all letters are read before they are delivered. The death took place on the Wednesday, the apparition appeared on the Saturday, and not until the following Wednesday did my daughter receive my few words, telling her he had died suddenly."

Professor Barrett intended going to the Continent to try to get an interview with Mère Columba, as her evidence would be important, and also with the young nun, but Mrs. Wilson wrote on February 20th, 1008 :---

"I am alraid no information can be obtained at the convent, as Minnie only confided in old Mère Columba in great secrecy, and she, I hear, has recently died; I doubt if she ever mentioned the circumstance to any one."

A brother of Capt. Oldham writes, after giving details concerning the annuity bequeathed to Minnie in the will found after his brother's death :--

" It is a pity that Mère Columba is dead. It would be of great importance to get hold of the girl who took Minnie to Arthur Oldham. We do not know if she, in the flesh, was conscious of anything, but being a nun it is probably difficult to get at her. She is not in the same convent."

The foregoing narrative was submitted to Mrs. Wilson, who read it carefully, and after making one or two verbal corrections, returned it to Professor Barrett with her own and her daughter's signature, stating :--

" March 15th, 1908.

Google

"We have read the foregoing, it is strictly correct.

(Signed) "A. W. "M. W." The following is Miss Minnie Wilson's own account of her experience :---

#### " March 15th, 1908.

"One Saturday morning I was in the church helping Mere Columba to dust. I was up a ladder dusting a statue when I was rather surprised to see a girl, who had left some time, dressed as a nun, come towards me, and beckon me to follow her; it gave me rather a shock to see myself on the ladder when I was in the act of following the nun. Passing through a door I reached the chapel by a way I had never been before. When I was kneeling in one of the pews, I was very surprised to see Uncle Oldham come up to me, as mother had not told me he was coming to Belgium. I thought something was wrong as he had such a pained expression; he took my hand and said he had done something very wrong and that it would help him a great deal to have me to pray for him; then he told me he had been refused by the woman he loved and that he had shot himself in his despair; after that he visited me every morning. When I found myself again on the ladder I must have looked rather pale, so Mère Columba made me lie down for some time; later on I told her I had seen my uncle and that he had shot himself, but she only said it was my imagination. I made her promise not to tell any one, as I knew no one would believe it and thought I should be laughed at; a few days after I heard from mother that Uncle Oldham had died suddenly. It gave me a shock, as I did not know who to believe and could not write, as all letters are read before leaving the convent. I only heard the truth from mother when I came home.

#### " MINNIE WILSON."

#### Professor Barrett adds :---

"The foregoing case is in my opinion one of the most interesting and impressive of the many cases of phantasms of the dead that have ever come under my notice. Knowing as I do the young percipient and her absolute truthfulness, transparent sincerity and bright intelligence, I am convinced of the substantial accuracy of the story she has told. Moreover, the fact of her being secluded in a convent school when the apparition occurred, -a place in which no news of the outside world is allowed to percolate, except through letters from relatives which are previously opened and read-this in itself renders the case almost an ideal one, and it would have been wholly so had Mère Columba lived a little longer, so that her confirmation of the story and date of the apparition had been obtained. Nor do I see how any explanation of the case can be based on telepathy from

the living except by making assumptions which are more difficult to accept than the hypothesis of the conscious survival of the personality for (at any rate) a certain period after the death of the body,"

After Professor Barrett had finished reading the account of this case at the meeting of the Society, Miss Wilson, who was present, went on to the platform and submitted to a somewhat rigorous cross-examination at the hands of several members of the audience. Miss Wilson stood the ordeal very well, and the audience was obviously impressed by the simple straightforwardness of her replies. She stated that she did not know the lady who was said to have refused her uncle's offer of marriage, nor had she heard anything of her uncle's love affair. Asked if the nun whose phantom conducted her through the refectory to the chapel had ever been in the refectory while she was at the convent school, she replied that the senior girls who got the chief prizes always went there to receive them at the end of their last term at school, so undoubtedly this nun, who had had a distinguished career at school, must have been there. Asked with regard to the picture with red tape hanging from it seen by her in her vision, she said that when she went into the refectory to receive a prize at the end of the term two months after the vision, she looked for this picture and found that it was really the picture of a saint dripping with blood. She was sure that the nun who conducted her in her vision had no knowledge of her uncle. With regard to the scene in the chapel, she said that she felt her uncle touch her hand : she was not sure whether she heard words, but she certainly thought she did. She noticed that she did not hear him walk up the aisle, and especially that he did not make the bench creak, as other people did. Afterwards when the figure appeared to her in the morning standing at the bedside it gradually faded away. She said she felt something that woke her up and made her look. In these morning visits, which went on for two months, the apparition never spoke to her, but as time went on its expression gradually became less unhappy.

Referring to her being led through the refectory by the nun, she said she only noticed that she had to do as she was told, though it was not quite characteristic of her to like to be told to do things. She did not notice anything about the journey back, and did not again see herself on the ladder. It was not at all strange that her uncle should ask her to pray for him, as in Catholic schools girls are taught to pray regularly for the dead. She was not on exceptionally friendly terms with the nun, who was her senior, though they liked each other. They did not see much



of each other, as the nun came from a different country, and the different nationalities are kept rather apart. Her mother, she heard afterwards, had known something about Captain Oldham's love affair.

#### . . .

#### Recent Examples of Glossolaly.

(Archives de Psychologie, Geneva, February, 1908.)

The year 1907 appears to have been especially rich in manifestations of " speaking in tongues." Secular and religious newspapers have reported it in the most diverse Norway, California, England, localities : India and Hesse. This abundance of glossolalic phenomena is connected with the Revival movement which has spread all over the world, after producing the well-known effervescence in Wales. But, whilst the part played in Wales by the gift of tongues seems to have been very small, the excess of emotional activity provoked by the Revival having found in the hwyl a method of expression conformable to local traditions and aptitudes, elsewhere glossolaly tends to take the pre-eminent position which it held at Corinth in the time of St. Paul.

The gift of tongues is naturally associated with religious exercises without special psychological significance, as well as with various symptoms of collective hyper-excitement, convulsive paroxysms, choreiform fits, etc. At Cassel, if we are to believe the press reports, this neurotic character was especially emphasised.

A small pamphlet which we have received from Germany describes the manifestations of the revival, as the author, J. Büsching, a theological student of Leipzig, was able to observe them at Almerode, a small town in Hesse. Things went on there, at least during M. Büsching's stay, comparatively quietly; very different, at all events, from the tumultous scenes at Cassel. The following are the principal facts relating to Glossolaly, which are reported by the author, who witnessed them.\*

The persons who received this gift were not more than ten in number. During the revival meetings, which took place daily, the phenomenon began with a hissing or peculiar gnashing sound. According to M. Büsching, these sounds were caused by the subject, not wishing to disturb the order of service by interrupting a prayer already commenced, exerting himself to repress the inward impulse acting on his organs of speech. But, he assures us, all that had to come came, and the momentarily repressed glossolalies only burst forth with increased vigour. "We had the impression of listening to foreign languages, distinguished by the accent, abundance of vowels, etc. They were by no means inarticulate sounds. The type of language might also vary with the same speaker. 1 was not able to recognise any living language, which probably only means that none of those 1 know was spoken, and I do not know many." The author adds that a philologist was more fortunate in this respect, and we read in a concluding note : "Not at Almerode, but at a meeting elsewhere |why this vagueness on a point of such interest?] the philologist above mentioned, who knows fifteen languages, has heard a quite unlearned man utter phrases in Spanish and Provençal. The Spanish was not interpreted, but the Provençal was well translated in choice terms."

The "interpretation of tongues" does not always occur even when it is prayed for. When it occurs it may be the speaker himself, or someone else, who gives the interpretation, but "the manner in which the interpreters (who are at the same time the speakers in tongues) come to be aware of what they have said, is various, according to their own account. They may either see the translation written before them, or hear it inwardly, or perceive directly the meaning of the foreign words. When the interpretation is lacking, the phrase uttered has for its aim the inward refreshment and personal edification of the one who speaks. An utterance of any length which is given without translation (this was the case with one which we heard) was regarded by those present as a prayer of thanksgiving : without doubt the person who uttered it did not understand it either."

There was also "singing in tongues "very harmonious, sung with two, three, and even four voices, and which, according to M. Büsching, resembled nothing that is ordin-" Occasionally, right in the arily heard. middle of a hymn, there would be an abrupt change of voice. A lady singer advanced in age began involuntarily to sing soprano, which until then she had not been able to do, and she has had this power ever since. Thus these ecstatic manifestations exercise a great influence on the entire nature of the individual. Many speakers in tongues experience evident difficulty in speaking Ger-man, as though their lips had become accustomed to the pronunciation of foreign words."

All this is accompanied by phenomena such as healing by suggestion, thought reading, etc., which are very often accomplished by means of declarations and exhortations said

<sup>\*</sup>Drei Tage in Gros Almerode, 15 pp., Leipzig, December, 1907.

to be translated from the unknown tongues in which they are first uttered.

We will only add a few brief remarks.

The glossolalies at Almerode—as in many other instances among people brought up on the Bible—have a strong tendency to resemble the descriptions given in the New Testament, as far as they are understood, of the spiritual gifts in the primitive Church. No doubt this instinct of imitation does not explain everything, and we willingly believe M. Büsching when he tells us that speaking in a tongue, when it was only simulated, did not succeed in creating any illusion. But there is a *pium desiderium* which in surroundings such as these contributes sub-consciously to the elaboration and direction of verbal automatisms.

Respecting the nature of these curious utterances, they do not seem to present anything new with regard to the types already known, and of which a classification has been proposed in the Archives de Psychologie. From the psychological point of view we regret that the author was restrained by an edifying prepossession from pushing his zeal for inquiry and verification a little further. The conditions requisite for the installation and operation of a good phonograph to record what took place would perhaps be difficult to secure in a Revival meeting. But would it not have been possible to take down in shorthand at least a portion of the "utterances" obtained, as has been done elsewhere? When we are assured that certain Spanish and Provençal phrases have been recognised, the simple translation of one of these phrases would assist our purpose. It is only when we have texts duly collected and-if possiblephilologically identified, that we can start on the psychological inquiry as to the means by which they came into the possession of the person who furnished them.

The preceding article was already in type, when through the courtesy of a correspondent we were able to peruse three numbers of a small religious publication, Die Heiligung (October, November and December, 1907)," in which Pastor Paul, of Steglitz, near Berlin, the editor, + recounts his own glossolalic experiences and gives some samples of his speaking in tongues, thus replying in advance to the wish expressed above with regard to M. Büsching's pamphlet. Let us say at once that the case of the worthy minister presents nothing specially difficult of explanation. The most astonishing point in the matter is that a man of such culture should so readily become the dupe of his sub-conscious impulses when he has at hand everything needed to explain their origin.

The phenomenon made its appearance with him during the night of the 15th of the previous September. It was to be expected. In fact, after a journey to Norway, where glossolaly was in full swing, and in consequence of the reading of an article developing the thought that " no one can say he has had his Pentecost until he has spoken with tongues," the desire to receive this gift seized him with a power impossible to describe, according to his peculiar expression. There are instances in which the genesis of the automatism is far more difficult to reconstitute. Here everything is clear as daylight, and this, by the way, is sufficient to prove the good faith of the narrator. Under the influence of this suggestion it is not surprising that the usual preliminaries occurred, sensations of working in the vocal organs, involuntary movements of the lips, quickly followed by strange sounds which, according to M. Paul, "seemed to be Chinese." Somewhat later (September 20th) he also " sang in tongues." At this time he arrived at the conviction that the syllables ea and tu, which often occurred in the glossolalies, signified "Jesus" and " God. " This was the beginning of interpretation. In order that the utterances may be judged, he gives the two following stanzas, which he noted down. They came to him, as did many others, to the tunes of wellknown hymns.

1.

schua ea, schua ea o tschi biro ti ra pea akki lungo ta ri fungo u li bara ti ra tungo latschi bungo ti tu ta.

II. ea tschu ra ta u ra torida tschu ri kanka oli tanka ju ra fanka bori tori kulli katschi da u ri tu ra ta.

The rhymes made a great impression on the speaker in tongues, who saw in them a decided proof of an inner supernatural working. Yet what is more common than such rhymes and assonances as these, occurring in infantile and subliminal jargons !

Naturally, M. Paul will not admit that he spoke only a pseudo-language. "Many imagine," he said, "that glossolaly is an aimless emission of sounds and syllables. I ask all who are interested in this subject to examine the two stanzas quoted above. It

<sup>\*</sup>Published by Bramstedt Bros., Elmshorn.

tWe do not know to what denomination he belongs. His tendencies are Methodist.

# ECHOES AND NEWS

will be seen that in each are found monosyllabic terms which recur several times. Subtracting the tu (God) there are the words ti, ra, u, ta, ri, and tschu. Their meaning is, of course, unknown to me, but it is clear, according to these specimens, that it is a real language." In reality nothing is less conclusive. For, after all, when children talk Calmuc and Iroquois, certain queer syllables, quite imaginary, recur of themselves in their pseudo-discourses. It is true that M. Paul says that on October 8th he obtained "the interpretation of tongues," under the form of German phrases, emitted in a low voice, following the unintelligible sounds, which were more forcibly uttered.

Of course, if any philological reader of the *Archives* is able to recognise in M. Paul's gibberish a language spoken in any quarter of our globe we shall be delighted to hear it. But, frankly, whether these strange sounds have any sense or not, it is to be regretted that so many worthy people think it necessary to attach a religious interest to these psychological trifles.

#### . . .

# The Magnetic Society of France and the Study of "Paychic Force."

The Magnetic Society of France has recently issued a circular, in which, after having commented upon the importance and spread of the study of metapsychics, even among those savants who so long disdained it, there is proposed, as a new field of experiments, the projection of the double of the living, as a means of facilitating the observation of the "psychic force" emanating from entities in the Beyond.

In order to encourage this study, and independently of subventions, the Society has founded a prize in money, the exact amount of which will be fixed later, and has opened a public subscription list; the amount contributed so far amounts to 1,159 francs.

The Magnetic Society of France asks all who are interested in the development of psychical science to forward a donation to the Secretary-General of the Society, 23, rue Saint-Merri, Paris, IV., who would also be glad to receive any documents bearing on this matter.

#### . . .

#### History of the Sixth Sense."

To speak of the sixth sense probably means, for the majority of us, to conjure up

certain phenomena which at present appear to be extraordinary, if not supernatural, because we have not yet been able to discover the means of transmission or the organ for the reception of them. Of this kind are the phenomena at a distance, such as telepathy. Others, however, will think of more positive gifts, such as, for instance, among the lepidoptera, the action at a distance of the female on the male, which is felt several miles away. Although the great peacock butterfly is a very rare species, according to Fabre the presence of a female in a house was sufficient to bring a swarm numbering sometimes fifty males beating against the window panes.

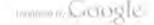
Forel also has seen, under the same conditions, the female bombyx attract so great a number of males that a crowd of boys gathered in the street. This action was clearly evidenced by the experiment of Ayley on the Japanese bombyx, a species absolutely unknown in the United States. A certain number were reared there, and amongst them was a female which was exposed in a cage in the open air, while a male, distinctly marked, was released at a distance of over two miles; this male was, on the following day, captured near the cage.

This is not really the manifestation of a new sense; in the male butterfly the antennæ are olfactory organs of great sensitiveness, and when deprived of these it becomes indifferent to the female. On the other hand, if we shut a female in a glass cage hermetically sealed, the males will come to the place where the female was previously, but never on to this transparent prison—in which, however, they are able to see her—because no odour escapes from it.

In the mosquito the same sexual influence is produced, but by the intermediary of a sound emitted by the female : the 520 vibrations of the high note C vibrate in unison with the hair of the male.

Neither is it a sixth sense which enables carrier pigeons and bees to make those apparently extraordinary homing flights, which were so long attributed to an unknown influence; the explanation is again easy when we take vision into account.

In the carrier pigeon the faculty of orientation is not innate : it seems to be subject to an education appropriate to the service required; we commence by removing the bird to a short distance, whence return is easy, and only progressively come to long-distance flights. The bird mounts to a great height in order to secure a wide range of vision; one general look round, in which the details are lost, enables it to remember the places where it has already been. The best proof is that there is great difficulty in returning when the



<sup>\*</sup>A Lecture given before the French Association for the Advancement of Science, by M. H. Piéron, Lecturer et the Paris School of Higher Studies.

course to be traversed is entirely unrelieved by guiding marks, as when it lies over the ocean.

A sense is defined as the action of a certain stimulus upon the organs, resulting in a phenomenon of consciousness difficult to define.

Vision is the action of light on the eye, a well-defined surface, similarly constituted in all animals; but even when there is no eye, there may still be a reaction to light, as in the earth-worm and the blind tritons: that is what we call a dermatoptic sensation.

The action of light on the eye is manifested in two quite distinct ways: intensity and colour; these impressions are not furnished by the same corpuscles of the retina : small rods giving the appreciation of intensity, cones that of colour. The retinas of nocturnal animals and birds are entirely composed of rods, and they are unable to distinguish colours; even in the periphery of the human retina, while the number of rods is constant, that of the cones diminishes and the sensation of colour is proportionately weakened. From these two examples we may see that the visual sense may be subdivided into the luminous and chromatic senses.

Touch may be similarly divided into a sensation of contact or pressure and a sensation of heat, which may amount to pain through burning. In exploring the surface of the skin by the aid of cut hairs, of 1-300 of a square millimetre in section, it has been demonstrated that at certain points there is a complete absence of sensations; for example, in the centre of the mucous membrane of the cheek. At other points we find the sensation of contact, or that of cold, heat or pain (in the retina and the cornea). The topography of the skin, thus marked out, shows that the different zones of sensations are not superposed; there is a dissociation of the tactile sense into as many senses as the different sensations which have been found. In the pathological condition called syringomyelia, characterised by an alteration in the grey substance of the spinal marrow, this differentiation of touch is manifested spontaneously: the sensations of pain and temperature are abolished, while the sensation of contact remains unaffected. After anæsthesia by compression of the cubital nerve, the reappearance of the various sensations is not simultaneous, but follows a special order. Touch may then be divided into three senses : sensibility to pressure, sensibility to heat, and sensibility to pain.

Man is not always as well endowed as certain animals in regard to special organs of sensation; thus differences in the pressure of the surrounding atmosphere are only manifested in him more or less vaguely by feelings of comfort or discomfort, whilst the fish, provided with his swimming bladder, experiences a sensation so precise that when he is compelled, by differences of pressure on it, to sink or rise, he suffers from these effects only for the moment, his swimming bladder enabling him to recover a normal position.

On the other hand, in certain marine cephalopods, there have been described, on the caudal fin, special eyes with opaque corneas and black chromatophores, analogous to the pineal eye of the lizards, which is placed in the bone of the dorsal part of the head and in direct connection with the brain. These are organs adapted to the perception of calorific rays, and are really thermal eyes.

Senses which are only differentiated in man are, therefore, to be found isolated in animals.

Again, the sensations of hunger and thirst, which are reactions of the blood on the cerebral cells, form supplementary senses, as also the muscular sensibility which informs us, without needing to see them, as to the position of our members, and which gives us the impression of weight; this muscular sense, as Sir Charles Bell called it, is abolished in tabes dorsalis, or locomotor ataxy. With this sense is also connected the stereognostic sense by which we obtain an idea of the forms of bodies.

In regard to hearing, if auditory sensibility is abolished, there still remains a vibratory sensibility, perceived by the bones, a vague sensation, but very acute in fishes and fishermen's worms, for example.

Among the special organs of sensation in animals it may be well to mention the chitinous ball, situated along the nervures, which indicates to the gnat the periodicity of the movements of the wings (400 to 500 per second), and the organ which establishes the vertical sense in the medusa; it is something like the clapper of a bell, which contains solid corpuscles and remains always vertical; the cavity containing it is lined with hairs; when the animal leans to one side, the clapper comes into contact with the hairs on that side, resulting in a sensation which causes the animal to resume the upright position.

There is another sixth sense which informs the animal of its movements by the displacement of liquid in the semi-circular canals of the ear. In this way we can explain rotatory vertigo in man; when he ceases to turn it seems to him that the movement continues in the opposite direction, which is due to the movement acquired by the liquid in the horizontal semi-circular canal. This phenomenon does not exist in deaf mutes, any more than the sensation of returning to the vertical after plunging.

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BY DR. J. REGNAULT

"MAN is an essentially superstitious animal," said a certain philosopher.

We must ask pardon of the ladies for thus referring to this scarcely respectful definition, but the application is to man, not to woman. Not that women are less superstitious, if we recall the testimony of Jules Bois, who wrote, not without reason : " Deceiver or deceived, woman cannot do without mystery."

Thus it is not surprising that the marvellous is always in fashion. However, it must be acknowledged that there has never been such a passion for occultism as during the last century, and particularly the last fifteen years. Studies of all kinds (observations, experiments, theories) have been published, but, far from bringing about the desired elucidation, they have rather tended to obscure the question.

The reason for this is that the majority of observers have been lacking in method, and also they have not approached these complex studies without bias. Some have only sought confirmation of their faith or of their mystical theories, and have accepted facts without verification; others, imbued with narrow positivist theories, have denied *en bloc*, and without sufficient examination, all the incidents regarded as marvellous, because no explanation of them could be found in the precarious scaffolding of current scientific theories.

The occult phenomena which are still accounted marvellous can only be elucidated by methodical and impartial investigation.

A rapid historical survey will enable us to determine how occult science has arisen and how the field of the marvellous has gradually narrowed as modern science has advanced. We shall then see what we can deduce from methodical experiments, by the study of the part played by suggestion in the production of various occult phenomena.

When men first began to use reflection Nature appeared as a phantasmagorical spectacle, full of tormenting mysteries. They soon learned to divide phenomena into two categories: those which were constantly or intermittently produced under the influences of invisible causes were regarded as necessary or natural; those produced less frequently or under the influence of invisible causes were regarded as mysterious or occult. The majority of primitive men attributed the last-named phenomena to supernatural beings; thus the ancient Hindus deified the storm, fire and wind.

The attention of men has been par-

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ticularly attracted to the wind, that impalpable breath which has the power to raise the waves and throw down trees. They noticed how their own breath produced, on a smaller scale, the same effects as the wind; they observed that this breath, the Trevun, pneuma, or spiritus, disappears with the life, and they made it the invisible cause of life itself; they regarded it as an entity, a spirit, and they attributed to such spirits all the phenomena the cause of which they could not perceive. From that time Spiritualism was born; it became polytheism, and survives as the present Spiritism.

This is so far true that in that preeminently traditionalist country, the Chinese Empire, magic still bears the name of *Fong-Choei*—that is to say, the science of the wind and the waters, or, if preferred, the action of the invisible on the visible, or spirit on matter,\*

Nevertheless, many men, more intelligent and observant than others, noted the conditions under which certain mysterious phenomena were produced; they were able to forecast or to cause their return; they transmitted to their children or to their disciples the secrets they discovered, and thus sorcerers arose.

In those days of merciless conflict such men opposed artifice to brute force; making use of the rudiments of knowledge which they possessed, they posed as representatives of unseen powers; by means of intelligence and cunning they made themselves respected and maintained, even by those possessed of physical force, because they could play upon hopes and fears, and knew how to inspire terror and even panic.

In order to devote their leisure to these studies they made people pay tribute to them in the form of offerings to the deities. Having found that the breath, the spirit to which they attributed life, disappeared after an excessive loss of blood, they believed, or made it believed, that the spirits drew their power from blood, and caused sacrifices of blood to be offered to the Genii. In order more firmly to control the laity they sometimes went to the length of instituting human sacrifices.

Can we fully imagine the power exercised by men who could cause the most powerful of leaders to immolate as a sacrifice a mother or a daughter? The sorcerers or ancient priests frequently used their formidable power for laudable purposes; at the time when the Grecian fleet was held back by tempests from reaching Troy they declared that it was impossible to depart and to succeed until the great chief Agamemnon, who had offended a goddess, was willing to sacrifice his daughter, Iphigenia. They thus at the same time punished the chief, who had transgressed their orders, and explained their impotence to calm a tempest on which they could not in reality produce the slightest effect; but they had, without doubt, hopes of seeing a father sacrifice the honour of Menelaus to his paternal love, and thereby even prevent war.

Under such conditions, in order to preserve and increase their prestige and oligarchical power, the sorcerers



<sup>\*</sup>DR. J. REGNAULT. The rôle of Fong-Choei and sorcery in the private and public life of the Yellow Races. Revue Politique et Parlementaire, November 10th, 1905.

# OCCULT PHENOMENA AND MENTAL SUGGESTION

jealously hid their secrets; they only communicated them by a progressive initiation to a few disciples carefully selected by repeated tests, and they thus gradually transformed themselves into priests of the ancient religions.

After having accumulated some scientific observations, more or less precise, proceeding by analogy, they established a classification or co-ordination of phenomena, and created a synthetic philosophy of the world, which constituted, and still constitutes, occultism. But they took good care not to make their secrets and theories known to the public; they fostered the most superstitious beliefs and turned them to account in order to maintain their domination. They poetised the natural laws which they had discovered, and masked them under symbols, legends or myths which they taught to the uninitiated. Thus there was a public or exoteric doctrine, varying according to country and time, and a secret or esoteric doctrine, unchangeable, instruction in which was given through many degrees in the course of initiation.

Nevertheless, from time to time an initiate was authorised, according to the needs of the people, to reveal new By this expression we undertruths. stand not to unveil but to cover with a new weil: the initiates who made the revelations contented themselves with presenting, under a new mystical form adapted to the mentality of the period, a scientific truth which they had learned in the initiations in a more abstract and exact form. This explains why we can recognise in all religions, under various expressions, the same philosophy, the same scienti-

fic truths, and sometimes the same symbols.

Sciences were thus rendered secret or occult by those who created them. After the disappearance of the ancient temples and their initiations, in the West, the doctrine and knowledge of the initiates were preserved, more or less intact, by various secret societies to which were affiliated magicians, alchemists and architects of the Middle Ages.

It was only after Bacon and Descartes had made known or, at least, generalised methods of exact studies that these sciences became no longer occult; experimenters multiplied, each one specialising and becoming more and more capable of making new researches in his own domain; each one making known, in a language accessible to all, the results he had obtained, and the sciences thus made greater progress in one century than since the most remote times.

A large number of phenomena hitherto mysterious were explained by natural law, the study of which is accessible to all; alchemy became partly merged in physics and chemistry; astrology gave place to astronomy and meteorology; anatomy and physiology explained the greater part of the phenomena of life and at the same time accounted for some of the divinatory sciences, such as physiognomy, chiromancy and a part of oneiromancy; the study of the unconscious cleared up the mechanism of phenomena only recently regarded as occult.\*

The future has still in store for us, without doubt, many surprises in the

<sup>\*</sup> Dr. J. GRASSET. Occultism, Yesterday and To-day. Coulet, Publisher, Montpellier, 1907.

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study of inorganic bodies, surprises similar to the discovery of the X-rays or radium, that species of philosopher's stone which seems to produce the transmutation, not only of certain metals, but even of precious stones; nevertheless, it is principally in the study of living beings, and above all in human manifestations that we find the greatest mystery. Several phenomena which had previously been considered as marvellous have been recently explained by hypnotism and verbal suggestion, which was practised by the primitive priests, and was well known to the sorcerers and the less advanced initiates of the ancient religions; but numerous occult phenomena are still disputed and not yet satisfactorily explained; the majority of such phenomena can be reduced to vision at a distance in time or space, which is strongly doubted, and to the action of the individual at a distance, whether on inanimate objects or on living beings.

Action on inanimate objects is indicated by blows given on furniture, by the apport or the displacement of various objects without apparent contact; these are, it seems, frequently observed in spiritistic séances and in haunted houses, but verification of them is very difficult. Despite the experiments of Crookes, Gibier, de Rochas, Maxwell, Richet, etc., the conditions under which these phenomena are produced are still imperfectly known; the frauds and numerous tricks to which fakemediums have had recourse have thrown discredit on these experiments; there seems to be "something," but investigation is difficult. The action of a man on a plant is

said to be frequently exercised in India, where Fakirs cause a seed to germinate in a few minutes under the influence of their will or of their vital force. But such experiments have never been sufficiently well verified to eliminate the possibility of trickery.

Finally, among the most engrossing occult phenomena are those of actions exercised at a distance by man upon man, such as thought-reading, presentiments, spell-binding, and telepathy.

In the course of our studies on sorcery, extending over nearly twenty years, we have sought for a method which would enable us to form by experiment a personal opinion on the reality and the nature of certain occult phenomena, and we have been obliged to limit the field of our experiments; to obtain results, it has appeared necessary to choose a phenomenon as simple as possible, and to endeavour to reproduce it under conditions more and more complex. We have been induced to limit our researches to the study of mental suggestion or telepsychy-that is to say, to the action of the thought of one person on another.

Mental suggestion, known for some time to occultists, is still doubted by a large number of savants, although more or less convincing experiments have been made by various observers (Drs. Richet, Ochorowicz, Janet, etc.); the simpler manifestations are, however, easily observed in the street or at the theatre. Have you not seen a person on whom you have fixed your gaze turn round and look at you? Have you not frequently witnessed the experiments of thought-readers? A sensitive subject having his eyes

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bandaged, but remaining awake, performs, under the influence of your will, certain more or less complicated actions, if you remain in contact with him by holding his hands or by placing your hands upon his shoulders.

These experiments of suggestion with contact, which constitute Cumberlandism, have been explained, it is true, by the effect of the involuntary movements of the guide, who unconsciously directs the subject.

The *rôle* of involuntary movements becomes less clear if we repeat the experiment without contact, as we have frequently seen done, and have ourselves done with Pickmann. In regard to the last-named it has been frequently said that the unconscious movements of the guide were transmitted to the subject by means of the more or less elastic floor.

Such an objection loses its value in other experiments—for example, in those which we have repeated with Zamora, whom we caused to follow a very complicated itinerary in Toulon, drawn up in advance by several persons and unknown to the subject, behind whom we walked at a distance of from five to seven feet. The Toulon pavements are not sufficiently elastic to transmit involuntary movements !

We have also experimented with hypnotised persons and, in particular, at Rochefort, on Nemo's subject.\* We have constantly observed that, when placed ten or twelve feet behind this subject, we have been able to cause him to execute instantly all movements which we mentally represented.

In all these cases of suggestion at short distances there is the objection that the guide has unconsciously expressed his thoughts by pronouncing words so feebly that they have been imperceptible to the spectators, but have been heard by the hypnotised subject, whose sensitiveness has been greatly increased. We guarded ourselves against this objection by making experiments at distances varying from a few hundred feet to 450 miles.

The following is a résumé of some of these experiments.

# I.—Sleep produced at a distance in a subject previously hypnotised.

1. We had hypnotised Elizabeth M. three times in a month, when Dr. B., with whom we were speaking about mental suggestion, asked us, on July 3, 1894, to try to hypnotise our subject, who lived at a distance of over a mile from where we were.

We mentally transported ourselves into Elizabeth's apartment, we saw ourselves near to her, and enjoined her to go to sleep, and concentrated our thought on this order for ten minutes, from 1.50 to 2 p.m., when we mentally gave her the order to awake.

We did not see our subject until two days later. Before we had time to say a single word to her, Elizabeth told us that she would not let us put her to sleep any more, because it caused her annoyance. She then told us that on Tuesday, July 3rd, towards 2 p.m., she felt her head become heavy as though we were hypnotising her; she tried in vain to fight against the approach of sleep; everything around her seemed to disappear, and she could only see us acting upon her. She

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<sup>\*</sup> In the public experiments made by Nemo we must draw a distinction between real and simulated phenomena. In the first part he put his subject to sleep, then placed a buck-shot under each eye-lid to show that the sleep was real, and made him carry out, in response to mental suggestion, certain acts or gestures, at the pleasure of the speciators; when the

subject was awakened by Nemo we put him to sleep again and obtained the same result. In the second part the subject simulated hypnosis, and with eyes bandaged sang whatever air the spectators asked for in writing. The pretended suggestion was accompanied by questions according to a preconcerted code: the trick was apparent.

woke up because we willed it, and had the impression of awaking from a dream. She had lost consciousness for about a quarter of an hour.\*

2. Mme. Marguerite B. was placed by us in a superficially hypnotic condition for the first time on May 30th, 1895. We made several experiments with her on suggestion at a distance, and quote the following extracts from our diary :

June 6th, 2 p.m. I shall see Mme. Marguerite B. this evening. I will try to put her to sleep at a distance (approximately one mile). I concentrated my thought on this mental order from 1.50 to 1.55; at 2.20 I withdrew the suggestion.

June 7th. I saw Mme. Marguerite B. yesterday evening and asked her: "What were you doing this afternoon?" and she replied: "After dinner I was reading a novel; towards 2 or 2.15 my eyelids got very heavy, and I fell off into a light sleep, although I tried hard to continue my reading."

" How long did you sleep?"

"I could not say exactly, but I had been awake some time when I heard the clock strike three,"

June 11th. About 2 p.m. I thought vaguely of trying to send Mme. Marguerite B. to sleep, but dispelled the idea, wishing to defer the experiment.

June 13th. At 1.45 I tried to put my subject to sleep at a distance. I repeated the experiment with greater force about 3.45.

June 13th, 8.30 p.m. Mme. Marguerite B. tells me that she is becoming very lazy. On Monday (11th), between 2 and 2.15, she felt her eyelids become heavy, and she went to sleep against her will. To-day (13th) she read for an hour after dinner, and then went to work until nearly 4 o'clock, when she went off into a hypnotic sleep.

# II.—Suggestion at short distance on a person previously hypnotised.

In 1895, when at the Bordeaux Exhibition with Dr. Léon Pichey, we noticed Elizabeth M. in charge of a fancy glass-ware stall. She recognised us, and we saluted her from a distance. My friend and I went on to the terrace of a café about 50 yards from our old subject; my friend asked me to try an experiment of suggestion on Elizabeth, of whom I had lost sight for fourteen months. He wrote on a visiting card: "Make her put her hand on the nape of her neck"; then, "Make her take the lobe of her right ear between her fingers." We looked in the direction of the subject and mentally represented the movements necessary for the performance of these two acts. After several hesitating movements the subject carried out the suggestions given; however, the second experiment was not completely successful, the subject took the lobe of her left ear instead of that of her right ear.

# III.—Suggestion on a person previously put to sleep, of whose residence we are ignorant, but we possess an object belonging to her.

Mme. P. is a hysterical subject, who for some weeks had fits of laughter or tears; treated by means of hypnotism, she quickly improved; she was often, however, unamenable to verbal suggestion. On April 15th, 1906, having the intention to try an experiment of suggestion at a distance upon her later on, I picked up a flower which had fallen from a bouquet which she wore in her dress while in a hypnotic condition.

Monday, April 17th, 1906. The subject is to come to our consultation to-morrow at 2 p.m. to see if she is sensible to mental suggestion at a distance. We will endeavour to make her come to-day instead; we do not know where she lives, but reinforce our suggestion by utilising the flower which we picked up. At 10.30 this morning we got the flower and decided to act. At 1.15 p.m. we concentrated our thought on the suggestion, but the arrival of a patient compelled us to postpone the experiment until later. We resumed at 2.20, and fixed our thoughts for five minutes on the mental order to be transmitted, and made it precise; we willed that the subject should arrive at 2.50.

At 2.49 Mme. P. arrived; we asked her what made her come a day in advance, and she replied : "You know very well that I have been compelled to come here; I come because you have willed it. This morning about half-past ten, I was at the market when the thought struck me that I had to come here to-day, but on reflection I remembered that the appointment had been made for to-morrow. I returned home, and before dinner put on my indoor costume, having no intention of going out again. Shortly after 1.30 the idea of coming here returned to me; I dressed myself, but hesitated before putting on my hat. At 2.30 I had to give in and come; here I am!"

Another experiment succeeded completely: in two instances we failed; once the subject was conscious of the suggestion, but resisted

<sup>\*</sup> DR. J. REGNAULT. Sorcery ; Its Connection with Biological Science, p. 248. Felix Alcan, Publisher, Paris, 1907.

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it; in the other case he was travelling and felt nothing.

# IV.—Dream hallucinations with a subject previously hypnotised.

1. Experiment made at a distance of about a mile. On June 11th, 1895, at 11.15 p.m. I willed that Mme. Marguerite B. (a subject already referred to) should sleep and see me. On June 13th the subject informed me that the experiment was successful. She said that on the 11th she had in a dream seen me near to her; the impression was so strong that she awoke and asked if there was anyone in her room. The time was about 11.30.

" How did you know that it was half past eleven?"

"Because I had heard the clock strike eleven before I went to sleep, and it struck midnight after I awoke."

I insisted on knowing the precise time, because I felt sure I had not made the experiment until after midnight. I was surprised on looking in my diary, to see that I had really given the suggestion at 11.15—that is to say, between 11 and 12 o'clock.

2. Experiment at one mile. Mme. Berthe G. has been several times hypnotised by us. We have tried to give her hallucinations at a distance; we operated on her when we believed her to be lying down and asleep. We have thus been able to appear to her at the hour willed, at any part of her room determined by our suggestion; she has seen us when she has been in a sort of hypnagogic state; the impression has been so strong that she has completely woke up. On another occasion we gave her an oniric hallucination; the impression produced by this semi-dream made the subject angry with us for some time. In a third and fourth experiment we willed to give Berthe some auditory hallucin-The experiment succeeded so well ations. that the subject awoke, thought that she heard noises even when awake, and was much frightened.

# V.—Oneiric hallucinations in nonhypnotised subjects.

We have been able to produce dreams at a distance in several subjects who have never been hyptonised, but whom we had magnetised, and who showed themselves sensitive to the reaction of Moutin (attraction by applying the hands behind the shoulders).

# VI,—Suggestion at a distance on a subject who has not been hypnotised.

Mme. M. has been magnetised by us, but has never been put into a state of hypnosis. We have been able, after several attempts, to act on her at distances varying from roo to 200 yards, so as to make her come to us. She was aware of the suggestion, which she obeyed, but was unable to resist it.

# VII.—Action on a subject in the waking state who was aware of the time at which an experiment was to be held.

Mme. V. has been magnetised, but never hypnotised. We tried to make some experiments in telepsychy with her from Toulon to Paris (about 450 miles "as the crow flies "). It was agreed that we should endeavour on a certain day, at a given time, to establish mutual communication by mental suggestion. At the hour given we concentrated our will on the image or the idea to be transmitted, and wrote down what we desired to suggest; on her part, the subject wrote what she felt and put the letter immediately in the post, our letters thus crossing ; under these circumstances we have been able to transmit images, arouse actual hallucinations, and even send the subject to sleep.

We are now able to sum up the results of our experiments.

If we act on a sensitive subject previously hypnotised or magnetised, we can provoke from a distance, during natural sleep, visual hallucinations or dreams so powerful as to cause awakening. We are able to act at a distance, but at an agreed time, on a waking subject who is, by the mere fact that it has been arranged, in a state of expectation favourable to suggestion. We are able to act at an hour drawn by lot or fixed by a third person, if we know where the subject is, or possess an object which has been in contact with him for some time, an object which seems to provide a material conductor, a wire for the mental suggestion, by means of the

particles which unite it, across space, to its possessor.

It remains to be proved whether it is possible to act by mental suggestion at a great distance on a person previously notified, who has never been hypnotised or magnetised, when the operator has never seen him, but possesses an object belonging to him, such as a letter or hair; the few experiments we have been enabled to carry out from this point of view between Bordeaux and Paris, on a single subject, have only given us negative results.

The theories which have been put forward to explain mental suggestion at a distance are very numerous; spiritists and many occultists refer it to a special fluid, called the perisprit by the former, the astral body by the latter, which establishes communication between two persons under the influence of discarnate beings or of certain spirits called elementals.

But there is a more scientific point of view : some occultists claim the intervention of modifications of the astral, that is to say, of this universal fluid which the physicists call the ether, and to the vibrations of which they attribute light, electricity, and the various radiations which they study. The disciples of Mesmer seek an explanation in animal magnetism, and say that the magnetic field of each person can be modified by another person, as the influence of a loadstone is modified under the influence of another loadstone. According to M. Emile Boirac, the process of mesmerism should be revised; we shall then find the explanation of occult magnetoid phenomena; that the human fluid does not emanate in the same manner

from all individuals; it radiates from those who are active, it is absorbed by others who are passive and who constitute excellent subjects; it is simply conducted by others who are neutral; it can be condensed and transformed by certain subjects—mediums.\*

This conception is closely allied to the theory of the radiating nerve force admitted by Barety; it is supported by the experiments of researchers who, like Narkiewicz, Jodko and Dr. Baraduc, have taken impressions on photographic plates by means of psychic force; it seems strengthened by the discovery of Blondlot, but the existence of the N-rays has not yet been demonstrated by indisputable physical processes.

However, when we admit that all thought is connected with cellular vibrations, we comprehend easily by analogy what happens in mental suggestion at a distance; the communicating cerebral zones may be compared with two pianos or two harps which vibrate in unison, or to two tuningforks which give the same note, and of which the one repeats spontaneously the vibrations given by the other; they may be again compared with two wireless telegraphy stations more or less perfectly attuned.

Syntony is more frequently complete when we act on a hypnotised subject who, being in a state of rapport, is only sensitive to the communications of his hypnotiser; it is incomplete when we act on subjects in the waking state. We have noticed, for example, that we are able, by the action of our will, to neutralise or dis-

<sup>\*</sup> EMILE BOIRAC. La Psychologie Inconnue (Introduction and contribution to the experimental study of Psychical Science). Félix Alcan, Publisher, Paris, 1908.

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turb the mental suggestions given to Zamora by another experimenter.

If we suppose two men in whom the cerebral cells vibrate harmoniously, whether in consequence of a bond of kinship or friendship, or because one of them, the magnetiser, has imposed his rhythm on the other, the magnetised, their brains may perhaps be in the same conditions to each other as two tuning-forks; all live thought which causes vibration of the one is able to make the other vibrate without impressing the various brains which are on the line of the vibrating wave. The brain of the subject impressed plays the rôle of resonator; the impression produced will arrive much more easily at the consciousness of the subject as the latter is less disturbed by other impressions. That is why it is important to choose for experiments of this character a time when we believe the subject to be disengaged or asleep.

Mental suggestion at a greater or less distance affords the explanation of a large number of occult phenomena hitherto looked upon as marvellous or more or less strange.

A candidate sits for an examination; among the questions which he finds most difficult there is one which he particularly dreads; he thinks strongly of it when presenting himself for examination, and it is precisely on this question that he is interrogated ! He complains bitterly of his bad luck; he is wrong, he ought to blame no one but himself. Was it not because he concentrated his thought on the dreaded question that it was put to him?

Conversely, a candidate thinks of

a subject on which he desires or expects to be questioned; a subject in which he is particularly interested, of which he has dreamed, or which has been announced to him by somnambules, table turning, the key, the pendulum, or any other magical procedure. He has fixed his thought on it, and *it happens* that he is interrogated precisely on this point.

In such cases it is involuntary and unconscious suggestion exercised by the candidate on the examiner.

This is not simply an opinion; some experiments made by our regretted comrade, Dr. Louis Laurent, and by ourselves, have demonstrated to us the correctness of this theory, and we shall content ourselves with relating one of the more interesting of our personal experiments :—

Being called upon to sit for an examination in Therapeutics and Materia Medica, we went into the examination hall while one of our comrades was undergoing a similar ordeal. While waiting our turn, we looked fixedly at the professor, and the thought came to us to try an experiment with him; we willed that he should question us on arsenic, we figured to ourselves the chemical symbol of this substance, As, and we "propelled" the image of these two letters, as we do in a "magic or magnetic charge," in order to give the professor the visual impression. After a few minutes we took up our position on the candidate's chair; the professor consulted a list placed before him (the existence of which we had not previously known), on which he had written opposite the name of each student the question he intended to ask him. Opposite my name was written "Kephir." He said to me : " Tell me about fermented milks, and, in particular, of Kephir." Then he made a hesitating movement, and before I had time to utter four words, he interrupted me and added : " No, I had at first chosen this guestion, but I change it; tell me about arsenic."

Several experimenters, and in particular the naval doctors, Bourru and Burot, thought they had demonstrated that various medicaments have an

action at a distance on hypnotised subjects; we have repeated these experiments, and we are convinced that very frequently, if not always, the results observed accord with the idea which the experimenter had formed as to the action of the medicaments; the effect is produced by the mental suggestion, and not by the medicament. We can thus understand the lengthy and lively discussions which have since been aroused by these experiments; with a sensitive subject the observer obtained the result he expected; if he was convinced in advance he found that the asserted action at a distance of the medicaments was produced in conformity with his ideas; if he was sceptical, he did not obtain any result.

The same phenomenon seems to have been reproduced in the experiments made by M. de Rochas and Dr. Luys on the exteriorisation of sensibility; they photographed a hypnotised subject, said to be "exteriorised"; developed the plate, and out of sight of the subject they pricked the photograph on a finger or on the face, the subject indicated pain at the spot corresponding to that pricked in the photograph. This result was produced, or otherwise, accordingly as the hypnotiser was convinced or sceptical.

When the result was produced, we might say that the pricking of the photograph only served to fix the attention and the thought of the operator on the result to be obtained, and thus strengthened the mental suggestion. This explanation applies equally to experiments made with a glass of water, wax, etc.

All the phenomena of spell-binding,

causing love or hatred, thought to be explained by the experiments of M. de Rochas, are other examples of the same mechanism when they are not produced by auto-suggestion or verbal suggestion.\*

All the complex ceremonial ritual which sorcerers practised, and still practise blindly, has no other action than that of fixing the thoughts of the operator on the end to be attained, as the great master magician, Eliphas Levy, has rightly written: "The more difficult or horrible the operation is the more efficacious it is, because it acts more strongly on the imagination"

Mental suggestion frequently comes in, sometimes to facilitate, sometimes to impede, the spiritistic phenomena observed with the key, the pendulum, the divining rod, or the turning table.

In cases where there is no voluntary fraud, and where the table is not completely raised from the floor, we can admit that the raps are caused by the unconscious movements of the medium, that is to say, of a person very sensitive to suggestion. In such conditions we know that the table may give responses known only to a sitter placed outside the chain of experimenters. In a spiritistic circle at Bordeaux we were able to cause a table, with which we were not in contact, to give fantastical responses which we mentally suggested to the medium and had written down beforehand. This caused us to be considered in that spiritist circle as a medium inspired directly by the " friends in the Beyond."

<sup>\*</sup> DR. J. REGNAULT. Les envoutements d'amour, et l'art de se faire aimer. Paris, 1906, Chacornac, Publisher.

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We can thus realise how phenomena may be impeded by the presence of persons hostile to spiritism; the scepticism of one sitter may inhibit the medium by mental suggestion and arrest all manifestation.

Certain fakirs seem to reinforce their verbal suggestion by a mental suggestion which they exercise on all persons around them within a small radius. The same remark applies to certain sorcerers in our country districts, and especially in Normandy, who seem to have caused, in certain instances, collective hallucinations on a small number of spectators.

It is equally open to appeal to mental suggestion to explain certain replies of extra lucid somnambules, who sometimes reveal to the consultant facts known only to himself; they only reflect the thought of the consultant who unconsciously produces a mental suggestion.

Sometimes, also, there occurs a reciprocal suggestion, both verbal and mental, between several persons who expect the same result, the reinforcement being so great that it produces a collective hallucination; this is what seems to be produced in séances for spirit or magical invocation.

In all the cases we have examined, suggestion takes place at short distances; but it is also not infrequently produced at long distances in cases of presentiment or telepathy, sometimes during sleep, sometimes in the waking state.

A person dear to you thinks strongly of a visit he will pay you unexpectedly; you have an oneiric hallucination, a very clear dream, strongly realistic, in which you see this person coming to you. If the visit does really follow, you say that you had a presentiment, a prescience; it was nothing of the kind, it was not divination of the future, it was only mental suggestion with transmission of an image. This, with some other premonitory dreams concerning the health, and explained by medical science, is all that is at the base of oneiromancy, or divination by dreams.

Sometimes the suggestion is transmitted to a subject in a waking state; a mother experiences a sudden anguish or suffers a strong nervous shock: she even sees her husband or child in peril in clearly defined conditions; she is able to bear witness that this presentiment, or visual or auditory hallucination, occurred exactly at the time when the person, being in peril or in danger of death, thought strongly of her and transmitted to her by unconscious mental suggestion the image, or the picture of the perilous circumstances in which he was placed.

Mental suggestion at a distance, or telepsychy, thus explains the facts of telepathy and other occult phenomena which we have examined, but it doubtless does not explain all.

Levitation, or the raising of various objects at a distance, materialisations, the apparitions of phantoms capable of being weighed and photographed, the rapid germination of seeds, and some cases of sight at a distance, necessitate other explanations, if such facts are ever well proved. But the study of these phenomena is very difficult, because we come upon practical jokers and the interested frauds of mediums.

We have concentrated our researches on the effects of mental sug-

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gestion in order more easily to avoid fraud by carrying on the experiments between our subjects, who play a purely passive part, and ourselves who alone know what we have sought to obtain.

The occult phenomena which remain to be elucidated are numerous, and it is probable that man, after hundreds of years of research, will still find food for curiosity in the study of the immensity of nature. However, unless mentality completely changes in future generations, man will always have need of the marvellous to excite his curiosity and satisfy his mysticism; if the marvellous did not exist he would invent it !

# J. REGNAULT.





BY CARLO GALATERI

In the mass of manuscripts brought to the central Victor Emmanuel Library, at Rome, at the time of the suppression of the archives of the principal churches, there is—though one would hardly believe it—abundance of material of special importance to us, because it furnishes still further proof that spirit manifestations and studies concerning them are not of modern origin, but have existed at all times.

These documents are of especial value because they were jealously guarded by those who—up to a few years back—took great pains to condemn all belief in the new science.

I am, therefore, happy to have disinterred a few of them, and now commence with a *Miscellany* which came from the Church of S. Pantaleo,\* and bears the numbers 59 (red) and 84. It is an octavo volume of the seventeenth century, badly bound in cardboard, and composed of five quires, forming altogether 186 pages, written by different hands, mainly in Italian, but partly in Latin, and marked on the back: *Historical Miscellany*.

At present I shall only reproduce a portion of the fourth quire, which extends from page 78 to page 124, and is entitled :

The Apparition of the Illustrissima Signora Marchesa Laura Poppoli Astalli, who died suddenly at Rome on February 26th, 1683, aged about 29 years.\*

The chronicler opens his narrative with some Latin quotations, then writes as follows :---

"The Church to-day has no worse enemies than those who strenuously combat the idea of Purgatory, and still more impudently deny the immortality of the soul. To confound this impiety, which is so prejudicial to right belief and right living (in addition to the miracles which they calumniate as superstitious and as tricks by deceivers, and as signs of the coming of Antichrist), Divine Providence has from time to time opportunely arranged that some soul should return

<sup>•</sup> I may mention the strange coincidence of these MSS, from the archives of the Church of S. Pantaleo with the popular belief in Rome that S. Pantaleo is the saint for obtaining winning numbers in the lottery, provided that a special novena is made to him. The worshipper must provide himself with wax candle-ends that have been burnt by a dead person; then, beginning on a Friday evening, he must light one of these candle-ends before an image of the saint and recite a portion of the Rosary every evening. On the last evening of the nine, the saint appears to the suppliant and writes or tells the number to be chosen. But it is very difficult to complete the novena, because in the course of it, while the suppliants are at prayer, they hear around them noises and voices, and see strange figures appear, so that they give up the task from fright, and try again another time, perhaps with the same result.

<sup>\*</sup> The Astalli family, whose name survives as that of the street running between the Palazzo di Venezia and the Gesù Church, was one of the most conspicuous in Rome in the Middle Ages; they owned many houses lying between the present Altieri Palace, the Gesù Church and Square, and the foot of the Capitoline Hill.

from the other world to give testimony for itself and for all the others, that people still live in that world, and that those who depart from this life with stains of sin, or deserving punishment, live in pain in a burning fire. This, God has recently done by means of the Marchesa Astalli, by a wonderful apparition, so well and circumstantially confirmed that it will become one of the most remarkable related in history.

"Deposition of Domenico Denza, made by the order of His Holiness Innocent XI., given to His Eminence Cardinal Carpegna.

"' I the undersigned depose on oath as follows :----

"' (1) That on the eleventh of March of the present year, 1683, being Thursday, at about eight o'clock at night, while sleeping in my chamber, I saw before me a woman's figure, all dressed in white, sitting on a chair with one elbow on the arm of it, and her hand to her cheek in a meditative attitude, looking at me without saying anything; and after remaining thus for about the space of a *credo* she disappeared in an instant.

"'(2) On the 14th of the same month, Sunday, at six o'clock, being asleep, I again saw before me the same figure dressed in white as before, sitting in the chair in the same way, with a majestic air, looking fixedly at me, and on her brow she had a white band with gold letters on it, which read: "Vanitas Vanitatum," and this was the only time that she appeared with this symbol. After remaining thus for the space of an *Ave Maria*, she departed; and as I am accustomed every day to do some act of devotion for the souls in Purgatory, in the morning, being Monday, I went up the Scala Santa for the benefit of this soul, whoever it was.

"' (3) On the 19th of the same month, in a dream, I saw before me the same soul, just as described above, about nine o'clock; I say it was the same, because I have always seen her dressed in white, with the same full red face, sitting in the same chair and in the same manner; she regarded me very attentively and asked me twice whether I knew her? As I had never known or seen her in my life, I replied, "No," and added, " Tell me who you are"; and she said, "I am the Marchesa Astalli, who passed to the other life many days ago." Then I asked her to tell me whether she wanted anything from me; and she, fixing her eyes on the ground, began to weep and suddenly disappeared.

" (5) On the 19th of April in the same year, 1683, Monday, the second day of Easter, at about half-past seven at night, while I was going to sleep, I felt myself, between sleeping and waking, touched lightly by a hand on the coverlet of the right side of the bed, at the lower end of the thigh near the knee; and hearing myself called three times by name I roused myself, believing that it was my brother Giuseppe who called me, I said aloud twice : "Giuseppe," and turning my eyes quickly to the door to see if it was closed, I saw that it was open, and near the right side of the bed I saw the same soul that had previously appeared to me four times in a dream, and I saw that she was standing upright with the white mantle she previously wore, which covered her from the top of her head to the ground; her aspect was noble and grave, her

# A SPIRIT APPARITION AT ROME IN 1683

face round and full, and somewhat red in colour; she was of moderate stature, but the white mantle which she wore appeared so luminous that it seemed as though there were lighted torches under it which emitted a dazzling light, which illuminated the whole room.

"' She then said to me : " I am not Giuseppe, I am the Marchesa Astalli." On thus seeing her and hearing her speak my blood froze in my veins, and I remained speechless for the space of half a Credo. Then it seemed as though someone spoke within my heart and said to me: "Ask her in God's name to tell you what she wants," and I did so. But she was silent for the space of half an Ave Maria, and then said : "Go to the Marchese Camillo and tell him to have 200 masses said for me." I could not speak for the beating of my heart, but summoning up my strength I asked where she wished the masses to be said, and she replied gravely : "At the Gesu," and added, with a slight pause between the words : "At Ara Cœli, at S. Francesco a Ripa, at the Capuchins." I replied in great perplexity, and almost with my heart in my mouth: "They will not believe me; they will take me for a madman." Then the spirit, opening its white mantle, exclaimed : "My son, pity me!" and as she said this streaks of fire came towards me from her breast, as though two bundles of tow had been lighted. Then she closed her mantle with her hands, folding one side over the other as it was at first, she moved a few steps, looking me in the face; and I, lying almost in mortal agony, all bathed in a cold sweat, which passed through the mat-

tress to the boards, plucked up spirit and said to her : "Why do not you go to the Marquis?" Then the spirit, with a trembling voice and with many tears, which issued from her reddened eyes, as though she had wept long and bitterly, replied : "God does not will it." I again summoned up courage and said : "They will not believe me." Then the spirit replied : "Look where I touch," and departed. When she had gone out of the chamber she locked the door, and the noise made by the lock and key in closing could be heard. After she had gone I remained languid and speechless for half an hour, then, as it pleased the Lord, having come somewhat to myself, I knocked on the door at the head of the bed, which led into my brother's room, and he immediately answered, and believing that some ill had happened to me he immediately lit the candle and came to my chamber; finding the door locked as usual he opened it from outside with the key, and on entering found me languid and pale, like a dying man, and all wet with sweat, so that it could be wrung out of my shirt. I immediately asked him if he had seen any woman in the hall. He replied angrily: "What woman? are you dreaming?" He went, however, to look, even under the covered table at the end of the hall. Then I asked him to look whether there was anything on the bed. He replied that there was nothing; then, looking more attentively, he said with a surprised air that the coverlet was burnt, and in the middle of it was the imprint of a right hand. Having myself also seen it with great surprise I dressed and went with him into his room to gain a little more strength.

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and after taking a little wine at my brother's request I told him all that had occurred.

"I, Domenico Denza, in the interests of truth, attest and confirm what is above written with my own hand.""

The chronicler then narrates "the opposition which arose" against this apparition, issuing from the smoke of hell, to obscure the light with false rumours." Some regarded it as a fiction, some as an attempt at revenge on the Astalli family, and some as the beginning of a vendetta. At the Court, in high society, lay as well as clerical, the matter became a subject of general discussion; the chronicler gives diffuse and exhaustive details. Not to weary my readers, I will only reproduce the "annotations" which he makes :--

"(1) The apparition merits entire faith on account of the subject to whom it appeared. Signor Domenico Denza, who on being questioned made a legal deposition, is a secular priest of about 40 years of age, of a noble family, nephew of the late Illustrious Monsignore Denza, Bishop of San Severo. In 1680 he visited the Holy Land, where he was admitted as a Knight of the Holy Sepulchre, a sacred military order, instituted by Godfrey de Bouillon, King of Jerusalem, and confirmed by many Pontifical and Imperial privileges. All this appears from the ample Diploma sent by the Most Reverend Fra Pietro Marini, then Superior in the Holy Land, and at present General of the Minor Conventuals. From this it will be seen that both from his birth and from his profession it would ill become Denza

to feign and lie. Moreover, since his childhood he has been known for his integrity of morals and a mind enriched with many gifts from the Lord by the testimony of his spiritual fathers, one Superior of the Oratorian Fathers of San Filippo and the other of the Company of Jesus, spiritual father of the Primary Congregation of Nobles in the Collegio Romano, so that for this reason also Denza cannot be regarded as other than serious and sincere; all the more so, as through his retiring nature he had never seen the Marchesa Astalli, and yet described her person and actions as though he had many times carefully observed them.

"Moreover, Denza is specially devoted to souls in Purgatory, and besides performing every day some act of special devotion, from a tender age he has been accustomed to apply to them all that he does in the way of prayer and penitence. Hence it is plain that it was fitting that this most happy spirit should appear to him rather than to another.

"(2) As to the person who appeared, her state of happiness will be no news to any who knew her. For the better information of those who were not acquainted with the said lady something may be added here as to her virtues, to which all Rome can bear witness.

"The Marchesa Astalli was a lady of the utmost prudence, singularly retiring, grave, and modest. She scarcely left her house, and when she did it was to visit the churches and hold converse with the members of religious bodies, especially the Sisterhood of the Holy Babe Jesus, one of the most spiritual and profitable con-

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gregations in this city, chosen for their merit by the Supreme Pontiff to prove and instruct the older girls who desired to become nuns, and the younger ones who had to make their first communion; she avoided strangers and gatherings of all kinds, and although the day before her death she attended a musical performance it was in obedience to one whom she regarded as being in the place of a father. It was much more to her taste to be constantly at work, and to employ her money to place, as she did, a girl of rare talents in a Sisterhood.

"She went to confession in the churches of S. Maria in Campitelli and of Gesù. Both her confessors bare uniform testimony to her integrity, the one in these terms: 'I have never heard in any of her confessions a fault that contained a shadow of mortal sin, which she abhorred, not only in her own soul, but in any Christian.' Moreover, she died on a Friday, having confessed and communicated in the church of S. Maria in Campitelli on the previous Wednesday, which she did with edifying compunction and devotion. Hence there was every reason to have the best hopes of her salvation, all the more so as for a whole week, as well as almost every day, she had had masses celebrated in the church of S. Maria for the liberation of souls from the pains of hell, and was greatly devoted to souls in purgatory. Wherefore it is fully credible that those holy souls, who were aided by the prayers of the Marchesa, assisted in her own liberation, and enabled her to return from Purgatory to ask help for herself.

"(3) The words of the wise man,

Vanitas l'anitatum, which she bore on her forehead at the second appearance, could not be explained until it was learned from her servants that the Marchesa was very familiar with these words, and often repeated them with great disdain for the things of this world. Thus, too, among her familiars and servants she frequently used the expression 'son'; so that several times her aunt the Marchesa Ortensia Maidalchini Bevilacqua said to her jokingly: 'You have sons of sixty and over, when you are not thirty yourself.'

"She had a slow and timid manner of speaking, so much so that her husband, the Marchese Camillo, on rereading Denza's disposition, "was obliged to say: 'This account cannot but be true; this way of speaking is just the Marchesa's.' He also found among the memoranda of the deceased that 200 masses were to be said on account of a vow made by her and not yet fulfilled, perhaps because recently made.

"(4) With regard to the imprint of the hand, this was so clearly visible that there appeared with perfect distinctness all the fingers and prominences, with their outlines as a dark burn, while the rest of the palm remained white in contrast; especially noticeable was the twist in the little finger, a defect which the Marchesa had contracted in consequence of falling into the fire when she was a child. In her lifetime she was accustomed to cover this with her gloves, which she nearly always wore, and it seems as though the Lord God had willed this to distinguish the Marchesa's hand, so that no one could doubt that the miraculous imprint was



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really hers. It is certain that those most familiar with her exclaimed on seeing it: 'This is the hand of the Marchesa Astalli.' It seemed too large for a woman's hand, but on being measured several times with the deceased woman's gloves it corresponded precisely with them.

"In this state the imprint was seen and recognised by very many cavaliers and ladies, by prelates and cardinals, and by the Most Excellent D. Livio Odescalchi; but by none with a greater sense of piety and religion than by Her Majesty the Queen of Sweden and by His Holiness the Supreme Pontiff.

"Nevertheless, the said imprint has now lost much of its original appearance, because having been sent round to houses and monasteries it has become rubbed and worn by the devotion or curiosity of the people; yet it does not fail to arouse in those who see it a feeling of the supernatural. At present it is preserved in the house of the Astalli family.

"(5) At the time when the deceased lady was appearing to Denza a little girl of hers, twenty months old, woke up on various nights and burst out with these words : 'See my mamma! Help, mamma! Oh, see pretty mamma!'

"It is also said that she was seen four times dressed in white and with special peculiarities by her husband, the Marchese Camillo, who on the fourth occasion, which was at dawn, arose, and at that moment seeing her before him, he fainted, and she disappeared, nor was it granted to her to return to him a fifth time, as she did in such an extraordinary manner to Denza, but when the latter asked her to go to the Marquis she replied: 'God does not will it.'

"(6) It seems, moreover, that the clear narration of the fact itself must persuade every disinterested person of the truth of the apparition. It shows so wonderfully the Divine Providence, which attingit a fine usque ad finem fortiter et disponit omnia suaviter, and therefore caused that the Marchesa Astalli should appear to Denza the first time simply in her own form; the second time it caused the words vanitas vanitatum to be plainly seen, as though to say: 'I am she who bore imprinted on my mind and in my speech these words that are now written on my forehead.' The third time it enabled the spirit to tell its name without anything more, so that on being asked whether it needed any assistance, and not being able to express itself in words, it fixed its eyes on the ground and began to weep. The fourth time it looked fixedly at Denza and excited greater compassion.

"Finally, after appearing four times in dreams, it came clearly and with power to call and arouse Denza, and perhaps with its own body also, not animating it and causing it to live, but with its assistance, as is shown by the sound of the voice and proper manner of speech, its deportment and actions, which, on attentive observation, could be seen to be no mere airy figure, but a real body; for what enabled the spirit to enter, to open the door, to leave it open while talking, and then to leave and lock the door, if it had not a body, but a mere appearance, or figure formed in the air, which it could have assumed and left while in the room? More-

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over, the imprint of the hand with such marks of individuality, left as a certain testimony of its appearance, would be less genuine, and perhaps altogether false, if it had been impressed by any other means than by the very hand of her who impressed it.

"The very extraordinary effects produced on Denza, of unwonted terror, of abundant sweat, and extreme mental exhaustion, also confirm this.

"We know also from ecclesiastical history that other spirits have appeared at various times with their own bodies.

"The Lord also ordained that the first to celebrate the 200 masses for the deceased should be Denza himself, who out of the great compassion he felt for this soul in penance, wished to pray for its liberation. To these were added the 200 which the Marchese Astalli caused to be celebrated, and many others ordered by various personages, and above all these were singularly admired the religious piety and royal liberality of Her Majesty Christina Alexandra, Oueen of Sweden, both in small things and great.

"(7) To all which should be added that His Holiness Innocent XI., having heard the rumour of this case, ordered His Eminence Cardinal Carpegna, vicar of the consistory held in the Vatican Palace on April 21st, 1683, to obtain authentic information about it. On receiving this His Holi-

ness judged that entire credence should be attached to it, and on seeing the terrible imprint of the fiery hand, he continued weeping and sighing for the space of an hour, and spoke to this effect: 'If the Marchesa Astalli, a lady so retiring, modest and pious, burns in so great a fire, how will it be with those who, not having so great a capital of virtue, thesaurizant sibi iram in die irce, with so much vanity and so little modesty in dress?' And he repeated several times to Cardinal Carpegna, who was present, that he should go to the principal houses in Rome and preach about what had occurred, exhorting all the ladies to go about modestly attired and completely covered, which His Excellency punctually carried out. His Holiness also caused hundreds of masses to be said for that soul at the expense of his nephew, Signor D. Livio, and often, in speaking with great personages on the matter, he referred to it with extraordinary feeling."

The diligence of the chronicler in relating the fact, and in refuting the attacks made against it, is such that I dispense with all comment; I will only observe that those who at that time were at the head of the social ladder did not fear to express their opinion on facts which, at a later date, were treated as "follies, stupidities, and fables only fit for children."

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BY F. C. CONSTABLE, M.A., Trinity Coll., Camb.

### PARAGRAPH I.

I ASSUME to have proved that Kant relies on the manifold as the unconditioned, and treats unity and diversity as the results merely of abstraction from the manifold.

But the meaning he attaches to imagination and the place of imagination in the *Critique* are not easily to be determined. He says: "Synthesis, generally speaking, is . . . the mere operation of the imagination—a blind but indispensable function of the soul, without which we should have no cognition whatever, but of the working of which we are seldom even conscious." (*Kanl*, p. 62.)

Now it will be hereafter argued that, if telepathy be accepted as a fact, the indefiniteness of the above statement is got rid of. But for this it is advisable to consider beforehand how Kant arrived at the existence of imagination and the faculty of imagination as pictured by himself.

\* \*

In the Inaugural Dissertation of 1770 Kant foreshadows his Critique of Pure Reason of 1781. In both he starts on firm ground—with sensibility as giving objects. But even in the Dissertation he is faced by a difficulty which he honestly admits—his foundation is not firm enough or extensive enough for permanent building.

He has started with the necessary assumption of the existence of the subject with unity of apperception. But, as sensibility has given only diversity, the subject cannot determine itself in cognition. For this determination it must in some way get at unity.

Now in the Dissertation Kant does not introduce imagination or the faculty of imagination. But he must get unity from somewhere.

He gets it from a power or law of the soul.

"Things cannot appear to the senses under any form but by means of a power of the soul co-ordinating all sensations in accordance with a fixed law implanted in its nature." (Dissertation, p. 66.)

"For sensations excite this act of the mind—the co-ordinating its senseconcepts in accordance with perpetual laws—but do not influence intuition, neither is there anything connate here except the law of the soul, in accordance with which it conjoins in a certain way its sensations derived from the presence of an object." (Disserlation, pp. 68 and 69.)

We see here that Kant's reasoning is restricted by the assumption that sensibility only gives objects.

In the *Critique* Kant takes a step in advance. He sees that his reliance on the power or law of the soul for "getting at" unity is unscientific. Just as he has got diversity (objects) from sensibility, so he must get unity from sensibility. Still, however, he is hampered, even in the *Critique*, by his outstanding assumption (in the æsthetic) that sensibility only gives objects.

The step in advance that he takes in the *Critique* is the introduction of imagination and the faculty of imagination. He states :—

"Imagination is the faculty of representing an object even without its presence in intuition. Now, as all our intuition is sensuous, imagination, by reason of the subjective condition under which alone it can give a corresponding intuition to the conceptions of the understanding, belongs to sensibility. But in so far as the synthesis of the imagination is an act of spontaneity, which is determinative, and not, like sense, merely determinable . . . in so far is the imagination a faculty of determining sensibility a priori, and its synthesis of intuitions according to the categories must be the transcendental synthesis of the imagination. It is an operation of the understanding on sensibility." (Kant, p. 03.)

"The first thing which must be given to us in order to the *a priori* cognition of all objects is the diversity of the pure intuition; the synthesis of this diversity by means of the imagination is the second." (*Kant*, p. 63.)

Before we proceed, mark this: Kant introduces imagination (sensibility), and imagination as a faculty (understanding), because, while he holds that all intuition is sensuous, he confines the sensuous to that which we receive through the normal organs of sense. He holds that in human experience sensibility only gives objects, that is, diversity. But reason-apart from human experience-told him sensibility gives more than objects; it gives representations of objects even without their presence (through the normal organs of sense) in intuition. Kant in this connection calls it imagination, and says that as imagination it can give intuition corresponding to the conceptions of the understanding. This, I hold, amounts to an extension of the meaning of sensibility.

From this he gets his transcendental synthesis of the imagination as a faculty—that is, as an operation of the understanding on sensibility.

But he must go further than this. He must again extend the meaning of sensibility, unless we hold that the giving of representations of objects without their presence in intuition, and the giving of objects themselves, cover the manifold in apprehension.

So he states later on :--

"Now that which conjoins the manifold of sensuous intuitions is imagination, a mental act to which understanding contributes unity of intellectual synthesis and sensibility, manifoldness of apprehension." (Kant, p. 100.)

Does Kant mean by this that imagination (as sensibility) gives the manifold of apprehension, imagination (as part of understanding) gives the synthesis of this manifold? Does the understanding which gives the synthesis receive it? In unity of apperception from the unity of perception of the internal sense? There is a difficulty here.

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Both these statements, however, show distinct advance. Kant has abandoned vague reliance on any power or law of the soul, and relies on imagination as defined by him. But still he gets his synthesis of imagination as a synthesis of the diversity given by sensibility, and so necessarily makes that imagination which conjoins the manifold of sensuous intuitions a mental act. He must make imagination partly referable to sensibility and partly referable to the understanding. He is still hampered by the assumption that, in human experience, sensibility gives to us only objects (diversity). For it is from this diversity, he tells us, he gets his synthesis of the imagination, though he also states that it is the manifold of sensuous intuitions that imagination conjoins.

That Kant himself was not fully satisfied with this step, though a step in advance, is clear from his own words, which have already been referred to :—

"Synthesis, generally speaking, is, as we shall afterwards see, the mere operation of the imagination, a blind but indispensable function of the soul, without which we should have no cognition whatever, but of the working of which we are seldom even conscious." (Kant, p. 62.)

That is, for cognition, there must be not only diversity (objects), but unity (synthesis of objects), and both must have their source in sensibility. He gets diversity for the subject through the normal organs of sense. As he cannot get unity from human experience, he gets it from "a blind but indispensable function of the soul," which he assumes to exist. Now, bear in mind that Kant always sees clearly the necessity that the manifold to be intuited must be given previously to the synthesis of the imagination, and independently of it. (Kant, p. 89.) He also sees clearly that it is the manifold of intuition which the understanding (under the categories) must render conceivable in order to think even an object of intuition. (Kant, p. 64.)

But it is clear also that the understanding could in no way render the manifold in intuition conceivable unless in some way it has the manifold in intuition to operate on. If we term the manifold in intuition a loaf and the part of it rendered conceivable by the understanding a crumb of the loaf (baked in the oven of the categories !), still the understanding must have had the loaf to operate on. This, it is submitted, is the same thing as saying that the manifold in intuition is presented to the understanding; and such presentation could only be by an intuitive self, for only an intuitive self could receive the manifold in intuition.

The consciousness of self (apperception), of the intuitive self, is the simple representation of the "ego," and by means of that representation alone all the manifold representations in the subject are spontaneously given. The internal intuition of the intuitive self may, in this connection, be termed intellectual, for its intuition is pure spontaneous activity. The intuitive self receives the manifold *directly* in intuition.

The intuitive self presents the manifold to be intuited to the subject (the human personality). The subject, being conditioned in time and space,

can only receive the manifold to be infuited in time and space. Kant, referring to the subject, says :---

"But the form [my italics] of this intuition, which lies in the original constitution of the mind, determines, in the representation of time, the manner in which the manifold representations are to combine themselves in the mind; since the subject intuites itself, not as it would represent itself immediately and spontaneously, but according to the manner in which the mind is internally affected; consequently, as it appears, and not as it is." (Kanl, p. 41.)

If we consider the subject as a projection of the intuitive self on or in time and space, we thereby mark the distinction which exists between the (phenomenal) apperception of the subject and the (relatively) objective apperception of the intuitive self.

If the human personality be an objective thing of time and space, by no possibility can it reason outside its limits of time and space, outside its series of conditions. But the reason of the human personality absolutely requires the unconditioned in thingsin-themselves to complete its (the human personality's) series of conditions. (Kant. Preface to Second Edition, p. 30.) This " requirement " could only be for a personality of reason ranging (though not in cognition) outside the series of conditions of the subject, and dealing with the manifold in intuition. So this personality must receive the manifold in intuition. It is an intuitive self.

The human personality can reason, and its reason proves it to be but a limited manifestation of some greater intuitive self. Reason, which is an attribute of, a character inseparable from, each one of us, leads us inevitably to conclusions outside, beyond cognition; and this proves that we exist as only partially and mediately manifested in cognition; that the greater and higher part of ourselves is unmanifested in time and space.

Reason forms a nexus between the intuitive self and human personality. In the realms of intuition there is for the real self full conscious life and action, but in the realms of cognition it is bound by the chains of time and space, and so incapable of full selfmanifestation.

We should expect, then, that Kant would here assume the existence of the intuitive self. But he avoids taking this step. Still, I hold very strongly that his reasoning fails unless we assume that the manifold in intuition is received by a subject, which subject must be a subject of in-Kant uses what he vaguely tuition. terms "the soul" as the real subject of intuition. I hold that the subject he refers to must be taken as but a partial and mediate manifestation in time and space of this intuitive self.

Kant compromises. He finds his scheme will not work so long as he confines sensibility to something which gives only objects; so in the Transcendental Logic he widens his interpretation of the meaning and of the results of sensibility. He does more than this. He sees how illogical it is to say that sensibility gives only objects (diversity), and then that this same sensibility (in the guise of imagination) itself (as a faculty of understanding) makes a synthesis (unity) from the diversity it has itself given. Any such process is impos-

sible. Kant must get unity and diversity directly from the same root --from the manifold.

And he does this in the schematism of the categories :---

"The schema is, in itself, always a mere product of the imagination, But as the synthesis of the imagination has for its aim no single intuition, but merely unity in the determination [my italics] of sensibility, the schema is clearly distinguishable from the image." (Kant, p. 109.)

He does not state directly, but evidently means, that unity results from a determination of the manifold given by sensibility—it results from a conditioning of (an abstraction from) the manifold.

"In truth, it is not images of objects, but schemata which lie at the foundation of our pure sensuous conceptions." (*Kant*, p. 109.)

Now it is difficult to reconcile this last statement of Kant with his previous statement that "the first thing which must be given to us in order to the *a priori* cognition of all objects is the diversity of the pure intuition; the synthesis of this diversity by means of the imagination is the second."

But Kant's position appears to me clear, and I think an explanation can be given of his refusal to solve the difficulty facing him, and, instead, to content himself with the vague statements that "synthesis, generally speaking, is, as we shall afterwards see, the mere operation of the imagination, a blind but indispensable function of the soul" (Kant, p. 62), and that "this schematism of our understanding in regard to phenomena and their mere form is an art hidden in the depths of the human soul." (Kant, p. 109.)

Kant abhorred theory. He confined himself to strict reasoning, and he held, and held rightly, that reality is concerned only with sensation as the matter of experience. (Kant, p. 164.)

Now when Kant wrote he had nothing before him to deal with as matter of experience but the fact that sensibility gives to us objects. The only known and established relation in human experience between the subject and the external in sensation was through the normal organs of sense. And, as has been already shown (following Kant), sensibility through the normal organs of sense could only give to us the external in diversity.

Kant was not content with this limited play of sensibility on the subject; he sought in human experience for direct evidence which might enable him to give a wider meaning to the affect of sensibility on the subject. He considered, indeed, the possibility of telepathy in one particular respect. In a remarkable passage he deals with the possibility of "a power of the mind to place itself in community of thought with other men, however distant they may be." But, speaking of this conception and others, he says, "They are conceptions, the possibility of which has no ground to rest upon. For they are not based on experience and its known laws; and without experience they are a mere arbitrary conjunction of thoughts, which, though containing no internal contradiction, has no claim to objective reality, neither, consequently, to the possibility of such an object as is thought in these conceptions."

(Kant, p. 164.) Bear in mind that Kant holds this "power of the mind" to be possible, because, as he states, it contains no internal contradiction. He rejects its consideration for the sole reason that there is no basis for its acceptance in human experience and known laws.

In spite of all effort, in spite, indeed, of what reason proved to him must be true, he found himself confined, in human experience, to the fact that sensibility gives to us only diversity.

This placed him in an insuperable difficulty.

For, by strict reasoning, he had arrived at the conclusion that while sensibility gives the manifold to be intuited before and independently of any action of the understanding, the understanding (for cognition and judgments) must receive from the manifold more than diversity. It must receive unity also, where both diversity and unity are abstractions from the manifold. He abandoned the argument that where sensibility gives only diversity, the understanding can, of itself, make unity (a synthesis of diversity).

Clearly, then, he was driven to assume, in spite of human experience, that sensibility affects the subject otherwise than through the normal organs of sense; for through these normal organs of sense it can affect the subject only in diversity, while strict reasoning had led him to a conclusion that " in truth it is not images of objects, but schemata which lie at the foundation of our pure sensuous conceptions." (Kant, p. 109.)

Kant cut the knot. He was faced by the facts that reality is concerned only with sensation as the matter of experience, and that in human experience sensibility only gives to us objects. But strict reasoning had forced him to a conclusion that it is not images of objects but schemata which lie at the foundation of our pure sensuous conceptions. So, ex necessitate, he introduced a deus ex machina—" an art hidden in the depths of the human soul."

But suppose that in Kant's time it had been proved in human experience that the subject, a human being, receives impressions (sensations) from the external, and from external human beings, otherwise than through the normal organs of sense? And that, at times, these impressions emerge as ideas in time and space, so that there may be communion in idea between human beings and between human beings and the external otherwise than through the normal organs of sense?

Then Kant's difficulty would have disappeared, and he would no longer have been driven to reliance on "an art hidden in the depths of the human soul."

It has been already argued that Kant's statement that "the manifold to be intuited must be given previously to the synthesis of the imagination, and independently of it," is useless for his scheme, unless the manifold to be intuited is also received in intuition, and that this reception can only be by an intuitive self; so that the fact of an intuitive self is a necessary part of Kant's scheme.

Turning to consideration of Kant's subject (the human personality) then, if he had had proof in human experience before him that sensibility affects the subject otherwise than through the normal organs of sense, he would not have been confined to his admission that sensibility gives to us only objects (diversity), for this admission is based on the fact that the subject can be affected by the external only through the normal organs of sense. He would have widened the meaning he attached to "sensuous intuition," for he would have had to make " sensuous" cover the affects of sensibility on the subject in cases where the affection was otherwise than through the normal organs of sense.

He would have had for use the fact, in human experience, that sensibility gives to us the manifold to be intuited, not only through the normal organs of sense, but otherwise than through the normal organs of sense.

With this new fact for use he would still have held that, " in truth it is not images of objects, but schemata which lie at the foundation of our pure, sensuous conceptions." (Kant, p. 109.) But he would no longer have had to rely on reason for proof of this-he would have found proof in human experience; for, human experience showing that sensibility affects the subject not only through the normal organs of sense but otherwise than through these normal organs, he would not have conditioned sensibility as giving only objects (diversity). Where sensibility gives the manifold to be intuited otherwise than through the normal organs of sense, the manifold to be intuited is received otherwise than through the normal organs of sense; but it is the reception through the normal organs of sense of the manifold given to be intuited

that conditions the reception in diversity. So where the reception is otherwise than through the normal organs of sense, the reception is *not* conditioned in diversity (as objects). But if this reception is not conditioned in diversity, how is it conditioned? For the manifold to be intuited cannot be fully received in intuition by a subject conditioned in time and space—it can only be so fully received by an intuitive self.

Now, for the subject, the external (the manifold to be intuited) can only be received in unity and diversity. This arises from the constitution (the conditioning), in time and space, of the subject. We cannot think diversity without thinking unity, and vice versa, while for the determination of our own unity of apperception there must be perception of unity in diversity.

We arrive, then, at the conclusion that the subject, when receiving from sensibility the manifold to be intuited otherwise than through its normal organs of sense, receives it in unity.

We may here still speak of a transcendental synthesis of the imagination in determining sensibility a priori in unity as an operation of the understanding on sensibility; but I would prefer to say the operation of the understanding on the manifold given to be intuited is in the determination of unity for the subject's apperception; and this determination is not in synthesis but in abstraction. In this connection we find that the manifold can only affect the understanding in unity. There appears to the subject to be a synthesis necessary for the creation of unity, but unity is really no more than an abstraction from the manifold.

Kant's original subject was a subject conditioned in time and space, and also conditioned by the normal organs of sense. He would now have given a wider meaning to his term "the subject." It would still be conditioned in time and space, but its normal organs of sense would no longer fully condition it; they would but partially condition it. For it would now be a subject which, though it could receive impressions from the external through its normal organs of sense, could also receive impressions from the external free from the conditioning of its normal organs of sense.

This subject would still, where it received the external through its normal organs of sense, receive it in diversity. But where it received the external otherwise than through its normal organs of sense, it would not receive it in diversity; for the conditioning in diversity arises only from the reception through the normal organs of sense. Bear in mind, I am now speaking of impressions on the subject from sensibility. In cases where these impressions emerge in the subject as ideas, these ideas may very possibly, perhaps necessarily, emerge conditioned by or in relation to the normal organs of sense.

Keeping what is above stated in mind, we shall now find ourselves in a position to follow Kant's reasoning step by step, and to show what effect the new fact of human experience would have had on his course of reasoning.

Kant has to get both diversity and unity as abstractions from the manifold for his subject to cognise and arrive at judgments, and also for the determination of its (the subject's) apperception.

He starts with sensibility as giving the manifold to be intuited. Then, so far as the subject receives the manifold in intuition through its normal organs of sense, he arrives, directly, at the abstraction of diversity.

But, diversity existing for the subject, reason proves inexorably that unity, in contradistinction, must also exist for the subject; the subject cannot think the one without the other, quite apart from the fact that for unity of apperception there must be (for the internal sense) unity of perception. Kant, in the Crilique, gets at unity in this way. He begins by saying sensibility gives the manifold of apprehension. So far he introduces nothing new. But then he introduces a new factor-imagination. He says, "That which conjoins the manifold of sensuous intuitions is imagination, a mental act to which understanding contributes unity of intellectual synthesis."

It is unnecessary to enter on any criticism of Kant's introduction of this new factor—imagination. All necessary is to determine what his course of reasoning would have been if, in his time, it had been proved that sensibility affects the subject otherwise than through the normal organs of sense. His course of reasoning would, I submit, have run thus :—

Sensibility gives the manifold to be intuited. The subject, conditioned by its normal organs of sense, receives this manifold in intuition in diversity (objects). The subject, not conditioned by its normal organs of sense, receives this manifold in intuition in

unity. For the subject, even so far as it is not conditioned by its normal organs of sense, is still conditioned in time and space, and so in idea can only receive the manifold in intuition conditioned in time and space, and this conditioning must be in unity and Bear in mind that our diversity. ideas are phenomenal; they give us no knowledge of things-in-themselves, but only of relations between things-in-themselves. So unity and diversity are merely relative terms; we cannot think, in idea, the one without the other. They may, perhaps, be termed the limits within which we think the manifold.

If we introduce the intuitive self, the course of reasoning is till clearer and more direct.

Sensibility gives the manifold to be intuited, and the intuitive self receives the manifold to be intuited in intuition. The apperception of the intuitive self is one of intuition, not merely of cognition and judgments: the intuitive self may be said to have an intuitive understanding. Herein we arrive directly at the source of the (internal) intuition (sensibility) of the subject, without any reliance on sensibility as the receptivity of the soul of man. For the subject cannot cognise any thought except by means of intuitions corresponding to conceptions (Kant, p. 101), and these "corresponding intuitions" are determinations of intuition; so intuition must be presented to the subject, for otherwise it could not arrive at any determination of intuition. This presentation can only be by an intuitive self.

The subject is a partial and mediate manifestation in time and space of the intuitive self, partly (but only

partly) conditioned by its normal organs of sense. This subject being conditioned in time and space can only, in idea, receive the manifold in intuition in time and space; it can only receive and deal with the manifold in the abstractions of diversity and unity. It receives the abstraction of diversity through its normal organs of sense; it receives the abstraction of unity otherwise than through its normal organs of sense. Its apperception is a particular apperception, not of intuition, but of intuition in time and space-*i.e.*, of cognition and judgments.

For the fact that sensibility gives to us diversity (objects), Kant did not want the factor of imagination or the faculty of imagination; he had the evidence of human experience to rely on. If in his time it had been proved that sensibility affects the subject otherwise than through the normal organs of sense, he would not have wanted the factor of imagination or the faculty of imagination for the fact that sensibility gives to us unity. He would have had the evidence of human experience to rely on.

Kant dealt with a series of conditions. Reason proved to him incontestably that the fact of sensibility, giving to us unity, must be brought into his series of conditions. He could find no proof of this in human experience, and fell back on reliance on "an art hidden deep in the soul of man." If we now have proof in human experience that sensibility affects the subject otherwise than through the normal organs of sense, then we have the fact of sensibility giving to us unity brought into our series of conditions, and we can abandon reliance on an art hidden deep in the soul of man. More than this: in the light of the new proof we must expand or extend the meaning we attach to the term "the subject." We bring it into closer and less material relation to the real, intuitive self—a self which, I hold, must be inferred to exist if Kant's scheme is to stand in reason.

It must not be forgotten that in all written above of the manifold as unconditioned, it can only be regarded as unconditioned in relation to the series of conditions in and through which the subject exists. All meant by saying it is unconditioned is that it is not subject to any conditions known to us.

### PARAGRAPH II.

I assume, by a consideration of Kant's reasoning, to have shown that unity and diversity are the results merely of abstractions from the manifold, the unconditioned; that they are, as it were, no more than projections on time and space of the manifold.

And I have adduced argument to show that Kant's scheme necessarily infers the existence of an intuitive self, his subject being a partial and mediate representation in time and space of this intuitive self.

Incidentally I must here explain that thus we answer directly an objection raised by Cousin, for Cousin points out that Kant states :--

"Elle (l'unité de la conscience) n'est donc qu'un phénomène ellemême, et elle est entièrement accidentelle " (Kant, by Cousin, p. 95), and that he (Kant) also states : " Mon existence propre n'est pas un phénoméne, encore bien moins une simple

apparence." (Kant, by Cousin, p. 97.)

Cousin holds these statements to be contradictory, and by his reasoning they are contradictory. But if we hold that Kant's subject, the human personality, is no more than a partial and mediate manifestation in time and space of an intuitive self-that is, of a real self in relation to the phenopersonality-then menal human Cousin's reasoning fails, for by "l'unité de la conscience" Kant refers to the human personality, his subject, and this personality is clearly phenomenal and accidental; while by "mon existence propre" he refers to the intuitive self, which is objectively real in relation to the human personality.

Having now arrived at a clear interpretation of what the manifold is, and determined its relation as the unconditioned to unity and diversity, we are in a position to consider a further and direct argument in support of the argument that the existence of an intuitive self is inferred in Kant's scheme.

Kant says: "For that which of necessity impels us to transcend the limits of experience and of all phenomena is the *unconditioned*, which reason absolutely requires in things as they are in themselves in order to complete the series of conditions." (Kant, preface to second edition, p. 30.)

Now, I hold that the above statement is incontestably correct; I doubt if many deny it.

But let us assume that Kant's subject constitutes our sole personality, that each one of us is no more than a thing conditioned in time and space; a subject, that is, of human experi-

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ence and of human experience only. Then I deny the possibility, for this subject, of reason as defined by Kant in relation to understanding, and I deny the possibility of Kantian ideas.

For, in reasoning, we must treat this thing as an objective reality; the "thing" itself can only reason about itself and its experience as an objective reality. These were the assumptions that Hume made, and that most conscientious of all men admitted that the assumptions led him to conclusions which could not be sound.

Haeckel, on the other hand, never admits that his conclusions are unsound. But what do we find? He treats the subject as objective, the universe as objective. He assumes to solve the riddle of the universe by treating the series of conditions in and through which the subject and the universe exist as an infinite, exhaustive or unlimited series, so that the unconditioned is non-existent. But. then, after an expression of his vague reliance on " scientific " faith, he says that his closed circle of moments of evolution and devolution takes place under "the eternal, iron laws of nature," He founds his solution of the riddle of the universe--in the ultimate-on the fact of the immaterial governance of something immaterial, of which he knows nothing but its effect on his personality and his Lilliputian universe. Quite unconsciously he completes his series of conditions by admitting the existence of the unconditioned.

If the subject is objective it cannot, by reasoning, determine that it exists in a series of conditions. For its reason must be determined by its constitution, and its constitution is determined by the series of conditions, so that, to the subject, the series of conditions is objective and exhaustive; there is no place for the unconditioned. Such a subject cannot think or reason outside itself and its conditions; for itself and its universe, being objective, there is nothing "outside" for it to think or reason about.

How could such a subject determine that its universe is phenomenal? How determine that things-inthemselves are the foundation of its phenomenal universe, when thingsin-themselves are beyond its limits of experience and of all phenomena? The very statement that it is objective is a statement that it is limited in concept, in (Kantian) idea, and in reasoning power within the limits of its own objectivity.

But what does Kant's subject do?

By its own reasoning power it transcends the limits of its own experience and of its phenomenal universe (reason frees the conception of the understanding from the unavoidable limitation of a possible experience-Kant, p. 256); by its own reasoning power it proves that it exists in a series of conditions. This proof imports proof, and proof for the subject itself, that the unconditioned More than this, the subject exists. can prove the relation of its series of conditions to the unconditioned; it can prove that the unconditioned is the very foundation on which the series of conditions rests, though this foundation is buried so deep beyond the purview of cognition that the subject cannot determine what it is.

The subject could not reason outside itself and outside time and space



if it were an objective thing of space and time. For its reasoning power cannot be separated from itself; this reasoning power is an attribute of, a character inseparable from, the character itself. So there is something in the subject itself capable of transcending the limits of its own experience and of its phenomenal universe.

If, then, the subject has this power of transcending its own experience and its phenomenal universe, it must be more than an objective thing of space and time. It arrives at definite conclusions that something exists which, in itself, is beyond its (the subject's) cognition. If the subject were simply a thing of cognition, this would be impossible.

We are driven to a conclusion that the real subject can, in Kant's words, subject the manifold of every possible intuition to the unity of apperception. (Kant, p. 96.) For when, in reasoning, we transcend our own experience and our phenomenal universe, we think in the manifold, though we cannot reduce such thought to cognition. By such thought we arrive at "vital knowledge," though this vital knowledge is, in cognition, sheer ignorance.

Kant's subject, then, must be subjective to a (relatively) real subject. No determinate mode of intuition is necessary for the apperception of the real subject; for Kant's subject a determinate mode of intuition in time and space is necessary. Kant's subject is a "form" in time and space of the real, the intuitive subject; or, as it were, a projection of the intuitive self on or in time and space.

In all I have written I have kept clear of the Dialectic. I have not touched on Kant's Transcendental Dialectic.

But as Kant, in his Dialectic, does, in a certain connection, suppose—he does not state as a fact—that the idea of the systematic unity of Nature possesses objective validity and necessity (Kant, p. 399), I must touch on his Transcendental Dialectic, though what I write must be eminently unsatisfactory. For I have only studied his Dialectic with reference to the particular point I deal with.

In the first place, Kant defines Dialectic in general as no more than a logic of appearance. And he says: "This does not signify a doctrine of probability, for probability is truth, only cognised upon insufficient grounds, and though the information it gives us is imperfect, it is not therefore deceitful." (Kant, p. 209.)

But if in any Dialectic we are dealing with no more than a logic of appearance, we can by no possibility arrive at more than determinations in appearance. The intuitive self is a condition, and so, even for the apperception of such a subject, there must appear, to us, to be objective validity and necessity in some systematic unity of Nature. But this is only in appearance, and the appearance must be false or merely phenomenal.

In appearance we arrive at conclusions of the objective validity and necessity of some systematic unity of Nature, and at the unity of God. But these conclusions are purely anthropomorphic conclusions. They result from the nature of the subject's unity of apperception in time and space, so that, in perception, the subject treats unity as objective, as a real synthesis of the manifold. I hold that Kantian

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ideas lead us to a conclusion of the objective validity and necessity of the manifold of Nature, and of the manifold of God. We can prove the existence of the manifold, we can prove that unity and diversity are mere abstractions from the manifold. But this is simply arriving at vital knowledge of our own ignorance, for we know nothing of the manifold but in its abstractions of unity and diversity. If, then, we hold that God and Nature exist in unity, we are conditioning both.

God and Nature exist, to us, in unity; but there is an astounding power in man to reach out beyond all human experience, all phenomena. We can reach out to proof of the manifold where the manifold itself is incomprehensible to us in Kantian ideas, in ordinary idea, or in conception. Reason tells us that God and Nature exist, in fact, in the manifold.

Kant himself states :--

"The unity of reason is therefore not the unity of a possible experience, but is essentially different from this unity, which is that of the under-That everything which standing. happens has a cause is not a principle cognised and prescribed by reason. This principle makes the unity of experience possible, and borrows nothing from reason, which, without a possible experience, could never have produced by means of mere conceptions any such synthetical unity." (Kant, p. 217.)

That is, the unity of reason is not the unity of the understanding, and for this unity of reason the principle does not hold that everything which happens has a cause; for, I think, Kant holds that this unity of reason is not conditioned in time and space. If so, we can in no way determine the unity of reason by any analogy to the unity of the understanding.

".Now, as the unconditioned alone renders possible totality of conditions, and, conversely, the totality of conditions is itself always unconditioned, a pure rational conception in general can be defined and explained by means of the conception of the unconditioned, in so far as it contains a basis for the synthesis of the conditioned." (Kant, p. 226.)

All we can do is, by reason, to arrive at a conclusion that the unconditioned exists. I doubt if this imports a conception of the unconditioned, and as we can only negatively determine the relation of the unconditioned to a totality or synthesis of conditions, I do not see how any conception-if possible-of the unconditioned can be a real basis for the synthesis of the conditioned. A synthesis of the conditioned is arrived at by an operation of the understanding, and all our knowledge is merely relative. This synthesis is only objectively real for the subject, conditioned as it is.

" These relatively fundamental powers must again be compared with each other to discover, if possible, the one radical and absolutely fundamental power of which they are but the manifestations. But this unity is purely hypothetical. It is not maintained that this unity does really exist, but that we must, in the interests of reason-that is, for the establishment of principles for the various rules presented by experience-try to discover and introduce it, so far as is practicable into the sphere of our cognitions." (Kant, p. 398.)

This passage, read with that cited before it, would appear to show that Kant does not allege objective existence for the unity of reason, but only objective existence for it in relation to the subject, conditioned as the subject is; and this interpretation would appear to be supported by the following passage:—

" Natural theology is a conception of this nature at the boundary of the Human Reason, inasmuch as it sees itself necessitated to look beyond to the idea of the Supreme Being (and, in a practical connection, also to that of an intelligible world), not in order to determine anything in respect of this mere essence of the understanding-in other words, anything outside the world of sense-but to guide itself for its own use within the latter, according to principles of the greatest possible unity (theoretically as practically)." (Kant's well as Prolegomena, pp. 110 and 111.)

Throughout the whole of Kant's chapter on the "Determination of the Boundary of the Pure Reason" (Kant's Prolegomena, p. 99, et seq.), I find nothing to show that he conditions the Supreme Being or the intelligible world in unity of reason against my statement that reason leads us to conclude they are, or exist in the manifold. I only find he states that reason, for its own guidance in the world of sense, deals with them according to principles of the greatest possible unity.

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But still there is a lacuna in the above reasoning, for a great part of it is based on the assumption that, in human experience, the fact is established that sensibility affects (impresses) the human personality otherwise than through the normal organs of sense. It is true I argue that Kant's reasoning is rendered clearer and more direct if the assumption be made. I have even gone so far as to allege that, relying on the fact of the existence of the soul of man, he uses his expression, the "soul of man," as meaning or including the intuitive self. But still I have not proved the assumption as a fact in human experience, though I have treated it as a fact.

This leads us to a consideration of telepathy. Before, however, touching on telepathy, it is necessary to consider what memory really is, for memory enters very largely as a factor into any consideration of telepathy.

### F. C. CONSTABLE, M.A.

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#### EXPLANATION.

What I have written, though the result of long years of thought, is, I fear, not stated so clearly as it should be. My hope is that it may offer material for thought in men stronger than myself.

If we once admit that we have human evidence to prove that sensibility affects us otherwise than through the normal organs of sense (telepathy), then I think that Kant's reasoning in his "Critique of Pure Reason " is rendered clearer, and placed on a far stronger foundation of fact in human experience.

Telepathy becomes a term for the action and reaction (through sensibility) between intuitive selves and between intuitive selves



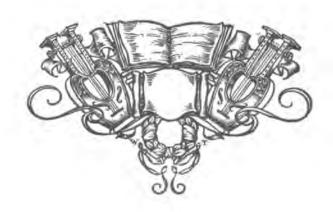
and the external, while telepathy as manifest to us as human personalities marks intercommunication between us in impressions (feeling) and ideas.

Those acquainted with the theory of Myers will see that I deduce from a consideration of Kant's *reasoning* a theory which may be said partly to crystallise that of Myers.

I use the term "intuitive self" because that is the term used by Kant—a personality of intuition. Myers, I think, rightly used the term "subliminal self." But this term has been so vulgarised, has been popularly used as having so many varying meanings, that 1 now reject it. I think, too, the expression "intuitive self" is better than "subliminal self" when we define our *real* personality. For we know all our cognition is based on intuition. I hold therefore this intuition must be presented to us *actively*, and this can only be by an intuitive self.

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#### **A Personal Experience**

GENTLEMEN,—As THE ANNALS is always hospitable to *facts*, however apparently unexciting in character, 1 venture to think the following personal experience may interest your readers :---

In June, 1903, the idea came to me that 1 should visit a certain professional medium from whom I had previously received some interesting clairvoyant descriptions. I put the idea aside, however, as I do not habitually act on such impulses unless I see some good reason for doing so, but the idea pursued me, and when it recurred so persistently I at last decided to make an appointment with the medium in question, with the object of satisfying myself whether this impulse was significant or merely accidental. Accordingly I visited him a few days later.

During our interview he described an elderly gentleman whom he apparently saw by looking in the crystal, and his description recalled to me my guardian, who was also my He told me that he had recently uncle. "passed over," which was correct; and, although the age he gave him was about four years younger than that at which he died, this was not surprising, for he looked younger than he really was. Soon, still looking in the crystal, he said, "I get the word, uncle." This did not surprise me, for telepathy would easily account for this. He followed this up, however, by asking : " Did he help you to arrange any papers before he passed over?" I replied that he had assisted me in drawing up my will, either on the last occasion of my visiting him, or at least during one of my last visits. Then he said : "I get the word 'incorrect' so strongly." This surprised me, and I asked whether he meant that my uncle wanted me to alter my will. " No," said the medium, " the basis of it is all right, but there is something incorrect in it. I think he will impress you as to what it is when you see it."

When I returned home I wrote for my will, which was in the keeping of my solicitor. But I certainly received no impression on looking at it, except the impression that I could not understand it; being unfamiliar with legal terminology, I needed an interpreter to explain to me just what the will I had made some years previously might signify.

I determined to send it to a legal friend who had lately retired from the Bench, and to ask him whether he could discover any error in it.

Shortly afterwards I received his reply, dated July 1st, 1903; it was as follows (I copy from his letter, which I still have):— "The will as drawn appears to me to contain a bad blunder, which would defeat your intentions to some extent. . . . It is not the first time that I have found solicitors under the impression that a 'bequest of money and securities for money' would include shares in public companies and Government and other stock."

The rest need not be quoted; this passage suffices to show that the clairvovant's impression that something was "incorrect" was right, and also that the error was not one that I could have telepathically conveyed to him, neither, as far as I can see, could anyone have telepathically conveyed it, except my uncle. He, of course, was not aware of it when the will was drawn up, therefore this could not be a case of delayed telepathy. If, however, he became aware of the error after his decease, it seems to me that it was entirely consistent with my knowledge of him, and with the position he held towards me, that he should endeavour to rectify the blunder.

His position towards me from my childhood was that of a father, he always took the main responsibility of money matters out of my hands; for many years after I was grown up he took pleasure in helping me in these matters, and he had a great dislike to disorderliness in affairs of this kind.

Moreover, it seemed to me at the time, and it seems to me still, that he might have had another object in view. I was at that time eagerly looking out for "tests," for some evidence that the "messages" that purport to come from "Beyond" were not the reflection merely of the thoughts and desires of those who gave or those who received them. If this uncle, who has been described to me on various occasions by various clairvovants, really still had any knowledge of my thoughts he would not think it unimportant to satisfy me on this point. Of one thing I

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felt sure, that if he gave me a test at all he would make it a good one, that at least my knowledge of his character would lead me to expect.

There seem to me to be only two possible explanations of this occurrence: either the circumstances constituted a purely accidental coincidence, or some intelligence other than my own directed the circumstances, impressed me to go to the clairvoyant, and impressed him to tell me what he did.

Is there any other alternative which can be offered in explanation with any show of reason?

HELEN A. DALLAS.

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#### A Telepathic Dream

GENTLEMEN,—I think the following relation of an experience of my own some 11 years ago may interest the readers of THE ANNALS.

After several years' labour in Canada, I had occasion to return to England suddenly.

My daughter, with whom I had resided whilst in Canada, was greatly distressed by the thought of my leaving her, all the more so as I had to hasten my departure.

I had not time to realise my sudden leave, in fact it seemed to stun us both, though the pain of separation was somewhat mitigated by my promise and intention to get back after completing my business in England. With tears and tight hold upon me, my daughter said : "Oh, father, do not go; I shall never see you again. Stay, do stay." All I could say to assure her to the contrary was of no avail, and with a last kiss she repeated her cry, "I shall never see you again." I left her sore at heart.

Our voyage was unusually long and a stormy one, our boat being the last to leave before Christmas. Very shortly after my arrival in England my daughter's husband wrote : "Dear Jennie is ill, the medical men, including the chief of the Medical College, have plainly intimated she cannot possibly recover; the Elders of the church have anointed and sealed her, giving me hope that the medical men are in error."

A few weeks after Christmas, I dreamed she was dead. I was in the room where, according to the American custom, she was laid in her coffin; the lid with its glass panel was open, flowers, many and odorous, were about her face, filling up the coffin, and she, dressed as for a journey, according to the funeral custom, lay as if asleep.

Looking intently at her, I was conscious of something or someone near me, though I could not see anyone. I said, "You are dead, dear," and she said, or the invisible said, "Yes, dear papa." I took a last look, while the odour of the flowers was all but overpowering, and with that I awoke.

On going down to breakfast, I said to my son's wife, "Annie, Jennie is gone; I have seen her coffined and ready for interment in the room so familiar to me, and I have spoken to her and she has spoken to me."

"No, dear," said my daughter-in-law, "it is only a dream—you will receive better news soon." "No," I replied, "she is dead; I have been there, seen her, spoken to and heard her own voice, and, strange to say, the luscious scents of the flowers around her are not imagination. I know them so well from my chaplain experience."

My dream—no, vision—was verified as early as I could have news from my son-inlaw, who, in his grief, wrote : "I shall soon be with her"; his presentiment was realised within twelve months.

I am, gentlemen,

Yours anxious to understand and benefit by the knowledge and interpretation of these strange manifestations,

(Rev.) W. F. SPRAY.\*

to Bridgeford Avenue, West Derby, Liverpool.

August 4th, 1908.

### Thought Transference

GENTLEMEN,—Seeing in the November number of the ANNALS OF PSYCHICAL SCIENCE an account of an interview with the Zancigs, it occurred to me that your readers might be interested in my "test."

They were performing in the large Town



\* Mr. Spray has kindly forwarded a letter from his son-in-law, dated 4th March, 1896, in which the latter alludes to his having received his father-in-law's letter on the 12th February, "the day after I had placed my darling at rest." The letter also contains the sentence: "I know that the time is close upon us when I shall be reunit d with her. ..." A daughter of Mr. Spray also writes to us, in

A daughter of Mr. Spray also writes to us, in reply to our queries, corroborating her father's statements, and she adds: "I well remember all the circumstances, and especially his concern that morning at the breakfast-table and the remarks made."-(EDITOR.)

### CORRESPONDENCE

Hall at Lymington. Mrs. Zancig was on the platform, whilst Mr. Zancig walked, a long way off, among the audience. I handed him an envelope, on which was written: *Trapa bicornis*, the "ling" of the 'Chinese. But without looking inside or reading the above he asked at once: "What in this?" Mrs. Zancig replied: "A letter." There was none, but the envelope suggested it.

Mr. Zancig then looked inside, saying: "Oh!" seeing he was wrong. He then took it out and read the writing, asking again: "What is this?" Mrs. Zancig at once said: "A Chinese fruit with two horns." I then suggested that Mrs. Zancig should give the Latin name. She gave it correctly—" Trapa." I then asked for the other word. After looking at it attentively (the label was pasted on the fruit) she said : " bicorn." The final is happened to be in a depression of the surface, and was not at once visible plainly without turning the fruit round (see Fig.).

> Yours faithfully, (Rev.) G. HENSLOW.

Drayton House, Leamington, Nov. 13th, 1908.



#### The Double : A proposed Method of Demonstrating its Existence

As the ether is to the orthodox scientist, so is the "double" to the followers of metapsychics. Both are necessary in order that we may have a working hypothesis. And just as the evidence for the reality of the ether becomes more pressing every day, so again our secondary body or double becomes more and more necessary in order that we may give rhyme and reason to our speculations. It is not my present purpose to endeavour to show that this secondary body really does exist, but, assuming this to be the case, I wish here to submit certain proposals which may be of value.

Reasoning from the "clouds," so common at seances, from certain phenomena of materialisation, and from the experiments of M. Durville, recently recorded in THE ANNALS, it seems certain that our secondary body is composed, at least in part, of radioactive matter. The discharge of an electroscope without contact in the presence of Eusapia Paladino (Dr. Imoda's experiment) is also significant. Rays emanating from the medium ionize the surrounding air, which, thus turned into a conductor of electricity, discharges the electroscope. It will ultimately be found, I believe, that these rays emanate from the body we are considering, and not from the physical body. It is of interest to note, in passing, that these particular rays from Eusapia caused a gradual discharge of the instrument. There is a hint here, it seems to me, that these are the despised and rejected N-rays, for as M. Blondlot himself points out, "... the increase of phosphorescence under the action of N-rays takes an appreciable time, whether to appear or to disappear."

The phenomena of the séance room are largely due to the presence-as far as we can tell-of some intelligence or intelligences. These entities must needs have bodies wherewith to act upon physical matter. Whether permanently discarnate-as regards a physical body-or only temporarily so, any manifesting being will probably use a common body or vehicle as a means of communica-This body I understand to be the tion. double or secondary body. A permanently discarnate being uses the double of the medium, a temporarily discarnate human uses his own double. Granting this, the clouds, already referred to, argue the pre-

sence of beta rays, these rays forming a fog. when meeting with air saturated with moisture. And what of these words found in Prof. Richet's description of the materialisation at the Villa Carmen? ".... the extremities of the fingers, as though they were not covered with drapery, seem to lose themselves in a sort of mist of white vapour with indeterminate outlines." May we not argue that particles given off by the materialising figure caused ionization in the air immediately surrounding it, this in turn producing " a sort of mist of white vapour "? If this is so, it seems to me we may imitate part of the process of materialisation, and at the same time demonstrate the existence of the secondary body, which, it will be evident, appears to be radioactive.

Over a year ago (in the Health Record for October, 1907) I brought forward evidence seeming to show that anæsthetics cause a displacement of the secondary body, by which I mean that it appears as though anæsthetics caused this body to separate from the physical, and so continue until normal conditions are resumed. For the argument in favour of this conclusion I must refer readers to the original paper, as I cannot go over the same ground again here. For present purposes, however, assume that the theory is correct-that is, assume that under the action of any anæsthetic, a secondary body is more or less separated from the physical body, and that this body is radio-active. I propose that we might test the supposition in the following manner, if in addition to ourselves the animal kingdom also boasts a secondary body of like nature, susceptible of displacement under the same circumstances as hold good for the human.

Arrange a cage so as to imprison some animal, preferably a dog or a monkey. An aluminium box, with a glass window, must fit closely over this cage. An entrance and exit pipe must be fitted so as to admit gas for anæsthetic purposes; also a pipe must be fixed to admit air. Now, the first box must be enclosed within a second chamber, also having a window, and it must be suspended at its four corners, so as to hang in the centre of the second box. The pipe which is to admit gas, must, of course, pass to the outside of the large box, and the same with the air pipe. We must also have an air-pump attached to the large box. Between these two boxes it is necessary to prepare an atmosphere of perfectly dust-free air and water With these conditions, we comvapour. mence operations by admitting gas to the small box, at the same time partly shutting off the outer air supply. The anæsthetic will, by hypothesis, displace the secondary body of the imprisoned animal. This in

theory will occupy a position somewhere between the two boxes-i.e., somewhere in the prepared atmosphere. But, also by hypothesis, it will generate rays of some description, probably those called the beta rays. These rays, of whatever nature they ultimately prove to be, will cause ionization. Now, with a stroke of the air-pump, we withdraw some air, causing the remaining air to expand suddenly. The temperature will immediately fall, and this will cause the water vapour to condense upon the ions. But the particles producing ionization have not a very extended range, at least, some of them have not, and probably a variety of rays would be given off. Those particles of short range, then, will not produce ionization far from their source-i.e., the secondary body under consideration. But they will be given off from every point of this body. Therefore when condensation occurs, the resulting cloud will outline the form of the secondary body, We shall have proved the existence of this body by thoroughly reliable objective means.

In stating this outline of my proposed experiment, let no one suppose that I am laving down the law. I am but suggesting the principle to be worked upon; this principle, I feel confident, will sooner or later be proved to be correct. Whether or no the details will work out as I have mentioned, I cannot possibly say. The use of an aluminium box is proposed because, so far as I know, that metal allows the passage of a variety of rays. Of course, the passage of the secondary body from within the small box to the prepared. atmosphere is supposed to be possible, simply because all its particles can percolate between the molecules composing the aluminium. The cage will hold the animal should it struggle; the aluminium will hold the gas, and at the same time will offer the minimum resistance to the passage of the rays.

Should the application of the above principle demonstrate the existence of the secondary body in the case of animals, we shall then be able to arrange an apparatus to prove that this body also pertains to humans. It will only be necessary to administer chloroform, and to have at hand a large glass cylinder in which the atmosphere is prepared as before stated. The secondary body will appear in cloud form directly it gets into this atmosphere. If we are able to establish rapport under these conditions, we shall have turned the drug narcosis into a condition somewhat resembling hypnosis. Therapeutics should then be able to make considerable strides! Moreover, we should be able, "from some real and generally acknowledged observation," to infer, or at least conjecture, the nature of spiritual conditions generally.

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Incidentally, I should like to mention a point which struck me just now as I was writing about the air-pump. In order to cause the water vapour to condense we lower the temperature. When this is done a visible cloud is formed upon the ions. Is not this rather significant, when we remember that so many apparitions are first noticed by the presence of a " cool breeze or wind "? Is it not allowable to suppose that a person mani-festing produces by "natural" means, the very conditions which we propose to produce "experimentally "? By lowering the temperature in his immediate neighbourhood, say by suddenly expanding the air in some way, such a person would cause the moisture therein to condense about him, and then his features and limbs could not be better described than in the very words which Prof. Richet applied to the materialised figure at Villa Carmen; they would "seem to lose themselves in a sort of mist of white vapour with indeterminate outlines."

In conclusion, 1 should like to invite those who are able to do all they can to test the theory put forward in this paper. For a long and weary time I have been trying to devise some means of demonstrating the existence of the secondary body. Maybe, I have now hit upon a method, but if so, I am unfortunately so placed as to have no means of testing its efficiency. Being unable to see this thing through without outside help, I now make a universal appeal. If anyone think it worth while, will they please communicate with me, via THE ANNALS? I believe the experiment I propose to be quite original, and if it should prove successful, it would repay anyone, I think, who should have taken the necessary trouble to bring it to such an issue. Finally, if to introduce the personal element into what is supposed to be a scientific paper be considered treason to all good taste, then I can only trust that such treason may prosper. And, " what's the reason? Why, if it prosper, none dare call it treason."

#### ERNEST W. BORBETT.

The subscription towards a prize for the photography of invisible beings or radiations —opened by M. Emanuel Vauchez—should apparently extend to the secondary body of the above article, could its outline be photographed by means of a cloud formation. I take this to be so from the decision of the Committee, who offer the prize to whoever can photograph any invisible beings "through the perfecting of his apparatus, of his sensitive plates, or by any new method he may be able to invent." The last few words would seem to include my proposed method of procedure.—E. W. B.

#### Exteriorised Nervous Force, by J. Barker Smith, L.R.C.P.

The British Medical Journal of January 4th, 1908, contains a review of Prof. Joire's Traité de l'Hypnotisme, and I have since been able to examine the book for myself, also an account of the Professor's experiments in THE ANNALS OF PSYCHICAL SCIENCE, July, 1906. Although at present I have not been able to investigate the sthenometer for myself, I have for many years been certain of the radiant nature of ideated forms and shapes, both perceived and conceived images.

I published in The Hospital Gazette of November 17th, 1883-i.e., twenty-five years ago-that perceptions and conceptions could be demonstrated easily by means of sensitive people, radiating images, and I called the phenomenon form transference; such, I suggested was the language of gregarian animals, and should form a factor in the foetal life of the mammal. Similar phenomena were noticed some years afterwards by those using Crookes' tube; Professor S. Thompson referred them to the retina. At the meeting of the Cowper Society, at East Dereham, in 1905, I read a paper of demonstrations afforded experimentally, but clairaudiently, that the emotions of men were associated with reasoned out syllogisms-e.g., that the emotion of fear would be converted by noise of ticking clock into the subject matter feared, and with faultless precision. In our investigations we must not forget that there are people in the community who may know about these things, and allow us to go on groping in the dark without affording us any enlightenment. I am of opinion, otherwise, that Professor Joire's experiments are of farreaching importance. Let me theorise a little on some of the facts of clairaudience, and try to explain these facts in the light of a force exteriorising itself and absorbed by media. The clairaudient in bed, thinking of a friend with whom he conversed the day before, immediately receives a comment or answer to his thoughts in the exact voice of his friend, often sensed within the head, and sometimes with all the wit, humour, and judgment of the friend; respectful, explanatory, or frivolous. In such a case we may think that during conversation an interchange of forces takes place, and that it remains with both speakers as a physiological We may go further: a friend actuality. normal and practical, lying awake at night a hundred miles away, sees a vision of myself seated in my study and knows it is only a vision. He has been worried about a compound in the day. My phantasm got up from the chair, and demonstrated to him a procedure which he followed in the morning with

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perfect success. He was surprised some days afterwards to hear from me that I never thought of him on that occasion; moreover, I could not have afforded him the information. We may apply our considerations to *folie à deux*, madness communicated to another, both victims living together, husband and wife, sister and brother, man and housekeeper or attendant. The operation of such a force appears to give us a simple explanation; but we must not forget an ever possible telepathy of radiant impressions, impulses, ideas or voices.

In a desultory way, by means of language, I have made a study of my brain in its mental functions, and my study has afforded me many interesting facts with respect to the brain as an organ, as well as those of practical importance in teaching or learning a language. The eye may take notice of two or three letters in a foreign word, letters forming part of the name of some personal friend. The sub-conscious brain appears to go on with its musings of memorial facts in their sequence of happening, and these sub-

environment of friends, acquaintances, events, conditions, etc.; indeed, we make progress in the language, so far as thinking in that language goes, by eliminating such *natural obsessions*. We emerge, as it were, from a condition of obsession we did not suspect, but which we might have sensed as a loss of that faculty which we associate with childhood and the plastic brain of childhood. We may compare the condition to the diminished sensations of certain periods when seeing, smelling, hearing, tasting, and feel-ing become a little dulled. Pierre Janet, in his two large books, Les Obsessions et la Psychothènie, describes a condition of a diminution of the sensation of the real (diminution de la sensation du réel). Personally, the close approach to the language, not in extent of knowledge of the language, but in degree, seems a recovery from such condition.

Again, the discovery or demonstration of this force by Professor Joire seems to me equally important biologically. In my communication, "Form Transference," previously mentioned, and the recognition of



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conscious thoughts are rarely detected by the conscious system. If we write down extraneous thoughts upon a sheet of paper, whilst we are studying a language, we shall have a wonderful revelation of events, wants, fears, likes, effects of personalities we are to meet, or that we have met, we shall be struck by the realisation of the amount of discipline necessary to secure for our brains a proper physiological rhythm as organs. The same study will often reveal an environment cruel and unjust, one almost intolerable from the sordid demands and necessities contained therein. Such can be thoroughly realised by the study of a modern language during six months or longer. As we make progress, some more than others, we find we are emerging from a host of natural obsessions,

such as a possible means of intercommunication amongst gregarian animals, fish, insects, etc., I was naturally brought to the intrafoetal life of the mammal, the co-ordination of the brain ganglia in early foetal life, the maternal visual impressions and the development of the senses in the embryo; but in the existence of this force we have other possibilities. Sensitive clairaudients can sometimes sense from their food the sort of people who have been associated with their foode.g., an egg sometimes appears to absorb the dialect of a district to be afterwards heard by the sensitive clairaudient who has eaten such egg. Such are only some of the cases which bear consideration, if we recognise exteriorisation of force; there is left a much greater field of investigation.

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