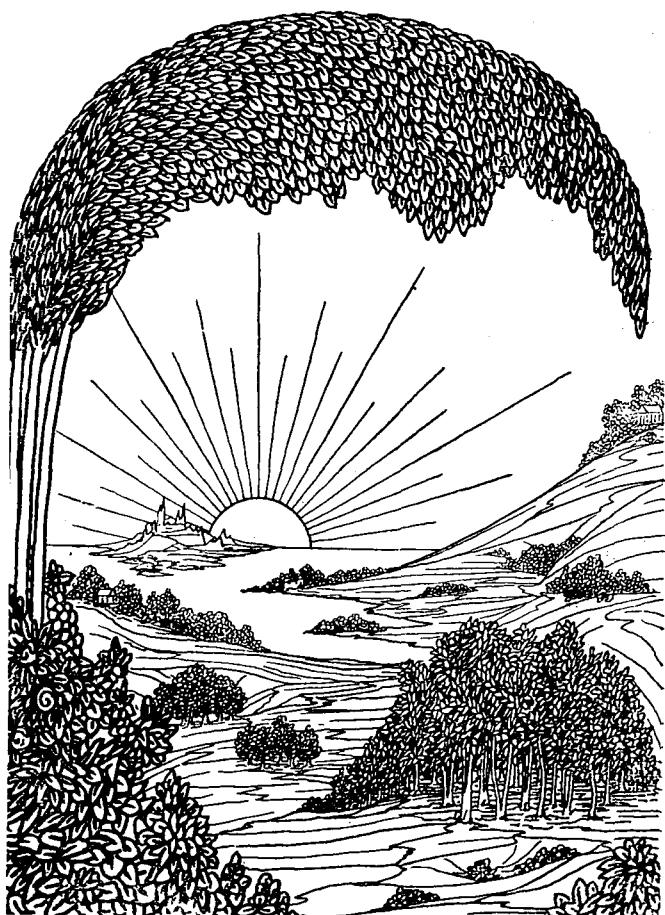


# The Annals of Psychical Science

OCTOBER—DECEMBER, 1909

FIFTH YEAR.

VOLUME VIII. No. 52.



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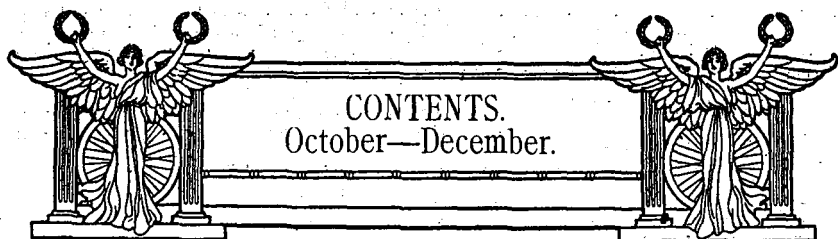
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	PAGE
DR. JULIEN OCHOROWICZ :	A New Mediumistic Phenomenon - - - - 515
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F. ZINGAROPOLI :	Mysterious Spontaneous Manifestations - - - 601
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DR. PAUL JOIRE :	The Divinatory Sciences and the Faculty of Lucidity - 634
PROFESSOR PORRO :	A Pioneer of Spiritism - - - - - 647
HEREWARD CARRINGTON :	Concerning Abnormal Mental Life - - - - 657
VICTOR G. BLOEDE :	The Story of the Bloedite - - - - - 668
CORRESPONDENCE :	Characteristics of Eusapia Paladino : a Reply to Mrs. Finch;—M. Courtier's Report on the Experiments with Eusapia Paladino;—Kant and Telepathy;—A Telepathic Case;—An Apparition at the Time of Death;—A New Mediumistic Phenomena;—Divination by Cards - 680
ECHOES AND NEWS :	The Spiritistic Movement in Germany;—A Case of Projection of the Double;—M. Gaston Mery - 694
BOOK REVIEWS - - - - -	697

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# THE ANNALS OF PSYCHICAL SCIENCE

FIFTH YEAR. VOLUME VIII. NUMBER 52.



## A NEW MEDIUMISTIC PHENOMENON.

By DR. JULIEN OCHOROWICZ.

*(Continued from the July-September ANNALS, page 399.)*

### XVI.

#### THE ROULETTE.

ANOTHER question which still disturbed me, because of early apparent success, was that of the mediumistic regulation in full movement. The reader will remember that this appeared evident in the first part of this work. It was therefore important to definitely clear up this point. I succeeded in doing so, and what I have to say deserves, I think, the attention of the reader because of its importance as regards method.

My statement will demonstrate the dangers to which the unprejudiced researcher is sometimes exposed, and will indicate the means of avoiding them.

In order to judge this question, I had recourse to the roulette. The roulette is a very simple apparatus *which is only regulated when in movement*. The ball is fixed on a definitive point before the movement ceases. Consequently, if it was possible to direct the ball mediumistically towards a certain compartment, this would be an irrefutable proof of the possibility of a regulation when in full movement. If, on the contrary, the attempts fail, that would be a stronger reason for abandoning a supposition already absurd enough in itself.

I sent to Cracow for a small roulette which was guaranteed to be of Swiss origin and of perfect construction. In order to familiarise the medium with it, I proposed first to have a game with it in the usual manner.

"I play on 33," said Mlle. Stanislaw, and the number 33 came up. Her luck was not always the same, but, as a matter of fact, she won almost always, not only that day but the two following days.

Little Stasia, always attentive, fixed the numbers.

"Do you really believe you can influence the roulette?"

"I do not know, I try," replied the little invisible genius.

I decided upon a series of regular experiments. This series is not conclusive, but it gives room for thought. A number asked by the medium came up immediately; some others, after a short number of turns; in longer series, there seemed to be a hesitation, like an approximate success: the adjoining numbers seemed to come out more often than the others.

I asked for the number 10, and it came out at once. Then I decided upon a ridiculous experiment (we ought not to shrink from any ridiculous experiment when they turn upon an absolutely unknown domain).

I arranged for three series of trials by three different persons. Each chose a number, and I made a note of the number of turns

necessary to obtain the number chosen. The smaller the number the greater the luck of that person.

The following is the abridged table of this collective experiment:—

Mlle. S. T., sensitive and medium.	Mme. M. S., sen- sitive but not mediumistic.	M. J. O., neither mediumistic nor sensitive.
--	--	--

Each person turned on his or her own account. The eight numbers chosen by them, came out after:—

18, 5, 7, 1, 6, 30, 43, 10	6, 38, 13, 12, 11, 11, 7, 28	3, 20, 24, 21, 169, 27, 146, 80
-------------------------------	---------------------------------	------------------------------------

turns.

On the average the number chosen came out after the

15th.

$15\frac{3}{4}$

$61\frac{1}{4}$

turn.

Taking these statistics as a basis, we may conclude that the luck of sensitives—that is to say, the probability of their influence on the roulette—is almost four times as great as that of non-sensitives and non-mediums. But . . . *let us not trust insufficient statistics!*

I again tried, and we obtained, in three series, on the average the following numbers:—

15

39

26

So that this second series gave a greater luck to the non-sensitive person than to the non-mediumistic sensitive, whilst the medium's was much greater and practically the same as before.

By taking eight new series of numbers up to the obtaining of the number decided upon, and by comparing, in order to have the sharpest contrast, only the medium's luck with my own, I obtained:—

8 for the medium and  $36\frac{1}{4}$  for myself.

That is to say that the medium's chance is again much greater,

almost double; and so was mine, at least when compared with the first series, when the average was  $61\frac{1}{4}$ . Compared with that of the medium, the difference, however, remains enormous. After choosing a number, she obtained it, on an average, after only eight turns of the wheel, whilst I had to make  $36\frac{1}{4}$ . My luck, therefore, appeared to be more than four times less than hers.

Could we rely upon this result, apparently so demonstrative? I did not think we could, so continued the tests.

In a new series of eight numbers (336 turns of the wheel for myself and 132 for the medium) we obtained:—

$16\frac{1}{2}$  for the medium and 42 for myself.

Although once more decreased, my luck is still more than twice less than the medium's, which fell almost to her first rating. Circumstances interrupted this study, and the results remained indecisive.

Eight days afterwards we made up a game for our amusement. Mlle. Stanislawka won all the time, and, in order to give an idea of her luck, I noticed that in playing with centimes (kreuzer) she won eighteen crowns. She did not know if the little one had anything to do with this, but was ashamed at winning continually. She risked higher and higher sums, but this did not prevent her winning. *Her hands perspired very much, just as they did during the production of phenomena.*

The following day we continued our study, with this difference, that, in order to economise the time we stopped the turning of the roulette, thus permitting the ball to find its place more quickly. It then happened that it stopped *before* one of the numbered compartments without falling into it. These instances are not taken into account. In this manner I obtained in a series of eight numbers, selected at will, which came out after 336 turns for myself and 218 for the medium, an average of  $27\frac{1}{4}$  and 42, and regarding as successful the instances where the



ball stopped outside the number desired without falling, an average of  $10\frac{1}{2}$  for the medium and 42 for myself. May that be regarded as a proof that the luck of the former is really four times greater than mine? . . .

On reflecting over the matter, I came to the following conclusion :—

To have the right to conclude, we must first know more about the instrument that is used. Is it not possible that because of some defectiveness in the roulette, certain numbers appear more often, come out more easily than others? And in that case, we must first eliminate the disturbing influence of the mechanism.

With this object in view, I quietly went through a series of 142 turns and made a note of the numbers appearing. I asked Mme. M. S. (sensitive) to make the same experiment. Finally, I asked the medium to do the same.

To this passive experiment an active one was added : I noted the number of turns in which the numbers *desired* by each of the three persons came out; the result is shown in the following very instructive table :—

Mlle. S. T.,  
sensitive and  
mediumistic.

Mme. M. S.,  
sensitive but not  
mediumistic.

M. J. O. neither,  
mediumistic nor  
sensitive.

each turning the roulette for himself or herself without choice or desire expressed.

The following numbers did not come out at all in the 142 turns :—

6, 7, 17, 32.      0, 7, 22, 29, 32, 35.      0, 7, 9, 12, 18, 29.  
The following came out less than five times :—

0, 2, 3, 4, 5, 9,	2, 3, 4, 5, 6, 8,	2, 3, 4, 6, 13, 15,
11, 12, 15, 16,	9, 12, 14, 15,	16, 17, 19, 20, 21,
18, 19, 22, 25,	17, 18, 20, 21,	22, 25, 26, 28, 31,
26, 27, 28, 29,	25, 26, 28, 31,	32, 34, 35.
31, 34, 35.	34.	

The following came out five times at the most, but less than ten times:—

1, 8, 10, 13, 14, 20,	1, 10, 11, 13, 16,	1, 5, 8, 10, 11, 23,
21, 23, 24, 30, 33,	23, 24, 27, 30,	24, 27, 30, 33,
36.	33, 36.	36.

The following came out ten times or more:—

1, 10, 24.	1, 10, 24, 33.	1, 10, 23, 30, 33.
------------	----------------	--------------------

The perfect resemblance between the three series will be seen. The roulette, without being defective, gives certain numbers more frequently, and certain numbers not at all—at least in a lapse of three days. For example, the number 7 is not in any of the series. On the contrary, the numbers 1 and 10 come out most frequently in all the three series; 24 and 33 in two series. Consequently, the persons who, by chance, had chosen 0, 7, 29, and 32, had their chances considerably diminished on the scrutiny of the averages; the persons, on the contrary, who chose 1, 10, 24, and 33, had their chances considerably augmented—without any occult intervention. But, the numbers 1, 10, 24, and 33 were found just as frequently with the others as with the medium. By

kind of unconscious calculation, she chose, by preference, the numbers which frequently appeared, while the others worked mechanically according to a principle in which they believed, contrary to the other, that the greatest chance belonged to the numbers which had not appeared for a long time. As it happened, on commencing, she chose 33, one of the most frequent numbers. Then having observed (unconsciously) an analogous frequency in other numbers, such as 30, 24, 23, 11, 10, 1, etc., she formed in this way a group of lucky numbers, which enabled her to win almost continually, according to the mechanical tendencies shown by the roulette in the later days.

The following table of the counter-proof will illustrate still better the remarks I have made.

The eight numbers *desired* came out :

No. 3 in 18 turns.	No. 10 in 6 turns.	No. 23 in 3 turns.
„ 24 „ 5 „	„ 20 „ 38 „	„ 24 „ 20 „
„ 33 „ 7 „	„ 24 „ 13 „	„ 10 „ 24 „
„ 10 „ 1 „	„ 33 „ 12 „	„ 5 „ 21 „
„ 1 „ 6 „	„ 30 „ 11 „	„ 7 „ 169 „
„ 2 „ 30 „	„ 16 „ 11 „	„ 7 „ 17 „
„ 11 „ 43 „	„ 1 „ 7 „	„ 7 „ 2 „
„ 24 „ 10 „	„ 2 „ 28 „	„ 7 „ 4 „

8 Nos. in 120 turns    8 Nos. in 126 turns.    8 Nos. in 260 turns.

In this series, Mme. M. S., sensitive, having adopted the medium's method, and having picked on the numbers appearing most frequently, obtained almost the same average, whilst I myself, after having good luck with the frequent numbers, 33 and 24, diminished it enormously after choosing a 7, the least frequent number in the whole series. I explained this way the successes of the medium, whilst mentally recognising that some uncertainty might still hover over this question. My conscience as a positivist was ready to content itself with this explanation; I might almost say that I should have been happy to have been able to affirm to the reader that there were only appearances, and that my "ridiculous experiments" were really only ridiculous. But my sense of justice would have been offended by any such decision. My personal impressions would not allow me to admit that the almost continual success of the medium, that the averages of so many hundred trials were only due to a fortuitous coincidence between the peculiarities of the roulette and the medium's method.

As a counter-proof I contrived the following experiment :—

I gave the medium a list of eight numbers, those very rarely appearing, and I myself take the eight numbers *most frequently appearing*. If there was only this difference of choice in our chances, mine ought to be superior to the medium's. It was

nothing of the kind, however. The average was  $24\frac{3}{4}$  for the medium and  $25\frac{3}{4}$  for myself.

In this way the advantages of the medium were reduced *almost* to zero. But she still maintains them, in spite of everything, in the proportion of 4 per cent.; and then, we must not forget the price at which this levelling had been obtained! According to logic, the difference ought to have been inverted and much more marked.

What is to be done? Must the absurd proposition of the influence of our desires on chance be admitted as probable? Must it be repeated, despite the figures which are in a measure constantly favourable to her?

After all, it is not a question of a general influence of our desires on chance, but on one particular case: the medium possesses the extraordinary faculty of mechanical action at a distance. By her "current," or by the fluidic hands of her astral body, more or less materialised, she is able to displace an object which is at rest; why should she not be able to modify the direction of an object when in movement? The first fact has been verified a thousand times; the second less frequently. But the experiment of the pendulum arrested in its oscillations, is there to at least prove the possibility of an arrest. Do we require anything more to explain the wished-for positions taken by the needle of the magic dial outside any regulation, or the fall of the roulette ball into one compartment rather than into another?

Evidently not. One such action, if it is real, would suffice. But can it be exercised effectively under the given conditions—that is to say, in the presence of a rapid movement and light sufficient for all to see?

We would have to neglect all mechanical laws not to see a serious obstacle in the rapidity of the movement. But in slackening the movement, may we not render this presumed action more palpable? . . .

The following is what I contrived for this purpose : Instead of turning the roulette I held it immovable, and I let the ball fall from a short height, right on to the round point of the handle. The ball rebounded, and gliding to right or left, comparatively slowly, finally fell into some compartment or another. In this manner I obtained the eight numbers chosen by myself in 266 tries, and I ought to add that these numbers were taken from those appearing most frequently, which, moreover, presents less importance because of the change of conditions.

With regard to the medium, I told her to take the consecutive numbers : 1, 2, 3, 4, 5, 6, 7, 8. She obtained them in 102 turns. The average was  $12\frac{3}{4}$  for the medium and  $33\frac{1}{4}$  for myself. The luck of the medium was therefore twice as great as mine.

I asked her to try again, and she obtained the eight numbers following : 9, 10, etc., in 63 turns, an average of  $7\frac{7}{8}$ , which proves a new augmentation in the medium's luck.

In the following series, partly consecutive and partly taken at hazard, there were new averages for the medium :  $8\frac{5}{6}$ ,  $10\frac{5}{8}$ ; and  $11\frac{7}{8}$  intervening between  $7\frac{7}{8}$  and  $12\frac{3}{4}$ , whilst the corresponding averages for me were  $33\frac{1}{4}$  and 61.

Finally, to give a point to this series of experiments and emphasise the results obtained, I chose only one figure, 9, and caused the ball to fall myself. I obtained this number at the end of 22 turns.

Then I made the same experiment again, asking little Stasia to help the medium and to leave me to my fate.

Here is the comparative result. I asked for 9 :—

S. T.

9 (in one trial)

J. O.

24, 20, 3, 29, 18, 25, 34, 7, 2, 26, 32,  
8, 36, 19, 11, 14, 14, 28, 7, 19, 31,  
10, 33, 13, 18, 36, 33, 30, 16, 7, 19,  
9 (in 36 trials).

I still wished to compare the relative luck of the medium in the roulette turned according to the rules, and in the slow fall of the ball. The corresponding averages were from  $23\frac{1}{4}$  in the first case, and from  $7\frac{7}{8}$  in the second—that is to say, when the movement is slow the possibility of a mediumistic influence is three times greater.

After having made these observations, and before speaking of them to the medium, held always in an attitude of expectancy of definite calculations, I asked little Stasia what was the result of her observations.

“Do you believe you can influence the roulette—yes or no?”

She replied laconically:—

“When the movement is rapid, I can do absolutely nothing, first of all because I am not able to stop the ball, and also because I cannot see the numbers. I am occasionally successful when the movement is slackened.”

## XVII.

### FINAL CONCLUSIONS.

Among the new experiments, some fifty in number (but several hundreds if the repetitions are counted), I will only mention those which in one way or another contributed to the elucidation of the principal phenomenon engaging our attention.

I. The chief difficulties inherent in a mediumistic action on a moving object were again demonstrated by the following experiment: I tried to arrest the fall of an object gliding on a slope, by means of the current from the medium or the fluidic hands of her double. An indiarubber ball, weighing 61 grammes,

Fig. 18.

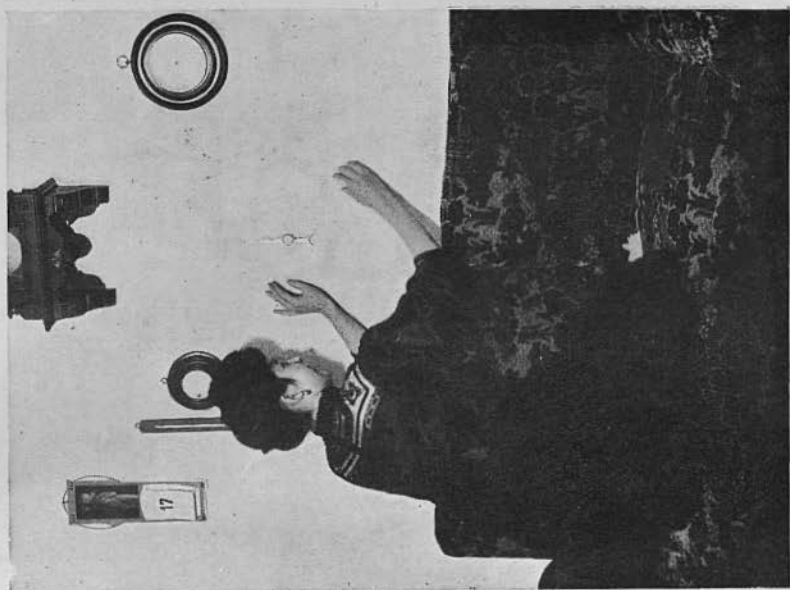


Fig. 17.





Fig. 19.



and another not quite so heavy, were tried successively without result. As long as the surface of the object was sufficiently smooth and restricted, and the slope sufficiently inclined to make sure of the continued descent of the object, all the medium's efforts were ineffectual. Arrest was only possible when it could be produced spontaneously as the effect of increased friction. This negative result did not contradict the successful experiment with the large clock, because in the oscillations of the pendulum, the speed diminished on approaching the point of return, whilst here it continually increased. It is also true that it diminished in the whirling round of the arrow when on its pivot, though very slowly, and only at the moment of a very pronounced slackening could the mediumistic action be directly proved, or, at all events, rendered probable by calculation. It was certainly impossible while the arrow was in full rotation.

2. The possibility of mediumistic regulation at a distance was demonstrated by a large number of analogous experiments. Various objects were displaced to right and left, they advanced or receded in an indicated direction, and even turned in their places, at first under the influence of corresponding movements of the medium's hands, and then—by dint of a graduated training—even when her hands were motionless. In this last case, the hands of the double served as the intermediary instrument between the medium's will and the desired movement. It appeared that their intervention was necessary in all *levitations*, properly so called. The various *displacements* could be executed merely by the force of the current, but a complete raising necessitated the putting forth of one or both mediumistic hands, which, absorbing the emanation from the "current" directed and sustained the action. Simple displacements could be caused by the current alone. The rigid rays, of which the current was composed outside of the medium's body, occasionally presented sufficient consistence to be

able to impel, and generally to exercise a pressure on the object, sometimes apparently annulling its weights. This pressure, estimated at about a hundred grammes, when the light was sufficient, was greatly increased as the light was diminished. But, in this last case, it was by the action of the materialised fluidic hands absorbing these direct rays. I have not witnessed, up to now, any special influence of coloured light on the formation of these rays. There is, nevertheless, a great difference between daylight and any artificial light, more or less yellow or white. Daylight always requires more shade in order not to interfere with the formation of the "current."

Is the existence of this "current" and of the relatively rigid rays, of which it is composed, a theoretical idea or an objective truth? I am pleased to be able to tell the reader that, at last, it has been made clear to me in an objective and indisputable manner. Leaving out of account the semi-objective proofs, I have succeeded in obtaining some photographic prints of this current and even of its composition. The subjective appreciations of the medium were in a large measure confirmed, partly modified or extended, not only by the mechanical action of these rays, studied in all detail and in very varied conditions, but also by pictures giving all details, thanks to their chemical action. In this way it has been possible to make a scientific study of these rigid rays. I have but just commenced this study, and it would therefore be premature to speak of the results—they will be the subject of a separate work.

But the reader has the right to ask even now some general explanations on this subject, at least on the question of the strange name "rigid rays." Are they really *rays*? Are they really *rigid* rays?

I call them rays because they are filaments which radiate from the ends of the medium's fingers, and which, though invisible to

the eye, yet impress photographic plates in the same way as the ultra-violet rays. However, they must not be confounded with the odic or other lights, perceived by sensitives or surmised by authors believing in magnetism in general, and polarity in particular. It is a phenomenon by itself, not inherent to our normal organisation, but called forth in an exceptional and artificial manner at a given moment, thanks to a special concentration and externalisation; a phenomenon which disappears suddenly, leaving no trace, although its material objectivity is proved by palpable results. Neither must it be confused with other kinds of mediumistic lights; the luminous points so frequently observed with Eusapia Paladino, the luminous zig-zags, various phosphorescences, or, in fact, with the mediumistic flashes, the production of which has lately become so easy to Mlle. Tomczyk, all of which, though equally momentary and exceptional as phenomena, differ from the rigid rays by their *visibility to the eye*, and further by the *lack of mechanical properties*.

I have named the rays *rigid*, not only on account of their mechanical properties, but chiefly because of their unique peculiarity of being able to repel a resistant object, and of themselves offering a quasi-material resistance. If, for example, when the "current" is established between the medium's hands I allow the end of the gilt arrow to slowly descend on to the line joining the fingers, this end will encounter a certain elastic resistance, sufficient sometimes to support it. And when the needle is placed freely on my fingers and the medium brings her "current" near to it, this current is able to raise the end of the arrow, to lay hold of it, and even to raise it in the air (with the assistance of a fluidic hand) just as if it was a tense and rigid thread. When the current preponderates to one side, these rays are also able to push the objects in the opposite direction, just as if the current were a metallic wire.

That is why I have called the rays rigid, and, I believe, without undue licence.

I have, moreover, witnessed their mechanical action on flour and on the gelatine of photographic plates, in addition to their chemical action.

3. The mechanical action of the rigid rays is capable of imitating the attraction of the magnet, but it is only imitation. A magnet can be attracted by the medium's hands, and will approach one of them for preference (see Fig. 5, *ANNALS*, July-September, 1909). A steel nib can be drawn across the paper and will fall upon the medium's hand, just as though the latter were a magnet. But these are only appearances, only imitations. The magnetic poles rather oppose mediumistic attraction, because of an unpleasant sensation arising from them, and it was much more difficult for the medium to raise the magnet with the poles upwards than with the poles downwards. This experiment, however, succeeded, and was photographed. Speaking generally, the relations which exist between the rigid rays and the electro-magnetic phenomena are not very clear, and have not yet been elucidated. The mariner's compass has not shown any action other than a purely mechanical one, with Mdlle. Tomczyk any more than with Eusapia Paladino at Rome in 1893. It was stronger with the last-named at that time. In general, up to this time, Mdlle. Tomczyk has not succeeded (excepting the experiment with the large pendulum) in decidedly influencing the compass, the radiometer, or the balance, through glass or any other solid screen. I therefore believe that little Stasia, in regulating the magic needle, acted not through the movable disc, but directly on the lower disc.

4. The reader will remember that at a certain time in this investigation, I believed that the *form* of the objects exerted a decided influence on the phenomenon of levitation, and that this influence appeared to manifest itself in the direction of an

apparent application of a thread.

This opinion must be considerably modified.

It is certain that in a large number of instances things happened as though this thread existed. But this thread or hair acted as though it were rigid in itself. From the theoretical point of view the following experiment is of great importance:—

At the instant of one of the levitations of the arrow (on the white wall as a background) I had directed the medium to remove her right hand slowly in a downward direction, with the intention that the arrow should remain suspended in the air. The experiment succeeded. The arrow descended a short distance, being less upheld by the rays from the right hand, but it remained in the air, and the photograph shows that the straight line, joining the medium's two hands passed *underneath* the object—a fact which excluded the employment of a hair. It is needless to add that this hair was never found, albeit the medium gradually became accustomed to a careful inspection of her hands, the object and the table, immediately before and after the phenomenon. The form of the objects exercised an influence on the phenomenon, but not a decisive one. Balls, squares, cylinders, discs, or an egg did not present any projection for the attachment of a hair or a thread, but were raised all the same, though their levitation demanded a better disposition on the medium's part.

Chance showed me another simple but very instructive relation. Having obtained and photographed the levitation of a round metallic compass, I was not satisfied with the result, seeing that the compass which was raised with the ring upwards and the surface almost perpendicular with the line joining the medium's hands, appeared as though it was suspended on a thread. I therefore asked little Stasia to cause it to rise with the ring to one side, which could not be done by a thread. This was done without difficulty.

"I raised it," said little Stasia, "at first with the ring upwards, *because that was the position in which you presented it to the medium*; but it is quite indifferent, place it crosswise and I will raise it crosswise."

When the medium had "accumulated the current" the rigid rays surround and clasp the object in the given position, which, most frequently, remained the same while it was being raised.

In this very simple manner we can, therefore, give to the phenomenon a much more demonstrative appearance.

As to the question of a *materialised thread*, properly so-called, I believe that, contrary to the sensations of little Stasia, it ought not to be confounded with that of the current and the rigid rays. I also propose to study this question separately.

5. In overrating the importance of the form I neglected too much the importance of the *nature* of the bodies raised. I believe that this was indifferent. But it appeared, from the last series of experiments and the assurances of little Stasia, that the action of the current was exercised more easily on metals than on bad conductors—paper, glass, indiarubber, celluloid, wood, and flowers, were raised more easily than paper. A cigarette was more difficult to raise than a metal bell which was much heavier. The medium, however, succeeded in raising a cardboard box, twenty centimeters long, containing cigarette tubes. While it was in the air the box opened and some of the tubes fell out, but the levitation continued and was photographed. She was not successful in raising a lighted candle, nor even a lighted sheet of paper, because of the very strong light. On the contrary she raised quite easily a test-tube filled with water. A pocket yard rule of wood, a semi-circular wooden basket, and two large hyacinths, together and separately. A fine powder and some drops of water could not be raised.

With regard to the weight of the object, an important

condition presented itself. Lighter objects are easier to raise, but she preferred a tin plate to a sheet of paper and the arrow of the magic clock, weighing twenty-five grammes, to a common Swedish match. I cannot say if these differences corresponded with the nature of the phenomenon itself, or if they were personal to the medium, because I have not discovered any other medium capable of reproducing the same phenomenon in the same conditions.

6. I have often mentioned in the course of this study, that the fluidic hands of little Stasia make use of the rigid rays, or, in general, the "current" of the medium, to effect a displacement or a levitation. This supposition is necessary from careful observation of the phenomena. It is evident to the medium, who, however, has not succeeded in giving me a clear idea of it. I ought to state that I do not yet comprehend in what way and by what mechanism the current from the medium is able to lend a greater consistency to the fluidic hands of the double, and how the latter, always at the expense of the strength of the medium, condenses a portion of her limbs.

The question of the current belonging to the fluidic hands of the double, and conditioning, according to the assertions of Little Stasia, the action at a short distance through glass, remains equally an open one.

I have succeeded, however, in making some progress in the study of the cold breath which accompanies the production of the current. A small apparatus, which in the future may perhaps deserve the name of the "Mediometer," has already enabled me to observe objectively the presence and the intensity of this enigmatical breath. But I had better leave this question for further discussion.

7. A problem of the highest theoretical importance—that of the personality of little Stasia—remains unsolved. It appeared clear to me at first that it was a simple etheric and

psychical double. My later experiments have somewhat shaken this "animic" point of view, using the terminology of Aksakof, and especially an unexpected phenomenon—the obtaining of little Stasia's photograph as announced by her and realised in an empty room, with all light excluded, while the medium, in a normal condition, and myself, were in an adjoining room. This phenomenon, I say, threw a new light—or rather, new doubts—on the problem of this strange personification. From the psychological point of view I do not possess any serious proof in favour of the independent existence of this "spirit," who said herself that she was not the spirit of any dead person. On the other hand it seems that the early statements of the medium, who herself considered it as her "double," were based on a misunderstanding. From the physiological point of view, the dependence, while certain, cannot be immediate. This strange "person" who does not seem to exist outside these phenomena, sometimes manifests herself, however, in an unexpected manner, now sympathetic with the medium, now playing mischievous tricks on her—always at the expense of her forces. It is certainly a part of her being, but an almost autonomous and independent part.

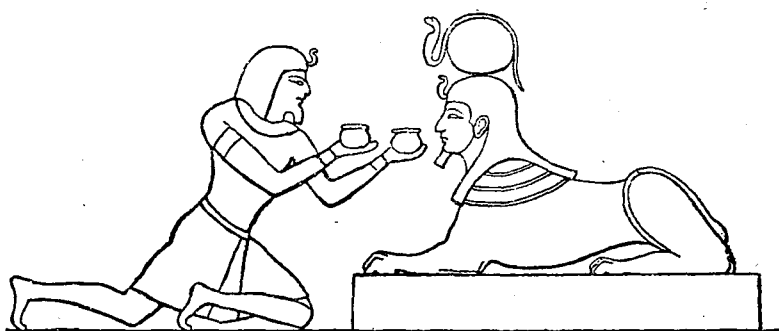
In a word—until I have more ample information—I wait expectantly, keeping to my animic point of view, yet without pre-conceived notions. And if I do not publish all the details of the photograph "of a spirit without the presence of the medium" it is because I wish first to complete the study and verification of the phenomenon, dividing it into its constituent parts, since the integral repetition of it is for the moment impossible.

8. The last point which I wish to raise is the following: the reader has seen that a study of a conjuring trick has led us to altogether unexpected results—into a very serious branch of research. This circumstance ought not to be astonishing.



The connection between mediumship and conjuring is more intimate than is usually believed. Only people are most usually mistaken in regarding mediums as clever conjurors. The connection is just the reverse. Man has so little invention, that he cannot even invent a lie "of whole cloth." Even in his prejudices he only goes by things observed; badly observed, be it understood. Even in his most fantastic creations, he repeats and imitates something even without suspecting that he does so. The science of mediumistic phenomena is as old as the world: forgotten, profaned, and ridiculed after the decline of the ancient religions, it has given place to a much more popular science, more easy, less fatiguing—that of conjuring; but I have no doubt myself that the majority of conjuring tricks are only a coarse *imitation*, often ingenious, of *true mediumistic phenomena*.

JULIEN OCHOROWICZ.





## THE PHYSIOLOGICAL LIMITS OF VISUAL HALLUCINATION.

By H. DENNIS TAYLOR.

### I.

THROUGHOUT the greater part of psychical literature, other than the writings of spiritualists, there prevails the tacit assumption that all visual apparitions may be regarded as subjective hallucinations, although, in many cases, they may be veridical; and in the report on the "Census of Hallucinations," the conclusion arrived at in Chapter VII. Proc. S.P.R., Vol. X., p. 134, was that there must be a physiological cause for hallucinations resident most probably in the central sense organ of the brain. By hallucination, is meant, as usual, perception without an external object, in contra-distinction to a sensory perception following from an impression made upon the peripheral sense organs by a real object external to the percipient; and by veridical is meant that, although a perception may not be caused by an external object, yet it is induced by or related to some distant scene or event affecting the percipient telepathically or

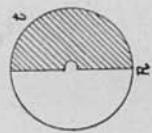
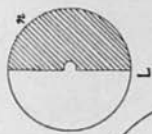
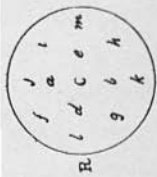


Fig. 3

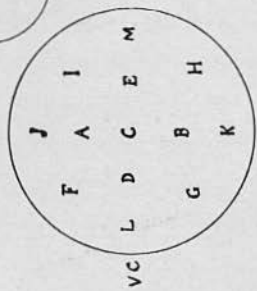


Fig. 1.

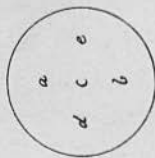


Fig. 4.

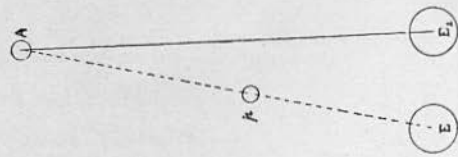
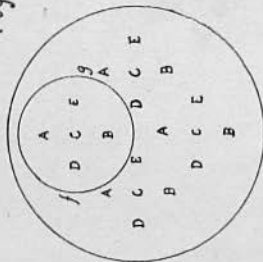


Fig. 5

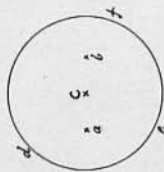


Fig. 6

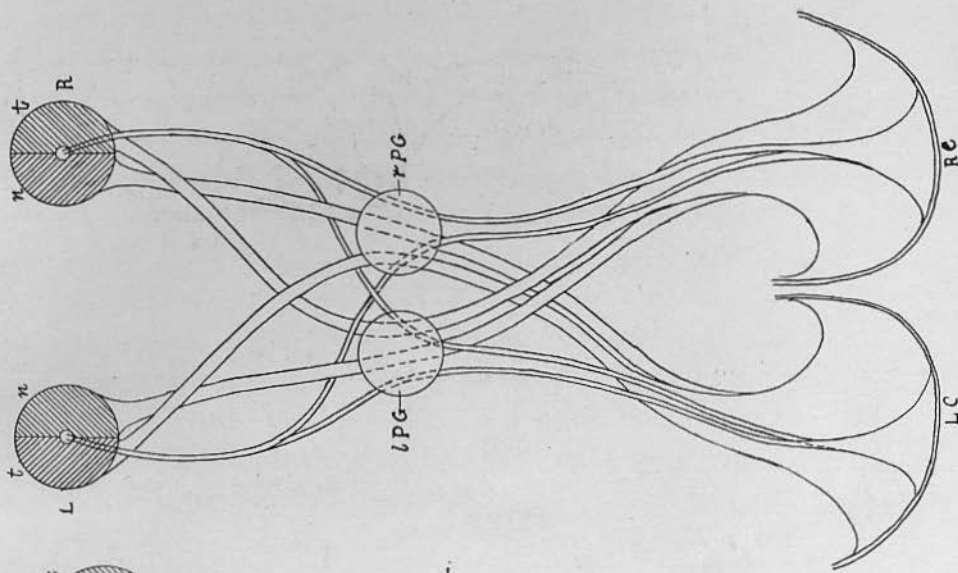


Fig. 2

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by some uprush from the memories of his subliminal consciousness. By thinkers of the materialist school the phenomena are narrowed down still further, and their veridical character in the former sense is denied altogether, and all apparitions are attributed to causes entirely within the percipient's own nervous organism, of a pathological or semi-pathological character. Hence, people who are subject to what are called auditory hallucinations to any great extent—Joan of Arc, for instance—are unhesitatingly confined to asylums. Now, however, most students of psychical phenomena will allow that a large number of visions are certainly veridical, but will not grant there can be anything objective about them that can affect the outer eye, although there are a few, like the late Frederic Myers, who seem to have come to the conclusion that many visual apparitions may, after all, have an objective existence outside the percipient. Hence, in his "Human Personality," Myers speaks of "ectoplasms" or "phantasmogenetic centres" as explaining certain cases of apparitions, accompanied by a vivid sense of externalisation, cases which a spiritualist would certainly explain, or at any rate describe, as "materialisations."

The main object of this article is to examine critically the theory of visual hallucination held by the physiological school of thought, to attack it on the physiologist's own grounds, and show that it has been strained far beyond what is logically justifiable or thinkable, and that therefore the views of the more advanced psychical students and spiritualists who would grant a real objective existence to many apparitions has a far stronger basis than has yet been realised. I shall confine myself to *visual* hallucinations because our sense of vision is more intimately concerned with our space relations, and, as I shall show, is capable of furnishing more cogent evidence of the outward reality of objects than any other sense; even than the sense of

touch, which, of course, can only be exercised when in close proximity to objects that it is desired to examine.

It will first of all be necessary to consider, of course in merely rough outline, the nervous mechanism of vision so far as it is known or inferred, tracing it from the eyes to the brain.

Professor Wundt's "Principles of Physiological Psychology" is perhaps the best and most up-to-date treatise bearing upon the subject from the more technical point of view, and Edmund Parish's "Hallucinations and Illusions" the best popular *résumé* of the various physiological theories on the subject.

Now the sort of connection between the retina and the visual area of the cerebral cortex which naturally occurs to the physiological student as being, from an *a priori* point of view, the most likely and conceivable, is the scheme sketched in Fig. 1, where the circle R represents the retina of one eye and the circle VC the area of the cerebral cortex which is the seat of visual consciousness. Small letters in R serve to indicate a few different points of the retina. The older and cruder theory of vision and the one which seems most obvious is that the retina is represented by a corresponding area in the cortex of the cerebrum in such a fashion that various points in the retina communicate with corresponding points in the cortex, or that each one of the millions of rods and cones in the beautiful mosaic of the retina communicates by means of its own nerve thread with one particular nerve cell or set of nerve cells in the visual cortex, and thus the picture first projected on the retina is transferred to the consciousness, undisturbed in its relative arrangement of parts, so that the perception of spatial arrangement is thus preserved. This theory, although still supported to a large extent by Ramon y Cajal, Monk, and others, has been mostly discarded, although we shall see that the idea underlying

it must to a certain extent be preserved if the connection between eye and brain is to be held conceivable at all.

A connection far more complicated than this, however, has been inferred by physiologists as the result of experiment, pathological observations and anatomical dissection, and yet there are many points concerning the nerve paths which are yet buried in obscurity.

Fig. 2 represents the main outlines of the newer theory, the nerve connections being shown in purely diagrammatic form. L represents the left retina and R the right retina, while LC is the occipital cortex of the left cerebral hemisphere and RC the right-hand one. These are the visual centres which are supposed to be the seats of the visual consciousness and are fairly large areas at the hinder extremity of each cerebral hemisphere, partly extending over the opposing surfaces between them.

Each retina may be regarded as consisting of three parts; the central area of distinct vision or "macula lutea" (which subtends a small angle of three or four degrees at the optical centre of the eye) and two main halves, vertically divided, the temporal half *t* and the nasal half *n*. The more direct connection of each retina to the cerebrum is first through an intermediate centre of grey matter called the pregeniculum PG (a part of the optic thalamus) situated underneath each cerebral hemisphere, from whence the nerve fibres are again distributed to the visual centres of the cerebral cortex. For instance, the central area of the retina of the left eye communicates through *both* pregenicula with both right and left visual centres LC and RC. Thus this important centre of most distinct vision of each eye is represented in *both* cerebral hemispheres. The left hand or temporal half *t* of the left retina is connected through the right-hand pregeniculum to the left-hand visual area LC only, while the right-hand or nasal half of the left retina is connected through

the left-hand pregeniculum to the right-hand visual area RC only, and there is seen to be the contrary and symmetrical arrangement for the other eye.

Besides this arrangement there are certain nerve fibres from each retina which branch off to another less important centre at the base of each brain hemisphere, called the pregeminum, and thence to the cerebral cortex.

This latter centre seems to be concerned more especially with the reflex motor mechanism controlling the directing muscles of each eye and also seems to give off certain centrifugal nerve fibres towards the retina itself. Doubtless the automatic focal adjustments of the eye made to suit objects at various distances are controlled from the pregemina.

There is also another reflex ganglionic centre whose function seems to be to control the size of the pupil in accordance with the conditions of light prevailing at the time, and there are also certain connections between the optic thalami and the cerebellum or lesser brain, the meaning of which is still buried in obscurity.

But the more direct sensory tracts sketched out in Fig. 2 are sufficient for my purpose.

To the student of brain physiology it is very disconcerting to find that there is no sort of agreement among authorities as to where precisely the seat of visual consciousness really is, and supposing there be one, whether or not it be also the seat of visual ideation or of visual memory. The general consensus of opinion and trend of evidence is in favour of the cortical areas LC and RC being the seat of visual consciousness or the areas where the nerve messages from the eyes are presented to and interpreted by the psychic ego, but the theory that the subcortical centres, the pregenicula, and pregemina are also seats of consciousness has many adherents. There are some who consider



that visual consciousness resides in all these centres in co-operation, and others that any one of these centres on either side of the brain may be the seat of consciousness without the other centres necessarily participating in the conscious perception.

Nay, it is by no means certain that the retina itself is not concerned directly in visual consciousness, for, from a physiological point of view, no less an authority than Wundt regards the retina as a peripheral outwork of the brain, inasmuch as it consists of nerve tissue that is structurally similar to that of the cerebral cortex itself.

The best evidence for the occipital cerebral cortex being the principal seat of consciousness lies in the fact that an extensive lesion of that region leads to loss of vision in the corresponding halves of the retinae. For instance, in Fig. 2, if RC suffers extensive injury then the nasal half *n* of the left retina and the temporal half *t* of the right retina become insensitive, and consequently what appears to be the left-hand half of the field of vision becomes a blank.

In this case the retina will be divided in function as shown in Fig. 3, where the shaded halves have become blank as they have lost their cerebral representations, and the left-hand halves (unshaded) are still in operation. The central spots of both eyes are seen to be still almost unaffected, since they are both represented in the uninjured left-hand visual centre (LC) of the brain.

There is a principle, strongly insisted upon by Wundt and other authorities, which, at first sight, seems to contradict the scheme of homologous representation sketched in Fig. 1; and that is the principle of "Multiple Representation." We have already seen that the sub-cortical centres of the pregemina and pregenicula are supposed by many authorities to be intimately concerned in the process of vision, so that, in conjunction with the visual

cortex, they may be regarded as constituting a multiple representation of the retina in the brain, considered generally.

A further extension of this principle is that each point (or rod or cone cell) of the retina is connected not only to one nerve cell or series of nerve cells in that cortical area of the cerebrum itself wherein it is represented, but to several sets of nerve cells not necessarily close together. This theory seems to be chiefly based upon the fact that when a certain small but definite area of the visual cortex of the cerebrum becomes so injured as to be useless it is never found that any definable area of the retina becomes useless, thus leaving a blank space in the field of view. But it is difficult to see how the argument can be held to be quite conclusive in the absence of proof that the sub-cortical centres, the pregenicula, etc., are not also seats of consciousness, or at any rate not capable of taking up the duties of the visual cortex when the latter is put out of action.

Fig. 4 is a rough schematic diagram illustrating another conceivable form of multiple representation. We can imagine each point, *a*, *b*, *c*, *d*, *e*, of the retina to be connected up to say five widely separated nerve cells A, B, C, D, and E of the cerebral cortex, so that the lesion of the part of the cortex enclosed in the circle *f*—*g* need not much impair the homologous representation of the retina upon the visual cortex. For it must be conceded that the idea of homologous representation sketched in Fig. 1 cannot be abandoned altogether without rendering the whole problem absolutely unthinkable. For instance, we cannot regard each rod or cone cell of each retina as connected up by nerve fibres with every one of the countless hosts of nerve cells in the corresponding visual cortex without implying the corollary that each one of the nerve cells in the cerebral cortex is connected by nerve fibres with every one of the countless hosts of retinal rods and cones. It is quite clear that, under such an arrangement, any

spatial representation of the retinal field of vision in consciousness would be absolutely impossible, and moreover an optic nerve bundle would be required containing a million millions of nerve fibres, supposing there were only one million of rods and cones in the retina and only one million nerve cells in the visual cortex. (There are, in reality, many millions of each.) The anatomy of the optic nerve lends no countenance whatever to such a view. The only conceivable function of nerve fibres and their mediating neurones is to form determinate connections between certain nerve cells or groups of nerve cells and other cells or groups.

And if each nerve fibril in the great optic nerve does not serve to connect definite points of the retina with certain cells or groups of cells in the sub-cortical and cortical visual centres of the brain, then we must regard the optic nerve and its higher branches as a structure that has neither use nor meaning. Therefore we are logically obliged to conclude that the general principle set out in Fig. 1 does hold good in spite of the extra complication involved in multiple representation.

Wundt and others are also of the opinion that not all the nerve cells in the cerebral visual cortex are *directly* concerned in vision but very probably are concerned with minor motor impulses connected with vision, or with certain apperceptive faculties related to vision.

But all this admixture of brain cells exercising various functions more or less associated with those directly concerned in vision itself is not in the least inconsistent with some sort of homologous representation of the retina on the brain cortex, in such manner that various points of the retina are connected with certain scattered brain cells or clusters of brain cells in a much more direct manner than they are connected with other brain cells; so that light excitation upon any particular point of the retina will come to consciousness in the brain cells most directly associated

with that point, however complex and mixed up the arrangement of brain cells may appear to be to the anatomist or histologist.

Besides the nerve fibre connections which are supposed in the main to conduct nerve impulses from the retinae to the brain there is supposed to be an admixture of centrifugal fibres from the brain through the sub-cortical progemina to the retinae, and besides these better defined nerve connections of both centripetal and centrifugal type every part of the cerebral cortex has a more or less indirect cross connection with other parts of the cortex. Thus the visual areas are connected up to the auditory and other sensory areas as well as to the more specialised motor areas, and also to that very large part of the cerebral cortex to which neither sensory nor motor functions have been assigned. It is these latter areas that most of the leading physiologists conclude to be concerned with the higher mental functions of apperception and reasoning, and the cross connections between the various sensory and motor areas to be concerned with association of sensory ideas and corresponding motor impulses. The hearing of a well-known voice will call up a visual idea of the face of the person who speaks, a visual ideation, as well as a motor impulse to turn round and look at the person speaking. Some physiologists would locate the faculty of visual ideation or memory in the very same brain cells as are concerned in conveying to consciousness the original visual images of the things remembered.

Agreeably to this view, the seat of visual memory or ideation would be in the same occipital cortical areas that we have been dealing with. Yet other authorities suppose that the two functions of vision and ideation or memory are locally separate, that for instance the direct visual impressions are brought to consciousness in the inmost of the numerous layers of cells of the cerebral cortex, while a memory impression of the same is stored in the outer layer of cells, and it should here be remembered that the

more marked nerve fibre connections run perpendicularly to the cortical surface, connecting chains of cells, from individual cells in the innermost layer successively to individual cells in the outer layers.

Thus a visual memory or idea of a former visual impression might take the form of a centrifugal discharge of nerve force from the outermost memory cells down into the corresponding visual cells in the layers just below, calling up a visual impression which, as a rule, is of a very much lower degree of vividness than the direct visual perception of the original object. It would thus be perception from a psychic point of view, although in a minor degree of intensity, but if unusually vivid would, by this school of physiologists, be termed a visual hallucination, and if the critical or apperceptive faculties are dormant, as when in sleep, it would constitute a feature in a dream.

Referring to our previous definition of hallucination as being "Perception without an exterior object corresponding to it," we have next to inquire what are the causes which are supposed to bring about such subjective false perceptions, and here there exists a great diversity of opinion among physiologists. The theory of "Dissociation" explained by Edmund Parish in his "Hallucinations and Illusions" is perhaps the most plausible of the theories yet put forth. He refers hallucinations to fatigue or morbidity of the normal association paths in the nervous structure of the higher brain centres. He, like Wundt and others, assumes that a very large part of the cerebral hemispheres is concerned in the vastly important function of apperception or those processes of thought, many of them subconscious, which link together different orders of sensory impressions, memories, and motor impulses, into a more or less coherent whole. In a state of brain fatigue the nerve tracts connecting together various sensory areas and apperceptive areas become inhibited or lose their activity and

conductivity, so that if any nervous discharge or excitation takes place in any sensory or memory area, then, instead of such nerve discharge awakening other sensory memories or ideas which are normally connected with it by association paths, the discharge finds its way along other less frequented, but *at the time* better conductive, paths to other sensory areas not normally associated with the first. Consequent upon this dissociation a certain sensory idea or memory aroused in one portion of the brain may raise into activity certain other sensory ideas or memories not normally associated with the first, and the result will be a sequence of perceptions which are recognised by the waking consciousness as either abnormal or chaotic or both.

In such a manner the stuff of ordinary dreams may be very well accounted for; the apperceptive centres and normal nerve tracts of association are in abeyance, but still the initial sensory perception that starts the rest of the train has to be accounted for. This has been done in a fairly satisfactory manner in the case of dreams during sleep and in semi-waking dreams or reveries, when the percipient is not supposed to be fully conscious of his surroundings.

It is scarcely necessary to my main purpose to attempt to discuss these hypotheses of the physiological and pathological causes which are supposed to start hallucinatory perceptions; I would merely like to point out that although such theories deal only with proximate causes that may well be supposed to be efficacious, nevertheless it may be seriously doubted whether physiologists will ever be in a position to assert that all those psychical phenomena of an interior nature, which they so complacently classify under the term of hallucination, have a purely physiological or material origin, and that explanations implying a spiritual world and spiritual influences are a mere myth. The whole materialistic theory seems to many of us to be hopelessly

and ridiculously inadequate to explain a Swedenborg or a Madame Hauffe (the Seeress of Prevorst), not to mention innumerable other cases well known to students of psychical science.

What I wish specially to discuss is the efficacy or otherwise of any physiological theory of hallucination to explain cases of apparently objective apparitions which are seen by percipients whom we have every reason to believe wide awake at the time and fully conscious of their surroundings. In short, can the physical substrata of the visual faculty account for the externalisation of a visual hallucination?

Referring to Fig. 2 again, let us consider what takes place when the eyes are both directed to (for instance) a small vase standing upon the centre of a table in a room with a picture on the wall far behind it, other objects well to the right and left being also present.

We may thus have the following articles in view:—

	Picture,	
A Bookcase,	Vase,	An Armchair.
	Table,	

in their order from left to right.

The image of the bookcase on the left falls upon the nasal half of the left-hand retina and the temporal half of the right-hand retina and the two images, although differing slightly (owing to the slightly different positions of the two eyes) are presented to consciousness in the right-hand visual centre RC at the back of the right cerebral hemisphere.

The image of the vase is projected upon the centre of the retina or the *fovea centralis* in each eye, the two images of the vase and the picture on the wall behind it differing from one another in the well-known manner which gives rise to the binocular sense of solidity and relative distance, and each one of these two different

retinal pictures is presented to consciousness on *both* visual centres of the cerebrum LC and RC.

The image of the armchair to the observer's right is projected upon the temporal half of the retina of the left eye and upon the nasal half of the retina of the right eye, and both these slightly differing images are presented to consciousness in the left-hand visual centre LC only. The case may be represented thus:—

Picture,

Bookcase,	Vase,	Armchair,
Right Visual Centre	Both Visual Centres	Left Visual Centre
(RC)	(LC and RC)	(LC)

Now the vase, to which we are supposing the axes of both eyes to be directed, appears to be solid and single, for both images are projected upon certain brain cells which respectively correspond to various central points of the retinae and are trained to act together so as to give one common perception, but the picture on the wall immediately behind the vase appears more or less double because the axes of the eyes have crossed at the vase and diverged again before reaching it, or, in other words, the image of the picture necessarily falls somewhat to the right of the centre of the left retina and somewhat to the left of the centre of the right retina, which parts are neither homologous themselves nor are they represented by homologous sets of nerve cells in the visual centres LC and RC. Therefore two images of the picture beyond the vase are presented to consciousness. This is one factor which makes the vase stand out in relief.

Next let it be supposed that the visual attention is turned to the picture behind the vase instead of the vase, that is, the motor muscles of the eye-balls effect a new adjustment so that the axes of the two eyes are made to converge upon a common point in the picture. Clearly then the image of the vase will now fall upon a point somewhat to the left of the left retinal centre and to



the right of the right retinal centre, so that the picture now appears solid and single while the vase appears double.

When the gaze is fixed on the vase the eyes are squinting (inwardly) with respect to the picture, and the latter consequently appears double; and when the gaze is fixed on the picture the eyes are squinting (outwardly) with respect to the vase, and the latter appears double.

Next, instead of confining the gaze to one general direction and altering the axial convergence or squint of the eyes, let both the eyes rotate in their sockets or make a "traverse" so that the direct visual attention is diverted to the armchair on the right. The images of this chair now fall upon the retinal centres while the images of the vase and picture beyond it now fall upon the nasal half of the left retina and the temporal half of the right retina, while the same applies to the images of the bookcase which now fall upon the outer verge of the same two halves of the two retinae. The images of all the objects have thus made a traverse across the retinae, and therefore the seat of the presentation of these images to the visual consciousness has simultaneously been transferred from one complex set of cortical brain cells to a totally different set of the same; all these movements constituting the physiological and mechanical basis of the apparent shifting of the various objects in the field of vision when the eyes are traversed. All this is fairly simple and well known, and yet we are here brought up against what has always seemed to me to be an insurmountable difficulty in the way of explaining certain types of waking visual apparitions on any physiological theory of hallucination.

It is not so difficult to understand hallucinations in the limited sense of visual illusions; we know of plenty of instances of hanging gowns, etc., seen in a dim light being wrongly interpreted as human figures or ghosts.

(For instances see Report, Chapter V., Proc. S.P.R., Vol. X., pp. 94, 95.)

Such are cases of the *point de repère* theory, where certain real objects not clearly seen present remarkable similarity in outline to more or less fearsome human or animal figures whose lesser details may conceivably be filled in by an excited imagination or super-excitement of the apperceptive centres. Details may easily be imagined to fill in an objective outline sketch.

But the *point de repère* theory will only offer explanation of a very limited number of hallucinations. Let it be supposed that the observer we have been dealing with sees, or thinks he sees, a solid-looking figure of someone whom he knows to be dead or else absent, sitting in the armchair, where there are certainly no *points de repère* to even suggest such an apparition. Can it be explained as simply a subjective hallucination? If so how is it that it seems to be located in space, or planted in the armchair in such a manner as to be subject to the same binocular sense as the chair itself? And, if the apparition last long enough to be inspected, is it to be expected that the observer, however nervous we may suppose him to be, will not cast his eyes up and down the figure (however little) or even to right or left of it. And if his eyes thus make various optical traverses, how, on any theory of hallucination yet put forward by the physiologists, can it be explained that the nervous excitation of the brain cells which are supposed to give rise to the hallucination can be rapidly and unerringly transferred from one set of brain cells to other sets, in such manner as we have seen must take place in the cerebral representation of the armchair when the eyes are traversed?

If he traverses the eyes through a moderate angle from left to right, we have seen that the cerebral representation of the armchair may be made to transfer from the left hemisphere to the right hemisphere of the brain; therefore if the hallucinatory image

is to appear still seated in the chair it also must be supposed to be transferred from one brain hemisphere to the other, simultaneously with the cerebral representation of the armchair.

As a concrete illustration of the process required let us suppose two operators, working two magic lanterns, respectively to be projecting two different pictures on the opposite sides of a suspended semi-transparent sheet.

Let the lanterns be supposed mounted upon universal joints; let one operator A be supposed to be projecting from his lantern the picture of an armchair on the sheet and the other operator B to be projecting the image of a sitting figure on the sheet from his side in such manner that to the onlooker the figure seems to be naturally sitting in the chair and associated with it. Next let the operator A begin to move his lantern about in a random manner so as to cause the image of the chair to shift about upon the screen. Then we may ask what sort of co-operation would be required upon the part of the other lanternist B in order to secure that the image of the sitting figure should apparently remain seated in the armchair during all the latter's erratic wanderings over the screen consequent upon A's manipulations of his lantern?

We are obliged to allow that such co-operation, in order to be effective, would require a most extraordinarily subtle intelligence and *purpose* upon the part of the second operator B. Here A's lantern represents the human eye causing by its movements the shifting about of the perceptions of outside objects upon the retinae and visual cortex, which are represented by the sheet, while B's lantern represents the projection of an hallucinatory image upon the same higher visual centres by some still higher ideational faculty, which latter must therefore be supposed to be exercising a nimbleness and consummate intelligence far beyond and unknown to the normal self, in order to preserve the association between the hallucination and the perceptions of real objects. And the diffi-

culty of this feat on the part of the ideational faculty is still further increased if it has to allow for the extra complication implied in the multiple representation of points in the retina upon the visual cortex of the cerebrum. Then the difficulty becomes colossal.

Here it might be objected by the physiologist that the analogy would be more truthful if we supposed the movements of A's lantern to be mechanically connected and co-ordinated with those of B's lantern, in which case the two lanterns might then be capable of working in unison. Analogously, in the case of the visual cortical layers of the cerebrum and the ideational cortical layers (if separate), we might conceive of the motor and sensory cerebral centres which control the movement of the eyes and present to consciousness a most delicate sense of those movements, being so connected and co-ordinated to the ideational cortical layers (and perhaps the apperceptive centres) as to give to the latter the practical faculty of causing the ideational image projected on the visual cortical layers to flit about in unison with the sensory images of external objects.

But it is an axiom with the physiologist and evolutionist that no nervous mechanism can exist unless the function it exercises has some utility; that it serves or has served some purpose, and the more complex the function it has to perform the longer must have been the time and practice required for its development.

But where in the history of the higher animals and man combined can it be said that a special faculty for locally externalising a subjective apparition in the environment was either needful or desirable? Only about one man in ten ever experiences apparitions, and then perhaps only once in a lifetime, so that it is absolutely inconceivable that the immense practice necessary for the evolution of such a highly complex faculty could ever have been obtained. So that we cannot attribute such an elaborately

organised faculty to the subliminal region of the human mind without at once leaving physiology behind us and at the same time acknowledging that we are entering upon the supernormal, something impressed from above and independent of evolution from below.

Certainly there is now ample evidence to prove that hallucinations can *originate* in that mysterious region of the human mind called the subliminal consciousness, and its marvellous memory. But the apparent outward objectivity or externalisation of many visions, crystal visions for instance, has been attributed entirely to such subliminal consciousness without, I think, a sufficient appreciation of the immense difficulties in the way of explaining the manner of such externalisation on any conceivable physiological theory of vision.

It seems to me that to grant such a highly complex power of pseudo-externalisation as this is at once to relegate the subliminal consciousness into the supernormal or spiritual world but without allowing it to be honest in its operations. While I am quite prepared to regard the subliminal consciousness as an intermediary between the supraliminal consciousness and the spiritual world, I am yet very loth to allow that its office or inclination is to habitually deceive and dupe the supraliminal ego, as many of our psychical investigators claim it does. Here, I can well imagine, it will be urged that it is now well known that any idea impressed upon a hypnotised subject by the hypnotiser may emerge after waking in some form of "sensory or motor automatism," but the subliminal consciousness may be saved from the charge of deception if we suppose that it is but fulfilling its legitimate function in handing on or presenting to the supraliminal consciousness a message which it has already received from the incarnate mind of the hypnotist (doubtless through his subliminal consciousness), so that the onus of deception rests not on the

subliminal consciousness of the subject of the post-hypnotic suggestion but on the hypnotiser; if there is any wilful deception at all the latter is responsible. Moreover, it is strongly insisted on by Dr. Milne Bramwell and other students of the psychic aspect of hypnotic suggestions, that after all the acquiescence and co-operation of the subliminal ego in deceiving the supraliminal senses of the subject is apparent only; the subliminal ego seems to be quite aware of the harmless nature of the experiments, and if a really mischievous or evil suggestion is made, the subliminal ego (of a moral subject, at any rate) will refuse to act it out. The subliminal ego will allow the subject to put suggested poison (in the shape of sugar) in his mother's tea-cup; it knows it is only sugar and not poison, although the subject may not be conscious of the fact. That the subliminal is wiser than and really knows and perceives more than the supraliminal ego is proved in a most significant manner by the case described by Miss Johnson and cited by Myers in "Human Personality" (I.), page 449. Here P., hypnotised by Mr. G. A. Smith, was told that out of eight plain cards marked on one side only with the figures 2 to 9, those marked with odd numbers would be invisible to him. One result was that on showing him the blank side of the card marked 5 he saw it well enough, but on presenting the side marked 5 to his view it was always invisible to him, even when he turned it about himself. Here the subliminal consciousness made use of the physical visual organs of the subject and was perfectly aware of the figure 5, but did not allow the perception of either figure or card to emerge in the supraliminal consciousness of the subject, thus asserting both its superior control and its superior knowledge. Therefore if we regard the subliminal consciousness as a link, a Foreign Secretary as it were, between the supraliminal consciousness and the spiritual world and incapable of harmful deception, then we must regard all "motor and sensory automatisms" in healthy subjects as induced

by spiritual influences; exerted by either incarnate minds (including the subliminal mind of the subject himself) or by discarnate minds through his subliminal consciousness and therefore veridical.

A second test of the objectivity of an apparition can be made. Let it be supposed that the percipient not only traverses his eyes when examining the apparition but also tries the effect of squinting; can it be expected that the apparition, if hallucinatory, will appear double? Certainly not. While the chair will appear double as the result of the play of the laws of vision, yet we cannot suppose on any physiological theory that the hallucinatory image will also split into two.

The same arguments that have just been considered again apply here, and we must discard any hypothesis of the motor and sensory brain centres controlling the convergency of the eyes being organically connected to the ideational centres, for the sole purpose of locating an apparition in the environment by means of the binocular faculty. Therefore we should certainly not expect a splitting of the false perception into two under the squint in the same manner as the genuine perception. I think it must by now be conceded that the explanation of all apparitions by hallucination makes at least as strong demands upon our credulity as any hypothesis ever put forward by the spiritualists. The theory, that the apparent conformity of apparitions to that optical behaviour which follows invariably in the case of perceptions of real objects, may be explained as a result of *expectation* that they will so behave, on the part of the percipient, has no more rational foundation than that hackneyed pseudo-explanation of unfamiliar processes or mechanisms which one so often hears, namely, that they are worked "by electricity."

Here is a little experiment which anyone may carry out for himself.

Let A (Fig. 5) be some small object, a small lamp shade for instance, and let the observer regard it from some distance away, his eyes being shown at  $E_1$  and  $E_2$ . While looking at A let a pencil  $p$  be held up about a foot from the eyes, so as to conceal the object A from the left eye  $E_1$  but not from the right eye  $E_2$ . Now while regarding A (with the right eye only) let the observer deliberately alter his eye-convergence so as to produce a squint. He will find, as might be expected, that the object A remains single, there is no sign of duplication so long as  $p$  obstructs the view of A by one eye, while if  $p$  is removed the double image of A is at once seen.

Here, then, a very pertinent question naturally suggests itself, viz.: "If an apparently single hallucinatory image can become double by squinting under the influence of *expectation* or other suggestion of the apperceptive faculties, as claimed by Parish and others, then why should not the same duplication take place when the single perception corresponds to a real object as in the above experiment?"

The suggestion or expectation that the duplication will take place (on squinting) may be said to be stronger in this experiment than in the case of most apparitions; for the experimenter at least knows that he is regarding a real object in this case but does not know that the duplication will be prevented, unless he is moderately instructed.

Next let us consider the cases so familiar to most observant people, of those "after images" which linger in the field of vision after prolonged gazing at any well marked object or even after the most momentary glance at very bright objects like the sun or an electric light. There is no doubt whatever of the hallucinatory character of such images. They are attributed by most authorities to fatigue or recreation of the retinae of the eyes and by other authorities such as Hering and Michael Foster to



fatigue or reaction in the nerve cells of the visual brain cortex themselves, for which latter theory much experimental evidence can be adduced.

Anyone who desires can experiment with such after images. Let the eyes be fixed upon a point in a bright red cross, for example, for half a minute or so, and then be turned towards a bright background, such as the ceiling or the sky. A replica or false image of the cross will be seen, but in colour complementary to that of the object selected, green in this instance replacing the red of the cross. Let the traverse test be applied, and it will be found that the subjective or hallucinatory image follows the eyes wherever they are turned; moreover, persistent efforts at squinting that duplicate all exterior objects, instead of doubling the after image will be found to leave it as single as the original appeared. Perhaps the best object to use, as leaving the most lasting impression, is a circular mirror (about five inches diameter) placed about six feet away near the inner end of a fairly dark room and so arranged as to reflect the sky (as seen through the window) into the eye of the observer. On my once citing these experiments as tending to disprove the theory that all apparitions are hallucinations in the course of a discussion with the medical superintendent of a large asylum, he argued that they are inconclusive, because the seat of these hallucinatory after images is in the retinae and not in the visual centre of the brain. But it is quite clear from what has preceded that that fact, if it is a fact, does not in the least affect the validity of the argument. For if the seat of visual perception is in the occipital cortex of the brain as we have assumed, then clearly these after images must have their more immediate physical cause in after excitations of the cerebral visual cells themselves in order to produce perception, and we have seen that these cells of the visual cerebral cortex are each connected with certain rods and cones of the retina in a more intimate and

direct manner than they are connected to other rods and cones, unless we are to suppose the fibrillar structure of the optic nerve tracts are devoid of all meaning.

For physiological reasons we therefore automatically refer all central visual perceptions, having their physical basis in excitations of the cerebral nerve cells, to corresponding points in the retinae; and we cannot visually perceive without in consciousness referring the perception to a certain part or parts of the eye's field of view, and while our perceptions of exterior objects necessarily seem to move about in the field of view when the eyes are traversed, hallucinatory perceptions, centrally initiated, cannot be expected to do so, and must follow the eyes (that is, they must seem to be fixed in the retinal field of view).

We have in the after image, then, an hallucination or perception without an object, and we find that it does *not* appear to be fixed relatively to our surroundings, that it follows the eyes everywhere, remains quite single under the most violent of squints, and withal has a very ill-defined and unsubstantial aspect and gives one no sort of binocular sense of relief or sense of a real position in space. So far these difficulties in the way of a physiological explanation of visual hallucinations have never been really met, even if they have been fully realised, which I doubt. No reason has yet been shown why one form of (supposed) hallucinatory image should seem to be fixed in relation to the percipient's surroundings and appear duplicated when squinted at, while those after images with which we are all familiar and which are the only ones that are really *known* to be hallucinatory should behave in the very opposite manner. For we have seen that the invocation of the apperceptive faculty, in the form of expectancy, to solve the difficulty involves the assumption of supernormal faculties, so that the chain of physiological causation with which we started must be definitely abandoned as incapable of explaining how a

really hallucinatory perception can appear to be locally externalised amid the real surroundings of the percipient.

Here it may be objected that when a person sees an apparition he cannot be expected to deliberately apply the tests of the eye traverse and the squint to ascertain the objectivity or otherwise of the perception. This may be quite true of cases of momentary duration, but we have very numerous records of apparitions lasting quite long enough to allow the percipient to run his eye up and down them, and it would require a *very slight eye traverse* (through an angle of half a degree is ample) in practice to show whether the apparition is fixed with respect to its surroundings or whether it glides away in the direction in which the eyes are moved. For instance, let the eyes be accurately directed to the point *a* Fig. 6 in the above-mentioned circular mirror *d e f* and then be turned to the point *c*. This presents no difficulty if it is a real object, but if it is an hallucinatory after image and the point *a* is the point coincident or associated with the centre of the retina then clearly if the percipient tries to turn his eyes exactly on to the point *c* he will never succeed, for the phantom will move with his eyes, which, in their effort to catch up the point *c*, will naturally make a traverse from left to right across the percipient's surroundings. Similarly, if the point *b* coincides with the centres of the retinae and the percipient strives to direct his gaze on to the point *c*, the phantom will then sail away to the left across his surroundings; the phantom therefore cannot be "looked up and down" or examined in the same way as a real object, and thus all efforts to do so lead to its floating away in the direction of the attempted eye traverse. We thus see that apparitions which exhibit this apparent tendency to float or glide through the environment and evade the direct gaze may be hallucinations in the proper sense of the word, while for all apparitions which are experienced during the waking state and while the percipient is fully conscious of his

surroundings and master of the muscular control of his eyes and yet appear to his visual senses as subject to binocular relief and also to be locally externalised in the environment so that they can be examined and looked up and down, we must look for some other explanation than that of hallucination as hitherto understood by physiologists.

There is no escaping the reality of either the supernormal character of the subliminal consciousness or the "ectoplasm" of Myers or the materialism so long believed in by the spiritualist (a subject which has been raised again just lately by Count Solovovo in the Proceedings of the S.P.R., and to which we may return later); or *both* hypotheses may be concerned in explanation.

It may be objected here that many alleged phenomena of spiritualism, such as materialisations and lights, take place in completely darkened rooms so that the percipient cannot be said to be conscious of surrounding objects. But anyone who will sit in a dark room and pay attention to the point can fully assure himself that he is always perfectly aware of the direction his eyes are turned with respect to the head and the head with respect to the body. The muscular consciousness of the direction of gaze and amount of eye convergence remains almost unabated, and he can at will traverse his eyes horizontally or up and down in any desired direction and yet retain his sense of binocular relief and distance gauging almost unimpaired, should he be regarding any visible phenomena.

Moreover, there is yet a third test that may be applied as a help in distinguishing between an hallucination and a real perception, and that is simply opening and shutting the eyes; if an hallucination it may be expected to persist after closing the eyes, and there are many records of this taking place. It is astonishing to read in Parish's "Hallucinations and Illusions" the opinion of the author that the disappearance of an hallucination on closing the

eyes should be inferred from expectancy and the long *association* between that act and the disappearance of ordinary images.

But I would here point out that the connection between closing the eyes and the disappearance of perceptions of external objects is obviously not one of mental association only (and perhaps not at all so), but one of necessary cause and effect. The perception of an exterior object disappears on closing the eyes because the light is cut off and not because there is any necessary association between the consciousness of closing the eyes and the disappearance of the percept. We have no reason for supposing for instance, that there are special nerve connections between the motor brain cells which send forth the stimulus to close the eyes and certain other cells which could be imagined to exert an inhibitory effect upon the sensory visual cells involved in the perception of the external object or the supposed hallucination. As we cannot imagine there would ever have existed any call or need for such a connection, we cannot suppose it would ever have been involved so that any corresponding neural association between closing the eyes and the disappearance of the visual perception cannot be assumed.

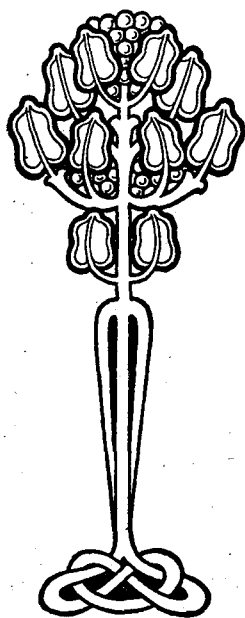
Parish also states that no great weight should be attached to the fact that visual hallucinations perceived by the insane are duplicated when pressure is applied to one of the patient's eye balls, thus producing an involuntary squint. I think I have shown ample reasons for entirely disagreeing with this statement. Nor will he allow that the enlargement of an hallucinatory vision by a magnifying glass or its reversed reflection in a mirror, or its diminution by a concave lens, or its doubling or shifting by a prism, or drawing out of points into lines by a cylindrical lens, etc., can be any evidence of anything objective about the vision.

Here again I venture to think that those who have followed me thus far, must acknowledge that such a line of argument is

not warranted by the facts, and that Parish has not fully realised the immense difficulties in the way of the physiological explanation of hallucinations.

In the second part of this article I propose to discuss a few well-authenticated cases of visual "hallucinations" in the light of the arguments above dealt with, and in the third part to deal with the subject of crystal visions and post-hypnotic "sensory automatisms," which lend themselves more readily to experimental inquiry than the phenomena which occur only sporadically and unexpectedly; and I will conclude with suggestions for certain crucial experiments which may easily be applied when the opportunity arises.

H. DENNIS TAYLOR.





## THOUGHT TRANSFERENCE.

(SOME EXPERIMENTS IN LONG DISTANCE  
THOUGHT-TRANSFERENCE).

By F. L. USHER and F. P. BURT

DURING the past thirty years several series of experiments in thought transference have been carried out and recorded with more or less detail. In such experiments the usual method of procedure has been for one person, whom we may call the agent, to concentrate his attention on a card, number, or drawing, and endeavour to transmit the idea\* to a second person, whom we may call the percipient, who attempts to receive it. In some cases the agent fixes his attention by gazing at an actual card, number, or drawing; in other cases he pictures his idea mentally.

The evidence contained in these records, and perhaps even more the evidence afforded by isolated cases of unpremeditated transmission of ideas, has induced many people to believe in the existence of telepathy. By telepathy we imply the process by which ideas may be conveyed from one person to another independently of the ordinary channels of sense.

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\* Common and not technical terminology is used throughout this paper.

The systematic long-distance experiments described at the end of this paper were undertaken as the result of some earlier and rather haphazard attempts which were made with the agent and percipient in the same room: none of these earlier attempts are recorded.

As regards their apparent success our experiments are in no way remarkable, and certainly compare unfavourably with some of those recorded in earlier numbers of the *Proceedings and Journal of the S.P.R.* We would, however, emphasise the great importance of carefully noting the variation in experimental conditions, as compared with the mere accumulation of evidence for telepathy, since it is only by so doing that one can hope to gain any insight into the *modus operandi* of the process.

There are some obvious objections to be urged against thought-transference experiments done in one room: the percipient is liable to feel "hustled" by the proximity of the agent; his speculation as to how long the patience of the latter will endure hinders the attainment of mental quiescence. Further, he is, despite himself, sensitive to the slightest noise or movement on the part of the agent, and probably in a most favourable condition for receiving and utilising delicate sense impressions.

Although the occurrence of hyperæsthesia in any particular case must be a matter of opinion, yet experiments carried out in one room are always open to such objection, and it is impossible to estimate the extent to which thought transference is responsible for any success that occurs. The more obvious ways in which hyperæsthesia can occur may be summarised as follows:—

(1) Visual.

(a) Reflections from polished surfaces.

(b) Interpretation of movements on part of agent.

(2) Auditory.

(a) Unconscious whispering on part of agent.



- (b) Interpretation of other noises made by agent.
- (3) Tactile.
- (a) Interpretation of contact impressions. Even when every precaution has been taken against the above modes of communication, there still remains the possibility of an unconscious code.

As an example of the probable vitiation of thought-transference experiments by hyperæsthesia, we may quote a case within our knowledge where drawings were made by the agent with the percipient in the same room, all obvious precautions being taken. The remarkable success obtained under these conditions vanished entirely when agent and percipient were separated by a ceiling.

A further example of the impossibility of assigning their proper shares to thought-transference and hyperæsthesia is afforded by the following experiment: A. and B.\* sat on two chairs facing each other with a "Ouija"† board on their knees. A., having shaded his eyes with his hand, willed that B. should select a certain digit. B., with his eyes closed, endeavoured to select the required digit by passing his fingers over the raised discs on which the numbers were printed. He invariably selected the right number. A. took every care to avoid all movement, but probably failed to do so, since when the experiment was repeated with A. at a distance, the results were no better than chance would lead one to expect.

In our own experiments, in which the distance was in the first series 120 miles [Bristol to London], and in the second about 1,000 miles [Prague to London], hyperæsthesia must have been

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\* Throughout this paper the letters A. and B. are used in place of the initials F.L.U. and F.P.B. of the respective operators.

† An oblong board carrying the letters of the alphabet and the numbers 0 to 9, and provided with a sliding pointer moved by the hands of the operators.

completely eliminated, and any success due solely to pure thought-transference, or to chance coincidence.

The first series of experiments was carried out with the agent (A.) in Bristol and the percipient (B.) in London, and included attempts at transmitting playing-cards and drawings. The experiments with cards were soon abandoned for the following reasons:—The number of cards being limited to 52, all familiar to the percipient, he developed a method of selection, by means of trial and error. Under these conditions it was impossible for him to approximate to that condition of mental blankness which is undoubtedly most favourable for receiving external impressions; on the contrary, selection was probably largely dependent on the readiness with which one or more cards were portrayed by auto-suggestion. Granting that unconscious memory of cards recently seen might produce a tendency on the part of the percipient to visualise particular cards, such impressions would naturally vary from time to time. A cause of failure may thus have been introduced which could not be allowed for as it did not affect the results in a constant manner.

Difficulties of this kind were not met with when drawings were employed, for no restriction was laid on the agent as to the nature of his drawing, which was made immediately before transmission.

We may at this point proceed to give in some detail the method adopted by A. and B. respectively in these long-distance experiments. A. was invariably the agent, the process in our particular case being apparently irreversible.\* The experiments were always conducted in the evening, on days and at times previously agreed upon. Precautions were taken to ensure synchronism, the watches of A. and B. being set to Greenwich

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\* With other percipients B. has had some success as agent, but A. has never succeeded as a percipient.

time in the Bristol-London series, and the necessary correction of one hour being made in the Prague-London series. In view of the suggestions of some previous experimenters, notably that of von Schrenk-Notzing [Proc. S.P.R. 7, pp. 3-22], we might remark that neither of us could be accused of possessing the sort of temperament usually associated with psychic powers.

The conditions under which A. made and endeavoured to transmit his drawings differed but slightly in the two series. In each case he sat at a table in an empty room illuminated by artificial light, with the card or drawing in front of him. In the Prague-London series he always occupied the same position in the same room, his field of view, consisting mainly of furniture, wall-paper, and table-cloth, being consequently identical throughout the sittings; the significance of this particular circumstance will appear later. The distractions which occurred were confined, in the first series, to a few ordinary household noises, which, owing to the lateness of the hour and the early habits of the people, were absent in the second; occasional strumming on a piano in a neighbouring room being in the latter case the only disturbing element. In the card experiments, a pack was cut and the bottom card taken for transmission, so that A. was acquainted with it only when the time came for him to endeavour to transmit it. It was arranged that six cards should be dealt with in half-an-hour, a fresh card being turned up at the end of every five minutes.

On the occasions when the transmission of drawings was attempted, the latter, in nearly every case two in number, were conceived—at any rate consciously—within a few minutes of the commencement of the sitting, the actual drawing being started at the beginning of each quarter of an hour. Representations of objects, geometrical figures, and mere fancy patterns, were decided upon indiscriminately, and no hint was given to the percipient as to what type of drawing would be chosen.

So far as it can be described in words, the mental processes by means of which A. attempted in the majority of cases to convey his impressions may be analysed as follows:—Starting, before the commencement of an experiment, with the hope that the desired result might be achieved, he tried to convince himself by an effort of will, and with varying success, that it would be achieved. During the actual sitting, he was chiefly concerned with focussing his eyes on the card or drawing, and refusing to permit his attention to wander from the idea to be conveyed. The only other mental activity he allowed himself was that involved in vividly picturing himself standing by the percipient, with whose surroundings he was acquainted, holding the card or drawing in front of the latter's eyes, and describing it to him in words. Although this latter process did not necessarily exclude the simultaneous occurrence of the former, it was only employed, for a few seconds at a time, at intervals during the whole quarter of an hour, and was regarded as a special effort to convey the impression.

During the time in which A. was endeavouring to keep his attention from wandering from the idea represented by the card or drawing in front of him, he became conscious from time to time of other ideas, for the most part arising out of the original one, but occasionally of an irrelevant character.

Aberrations of this kind were corrected as soon as they became apparent, by a renewed effort at concentration upon the original card or drawing, rather than by attempting to eject the intruding idea, since the latter process would have necessarily implied mental activity with reference to it.

The method just described was replaced, in a few of the card experiments, by another which was suggested to us by Dr. H. E. Wingfield, and which is probably similar to that employed for various purposes by "Christian Scientists." It consisted in merely glancing at the card of which the impression was to be

conveyed, and subsequently endeavouring to think intently of some abstract idea. This was found to be beyond the agent's powers, and the attempt generally resulted in a condition of more or less complete mental blankness. In an unrecorded series of card experiments the method proved quite as effective as the one usually adopted, but it was soon abandoned on account of the difficulty and annoyance which the agent experienced in mentally pursuing any abstract idea whatever.

In most of the experiments with cards the agent held a pencil, resting on a sheet of paper, in his right hand, but only on one occasion did he succeed in writing—not altogether unconsciously—the name of a card, and on this occasion the percipient recorded the card thus written, and not the one which the agent had consciously tried to convey.

B. was in London throughout both series of experiments, and with a few exceptions recorded in the same room of the same house. His method of procedure was as follows:—A few minutes before the time arranged for transmission he turned the lights almost out and sat down at a table endeavouring to make his mind a “blank.” This condition, however, was never actually attained, as directly his eyes were closed, he visualised a continuous and constantly changing series of mental pictures. One or more of these impressions he finally selected as being of external origin, from some real or fancied difference in their quality. Such a method naturally led to a rather large number of impressions being recorded, especially in the earlier experiments. In the later experiments a larger proportion of the impressions were rejected as auto-suggestions, partly because they were recognised as such through repeated occurrence, and partly because B. began to realise the limitations of A.'s drawing abilities. In no case were the drawings made automatically, but always as a result of

deliberate selection. B., in fact, had always failed in attempts at automatic writing or drawing, and had no success in receiving when he opened his eyes and gazed at a white sheet of paper.

The percipient's rather pronounced capacity for visualisation was perhaps indirectly responsible for many failures or partial failures, since on getting a fragmentary impression—presumably from outside—he had a strong tendency to convert it into a definite and often symmetrical drawing, probably of his own invention. A good example of this is afforded by the drawing of a kettle [see Appendix, Fig. 51], where the original was a snake. The impression received was of the kind shown in the accompanying figure.



This immediately suggested a kettle or a teapot, and was finished off as such. The improbability of a kettle having a straight handle at the back led to the addition of the more usual type of handle shown in the reproduction.

In some cases the percipient imagined himself in the room of the agent, looking over his shoulder at the card or drawing, but there are no data to show whether this procedure was more effective than the normal passive condition already described.

Considering first the experiments with cards, it is of interest to note that the small success achieved in the first two series disappeared in the remaining three, where the agreement suggests nothing beyond chance coincidence. [See Appendix.]

The following table shows the results of all the card experiments\* :—

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\* In the analysis, all court cards of the same suit are of equal value; and in estimating "value" successes, all court cards are the same.

TABLE I.  
Number of Attempts, 30.

	Observed,	Calculated on hypothesis of chance coincidence.	Ratio : Observed.
			Chance.
No. of complete successes (A)	2	0.68	2.94
No. of "value" successes (B)	7	2.7	2.59
No. of "suit" successes (C) -	14	7.5	1.87

\* The numbers in this column represent the actual success of the experiments—e.g., "1" in this column would imply that the observed coincidences were due to chance alone.

The contrast between the first two and the remaining three series is shown clearly in the following tables:—

TABLE II.  
Number of Attempts, 12.

	Observed.	Chance.	Observed. Chance.
(A)	2	0.27	5.41
(B)	4	1.1	3.64
(C)	9	3	3.00

TABLE III.  
Number of Attempts, 18.

	Observed.	Chance.	Observed. Chance.
(A)	0	0.41	0
(B)	3	1.6	1.87
(C)	5	4.5	1.11

The following analysis of card experiments done in one room may be compared with the foregoing:—

TABLE IV.  
Number of Attempts, 25.

	Observed.	Chance.	Observed. Chance.
No. of complete successes -	6	0.57	10.5
No. of "value" successes -	12	2.3	5.23
No. of "suit" successes -	12	6.25	1.92

TABLE V.  
Number of Attempts, 11.

	Observed.	Chance.	Observed.
			Chance.
No. of complete successes -	3	0.25	12.0
No. of "value" successes -	3	1.0	3.0
No. of "suit" successes - -	8	2.7	2.96

In this series the percipient, Q\*, was hypnotised by A, and was sleeping.

The superiority of these results over the long-distance ones may conceivably be due to hyperæsthesia, although strict precautions were taken.

Proceeding now to the experiments with drawings, it is obvious at once that the standard of success is purely subjective, since the number of possible drawings is infinitely great. While therefore no quantitative tables can be drawn up showing the ratio of observed to chance coincidences, some criterion of success may be obtained by employing a method suggested by Prof. F. H. Edgeworth, viz., the comparison of the resemblance between any particular drawing and its reproduction, with the resemblance between any other drawing of the whole series, selected at random, and this reproduction.

In nearly all the experiments the time of receiving coincided with the time of transmitting. An accidental mistake on the part of the agent on a particular occasion led to a few attempts being made with an intentional time difference.

This mistake happened to be rather instructive [Figs. 7 and 8, Appendix]. The agent transmitted his two drawings between

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\* No success whatever was obtained with Q. in a normal condition.



10.30 and 10.45, and 10.45 and 11 respectively, and then went to bed. The percipient received between 11 and 11.30. The points to be noticed are :—

(a) A general resemblance between the drawings that should correspond.

(b) The preservation of the correct order of the impressions.

(c) The final reversion to the earlier idea.

In view of the fact that A. had just finished concentrating on his second drawing when B. began to receive, it is remarkable that all impression of this drawing should have been deferred for a quarter of an hour; on the contrary, it might have been expected that any effect from the earlier drawing would have been masked.

Figs. 11, 12, 14, 15 represent experiments where a time difference was intentional; of these, 14 and 15 are among the best of the series.

It is often instructive to examine instances of apparent failure, which may be due to one or more of the following causes :

(a) Transmission of only a portion of the original idea.

*Examples.*—(1) Fig. 6, where the elephant's trunk and the outline of the ear and tusk seem to have got through as separate ideas.

(2) Fig. 31, where the general idea of oblique parallel lines is maintained.

(3) Fig. 51, the snake and kettle experiment already referred to. Indication of (a) could probably be detected in every partial success.

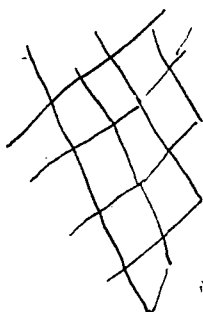
(b) Transmission of some idea other than that concentrated upon.

*Examples.*—(1) Figs. 27 and 34. Two of the most conspicuous patterns on the agent's table-cloth were the step-shaped and trellis-like designs which appear to have been reproduced in

the above figures; they frequently recurred and were finally rejected as auto-suggestions.

(2) Fig. 22. For the first time in the course of the sittings the agent was smoking a cigarette.

(3) Fig. 43. In this case there is not the slightest resemblance between the reproduction and the original drawing. Two days before the experiment, Mr. and Mrs. Sadgrove, in conversation with the percipient, suggested that they should attempt to pick up, by means of "Ouija," the idea which would be transmitted by the agent on the following Monday, starting at the usual time arranged for the experiments. The agent knew nothing of the arrangement. A drawing made by Mrs. Sadgrove and the following "Ouija" record, were sent when completed to the percipient at West Hampstead. We append a copy of the drawing and record.



25th May, 1908.  
8.53 p.m.

Roast fowl bread sauce usual etc. etc. 3 men an arch . . . cold a curious lamp green light somebody strumming. . . ."

There were some further quite irrelevant remarks. Apart from the extraordinary resemblance between Mrs. Sadgrove's drawing\* with his own, this communication conveyed nothing to

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\* It should be mentioned that Mr. and Mrs. Sadgrove had been playing chess earlier in the evening.

the percipient. He posted it, together with his own drawing, to the agent, who then sent the two following statements:—

(1) "Mit Rücksicht auf den Bericht des Herrn F. L. Usher, stelle ich folgendes fest: Am 25. Mai 1908 gieng ich abends mit meinem Freunde, Herrn Usher, in ein Caféhaus und wir spielten in einem Nebenraum Schach. Zu meinem Linken führte eine Glasthüre in ein Billardzimmer, das durch eine grüne, ampelartige Lampe erleuchtet war. Hinter mir (Herrn Usher gegenüber) war der Beginn eines Ganges, der oben durch einen Schwibbogen abgeschlossen war. Rechts von mir war der Eingang ins Hauptlokal, wo an einem der nächsten Tische drei Herren sassen, von den zwei 'gebratenes Huhn' assen. Fünf Minuten vor  $\frac{1}{2}$  10h. schaute Herr Usher auf seine Uhr und eilte sofort, ohne das begonnene Spiel zu beenden, nach Hause, da er, wie er mir sagte, um  $\frac{1}{2}$  10h. ein telepathisches Experiment vorhatte.

Prag. 30/v., '08.

(Signed) CARL L. WAGNER,

Prag. 11 Weinberggasse 3, Bohemia."

(2) "With reference to the 'ouija'-writing obtained by Mrs. Sadgrove in London at 8.53 p.m. on May 25th, 1908, I make the following statement: About 7 p.m. I went with a friend, Mr. Wagner, into a café, where, after eating something, we adjourned to a small ante-room containing three tables, and played chess. Opposite us was an archway leading to the buffet, and by looking sideways we could see through an open door into a billiard-room, the lamps over the tables being fringed with green glass rods. At the table next to ours two, and possibly three, men were eating roast fowl. At 9.25 p.m. I looked at my watch and hurriedly left in the middle of a game, in order to commence 'transmitting' drawings to Mr. Burt at 9.30. During the half-hour I was thus occupied, someone was strumming on a piano in a neighbouring room—a quite usual occurrence.

(Signed) F. L. USHER

Prague, 30/5/'08."

(c) Suppression of main idea transmitted through emergence of some associated idea.

*Examples.*—(1) Fig. 18 speaks for itself.

(2) Fig. 39. Possibly.

(3) Figs. 26 and 40. The agent made a flippant suggestion that the spiral drawn by the percipient in Fig. 26 could only be accounted for by the fact that he, the agent, kept in his room a

tame squirrel, which rapidly and continuously circled round a bar in its cage. This drawing was made on February 3rd, and nothing more was thought of it. Subsequently, on May 18th, the agent, having no conscious recollection of his previous suggestion, concentrated on a spiral (Fig. 40), with the result shown.

### GENERAL DISCUSSION OF RESULTS.

On reviewing the whole series of experiments certain general features are noticeable, which may be considered under the following heads:—

I.—The process of transmission does not necessarily occupy a measurable time.

This appears to hold good whether the distance is small or great. For example, in Figs. 6 of the Bristol—London series the elephant's trunk was drawn by the percipient at 10.47, the corresponding part of the agent's drawing having certainly been made within the same minute. Again, in Figs. 37 of the Prague—London series a perfect time coincidence is observable. In a great many cases the percipient did not immediately draw his impression, because if he did so it was liable to contaminate his further impressions. Consequently the time affixed to a particular drawing does not always represent the moment of its actual appearance. It should be remembered that the agent never started his drawing before the time agreed on.

II.—The succession in transmission is apparently unaffected by a change in the distance between agent and percipient.

A comparison of the Bristol—London and Prague—London series shows no preponderance of successes in either.

III.—The order and orientation of the drawings in successful or partially successful experiments is usually appreciated by the percipient. A notable exception is afforded by Fig. 15, but in this case the agent is not sure in what position he *drew* the key.

IV.—The visual image conceived by the agent as opposed to any mental associations is probably the thing transmitted.

This does not necessarily imply that the percipient's conscious impression will coincide with the impression actually received. For example, in Fig. 40 the percipient's drawing of a squirrel probably indicates successful transmission of the agent's visual image (see p. 599).

The general truth of the above statement is borne out by the drawings as a whole.

V.—On occasions when the agent has finished transmitting before the percipient begins to receive, the idea transmitted remains latent until it is required.

Examples of this have already been discussed.

VI.—There is no evidence to show that success in transmission is proportional to the effort at concentration on the part of the agent.

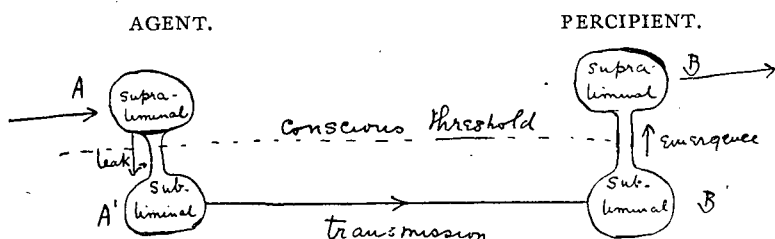
#### GENERAL THEORY.

The following remarks respecting the mechanism of the process of thought-transference embody the conclusions to which we have been led by a consideration of our own experiments, and many cases of both experimental and unpremeditated telepathy recorded by others; together with some suggestions of a more speculative character, which we put forward tentatively.

Many exceptionally good instances of telepathy have occurred when either the agent, or the percipient, or both agent and percipient, have not been consciously aware of the idea communicated, or even of any intention to communicate it. With regard to the agent, in our case, reference has already been made to the occasion on which a card automatically written by A. was seen and recorded by B. Perhaps the most remarkable instances may be found in the trance-utterances of mediums, where much of the

abnormally-acquired information is obviously drawn from some lower stratum of the agent's consciousness. On the percipient's side there are indications that the process of thought-transference takes place with more certainty and completeness when he records his impressions by some description of automatic writing, or when he is hypnotised.

Again, when the normal consciousness of both agent and percipient is more or less in abeyance, as, for example, in cases where the record of both is automatically written, the veridical quality of any telepathic communication which may take place is often greatly superior to that noticed in ordinary thought-transference experiments. The actual frequency with which examples of this kind occur is limited by the fact that they are, by their nature, not under conscious control. Such considerations suggest that thought-transference occurs only between strata of consciousness below the normal, concentration on a particular idea on the part of the agent being mainly effective in so far as it promotes a leakage of that idea to a lower stratum of consciousness. The mechanism of the process at the agent's and percipient's ends might be represented diagrammatically as follows:—



If we adopt this view of the process, the relatively small success obtained in thought-transference experiments is sufficiently accounted for by the uncertainty and incompleteness which attend any effort at conscious control over the leak at the agent's end,

and the process of selection from several emergent ideas at the percipient's.

Should thought-transference occur independently of either the agent's or the percipient's normal consciousness, the difficulties involved in either of these processes would be absent, and the results would be consequently more satisfactory. The best possible results might be expected to occur when A<sup>1</sup> and B<sup>1</sup> are alone concerned, but their value can only be judged by a qualitative standard of accuracy and completeness.

Hitherto the only experimental attempts in this direction have been those which secured the bare conditions which are favourable for the occurrence of this kind of telepathy, such as arrangements for two people who are able to express their unconscious mental activities automatically, to "sit" at a given time for the purpose of doing so.

Striking as some of the results so obtained have undoubtedly been, it is unlikely that this mode of procedure, or any other in which the element of intentional control is omitted, will prove particularly fruitful, and a realisation of this probably accounts for the fact that numerous experiments have been carried out with the percipient either hypnotised or recording his impressions automatically, while the possible importance of the agent being in a similar condition has received little or no consideration.

No experiments appear to have been recorded in which both agent and percipient have been hypnotised; yet such an attempt might prove very instructive. A third operator would be needed to hypnotise the agent and percipient, and subsequently direct the course of experiments by asking the former to "transmit," the latter to "receive," and both to record their respective impressions; the precise mode of procedure depending on particular circumstances.

Any thought-transference occurring under such conditions

would, on the theory already advanced, be free from the only sources of error which are known to be present in the ordinary way—namely, the unsatisfactory nature of the trans-liminal processes at the agent's and percipient's ends. That there is considerable difficulty in the case of the latter is evident from the actual experience of B recorded on another page, and from the kind of success met with by most people when they endeavour to recollect by an effort of will past events or information which has escaped their conscious memory.

Again, similar difficulties are suggested by the fact that the subject matter of dreams cannot with any certainty be determined by preliminary conscious willing on the part of the dreamer, or by the fact that a person's automatic writing seldom corresponds with his conscious thoughts.

Any results obtained under the arrangements suggested above, being uncontaminated by two important sources of error, will be available as data for ascertaining the possibilities and limitations of the actual transference.

We hope to be able in a future communication to give an account of some experiments which it is proposed to carry out along these lines.

Although it has already been remarked that there is no evidence to show that deliberate concentration (or even the effort to transmit) on part of the agent is indispensable for transmission, yet it is possible that it may be a factor in liberating the requisite energy. We admit that the use of the term "energy" is meaningless on any other than a physical hypothesis of telepathy, but on such a hypothesis no transmission can be conceived to occur without expenditure of energy. The necessary energy being stored in the agent, the process of concentration, or its ultimate effect, may function as a detonator and so determine the more or less effective liberation of that energy.



The extreme vividness of many "spontaneously" transmitted telepathic impressions may be regarded as being due to the more drastic nature of the detonator, which in such cases is represented by some external disturbance, such as imminent danger of shock. In these cases the percipient's impression often has the character of an hallucination, the agent and his surroundings being vividly pictured. Now since we have assumed that transmission takes place only between strata of consciousness below the normal, there is at first sight no logical reason why an impression of the startling event in question should be the thing transmitted: the fact that it very frequently is suggests that in such cases the initiating cause may again have a double function. In the first place it may act as a detonator; in the second it may enormously facilitate transliminal leak, thus recalling the part played by concentration in premeditated thought-transference experiments. With a very drastic starting cause one may conceive the whole mental field of the agent to be saturated with the predominant idea.

These highly speculative considerations suggest a possible invalidation of the double hypnotic experiment mentioned above. The agent's normal consciousness being in abeyance, nothing comparable with the conscious concentration or effort to transmit on the one hand, or with stimulation by an external impulse *via* the supraliminal on the other, could be imagined to occur.

Complete failure in all experiments where the agent was hypnotised would certainly suggest that some manifestation of mental activity specifically associated with normal consciousness was a necessary concomitant. Success, on the other hand, would suggest the possibility of the starting impulse being derived from a subliminal region of the agent's mind.

The four modifications of a double hypnotic experiment mentioned below might yield some interesting information:

(1) The agent is told by the operator to "concentrate" without attempting to "transmit," while the percipient is told that he will "see" something, without attempting to "receive."

(2) A is told to "transmit," while B behaves as in (1).

(3) B is told to "receive," while A behaves as in (1).

(4) A is told to "transmit," and B to "receive," the condition aimed at being a complete *rapport* between A and B.

The expressions "concentrate" and "attempt to transmit" used above must be taken to represent the subliminal equivalents of the ordinary normal processes. Experiments in telepathy, such as have been described in this paper can give little or no information respecting the nature of the process which goes on between the agent and percipient. With regard to this, at least three distinct suggestions have been offered at various times. One of them is that a direct impulse is sent from agent to percipient, physical in character, taking time to travel and transmitted by means of ether vibrations. A second suggestion is that the impulse is direct, but psychical, and independent of any material medium; while a third postulates a third intelligence, independent of both operators, and acting as a connecting link.

Our own experiments in no way suggest a non-physical process: on the contrary, the character of the percipient's impressions, the general preservation of order and orientation, and the frequent transmission of meaningless portions of drawings recognisable only by their shape when seen, are all facts which point to a physical rather than to a psychical *modus operandi*.

The absence of a measurable time interval between transmission and reception sometimes observed only suggests the probability that the time taken for the impression to travel several hundred miles may be less than half a minute. Moreover, although the results do not seem to be affected by increased distance, as might be expected if the process were a physical one, it

is probable that this could only be observed if the distance effect were large compared with those which we have supposed to limit the success of the experiments at the agent's and percipient's ends, and this would be true whether the process of thought transference were of a disruptive character (as when an electric spark breaks through a layer of air or glass between two knobs at different potentials) or whether it were analogous to the transmission of light or sound. In the first case there should be, for a given driving force (or the appropriate equivalent of "difference of potential"), a particular distance within which transmission would always take place, and beyond which it would not take place at all; so that if the greatest distance attempted happened to be within the limit, no distance effect could be observed, and it is not obvious why it should in any case be observable, since it cannot be assumed that the driving force would be always the same.

In the second case, diminished distance would certainly result in a more violent impact at the receiving end, and this might strengthen the percipient's impression by facilitating the process of emergence; but if we are to suppose that the violence of the impact at the percipient's end determines the quality of his impression, we must also suppose that the force with which the disturbance is originated at the agent's end is determined by the efficiency of the transliminal leak. Now, since the quality of the results obtained is not even approximately constant for any given distance, it is scarcely reasonable to expect that it would be noticeably affected by change of distance, for such an effect could not be distinguished from that produced by variation in the efficiency of the transliminal processes.

There is, in fact, nothing incompatible with a purely physical *modus operandi*, and nothing which lends any support to a psychical one in preference, though at the same time no proof of either is afforded.

In the course of this paper the idea transmitted has been frequently spoken of as travelling from the agent to the percipient, and the arrows of the diagram are in this sense: we would point out, however, that although it is convenient to speak in this way, there may be just as little meaning in the expression as there is in the statement that electricity moves from zinc to copper in the electrolyte of a voltaic cell.

## APPENDIX.

## I.—CARD EXPERIMENTS (BRISTOL—LONDON).

<i>Card "transmitted."</i>		<i>Card "received."</i>	
June 12th, 1907	King Diamonds - -	10 Diamonds - -	1
	4 Clubs - - - -	2 Clubs - - - -	2
	Ace Hearts - - -	Ace Hearts - - -	3
	6 Spades - - - -	6 Diamonds - - -	4
	King Clubs - - -	Knave Diamonds -	5
	2 Spades - - - -	10 or 9 Spade - -	6
June 18th - -	3 Clubs - - - -	2 or 3 Clubs - - -	7
	Ace Hearts - - -	5 Hearts - - - -	8
	7 Diamonds - - -	5 Diamonds - - -	9
	4 Clubs - - - -	9 or 10 Spades - -	10
	Queen Hearts - -	King Hearts - - -	11
	5 Diamonds - - -	7 Diamonds - - -	12
June 22nd - -	Knave Clubs - - -	Ace Clubs - - - -	13
	2 Hearts - - - -	2 Diamonds - - -	14
	Queen Spades - -	5 Clubs - - - -	15
	4 Hearts - - - -	Blank - - - -	16
	Ace Diamonds - -	9 Spades - - - -	17
	Queen Hearts - -	Ace Spades - - -	18
June 24th - -	7 Clubs - - - -	4 Hearts - - - -	19
	7 Spades - - - -	Ace Diamonds - - -	20

	King Hearts	-	-	-	Knave Spades	-	-	21		
	9 Clubs	-	-	-	Ace Spades	-	-	22		
	Knave Spades	-	-	-	9 Diamonds	-	-	23		
	9 Spades	-	-	-	King Hearts	-	-	24		
July 19th	-	-	5	Diamonds	-	-	Ace or 5 Clubs-	25		
	7	Hearts	-	-	-	2	Hearts	26		
	Knave Spades	-	-	-	10	Diamonds	-	27		
	8	Clubs	-	-	-	2	Clubs	28		
	6	Spades	-	-	-	5	or 4	Spades	29	
	5	Diamonds	-	-	-	Diamonds ;	or	Ace		
							or	King	Spades	30

NOTES.—In Experiment 7 the agent wrote automatically “3 spades.” In Experiments 16 and 17 the cards transmitted seem to have remained latent in the percipient’s mind until the commencement of the next sitting, when they appear in the correct order.

## APPENDIX.

### II.—EXPERIMENTS WITH DRAWINGS.

Nos.\* 5—15 inclusive were carried out between Bristol and London.

„ 16—51 inclusive were carried out between Prague and London.

R. 17.†

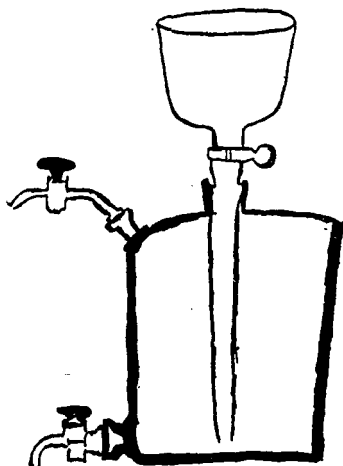
R. 43.‡

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\* The numbers of drawings begin at 5, owing to the previous inclusion of four experiments belonging to a different series, which are not recorded in this paper.

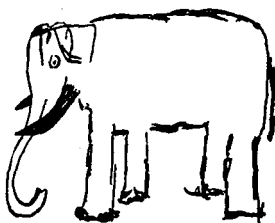
† One of the percipient’s drawings was probably suggested by the crowned eagles of the Austrian arms, a design constantly seen by the agent.

‡ See p. 599.



Bristol. June 11th, 1907.  
10.30—10.45 p.m.

O 5



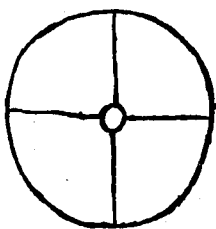
Bristol. June 11th, 1907.  
10.45—11 p.m.

O 6



Bristol. June 19th, 1907.  
10.30—10.45 p.m.

O 7



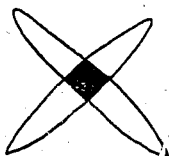
O 8

Bristol.  
June 19th, 1907.  
10.45—11 p.m.



O 9

Bristol.  
June 23rd, 1907.  
10.30—10.45.



O 10

Bristol.  
June 23rd, 1907.  
10.45—11.



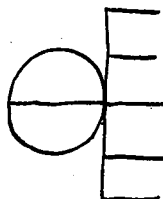
O 11

Bristol.  
June 25th, 1907.  
6.55—7.10 p.m.



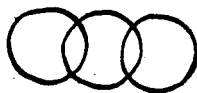
O 12

Bristol.  
June 25th, 1907.  
7.10—7.25 p.m.



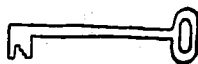
O 13

Bristol.  
July 7th, 1907.  
10.30—11 p.m.



O 14

Bristol.  
July 14th, 1907.  
10.30—10.45.



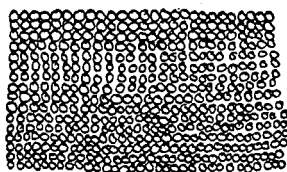
O 15

Bristol.  
July 15th, 1907.  
10.20—10.35.



O 16

Prague.  
Nov. 4th, 1907.  
9.25—9.40 p.m.



O 17

Prague.  
Nov. 4th, 1907.  
9.40—9.55 p.m.



O 18

Prague.  
Nov. 18th, 1907.  
9.30—9.45 p.m.



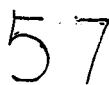
O 19

Prague.  
Nov. 18th, 1907.  
9.45—10 p.m.



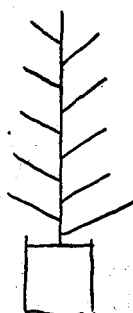
O 20

Prague.  
Nov. 26th, 1907.  
9.30—9.45 p.m.



O 21

Prague.  
Nov. 26th, 1907.  
9.45—10 p.m.



O 22

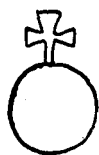
Prague.  
Dec. 2nd, 1907.  
9.30—9.45 p.m.



O 23

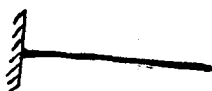
Prague.  
Dec. 2nd, 1907.  
9.45—10 p.m.





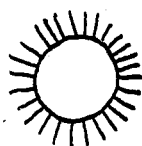
O 24

Prague.  
Dec. 9th, 1907.  
9.30—9.45 p.m.



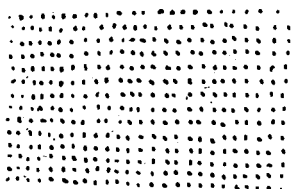
O 25

Prague.  
Dec. 9th, 1907.  
9.45—10 p.m.



O 26

Prague.  
Feb. 3rd, 1908.  
9.30—9.45 p.m.



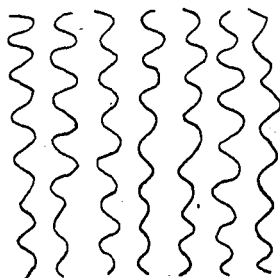
O 27

Prague.  
Feb. 3rd, 1908.  
9.45—10 p.m.



O 28

Prague.  
Feb. 10th, 1908.  
9.30—9.45 p.m.



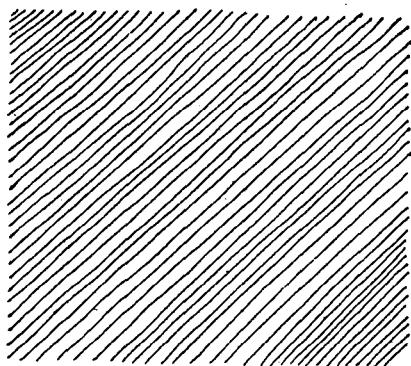
O 29

Prague.  
Feb. 10th, 1908.  
9.45—10 p.m.

Prague.  
Feb. 17th, 1908.  
9.30—9.45 p.m.



O 30



O 31

Prague.  
Feb. 17th, 1908.  
9.45—10 p.m.



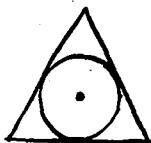
Prague.  
Feb. 24th, 1908.  
9.30—9.45 p.m.

O 32



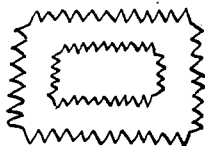
Prague.  
Feb. 24th, 1908.  
9.45—10 p.m.

O 33



Prague.  
March 16th, 1908.  
9.30—9.45 p.m.

O 34



Prague.  
March 16th, 1908.  
9.45—10 p.m.

O 35



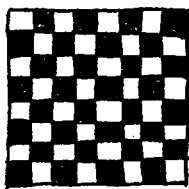
Prague.  
March 23rd, 1908.  
9.30—9.45 p.m.

O 36



Prague.  
March 23rd, 1908.  
9.45—10 p.m.  
(second trident  
drawn at 9.52)

O 37



Prague.  
March 30th, 1908.  
9.30—9.45 p.m.

O 38



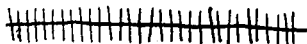
Prague.  
March 30th, 1908.  
9.45—10 p.m.

O 39



Prague.  
May 18th, 1908.  
9.30—9.45 p.m.

O 40



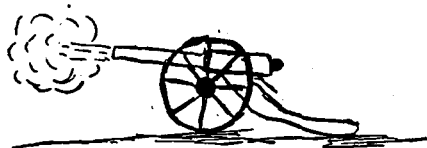
Prague.  
May 18th, 1908.  
9.45—10 p.m.

O 41



Prague.  
May 25th, 1908.  
9.30—9.45 p.m.

O 42



Prague.  
May 25th, 1908.  
9.45—10 p.m.

O 43



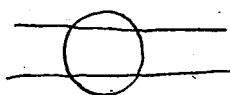
O 44

Prague.  
June 1st, 1908.  
9.30—9.45 p.m.  
(Smoking cigarette  
while transmitting  
this).



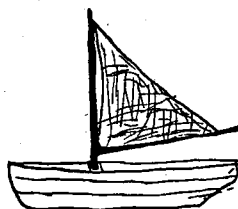
O 45

Prague.  
June 1st, 1908.  
9.45—10 p.m.



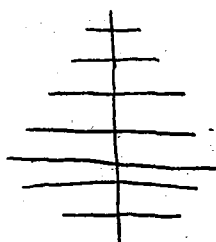
O 46

Prague.  
June 15th, 1908.  
9.30—9.45 p.m.



O 47

Prague.  
June 15th, 1908.  
9.45—10 p.m.



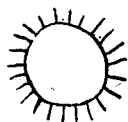
O 48

Prague.  
June 22nd, 1908.  
9.30—9.45 p.m.



O 49

Prague.  
June 22nd, 1908.  
9.45—10 p.m.



O 50

Prague.  
June 29th, 1908.  
9.30—9.45 p.m.



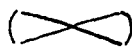
O 51

Prague.  
June 29th, 1908.  
9.45—10 p.m.

London. June 11th, 1907.



10.33—Faint.



10.35.



10.37.



10.41—Faint.



10.43—Cross lines vivid and persistent.

R 5

London. June 11th, 1907.



10.56.



10.55.



10.50 Again at 10.58: this was the most persistent figure seen.

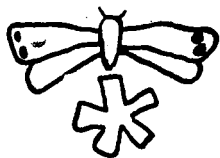


10.47—Fairly distinct; very short duration.

R 6

London. June 19th, 1907.

11.7.—  
Seen first  
just after  
11 and re-  
jected as  
auto-im-  
pression.



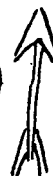
11.18



11.22



11.29



11.25.—  
(Is this a  
reversion  
to the  
first?)



11.27.

R 8

11.11.



11.12.



R 7

London. June 23rd, 1907.

10.33.—Probably  
auto.



10.40



10.44



R 9



10.40



10.48

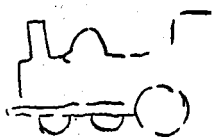


10.59.—Probably  
auto.



R 10

London. June 25th, 1907 (inserted by F. L. U.).



R 11

11.7.—Smoke-stack and  
steam-dome seen;  
rest probably sug-  
gested by myself.

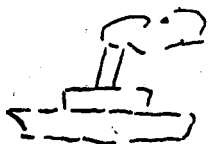


R 11

11.11—This also came  
early, before loco-  
motive, but was  
rejected as auto.

London. June 25th, 1907 (inserted by F.L.U.).

11.13.—None of these  
were at all  
vivid, or per-  
sisted for any  
length of time.



R II

11.18



11.25



R 12

London. July 7th, 1907.



10.30



10.35



10.35



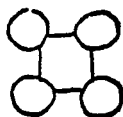
10.40

R 13

London. July 14th, 1907.



11.0



11.3



11.8

R 14

London. July 15th, 1907.



11.15



11.17



11.21



11.23

R 15

None of these are vivid,  
and I feel pretty sure I  
must have invented them  
all.

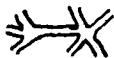
London. November 4th, 1907.

8.38



8.40

8.43—  
Vague

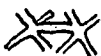


8.55



8.57

8.44



R 17

R 16

London. November 18th, 1907.

8.39



About the  
same time.

8.47



8.38



8.59

R 19

R 18

November 26th, 1907.

Up till 8.40  
all vague.



8.52

8.44



R 21

R 20



London. December 2nd, 1907.



8.39.—I saw a kind of spiral whirlpool, which seemed to be in motion, at the end of the rod.

8.56



And previously but vague.



8.45

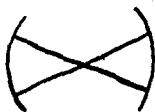
R 22



Just after 9.0.  
Pattern like a spider's web.

R 23

8.40

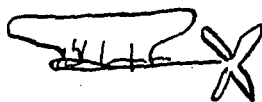


London.  
December 9th, 1907.

8.44

R 24

8.51



8.58

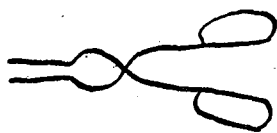
London.  
December 9th, 1907.

9.2



R 25

London. February 3rd, 1909.



8.36

R 26



8.43. — Spiral whirlpool, which seems to be in motion.



R 26

Crucible tongs idea reverts, but differently orientated.

London. February 3rd, 1908.

8.50



R 27

London. February 10th, 1908.

About 8.40.



R 28

London. February 10th, 1908.

8.50. — Probably from my own pipe lying on the table.



R 29

8.52



2

9.0

R 29

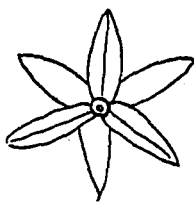
I shall be surprised if there is not a cross of some sort in your first drawing.

London. February 17th, 1908.

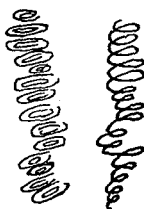
Almost at  
once.



8.35—8.40



R 30



8.48.—Changing to spiral  
(different 'quality'  
impression to  
others).



8.53.—Honeycomb again.

R 31

London. February 24th, 1908.



8.30.—8.45.—No vivid im-  
pressions at all.



R 32



About 8.56.—Any quantity  
of very vague impres-  
sions, too fugitive to  
draw: nothing definite  
or persistent.

R 33

London. March 16th, 1908.

8.35



8.40



R 34



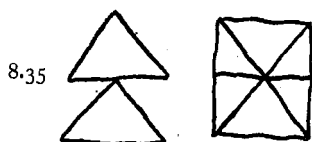
8.45—8.50



8.50

R 35

March 22nd, 1908. (Correction F.L.U., Monday, March 23rd.)



R 36



R 37

London. March 30th, 1908.

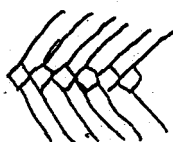


R 38



R 39

London. March 30th, 1908.



R 39



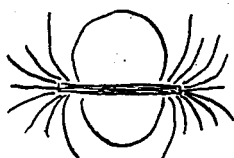
R 39

London. May 18th, 1908.



8.40

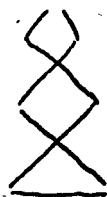
R 40



8.50

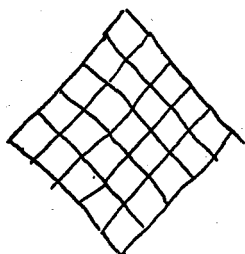
R 41

London. May 25th, 1908.



8.30—8.45

R 42



R 43

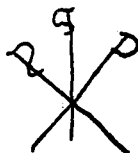
London. June 1st, 1908.

8.30—8.45



R 44

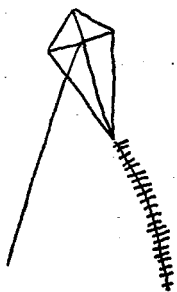
8.45—9.0



R 45

London. June 15th, 1908.

8.30—8.45



R 46



Seen at 8.30  
and at 8.45.



8.45-9.0

R 47

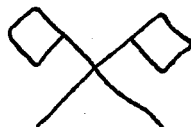
London. June 22nd, 1908.

8.30—8.45



R 48

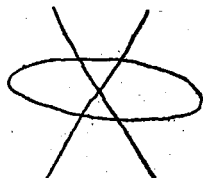
8.45-9



R 49

London. June 29th, 1908.

8.30—8.40



R 50



Subsidiary ideas between  
the two main ones.



8.50-9.0

R 51



## MYSTERIOUS SPONTANEOUS MANIFESTATIONS, MARKS AND IMPRINTS OF FIRE.

BY F. ZINGAROPOLI.

*The Fiery Hand at the Convent of the Virgins.—The apparition of the Marquise Laura Astalli.—The Minorite of the Monastery of Zamora.—The Spectre in the Prison at Weinsberg.—The memorable occurrence at Pressburg to Regina Fischerin.—Professor Richet's Explanations and Conjectures.—Stigmata and Marks of Fire.—The phenomenon of marks and the Animistic Hypothesis.—The Intellectual Content of the manifestations.*

FIRE, flame, and burning form a great part of mediumistic phenomena. The ancient and modern chronicles report innumerable cases of mysterious conflagrations, phantoms emitting fire, and luminous appearances of hands, crosses, and similar signs; and, by analogy, mention might be made of the phenomena of incombustibility and insensibility to fire, in various forms, from the burning bush which glowed without being consumed, to the witches of the Middle Ages, ordeals by fire, the Fakirs of the East, and the experiences of D. D. Home, one of the most celebrated mediums of our own time. Carl du Prel's study of *The Mystic*

*Salamander*, for instance, is a wonderful and compact monograph on this last class of manifestations.\*

In the present article I shall confine myself to a single class of facts: imprints and marks of fire on clothes, linen, and objects of all kinds.

I do not profess to give an exhaustive list of cases, but to examine a few of the best ascertained and documented spontaneous phenomena, all of them identical both in their results from a psychical point of view, and in their intellectual content. The dispassionate investigator will regard them with careful attention, and, after eliminating all the insufficient hypotheses of explanation by reference to any human power, will find himself confronted by a gigantic problem.

Here, then, is the list of facts:

- (a) The fiery hand in the Convent of the Virgins at Naples;
- (b) The apparition of the Marquise Laura Astalli;
- (c) The Minorite of the monastery of Zamora in Spain;
- (d) The spectre in the prison at Weinsberg;
- (e) The memorable occurrence at Pressburg to Regina

Fischerin.

\*  
\* \*

### *The Fiery Hand in the Convent of the Virgins at Naples.*

In the Convent of the Virgins at Naples there is still preserved, in the Rector's cell on the fourth floor, a picture representing a crucifix, with the imprints of two fiery hands which have perforated the canvas.

I have seen it, and recorded my impressions in an article published in *Luce e Ombra*, Milan, for February, 1906, to which was prefixed an article by Amilcare Lauria, who reconstructed the

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\* An address delivered before the Psychological Society of Munich, Bavaria, on January 15th, 1881.



facts as they were related to him forty years before by a Father of the Mission.

One of the young Fathers of the Mission asked leave of the Superior to sleep in a cell in which, two nights before, a companion of his had died, a man who was held by the whole convent in estimation of sanctity. In the middle of the first night the Father woke up, greatly disturbed by a strange dream : the dead man had come to him to confess, and had knelt down by the bedside, but the Father had refused to hear the confession, not considering himself worthy to do so.

A few nights later worse happened, so that he appeared in the chapel, at the morning service, as white as a corpse; but he said nothing to anyone. One night the Superior was aroused by repeated blows on the door of his cell. He opened, and found the unfortunate young Father, livid and beside himself with fright, his hair standing on end, and his teeth chattering, unable to speak. When he had somewhat recovered himself he told how his companion who had died in the cell he occupied had caused him to hear terrible noises for many nights in succession, crying out that they had always falsely regarded him as a saint; that during his whole life he had been a reprobate, for which cause he was now in purgatory only because, when at the point of death, he had asked pardon of God for his sins. The poor Father in vain conjured him to depart, believing that it was an evil spirit, but the dead man returned every night and begged him to say masses for the repose of his soul; and he came surrounded by flames which tormented him, crying out that he was not an evil spirit, but really the soul of the deceased man. "No one will believe me," replied the poor Father. Then the dead man said to him, "Well, show the whole convent the proof of what I have told you." Saying this, he raised his arms to the picture of the Crucifixion which was over the praying stool, pressed both hands on it and disappeared. The

Superior hastened to the cell, and, on raising the candle to the picture, he saw there the imprints of two hands. Such is the account reported by Amilcare Lauria.

However, through an unexpected circumstance, I am in possession of a different version, which appears to me to be more authentic and credible; and this is how I obtained it.

In view of the present article I wrote to the Superior of the Mission of the Virgins to know whether by any chance there existed any representations of the famous picture, and whether, in case there were none, he would allow me to photograph it. The Father Superior wrote me the following letter in reply, which I reproduce in its entirety.

CONGREGATION OF THE MISSION,

NAPLES.

July 12th, 1908.

"DEAR SIR,

"In regard to the picture called that 'of the damned soul,' which is preserved in the Superior's room, we have the following information.

"Signor Scaramelli, Superior of the Mission in Florence, in a paper signed by him and kept with the said picture, relates as follows:—

"There lived in Florence a knight and a lady; the latter was too much enamoured of the knight, and when she died the knight, kneeling in his chamber before this picture, prayed for the lady's soul. She then appeared to him and told him not to pray for her any more, because she was damned on account of the unrighteous love which she bore to him; and in confirmation of her words she left the marks of her two burning hands impressed on the foot of the crucifix.

"This knight was acquainted with a Flemish priest, who was then in Florence, and who was in very good relations with the priests of the Mission there. The knight left the picture to the Flemish priest, and he in turn left it to the Superior of the Mission, Signor Scaramelli. The latter wrote out the account of the facts as he had heard them from the Flemish priest, who had them from the knight. Signor Scaramelli then left the said picture to Signor Cutica, who coming to Naples as Superior of the House of the Virgins, brought it with him and left it there, where it has been preserved ever since.

"Now with regard to this narrative I make two simple observations: (1) that the fact is possible no one can deny, since God has at various times, for

His most holy ends, permitted extraordinary things to happen; (2) the narration of the event and therefore its authenticity has no other authority than that resting on the word of the Flemish priest and of the two superiors of the Mission.

"It is therefore desirable\* that neither a reproduction nor a photograph should be made of this picture, as the ecclesiastical authorities have never made any pronouncement on the subject.

"I remain, Sir, with the highest esteem and consideration,

Your obedient servant,

G. MORINI,

"*Superior of the Mission.*"

Apart from his opinions, which are open to discussion, Father Morini's letter seems to me more worthy of consideration than Lauria's narrative, which was founded on old school memories. In fact, he informs us that his visit to the convent took place forty years ago, and that he was in company with a whole roomful of his schoolmates. We might even suppose that the pious missionary who told the story had made up a version *ad usum Delphini*, having regard to the tender years of his auditors.

The story of that lady damned for her love is somewhat disconcerting. Her cavalier must have loved her still, and strongly, since he prayed for her at the foot of the Crucifix. The chronicle does not inform us what became of this bereaved lover.

Father Morini's letter gives rise to various observations, which I will leave until the latter part of the article, when considering the various manifestations as a whole. At present I keep to the narrative of the facts.

The picture at the Convent of the Virgins, which I have examined attentively, is a highly impressive one; it is a fine and expressive copper-plate engraving of a simple crucifix; on each side of the cross are seen the clear and distinct marks of two hands which, being pressed on the picture, have burnt it, and also

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\* Why?--Z.

perforated a paper backing on which it is mounted. The outlines of the wrists and fingers are somewhat larger than ordinary hands, which is explained by the destructive action of the heat. In order to obtain an exact idea of the marks, it is only necessary to try the experiment of perforating a sheet of paper with a lighted cigar; the hole will be slightly larger than the cigar itself.

The picture is about twenty inches long and sixteen broad. It is protected by a glass, in a frame of gilded wood, and the whole covered by a curtain. The impressions of those hands will never be erased from my memory!

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*The Apparition of the Marquise Laura Astalli.*

An interesting fact is reported by Carlo Galateri in the *ANNALS* for December, 1908, p. 555, under the title "An Apparition at Rome in 1683." It is from manuscript forming part of a historical miscellany from the archives of the church of San Pantaleone, bearing the numbers 59 (red) and 84. It is preserved in the Victor Emmanuel Central Library, among the mass of documents which were brought there at the time of the suppression of the archives of the principal churches of Rome. The section which extends from p. 78 to p. 124 is entitled: "*The Apparition of the Illustrious Signora Marchesa Laura Poppoli Astalli, who died suddenly at Rome on February 26th, 1683, aged about 29 years.*"

Galateri gives long extracts from the narrative, which I shall briefly sum up, only giving *in extenso* that portion which bears most nearly on my subject.

The event occurred in the house of a certain Domenico Denza, who, in the sworn deposition made by order of Pope Innocent XI., stated that on the night of March 11th, 1683—that

is, thirteen days after the death of the Marquise—while sleeping in his own room he was alarmed by the apparition of a woman's figure dressed in white, which was seated on a chair, with one elbow resting on the arm of it, and with her hand to her cheek in a meditative attitude. The manifestation was repeated on the 14th, 19th, and 23rd of the same month, and on being questioned by Denza, the figure replied: "I am Astalli, who passed to the other life many days ago." Being asked if she wanted anything, she fixed her eyes on the ground, began to weep, and disappeared. And here I quote the words of the chronicler:

"(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 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 Gesù,' and added, with a slight pause between the words: 'At Ara Coeli, 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 mattress to the boards, plucked up courage 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 coverlid 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, 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 controversies and the discussions aroused by this strange event, and, commenting on it, makes the following observations with regard especially to the fiery imprint :

" (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 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."

The chronicler adds afterwards that the Pope of that time, Innocent XI., on seeing the terrible imprint of the fiery hand, wept and sighed for an hour, exclaiming:

"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 iræ*, 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 happened, seriously exhorting all ladies to go about modestly attired and fully covered, which His Excellency accordingly did.

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### *The Minorite of Zamora.*

Father Martino du Rio, in his famous *Disquisitionum Magicarum*, Book VI., p. 287, narrates the following fact, which

happened to a monk at the Dominicans of Zamora in Spain.

Del Rio, after saying that God sometimes grants the fulfilment of a compact made between two persons, that the one who first dies should appear to the survivor, to give an account of himself, adds: "He (the monk) had made such a compact with a Minorite (a brother of the Order of Minor Observers of St. Francis). The Minorite died, and some days afterwards appeared to the monk, while the latter was busy setting the tables, and said that he bore about him the fire of expiation. And, to give a proof of his torment, he impressed the palm of his hand on the table of polished wood, and made a deep burn in it. I myself have heard from those who said that they were eye-witnesses, that this imprint of the hand still remained on the burnt table, and that in perpetual memory of the event it was covered with a small iron plate. The case is referred to in the Chronicle of the Dominicans by Brother Antonio Senese, so that there is no room for any doubt in the matter."

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*The Spectre in the Prison at Weinsberg.*

At Weinsberg, in 1835, in a kind of blockhouse, or small fort used as a shelter within the enclosure of the principal fortress, an entity appeared, which asserted that it was a Catholic Priest who had lived at Wimmenthal in 1414, and that it was still held there by force on account of crimes committed during life; it persistently asked for the prayers of a woman named Elisabeth Eslinger, who was a prisoner in the fortress. The manifestations ceased after that woman, having served her sentence and been released, went in pilgrimage on February 11th, 1836, to Wimmenthal, and prayed in the place and in the manner desired by the spectre; which she did in the company of many persons. These manifestations formed the subject of an important work by Dr.



Justin Kerner, the head physician of the fortress (*Eine Erscheinung aus dem Nachtgebiete der Natur*, Stuttgart: Cotta, 1836). A report by Dr. Mayer is reproduced in the number for December, 1866, of *Annali dello Spiritismo in Italia*, p. 371. I extract from this account the passages which most directly bear upon my subject.\*

"The spirit continued to beseech Elisabeth to go on pilgrimage to Wimmenthal, and to pray for his liberation in the very place to which he said that he was bound. Seized and overcome by the instances of her friend, Elisabeth yielded, though unwillingly. Many persons accompanied her, and remained at some paces away from the place where she stationed herself to pray. There was then very distinctly seen the shade of a man accompanied by two smaller spectres, hovering around Elisabeth. When the form of prayer was ended, the shade came close to her. There was then seen, as it were, a falling star, and at the same spot there appeared a sort of nebulous vapour, which trembled in the air and disappeared.

"Elisabeth had fallen to the ground, cold and insensible; when she had revived she said, 'The spectre has bidden me adieu previous to making his ascension; he was between two radiant girls. He asked for my hand. I held it out to him, wrapped in my handkerchief, and, at the moment when he touched it, a slight flame burst forth from it.' At the place touched there was, in fact, *a burn in the shape of a finger!*"

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*The Memorable Occurrence at Pressburg to Regina Fischerin.*

IN THE ANNALS OF PSYCHICAL SCIENCE for April, 1905, Professor Charles Richet translates an ancient and rare Latin

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\* See also THE ANNALS OF PSYCHICAL SCIENCE for May, 1908, pp. 213-239.

pamphlet contained in a collection of theological dissertations by Gisbertus Voetius (*Selectarum Disputationum Theologicarum, pars secunda*, Utrecht, Jean Waesberg, MDCLIV.).

The original Latin narrative is entitled :

“*The Narration of the Admirable Fact accomplished in Pressburg by a Spirit, between July 24, MDCXLI., and June 29, MDCXLII., coming from Purgatory in order to speak to a Virgin, speaking, crying for help, and finally delivered. According to sworn witnesses and public Acts preserved in the Archives of the Venerable Chapter of Pressburg. Published with the authorisation and by order of his Lordship, George Lippai, appointed Archbishop of Strigon. According to the example printed in Pressburg, MDCXLIII. Trajecti ad Rhenum: ex officinâ Johannis a Waesberge, MDCXLIV.*”

I will allude to the most salient points, and those most closely connected with my subject.

There lived at Pressburg a German named John Clement, to whom was given the sobriquet of Zwespenpauer. He was an honourable citizen, who, at about forty-four years of age, became tainted with the Lutheran heresy, and lived a far from commendable life. Later on he again embraced the Catholic faith, and died at the age of sixty. After his death he appeared to many persons, but the Chronicle is mainly concerned with the manifestations to a young woman of Hallstad (Austria), Regina Fischerin, aged nineteen, a Catholic of irreproachable manners.

I pass over the first chapters, in which the spirit begins to torment Regina, appearing and speaking to her, with lights and other phenomena of similar order, and come to the fourth: “Examples and signs given by the Spirit of the torments he suffered; and proofs furnished by him that he was a good spirit.”

“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. Then, fearing she was but the victim of an illusion, she asked the Spirit, if he were a good spirit, to touch her with his finger. He thereupon touched her on her right arm; she felt it immediately; the touch raised a blister, which had all the sensation of a burn; and to testify to the phenomenon, the blister remained, and all the domestics saw it. In order to ascertain if this had been the work of a bad spirit, Regina asked him—as a proof that he was a good spirit—to make the sign of the cross. He cried aloud: ‘Here is what thou hast demanded.’ At the same time he showed a cross of flame on her cloak, and he severely burnt Regina’s right hand, leaving thereon the mark of a cross, which everyone was able to see. But the young girl, desirous of receiving more ample proofs, asks for another sign to be given her. And first of all she showed him some letters written and signed by the Bishop of Smyrna, letters in which he asked diverse things, of which Regina was ignorant. The Spirit replied that he knew not how to read letters; nevertheless he was going to give satisfaction; thereupon, taking the letters between his three first fingers, his hand being doubtless a hand of flame, he penetrated them as though by a contact of flame.”

But Regina continued to ask him for further testimony, and asked that his hand might make the same sign on pieces of money.

“The Spirit obeys, takes a piece of money, throws it on the floor, and seizing some cloth which the young girl is holding in her hands he throws it on the piece of money; then taking her right hand with force and burning it deeply as before, he stamps thereon the sign of a triple cross. ‘There is another sign,’ he cries.”

The chronicler adds that many people were able to see and touch the marks on the cloak, on the cloth, on the money, as well as the burn in the letters. In fact, in the *Narratio rei admirabilis*

we find given the names of thirty-two witnesses who gave evidence at the judicial proceedings, which lasted from July 12th to 24th, 1642, and the criticisms of theologians, including Peter Bacca and Voetius. These were Protestants, and did not admit the possibility of the apparition of souls from Purgatory, attributing the manifestations, instead, to diabolical spirits and to the Devil in flesh and bones.

The most characteristic circumstance, and one which is confirmed by all the witnesses, is that the imprint of the hand corresponded perfectly with the impression of Clement's right hand, a portion of the first finger of which had been removed by a surgical operation.

In *THE ANNALS* for July, 1905, there is an article by Professor Richet entitled "A Critical Study on the Apparition at Pressburg."

Confining my examination to the phenomenon of marks of fire, I note that the illustrious scientist displays extreme prudence in his comments, and setting aside all doctrinal or theological discussion, considers the matter from a purely objective point of view, drawing a distinction between the phenomena which might have been produced by Regina's own action and those in which her intervention appears less likely or possible. As regards the marks of fire, he writes: "The phenomena relating to the impression of the fiery hand on the fabric, and a stigma in the form of a cross on the hand, requires rather more delicacy in interpretation." He regards the fact as proved, and the narrative as true, and alludes to a similar event communicated to him by M. Albert de Rochas, which occurred in 1731, at the Convent of Santa Clara at Todi, near Perugia (published in the journal *Le Purgatoire* for November, 1901).

He, however, makes no attempt to explain the phenomena beyond classifying the marks of fire of mysterious origin in the

category of stigmata, and concludes by saying, after admitting the authenticity of the phenomena, "It is probable that light will never be fully thrown on this history from Pressburg!"

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Professor Richet, as may easily be perceived, leaves the question open. The marks of fire on the person might represent something analogous to stigmata; but *marks on inanimate or external objects*, such as the picture, the cloth, the pillows, the paper, and the coins? And if the hypothesis of auto-suggestion is difficult to accept always, in the case of stigmata on the person subject to auto-suggestion, it is all the more difficult in the other cases.

It may be admitted that intense volition on the part of a very sensitive subject may result in producing some mark on his own organism. For instance, to make a large concession, it may be supposed that a mystic, in the exaltation of prayer, thinking intensely on the sufferings of Jesus nailed to the cross, may come to feel a real pain at the same point in his hands which were pierced by the nails on the cross, and this pain, besides being felt, may amount to marks and external manifestations of the martyrdom.

But in other cases the will is absent, and we cannot see the causal connection between the thought of the subject and the objective manifestation. In the facts above narrated the subject is under the terrible impression of the presence of the phantom. Domenico Denza, Regina Fischerin, the Minorite of Zamora, were terrified and asked for proofs; they were strongly pre-occupied and tormented by the doubt, most painful to a believer, as to whether they were in the presence of a tormented soul or of the Evil One. Now, how can it be proclaimed that the subsequent and unexpected event, the visible, tangible, and permanent mark

of fire, was a consequence of auto-suggestion? They were not *a priori* under the suggestion that they had before them the spirit of a deceased person, for they demanded proof of this; and, even from their Catholic point of view, they were slow to consider that these were spirits undergoing expiation; for Laura Astalli, Clement and the Minorite of Zamora had been considered as having died in a state of perfection, and in one case, according to the chronicler, almost in the odour of sanctity; and one might say that the confession of their punishment was as astonishing as the apparition itself. This is proved and confirmed by the concordant declarations of the parties, given at subsequent times and not open to suspicion. And how is it possible to postulate an auto-suggestion contrary to the actions, ideas, and convictions of the subjects? To all of them, without distinction, the news that the spirits who appeared were in fire was a surprise.

But more than this. They did not demand a determinate and specific proof, but a proof in general, and they obtained it in various and unexpected forms. The anonymous lady of the portrait at the Virgins gave it on the image of the Crucifix; the Minorite of St. Francis on the dining table; the spectre in the prison at Weinsberg on Elisabeth Eslinger's handkerchief; Clement on the cloth, letter-paper, and, strange to say, on the coin, that is, on a small metallic object, difficult to mark with fire; Astalli on the pillow, and in this last case it is noticeable that it was some time before Denza perceived the mark, in fact, not until after the apparition had vanished, and his brother had come to his assistance.

How, then, could the knight, Bianca, the Minorite, Elisabeth, and Denza have been able by intense force of will to determine and produce a phenomenon of the nature of which they were previously ignorant, and which was also in contradiction to their intense conviction? Everything tends to the belief that not

only were the phenomena produced by an intelligent agent, but by one distinct from and extraneous to the living person, considering that it acted independently and, to a certain extent, contrary to the will of that person.

So much with regard to the reality of the manifestations and the necessity of going beyond the animic hypothesis, finding that we have to do with an independent entity, with an ideation and a volition distinct from those of the living subject.

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Passing beyond the animic hypothesis, and given the presence of an independent agent, it remains to study the manifestation from its objective phenomenal side, and as to its intellectual content.

As regards the first, it should be noticed that all the facts referred to, though occurring at different times and in various countries, were absolutely identical in character. I have had the opportunity of inspecting the picture in the Monastery of the Virgins at Naples, and am able to state that the manner in which the canvas is perforated, and the imprint of the hands, are identical with those of which illustrations are given by Professor Richet in *THE ANNALS* for April, 1905. Therefore the fire was not an empty illusion, but it burned, consumed and destroyed with such power as to carbonise the wood, and, what is more, to leave its mark even on metal. In these cases there was a complete materialisation which emitted fire, the reality of which cannot be disputed, although it may be impossible to agree fully as to the technique of the transcendental elaboration of the phenomenon.

Nor does it seem to me—with all respect to Professor Richet—that to entrench oneself behind the hypothesis of auto-suggestion facilitates the explanation of the facts (if, indeed, it does

not actually make it more complicated), because it leaves it equally obscure (if not more so) how, by auto-suggestion, we can arrive at the creation *ex nihilo* of a primordial element such as fire.

Moreover, the animists, by attributing powers so unlimited, extended and occult to the human *psyche*, only render easier of acceptance the spirit hypothesis. In the first place, because they prove to us all the more clearly that the body is an instrument of the spirit, and matter a creation of the same; which is an inversion of the terms of the materialist dogma, according to which thought is but a secretion of the brain. Secondly, they render it easier by accentuating all the more the perfect independence of the soul with regard to the body, in which corollary lies the solution of the problem of survival. We must always keep in view the principle enunciated by Aksakof in his *Animism and Spiritism*: "Every phenomenon which can be produced by a discarnate spirit may, as regards its kind, be produced by an incarnate spirit!"

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The most interesting feature of the class of facts which I have undertaken to study, is the intellectual content of the phenomenon, which resolves itself into the reconstruction of the psychic state of the entity manifesting.

This state is identical in all the cases; all are in the torment of flames, all are undergoing expiation, all ask for help and prayers. The unnamed lady of the picture at the Virgins said that she was damned; Laura Astalli, the Minorite of Zamora, the spectre in the prison at Weinsberg, John Clement—all of them, be it noted, having died in the Catholic faith—said that they were condemned to Purgatory in expiation of their sins.

Now the uniformity of manifestation, both from the physical and intellectual point of view, leads us to consider that these



spirits, appearing within a short time of their discarnation, reflected outwardly the moral world which they had within, and were still under the same ideas which they had acquired during earth life. It is no wonder that, not having lost their religious prejudices, they believed and asserted that they were tormented in the flames of hell and purgatory. Such assertions are common in spirit phenomena, and are consonant with the religious beliefs professed by the deceased during life on earth.

It is evident that, in the other life, spirits do not at once acquire a complete perception of truth, and for a long time, they do not succeed in getting rid of the intellectual current of their past existence. The assertion of a spirit who believes that he is in the pains of fire, temporary or eternal, does not prove the existence of hell or purgatory, any more than the existence of the paradise of celestial *houris* is proved by the confession of a Mahometan who died in the faith of Allah.

In my book *Gesta di uno Spirito*,\* in relation to the spirit which manifested for several months at the convent of the Gerolomini Fathers, at Naples, in 1696, and which claimed to be the Devil in person, I quoted some valuable observations suggested to me by Vincenzo Cavalli, and which it may be useful to repeat here :—

“ In the second life we know that believing is feeling, and that feeling is equivalent to being, through the great curative power of imagination. Thus the inward state resolves itself into a psychic atmosphere, which constitutes, we might almost say, a *movable place* associated with the person ; so that the inward darkness or light is also an outward darkness or light ; in a word, the subjective is realised in the objective, and almost identified with it. We ought not to be surprised if the post-mortem auto-suggestion is so powerful as to rise to the pitch of monoïdeism, which may prolong for centuries the morbid condition of a spirit, with all the characteristics of mental and moral madness ;

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\* *Gesta di uno Spirito nel Monastero dei PP. Gerolomini in Napoli, Cronaca del Sec. XVII. per la prima volta edita ed illustrata*, Naples : Detken, 1904.

not, however, so as to exclude the possibility of lucid intervals and partial reason, as is observed in our asylums. In short, the *psyche*, separated from the physical body, has a pathology of its own; moreover, being the organising cause of the body, it may at times be the cause of certain mysterious physical maladies, and if obsessing spirits, according to theology and ancient medicine, can produce diseases, both functional and organic, the spirit of the person himself may also produce them, by the very fact of its morbid moral state. Hence the philosophic, and not merely scientific, value of these studies on the posthumous states of consciousness, in throwing light also on the psychology of earthly life."

In the appearances narrated above, the psychic state of the various entities is identical. All were fervent Catholics and died in that faith, and addressed themselves and made their appeals to believers in the same faith; all believed in Purgatory as a transitory place of expiation, in which the human spirit becomes worthy to mount to Heaven; all had sinned, and felt that they deserved the just chastisement of God; therefore, for them, the belief that they were undergoing expiation became a *feeling of expiation*.

This state has been analysed in a masterly manner by Cavalli himself in his brief illustrative notes on the case of the Minorite of Zamora, reported by Father Del Rio.

He observes that Purgatory as a *place* is a fable, but that as a *state* it may not be. Such a penal purgatorial condition is very possibly a form of posthumous psychopathy, a psychic auto-heredity which passes into the Beyond as the auto-suggestive effect of a belief on this side, felt and lived.

"The deceased man who has created for himself the need for help, gains from this help a real supplement of inward energy by which he benefits; it is a recuperative martial aura for the infirm spirit. Violation of the law generates suffering automatically, and this in its turn acts remedially; we see that the economy of the Cosmos has an educative purpose, through endless evolution. Reflecting on these posthumous manifestations of a terrifying character, I note that *fire* and its conbustive action plays a chief part in them. Therefore it is not without some foundation that our people are accustomed to say of one who commits a bad action: 'His soul will be all on fire!'"

All these imprints of fiery hands left by Invisibles are highly suggestive, forming indelible and lasting proofs of the fugitive appearances of souls in torment: they bring no news from the other shore—voices of weeping and lamentation!

Fire: sign of pain and symbol of purification; fire: expression of the supreme height of feeling and passion; the fire with which the wood burned, in which St. Francis of Assisi and Santa Clara were seated at a humble table, and which the people of Assisi, in alarm, ran to put out; but afterwards they understood “that this was divine and not material fire, which God had caused to appear miraculously, to show and signify the fire of divine love.”\*

F. ZINGAROPOLI.

#### APPENDIX.

By MRS. LAURA I. FINCH.

The event to which Colonel de Rochas drew Professor Richet's attention, and to which the latter alludes in *THE ANNALS* for July, 1905, is recorded in the Journal *Le Purgatoire*, Rome, for November, 1901.

The following are the facts there recorded. The documents in question, then 170 years old, were photographed in July, 1901, by the Rev. Father Jouët, editor of *Le Purgatoire*.

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\* *Fioretti di San Francesco*, Chap. XV.

As the illustrations speak for themselves,\* it will suffice to give the literal translation of the original text:—

*The Account of the real hand of the Rev. Father Panzini,  
Olivetian, November 1st, 1731.*

Sister Claire-Isabella Formari, who in obedience to me, Isidore Gazale, Abbé of the Holy Crucifix, her habitual confessor, directing her to offer herself up for the soul of the deceased Rev. Father Panzini, Abbé of Mantua, Olivetian, has, during the last few days, suffered immense torments, imposed upon her by the Lord for the relief and deliverance of that soul which, as the divine Love revealed to her, suffered atrociously in Purgatory.

This morning, the said Sister Claire-Isabella, taking upon herself still further torments, obtained from the Lord—at the same time that I was celebrating Holy Mass for that soul—that he be sent to Paradise. But because I expressed the wish to Sister Claire-Isabella that I might receive some sign of my friend whom she saw going to Heaven, as occurred with Father Pio Crivelli, her former director, a brother who had left with Sister Claire-Isabella the impression of his hand when going away to Paradise; in the same way, I desired that it might happen to me to receive from someone further authenticity of these things; and God has permitted the soul of my friend to console me as I desired.

During my Mass, he appeared before Sister Claire-Isabella and encouraged her strongly to suffer, whilst thanking us, her for her generous gifts, me for the Holy Sacraments; assuring her that he would be eternally grateful to us, he told her that the Lord, by her intercession, had curtailed his stay in Purgatory, and that he was going to Heaven; and saying this, he placed a hand on a tablet which was in front of her, and which served her for her *Bambini*;† and first of all, as the souls in Purgatory, but never the damned, are accustomed to do, he made the sign of the Cross; and both the Cross and the hand remained stamped upon the tablet; then he pressed her arm, his other hand remaining on a sheet of paper, and on her arm as well as on her chemise and tunic, and also on the paper with a double design, is left the imprint of the real, the very real hand of the said Rev. Father Abbé Panzini, which is for me and for those who knew him his real, very real hand; and no one could make an impression so like to my friend's hand, this one having been made in

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\* See ANNALS, April, 1905.

† The board upon which the venerable priest left the fiery impression of his left hand, and upon which, with the thumb of his right hand, he traced a cross of fire, was used by the Reverend Mother in the making of small images of Jesus, called in Italian *Bambini*.

very truth by his own hand; and I have never seen anything more like the original. This done, leaving her this sign, and bestowing a thousand blessings upon her, he flew away to the heavenly Paradise.

When Sister Claire-Isabella communicated this to me, I ordered her to remove the sleeve of her tunic, and also the sleeve of her chemise, and to bring everything to me, with the paper and the tablet, which she did; and she retained for herself only the wound which remained on her arm, in consequence of the burn of the said hand, a wound which she bore for some time, until she had finished bearing the sufferings to which she had offered and substituted herself for the deliverance of the said soul.

And I, keeping all these things in my possession, as witness to these sublime truths and graces, I thank the Lord always more and more for the mercy He bestows upon us by the means of that creature who is so dear to Him, and I attest all this as pure truth by my very hand.

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Other cases of *hands of fire* have been collected by the Rev. Father Jouët, the details of which have been published, from time to time, in his journal, *Le Purgatoire*, under the title of *Historical Accounts and Documents concerning the Souls in Purgatory*.

The following is especially interesting and may perhaps be looked upon as offering further illustration in support of Sig. Zingaropoli's arguments:—

*The Apparition, in 1875, of the soul of Louise de Sénéchal, née Chauvières, died May 8th, 1873, which appeared to her husband, Jean de Sénéchal, in his home at Ducey (Manche), asking him to pray for her and leaving him, on his night-cap, the fiery imprint of five fingers.*

Invited by the Rev. Father Jean Hay, Vicar of St. Planchier (Manche), France, to investigate this history, Father Jouët journeyed from Rome to St. Planchier, in September, 1905, in response to Father Hay's invitation.

He examined and photographed the night-cap, and obtained the following declaration from Father Hay:—

“ Louise Chauvières, born at St. Martin de Landilles (Manche), 5th

Febry. in the year IX. of the French Republic, married to Jean de Sénéchal—born at Ducey (Manche) 8th April, 1806—died at Ducey on the 28th May, 1873.

“Before dying, she made her husband promise to have prayers said for her. He did not fulfil his promise.

“Shortly afterwards Jean de Sénéchal heard in his house, during the night, strange noises, and perceived what seemed to be shadows moving about. He spoke about these noises and visions to his neighbour, Marie Tullet, the wife of Paul Gaubert, who made fun of the whole matter. The noises and visions continued for a certain time, until January—February, 1875, when one night the vision, until then very cloudy and indistinct, became clear and distinct. The form of a woman showed itself in the midst of fire. ‘She was all aflame as though in a fire of burning oakum’ (Jean de Sénéchal’s words). The fire began at her waist and embraced all the upper part of her body. It was Louise Chauvières! Jean de Sénéchal recognised his wife at once.

“‘What do you want with me?’ he said to her.

“‘I have come to ask you for prayers; you promised to have prayers said for me, and you have not kept your promise.’

“‘I have no money to pay for prayers.’

“‘Ask my daughter for money; she has some and will give it to you.’

“‘She will not believe that the money I ask her for is really destined to have prayers said for you; she will think I am deceiving her, and she will not give me any.’

“‘Yes, she will believe you, because I am going to give you a proof which will support your request.’

“She then raised one of her arms, came close to her husband, and laid her hand on his night-cap.

“Taking off the cap, Jean de Sénéchal saw that it was burnt in five spots.

“Louise Chauvières had disappeared.

“At the same time, Jean de Sénéchal’s neighbour, Marie Tullet, who had made fun of his visions, saw her garden all lighted up suddenly ‘as with the light from a fire’ (Marie Tullet’s words), and she perceived a human form, all aglow as with fire, cross the garden and then suddenly disappear.

“Strongly impressed and terribly unnerved, she took to her bed a short time afterwards, lingered for several months, and died the next year on the 21st June, 1876.

“Jean de Sénéchal had prayers said by the Trinity nuns at Ducey. At his request, the Chaplain of the Convent, Canon Maudonit, at present the Curé at Ducey, celebrated several masses, and some pious persons performed the exercise of the Way of the Cross. There were no more noises or visions.

“Jean de Sénéchal died four years later, 30th November, 1879.

"A farmer, named Dubois, living in Ducey, wanted to see if the spots which the night-cap bore were really burns. And having rubbed the spot corresponding to the tip of the thumb, the stuff tore.

"I, the undersigned, grand-nephew of Jean de Sénéchal, and having known him, certify as authentic, and such as reported by Jean de Sénéchal himself, the above account of the vision. I certify as authentic, according to witnesses worthy of credence, some of whom are still living, the vision of Marie Tullet and the circumstances of the tearing of the night-cap.

(Signed) JEAN HAY, *Priest*.

27th December, 1905."

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The Rev. Father Jouët has made a collection of documents concerning these fiery imprints, which collection is on view at his chapel in the Lungotevere Prati, Rome. On Friday, August 4th, 1905, Father Jouët obtained permission to show the Pope the most remarkable among the objects contained in his *Musée chrétien d'outre-tombe*.

The collection thus shown to the Pope comprised:—

1. The imprint of a hand of fire left by the deceased Madame Leleux on the sleeve of the chemise of her son Joseph, at the time of her apparition on June 21st, 1785, at Vandeeck, Mons, Belgium, twenty-seven years after her death. (With all the original records.)

2. The imprint of five fingers of fire left by the apparition of the deceased Joseph Schitz, forty-six years after his death, on the Mass-book of his brother George, on December 21st, 1838, in the Chapel called "of the Mountain," at Saralbe (German Lorraine). (With the original records.)

3. The imprint of four fingers of fire left on Sunday, March 5th, 1871, on the book of piety of Mme. Maria Zaganti, in the parish of St. Andrea di Poggio-Berni, in the diocese of Rimini (Italy), by the deceased Palmira Rastelli, sister of the Curé

of the same parish, who died on December 28th, 1870. (With the original records.)

4. The imprint of a hand of fire left, Saturday, August 13th, 1696, on the apron of Sister Marie Herendorps, a lay sister in the monastery of the Benedictines of the Perpetual Adoration of the Holy Sacrament of Vinnenberg, near Warendorf (Westphalia), by the deceased sister Claire Schölers, a nun in the choir of the same order, who died from the plague in 1637. (With the original records.)

5. Another imprint of two hands of fire left on Monday, October 15th, 1696, on a piece of stuff, in presence of Sister Marie Herendorps, by the apparition of a deceased layman.

6. Imprints of a purse and of a finger of fire left, January 1st, 1847, on the wooden table of Sister Mary-Magdalen of the Holy Trinity, foundress of the Institute of Girls of the Immaculate Conception, at Rimini (Italy), by the apparition of a Capuchin monk, from the province of Bologna, who died in 1844. (With the original records.)

7, 8, 9, 10, 11. Four imprints of a hand of fire, and an imprint of a cross of fire left, on November 1st, 1731, on a wooden tablet, on a sheet of paper, on the coarse sleeve of the tunic and on the linen sleeve of the chemise of the Venerable Mother Claire-Isabella Fornari, Abbess of the Clarissas of Todi (province of Perugia), by the apparition of the deceased Father Panzini, Olivetian Abbé of Mantua. (With the original records.)

12. Imprints of two arms of fire left on a bed-covering, by the apparition of a young orphan-girl, at the College of Pius IX., directed by the Girls of Charity, at Catana (Sicily), August 28th, 1903, two days after her death. (With original records.)

We are told that the Pope examined each object carefully, showing the liveliest interest in these souvenirs.

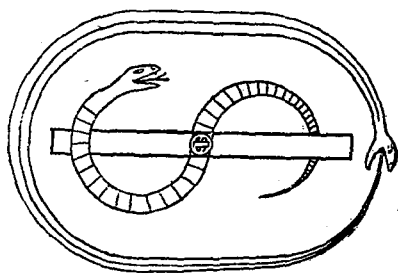


Father Jouët related how he had been led to make this collection, the first of the kind, travelling through Italy, France, Belgium, Austria and Germany; he proposed to go further still in his research for other documents which he knew existed; he hoped to draw the attention of the whole Catholic world, and also the world of savants, to these historical documents, "forming so interesting a study for that which concerns Purgatory," to use Father Jouët's words.

On seeing the book marked by the fiery hand of Palmira Rastelli, the Pope remarked that he was acquainted with the fact; he remembered well the moment it occurred and the impression produced.

The Pope terminated the interview by enjoining Father Jouët to continue his researches, already so productive; recommended him, when he could not obtain the objects themselves, always to take photographs of the same, which are a first-hand indication, and especially to gather all records. The recitals in question belonging, above all, to the historical domain, receive more or less human authority according to the greater or lesser value of the documents, said the Pope.

LAURA I. FINCH.





## THE STANDARDIZING OF PSYCHICAL RESEARCH RECORDS.

By PRESCOTT F. HALL.

IN attempting to apply inductive methods to the various cases of physical phenomena recently reported in *THE ANNALS* and elsewhere, the first thing that strikes one is the utter lack of precise statement and of uniform methods of statement in the records of experimenters. This is much to be regretted; for scientific induction is possible only when each record contains all the necessary data, and when, therefore, the records have the same scope.

Of course, if one has been personally present at experiments, he can supply many omissions from his own memory, although he should not be obliged to do so, and indeed ought to rely only upon what all the observers have agreed in. Again, if he is personally well acquainted with the experimenters, he may assume that certain things were observed or certain precautions taken which do not appear in the published report. But those engaged in psychical research are not always well acquainted with each

other, and ought not to rely upon reputations, however distinguished, based upon work in other branches of science. Furthermore, to make records available for comparison in the future they should be independent, as far as possible, of the personal element in the observers.

For these reasons it has seemed to the writer that the most important advance which can be made in the investigation of phenomena, especially of the so-called physical sort, is to secure the co-operation of investigators in using standard forms of reports of their work. In making this statement the writer is not unmindful of the careful detail in the reports of many experimenters, as for example, some of those who have recently observed Eusapia Paladino. Nor would he under-estimate the value of spontaneous narrative accounts written during or immediately after seances. The spontaneous form of statement has many elements of value, not the least that of suggesting new points which should be incorporated in a standard form. Each medium has certain idiosyncrasies, often a marked personal equation, and it is to be hoped that as investigation progresses mediums will be found with new or enlarged powers.

Nevertheless, while any standard forms should be open to revision from time to time, and should be supplemented by informal narrative accounts, the first requisite of satisfactory reports is that they should at least conform to a thorough and uniform standard of completeness.

It would seem desirable that a committee of experts should prepare standard forms which could be used to check up and complete the records of any seance. Certain data are required in reports of any physical phenomenon; certain additional data are necessary in reports of each special class of phenomena. Thus, levitation, telekinesis, materialisation, etc., should each have a standard form for reports, while certain general data should be

given in all cases. Until the probable error, so to speak, of each observation is alike, it is impossible to compare or to generalize from the records.

The movement to substitute as far as possible instruments of precision and photography for the sense-impressions of observers is in line with increase of accuracy, and probably much can be done in the way of inventing new devices of this sort. In the case of a medium who requires darkness or semi-darkness for the production of phenomena, the problem is to invent devices which will register the force, direction and distance of every motion made by him or her, or in some other way to supply the absence of light. But, until the technique of observation is improved in this way, we can at least require a full statement of the precautions used to prevent fraud, and an exact description of what was observed to occur.

The writer, after comparing a number of reports already made, has made the following rough draft of data which should appear in reports of any type of physical phenomena. It is submitted, not as being complete or adequate, but merely as an illustration of what is meant by standardization of reports. Further schedules would have to be added for special classes of phenomena.

#### SUGGESTIONS FOR STANDARDIZING RECORDS OF PHYSICAL PHENOMENA OF PSYCHICAL RESEARCH.

##### I. Physical conditions of place where sitting held.

- A. Temperature.
- B. Barometric pressure.
- C. Weather and electrical conditions.
- D. Humidity.

E. Any special conditions.

II. Conditions of seance room.

A. Position of doors, windows, and furniture.

B. Dimensions of room and distance between objects in room.

C. Height above ground or adjoining buildings.

D. Passageways and adjoining rooms.

E. Locks and seals used; use of keys.

F. Arrangement of furniture, sitters, cabinet (*Cf.* V. and VII. J, below.)

G. Position and fastenings of objects.

H. Possibility of traps and devices.

I. Degree of examination of room; by whom made and when.

J. Kind, amount and position of light used.

III. Physical condition of medium.

A. Before seance as in D to L below.

B. During seance and during any special phenomenon, as in D to L.

C. After same, as in D to L.

D. Weight.

E. Pulse.

F. Respiration.

G. Temperature.

H. Perspiration.

I. Odour.

J. Ergographic records.

K. Sounds and motions made.

L. Other physical facts with reference to appearance, changes in blood, urine, etc., after phenomena.

IV. Control of medium.

A. If by persons, by whom and for how long.

- B. If by tying, nature of materials and fastenings.
- C. Degree of observation, and by whom, and for how long by each.
- D. Whether medium had access to seance room before seance.
- E. Examination of clothing, colour of same.
- F. Other methods and observations.

V. Position of medium. Space.

- A. With reference to cabinet.
- B. With reference to sitters.
- C. With reference to objects moved or affected.
- D. With reference to materialisations.

VI. Sequence of phenomena. Time.

- A. Lapse of time before beginning of phenomena.
- B. Exact sequence of phenomena.
- C. Duration of each event.
- D. Duration of gaps between events.
- E. Simultaneity of phenomena.
- F. Time between requests and performance.

VII. Conditions of observers.

- A. Ages and occupations.
- B. Education and general training.
- C. Beliefs.
- D. Experience in psychical research.
- E. Expectations.
- F. Eyesight and hearing.
- G. Liability to hallucinations.
- H. Peculiarities of temperament.
- I. Physical health.
- J. Changes in position during sittings.

VIII. Purposive aspect of phenomena.

- A. Responsive to requests.

B. Proving identities.

C. Inter-relation of purposes between separate phenomena.

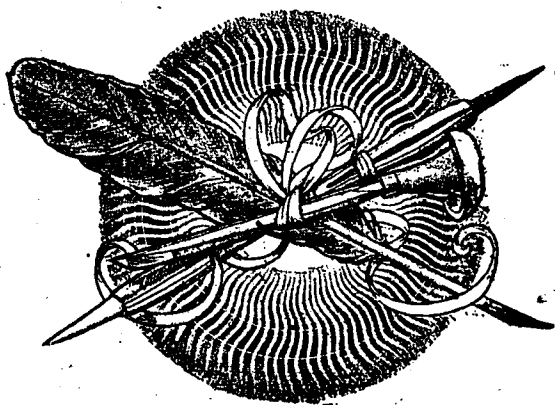
D. Statements of controls, etc., as to purposes.

E. Apparent relation of medium's will to phenomena.

(Special standard forms for reporting various classes of phenomena, *e.g.*, levitations, telekinesis, materialisations, etc.)

PRESCOTT F. HALL.

Boston, Mass.





## THE DIVINATORY SCIENCES AND THE FACULTY OF LUCIDITY.

By DR. PAUL JOIRE.

MAN has always been eager to know the future, hence the importance of pythonesses, sybils, prophets, and all those who have made it their profession to reveal the unknown. If the knowledge of the future forms the main theme of divinatory science, it is not the only one: divination is also concerned with the revelation of hidden facts, of unknown actions or ideas.

We may define lucidity as "the faculty which gives to the subject a knowledge of things which are not within the range of the normal action of his senses." The faculty of lucidity therefore is that which gives to the senses an abnormal extension imparting to the subject the knowledge of things which do not normally come within the range of his senses. Lucidity, therefore, only comes into operation when the senses, aided or not by recognised scientific apparatus, are incapable of revealing the desired fact. Thus it would be lucidity if a subject saw at a distance an object or a person from which he was separated by opaque bodies, or if he perceived a scene or heard a conversation belonging to the fact.

This faculty, like all others, is developed and kept up by exercise; it becomes atrophied and lost when it is not utilised.



Lucid subjects do not all work in the same manner. Some persons, when in a condition which the observer would regard as normal, are in what I call *a condition of apparent waking*; this condition is in reality a state of light somnambulism, such as that into which palmists fall when they concentrate their attention prior to receiving their revelations.

Others become lucid when in a state of light hypnosis induced by artificial means, such as crystal gazing or listening to sounds in a shell; this condition is also that of professional subjects who read in coffee grounds, in the white of an egg, or by means of any other accessory.

There are also subjects in whom lucidity is manifested when they are plunged into deep somnambulism, induced by preliminary hypnotising, unless it is spontaneous, as in the case of deep dreaming.

It should be remarked that the subject refers his perceptions to the normal operations of the sense-organs. If he perceives a scene, he *sees* it with his eyes, *hears* with his ears; if he goes on on a journey he becomes fatigued; in every instance his sense-organs and his whole body behave as though his corporeal senses were in operation.

Clairvoyance is susceptible of classification according to degree; it may consist in the perception:—

1. Of an object, known or unknown;
2. Of a person, physical or moral;
3. Of a scene;
4. Of a fact which has occurred or will occur;
5. Of an action—that is to say, of a chain of facts or scenes;
6. Of a thought.

This gradation shows how lucidity rises from the knowledge of a material object to that of an idea—the perception of idea is naturally the highest form of lucidity.

We have seen how the subject becomes lucid and what are the objects of his lucidity. Let us now see what are the obstacles through which lucidity can be manifested.

Lucidity is manifested in time and space.

In Time, it is manifested as to the past and as to the future. I ignore the present, which, being the theoretic boundary between the past and the future, does not really exist any more than the geometrical point, line and surface. The flash we see, the thunder we hear, no longer exist; they enter the past at the very instant when they come from the future: the present is only an instantaneous transition, a fiction.

Lucidity as to the past is explained by the slight traces and recollections left behind them by facts, actions, and thoughts; these traces are perceived by the senses of the subject which, in the hypnotic or somnambulistic state, have acquired a supernormal acuteness.

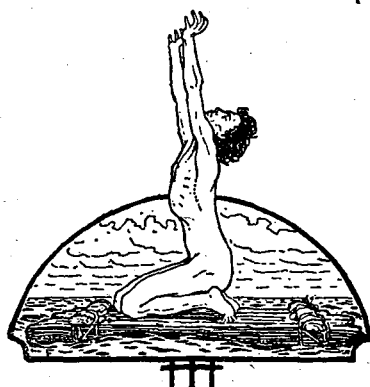
Lucidity as to the future, though stranger and more obscure, is, nevertheless, none the less explicable. It implies no contradiction of the notion of free-will, if we reflect that circumstances, interests, and motives have their *probable* consequences in future actions, and not certainties; the part played by free-will is not abrogated.

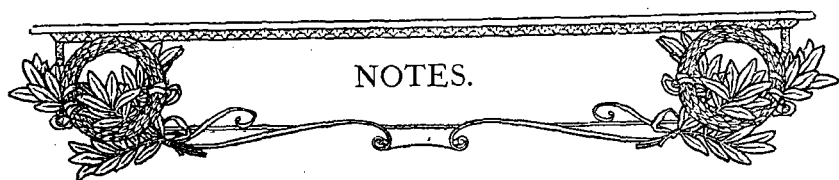
The subject, endowed with lucidity, logically judges by clairvoyance the faculties, intentions, necessities, and habits; he feels how the person observed and those around him will employ their free-will and circumstances.

In one case of lucidity which I observed, the subject saw and heard in the crystal ball and shell a scene which had occurred several hours previously. In another case, the same subject foresaw several days in advance that which she was about to do and say on the following Sunday with a precision of detail which was truly impressive.

As an explanation of these extra-natural phenomena I put forth the hypothesis that thought may not be a transitory phenomenon, but may have a real existence as an entity; it may continue to exist after its utterance. We know that thought also is independent of space and time, that we can turn our thoughts to the Antipodes as easily as to the times of Sesostris or the year 3,000.

DR. PAUL JOIRE.





*The Influence of Orientation on Muscular and Neuropsychic Activity.\**

It is only very recently that it seems to have been perceived that there is an art of resting well and an art of working well. It is certainly not that no importance is attached to work and rest, in which we pass the greater part of our existence, but we cannot explain the almost entire absence of biological studies on this subject, except by the tacit admission of the idea that the conditions in which these essential functions operate are only of secondary importance. Of late years physiologists have at last given us some admirable observations on work and fatigue; quite recently our eminent colleague, Dr. Félix Régault published, in his *Documents du Progrès*, a very interesting study under the title *Dormir c'est guérir*, referring to a medical institution in which the attempt had been made to establish better conditions to counteract insomnia, and thus put to an end several nervous and other diseases.

There is, however, a condition which had almost entirely escaped these biologists, although such men as Baron Reichenbach

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\* Duchatel and Warcollier. *L'Art du Repos et l'Art du Travail. Influence de l'Orientation sur l'activité musculaire et neuro-psychique.* Berger-Levrault et Cie, 5-7, rue des Beaux-Arts, Paris; 1909, price 1 franc.

and Dr. Féré have drawn attention to it: it is the influence of the orientation of the human body at rest and work. Unfortunately, Reichenbach, who was, however, a very distinguished chemist, as was proved by his discoveries, among which we may mention those of creosote and paraffin, has not an odour of sanctity in the eyes of official science because of his researches on odic phenomena, which he studied particularly by means of those variable and uncertain "instruments" known as "sensitives," and which, in consequence, have given rise to contradictory results, at least in part, when one tries to renew and check them by means of other subjects. Dr. Charles Féré has not pushed his investigations very far; they were cut short by his death, and the fear of "animal magnetism," that nightmare of the Academies of the latter part of the eighteenth and the earlier part of the nineteenth centuries, has prevented other savants from continuing the work.

Baron Reichenbach enumerates several observations made by himself and others, showing that sleep is easier and more refreshing when the body lies with the head to the north and the feet to the south.

In 1906, Dr. Féré, the eminent physician at the Bicêtre Asylum, published the results of a series of observations which he had made on the orientations of the human body during work, and which he had registered by means of Mosso's ergograph. The test consisted in raising with the middle finger a weight of three kilos each second, until absolutely unable to continue. He thus obtained a valuation in kilogrammetres.

Although the figures of Dr. Féré are slightly different according to whether the subject is placed in light or darkness, and uses the right or left hand, these differences are quite secondary in comparison with those which characterise the four cardinal points. Here is an example (right hand, working in darkness):—

If the work is to the West—100.

„ „ „ „ „ East—93.90.

„ „ „ „ „ North—70.08.

„ „ „ „ „ South—32.19.

Thus the result of two years' research by this eminent practitioner in nervous complaints may be thus summarised:—  
*The work produced by the same human motor may vary from single to double or treble, according to orientation.*

Thus the Féré law, which we may call the law of work, is exactly the counterpart, and, consequently, the confirmation of the Reichenbach law, which we may call the law of rest.

It may be remarked that when the result of these researches of such great practical interest appeared in a scientific review, it caused a certain amount of commotion, the daily press taking up the matter. M. Harduin, the well-known journalist, even made it the subject of some of his humorous sketches, applying it to the Russo-Japanese war which was then proceeding: the Japanese going from East to West, ought certainly to overcome the Russians, who came from North to South.

We may, without appearing pedantic, regard the researches of Reichenbach and Féré as deserving serious attention. M. Duchatel, Inspector of Finance, clearly understood this: he devoted part of 1906 and 1907 to collecting some of the ideas which we possess at present on human orientation, after having formerly studied this question in the animal. (See particularly the *Bulletin* of the Institute of Zoological Psychology, Paris.)

He then extended his inquiry to the relations which appear to exist between our nervous system and what M. Flammarion calls the natural unknown forces.

These studies were interrupted from September, 1907, to July, 1908, by other works. When he resumed them, a controversy arose as to the scientific value of the apparatus invented

some years since by Dr. Paul Joire of Lille, which consists, as is well known, of a straw turning freely on a needle over a graduated dial and covered with a bell glass.\* M. Duchatel was well aware that the attempt had been made to explain the movement of the straw by the action of the heat of the body, even through the glass which covered Joire's apparatus. But he also knew the replies given by the inventor to his opponents, replies which were not to be despised: how the same person gave, during and after a nervous malady, very different results; how certain hysterical subjects repelled the needle instead of attracting it; how the right and left hands, though of equal temperature, do not affect the needle in the same way. The thought, therefore, came quite naturally to M. Duchatel to take this little straw needle as his compass on his voyage in search of truth.

He had previously been brought into touch with the chemical engineer M. René Warcollier, who knew Dr. Joire's apparatus, and hastened to place a sthenometer at his friend's disposal, while not disguising the fact that after having first of all raised the curiosity of the select few who were interested in this new psychology, Joire's needle did not seem to have performed all that it had promised at the beginning. The variability and uncertainty of the results had been especially discouraging, but did not discourage M. Duchatel, who at once foresaw the cause of this variability and uncertainty. He therefore asked M. Warcollier to collaborate with him in some entirely new experiments with the sthenometer, and he declares that the co-operation of the young chemist was so much the more valuable in that he was not prejudiced in favour of Joire's discovery and because the critical spirit, so valuable in such matters, was combined in him with rare erudition on all the questions raised by their experiments.

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\* See Advertisement of the Sthenometer in current issue of THE ANNALS.

The following is the programme of the experiments in which M. Warcollier agreed to participate:—

*To endeavour to determine the influence of orientation on Joire's needle which involves placing oneself facing the four cardinal points and varying as much as possible the conditions of observation.*

If the two experimenters succeeded in discovering how the apparatus in question is more or less impressed according to the orientation of the subject, they were justified in deducing that the nervous (or neuro-psychic) force is also affected by orientation, and that the Féré law as well as that of Reichenbach is explained by the variation of the intensity of this force which regulates all our movements and is the vehicle of our general sensibility.

MM. Duchatel and Warcollier commenced on October 10th, 1908. At each experiment one of them undertook to time the duration and verify the movement of the needle while his collaborator placed himself at the apparatus.

As far as possible they took these duties in regular turn so as to eliminate to some extent individual variations resulting from a decided difference of age and temperament.

We must confine ourselves to giving the general results of the various tests.

The first fact to become apparent was :

Experimenter—Face to North.	Face to South.	Face to East.	Face to West.
120.5	252	69	93.5

*The orientation to north and south gives much more than the orientation to east and west.*

If we add the figures for north 120.5 and south 252, we have a total of 372.5 against 69 and 93.5 or 162.5 for east and west. In other words the meridional direction registers a total deviation



of the needle more than twice as great as the direction perpendicular to the meridian.

It should be noted that the ascending and descending scale in which the four cardinal points are classed by the experiments with the sthenometer correspond exactly with what had been found by Reichenbach and Féré respectively, and embodied in their laws of repose and work.

The law discovered by MM. Duchatel and Warcollier may therefore be stated thus :—

*The action of the hand on the sthenometer is in direct ratio to the aptitude for repose of the nervous system determined by the orientation of the body and in inverse ratio to the aptitude for work.*

It is unnecessary to dwell upon the great importance of this law from the practical standpoint, because all work done in the direction of rest involves a useless loss of force, and all repose taken in the direction of work involves insufficient reparation of the previous fatigue.

Encouraged by the results of these first experiments, MM. Duchatel and Warcollier decided to vary them as much as possible. One part of the pamphlet of these two experimenters refers to this series of experiments made with the view of verifying the precision of working of the sthenometer in regard to the question of orientation. The space at our disposal will not allow us to give this report in detail, but we may state that the tests were entirely favourable to the ingenious apparatus of Dr. Joire.

After having verified by the sthenometer the different hypotheses put forward by Baron Reichenbach in 1844, MM. Duchatel and Warcollier undertook the verification of his ideas on the mineral, vegetable, and animal kingdoms from the first attempt at vital organisation shown in the form of crystallisation.

Reichenbach, in seeking for crystalline bodies which exert an

action similar to that of the elements, had found that there were amongst them many specimens of gypsum. M. Warcollier therefore took for the experiment a large triangular block of gypsum (hydrated sulphate of calcium) measuring about four inches by ten.

The experimenters found :—

1. That the gypsum crystal possesses a little of the same force already proved to exist in the human hand, the magnet, and certain calorific sources.

2. That the larger side of the gypsum prism showed a negative polarity.

The experiments were again made with a cut glass tube practically the same length as the prism, but amorphous and not crystallised. Result: *Nil*.

Reichenbach was therefore right in saying: "From these facts it appears that in the crystals there is a natural polarised force which they possess in common with magnets." He added that crystals are polarised on the two principal faces. "He had thus foreshadowed," Duchatel writes, "a great scientific truth, the relationship between the crystal and the living being, accepted sixty years after his book was written by such eminent Parisian professors as MM. Dastre and Le Dautech."

They then proceeded to an experiment in the vegetable kingdom.

The mean official temperature on November 29th, 1908, the day of the experiment, was  $39\frac{1}{2}$  deg. Fahr. Two buds of Bengal roses gave no result during fifty minutes. There were then added on the plate of the sthenometer three chrysanthemum flowers. These flowers gave, in accordance with Reichenbach's theory, a feeble repulsion on the negative side of the apparatus, thus revealing a negative polarity.

The reverse was the case with two magnolia leaves, the lower surface and the leaf stalks being, according to Reichenbach, positive. In fact, when placed on the sthenometer the lower surfaces of the magnolia leaves gave 9 deg. of attraction in twenty-five minutes.

The two leaves were then placed the other side up, the upper surface towards the sthenometer and the tip turned towards the needle (the upper face and tip negative, according to Reichenbach), and a quarter of an hour afterwards the needle marked a repulsion of 1 deg.

Only one experiment, it seems, was made on beasts, with a land salamander, in a condition of winter sleep, and not having eaten for a month. This last link in the chain which the experimenters had established from the mineral kingdom to man gave in a quarter of an hour an attraction of 10 deg. (from 28 to 18) after a previous repulsion of 1 deg. by the right side of its body, when placed in a position from east to west.

We see how the apparatus devised by Dr. P. Joire has assisted the researches of these two experimenters. Thus they are able to say :—

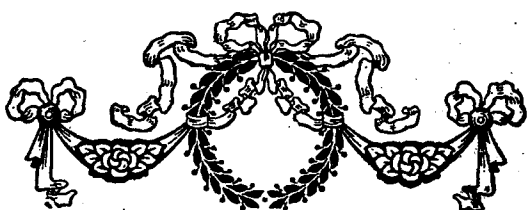
“The sthenometer is not a perfect instrument—far from it. We hope to be able to do rather better, by introducing modifications resulting from our daily practice. We hope especially that others will do still better and profit by the efforts of their predecessors. Still such as it is, this modest experimenting instrument has every right to our deep gratitude since it has enabled us to verify the law of orientation.”

They consider that these experiments are in fact “the precursors of a new science, to be pointed out to all researchers.”

M. Henry de Varigny, the scientific writer in the *Temps*, said in that newspaper on February 23rd :—

“Two letters compel me to return to the question of orientation. ‘In my early youth,’ writes the well-known author M. L. Boussenard, ‘my mother, now eighty-three years of age, told me that in order to sleep well the head must be towards the North. She herself had always heard it said by old people, and added that this practice prolonged life. Even in our village, a number of octogenarians have their beds thus placed. Later, before I had become a man of letters, I practised simple medicine in the country, and often heard of the same statements from peasants with regard to the north and south position of their beds; they said they slept better and lived longer.’”





## A PIONEER OF SPIRITISM:

GIOVANNI BATTISTA ERMACORA.

*By* PROFESSOR PORRO.

IF we stop to consider the rapid and almost lightning-like succession and revolution of speculative ideas during the last thirty years, from the pure materialism of Moleschott and Büchner to the positivism of Spencer, the monism of Hæckel, and the agnosticism of Huxley, and then on to the splendid re-flowering of idealism, which salutes the radiant birth of the twentieth century, we must recognise that science has seconded and rendered possible the movement of emancipation from narrow phenomenalism, following two different paths, two independent methods. On the one hand, by new discoveries, it has arrived at a profounder and less crude conception of the constitution of matter, of the nature and effects of energy, of the essence and evolution of the Cosmos. On the other hand, boldly attacking problems which had always been left to the ingenuous and inexperienced investigation of minds untrained in the rigorous methods of research and inference, it has set itself to seek from direct experiment the solution of doubts which have always tormented the human mind.

In the former and more orthodox field science has gathered,

without intending to do so, the materials for new generalisations, which, henceforth, shake to its foundations the old edifice erected on entirely empirical bases: by the theory of electric fields, by the Hertzian waves, by the laws of electrolysis, by thermochemistry, by spectrum analysis, by the Röntgen rays, by radio-activity, it has destroyed the indivisible eternal atom of Lucretius, has had intuitions of the unbounded domains of the invisible, which surrounds and belittles even this immense sensible physical universe, has thrown a new light on the inward essence of energy which vivifies everything, and on the existence and properties of the ether, which appears as the means and necessary vehicle for the propagation of energy both within and without matter.

In the more discussed field of experimental research on the obscurer points of philosophical speculation, science has finally allowed itself to be dragged over the perilous borders of "the Beyond," and has commenced the systematic exploration of this uncertain ground, to which the road was hitherto forbidden.

The ardent advance of the few who have ventured into this treacherous region is all the more meritorious in that their incursions have not yet been followed by an invasion by that regular army which proceeds in close and disciplined ranks under the orders of its recognised chiefs.

Worse still: the bold explorers are cast off and disowned as filibusters of science; the academies, the officially constituted authorities, refuse all solidarity with them, and they are almost denied even the credit due to them for researches in the orthodox field.

The tooth of envious and carping criticism has not spared even such men of worth as Crookes and Zöllner; every earnest man therefore cannot but admire the courage and self-abnegation of those who, without having the shield of a scientific reputation as wide and undisputed as theirs, have yet dared to confront the

scorn of the crowd and the excommunications of the academies, in order to bring the contribution of their learning and genius to studies which meet with such fierce opposition.

While we prepare to gather the fruit of this difficult and ingenious labour, it will therefore be well to bring forward against the insinuations of malevolent adversaries the simple and plain presentation of the more conspicuous figures of this psychical movement, thanks to whom we have in a few decades advanced from the superstition of drawing-room spiritualists and from the ingenuous system of philosophy of Allan Kardec to the monumental work of Frederic Myers.

In G. B. Ermacora we salute him who was the first in Italy to represent, direct, and popularise the new experimental spiritualism, applying in his scientific researches, as Zöllner had already done in Germany and Crookes in England, the rigorous and exact methods of physics, according to the lines laid down in such a masterly manner by the celebrated Society for Psychical Research in London.

It is not by chance that the precursors of the new science of the soul are physicists as well as psychiatrists or physiologists; it was not by chance that Ermacora, though certainly less known than Zöllner and Crookes in classical science, in which he took his first promising steps, not without honour, under the guidance of Rosetti, may now be placed on a par with them as a student and master of experimental psychology.

All the adhesions, more or less conditional, which have since come from the clinics and laboratories of the medical faculties have not diminished the philosophical importance of this undeniable fact: that the movement of scientific investigation with regard to the supernormal phenomena of the *psyche* arose outside of (not to say in opposition to) those classes of students who now claim to be exclusively competent to conduct them.

Even those who, like Lombroso, Richet, and now Morselli, have not been able to sacrifice the honest conscience of objective researchers for truth to the preconceptions of the schools and the traditions of the academies, proceed in psychical research much more timidly and reservedly than in matters with which they are more familiar. It would seem as though they needed to ask pardon of their learned colleagues; and it often happens that they let their hands be taken by humbler hangers-on of their army, who, less bound by previously expressed opinions, venture without hesitation to the ultimate consequences of the explanations which their sound judgment has suggested.

This happened recently with the masterly work of Visani-Scozzi, who was able to say things which Lombroso himself would not have dared to formulate.

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The pages of Ermacora's writings, which are the finest on account of their serene clearness and close logic, are precisely those which refer to the attitude taken up on this question of psychical studies by the prince of Italian anthropologists and psychiatrists.

From 1892 the young physicist came forth as a courteous and deferent, but acute and severe, critic against the weighty authority of Cesare Lombroso. In a small work, yet one rich in thought and in genius of polemical argument,\* he reduced to nothing the neuropathological interpretation of mediumistic phenomena, sketched out by Lombroso after a series of sittings with Eusapia Paladino at Naples. We owe it to Ermacora that the exclusively psychiatric experiments at Naples (at which, with

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\* Dr. G. B. Ermacora, *I fatti spiritici e le ipotesi affrettate* (Spiritistic facts and hasty hypotheses): Observations on an article by Prof. C. Lombroso. Padua, Drucker, 1892.



Lombroso, were gathered the alienists Tamburini, Virgilio, Bianchi, and Vizioli) lost all value as compared with the memorable series at Milan, which marked, so to speak, the rise of really scientific investigations of these phenomena in Italy.

No longer bound to the one-sided judgments of his learned colleagues, Lombroso found himself at Milan, with three young physicists, entirely devoid of all prejudice: our Ermacora, Finzi, and Gerosa; with two profound thinkers, who had already exhausted the philosophical side of the question, the German Du Prel and the Russian Aksakof; with another philosopher of acute mind and vast learning, Brofferio; and lastly, with a great astronomer, Schiaparelli, and with an able physiologist, Richet. It would be difficult to collect a better assortment of learned men giving the necessary guarantees of seriousness, of varied competence, of technical ability in experimenting, of sagacity and prudence in coming to conclusions: yet their conclusions, matured after a long series of sittings, were exposed to doubt and almost to ridicule, on the authority of some who had been present at the first meetings, and had immediately withdrawn. The sentimentalism of Senator Negri, to whom it was repugnant to admit that intelligent entities could take pleasure in trivial actions, such as those observed at seances with mediums, prevented him from recognising the facts, which are what they are, whether or not we choose to admit them; on the other hand Torelli-Viollier believed that he had founded on a very common and superficial observation of a puerile exchange of hands, the absolute and irrefutable proof of the bad faith of the medium, thus reducing to fraud and deception the whole explanation of the complicated and varied phenomena observed with Paladino.

Only those who remember the current of scepticism and of scorn which then extended from one end of Italy to the other, the favour with which the *a priori* negations of Negri were received,

and the applause lavished upon Torelli, who appeared as the exposé of an imposture and the one observer among so many blind men, can adequately appreciate the value of the resistance which the Milan group made to the general distrust. And while the best known of them, Schiaparelli, Lombroso, and Richet, no longer gave their adhesion to the movement, of which they had seen the rise, other younger and more liberal-minded men assumed the direction and the defence of it, devoting to it all the energies and time at their disposal, making it the principal aim of their lives as scientists and thinkers.

Among these, Ermacora and Brofferio deserve the first place by the fervour of their propaganda, the clearness of their conceptions, the sobriety of their arguments, and the efficacy of the results they obtained. To both of these who have prematurely disappeared from the struggle, our thoughts go out in memory and gratitude.

A physicist the former, a philosopher the second, they were able to unite in the work, each adopting his own attitude for the accomplishment of the common work.

While Brofferio, by his weighty book *Per lo Spiritismo*\* demolished one by one the arguments of the opposite side, collecting, co-ordinating, and classifying with incomparable dialectical skill the proofs in favour of his thesis, Ermacora applied to its demonstration all the resources of a robust mind, trained to the use of the experimental method; and he took so much pleasure in this new and fertile study that he entirely abandoned those researches in electricity which had already caused him to be looked upon as a successor to Faraday and Maxwell.

Thus our friend voluntarily closed against himself, with noble self-sacrifice, the master-road to honours, to the applause of

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\* Milan, Briola, 1892. A second edition has recently been published.

academies, to a solid reputation, officially recognised, to attach himself to a field bristling with difficulties, and ungrateful in the extreme, between accusations of fraud and suspicions of hallucination; he ventured without hesitation into the tangled thickets of long sittings, uncertain attempts, discouraging proofs, and laborious researches, with ignorant subjects, in the midst of hostile or indifferent people, without any tradition of fruitful methods, surrounded with darkness literally and metaphorically. On the failure of his first effort to gather students around himself in a Society for Psychical Research modelled after the English one, he started in January, 1895, with Giorgio Finzi, the publication of a *Rivista di Studi Psichici*.

The high character of their design and intentions is eloquently proved by the following paragraphs, taken from the first number of the *Rivista*:—

“The thought which impels us to establish the present periodical is not a hasty inclination for the new or strange, but the most absolute conviction, based on the experience of the most competent men, as well as our own, that the studies to which it is devoted will lead, in a not distant future, to results of extraordinary scientific, and perhaps also social, importance.

“We do not, however, consider it opportune to enter the lists with those who, as easily happens in this field, fight against us with weapons foreign to science, or by quoting those stock phrases of which it may be said, as of proverbs, that they represent indeed popular knowledge, but of a kind that is fast setting. As everyone knows, the words, ‘The supernatural does not exist; thought is but a secretion of the material brain; alongside of science there is no place for superstition,’ and similar commonplaces, have a magical effect on hearers of ordinary education. This is the case because few perceive that they reduce themselves to propositions with ill-defined terms, enunciations of laws not demonstrated, or *petitiones principii*; and therefore they have a certain vogue, like all things of mere appearance. But if we remain inert before adversaries who make use of these weapons, it is only because, as we have said, we consider it more profitable to turn our efforts in other directions; but we do not mean by this to treat them with disdain, because we know perfectly well that our studies cannot but arouse profound distaste in minds

already imbued with preconceptions incompatible with them; and we consider it quite natural that everyone should fight against every distasteful impression with whatever means he has at his disposal.

"Perhaps we shall have a few opponents also from among those who have already for some time pushed forward—we will not say whether courageously or rashly—on the way in which we dare only take the first steps: we mean the Spiritists; for we shall often be unable to accept either their methods of research or their conclusions. But they, trained in the noble principle of tolerance, will understand that if we cannot follow them closely, it is not because we lack the stimulus of their great ideals, but because we have so high a conception of the greatness of these ideals that, to avoid the bitter disappointment of seeing them escape us, we prefer to approach them gradually, studying the ground inch by inch, and continually on the watch to see whether it is a question of new horizons opening out before us, or of a new kind of mirage in the heavy air which surrounds us.

"If we have adversaries among Spiritists, we cannot at all events help feeling a special sympathy for them, not only because, if they are in any way in error, they have been drawn into it by the most irresistible appearances and the most generous sentiments, but also because we owe to them the greatest modern discoveries, or rather re-discoveries, in the field of supernormal phenomena."

All the mild and simple nature of Ermacora shines forth in these words, on which, as long as he lived, the *Rivista* remained as a faithful commentary: hence the most authoritative of writers on psychic matters in England, Frederic Myers, might well write of him and his work:—

"Dr. Ermacora was one of the few men in Europe—they may still, I fear, be counted on the two hands—who made this study their main care. Disinterested, dispassionate, modest, open-minded, untiring, he worked at his own experiments (of which some have appeared in *S.P.R. Proceedings*, Part XXVIII.) with anxious elaboration; while at the same time he thoroughly assimilated, and accurately reproduced for his readers, whatever of value was being done or written in other countries. Among the various magazines founded with objects analogous to those of our *Proceedings*, there was not one more carefully and critically conducted than the *Rivista*—not one to which we might look with more certainty for an exact, sympathetic, yet not credulous *résumé* of just those matters which the student most needed to know. Let

us hope that it may still be found possible to carry on this important work in Italy in the same spirit."—(*Journal, S.P.R.*, May, 1898.)

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This is not the place for a detailed analysis of Ermacora's numerous contributions to his own review, to the *Annales des Sciences Psychiques*, and to the *Proceedings* of the S.P.R. He devoted himself with singular competence to all branches of the new psychical science; he studied premonitions, mediumistic phenomena, and somnambulism. But where he more especially directed his endeavours was to the still much discussed field of telepathy.

After the famous inquiry instituted by the English society, the results of which are enshrined in the monumental work of Gurney, Myers, and Podmore (*Phantasms of the Living*), no one exerted himself more than Ermacora to give a real scientific basis to the knowledge of the phenomenon of telepathy, defined as the capacity of one intelligence to influence another, or to be influenced by another in a manner different from the recognised action of the senses.

He was well aware that against the existence and working of this phenomenon the criticisms of adversaries would be strongly directed, because in it lies the key to the whole of the new psychology and the condemnation of the old teachings, which identified thought with the brain. A controversial article of his\* defends this principle, with his usual moderation, against the observations of Enrico Morselli; and it is noteworthy that in refuting the accusation brought against the partisans of telepathy that they could not produce the phenomenon *experimentally*, but confined themselves to accidental *observations*, he modestly left

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\* *Il Professore E. Morselli e la Telepatia*, February, 1897.

unmentioned his own important contributions to experimental telepathy, which would have been sufficient of themselves to reduce the objection to nothing without recurring to the example of astronomy and meteorology, sciences of pure observation, and not therefore less exact than the experimental sciences.

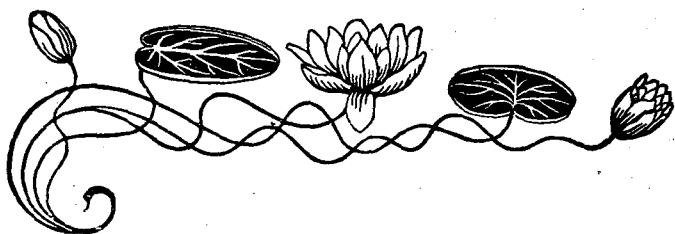
The mad hand of a homicide extinguished the nobly laborious life of Giovanni Battista Ermacora in his fortieth year, thus cutting short his almost completed work on telepathy, which was published by the care of survivors in a volume of 150 pages, and which, although incomplete, forms the best and most systematic treatise which we possess on this important subject.

His tragic death forms the most cruel contrast with his serene image, as it remains indelibly graven on the hearts of his friends and comrades in study and ideals. The man who had not an enemy was killed in a moment of mad passion by a relative to whom he had not refused the most generous assistance; the enigma of death, which he had scrutinised with such love, such anxious curiosity, with such careful observation, arose before him, terrible, threatening, inexorable, while he was tranquilly and happily proceeding on the road of his fertile researches.

Did his noble spirit find in that supreme moment the much-desired answer?

FRANCESCO PORRO.





## CONCERNING ABNORMAL MENTAL LIFE.

By HEREWARD CARRINGTON.

WILL you allow me to offer one or two remarks upon certain phases of abnormal mental life, from the particular standpoint of one who has looked at these problems from a little different attitude than that of a specialist in abnormal psychology? I desire to touch upon three problems: (1) sequence of mental states, as affecting the question of insanity; (2) the mental life, as affected by the quality and quantity of food ingested; and (3) the possible interpretation of some of the cases of disturbed and deranged personality in view of the theory of human vitality which I hold.

(1) It is hardly necessary to emphasise the fact that a true realisation of the word "causation" lies at the root of all real progress in science. Where a century or two ago "divine Providence" was held accountable for certain catastrophes, and even to this day "chance" and "luck" are accredited with power to sway the destinies of the human race, we now know that neither the one nor the other affect our daily lives, but that these are governed by physical, mental, and moral laws.

In the physical world especially causation has been most strenuously insisted upon. In the human body we know that at any given moment its physiological state is determined by the state just preceding it, and that in turn, by the state preceding *it*, and so on indefinitely. These states, in turn, have each been determined by environment, heredity, conditions of nutrition, and other considerations. One of the fundamental concepts in psychiatry is that bodily states affect mental states,—and in fact, all hygienic treatment during mental disturbance is based upon this fact—that the body affects the mind. We have examples of this, on the one hand, in the deterioration of the mental life when certain toxins are formed, and on the other hand in the general improvement when such toxins are removed. Again, it is just as true that mental states affect bodily states: diseased conditions may be gradually induced by constantly dwelling upon them, or they may be removed by imagining that they are cured, as so often happens in those cases which are relieved by the Christian Science methods of treatment. But no psychologist needs to be reminded at the present day of this reciprocal influence. That mind affects body, and that body affects mind, is a truism which might almost be termed a platitude.

Certain it is also that one bodily state affects the next; so it will be seen that we have here a triangular causation, as it were, instead of a four-sided figure. It is generally admitted, *i.e.*, that body affects mind, that mind affects body, and that one bodily state affects the next bodily state. All this being true, I ask, is it not probable, nay, certain, *that one mental state affects the next mental state?* Surely there must be chain of causation here also, since there is no reason to suppose, *a priori*, that the mental world is excluded from the law of conservation, in its widest sense; and if one mental state affects the next mental state, and that in turn, the next, and so on *ad infinitum*, then it



is certain that if we could alter or effect the mental life at any one point, it would alter the mental life thenceforward, forever. All thoughts following, in sequence, the thought affected, would in turn be influenced, and the whole character of the mental life might change.

Apply this, now, to cases of insanity. Here we have a mind deranged, and although the derangement is doubtless due in many instances to pathological conditions, it is also well known that, in many cases, no tissue change, or active cell degeneration, has been discovered; but in many cases insanity has been cured by hypnotism, and other mental influences brought to bear in various directions, and by various means. Bearing in mind the fact that once the current of thought might be perpetually altered, once its deviation were accomplished, I contend most strongly that appeal to the mental life of the patient should be made along *psychological* lines, while drugs and physiological treatment generally should be largely discountenanced. If we could once affect the current of the patient's thought by purely mental means, and divert it into healthier channels, there is every reason to suppose that there would be no relapse, and that a healthy mind would soon result in consequence of this more rational treatment.

(2) Now let us consider for a few moments the relation of insanity to the present food-habits of the people. In his *Text Book of Insanity* (p. 46), Dr. Charles Mercier admits that "by far the most important of the direct stresses, perhaps the most important of all the stresses, which contribute to the production of insanity, is alteration in the composition of the blood by which the highest nerve regions are nourished." Poisonous food is mentioned as one of the chief causes of poisoned blood, and hence insanity. But there are two fundamental points to bear in mind: The first is that various

food stuffs commonly regarded as wholesome, such as meat, contain poisons in greater or lesser quantity, and it is only necessary for us to eat a sufficient amount of them to become poisoned. Food stuffs of this character, as we know, create an excess of uric acid in the blood, and Dr. Haig has repeatedly urged that an excess of uric acid, because of its stimulating and irritating properties, proves seriously detrimental to the nervous system, and to the higher nerve centres. Foods of this character should, therefore, *ceteris paribus*, be discountenanced, and the simpler foods, which contain no such irritating properties, be substituted in their place. The second point I wish to emphasise is: That the best of foods in excess, especially if they are not combined properly, will cause a greater or lesser poisoning to take place, because of the fermentive and putrefactive changes that take place in the food. It has been said, and truly, that all foods agree with the consumer, but they do not agree with one another, and therefore, when the composition of the blood is a factor of the utmost importance, the greatest care should be exercised so to regulate the quality and quantity of the food as to ensure a clean, healthy blood-stream, feeding those higher nerve centres upon which the mental life depends.

The practice of excessive, or forced feeding, during the majority of mental diseases is, I am persuaded, a most pernicious one. As a matter of fact, the patients almost invariably have a strong aversion for food. They loathe it, and desire to be let alone, and ask that the food be not forced upon them. This strong instinctive wish, while it may occasionally be due to the morbid fear that the food is poisoned, is, still, I am persuaded, frequently due to the fact that food is not needed by the organism—which, in fact, would be far better off without it. We must remember that the body can derive benefit only from the food it can properly assimilate and utilise. The experiments

of Chittenden and others have shown us that this amount is far less than is popularly supposed. Instead of three hearty meals a day being necessary, it has been found that individuals have retained their health and vigour on two, and even on one meal a day—this practice continuing over a period of many years. Now, all the food that is ingested over and above the bodily needs is just so much waste. It ferments, and decomposes, forming poisonous gases, which are absorbed into the circulation, and serve to poison the higher nerve centres. If the body genuinely needs food, this organic desire will invariably manifest itself in hunger, and until such hunger has manifested itself it is perfectly safe to withhold food from the patient. In fact, it is the only proper thing to do. Yet forced feeding is almost invariably insisted upon as one of the essentials for recovery! No wonder the patients remain insane for years; no wonder that Kræpelin, in his *Clinical Psychiatry*, quoted a patient who, he said, “complained bitterly of the whole treatment, and especially of the artificial feeding, so long necessary, which, he said, had made him ill.” No wonder that Mr. C. R. Krehbeil, in his *Memories and Experiences, by One Demented* (p. 23), was enabled to write:—“Through intemperate eating, I contracted a disease which brought me twice into the asylum.” Many years ago, Dr. Pereira pointed out that “to force food into the enfeebled and dying stomach would not be sanctioned by any well-regulated hospital . . . and their distinction (between the refusal to eat food because of a morbid fancy of some time and a truly diseased state) ought not to be overlooked because they occur in a hospital for the insane.”

Dr. Rabagliati, of Bradford, offers strong reasons for thinking that insanity is the direct outcome of perverted food habits, and in his *Air, Food, and Exercises* (pp. 247-8 and 319-20), writes: “One of the chief causes why such persons (the

neurotic) not infrequently pass the border-line between sanity and insanity is, I believe, through the mis-management of their food. I feel certain that many persons, especially women, are in asylums mainly through this cause . . . If this be so, we can see how insanity is often brought on just as other diseases are, just in the same way, often, as an ordinary cold or sore throat is induced. . . . Sometimes love is said to make them go wrong; sometimes religion. The fact is, they are so disturbed that anything would or might have upset the balance. Love or religion may be the *occasion*, but the condition of the nutrition is the main *cause*. The connective tissue inside the head has become congested from improper nutrition, and has irritated the brain cells, preventing their healthy action."

It is very interesting, in this connection, to emphasise a fact too little known or recognised. This is, that the rate of pulsation in the brain coincides, not with the heart and the arteries elsewhere, but with the rate of respiration. Whereas in the common carotid artery of the neck before the internal carotid branches off for the supply of the brain, and whereas in the external carotid artery, going to the face, and even to the brain membranes, and in all the other arteries of the body, where ever they are distributed, the circulation is and remains synchronous with the pulsations of the heart—that is, heaving at the rate of from sixty to ninety times a minute—the motion of the blood in the vessels of the brain itself is synchronous, not with the heart's pulsations, but with the respiration, *i.e.*, it heaves and throbs only at the rate of from thirteen to seventeen or eighteen times a minute. The fact, so far as it goes, seems to have for its object, or at least for its effect, the limiting of blood supply to the brain. Now as blood is made from food, this seems to mean that persons who use their brain largely should not take much food, lest they should make too much

blood, which, finding its way in too great volume to the brain, might cloud and interfere with the finer and subtler working of that governing and controlling and thinking and feeling organ.

There is another reason for thinking that an excess of food is detrimental, and that it should by all means be discouraged, instead of encouraged, in patients more or less unbalanced in mind. It is well known that excesses of all kinds are great predisposing causes of insanity. Anything, in fact, that tends to deplete the vitality assists in the work of devastation. Now we know that the bodily energies are greatly taxed by the digestion of an excessive amount of food-material—far more than it is commonly supposed. The amount of energy which is needlessly expended in digestion-tax is so much greater than it is generally conceived to be, that no one who has not seen the effects of conserving the energy otherwise expended in the useless digestion-tax could realise its extent. Dr. Dewey first pointed this out in his book, *The No-Breakfast Plan, and the Fasting Cure*. And Dr. Keith, an eminent physician and surgeon, of Edinburgh, says, "Believing, as I do, that rest is nature's great cure for a damaged organ, I cannot help thinking that this rest of the brain might be a large element in the cure of the insane, and certainly the experiment of giving it would be a very safe one." He realised what so few students do—namely, that all digestion is a tax upon the brain, the nervous system, and the vital energies generally—since the digestion, assimilation, and elimination of an excessive amount of food-material must be an appreciable strain upon the nervous energies.

(3) Mr. Beers, in his book *A Mind that Found Itself*, has illustrated in a striking manner the fact, long known, but never so fully appreciated, that, in cases of mental derangement, it is frequently possible for the patient to remember perfectly everything, or almost everything, that has transpired through-

out his illness; and that there is, in many cases, an intelligent and rational *ego* which stands aloof, appreciating, criticising, rationalising, throughout the whole course of the mental disturbance. Were one to judge by conduct alone, we should be obliged to conclude that such a person was hopelessly insane, because his actions, judged by the standard of normality, indicated that the mentality lying behind and governing such actions was abnormal also. Yet such is not the case, in all instances. Mr. Beers' case proves this, and there are numerous other instances on record which confirm this conception. A case has recently come under my own notice in which, for nine months, the patient appeared to be entirely unbalanced in mind, yet has retained a perfect memory of all that transpired; and talks with her clearly demonstrate that she retained throughout her critical and logical faculties—which, however, failed to find expression, or to accurately govern her actions. In such cases, it would certainly appear that the mind remains intact throughout; and it is conceivable that *if* any sort of persistence of consciousness takes place after death, the individual would then be perfectly rational, though he would be regarded by us as insane up to the last moment of his life.

Now what does all this imply? We have seen that the mind frequently remains sound, and it has also been demonstrated that, to all appearances, the body also remains sound throughout a protracted period of insanity. Yet the mental life is deranged (to all appearances); the patient is perfectly insane. How are such facts to be accounted for?

It would seem to me that science has been somewhat too materialistic in its conception of these facts, and that, while students have accurately recorded the facts, they have failed to interpret them aright. So long as vitality is regarded as the mere product of the bodily functioning, so long as the mental

life is regarded as a mere by-product of brain functioning, but little progress will, I am assured, be made in these investigations—at least, in cases of this character. But there is another way of viewing the facts, equally in accord with all of them, but one which offers, at the same time, a rational explanation for many of these remarkable cases. In order to make this clear, I must lead up to it by a few preliminary steps in the argument, which may not be accepted by the reader as conclusive, but so long as the final point I make be regarded as at least rational and possible, I shall not care whether these preliminary steps be finally accepted or not.

It is generally conceived, then, that the food ingested has three main functions: (1) the replacement of tissue, broken down by the day's activities; (2) the maintenance of the bodily energy; (3) the maintenance of the bodily heat. Now, in my book *Vitality, Fasting, and Nutrition* I have endeavoured to show at great length that this view of the case is unsound—that food, contrary to the accepted doctrines, has but one function, that of replacing brokendown tissue, and that it does not replace or maintain either the heat or the energy of the body. In my discussion of vitality (pp. 225-303), I endeavoured to show that life, or vital force, is wrongly included in the law of conservation, and that it is a separate force, distinct, *per se*, from all other forces or energies in the universe. I shall not here touch upon the question of bodily heat, or the new theories of sleep (pp. 304-23), or of death (pp. 324-31), which this theory enables me to hold, nor do I intend to elaborate the theory itself in this place. I shall only say that it accords with all the facts of physiology, chemistry, pathology, and hygiene, in precisely the same way as the current theories accord with them, while it enables me, at the same time, to explain many of the outlying phenomena, which these theories do not explain.

Let us assume, then, for the sake of argument, that this theory or some very similar theory, is true. Let us assume that the life force is a separate energy, animating the body, and forming the connecting link between it and the mind. Such a connecting link has, by the way, been postulated from time to time in the past, by writers upon physiological and psychological subjects,—and, I may add, there is a distinct tendency on the part of many scientific men to adopt some doctrine of vitalism. This vital energy may be postulated as being vibratory, or etheric, in character,—or what you will; it makes no difference for my present purposes. All I contend is that there is or may be such an intermediary, existing between mind and matter, affecting their interaction, and through which, in fact, this interaction occurs.

Now I have only to suppose that, in certain cases of insanity, this connecting link, or fluid (whatever it may be), becomes in some manner disturbed or affected to the detriment of the organism. If such were the case, it is quite certain that the body would be more or less affected on the one hand, and the mind on the other. But no trace of this disturbance would be found in the body or in the nerves, because the effects of such a disturbance would not be anatomical, but would be physiological, or functional. *Post Mortems*, therefore, would reveal no disturbance, since no anatomical structure had been altered.

But, on the other hand, the mind would have become affected—or rather, its manifestation, through the body, would have become disturbed. It will be seen that I adopt James's view that the mind may exist apart from brain-functioning, and that the brain acts merely as a transmitting organ—permitting consciousness to flow through it, as it were, to do the work of the world. Vitality would be the connecting link between the two. But I think it is immaterial for our present purposes,



which view we adopt, as to the relation of mind and matter. Leaving metaphysics to one side, the two, for all practical purposes, exist as separate entities, which mutually affect one another; and, I contend, if it can be shown (as it occasionally is shown) that neither the one nor the other is in itself actually disturbed, then I think there is ground for supposing that *the connecting link is the chief cause of the trouble*; that the difficulty lies here, and that only by discovering and removing it can we ever hope permanently to cure cases of this character.

My plea, then, is for the recognition of some life, or nervous or vital force, present in man, which acts as an intermediary between mind and brain, and the disturbance of which is the more or less direct cause of many cases of insanity—which cannot be shown to be due to psychical shock on the one hand, or to anatomical lesion on the other. Were the possibility of such a force recognised, it might be, that, by diligently searching, we should discover it; and once discovered, it would, I feel assured, offer us a rational explanation of many of the cases of insanity at present held to be incurable.

HEREWARD CARRINGTON.





## THE STORY OF THE BLOEDITE.

*A Contribution to Psychic Research.*

By VICTOR G. BLOEDE.

IF you will look into Dana's "Mineralogy" or the Century or Standard Dictionaries, you will find under the heading of "Bloedite" that this is the name of a rare precious, or semi-precious, stone found in Upper Austria and elsewhere. It was discovered some time early in the last century by my grandfather, Dr. Carl Bloede, an eminent chemist and mineralogist of his time, from whom the stone takes its name. The first specimen discovered was cut and polished under the direction of my grandfather, and mounted in a quaint gold setting for use as a brooch. It is a stone resembling rock crystal, but having a slightly bluish tint. As cut, it is oval in form, about  $\frac{3}{4}$ -in. in its longest dimension,  $\frac{1}{2}$ -in. wide, and about as deep.

According to the family tradition, this stone in its setting was to go to the wife of the eldest son in the Bloede generations to come. It accordingly fell to my father, or rather my mother, and thus ultimately came into my possession, to be turned over to my wife.

The story I am about to relate concerns this stone, and I will endeavour to tell it just as simply and precisely as possible, without attempting in any way to explain the strange experience, or to enlarge or theorise upon it.

It was in 1869 or 1870, I think, that I first became interested in psychic phenomena and made a study of the subject. I had no bias then, nor have I now, towards the supernatural, but was simply interested in the subject in a general way, for it is one which for many years has commanded the serious attention of the thoughtful. As a young man who made the natural sciences his profession, I was perhaps as well equipped as the majority of men to be a close and careful observer, this being a part of our training.

My study at that particular time was largely induced by reading the profoundly interesting researches of the great English scientist, Sir Wm. Crookes, who was then, I believe, just beginning his investigations in the domain of psychic force.

During this period I visited many of the most noted mediums, mind-readers, clairvoyants, etc., in New York, for the purpose of acquainting myself with the general subject and phenomena. My study lasted some two or three years, I think, with the ultimate conclusion that these manifestations contained much that is real and inexplicable with a large admixture in many cases of pure humbug and charlatanism, and I have never changed this opinion.

I think it well to mention this fact to show that I was not carried off my feet by what I witnessed, but remained from first to last a careful and critical observer.

Among the many mediums and clairvoyants with whom I had sittings during that time, and who by virtue of her remarkable powers interested me most profoundly, was a Mrs. or Madame Desmond. She lived on a high-up floor of a tenement house, the exact location of which I have tried in vain to recall. I

remember that it was on the west side, and believe on 7th or 8th Ave., or somewhere in that neighbourhood, and not very far up town. Mrs. Desmond lived in apparently great poverty, the only furniture in the room being a rough deal table and a few poor chairs, a single oil lamp furnishing the only light.

She impressed me as being a woman who had seen better days, but who, through drink, the use of opium or narcotics, or possibly some mental affection, had become sluggish of brain, and was certainly far from bright or intellectual. As I remember her she was small of stature and very frail. I went to her without announcement of any kind, and, so far as I know, she never knew my name or residence, although in all I may have had some seven or eight sittings with her. She appeared to be honest, because on one or two occasions when the "spirits" did not perform properly, she positively refused to receive the usual fee of \$1, for the reason, as she explained, that she had failed to give me value received, and frankly confessed had "blended" real manifestations coming from the outside with conscious improvisations of her own.

I shall never forget one of the early visits I made to the room of this woman on account of a very remarkable occurrence. As I wended my way up the narrow flight of stairs in the poorly-lighted and ill-smelling tenement house, three men passed me. Even in the very dim light I could see that these gentlemen were not of the neighbourhood, being all finely dressed and with expansive white shirt fronts and silk hats. They were all three large and stout men—one exceptionally so, and as I squeezed past him, I noticed that he wore a very large diamond stud in his shirt front.

When I arrived at Mrs. Desmond's sky parlour, she seemed to be in a half conscious or fuddled state, as indeed she generally was, and especially so after coming out of a trance, and as I noticed three chairs drawn up to the table, I asked her whether

the three gentlemen I had passed on the stairs had been to see her.

"Yes," she answered, "do you know who they are?" I told her I did not, and she then continued: "They are all great and powerful men in New York to-day, but they are all doomed, doomed and I cannot help them." "What do you mean by 'doomed'?" I inquired. "That the great are going to fall," she answered, raising her bony hand very impressively, "that shame, dishonour, death is close upon them."

I was, of course, somewhat startled by this speech, and asked her who the large man with the diamond stud was, as he had made a particular impression upon me, and she told me that his name was Wm. Marcy Tweed, the "boss" of New York City, and that one of his companions was Peter B. Sweeney. She also gave me the name of the third man, but I do not remember well enough to say positively, but think that it was Connolly, the other member of this notorious triumvirate. On my expressing surprise that she should have such distinguished visitors, she said, "Oh, yes, they have been here several times recently to consult me. They ask my advice, but they won't believe when I tell them that they are doomed, and that no earthly power can save them."

I do not pretend to give Mrs. Desmond's speech verbatim, but this was the substance, and as this was some time before the indictment of Tweed and the famous ring, the reader will very well appreciate the fact that the subsequent literal fulfilment of her prophecy was so amazing to me that the impression has lasted most vividly through all the years that have intervened, and indeed could never be forgotten.

The room in which the sittings were held was a small one, and I think in the attic or top floor of the building. There was no attempt to darken the room during the seances, but the light from the solitary small kerosene lamp only feebly lit the apartment.

The so-called spirit "rappings," familiar to all those who

have attended seances, were always plentiful and well pronounced, sometimes seeming to come from the table, sometimes from the chairs, the walls, the air.

I will not in the present article attempt to give a general description of the varied and most interesting phenomena developed by this strange woman, but confine myself to the most remarkable of the personal experiences I had with her, which I have entitled the *Story of the Bloedite*.

It was perhaps at the third or fourth sitting that she seemed to be particularly strongly influenced. As we sat down at the little table she stated at once that she was conscious of a very powerful influence at work, and almost immediately lapsed into a deep trance or apparent unconsciousness. In these trances she always sat for some time silent, with eyes closed, and after a longer or shorter period, commenced speaking, generally clearly and distinctly, yet always giving one the impression of a person talking in a deep sleep. On this particular evening, she was silent but a very short time, then she said very clearly and distinctly: "There is a spirit here that has longed most earnestly to communicate with you for a long, long time. He was very unhappy in his earth life, he is very unhappy now. He says he will give you his name (*after a short pause*); it is quite dark about us, he is standing before something that looks like a wall, and is writing in faintly luminous letters. I cannot make out all of the writing for the glow is very faint, but I can distinguish the first four letters. They are (*slowly*) R-I-C-H. (*Another short pause.*) No, I cannot make out the other letters, but there *are* others." She relapsed into silence and seemed to be troubled. Then she said, "Does 'Rich' suggest anything to you?" I told her it did not, and asked her if it was the name of some person, "Not necessarily," she answered; "he may be writing the name of a place to disclose his identity—Richmond, for instance."

I told her I had only been there once in my life, as a small boy; had never known any person there, and that neither name nor place suggested anything to my mind.

"No," she then said, "he is shaking his head, and pointing to himself; it must be his own name he is writing. I can see him but faintly—the light is very dim—he is rather tall, is clean-shaven, and looks pale and worn."

I told her I could recall no one I had ever known of that name. This seemed to trouble her very much and she moved about uneasily, moaning once or twice, then she said: "Wait, wait just a minute; he is writing again. It is plainer now, and I can make out the missing letters; there are three, one long and two short ones (*slowly*), T-E-R, Richter. Do you recognise him now?" she asked, as it appeared to me, with a note of triumph in her voice. A light suddenly broke upon me—Richter, Richmond!

"Yes," I answered, cautiously; "the name would fit someone I once knew." She laughed a strange little laugh, conveying a sense of satisfaction and pleasure. "He is laughing for joy," she said; "he is very happy that you know him. Are you satisfied now that it is he?"

"No," I said. "It is true that you have recalled, strangely recalled, a name that I had more than half forgotten, but that is all. If he is the Richter that I once knew he can identify himself beyond possibility of mistake or doubt."

"He is nodding his head and smiling," she answered. "He is very happy because you recognise him, and he can prove himself to you. He is beckoning me to follow him. Yes, yes, I am coming, but don't go so fast; it is so dark here."

With this she sank back in her chair and remained silent for some minutes; then she said slowly and not very loudly: "We have travelled a long way, but are now at our journey's end. We

are standing before a stone building, a great large stone building. I see thick walls, and but few windows, and there is another great long wall, and ah, yes, there are gratings at the window. It is a prison, and this poor man who is leading me ended his unhappy days there. Is this correct?"

"Yes," I answered, "that is correct."

"He wants to know whether you accept this as final proof that he is with you to-night," she next said.

"Well," I answered, "I confess that I am very much surprised by the remarkable revelations that have been made, but I cannot honestly say that I feel the proof to be final. If Richter is really here, and really wants to prove his identity, he can give me much further evidence if he will; and if he will and can, it is my earnest wish that he do so."

She lapsed into silence again, apparently going into a deep sleep, then after a brief interval: "He is sorry and sad that you are so sceptical, but indicates that he can and will give you further proof. He does not speak to me at all, and indicates that he cannot. He tries to tell me what he wants to say by signs and motions. He is beckoning to me now. He asks me once more to follow him," extending her hand and speaking impatiently. "Yes, yes, I am coming, but do not rush along so fast; you tire me." Then another short silence, before she continued: "We are in a large city and crossing a wide street. It is late at night, but the street is full of people; there are many lights, and many vehicles are passing up and down. We have crossed over now and turned into a side street. It is much narrower and darker than the one we have just crossed. Now he is stopping before a tall building. Now he is going on again and carefully looking up and down the street to see if anyone is in sight. He is trembling. I do not like the way he is acting. There is evil in his mind and hate in his heart. Now he is turning back, and



again stopping before this building and again looking up and down the street. Now he is taking a key from his pocket and enters quickly and closes the door behind him. It is pitch dark and close here. I could not see my hand before my face. (*Shivering.*) Let me go, let me go. My God! what is he up to? Is there murder in his heart? We are groping our way up several flights of stairs. They are long, steep stairs. I cannot see a thing, but he is feeling his way along the wall. Now he is stopping before a door and opening it with another key. Whew! (*holding her hands to her face*), what a strange, strong smell. It is just like a drug shop. Now he is striking a match and shading it with his hand to find his way about the room, which is full of bottles and jars and queer things. Now he is going to a closet and unlocking that too. He is fumbling over a number of packages. Now he is opening a little case. He has found what he wants. There is a jewel in it. I can see it glow and sparkle, dark as it is. He is wrapping it up again now. No, he is not putting it back, he is putting it into the pocket of his coat. He is pointing to you now. He means the jewel belongs to you." Then there was another relapse into silence for a few moments. Then she went on: "I don't know just what he is doing now, it is too dark to see, but I hear the rustling of paper and there is a strong odour. He is trembling again violently, and his hand is cold and damp. What is it he is doing now? My God! what is it? He is committing some great crime; I cannot tell what, and I am blind and helpless. Now he is hurrying away. It grows lighter and lighter about me. It must be sunrise." Then she paused a moment in her speech, which had become very excited and rapid, raised both hands to her eyes as if to exclude the light, and exclaimed, apparently in a state of great excitement: "What a blinding light! Oh! I see it all now. Oh, my God! My God! *He has set the place on*

fire." Then turning to me, she continued: "And now Richter says his story of shame and disgrace is told, and that if you do not recognise him now, and believe in his presence here to-night, it is *because you will not*."

"Yes," I answered, as quietly as I could, with this most remarkable revelation burning in my brain. "Richter must have communicated this, or sent this message, for no one but he could have known. The proof is accepted. I am convinced now, and will ever believe after this night that there are invisible Forces and Powers around and about us, the beginning and ending of which we know not."

A smile of satisfaction and pleasure passed over the medium's countenance as she said: "Richter is very happy now, and I have performed my mission." Then she awoke as if from a sleep, and the seance was ended.

I have given the conversation as nearly verbatim as I can remember it, but of course cannot put into the bare words of this narrative a tithe of the wonderful dramatic force with which this communication was delivered to me. I do not believe that by any possibility the medium could even have known my name, much less any of the startling facts she narrated, which were known to no one outside of the family, but in any event this is the story:—

About 1858 or 1859 my father was a practising physician located in Petersburg, Va. My mother, whose great heart seemed to beat for all unhappy mankind, there met a young man by the name of George Richter. Though a bright and talented fellow, he was a social outcast. He had been a jeweller and had worked in Richmond, but had ruined his career by some crime he had committed. As I remember the story, he had got into financial difficulties as a young man just out of his teens and had forged a cheque or note upon which he had raised money.

He had been tried, found guilty, and served time in the Virginia Penitentiary, having been, I believe, subsequently pardoned by the then Governor, Wise.

My mother felt the deepest pity for this young man, a man of education and refinement and quite talented as an artist with pen and pencil, and, somewhat against my father's judgment, I think, took him into our social, as well as family, circle, treating him as a son of the house in her endeavour to make him forget the past, and to encourage him into the new life he had vowed to live.

As a result of my mother's kindness and devotion, George Richter seemed to venerate the ground she trod upon, and when a year or so later the war clouds gathered in the sky, and our family, intensely Northern in sentiment, found the South too hot for them, George Richter accompanied our family to New York. My father secured a place for him with a Dr. Partz, who operated a chemical laboratory somewhere in the neighbourhood of, or on, White or Howard Street, not far from Broadway. This Dr. Partz, who was an old friend of our family, on one occasion asked my mother to let him have the Bloedite for a few days to exhibit at a meeting of mineralogists, the stone so far as known being the only one in the country, promising, of course, to take the best care of it and to return it safely to her.

It seems that about this time a violent altercation had taken place between Dr. Partz and Richter, resulting in the latter's discharge. This seemed to re-awaken the criminal instincts which must have been inborn in Richter, and he determined to revenge the wrong he considered had been done him, and in execution of this purpose, he set fire to his ex-employer's place. I do not know all the circumstances connected with this terrible affair, but believe it was shown during the trial of Richter that revenge and not mercenary motives prompted the crime. It seems that before

executing his diabolical plan, knowing that the Bloedite, very dear to my mother, was then in the possession of Partz, he took this with him the night the crime was committed, and thereby saved it from destruction. I do not know how suspicion was fixed upon Richter, but as I remember the circumstances only a few days elapsed before the fire and Richter's arrest. Our family was then living in Brooklyn, and Richter had rooms in New York. When arrested, the Bloedite was found upon his person, and fixed the crime upon him. He named the owner, and requested that the stone be returned to my mother, and thus the Bloedite, after its most adventurous career and narrow escape, came back to us through the New York Police Department. Richter was indicted, tried, convicted, and sentenced to a long term in Sing Sing prison—twenty years, I think. I subsequently heard that he was assigned to the dispensary or laboratory, and made an exemplary prisoner.

He died of tuberculosis long before the expiration of his sentence. One of his last wishes was to see my mother, and it was one of her regrets to her dying day that my father would not permit her to go to him, as she would have gone to an erring son.

I have now told my story as simply as I could, and will leave the reader to do the theorising. I am as certain as I can be of anything that the medium did not know me even by name, much less a single one of the incidents I have narrated. I am equally certain that it could not have been a case of telepathy or mind reading, if such a thing there be, because at that time I had long ago ceased to think of Richter, and he was absolutely not in my mind until his full name had been given me. I especially remember that even the medium's suggestion of the name possibly being Richmond, the city, brought no light to me, although I subsequently remembered that Richter had been in business there.

I have given all the real names of the participants in this

strange story because I cannot see that it will do the dead any harm, and will afford anyone desiring to investigate this story an opportunity to do so.

Just why this strange communication should have come to me as, and when, it did is one of the many mysteries surrounding psychic manifestations of this kind. It seems that the spirits, or whatever influence it may be, are willing to go to infinite inconvenience to identify themselves, or to furnish proof that they are with you, and yet seldom, if ever, seem to have word or message of importance to communicate. If I were to theorise at all upon this remarkable experience, I might suggest that possibly the object of this communication was to clear Richter's memory of the suspicion of his having been guilty of trying to rob one to whom he was deeply indebted for that greatest of all practical charities—faith in those who have once grievously fallen; but I have promised not to theorise, and therefore without further comment I submit "The Story of the Bloedite."

VICTOR G. BLOEDE.

COPY OF AFFIDAVIT UNDER SEAL.

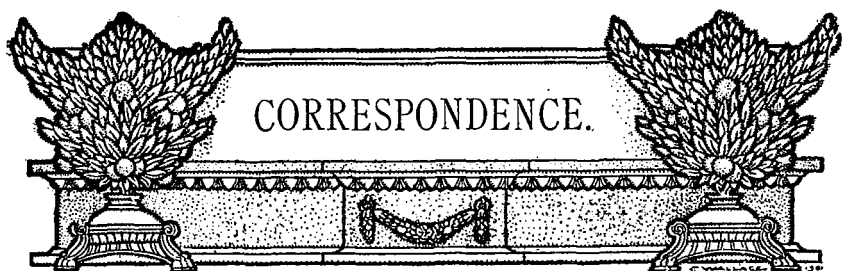
STATE OF MARYLAND,

CITY OF BALTIMORE.

This is to certify on this 29th day of July, 1909, personally appeared Victor G. Bloede and made oath in due form of Law that the matters and facts contained in the foregoing statement are true.

AUGUSTUS W. BRADFORD,

*Notary Public.*



### **Characteristics of Eusapia Paladino.—A Reply to Mrs. Finch.**

GENTLEMEN,

Mrs. Finch's somewhat extraordinary letter in the last issue of *THE ANNALS* deserves more than a passing mention. To many minds, doubtless, the letter answers itself, and, reading between the lines, one can quite easily surmise some of the motives which prompted the writing of so scathing a criticism. Nevertheless, it may be well to indicate how baseless are the assertions contained in this contribution to psychical research, and to examine her letter in some detail.

Mrs. Finch is surely unaware of the implications of her theory regarding Eusapia's phenomena; for, if she were aware of it, she would surely not advance it—at least, in public. Certain it is that Eusapia has been studied more carefully, more exactly, and by a greater number of eminent men than any other physical medium that has ever lived. With very few exceptions (which can be easily explained) every one of these men has been converted to a belief in the reality of her phenomena. Now, if it were possible to show that after all these years of work, and such a vast amount of research, if, in spite of all the affirmative testimony in her favour, nothing but fraud had been practised, it would deal the physical phenomena such a crushing blow that they would probably never recover from the shock. If nothing supernatural really exists, if no genuine phenomena occur in her presence, then, surely, the case for their occurrence elsewhere would be finally and irretrievably ruined—for, in no other case does the mass and excellence of the testimony in their favour equal this. It may fairly be said that the case for the physical phenomena stands or falls with this case of Eusapia Paladino.

Mrs. Finch asserts that one faint light, witnessed at one seance, was the only genuine phenomenon ever seen by her in Eusapia's presence. In view of our own experience with this medium I should be strongly inclined to doubt this statement. Where are the records of those seances? Who else attended

the sittings attended by Mrs. Finch? And where is there negative evidence? Statements of this sweeping character must be supported by *proof*; we do not want a mere *ex cathedra* pronouncement upon her phenomena. Besides, it must be remembered that this is a mere statement of *one person's experience*; and others may have had experiences which differ from it. As the reports show, their experiences *have* differed, and no one can read the published reports without seeing that Mrs. Finch's explanation—simple fraud—is ludicrously inadequate to account for all the facts.

What, then, is the root and basis of Mrs. Finch's animosity? It would seem to be purely personal—a strong antipathy towards Eusapia. Mrs. Finch objects to her phenomena because, forsooth, she objects to the woman herself. She is vulgar, dishonest, etc. On these grounds, and because of them, Mrs. Finch cannot believe in her phenomena. For science, of course, such reasons are ridiculous. For science, it makes not a particle of difference whether a medium is ugly or beautiful, whether she washes her neck, whether she is vulgar or obscene in her speech or actions; she may be all this, and a trickster, a fraud, and absolutely mad. The question is: *Do physical objects move without contact in her presence?* That is the only point to be settled. No matter how honest a medium may be, we always have to assume, for evidential purposes, that she is fraudulent, and conduct our experiments with the idea of debarring this possibility. Conversely, the medium may be as big a fraud as you please, but, if the conditions of the experiment prove fraud to have been impossible, then we shall have to assume that the phenomena are genuine. The personality of the medium, in other words, should be quite discounted, and should not be allowed to enter at all into the discussion, or to the settlement of the main problem: *Are her phenomena genuine?*

Mrs. Finch asserts that the few scant phenomena of a genuine character are "hidden in a quagmire of deliberate fraud." This is precisely the reverse of my own experience. I found that but a very small percentage were fraudulent; and that the vast bulk of the phenomena was genuine. This is also Prof. Morselli's experience. He estimates that 10 per cent. of her phenomena (at the outside) might possibly be fraudulent. Besides, if Mrs. Finch was so assured that Eusapia Paladino was nothing but a clever trickster and that her phenomena were fraudulent, why did she continually publish accounts of her seances in *THE ANNALS*?

Of course, it is very important to study the mentality of the sitters at a spiritualistic seance. When such analyses are made, what do they reveal? Usually that the bulk of the sitters are so credulous that they are totally incapable of detecting fraud—if such existed—and that they accept everything presented in the name of Spiritualism. Among them may be found a sprinkling

of sceptics or genuine investigators. Now, when it comes to a question of fraud and its detection, we should, of course, be guided almost entirely by what the latter class has to say about the phenomena—as the former is probably very easily suggestible, and see all they are supposed to see, and more. Of two descriptions of a phenomenon, also, we should select the less marvellous. All that being granted, the question arises: Who are to be trusted? Whose word is to be taken in a question of this character?

The consensus of opinion is, I think, that conjurors, or scientists thoroughly familiar with conjuring, are the best judges; and it was for that very reason our special committee—Messrs. Feilding, Baggally and myself—were asked to undertake the investigation. If any of us had been suggestible and easily “glamoured,” is it not probable—nay, certain—that we should have been similarly affected, at least, to some extent, by other mediums, mostly women, with whom we had obtained sittings in the past? Speaking personally, I may say that never once did I see anything but trickery, upon the detection of which I bent my whole energies. Some of these mediums, I may add, were far younger and more “beautiful” than Eusapia, whom, I think I am safe in saying, none of us ever thought of for a moment as anything more than a “case”—and, at first, possibly, a clever trickster. On no occasion did we ever detect any such “erotic tendencies” as Mrs. Finch describes—and as other authors, too, have remarked. Not the slightest symptoms were ever noticed by any of us, I am safe in saying. Eusapia did not touch us in any close manner until the fifth or sixth seance. Besides, none of us were in any sense emotional men: precisely the reverse. Besides, as I said before, how was it that no one of us had ever been similarly affected by any other medium with whom we had ever sat? Speaking personally, I may say that I have sat for hours and hours with mediums alone and in the dark, and never once did I feel any peculiar symptoms—never once was I influenced in the slightest degree; never once did I see anything but trickery; never was there a hallucination. (See my Report on Lily Dale. Proceedings American S.P.R., Vol. II., pp. 1-119.)

The introduction into this discussion of stories of what Eusapia did when she was sixteen has nothing whatever to do with the problem before us. As I have said before, the sole question for science is: *Can she move objects without contact?* That is the question to be settled, and it has nothing more to do with her past career than with the spots on the sun. One can obviously see that here the criticism has degenerated from a scientific to a personal one. Mrs. Finch is totally wrong in saying that “nothing of an indisputably genuine nature occurs in the light.” That may have been her experience: it certainly was not ours. As our Report abundantly shows, a large number



of phenomena—and even the very best phenomena—occurred in a good light, light sufficiently good to read the small print of a Baedeker. What is one to say, therefore? Obviously, Mrs. Finch's statements are inaccurate, and a large number of genuine phenomena *do* occur in light sufficient to enable the whole of the medium's body to be seen quite clearly.

Mrs. Finch speaks of "the medium's body being in perpetual movement—her hands, arms, legs and body are scarcely ever still when phenomena are being produced. . . ." Nothing of the sort occurred at our seances. At first—particularly at unsatisfactory seances—a certain amount of movement and restlessness was noted, I admit (who could sit for three or four hours without moving a muscle?), but in the best seances there was scarcely any movement at all. Note this: the better the phenomena, the less the movement. Precisely the reverse of this should be the case on Mrs. Finch's theory. But I must emphatically insist that during the best seances—and particularly during the production of the best phenomena—Eusapia scarcely moved a muscle, but submitted herself to the fullest control, and her hands and feet were held impassively in ours. There was no attempt at movement, far less at substitution, as our Report will show. Our experience on this point, therefore, formally and explicitly contradicts that of Mrs. Finch, and shows it to be quite incorrect from the point of view in fact.

Mrs. Finch asserts that Eusapia selects her controllers with great care, choosing those whom she can influence, and that these sitters are consequently incapable of a trustworthy report of the existing control. Now, as to the first point, everyone knows that this is false. Eusapia does not choose her sitters, but the experimenters control her themselves. Occasionally, she asks that certain sitters change places, that a new control be established, *e.g.*, in order to supply a better "current." But this is comparatively rare, and the request is not always granted. Certain it is that Eusapia could have had no choice in our first three sittings, since only two of us were present. As to our being particularly suggestible, I should like to ask the mediums—men and women—with whom we have previously sat, whether they considered us so. I think our previous records in psychic experimentation would answer *that* question.

Now a word as to the value of photographs. Mrs. Finch contends that "no man's account of her phenomena should be accepted—no matter who he may be—unless he can corroborate his account with photographs." In the first place these phenomena *have* often been so corroborated. Photographs of levitations and other phenomena *have* been taken time and time again, and, so far as photographs can prove anything, these phenomena have been proved thereby. But I must contend—in direct opposition to Mrs. Finch—that photography can very rarely afford any valuable corroboration whatever.

Generally, it is quite useless for establishing the reality of a phenomenon—though it might often disclose fraud. It can prove what *is* there, but not what is *not* there. I have insisted upon this several times before in discussing these phenomena. Thus, in reviewing M. Flammarion's book, *Mysterious Psychic Forces*, in the *Journal of the American S.P.R.*, Vol. II., pp. 471-91, long before I had sittings with Eusapia Paladino, I wrote:—

"All photographs are open to this fundamental objection. They give us a picture merely of what is actually happening at any one time, *without telling us the preceding actions of the medium and others present leading up to that event.* . . . The worthlessness of photographic records is evidenced by the fact that on p. 114 of *Around the World with a Magician and a Juggler*, there is a photograph of a table levitated by fraudulent means—it is impossible to see how."

This, it may be added, is also the opinion of Sir Oliver Lodge, who wrote (*Proceedings S.P.R.*, Vol. X., p. 23):—

"For myself, I would prefer to trust my own observation rather than any amount of second-hand information, fortified by the assurance of any number of Kodaks."

It will thus be seen that photographs, so far from furnishing final and conclusive evidence—as Mrs. Finch contends is the case—are practically worthless for establishing the reality of the supernormal character of these phenomena. So far from being the best—or only—means of satisfactorily proving the reality of the phenomena, it is a totally inadequate method, one open to many objections, from the evidential point of view, and proving nothing, in the majority of cases, when successful.

A word more and I have done. Mrs. Finch seems to have gone out of her way to attack a woman who can neither read nor write, and who is, consequently, unable to defend herself in a controversy of this character. Those who know her should, therefore, enter the lists for her and fight her battles. The attack has been a personal one, and the author has laid herself open for just such replies as this, and for even more severe ones which I trust may be forthcoming from other quarters. Moreover, she has quite abandoned the scientific attitude in the matter, and thus for ever after denied herself the right to a serious hearing in scientific or psychic matters. The scientific problem is again and again mixed with and governed by personal animus. I regret that this attitude has also been adopted (unconsciously, doubtless) by other investigators, as the quotation from Prof. Morselli shows. The question we should ask ourselves is *not* "*Can a soul so pure breathe in so foul an atmosphere?*" but *does* it? If the facts prove that to be the case, we shall have to accept them, no matter whether we care to or not. It is a question

of *fact*; not of emotion and belief. The inanity of the greater part of "spirit communications" would seem to prove that the majority of the inhabitants of the next world are little better than lunatics. Yet, as Dr. Hyslop has so well pointed out and insisted upon:—

"We have to accept the life to come, if it be a fact, without any ability to escape it, and its degenerated nature would not affect the evidence for the fact of it. Its being a madhouse or an asylum for idiots would not weaken the evidence for its existence."

The majority of people are incapable of divorcing their sentiments from their judgments, and allow the mind to be swayed by the emotions. Such persons should not investigate psychical matters: they are totally unfitted for scientific investigation. Only those who are prepared to admit the facts, no matter where they may lead, and who feel no personal interest in the problem, one way or the other—*these* are the only persons who should devote themselves seriously to psychic investigation and research.

In conclusion, I wish to say that this reply does not involve either of my colleagues, or the opinion of anyone but myself. However certain I might feel that I have their moral support in this reply (and, I feel sure, of a large number of interested readers besides), I wish it to be distinctly understood that my reply to Mrs. Finch comes entirely from myself, and is prompted solely by the desire to defend an absent and helpless woman, who, in spite of adverse criticism, possesses many good qualities, and a more straightforward and honest soul, perhaps—in spite of petty trickery—than some of her scoffers and critics.

HEREWARD CARRINGTON.

### **M. Courtier's Report on the Experiments with Eusapia Paladino.**

GENTLEMEN,

AT the outset I must state that the criticism now offered has nothing to do with the phenomena in question as facts: all considered is the evidence offered in proof of the facts. When even the greatest men of science offer to us normal evidence in proof of abnormal facts, we are all, learned or unlearned, justified in criticising the nature of the evidence offered.

I suggest that the conditions under which the experiments in question were carried out must be regarded as unsatisfactory, because, in all cases, they offered no definite safeguards against possible fraud on the part of Eusapia. I neither allege that there was, or was not fraud: all I allege is that fraud was possible.

If the criticism as to these conditions be held justified, then the experiments should have no weight attached to them. And this because, if Eusapia have the full powers alleged, certain other experiments, the nature of which I shall define, might be carried out successfully by Eusapia, where the conditions would be such that fraud on her part would be practically impossible.

Now we find that Eusapia constantly refuses to allow certain kinds of control (ANNALS, p. 414). Here we find our first test for fraud. If Eusapia allows all kinds of control which would still leave her an opening for fraud, and if she refuses to allow all kinds of control which practically prevent her from fraud, then I say this fact alone is sufficient to convict her of fraud. For the forms of control are (practically) determined by herself. And if she agree to those leaving fraud possible, and disagree to those rendering fraud impossible, the only conclusion can be that she requires an opening for fraud to be left to her in order that she may use fraud.

The conclusions of M. Courtier's admirable report are given on page 419 of THE ANNALS. But from the report itself we arrive at other conclusions also, as follows:—

1. Eusapia's hands are in constant movement, and constantly escape (p. 413).
2. She announces beforehand the phenomena to be produced (p. 410).
3. The phenomena present themselves now here, now there, in an *instantaneous* and *transient* manner (p. 414).
4. Eusapia constantly refuses to allow certain kinds of control (p. 414).
5. Where levitations have taken place and been photographed, the object would appear always to fall instantaneously at the moment when, or immediately after the picture is recorded (p. 410).

If these conclusions be considered, together with those given by M. Courtier, I think it must be agreed that in all these experiments the conditions are such that the attention of the observers is necessarily so strained that their senses may be easily deceived. And, as the particular phenomena are practically determined beforehand, there is suspicion that Eusapia herself determines the conditions in order to conceal her own fraud.

But it may—quite justly—be objected that I have, so far, only expressed personal opinion, and supported it by argument. If so, I at once admit the objection as sound—the criticism offered is merely destructive.

Let us, then, now assume that Eusapia has all the abnormal power alleged and, with this assumption, try to determine whether or not she could succeed in certain experiments which would manifest scientific *proof* of her power. I hold that such experiments can be stated clearly in black and white.

What are the powers alleged to be possessed by Eusapia?

1. She can move heavy or light forms of matter at a (certain) distance from her, and without any material contact.

2. When she is *one* side of a curtain made of substantial material, she can materialise hands or forms the *other* side of the curtain. That is, she can originate or affect forms of matter *through interposing material*.

The above statements of the power of Eusapia are not exhaustive, but they are sufficient for the present purpose. And with reference to these powers I would point out how important it is to bear in mind that Eusapia *herself* ordinarily, if not always, announces beforehand the phenomena to be produced.

How, by admission, certain of these phenomena are capable of being recorded, while passing, by photography. Why should not the following experiment be made, and the phenomena photographed while passing?

Eusapia can materialise a hand or form the other side of a curtain of substantial material. Let a closed cage of the same material as that used in recorded experiments be made and placed on a table; Eusapia, under control, being kept at a reasonable distance. Then let her materialise a hand (or other form) within the cage and—as in the case of recorded photographs—let her give the signal when a photograph may be taken of the cage showing the materialised form, or even a mere “bulging” in the material of the cage caused by the internal materialised form.

Such an experiment differs little from those already recorded in which Eusapia has been successful: she is merely asked to exhibit her alleged power in a *simpler* form than those in which she has already exhibited it.

Many other experiments of a like nature, in which the possibility of deception of the senses of the observers is reduced to a minimum, will occur to the reader. It is for the sake of simplicity that I suggest only one.

In considering all the photographs which have been published, there appears to me to be shown not only the possibility but the probability of fraud. Look at any photograph of, for instance, the levitation of a chair or table, and mark its position with reference to the medium. If you, who read, were a practical conjuror, could you not get the table into the position shown, for the *hundredth part of second* required for it to be photographed, when you yourself had given the signal for the instantaneous flash of light? Why does the table always fall instantaneously after the flash?

These experiments are of supreme importance, and a great moral responsibility rests on those courageous men of science to whom we all owe a deep debt of gratitude for the altruistic labour in which they are engaged.

Still, we are bound to put this question to them:—

If Eusapia have the full power alleged, why can she not succeed in

experiments like to those I have referred to, where the possibility of fraud on her part would be practically excluded?

The only definite scientific experiments reported are, perhaps, those with the electroscope. But even as to these M. Courtier merely says that the subject *appears* to discharge electroscopes at a distance (p. 419).

I confine my criticism to the experiments with Eusapia Paladino because she has, by common consent, been proved guilty of fraud in various ways. But the forms of experiment I have suggested might be used with other mediums, where there is a sincere desire to get rid of the possibility of fraud.

The criticism I offer does not apply to the experiments of Dr. Ochorowicz with Mlle. Stanislas, though I cannot hold the photographs given as evidential.

F. C. CONSTABLE.

### Kant and Telepathy.

GENTLEMEN,

Mr. Constable's original article was an attempt to found a theory of telepathy on Kant's theory of the "imagination," which is an essential part of the doctrine of the categories. If this doctrine were true, the lower animals could not have any experience of objects unless we admit that they can think and form judgments just as we do. Schopenhauer has so demolished the structure that no attempt can be made to set it on its legs again. Moreover, Kant treated telepathy with so much scorn and ridicule in the *Träume eines Geistersehers* as to make any appeal to him an utter absurdity. I repeat that his use of the word "manifold" has references solely to empirical experience (which, according to him, is conditioned by the categories); his claim that the reason, by bringing into play the same faculties which it manifests in forming the categorical, the hypothetical, and the disjunctive forms of judgment, gives rise to three corresponding "transcendental ideas," has shared the same fate at the hands of Schopenhauer as the doctrine of the categories. However, Kant himself proved that it is utterly impossible to realise the unity of the "unconditioned" involved in the ideas, and so put an end to Rational Psychology, Rational Cosmology, and Transcendental Theology.

Mr. Constable says that I admit that "the partition between this world and the next is growing thin in places." What I said was diametrically the opposite. Such a flagrant misunderstanding of a simple sentence in English throws a light on the ingenuity with which he takes refuge "under the shadow of Kant," in order to give the impression that he understands and correctly represents the latter. Finally, when I say that "to examine ourselves we must decompose ourselves into subject and object," he denies the possibility of that.

I say that it contains the whole essences of the transcendental philosophy; for, to examine our own manifestation without a subject to do so, is a self-contradiction. Kant himself says: "If I take away the thinking subject, the whole phenomenal world disappears with it."

M. KELLY.

### **A Telepathic Case.**

GENTLEMEN,

THE lady who wrote the following narrative is known to me personally by correspondence over a considerable time. The names of Mrs. S. T. and of Nurse W. have been given to the Editor, and Mrs. S. T. has countersigned Mrs. W.'s record as correct. The narrative is given practically in Mrs. W.'s own words as recorded from Mrs. S. T.'s personal statement and sent to me. I have merely suppressed the real names.

F. C. CONSTABLE.

### **Ghosts of the Living.**

(Told by my mother, Mrs. S. T.)

I cannot just say that I saw the ghost myself, but I was sitting by my old Nurse W. when she saw what she supposed was a ghost, but was in reality the "ghost" of a then living person.\* Before Nurse W. came to take care of me she was nurse in a family called S., which consisted of father, mother, and two boys. The father was very unsteady, and the mother being delicate was very anxious about the future of the children in case of her death.

The mother died, but before her death talked over the whole position with Nurse W., and decided that as the boys were growing up Mrs. G. should be asked to come to the house to housekeep and care for the children. After the mother's death this was arranged; Nurse W. came to be my nurse and Mrs. G. was appointed housekeeper and guardian of the boys.

Nurse W. still preserved her great interest in these boys, and talked over their welfare many times with Mrs. G. in the years that followed.

I have told this roundabout tale to show you that my old Nurse W. and Mrs. G. were mutually interested in the welfare of Mrs. S.'s boys. One evening I was sitting with my Nurse W. in front of the fire. There was a window at the back of the room which looked on the outside yard. Suddenly I saw Nurse W. gaze steadily at the window and then bolt over to look out through it. She was very much excited and put on her cloak and bonnet at once to go out.

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\* This happened in the year 1857 at Omagh, co. Tyrone.

"Where are you going?" I asked.

"I must be away to see how they all are at the S.'s," she replied. "Mrs. G. has come for me, and I know something must be wrong."

Nurse W. was persuaded not to go that night, as it was so dark.

Now I had never seen Mrs. G. at all, but afterwards I heard the end of the story. Nurse W. went out to the S.'s next morning, and when she reached there found Mr. G. had a paralytic stroke the evening before and was lying speechless in bed. The strong thought that Nurse W. was now the person who would assume some responsibility about the boys was in Mrs. G.'s mind, and so she must have appeared to Nurse W. in her anxiety to get her to help. I remember the details of the evening clearly.

### **An Apparition at the Time of Death.**

GENTLEMEN,

THE interesting communication of Mr. F. C. Constable in the April-June, 1909, issue of *THE ANNALS OF PSYCHICAL SCIENCE*, on an apparition at the time of death, leads me to believe that the following account of a similar occurrence may be of interest to your readers.

The percipient in this case is a lady now long past the meridian of life, but who retains all the intellectual vigour of her youth. The occurrence which I am about to relate took place some forty years ago, but, owing to the circumstances attending, is recalled by her to-day, with all the clearness of detail, as though it had happened but yesterday. I may also state that she is not a believer in spiritism, and has no explanation to offer for the strange incident.

Some time before the outbreak of the great War of Secession in this country, our percipient, whom we will call Mrs. A., was courted by a dashing young officer of a local military organisation, but, for some reason not known to me, he was refused. He consoled himself by marrying the sister of Mrs. A. About the same time Mrs. A. herself married, and there was an end to the attentions of the gallant Colonel B.

Time flew swiftly by, and when the call to arms came, in the great conflict, Colonel B. was one of the first to respond, and marched away to the front at the head of his regiment. At that time Mrs. A. was busied with her first child, an infant of a few months of age. One night not very long afterward, this infant of Mrs. A.'s was taken very ill, and there was much anxiety felt for his life. Growing better toward morning, Mrs. A. took him in her lap and seated herself near a table on which burned a night lamp. In front, and directly across the room from Mrs. A., a closet door was half open and clearly visible. Slowly rocking her baby to sleep, and offering thanks for



his recovery, Mrs. A. was suddenly startled to see gazing at her from this closet door the mournful face of her absent brother-in-law. So clear and distinct was this apparition, that Mrs. A. screamed for help and almost swooned. The morrow brought the sad intelligence that Colonel B. had been killed the afternoon before at the Battle of M . . . s as he led the charge against the enemy, and at the time of the apparition *was then lying dead upon the field.*

The actors in this strange occurrence belonged to the first families of the country, and the honesty and absolute truthfulness of the percipient is beyond question. This story I had from the lips of Mrs. A. herself not many months ago, and made notes of it at the time.

THOMAS HART RAINES, M.D.

609, Whitaker Street, Savannah, Georgia.

*June 6th, 1909.*

### **A New Mediumistic Phenomena.**

GENTLEMEN,

In the course of reading Dr. Julien Ochorowicz's remarkable article on the mediumistic phenomena of Mlle. Stanislas Tomczyk, I was struck by the fact that she is generally in a clairvoyant state while in trance, and seems to see surrounding objects without the use of her eyes, as far as can be judged from the fact that her eyes are tightly closed. I would like to suggest to Dr. Ochorowicz the desirability of trying a few crucial experiments upon her powers of vision with the object of settling the still disputed phenomenon of clairvoyance. I take it that if it can be conclusively proved that the medium can see external objects and read print, etc., when securely blindfolded or when an opaque screen is placed in front of her eyes, then we shall have proof of the exercise of the inner visional sense without the use of the external visual organs; and the narratives of the reading of mottoes enclosed in nut-shells by subjects hypnotised by Major Buckley (see Dr. Gregory's "Letters on Animal Magnetism") may then be considered substantiated. It is notable that Mrs. Sidgwick, in her late presidential address to the S.P.R., spoke of such phenomena of lucidity not having been established!

Dr. Ochorowicz only alludes incidentally to one phenomena of this sort on page 358, where he alludes to the medium not being able (as usual) to read through a cardboard box. There is an experiment described by Prof. Zöllner in his "Transcendental Physics" which Dr. Ochorowicz should try to repeat. Prof. Zöllner asked Slade to look at the sky through two Nicol prisms, and to his astonishment Slade said the sky seemed to him no darker

when the planes of polarisation of the two Nicols were crossed. He then mounted the Nicols on an opaque screen, asked Slade to look through them at a page of print, and found to his intense astonishment that Slade could read any print whatsoever through the prisms when so crossed as to obliterate all the light, as seen by normal vision. On another occasion Slade showed no such faculty, but when the prisms were crossed said everything went dark. Would Slade not have read the print just as well with the screen only in front of his eyes? For my part I have read quite enough testimony by competent observers to convince myself that an inner sense of vision, quite independent of the physical eyes, exists in the case of many clairvoyant mediums, but such is the force of incredulity with regard to such phenomena that it becomes of the highest importance not to neglect such an excellent opportunity for verifying this supernormal vision as exists in the case of Dr. Ochorowicz and this new and most interesting medium.

It is most difficult to frame any comprehensible theory of the nature of this clairvoyant vision in the present state of our knowledge. It has been suggested that the eyes are really used, but that the rays utilised are such as pass through the eyelids or other obstructions, such as cardboard. The only rays, however, which are known to pass through such obstruction are the X-rays, but these rays are incapable of refraction by the lenses of the eye, and therefore could never form a retinal image of external objects. Thus a radiant point giving off X-rays, if regulated by an eye sensitised to such rays, would simply see an illuminated visual field of light—that is, the rays would light up the whole of the retina instead of being refracted to a focal point. Hence clairvoyant vision is a great mystery, but I would suggest that no opportunity be lost of establishing the reality of the phenomenon in the first place.

H. DENNIS TAYLOR.

### **Divination by Cards.**

GENTLEMEN,

THIS account is personally recorded by a lady whose name has been given to the Editor but which is not for publication. It was sent to me by the Mrs. W. who gave me the narrative of the above telepathic case, and who knows personally the lady who recorded it. The account seems worth publishing, though, necessarily, the evidence in support is not strong.

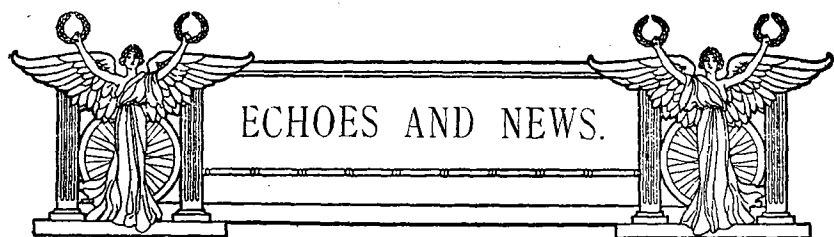
F. C. CONSTABLE.

Fräulein S. in Berlin told by cards that Fräulein C. would have great changes in her life inside one month. There would be a family trouble, a

man would propose to her in a public building, she would marry him, and go to live in a foreign country at once. Her father died quite unexpectedly inside a week. A man, whom she had known for years, but whom she did not then know she cared for, took her to tea in a restaurant when she was in town buying mourning for her father. He proposed to her there, and told her he wished to be married inside a fortnight, as he had received an appointment in Paris, which he had to take up at once. She was married to him inside the time, and they were in Paris inside the month.

The method with the cards was taught to Fräulein S.'s mother by an Italian gipsy in return for kindness, on condition that it was only told by her to her eldest child, who must in turn promise the same thing. I wrote down the things very clearly as Fräulein S. saw them from the cards, and all she foresaw in this case happened. She could only tell things a short time ahead.





### **The Spiritistic Movement in Germany.**

SPIRITISM in Germany has entered a new phase by the formation of the "German Spiritistic Association" (Deutscher Spiritisten-Verein), founded on a most comprehensive basis and well thought out in its structure with proverbial German minuteness by Messrs. Feilgenhauer, Editors of *Journal for Spiritism*, etc. (Zeitschrift für Spiritismus), the most read and cheapest spiritistic journal in Germany, which is in its thirteenth year of existence. Messrs. Feilgenhauer, the head of the movement in Germany, are too well known amongst Spiritists in the whole world as to need any introduction even amongst the English-speaking world. In passing, may it only be mentioned that they have earned particularly the gratitude of the Teutonic world by their fine translations of occult literature into German, and it is they who have experimented with the famous medium "Edeltraud" in such an exact scientific way, which medium has been second to none.

The aims and object of the "German Spiritistic Union" (D.S.V.) is foremost to unite all students of occult research, whatever might be their differences in doctrine or policy, under one common banner, thus forming a powerful front against the savage attacks of the materialists; and on the other hand, forcing the Government to have Spiritism acknowledged by Act of Parliament as a branch of instruction in the curriculum of the High Schools.

The D.S.V. has branches in most of the principal towns of Germany as well as in many towns of Austria and Switzerland. Affiliated with the "*Fédération Spirite de Belgique*" and the "*Confederación Espírita Mexicana*," steps are being taken to extend the confederation to all the other countries, as England, France, Russia, America, Australia, etc.

At the annual meeting held in Cologne in August last, it was resolved that an International Spiritistic Congress be held in 1912 in Leipzig, the centre of the book trade and of the Spiritistic Press in Germany, the town where thirty years ago the famous quadrifolium, the Professors Zöllner, Weber, Fechner, and Scheibner, pronounced themselves in favour of Spiritism. In its

invitation to the Spiritists all over the world the following sentences are worthy to be recorded here :—

“ The fact of the individual survival of personality after death, and the possibility of the interchange of the two worlds must be promulgated as an exact science ” (Kant). “ For nothing is more important to know than—Do we possess a Soul, and does it survive bodily death? ” (Vesme). “ Once the existence of a spiritual world granted, its manifestation cannot be denied; indeed, it is then a mere child’s play ” (De Vacquerie). “ Worlds which have been estranged must once more be brought into contact with each other ” (Dr. Carl du Prel).

Amongst its honorary members “ the following are worth mentioning :— Sir Wm. Crookes, Prof. W. F. Barrett, Dr. Alfred Russel Wallace, Prof. Dr. Richet, Col. de Rochas, Prof. Dr. Lombroso, Prof. Dr. Morselli, Prof. Dr. Ochorowicz, M. de Vesme, Dr. von Schrenck-Notzing, Surgeon-Major Oberstabsarzt Dr. Edler von Máčka, Princess Karadja, President Judge of the Court of Appeal G. Sulzer, Princess de Rohan,” etc.

### **A Case of Projection of the Double, by Professor Wm. James.**

*(Journal of the American Society for Psychical Research, April, 1909.)*

THE following case lacks direct personal corroboration from the two witnesses, so that there is only hearsay evidence for the fact of the apparition. But the type of phenomenon is so rare, and, if not to be explained by accidental coincidence, so important, that all reported cases of it should be recorded.

In the present case the “ agent ” is a colleague of mine; an able and respected professor in Harvard University. He originally told me the story shortly after it happened in 18—. The present account, written at my request in 1903, tallies exactly with my memory of that earlier story. “ A. ” at that time was unwilling to give me her version. She is now dead, and of course the narrative is in so far defective.

CAMBRIDGE, MASS.,

*April 16th, 1903.*

MY DEAR DR. JAMES,—

I recall exactly all the details of the matter which you wish me to write about, but I cannot be sure whether the thing occurred in the latter part of 1883 or the first part of 1884. At this time A. and I were seeing each other very frequently, and we were interested, among other things, in that book by Sinnett on “ Esoteric Buddhism. ” We talked a good deal about it, and about the astral body, but neither ever made any proposal to the other to try any experiments in that line.

One evening, about 9.45 o'clock, or, perhaps, nearer 10, when I had been thinking over that subject as I sat alone in my room, I resolved to try whether I could project my astral body to the presence of A. I did not at all know what the process was, but I opened my window, which looked towards A.'s house (though that was half-a-mile away and behind a hill) and sat down in a chair and tried as hard as I could to wish myself into the presence of A. There was no light in my room. I sat there in that state of wishing for about ten minutes. Nothing abnormal in the way of feelings happened to me.

Next day I met A., who said something to this effect (I mean that I cannot give the exact words):—

“Last night about ten o'clock I was in the dining-room at supper with B. Suddenly I thought I saw you looking in through the crack of the door at the end of the room, towards which I was looking. I said to B.: ‘There is —, looking through the crack of the door!’ B., whose back was towards the door, said: ‘He can't be there; he would come right in.’ However, I got up and looked in the outer room, but there was nobody there. Now, what were you doing last night at that time?”

This was what A. told me, and I then explained what I had been doing.

You see, of course, that the double evidence (I mean, A.'s and B.'s) might make this story pretty well founded, but it must be left entirely independent on my account, for there are good reasons why neither A. nor B. can be appealed to.

### **M. Gaston Mery.**

M. GASTON MERY, Member of the Paris Municipal Council, Editor of the *Libre Parole*, Director of *L'Echo du Merveilleux*, whose death we regret to record, was one of the men who, of late years, has, in a large measure, helped to draw the attention of the French public to psychical and supernormal phenomena, concerning which he gave an explanation conformably with the traditional principles of the Catholic Church, but without exultation or exaggeration. He brought toleration and even a vague scepticism to these studies, which he did not always use when dealing with certain other questions, at least in his writings; but personally he was a most amiable and sympathetic man, even towards those who did not agree with him.

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NOTE.—The Editor would be glad to receive at any time newspaper or magazine cuttings, in any language, referring to subjects connected with psychical research.



*The Hidden Church of the Holy Graal, Its Legends and Symbolism, considered in their Affinity with Certain Mysteries of Initiation and other Traces of a Secret Tradition in Christian Times.* By Arthur Edward Waite.  
(London : Rebman, Limited, 129, Shaftesbury Avenue.)

IF it be true, as a seer of the present day would have us believe, that "Unity" is the note of the next race, then surely the prophetic dream-soul of the world is already using those on the crest of the wave of One-ness, and we hear no uncertain voice in this study of The Quest. "All great subjects bring us back to the one subject which is alone great; all high quests end in the spiritual city; scholarly criticisms, folk-lore and learned researches are little less than useless if they fall short of directing us to our true end—and this is the attainment of that centre which is about us everywhere."—Preface.

Indeed, this is the crux of Mr. Waite's scholarly and interesting treatise on the Quest of the Graal.

There is not space here for a disquisition on the purely historical and antiquarian portion of the work, admirable though it is. But the mystical treatment is more adequate than any we have seen on the ever-recurring theme.

Our author considers that the Graal legend, ritually and ceremonially presented, is the greatest of all which lie beyond the known borders of the instituted mysteries. . . . If Guiot de Provence ever affirmed that the Graal legend was first written in the starry heavens, he testified to that which is the shadow of the truth, or more properly its bright reflection.\* Much underlies his assertion, to be discerned by the intuitive reader.

The four aspects of the symbolical legends of the Graal, in order of time, are considered here as (a) The Didot Perceval,\* (b) The Conte de Graal, (c) The Longer Prose Perceval, (d) The Parcival of Wolfram. It is interesting, from the literary standpoint, to trace the growth and variation of this myth, in the flowers of such diverse minds as Tennyson's and Wagner's, approaching the subject by the mystic and occult paths respectively.

Be that as it may, we are inclined to agree with many of Mr. Waite's readings as to specific mystical interpretation. For instance, when he tells us that "The five changes of the Graal are analogous to the five natures of man, as these in their turn correspond to the four aspects of the Cosmos and that which rules all things within and from without the Cosmos."† This is a most interesting path of research, though it can only be mentioned here in passing. Yet the Science and Art of Correspondences are intimately and intricately connected with the Graal symbolism, both spiritually and cosmically, and the School of the Graal is, we believe, a mystic company as *universal* as it is "catholic" (in the particular sense of the word).

Various significations attached to "The Dish," "The Cup," "The Quest," "The Wounding," "The Word," and many other precious tokens, are discoursed on with learning and knowledge, but space again precludes quotation, as chains of allegory are not visible to the eye of the mind unless presented link by link.

The impersonations of the Knights, too, is a fascinating theme, over which we would fain linger. The mystic multitude, "which no man can number," ignorant of much, but wise by reason of their devotion—these are of the chivalry of the Round Table: Lancelot the Bold, who came near to the Ultimate, but failed at the last, because he had not burned away the lesser love in the fire of the greater; Gawain, type of him who is "called, but not chosen," imperfect and unworthy aspirant; Bow the Minister, who, like Moses, went up into the Mountain of the Lord, but returned again to take office on earth; and then, at the head of the spiritual procession, Galahad, the Initiate, the pure in heart, who, beholding the Graal, sees God.

All lovers and students of the mystic way should read this contribution to its literature, written with learning, sincerity, and "in the spirit."

"The Spirit of the Holy Quest may be as much with us in the study of the literature of the Quest as if we were ourselves adventuring forth in search of the Graal Castle, the Chalice, the Sword and the Lance."

L. N. DUDDINGTON.

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\* Page 336.

† Page 495.



*Body and Soul.* By **Percy Dearmer, M.A.** (Sir Isaac Pitman and Sons, Ltd.)

THIS inquiry into the effect of religion upon health is written in a sober and reserved manner, a manner which it would be well if other writers on controversial subjects adopted more often. Mr. Dearmer sees signs of a revival in Christendom, a revival of religious feeling in the average man, who, though possessing no quarrel with orthodox Christianity, has grown impatient about dogma. This movement, the author suggests, might justly be named the *Inner Health Movement*, and claims that on its negative side it is a reaction against the materialism of the last generation, against the ferocity of a once dominant theology, and obviously a reaction against the high pressure and material aims of modern life. Regarding its positive side, faith-healing is its most popular manifestation, and religion comes with health for the soul and with health for the body.

The chapters on "The Significance of the Nerves" and "The Effect of Mind on Body" are most suggestive to thought, and the author, after travelling over a considerable amount of general matter, discusses the healing records of the New Testament, "Faith-healing from the Second Century to Modern Times" and the "Conditions of the Present Day," with a most earnest and sincerely written conclusion. *Body and Soul* is a book to be bought and preserved. There is an excellent appendix and an exhaustive index.

R. BYRON WEBBER.

*Mesmerism and Christian Science.* By **Frank Podmore.** (Methuen and Co., 36, Essex Street, London, W.C. 10s. 6d. net.)

THE aim of this work is, in the author's words, to describe "the various phases of the movement initiated by Mesmer, and to trace the successive attempts made by those who came after him to get below the surface to the underlying reality." Mesmer's "fluid" became discredited in due course—as not explaining anything—and the explanation of "magnetic healing" became an affair of the *psyche*. Then arose New Thought, Faith Healing, Christian Science and what not, on the mystical religious side; while among the scientific seekers it has developed into hypnotism and suggestive therapeutics. And there is a third branch of the same stream, which, concerning itself less with bodily health, endeavours to obtain knowledge of the spiritual world through trance or other abnormal states. Here we find Spiritualism and Theosophy. Mr. Podmore gives an admirably full and lucid historical account of the various phases of the phenomena, with excellent biographies of the leading exponents. Some will say that he places A. J. Davis too low in his list of "prophets," and the present reviewer thinks that T. L. Harris is placed too high. Mr. Podmore had already shown a curious tolerance and

even half-admiration for this individual in *Modern Spiritualism: a History and a Criticism*. A reading of Laurence Oliphant's Life makes it difficult to find much good that can be said of Harris, except that he was probably sincere in his madness. Certainly he caused a great deal of suffering to his victims, and he wrecked what looked like being a great career when he gained his unfortunate ascendancy over Oliphant. On the whole, he compares unfavourably with Davis, if quality of influence is our criterion.

As to Mrs. Eddy, it is too early for pronouncements. She is probably a full believer in herself, and her immense influence is on the side of good in many ways. Its determined optimism is one of its best features; but it overrides the useful belief that evil is only illusion, and falls into absurdity in its chaotic metaphysics. It will be interesting to see what will happen to the cult when the magnetic personality of Mrs. Eddy is no longer here. But perhaps—as some of her worshippers say—she will succeed in “demonstrating” over death! In which case she will be “always with us.”

Mr. Podmore's book should be read by all who are interested in the subject. It is by far the best and most comprehensive treatment of the whole topic that has yet appeared.

J. ARTHUR HILL.

*Semmelweis—His Life and his Doctrine.* By Sir William J. Sinclair, M.A., M.D.  
(London: Sherratt and Hughes. 7s. 6d. net.)

SIR WILLIAM J. SINCLAIR, the distinguished Professor of Obstetrics in the University of Manchester, has done a noble work in writing the life and emphasising the special teaching of that pioneer of Antisepsis, Ignaz Phillip Semmelweis. Every one of the 369 pages of this portly volume is of intense interest to all medical readers, and as a record of the early evolution of our present-day *Antisepsis* and *Asepsis*—the most important advance in the whole field of medicine—is well worthy of study by all students of history. To those interested in Psychical Science the story of a sensitive soul grappling with one of the most difficult problems of his day and the pathetic ending of his life are instructive, for according to his friend Markusevsky, “he was one of those mortals not always happy, but he was favoured by fate, inasmuch as it was given to him to enrich science with a new idea, and thereby to confer upon humanity an immeasurably important service.” Semmelweis was born in 1818, and in 1846 he was appointed Obstetric Assistant in the General Hospital, Vienna. During that year the death-rate of lying-in women was 11.4 per cent. He was a man with an intensely sympathetic nature, and “his heart bled for the sufferers whom he saw carried off daily.” He devoted all his energy to find out the cause. Next year a professor died from a punctured wound while

performing a post mortem examination. The study of this case caused him to recognise the identity of the disease from which the professor died and the puerperal fever of his female patients. Then came his great discovery: the introduction in May, 1847, of the use of antiseptics—the washing of the hands with a solution of chlorine before making any examination of patients. In a few months the mortality was reduced to 3 per cent., and after several months not a single patient died in the course of several weeks; whereas in 1846, 459 women died during the year. Instead of his merits being recognised by all, he experienced the jealousy and persecution of enemies, and being of a sensitive nature he retired to his native Buda-Pesth, where he taught to a restricted *clientèle* for several years. He afterwards showed symptoms of mental disorder, and was taken to an asylum. In the course of two weeks there was discovered an injury to one of his fingers which had probably resulted during an operation which he had performed before leaving Buda-Pesth, and this had been overlooked. He died in consequence, and was thus a victim of that disease to the elucidation and prevention of which the whole of his professional life had been devoted. Indications of serious organic disease were discovered on post mortem examination, and, as our author wisely adds, “whether it was the cause or the consequence of the alternate periods of depression and excitement in an emotional type of man, is a question which we must be content to leave unanswered.”

A. WALLACE, M.D.

*Les Phénomènes Psychiques et Supernormaux.* By Dr. Paul Joire. (Paris: Vigot Freres. 6 francs.)

THIS new work by Dr. Joire is a continuation of his *Traité de l'hypnotisme expérimental et thérapeutique* which was published two years ago. From the author's point of view metapsychical phenomena seem, on the one hand, to be only the continuation of hypnotic phenomena, but, on the other hand, to be connected with faculties of the human soul hitherto unknown. So in approaching the study of psychical phenomena it is soon perceived that there is a natural progression from the more simple to the more complex facts. All phenomena are connected, the one with another, in a continuous manner and in such a way as to bring the conviction that all the phenomena are of the same order, despite their apparent diversity and the increasing complexity of their manifestation. Dr. Joire endeavours to demonstrate this connection and progression, and reviews nearly all the different forms of metapsychical phenomena. In dealing with intellectual phenomena he makes multiple personality his starting point, abnormal faculties in hypnotic subjects, abnormal dreams, crystal gazing, clairaudience, etc., proceeding to telepathy and to

the higher forms of lucidity. In the chapters devoted to physical phenomena we find the progression from the externalisation of sensibility and typology to thought photography, levitation of the human body and materialisations. The work is not technical in detail, is instructive and easy to read, and is illustrated with twenty-two engravings. It is undoubtedly one of the best and most complete treatises on the subject which has yet appeared. An English translation of the work will shortly appear, which will be published by Messrs. William Rider and Son Ltd., and obtainable at the offices of THE ANNALS OF PSYCHICAL SCIENCE.

*Psychical Science and Christianity.* By E. Katharine Bates. (London : T. Werner Laurie. 6s. net.)

By the term "Christianity" Miss Bates refers not to the old Puritanism and Calvinism which are still with us, but to a much broader view closely akin to that known by the term "The New Theology." In her opinion we are now living in the opening years of a new cycle of planetary existence, the commencement of which was characterised by the formation of the Society for Psychical Research, the Theosophical Society, and the publication of certain well-known works dealing with Mysticism and Occultism, and the authoress is of opinion that with the development of thought the Churches will no longer stand in the way of progress; that there will not in the future be warfare between prophets and priests. Miss Bates raises the warning, which certainly should frequently be uttered, against indiscriminate investigation into the phenomena of Spiritualism as being dangerous both to the physical and moral health. The work concludes with a fervent appeal to all in authority not only to read their Bibles in the light of scientific and psychological discoveries of the present day, "but to have the courage of their opinions in stating openly and in the highest places that the time is ripe when we must read all revelation of truth in its inner and therefore truest meaning: or be content to see Christianity put aside, as a superstition of the past, useful enough in its time, but with no message for the thinking men and women of the present day."

*Hypnotism.* By Dr. Albert Moll. (London : The Walter Scott Publishing Co. 6s. net.)

THE sixth edition of this well-known work. The main features of the new edition are an additional chapter dealing with the general influence hypnotism and suggestion have had on medicine and the salient points of psycho-therapeutics. The last section of the book—that dealing with important points connected with occultism—has also been considerably enlarged. The



E. KATHARINE BATES.

author is not a believer in occult forces, and in the preface writes: "I can safely say, not only as the result of my own experiments, but also from a careful study of numerous occult and spiritistic works, that I have never come across even one single experiment carried out under strictly scientific conditions that could be said to justify the assumption that occult forces exist." Dr. Moll, however, is by no means a prejudiced observer, and considers "*a priori* negation just as unscientific as the swindlers and frauds connected with occultism which I have so strongly condemned." He admits the inner connection between the body and the mental processes is utterly unknown to us, and that, therefore, we should not refuse to examine the apparently inexplicable; imposing, however, severe conditions and not accepting any facts on authority without proof. No serious student of the phenomena of psychical science can afford to neglect the reading of this work and retaining it upon his library shelves.

*Is a World-Religion Possible?* By David Balsillie, M.A. (London: Francis Griffiths. 4s. net.)

THE production of this work was inspired by Prof. Ridgeway's address before the Anthropology Section of the British Association last year, and the main purpose of the author is to show the inutility of any philosophical system or science as the basis of a world-religion. Mr. Balsillie discusses the views of Mr. Mallock, Rev. R. J. Campbell, Prof. James, and Mr. McTaggart, and advocates a great Christian union based on the ethical teaching of Jesus and belief in the Divine Fatherhood, an undertaking which, in his opinion, should be inaugurated by the National Church. Many writers of repute, however, are of opinion that the original teachings of the Founder of Christianity, if they could be ascertained with certainty, would, in all probability, not differ from the teachings of Gautama, Confucius, and other great prophets. This does not discount the importance of Mr. Balsillie's work, which is a valuable contribution to modern literature.

*Immortality.* By Rev. Canon E. E. Holmes. (London: Longmans, Green and Co.)

THE author has in this treatise summed up in an able manner the opinions of scholars and teachers in all ages upon the subject of Immortality from the standpoint of reason, instinct, religion and philosophy. In the chapter on Immortality and Psychology, Canon Holmes admits that "it cannot be seriously disputed that credible witnesses assert that they have seen them (spirits) and have seen them under test conditions which preclude all possibility

of fraud." He cannot accept as entirely conclusive the evidence for spirit photography, which, if proved, he says, "would at once satisfy our questionings and longings in favour of a future existence." He rejects the hypothesis of re-incarnation on the grounds that the Church, Scripture, and a rational belief are against it. Though written chiefly for members of the Church of England, the book will be read with interest and profit by men of all grades of thought and belief.

*New Light on Immortality.* By **E. E. Fournier d'Albe, B.Sc., M.R.I.A.** (London: Longmans, Green and Co. 6s. net.)

IN the author's words, "this is an attempt at what we might call a Physical Theory of Immortality." The author discusses a wide range of subjects, though not in a desultory manner, and as a conclusion regards the survival of bodily death as a thinkable contingency or even a calculable event, and a subject which enters into the domains of physics and physiology. Death is held to be a natural process necessitated by the high degree of specialisation of the physical organism and is best described as a kind of "moult." The author finds in the theory of Re-incarnation a possible explanation of multiple personality. He gives a full account of the experiments conducted with Miss Florence Cook, and quotes from several modern scientists, though he makes the not uncommon mistake of crediting Dr. A. R. Wallace, O.M., F.R.S., with the honour of knighthood.

*Life and Power from Within.* By **W. J. Colville.** (London: Wm. Rider and Son, Ltd. 2s. 6d.)

MR. COLVILLE distinguishes between the intellectual side of religion, which might be termed Theology, and the spiritual aspect, and maintains that the Higher Criticism in no way touches the essence of religion; and though he does not deny that creeds have a beneficial effect, yet, at the same time, he draws attention to their evanescent character. The author does not think that the days of old were "more conducive to spiritual unfoldment than are the passing hours through which we are now travelling." Mr. Colville is always in earnest, an easy but by no means a careless writer, and this work is not only devotional but highly instructive.

*The Life and World Work of Thomas Lake Harris.* By **Arthur A. Cuthbert.** (Glasgow: C. W. Pearce and Co. 7s. 6d.)

WRITTEN from direct personal knowledge and highly eulogistic of one concerning whom there are many diverse opinions. There are useful explanations of the meanings of various passages in Harris's writings which could

only be supplied by a student. He was undoubtedly a man greatly misunderstood, but this work helps to explain many of the points upon which he was misunderstood. Despite his mysticism and endeavour to ascertain the inner meaning of the Scriptures there seems often to be a somewhat slavish following of the literal expressions, and many modern reformers—Tolstoy, for example—would object to the following passage: "It is vain for sanguine self-reliant optimists to assume that they themselves can adopt and carry out the Divine counsels of the Sermon on the Mount. These counsels never can be fulfilled except in the established and realised Kingdom of God upon earth."

*The Book of the Golden Key.* Edited by Hugo Ames and Mrs. Northesk Wilson. (London: Messrs. Kegan Paul, Trench, Trübner and Co., Ltd. 6s. net.)

LOVERS of the mystical will hail the publication of this book with delight: it certainly is a unique work and quite unlike any other books produced by means of automatic writings. The communications are quite modern in style, but the task of presenting a summary of the contents is an impossible one. There are two excellent photographs of the co-Editors as frontispieces, and several other illustrations in the body of the work. Although the work mainly consists of personal communications they are of great interest for a much more extended circle of readers.

*Israel's Hope of Immortality.* By Rev. C. F. Burney, M.A., D.Litt. (Oxford: Clarendon Press. 2s. 6d. net.)

DR. BURNEY gives as the reason why the early Israelitish religion lacked a doctrine of future life was because their conception of a Supreme Being was national rather than individual, and the Yahweh's activities were not extended to the future life. Here he is in opposition to Dr. H. Adler, the present Chief Rabbi of the United Kingdom, who recently wrote that "the immortality of the soul formed an integral portion of Jewish belief from the most ancient times." The work is, however, of great value as a history of the development of the doctrine of a future existence as held by the Israelites, as far as revealed in the Old Testament records.

*A History of Spirit Photography.* By J. J. Morse. (Manchester: "The Two Worlds Co.," 18, Corporation Street. 3d.)

THIS is a *résumé* of the efforts made to obtain photographs of departed persons during the past forty-eight years, and is particularly valuable in indicating how trickery is practised and the means which should be taken to prevent it.



*Mountain Pathways.* By **Hector Waylen.** (London and Manchester : Sherratt and Hughes. 2s. 6d. net.)

A REVISED translation of the Sermon on the Mount, a study in its ethics, with very useful notes on and explanations of the words and terms employed in the original MSS. Mr. Waylen contends that the one great aim throughout the Old Testament was to safeguard the people from any psychical impurity of any kind. He certainly gives a very clear explanation of many obscure passages in the Christian Scriptures. Though a firm believer in the reality of psychical forces, he condemns some of the methods of research employed.

*The Transmigration of Souls.* By **D. Alfred Bertholet.** (London and New York : Harper and Bros. 2s. 6d. net.)

A VERY useful survey of opinions as to the destiny of the soul held throughout the ages, traced from legends and expressions in folk songs to modern times. Although the writer does not hazard a definite conclusion, but seeks rather to demonstrate the universality of the belief in the persistence of life after death, the book is an excellent introduction to the study of this important subject.

*Essays of Prentice Mulford.* Third and Fourth Series. (London : Messrs. Wm. Rider and Son, Ltd. 3s. 6d. each.)

THE works of Prentice Mulford have now been before the British public for eleven years, and amongst the students of the Higher or New Thought his name is a household word, though his readers are by no means confined to that section. These two volumes form a further instalment of the complete edition of "Your Forces and how to use them"; they are well printed and strongly bound; and each volume contains over 250 pages of interesting and profitable reading.

*Practical Hypnotism.* By **Comte C. de Saint-Germain.** (London : T. Werner Laurie. 6s. net.)

A SUMMARISED history of the developments in Hypnotism and Magnetism, with a vocabulary of the scientific words used, but lacking an index. The author establishes the fact that suggestion, and particularly post-hypnotic suggestion, can but seldom be successfully employed for evil purposes. He emphasises the value of hypnotism over anæsthetic drugs and sets forth the various practical methods now in use for producing hypnotism and awakening the subject when it is desirable to do so.

*The Evolution of the Cosmos.* By **Respiro.** (Glasgow : C. W. Pearce and Co. Paper, 2s. 6d. net.)

THIS forms Part X. of the Epitome of the Work and Teaching of Thomas Lake Harris, but the writings of many authors—Ray Lankester, Sir Oliver Lodge, Denton, Anna Kingsford, Sir Robert Ball, A. P. Sinnett, Camille Flammarion, and others—are drawn upon for confirmation of Harris's teachings. This part is well up to the standard of the previous issues, but why does the compiler translate "Elohim" as a singular noun, and what is the authority for the description of "Count MacGregor" as the head of the Rosicrucian Order?

*The League of the White Hand.* By **Oswald Crawford, C.M.G.** (London : Chapman and Hall, Ltd. 6s.)

"THE League of the White Hand" is a secret society the members of which seek to assist the accredited representatives of law and order by unlawful methods. Four cases are given, one, "The Lady with the Crooked Finger," being that of a high-class medium who led a double life and is accredited with supernormal powers excelling those attributed to fakirs and other Oriental proficients. The stories are well told, but it cannot be said that there is much literary worth in the volume.

*Schopenhauer.* By **Thomas Whittaker.** (London : Archibald Constable and Co. Ltd. 1s. net.)

MESSRS. CONSTABLE AND CO. have placed both elementary and advanced students under a debt of gratitude in issuing this series of handbooks of ancient and modern philosophies. The high standard is well maintained in this latest addition, in which the writings of the famous philosopher are presented to the reader under the headings : "Theory of Knowledge," "Metaphysics of the Will," "Æsthetics," and "Ethics"; while the last chapter is devoted to the historical significance of the philosophy.

*The Gospel of Rightness.* By **C. E. Woods.** (London : Williams and Norgate. 5s. net.)

DEALS with the mystical interpretation of Scripture, and endeavours, by no means unsuccessfully, to present the Apostle Paul in a somewhat new light—as a philosopher who develops a remarkable scheme of spiritual thought from one or two very simple and self-evident principles, and to reach the secret of a mind in which Gnostic and Pharisee fought an often unequal struggle.

*Ralph Cricklewood.* By **Stephen FitzStephen.** (London: The Pioneer Press. Price 3s. 6d.)

THIS is the story of the development of the religious beliefs of a clergyman who, prior to his ordination, had doubts as to the orthodox creed. There is much good material in the work, but some of the dialogues are impossible. No clergyman, even though only an "A.K.C.," would speak as one of the characters here is represented as doing, and there is a striking difference between the lectures here reported and those actually given in modern colleges.

*Is Death the End?* By **a Well-known Writer.** (London: Francis Griffiths. 3s. net.)

A USEFUL work to place in the hands of a novice in psychical science, as it is a good *résumé* of the various branches, well weighing the pros and cons, but sometimes marred by repetition, and some of the statements made fall short of the canon of evidence cited. The author decides against spirit photography on the ground of lack of evidence. Had a wider field been covered for authorities some of the lesser names could have been omitted.

*Steps along the Path.* By **Katharine H. Newcomb.** (Boston: Lothrop, Lee and Shepard Co. \$1.50.)

IN this book are set forth a few principles which are practical to those who desire to change from the emotional life to one that is sane and helpful. The book is arranged under the general heads of "General Metaphysical Principles," "Thought Power," "Love," "Service," "Will and Character," "Doubt and Faith," etc., and there are appropriate sub-divisions of each.

*Indian Folk Tales.* By **E. M. Gordon.** (London: Elliot Stock. 1s. 6d. net.)

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*The Dominion of Dreams.* By Fiona Macleod. (London : Archibald Constable and Co. Ltd. 2s. 6d. net.)

A REPRINT in very neat type that needs no commendation.

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## MAGAZINES.

IN the *Review of Reviews* for September, Mr. W. T. Stead replies to Mrs. Frank Podmore's article in the current *Fortnightly*, so far as the article affects him. *The Theosophist* for September has excellent portraits of Mr.

A. P. Sinnett and Mr. Bertram Keightley and no less than seventeen special articles in addition to the usual features. *The Contemporary* for August contained an article by Dr. Walter R. Hadwen on "Malta Fever and Goat's Milk" in reply to the claims made by the Research Defence Society. *Modern Astrology* for September, in addition to the usual special astrological articles, has an interesting reprinted article by Mr. C. W. Leadbeater on "The Sun as a Centre of Vitality." The September issue of the *Journal of the American Society for Psychical Research* contains an interesting article by Prof. Hyslop on "Experiments with Private Parties," in addition to "A Case of Telepathy" by Prof. J. Clark Murray, "A Possible Case of Thought Transference in a Dream" by Prof. H. Norman Gardiner, and an interesting collection of "Symbolic and other Experiences." *The Occult Review* for September has some very interesting articles by Bernard O'Neill, Dr. Franz Hartmann, H. Stanley Redgrove, B.Sc., and one on "Spirit Identity," by "Scrutator."

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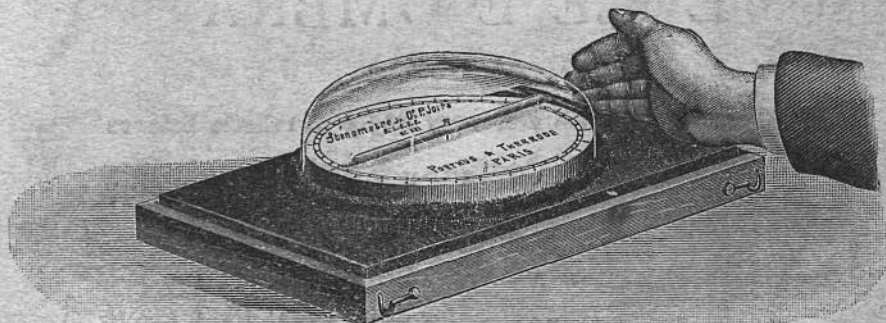
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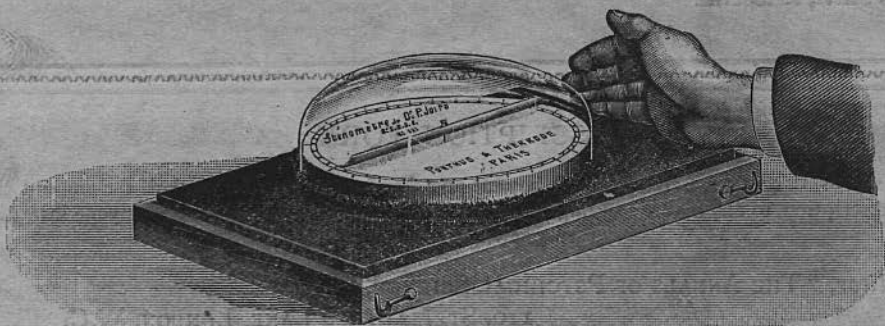
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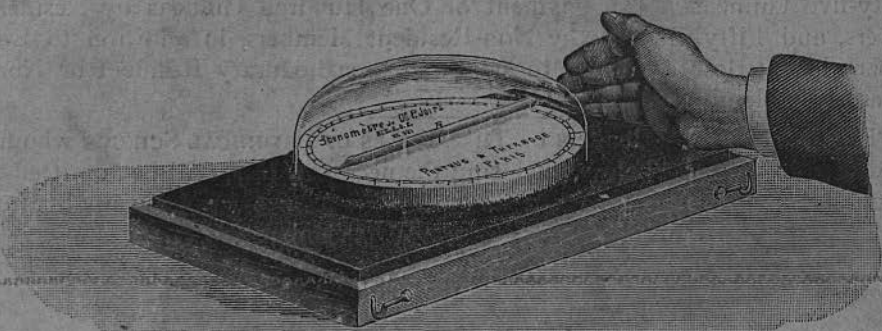
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## INSTRUCTIONS FOR THE USE OF THE STHENOMETER.



- 1°. Place the Instrument on a steady table.
- 2°. Set the needle at 0° on the dial.
- 3°. Place the right hand on the cushion, the fingers stretched alongside the instrument, so as to be at right-angles with the direction in which the needle is placed and at an inch or two from the point.
- 4°. Maintain this position for five minutes, without speaking or making any movement.
- 5°. Note the angle of the needle's displacement, preceding the number with the sign + if the needle turns towards the hand, and with the sign - if it turns away from the hand.
- 6°. Repeat the same operation for the left hand.

N.B.—During the experiment, no other person save the operator should be near the instrument; their presence may neutralise or falsify the results.

For sale at the Offices of THE ANNALS OF PSYCHICAL SCIENCE, 110, St. Martin's Lane, London, W.C.  
 Price 3os., or 35s. carriage paid.