

The Annals of Psychical Science

A Monthly Journal devoted to critical and experimental Research.

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ERRATA.

Page	12,	3rd line from foot of page, read	—Stainton for Stanton.
"	19,	12th " " "	—Miletus for Melita.
"	42,	16th " " "	—Daniel Douglas Home for Douglas Home.
"	51,	23rd " " "	—Flournoy for Flournay.
"	56,	last line " " "	—Compiègne for Compiègne.
"	133	—The three characters forming the first portion of the mathematical formula given should all be factorial and should read	
		$\frac{s!}{\alpha! \beta!}$ &c.	
"	191,	4th line from top of page, read	—Liège for Liége.
"	195,	18th " " "	—existence for being.
"	223,	22nd " " "	—tu es for tues.
"	"	32nd " " "	—æternam for æternam.
"	227,	16th " " "	—feriebat for ferie bat.
"	232,	last line " " "	—Radaelli for Redaccli.
"	240,	4th line from top of page read	—Odorico for Odorino.
"	241,	16th " " "	—Sepoys for Cipayes.
"	256,	21st " " "	—ès Sciences for dès Sciences.
"	325,	4th " " "	—λαμπαδηφορία for λαμπαδηφορία.
"	341,	23rd " " "	—Plato for Platon.
"	342,	27th " " "	—Byzantios for Byzantion.
"	345,	19th " " "	—Vlavianos for Vlavienos.
"	346,	11th, 12th, 20th " " "	—Οχι μόνον for Οχιμονον.
"	"	23rd line from top of page " " "	—Συγχωρησις for Συγγωρησις.
"	351,	3rd foot " " "	—στ for σι and a stigma for σ.
"	352,	22nd top " " "	—δέν for δέν.
"	353,	22nd " " "	—καμουν for χαμουν.
"	363,	12th & 22nd " " "	—ἀντίγραφον and ένθυμησον respectively.
"	369,	5th " " "	—Phenomenon for Phenomena.
"	372,	12th " " "	—αΐτου for αοτού.
"	389,	3rd " " "	—delete the.
"	"	24th " " "	—Mont Gros for Mount Gros.
"	390,	1st line " " "	—Rasch for Rasche.
"	"	12th line from top of page " " "	—Rasch for Rashe.
"	406 & 407	" " "	—Seeress for Seer.
"	407,	top line " " "	—Trance for France.
"	iii.	[Index to contents :] 3rd line from foot of page	—page number, 388, omitted.

There are also several errata in the Greek text, consisting almost exclusively in the accents and breathings and the confusion of the letters ν and υ . These will be corrected in a future edition, in pamphlet form, of the article in the course of which they occur.

EDITORIAL NOTE.

The first number of the English Edition of the ANNALS OF PSYCHICAL SCIENCE is submitted to English readers without further introduction than that which is offered upon its cover.

Its object will at once appeal to those whose experience has in any way brought them face to face with those forces and faculties of the human race which are at this time attracting the interest and attention of the scientific and medical fraternities, as requiring complete elucidation in the common cause of progress and enlightenment. The names of the Directors and Committee are a guarantee that this object will be prosecuted on those scientific and unbiassed lines which are considered the most satisfactory to human reason and intelligence.

As the nineteenth century was a time of awakening, so is it confidently believed the present century will prove to be a time of great discovery, development, and realisation, with regard to many things that have hitherto been spoken of as beyond human ken.

"For there is nothing hid, which shall not be manifested, neither was anything kept secret, but that it should come abroad."

January, 1905.

NOTE.—Among other articles which will appear in the February number of **THE ANNALS OF PSYCHICAL SCIENCE** are the following :

STANTON-MOSES

By **BOZANNO**

A CASE OF LUCIDITY

By **DR. MAXWELL**

A CASE OF CLAIRVOYANCE

By **PROF. RICHTER**

SHOULD SPIRITISM BE SERIOUSLY
STUDIED? *Professor Charles Richet.*

A LITTLE more than half a century ago some strange phenomena occurred in America, which gave rise to numerous experiments and aroused universal interest. It is from that year (1847) that Spiritism really dates. Vague indications concerning the action of so-called spirits may undoubtedly be found in ancient literature, both among the Hindus, Egyptians, Greeks, Arabs and Romans; and at a later date the hypothesis of the intervention in human destiny of intelligent forces, other than human, was suggested by a few thinkers—a few isolated investigators. These surmises, however, which rested on no methodical experimentation, remained fruitless, so that, on the whole, Spiritism, with regard to theory as well as facts, may be truly said to date from the year 1847.

Since then, it has extended immensely. Now, must we—as the greater number of savants either tacitly or openly think—treat it with disdainful silence, or submit it to careful, thoughtful, methodical study? Such is the question which I propose to examine in this essay.

I will not enter into the details of the facts: I will not undertake the analysis of any documents or testimony. My intention is simply to establish that *à priori* negation is unwise and contrary to a true scientific spirit.

This is the only conclusion which I will try to establish. If I succeed dialectically, we must conclude that a thorough examination of Spiritism is to be exacted from scientists. Of course, I shall not have proved that the

facts are true, that the theory is correct, that we must become spiritists. I shall simply have established that Spiritism deserves to be studied in order that—*after* such a study—we may refute or accept it.

I shall base all my conclusions as set forth in this essay upon the following arguments :

1. There is no contradiction between the facts and theories of Spiritism and the positive facts established by science.

2. The number of writings—books, memoirs, statements, notes, experiences—is so considerable, and seconded by authorities of such a nature, that it is not permissible to reject these innumerable documents without an impartial and serious preliminary study.

3. Contemporary science is, at present, so elementary by comparison with the knowledge which mankind will one day possess, that all is possible, even that which seems to us most extraordinary.

4. The psychological absurdities of Spiritism are not of a nature to, *à priori*, prevent our studying the experimental facts.

CHAPTER I.

First of all, it must be shown that Spiritism contradicts no scientific fact; for were it in contradiction to facts duly established, it would not be worth examining.

There are mathematical truths to contest which is undoubtedly futile. I can quite understand that anyone should at once refuse to examine a work in which an author claims to establish the possibility of squaring a circle, or to prove perpetual motion; for these propositions are mathematical absurdities of the most pronounced kind.

But Spiritism belongs to another domain, and has nothing whatsoever to do with mathematical truths. It belongs to the province of experimental truths; it claims to belong to

experimental sciences ; it behoves us, therefore, to consider whether it contradicts any of these sciences.

Undoubtedly the experimental sciences of physics, chemistry, and physiology, are quite as positive as mathematics ; but there is this difference between them, that they do not involve a negation. They furnish us with facts ; but they can never prove that another fact non-contradictory is impossible.

For instance, oxygen combines with hydrogen to form water. This is a fact which no other fact can upset ; but it is quite admissible that oxygen, which seems at present to be a simple body, may some day be resolved into other simple bodies. It is very possible, it is even probable, that our theories concerning the exact nature of the chemical phenomenon of combination will be completely overthrown. But that will not matter at all ! It will not be less absolutely true that, under present conditions, the gas which we call oxygen when combined with a different gas, the gas we call hydrogen, produces a liquid body, which is water.

But in the proposition I have just put forth there is a phrase which is fundamental. *Under present conditions* oxygen combines with hydrogen ; but conditions might exist in which the combination would be no longer possible.

For instance, let us suppose that there is an extremely feeble pressure, other gases massed together, a very low temperature—it is quite conceivable under these circumstances that a combination between oxygen and hydrogen would become impossible. So that it would be inexcusable for a chemist to refuse to examine experiments in which it might be alleged that, *under certain conditions*, it would be impossible for oxygen to combine with hydrogen.

Hence when we say that oxygen combines with hydrogen, we are not proving the negative side of the question, for under changed conditions it might happen that the combination could not be effected. The important point would be to

discover those new conditions, which differ from the conditions already known, already described and determined. An unknown force may always modify a phenomenon, so that the negation of an experimental possibility would lead to the following absurd consequence: No force, known or unknown, can suspend or accelerate the combination of oxygen with hydrogen.

Let us take another example. It has been professed, and is still professed, that bodies which are not the seat of any chemical change do not produce heat. This appears to me to be a universally classical, absolute, and positive law, one of the immovable bases of general physics. Now, the discovery of radium has destroyed the absolute generality of the fact, since radium, without any appreciable chemical change, emits perpetually considerable quantities of heat.

This phenomenon does not contradict antecedent experiments. It is a new phenomenon, that is all. And the scientist who refuses to examine facts because they are new, because they present an appearance of [contradiction to classical facts, would be rather a poor specimen of a man.

Nevertheless, when *à priori*, Spiritism is attacked, it is in reality for no other reason than that of its newness! There is nothing to be found in the facts of Spiritism which formally contradicts data established by science.

Let us select for consideration the most extraordinary among the innumerable facts alleged by spiritists; for example, an apparition, the materialisation of a being. A classical instance of this is that of Katie King, observed by Sir William Crookes.

Certainly this is a strange phenomenon, extraordinary and improbable. It is difficult to find language which adequately expresses the astounding character of this phenomenon: the apparition of a phantom, a being who has weight, circulation, intelligence and will; the *medium* being present at the same time as this new being;—the *medium*

preserving her weight, circulation, intelligence and will. But, unheard of as may be the existence of this phantom, it is not absurd ; it does not contradict established science. Can anyone adduce an experiment which proves that a human form cannot appear ?

It is the same with *raps* or intelligible knockings on inert objects ; with thought transference or lucidity ; and with movements of objects at a distance. The negation of these facts has not been made by science, and, indeed, it cannot be made.

I absolutely refuse to admit the validity of that simplifying argument : "It is impossible, because common-sense tells me it is impossible." Why impossible ? Who has fixed the limit of what is possible and what is not possible ? Let this consideration be carefully weighed ; all the conquests of science and of industry were formerly looked upon as impossibilities.

Physiology certainly teaches that the integrity of the brain is necessary for intelligence ; and whether we will or no, we are compelled to admit that, without a brain we never find intelligence ; this conclusion, however, exceeds the data of physiological experience. And, however improbable it may appear at first sight, it is possible, without plunging into absurdities, to conceive of an intelligence which has not a brain as substratum. Physiological science simply says this much : that every known intelligence has a brain as substratum. It has not tried to prove that the existence of this substratum is a necessary condition, and it even seems to me impossible to prove it.

In the actual order of things material phenomena are only produced with a material substratum ; but this is not a law ; it is the generalisation of a fact. The material substratum is the habitual phenomenon, it is not the necessary phenomenon, and there is nothing to indicate that it is so. When the time comes for the reverse to be proved true—and why

should it not come?—it will be regarded as surprising that we should ever have denied the possibility of the existence of an order of things different from the common order, not contradicting it, but in juxtaposition with it.

None of the data of chemistry, of physics, or of physiology, are rendered less valid by the appearance of a living form endowed with weight and presenting the characteristic features of other living forms. This would be a new fact, but that is all; it would be a new science superposed on the old science; but there would be no contradiction between the one and the other. The classical works would remain what they are; and the chemical balance would still continue to be the indispensable instrument of all scientific research.

There is, therefore, no contradiction between classical science and that most extraordinary phenomenon of Spiritism, materialisation. Materialisation is a strange, unknown, unfamiliar phenomenon; but it is a phenomenon which contradicts nothing. And history shows us that the science of the present day is constituted of facts which at one time appeared strange, unknown, and unfamiliar. In 1823, my great-grandfather, P. S. Girard, who was a clever engineer, said at a meeting of the members of the "Académie des Sciences," with the assent of the whole assembly: "The idea of supplying every Parisian with water in his own house, up to the fifth storey, is so absurd that we need not pause to consider it for a moment." I have often referred to the incident of Magendie, who refused to consider surgical anæsthesia as possible; to J. Müller, who looked upon measuring the rapidity of nerve-waves as being quite beyond the powers of science; to Bonillaud, who believed that telephoning was the work of ventriloquism; to Prévost and Dumas, who declared that it would be impossible ever to isolate the colouring matter of blood; to Pasteur himself, our great Pasteur, who affirmed that bodies possess-

ing molecular dissymmetry would never be created by synthesis; to Lavoisier, who proclaimed that meteorites did not come from the sky because there are no stones in the sky. And I could multiply instances to prove that as far as science is concerned no *fact* can be impossible.

Inasmuch as science is unassailable when she establishes facts, so is she liable to error when she claims to establish negations.

Let us pause awhile to point out that common-sense is not science. Common-sense is the ordinary opinion of the majority, who accept familiar facts (without understanding them, by the way) simply because they are familiar. But common-sense varies considerably with time. What man of common-sense twenty years ago would have admitted that the transverse apophyses of the vertebræ could be photographed, an achievement which, thanks to the X-rays, is now within reach of any photographer? What man of common-sense would have supposed that a road vehicle would move at the speed of eighty miles an hour? In twenty years common-sense has experienced so profound a revolution that the scientific or ordinary notion which we had of things has been to a large extent upset.

I will presently consider whether there are not in spiritistic theories (and it seems to me that there are) some formidable psychological absurdities. For the moment, I merely wish to show that none of the alleged spiritistic facts are controverted by physical, chemical, or physiological facts. Not only is it true that new facts do not demolish old facts, they even make them more intelligible, and all the more so when they are unexpected. Further, the more a discovery seems to be in contradiction to common classical data, the more it deserves to be recorded as important. Works which result in the discovery of facts conformable to expectation are really only of moderate interest. They afford useful confirmation; and the labour of those who

have obtained this confirmation deserves respect; but unexpected and disconcerting facts have a value of a different kind.

It shows a frivolous disregard for the origin of great or important discoveries, if we reject a phenomenon because it is not common and because custom has not familiarised us with it. Therefore, without examination, we have no right to put aside an experience as soon as it occurs under conditions which differ from the ordinary conditions with which we are familiar.

CHAPTER II.

To attempt to make even an abridged catalogue of all the works that have been written upon spiritistic phenomena would be a considerable undertaking.* From a hundred to two hundred books are published annually on these phenomena, in France as well as in England and in the United States, in Germany and in Italy. Allowing for the fact that from 1847 to 1880 the production may have been less, and supposing even that only about twenty good works on Spiritism have appeared every year, the total in fifty years would amount to a thousand books. If only the tenth part of these be taken, there will yet remain a hundred works which, without revolting injustice, we have not the right to treat with scorn or disdainful silence. What! here are a hundred writers who, after experiment and careful study, have considered it their duty to give to the public the results of their reflections and studies, and we are to believe that they have only been at work on fraud! Men like Crookes, R. Wallace, Zöllner, Lombroso, Stanton Moses, Aksakoff, O. Lodge, de Rochas, Gibier, have they expended their unfruitful labour on absolute unrealities?

* To form an idea of these we need only consult C. Siegismond's catalogues and the very fine catalogue of Stanislas de Galta's library [1896].

Savants of every nationality have lost themselves in affirmations of erroneous facts, allowing themselves to be fooled or duped by a few impostors ?

Such a thing is certainly possible ; and history shows us that such formidable errors have occurred. Alchemy, necromancy and astrology, and veen theology, bear sad witness against human reason, in such wise that a great mass of books do not prove the reality of the smallest experimental fact. But we are not discussing the truth or falsehood of Spiritism. Scientific questions must be judged by arguments other than those of the numbers or qualifications of writers. The question before us is simply whether we have the right to treat all this immense labour as if it were null and void ; or to throw it scornfully aside without study and examination.

This mode of procedure is the less justifiable in that these books constitute only a small, almost an infinitesimal, part of the literature of Spiritism. The journals and reviews devoted to Spiritism are very numerous, and very serious. There are weekly journals like *Light* and *The Banner of Light*, and others which are bi-monthly and monthly : *Revue Spirite*, *Revue du Spiritisme*, *Annals des Sciences psychiques*, *Revue des Etudes psychiques*, *Psychische Studien*, *Proceedings of the Society for Psychical Research*, and many more besides ; for I am only citing the best authorised ; I could even mention the names of fifty very respectable journals. Each of these periodicals is rich in facts which seem to be very definite. Numerous correspondents coming from all parts of the globe communicate their experiences. Naturally their value is very unequal, but even if we only assume that a fourth or a fifth or even a hundredth part of them be worthy of examination, there still remains a large mass of documents written by highly honourable persons.

It is possible that all these correspondents, that all these writers, have been deluded or have been deceived, but

that should first be proved, and to do this a strict and impartial examination is absolutely necessary.

Moreover, in addition to books and articles, there are experiments made in every direction by investigators, who are becoming every day more numerous. The number of *spiritistic circles* has become so great that it would be impossible to reckon them. There is not a town which does not possess one. I might cite such or such a medium-sized town in France where there are three or four circles, composed of worthy and honourable persons, who meet once or twice a week, with no other object than that of seeking for truth. It is impossible to suspect these persons of any ambition, or desire for personal gain; for they seem to try to hide their attempts, and it is almost impossible to get them to speak of what they have seen and heard. There is a sort of mysteriousness about these experiments; they are often very imperfect; too often scientific methods are held in mediocre honour; but none the less it remains a fact that these experiments are made, and I am convinced that official science should not hold aloof from all this immense effort. It is highly inexpedient to allow, without intervention, the development of a whole series of doctrines rapidly progressive, which may one day seriously affect the life of nations.

The Emperor of Germany has considered it his duty to put an end to this research, by an act of authority, and he has declared that from henceforth it is forbidden in his Empire. But this heroic measure will perchance be unavailing. True or false, Spiritism cannot be destroyed by an imperial decree, be the Emperor's power what it may. If Spiritism be true, the decree will not retard the progress of the truth; if Spiritism be false, the lie will die out of itself, and the police, however efficient it may be, can but prolong the agony of the error.

The examples of alchemy and theology, already cited, cannot be validly applied to this matter.

Theology is but a series of metaphysical dissertations on religious theories, and has never claimed to be an experimental science ; theologians wrote, quoted, reasoned, pushed the study of texts to an absurd extent, and accumulated syllogisms, analyses, and theoretical discussions. No precise facts were appealed to, and a theologian has never had anything to do with experimental science. As to alchemy, it was, at least in appearance, quite experimental ; but it had not a multitude of disciples, rather was it cultivated by few and exceptional persons, who, mixing truth and error, discovered, here and there, new facts ; and did a really useful work, since it is out of alchemy that chemistry has evolved.

Now Spiritism is neither a metaphysical study nor a mysterious science reserved for a few adepts. It claims to be based on experience alone ; and, as a matter of fact, thousands of persons may be found all the world over, who have found, or believe that they have found, new facts. This does not suffice to justify our recognition of the reality of these facts ; but it suffices to impose upon us the duty of carefully examining them.

And even if this be an error, I do not hesitate to say that such a prolonged and universal error—if it be one—would constitute a psychological fact of extreme importance. How is it possible to explain by fraud on the one hand, or by credulity on the other, these illusions experienced by so many trustworthy and educated persons, spending hours and hours in thus being fooled by trickery ? And this all over the world, in all classes of society, among individuals of all ages and all ranks. I do not claim that there is no error ; I merely say that it is too prolonged to permit us to refuse to study it and to endeavour to discover its nature.

We laugh at the policy, attributed to the ostrich, which hides its head in the sand in order to avoid seeing the enemy. Science must not imitate this familiar example, by refusing to recognise that an entire sect is growing up in the shade,

which asserts that its doctrine is founded on experiment, which recognises experiment as the final arbiter, and which claims to be itself scientific. Not to take the trouble to enquire into their methods and their results, on the pretext that all these people experiment badly, and are not themselves scientific experts, is, in my opinion, a notorious blunder. Perhaps there are valuable truths herein to be discovered. We cannot know until we have made this enquiry.

It is a blunder, but it is also an injustice. For many of these spiritists are men of honour and of talent, and they do not deserve to be thus disdainfully treated. Yes! it is indeed a strange spectacle to see three or four thousand persons of undoubted sincerity affirming facts of an experimental kind, publishing books and journals, forming circles, arranging patient experiments, always claiming respect for documentary facts, and all this without official savants deigning to notice them. The latter simply affect to ignore them, and make no effort to initiate themselves into these novel methods and strange doctrines. As if there needs must be an official science, a scientific orthodoxy, and as if it were necessary to hold a diploma before making investigations into the immense domain of unknown truth awaiting discovery!

It is true—for one must be just even towards those who are unjust—spiritists severely try the patience of scientific experts. Their affirmations lack proof; their manner of research lacks method; they mix up doctrine and experiment; poetical prayers with precise measures; moral counsels with conditions of observation; they accept unchallenged the good faith and the powers of observation of everybody; and their attitude is often that of persons who are already convinced, instead of that of persons to whom conviction is the outcome of experience. They are obviously blinded by their pre-occupation with extraordinary phenomena;

they confound psychical with physical effects, passing from one to the other without apparently being conscious of the transition. But these reproaches—which, moreover, are not applicable to everyone—do not at all weaken what I have said as to the unjustifiable silence by which physicians, physiologists, and philosophers, endeavour to suppress the facts and theories of Spiritism.

To avoid misunderstanding I must here make an important and indispensable remark. When I speak of the study of Spiritism, I do not mean merely the hasty perusal of one or two volumes chosen at haphazard, with the object of discovering absurdities; neither is this a question of assisting during twenty minutes or even during two hours at what is called a *séance*. Sincere study demands more than this hasty perusal and this transient initiation. Many weeks of patient study must be devoted to these delicate and perplexing phenomena, and that without allowing ourselves to be disconcerted by repeated checks and by fruitless attempts; we must read, we must reflect, we must converse seriously with men who throughout their lives have profoundly studied spiritistic facts; we must hold consecutive *séances* during many weeks, under conditions which seem favourable.

We shall no doubt acknowledge that it is a more difficult task to form a sane estimate of Spiritism than to learn Arabic. Well! would it be possible to learn the Arabian language in one lesson? Why then should we expect to be able to form a judgment after one *séance* concerning facts which claim, rightly or wrongly, to be evidenced by a hundred thousand *séances*?

Nevertheless, insufficient as would be such a fugitive excursion into the region of Spiritism, there are very few savants who are willing to attempt even this. The greater number, almost all, ignore the alleged facts. Others, like an English zoologist—whose name I forget—say: "I would

never admit these facts, even if they seemed to me to be true, because, were this so, it would be to me a proof of my intellectual decadence."

. Let me not be misunderstood ; my words are used in no ambiguous sense. The reasons for doubting the facts of Spiritism are very strong, and I admit them fully, and the more readily inasmuch as it has only been after many years, and owing to particularly favourable circumstances, that I have been able to form a conviction. All that I claim is that if a man has the right to doubt after investigation, he most certainly has not the right to deny without examination. Science is not a religion, and its votaries have no right to proceed as the devotees of religions have done, by pontifically declaring erroneous those doctrines it has not had the patience to refute by studious investigation.

CHAPTER III.

Of all the reasons which render it obligatory upon the science of the present day to carefully study Spiritism, the most cogent, in my opinion, is the following : Our science is very imperfect, and the future—a future close at hand—holds, in reserve for us, some astounding surprises.

I have already shown that there is no contradiction between Spiritism and science ; in other words, that no fact of experimental science and that no mathematical law is in conflict with what Spiritism affirms. I am now going to try to prove that the history of the sciences, that is to say, the history of the human mind, authorises us in conceiving that the science of the future will be enormously different from our present science.

We live indeed under the illusion of time : that *idola temporis* against which Bacon protested. We are so made that the future seems to us as though it ought to resemble the present ; and this is a psychological law governing our

mentality. The navigator who is under shelter in some little haven protected against the waves and winds, finds it difficult to realise, in spite of experience, that beyond the headland which closes in the bay, the sea is let loose and tossed about by the wind in its fury. In the same way, we men of 1904, we cannot persuade ourselves that in 2004, and more certainly in 3004—a future which defies the anticipations of our most audacious speculations—the scientific data will be absolutely different from those of the present. We have not the courage to tell ourselves that not a particle will remain standing of those theories which we look upon to-day as conclusive. Nevertheless the demolition of all our scientific scaffolding, so laboriously constructed, is not a probability : it is a certainty.

In order to convince ourselves of the truth of this, we have but to glance at the past, a past which is not very far distant after all, since it is but four centuries ago. What remains of the scientific theories of 1504 ?

In chemistry, of course, nothing ; for the first chemists, such as Glauber, had not yet inaugurated the study of alchemy. Paracelsus was supreme, with Basil Valentine. In mathematics, neither analytical geometry, nor algebra, nor the infinitesimal calculus, were yet known. In physics there was electricity as taught by Thales of Melita, and a few experiments with glasses, and refraction. But neither the thermometer, nor the barometer, neither the microscope, nor the pneumatic machine, existed ; none of the present-day appliances in fact.

In astronomy Galileo and Kepler had not yet appeared, and the world was still the centre of the universe. In medicine the oddest notions were taught, which only serve now to amuse us. In physiology the authority was Galen and commentaries on Galen ; but there was no knowledge or approach to knowledge concerning circulation, or respiration, embryology, or the functions of the nervous system.

Four centuries have sufficed for the complete construction of the immense edifice of contemporary science. And can anyone persuade themselves that the coming four centuries will not be accompanied by analogous revolutions! It is a strange illusion to suppose that our present doctrines should be preserved from the same ruin which has come upon those of our predecessors of the fifteenth century. Why should we be privileged to formulate irrevocable laws, since science has never been other than a series of errors or approximations, constantly evolving, constantly overturned; and overturned the more rapidly as she advanced.

Between 1504 and 1604 the change was less than between 1604 and 1704; from 1704 to 1804 there was less progress than from 1804 to 1904.

What was known of electricity in 1804? Experimentation had only reached to the attempts of Volta and Aldine. Neither Ampère, nor Faraday, nor Maxwell, nor Hertz had established their experiments, so that the entire science of electricity dates from this century.

The theory of heat, before Mayer, Joule, and Helmholtz, did not exist; it was not so much as suspected, in spite of the genius of Laplace.

In 1804, Lamarck and Darwin had not appeared. Even Cuvier, their predecessor, had not yet founded the science of paleontology, neither had Lyell inaugurated that of geology.

There was nothing in physiology except the compilation of Haller. Neither Magendie, nor J. Müller, nor Claude Bernard had yet initiated it.

Chemistry was in its elementary stage; the ashes of Lavoisier were not yet cold. There was neither Dalton, nor Berzélius, nor J. B. Dumas, nor Liebig, nor Berthelot, nor any of the founders of this vast science. The spectrum analysis of Bunsen was unknown, iodine and bromine were not discovered.

And as to medicine, whose scientific period dates from Pasteur, it was really in the swaddling bands of infancy.

We take pleasure sometimes in discovering, in ancient writers, half prophetic words which suggest an idea which at a later date is developed and demonstrated. But do not let us indulge in any illusions about the flashes of genius. None of the contemporary theories were foreseen, nor could they be. In fact, the conceptions of contemporary science are all new; and a great scientist of 1804, however great a genius one may suppose him to have been, could have known nothing of the telephone, nor of the X-rays, nor of radiant matter, nor of antiseptics, nor of surgical anæsthetics, nor of serotherapy, nor of the synthesis of sugars, nor of the glycogenic function of the liver, nor of the relation between ontology and phenomenology, nor of coloured photography, nor of wireless telegraphy, nor of the theory of ions, nor of any subject in which a university man would now take his degree.

The prodigious, almost contemporary, development of all the sciences is one which we can only most imperfectly estimate; for we are as incapable of understanding the past as we are of understanding the future. In all good faith we conceive of things as if the theories and facts of the present had been the possession of the past; and we feel as if nothing changed because change occurs so gradually, although, in fact, renewal is continual and changes are profound. We are tempted to believe that all has been as it now is, and that the present order of things will remain.

A little reflection, or rather a little imagination, ought to correct this presumptuous notion. All our theories will be re-formed, for they are, not false, but incomplete. The facts that we consider demonstrative will be as demonstrative for our great-grandchildren as the arguments of Paracelsus and Agrippa are for us. Unless, indeed, we are prepared to accept the argument which the worthy doctor

M. Peter, produced before the Academy of Medicine in Paris when he wished to combat the excellent experiments of Villemin with regard to the contagion of tuberculosis: "*If tuberculosis were contagious, we should be aware of the fact, and since we have never heard of it until now, it cannot be contagious.*"

Our ancestors were not less sensible than we, and yet how many things escaped their observation! How many obvious and startling facts were misunderstood! How complaisantly they allowed themselves to be led into convictions which seem to us inept and unattested. Is it pleaded that we are less blind than they? But this would be an infantine infatuation. Is it possible that we can exclaim: "Our fathers, grandfathers, and great-grandfathers, misconceived the truth, defended false theories, but we are safe from such errors: what we say is impeccable! Nothing that we have established will be overturned, and no new sciences will be established!"

I know that no scientist would dare to adopt such reasoning in this absurd form. But the reasoning is practically the same when it is said: "The spiritistic theory is absurd. It is not possible that the dead should return, we cannot conceive of intelligent forces blending with our existence, and with the inert forces which rule matter. It is not possible to see that which is not materially present, etc."

For my part, without assuming that these things are true or false, which would necessitate a discussion which would be out of place here, I merely affirm that these things are possible; and that they are not much more strange than would be to a contemporary of Voltaire the following very common experience, which I select almost at haphazard from among contemporary miracles: one hundred thousand in Europe can read a discourse which the President of the Republic of the United States pronounced an hour ago in America!

The history of the past makes me very confident concern-

ing the marvels of the future. The immense future lies before us. It is possible that some day science may pause; that after the prodigious and rapid extension which we are now witnessing with too little astonishment, she may pause in her conquests. But that moment has not yet arrived; for in spite of her triumphant appearance, our science is after all but the study of phenomena, and she has not yet got to the root of things.

We need not go any further than this, namely, that under certain conditions, certain phenomena are produced. Hence comes what we call laws: in reality laws are only facts generalised. Let a magnet be turned rapidly round an electric wire and currents will be produced which will cause the production of sparks between the two extremities of the wire. We know this much; and we have been able to determine some of the effects of these currents, the best conditions to produce them, the relation between speed and rotation, the diameter of the wires, the number of turns, etc., etc. But have we gained a more intimate comprehension of the nature of the phenomenon itself because we have been able to determine the conditions under which that phenomenon is produced? It is as if we were to suppose that we have adequately understood the laws of the development of living beings, because we know empirically that the egg of a fecundated hen kept in an incubator for forty days produces a chicken.

We behold facts and their results; we are able to determine their conditions; this is well, but it is only a first step towards the knowledge of things themselves; for if we desire to go further and *understand*: i.e., understand the *raison d'être*, the efficient cause, the intimate mechanism, *à fortiori* the primary cause, we must own that of these we know nothing.

Even scientists, who, rising above appearances, look upon all the phenomena of this material world as vibrations of

one and the same force, vibrations differing in form and speed, able to be at one time light, at another heat, attraction, electricity, even these have not advanced much further towards the solution of great problems, for a vibration is still only a phenomenon. Vibrations in the ether produce light; but why? Why should the combination of carbon with oxygen produce an undulatory vibration in the ether which is luminous? It is impossible to name any phenomenon whatsoever—however well it may be described as to its form—which is accessible as to its cause; and it will continue to be so, if not always, at least for a long time to come, for an adequate and completely satisfactory notion of any one phenomenon, in its ultimate causes, would entail the satisfactory notion of all other phenomena.

The universe would be known in its integrity, if a single point in the universe, the mirror of the mighty All, were absolutely and completely known.

Therefore, since, it must be frankly acknowledged that we only witness phenomena, we have no right to make our fallacious theories a reason for assigning limits to science. Very strange, very wonderful, seemingly very improbable phenomena may yet appear, which, when once established, will not astonish us more than we are now astonished at all that science has taught us during the last century. It is supposed that the phenomena which we now accept without surprise, do not excite our astonishment because they are understood. Alas, no! If they do not surprise us, it is not because they are understood, it is because they are familiar; for if that which is not understood ought to surprise us, everything ought to surprise us: the fall of a stone thrown into the air, the acorn which becomes an oak, mercury which expands when it is heated, iron attracted by a magnet, phosphorus which burns when it is rubbed. These are all so many mysteries, unsolved mysteries, which too often we pass by without pausing to consider, for a mystery

which is seen daily soon ceases, because of our intellectual triviality, to appear mysterious.

There is then nothing unscientific in the admission that at a moment of intellectual evolution of Humanity, other forces may be generated. Why should they not be? One or other alternative is true, either we do already know all the forces of nature; or we do not know them all. There is no way out of this dilemma. The first alternative, that we know all the forces of nature, is so absurd that the mere mention of it is sufficient to show how foolish it is: it is evident that our feeble intelligence, endowed with five senses of limited range, does not penetrate into all the forces of nature (the force of the magnet, for instance). Hence necessarily and undoubtedly, there are forces which escape us. Therefore, the future may reveal these to us (not all, but some of them).

Now, Spiritism claims to make known to us some of these forces. Instead of finding *à priori* that this claim is absurd, we should recognise *à priori* that there are new forces to be discovered.

If there is a condition of mind contrary to the truly scientific spirit, it is that of the conservatist who is afraid of new ideas and new theories. We must be very daring; we are never daring enough. History shows us that scientists have always been too timid in their hypotheses, for final discoveries have far surpassed the anticipations of the boldest.

But to be daring in hypothesis does not imply lack of severity in testing the validity of hypotheses. The bolder a man is in theoretical conception and in experimental ventures, the more rigorously severe should he be in forming final conclusions, and the more exact should he be in his mode of procedure. If spiritists have been very bold, they have, unfortunately, shown very little accuracy in their studies, and the history of their aberrations is a very

lamentable one. But our task is not, for the moment, to criticise their work; that would require a big volume. It is enough for our present purpose to have shown that their audacity was justifiable, and that we cannot in the name of our fallible, incomplete, embryonic science, complain of their audacity. On the contrary, we ought to be grateful to them for the daring they have shown.

In concluding this chapter I will add a word which I feel is of great importance; that is, that in all my allusions to future science I have myself been very cautious; too cautious even, for I have only spoken of the science of the near future, of that of 2004 or of 3004. But what if I had spoken of epochs further removed: of five thousand years hence, or of six thousand years, or of forty thousand years?—a hundred thousand years? It is not likely that the human race will be extinct in a hundred thousand years; and to what, then, may not human intelligence have attained? What may not be its resources? We cannot form a notion, not even the remotest notion, of what that great future will contain. Nevertheless, that day will come. There will be men in that day! there will be science. And our science of to-day will be as inferior to the science of that day as the knowledge of a chimpanzee is inferior to the knowledge of a doctor of science.

It is certain, indeed, that we can foresee nothing concerning that vast future; but we can nevertheless assert that the science of to-day is but a slight matter, and that the revolutions and evolutions which it will experience in a hundred thousand years will far exceed the most daring anticipations.

The truths—those surprising, amazing, unforeseen truths—which our descendants will discover, are even now all round about us, staring us in the eyes, so to speak, and yet we see them not.

But it is not enough to say that we *see* them not; we do not *wish* to see them; for as soon as an unexpected

and unfamiliar fact appears we try to screen it off from view with the commonplaces of acquired knowledge, and we are indignant that anyone should dare to experiment further.

CHAPTER IV.

The last point with which I have to deal is one which requires very careful treatment, for it takes us to the very heart of this formidable problem.

We have seen that Spiritism involves neither physico-chemical absurdities, nor contradiction in face of actual science. But it suggests, at least in appearance, psychological absurdities. And these must be closely examined; for they are not less serious than physical or chemical absurdities.

In order to simplify the discussion of these objections I will classify them under four categories.

A. Spiritistic experimentation is in conflict with scientific accuracy; for the more accurate and rigorous the tests applied the less striking are the phenomena produced.

B. Under similar, or apparently similar conditions, the results obtained are not identical; so that these experiments have not the fundamental character of all scientific experiments, that is, they have not the quality of being capable of repetition.

C. The so-called personalities which manifest themselves present many very diverse and decided inconsistencies with the personalities they purport to be.

D. Some of the best spiritistic phenomena have been obtained with individuals who have been definitely convicted of fraud: this weakens all the evidence that has been adduced.

§ A.

Spiritistic Experimentation is in conflict with Scientific Accuracy.

The difficulty of making exact experiments was for long a great embarrassment to me, and I do not hesitate to say that after long years of study it still seems to me a most serious difficulty.

It is true that in proportion to the multiplication of precautions, adjustments, and control, the intensity of the phenomena seems to diminish]

Darkness is a condition which is very favourable to the production of phenomena and altogether unfavourable for strict experiments. The introduction of an apparatus such as a barometer, a thermometer, or of weights, causes the manifestations to become less definite, or stops them entirely. Photographs taken under irreproachable conditions are very rare; and if a few have been obtained on exceptional occasions at private séances, which are above criticism, there are not, as far as I know, any irreproachable published photographs which produce the conviction that they represent the appearance of a new being. If a scientist, chemist or physicist, doctor or astronomer, geologist or botanist, is introduced into a spiritistic circle very often the phenomena cease; for the scientist who assists at such an experiment demands conditions which exclude fraud and illusion.

I have not sought to conceal the force of these objections. At the same time they do not seem to me to be serious impediments.

Firstly, darkness is not an absolute necessity, for many phenomena have been reported which have not occurred in the dark. Frequently, if the reports of spiritistic authors are to be credited, movements of objects or of bodies have occurred in full light. Moreover, there is nothing unreasonable in the admission that light may exercise an inhibitory effect upon certain kinds of phenomena.

It is often alleged: "Darkness is required by spiritists only because all kinds of trickery are possible in the dark." But this conclusion is absurd. In photography a dark room is requisite in order to develop the plates: but it would be a strange objection to bring against photography, if the complaint were made that the photographer's mysterious operations without light inspire suspicion and prevent just conclusions being formed.

This example of photography deserves to be thought over, for it proves that light can seriously impede certain phenomena, and that perhaps for particular kinds of phenomena it is a necessity to have total darkness. Moreover, it is rather foolish to consider worthless all experiments made in the dark; for if careful precautions be taken there can be no room for certain kinds of trickery even in total darkness: and spiritists claim to have had many experiences in this way. Not being able to discuss them now, I can but recommend readers to examine their works.

Secondly, scientific instruments are indeed rarely used at these experiments. Nevertheless there are cases, relatively not a few, in which they have been employed, and on these occasions certain definite results have been obtained, as, for instance, by Sir Wm. Crookes.

But we must not forget that the introduction of a new apparatus into a circle which had habitually obtained successful results without using any apparatus, causes a sudden disturbance in the conditions, and that this fact alone, in most cases, causes the cessation of the phenomena.

Here is a rule the importance of which cannot be exaggerated. *All changes in the ordinary customs of séances paralyse the phenomena*, and that not for one séance only but often for several. Let us suppose, for example, that raps have been obtained at a distance on a table. If that table is replaced by another there will be no more raps; and perhaps this may be the case twice, three times, four times,

even ten times in succession, until, weary of persisting, the old table is resorted to. Obviously, this will apply equally if the table has been replaced by a chest suspended from the ceiling, or by any kind of scientific apparatus whatever.

Experience unfortunately proves that a new instrumental testing arrangement puts a stop to many a phenomenon, and spiritists often make the great mistake of reverting to their former arrangements; and scientists also make the great mistake of concluding that in these cases the phenomena previously obtained were fraudulent, because the use of the correct scientific apparatus caused at once the disappearance of the manifestation. The only conclusion that should be drawn from this cessation of phenomena is that the study undertaken should be repeated with great patience, with the use of good instruments, but without being discouraged if for some time, even for a long time, no reliable result is obtained.

Let us admit in fact—and this hypothesis should not cause anyone to prejudge my opinion—let us admit that the spiritistic phenomena may be true, and that the intelligent forces may be hindered in manifesting themselves by the use of anything that is new. This hypothesis is not absurd, if we once admit the existence of intelligent forces. In a word, to make a rather odd comparison, it seems as if that neophobia, which I noted as a dangerous tendency in scientists, exists also with those intelligent forces in which spiritists believe.

Again, it is very questionable whether the introduction of a new element into the conditions of an experiment is not always detrimental to the realisation of the object of the experiment. Of course, when the laws are thoroughly understood, in relation to an established science, or a well-known experiment, slight experimental modifications may be introduced without detriment, and with no failure in the experiment; but when we are dealing with sciences at their

very outset, all novelty involves disturbances which are sometimes disconcerting.

I will take as an example a fact of personal experience. In a science like physiology, in which the laws are most scientifically determined, knowing that the electrification of a dog's heart causes tetanus of the heart at once and death by syncope, I thought I could in one of my lectures in 1881 make the experiment on a rabbit's heart; but, to my surprise, the heart of the rabbit, after being arrested for a moment by the electricity, began to beat again, and the animal did not die of syncope.

Thus the experiment had one result in the case of a dog's heart, and quite another result in the case of a rabbit's; this modification in the conditions prevented the success of the experiment; it will always be thus when we do not know all the conditions of a phenomenon; and this it will be acknowledged is the case with regard to spiritistic experiments.

Thirdly, the introduction of a new person into spiritistic circles causes, it is said, the same disturbance as the introduction of new apparatus.

And this is not surprising, for as, by way of hypothesis, we have to deal with intelligent forces, the psychological conditions will necessarily be modified by the introduction of a new investigator.

It is even possible that the mentality of the investigators may have a determining influence on the progress of the phenomena. Scepticism, doubt, want of confidence in the medium, may perhaps produce a paralysing effect; and there is nothing absurd in the idea that a sceptic, coming into a circle which had previously succeeded in obtaining very striking phenomena, might at once by his presence alone, and by his very scepticism, arrest the manifestations.

If this were always the case, the difficulty would be very embarrassing, for no one has a right to demand that a man

who seeks the truth should admit that same truth before he has proved it. But in the first place this is not always the case, and to judge by the published records in spiritistic journals, there are many accounts of séances into which sceptics have been introduced, who have ended by being convinced. On the other hand, I willingly acknowledge that the experimental conditions—psychological as well as others—ex acted by experimenters, should be accepted.

It may be necessary to arrive at a séance in a receptive, confident state of mind, which, when the experiment is over, may be corrected by a severely critical state of mind. The essential point is that suspicion should not be allowed to intervene during the experiment, and disturb the results.

In using the word suspicion I know what I mean; I do not confuse it with the word scepticism. Scepticism and suspicion are two very different states of mind. The desire to know and to see certain new phenomena without being already convinced as to their reality, is not equivalent to being sure beforehand that those phenomena do not exist. The admission that these phenomena are possible is all that anyone has the right to ask of the scientist who assists at a séance. For my own part—if I may be allowed to speak of myself—every time I witness a so-called spiritistic experiment I am, in spite of myself, very sceptical; but this does not make me incapable of being convinced. Far from being convinced beforehand, I am, on the contrary, disposed to think that the phenomena will not be genuine, and too often, alas! the result of the séance has proved to me that my scepticism was justified. That which is bad and risky, as far as the good results of a séance are concerned, is a strongly fixed idea that all is fraud and imposture, and that no real manifestation can occur.

It is not necessary to entertain the hypothesis of the operation of outside intelligent forces in order to account for the negative effect of hostile suspicion upon the results of a

séance. Let us suppose that the manifestations are due to forces which emanate from the medium. It is quite natural in that case that the suspicion of those present should exercise an inhibitory effect upon him, just as the eloquence of an inexperienced orator is checked by the hostility of his audience ; or as a student at an examination is disconcerted by malevolent severity in his examiner. I find no insurmountable difficulty in recognising that the state of mind of the persons present exerts a powerful influence on the phenomena, the cause of which is certainly an intelligence.

In any case, if he cannot prevent himself from feeling suspicious, the investigator should not be discouraged, if, after two or three séances, he obtains no results. He must persevere ; now, how many cases could be cited of savants who have made long-continued investigations in three or four circles of spiritists where, previously, without his presence good results had been obtained ? If, after such perseverance, no result is obtained, it would be legitimate to be discouraged, and a negative conclusion might perhaps be given with some authority. But it is only those people who have the right to put forward their personal opinion, because only those who have continuously and patiently experimented can have a personal opinion in this matter worthy of respect.

§ B.

Under similar, or apparently similar, conditions, the results obtained are not identical.

Another objection, not less serious, is that, under identical conditions, the results obtained are not identical, so that the experiment cannot be repeated at will.

But this is a difficulty which accompanies the initiation of all sciences. *The conditions seem to be identical, but they are not identical.* Some favourable condition, which has been passed over unobserved, is lacking in a subsequent

experiment; or some unfavourable condition has been inadvertently introduced.

Let us borrow another example from a classical science. Let us suppose that we are dealing with a very delicate chemical substance such as thalassine, a crystallised anti-toxine which I have extracted from the tentacles of sea-anemonæ. I have been able to point out the mode of preparation, extraction and purification, with what seems irreproachable exactness; nevertheless, in spite of my deep experience in the physiological chemistry of sea-anemonæ, there have been occasions on which I have dealt with great masses of anemonæ without being able to extract the thalassine. And yet how much easier it is to extract a chemical substance, well defined and comparatively abundant, than to determine the condition of psycho-physical phenomena still hidden in profound obscurity!

However, the objection that under similar conditions identical phenomena do not occur is only partly correct; for in certain spiritist circles and with certain mediums, of strong psychical force, one may be almost sure of obtaining practically the same results, if new members have not been introduced into the circle, if new experimental conditions do not interfere, if the health of the sitter is not affected by illness or some mental trouble or other.

But the fundamental reply to this objection seems to me to be the following: Spiritism has not yet reached the period of scientific experimentation. We know that experimental sciences pass through a phase of observation or of empiricism, which may be called their state of infancy.

There was a time, not so very long ago, in which disease could not be experimentally treated by inoculation; physicians were obliged to be content with observing the symptoms of disease. Under Claude Bernard, and especially Pasteur, this science passed from the phase of observation into that of experiment. But this great transition is but a thing of

yesterday ; and men of my age have seen the time when it would have seemed absurd to study typhoid fever, cholera and erysipelas in a laboratory.

In our present state of ignorance, sometimes it seems impossible to determine the conditions which will produce a phenomenon ; one must be content with observing (with as much perspicuity and scrupulous attention as possible) the facts that occur, noting their conditions, without being able to reproduce them. Phenomena which we cannot reproduce are not less real on that account. It would be foolish to deny the reality of a fact because it is not possible to reproduce it by experiment. I do not understand the state of mind of a sceptic who refuses to believe in meteorites until he has seen one fall at a certain time and at a certain spot chosen beforehand by himself. And the scepticism of a man who refuses to believe in phantoms only because they cannot be produced to order is equally ridiculous.

It is, however, much to be desired that Spiritism should enter fully upon its experimental phase and should pass beyond the stage of empiricism and observation ; for empiricism and observation can give only a modified degree of certainty. But that time has not yet arrived. There seem indeed to have been some very evidential experiments made, but more generally the phenomena of Spiritism are very unforeseen, as unforeseen as meteors and meteorites. That is not a reason for denying their reality ; but the efforts of spiritists, if they wish to silence doubters, should be directed almost exclusively towards obtaining phenomena that can be repeated.

It is no reproach to Spiritism that it should be at one and the same time a science of observation and a science of experimentation : for this is to some extent the fate of all experimental sciences at first. When facts present themselves under conditions ill-understood, their observation must precede the possibility of reproducing them voluntarily.

It was not always possible to produce at will electric sparks capable of killing a horse or an ox. Man observed the effect of atmospheric electricity without dreaming that the moment would arrive when he would be able to control that very same force.

We should not therefore accuse spiritists of bad faith, because they cannot give us, just when it be desired, a strictly experimental demonstration.

It is even found that of the two kinds of spiritistic phenomena, those which can only be observed, and those which can be produced experimentally, the first may have more importance than the second, although one ought to expect the reverse. The former are more certain and more valuable than the latter. The numerous reports collected by the learned authors of *Phantasms of the Living*, and the observations published some time ago in the *Proceedings of the Society for Psychological Research*, and in the *Annales des Sciences Psychiques*, have greater documentary value than the experimental facts obtained in the course of special spiritistic séances.

It may be said that, in general, the most remarkable phenomena are sudden and unforeseen; it is at a moment when the witnesses are inattentive that phenomena are often forthcoming. And whilst I recognise that this fact by no means makes the problem easier to solve, it has always seemed to me that the most striking facts were those to obtain which no attempt had been made, which were unexpected, which came like a flash of lightning when the scientist's coat of mail, strict observation, had been laid aside.

It is as if the attention, a fixed gaze, light, strict experimental conditions, are so many obstacles to the manifestation of certain kinds of phenomena.

I am perfectly well aware of all the advantages which might be drawn from this admission by the adversaries—*à priori* adversaries—of experiments in Spiritism. But I do not

think that they can possibly draw from this—without other arguments—the deduction that Spiritism is false. For in the case of phenomena in which intelligent forces or unknown forces, or unknown human forces come into play, the state of mind of those present must have considerable influence. Therefore, there is nothing irrational in supposing that a certain condition of confidence, of belief, of sympathy is necessary, as well as a kind of intellectual harmony between those present, which can only be acquired by habitually experimenting together.

We say that the conditions were the same to-day as yesterday: Why then were not the phenomena the same? But, no! the conditions were not the same; they seemed to be so, but they were not really so. The medium was tired. One of those present was unwell. The temperature was not the same; the light in the room was brighter, etc. Even the known conditions varied. How probable is it, therefore, that the unknown conditions differed; the latter cannot be detected, they are innumerable and mysterious! perhaps quite beyond our slight knowledge of men and things. It is not necessary to be a great philosopher to recognise that there is never identity between beings. And yet it is insisted upon that the expected phenomena should be produced with mathematical and irresistible precision, as they happened on the preceding day under conditions which were certainly very different in spite of all efforts made to render them identical.

But for all that, I repeat, that if Spiritism wishes to progress, it must become an experimental science, in which everything is determined beforehand.

‡ C.

The Inconsistencies of Manifesting Personalities.

If these objections are worthy of the most serious examination, and even justify some doubt, the objection which is

founded on the strange character of the personalities who manifest is not very weighty. But it is just this objection which strikes ordinary persons most.

It is said, for example, that it is absurd to suppose that Aristotle should return to say, in French or English, such words as: "*Persevere, with patience you will succeed*"; or "*to-morrow you will have better results.*" If this personality gives through automatic writing some token of his alleged existence, he writes with the handwriting of the medium, and makes the same orthographical mistakes as the medium would make. If the medium be English or American the spirit does not believe in re-incarnation; whilst he will admit it if the medium be French or German or Italian, countries in which the theory of re-incarnation is accepted with respect. If the personalities purport to be less illustrious than Aristotle, certain characteristic facts are forgotten, such as the Christian name or the name of the town in which they lived.

Phinuit, Mrs. Piper's control, said that he was a French doctor residing in Metz, who spoke English and had forgotten French because, he averred, he had lost the habit of speaking French by attending the numerous English persons who lived in Metz!! It is easy to find many such absurdities.

These are not to me, however, very serious difficulties.

In the first place, the hypothesis of the personification of such or such an individual (to use Maxwell's expression) is not necessary. This is an hypothesis admitted by many spiritists, but others consider it non-proven, so that apart from this theory there are a great many facts of great importance which remain to be considered, which deserve very careful examination, and the value of which is not affected by the incongruities connected with the personalities who appear.

On no account should the absurdity of an hypothesis cause the facts on which it rests to be denied. What we

wish to discover is not whether Aristotle returns to say to us in French "Persevere and have patience"; but whether an intelligence of any sort is manifesting by modalities as yet unknown, in apparently inert objects, by means of some new and unsuspected force. The whole question lies in this:—Is the fact true or false? and because the force claims to be Aristotle, that is not a sufficient reason for denying that an intelligent force operates, if the fact is not otherwise controvertible. In that case it cannot be denied that an intelligent force is present; although it may be very questionable whether Aristotle be there. Nothing is more contrary to logic, even to elementary logic, than to deny a phenomenon because the hypotheses built upon that phenomenon seem very improbable. The first consideration is the fact itself. Later on, when a theory has to be constructed, it becomes necessary to discuss hypotheses.

But whatever may be the probability of those contemplated, they should never sway the judgment in its estimate of the reality or unreality of the facts alleged.

Moreover, it is a daring thing to venture to talk about irreconcilable absurdities. If the Spirit hypothesis were true, what do we know about the conditions of existence of these personalities? What may be the influence of the medium upon them? What may be their influence on the medium? Who then can presume to speak of the psychology of *spirits* and to affirm whether such or such an expression coming from them is absurd or not? In the profound obscurity which encompasses us the best thing we can do is to quietly register the facts without presuming to draw conclusions as to a general theory applicable to them all.

Here is a science—if a science it be—still in its swaddling clothes, and at the outset we demand to be completely satisfied by the hypotheses which the first investigators have very naïvely conceived, simple souls who have studied it rather as a religion than as a science. It is a fact that all

sciences, however incontestible as to their facts, are singularly weak in their hypotheses. Even chemistry and physics are sadly defective when general theories are postulated. As to physics, for example, if the ether exists what comprehension have we of matter without weight and without a chemical substratum? It is nevertheless certain that ether exists, and that light, electricity and gravitation cause this ether to vibrate in space.

But no one has ever been able to understand this strange substance which has no chemical properties. As for chemistry, the atom has been defined as a quantity of matter so small that it cannot be divided, which means that it is imponderable; for if it weighed a million-millionth of a milligramme, or even less, it would still be subdivisible, at least in thought. The atom, then, is imponderable; but a collection of imponderable atoms is ponderable! This, unless I am mistaken, seems an absurdity; so that neither chemistry nor physics should have the bad grace to cry out upon Spiritism on account of the absurdity of its hypotheses, since at the base of chemistry and physics there lie two hypotheses which are both honestly absurd.

Hence the best defence against the objections brought against the theories of Spiritism is an appeal to facts. Facts are never absurd. They exist or they do not exist. If they exist, the study of experimental facts should precede the criticism of theories.

I am not, therefore, disposed to deny because I find very improbable assertions made in connection with Spiritism. English spirits who talk French, phantoms who materialise their hats, walking-sticks, and eye-glasses; objects which are transported across space; predictions concerning the future, etc., etc. In the light of our present understanding these things are outrageously absurd; but if these facts be real, which after all is possible, I shall be obliged to declare that the negation of these facts is far more absurd.

The apparent absurdity and strangeness of the facts alleged, however, involve the necessity of making the experiments with regard to them more demonstrative, if that be possible, and more severe than would be necessary in order to verify simple facts more consonant with reason. Little discoveries which are almost self-evident, and which are in harmony with what is already known, do not require a large amount of evidence; it is not so necessary with these self-evident facts to accumulate evidence, and to verify it time after time, as it is with facts which are prodigiously surprising, and which differ from all that men have admitted for hundreds of years. And this is to say that in Spiritism, as in all which is strange and improbable, the evidence should be striking and abundant. What would suffice as evidence in chemistry, physics, or even in medicine, will not suffice for a new science, where severity ought to be exaggerated. One of the worst mistakes of spiritists is that they content themselves with imperfect experiments, and complain that such exacting tests are not required in other matters. On the contrary, it is imperative to be more severe in this matter, and to exhaust all other suppositions before having recourse to the hypothesis of unknown forces. New, mysterious and *occult* forces should be appealed to only as a last resort, after having radically failed to find any other explanation.

But if these other explanations are impossible, then, but only then, in desperation so to speak, we must acknowledge the existence of these new forces, however absurd they may appear. For if they exist they are not absurd; a real phenomenon, I repeat, can never be absurd. What make a phenomenon seem absurd, are the false hypotheses which we build upon it, and also our ignorance, which is far more profound than we suppose.

§ D.

Phenomena obtained with fraudulent mediums.

The objection grounded on the habitual fraud of mediums deserves next to be examined.

It is true that a certain number of mediums have been convicted of imposture. Now, experiments with a fraudulent medium are very complicated, and any conclusions that may be deduced very precarious. If a clever conjuror were to perform his art in darkness before credulous persons who believed that all he did was genuine, much greater marvels than those of Spiritism would be related.

This objection would be formidable if all mediums had been convicted of imposture; but such is not the case. So far is it from being so, that there are mediums who—in spite of the severest and most prolonged investigation carried on by doubters always on the watch—have not been detected in any trickery whatsoever. Sometimes indeed, as in the case of Douglas Home, it has had to be acknowledged that the accusation of fraud was unjustified.

We hear a great deal about the trickery of this and that medium who has been caught red-handed; and it is evident that this trickery throws legitimate suspicion upon all the results obtained with these particular mediums. But what are these isolated cases of trickery by comparison with the considerable number of honest mediums who are to be found in all parts of the world? Besides the celebrated mediums, especially plentiful in the United States, who are paid, there are many others who are unpaid, and whose good faith is above suspicion. We have only to read the accounts in spiritistic journals to be aware of this fact. Professional mediums are very few in comparison with the non-professional.

The latter also can cheat, and often they do, but it is

extremely improbable that they should all be frauds and that all the phenomena produced with them are fraudulent.

I do not claim that the honesty of mediums should be accepted *à priori*. Far from it! When we are dealing with such strange phenomena as those to which we refer, and which have sometimes been simulated by tricksters, the good faith of the medium should be tested, proved, and established. But, on the other hand, if a medium is to be accused of trickery this also should be proved. In any case, neither honesty nor duplicity should be taken for granted *à priori*, therefore serious and thorough investigations should be made. It does not seem to me legitimate to proceed otherwise; for to accuse of a vile imposture, without having any formal proof of the fact, the five or six hundred mediums, professional and non-professional, with whom spiritistic phenomena have been produced, is quite as unreasonable as to declare them all, without enquiry, to be irreproachable.

In truth this objection is more apparent than real, for every time that a medium is seriously experimented with, precautions are taken, and multiplied, against fraud. The very naive remark was once made to a friend of mine who was relating an experience in which he had observed some astonishing facts: "Have you ever entertained the idea that you may have been duped?" As a matter of fact this is one of the first explanations which occurs to one. It is one's perpetual worry; we mistrust the medium, we mistrust the circle, we mistrust ourselves. I do not say, of course, that one is never deceived; persons have been duped and will be duped again, but there are cases in which there was no room for deception; and it is, in general, very difficult, often very improbable, and sometimes impossible, that it should occur. In order to be just, each experiment should be studied in detail, for details alone enable us to judge whether the necessary precautions have been taken.

Fraud in spiritistic phenomena is a very serious problem, for sometimes it is unconscious; and as in all probability the mentality of a medium is not like that of normal individuals, suspicious actions may be committed which should not necessarily entail off-hand condemnation.

It is not, however, my intention to consider in detail the innumerable cases which require to be analysed, I merely wished to remark that: (1) all mediums cannot be deceivers; (2) that even with mediums susceptible of fraud, and convicted of fraud, phenomena have been obtained which fraud cannot account for; (3) that it is unjustifiable to assert *à priori*, the bad faith of a medium without his having been surprised in a flagrant act of trickery.

I do not, of course, refer to badly observed cases. These are innumerable, and I am prepared to admit that, in connection with this difficult subject, very little experimental work has been irreproachable. I also acknowledge that very often the possibility of fraud has not been thoroughly eliminated, and that the only valid experiments are those in which fraud has been rendered impossible.*

Happily, however, for Spiritism, there are a large number of well-authenticated experiments from which all possibility of fraud was eliminated and in which observation has been exact. It is these, and perhaps these alone, that should be submitted to careful criticism; but methodical criticism is the reverse of silence and scorn.

With a medium who has used trickery, it is possible to take precautions which exclude the possibility of fraud. Indeed every medium should be thus dealt with, and the fact that a medium has formerly been guilty of trickery ought not greatly to affect the mode of proceeding, for investigation

* As to the question whether it is necessary to take no notice of any experiments made with a medium who has on a later occasion been convicted of fraud, I do not altogether share the opinion of H. S. Sidgwick. Mr. Sidgwick declared that he looked upon all experiments made with suspected mediums as worthless, and there is something to be said for this opinion, but there is also something to be said against it.

should be always of such a nature as to guard against all possible fraud. So that with an honest medium, as well as with a dishonest medium, the precautions taken should be practically the same.

On the other hand, is it always certain that a suspected medium has been really guilty of imposture? We ought to be most prudent about affirming human culpability. Frequently accusations are lightly made, on account perhaps of an uncertain gesture, or an unexplained change of place, and persons are treated as rogues without it being taken into consideration that their mental state is probably very different from their ordinary mental condition.

For my part I would not dare to treat as impostors persons whose whole lives are honourable simply because their conduct during a *séance* did not seem to me to place them beyond all suspicion. Not to believe in the complete genuineness of a phenomenon and to accuse a medium of trickery are two distinctly different things; I am convinced that the greater part of the phenomena called spiritistic is not irreproachable, and yet that the voluntary trickery of mediums, trickery which has been planned and carefully prepared beforehand, is very uncommon. It is, therefore, very inexpedient to reject all experiments with mediums who have been vaguely and in a superficial way accused of fraud; for there are very few who, rightly or wrongly, have not been suspected and charged with it.

Lastly, the mental condition of mediums is indeed little understood by us. It is possible that certain persons are impelled, under certain circumstances, and almost in spite of themselves, to simulation, whilst under other conditions they are sincere; in other words, that there is a mixture of true and false. This mixture, of course, renders experimental analysis more difficult, so that the problem of sifting out truth from falsehood makes large demands on the qualities of tact and sagacity. But the fact that the task is

arduous is not a reason for not undertaking it. It is enough if it is possible, and I believe that it is possible.

I will sum up by saying that in spite of all that has been said and written on the trickery of mediums :

- (1) There are some who have never cheated.
- (2) There are many who, although suspected of fraud, have never been caught in the act and convicted of having made fraudulent preparations.
- (3) It is possible to experiment under test conditions which render fraud impossible.

CHAPTER V.

Conclusion.

The conclusion I would draw from this long discussion will be brief :

Instead of seeming to ignore Spiritism, scientists should study it. Physicians, chemists, physiologists, philosophers, ought to take the trouble to know and understand the facts affirmed by spiritists. A long and diligent study of the subject is necessary. It will certainly be fruitful, for, however absurd the theories may be, these do not alter the facts. And if there are many errors and illusions in the assertions of spiritists, there are probably—nay, certainly—many truths, truths which for us are still enveloped in mystery. These truths, when they are better understood, will profoundly modify the puny notions we at present entertain concerning man and the universe.

THE PSYCHICAL MOVEMENT.

A CASE OF TELEPATHY FROM TURIN.

A CASE of telepathy has recently been pointed out to us from Turin. It occurred to a well-known doctor of that town, Doctor Torero, at the time of the death of the Marquis Boyl de Putifigari, head of the house of the Duke of Genoa. We begged a person, in whom we have the fullest confidence, to inquire into the subject, and the following is the statement which that person procured from Dr. Torero himself :

A strong bond of friendship existed between Dr. Torero and the Marquis Boyl ; for many years the latter had never failed to consult the doctor whenever he felt the slightest indisposition.

The Marquis was apparently in the best of health when suddenly, one morning, he had an attack of apoplexy, under which he succumbed in a few minutes. Now, early on the same morning, Dr. Torero was a prey to an ill-defined, inexplicable anxiety : he felt that his presence was needed at the Villa Boyl (situated at an hour's drive from Turin) ; he was quite at a loss to explain the motives which might have inspired this sentiment. When leaving home, to go on his rounds, he spoke of his anxiety to Madame Torero, and, contrary to his usual custom, indicated to her the itinerary he intended following, so that if he were sent for by the Marquis he might be instantly found. He called on one of his patients only, because his anxiety increased to such an extent as to trouble him profoundly. He therefore bade his coachman drive him home ; he told Madame Torero not to expect him for lunch, and set out immediately for Villa Boyl. When

half-way between the Villa and Turin he met the Marquis's carriage, which was being driven at full speed in the direction of Turin; the domestic who was in the carriage told the doctor that he had been sent to fetch him because his master had just been struck with apoplexy. The doctor did not arrive in time, but he was able to verify the fact, that the moment the Marquis was attacked coincided perfectly with the moment he had decided to leave everything in order to go and see his friend.

Dr. Torero's anxiety, and the conviction that his presence was needed at Villa Boyl, had, therefore, seized him some hours *before* the Marquis was attacked by apoplexy. It therefore looks as though it were a case of premonition, rather than one of telepathy, unless we admit Professor Flournoy's hypothesis for a similar case, recently published, to the effect that the Marquis had already felt, subconsciously, the symptoms of an attack. It is known that apoplexy is often preceded by a vague uneasiness; in which case Professor Flournoy's hypothesis may be extremely probable.

AMIDST THE REVIEWS.

THE OCCULT REVIEW.

THE first and introductory number of a new and well-edited journal called the *Occult Review* is to hand. Attention will be arrested by a few remarks with which Sir Oliver Lodge greets the advent of a magazine devoted to educating the public in experimental psychology, in teaching the people to look upon psychical phenomena not so much in the light of emotion, but as matters of general scientific interest.

The interest of the present number, however, centres in an article by F. C. S. Schiller: "A Commercial View of the Occult," an article as humorous as it is original. Here

are some caps to fit those who should wear them . . .
 "It is necessary . . . to convert both the masses and the professors" to the reality of "occult" phenomena. . . .
 "Towards these the former are indifferent, the latter prejudiced. Now nothing, and least of all a miracle, will convert a professor who has once committed himself in print; but though the masses may be hard of heart and dull of understanding they are undeniably sensitive to what appeals to their *pocket*."

Mr. Schiller—page 16—points out also that as long as psychical phenomena "rest on historical evidence only, their value is rapidly affected by the lapse of time." In other words, as far as Science is concerned, a truth which depends upon the words of witnesses is no longer a truth.

We wish the new journal all the success it deserves.

THE EYES OF MEDIUMS.

(*Light*: 24th December, 1904.)

DR. MAXWELL, Attorney-General at Bordeaux, France, mentioned in one of his recent publications that he had observed tiny spots in the *iris* of the eyes of all mediums with whom he had come in contact; and he pointed out the utility there might be in other investigators continuing similar observations.

Dr. Maxwell now supplies a little further information on the subject. He writes that it is not a question of different colours: the spots he has observed in all his good mediums have generally been round black marks bearing a vague resemblance to a cat's head, a bird's head, cat's paws, etc. Sometimes letters appear to be traced on the iris; e.g., Dr. Maxwell says he knows a medium in whose left eye the letter M is very clearly and distinctly marked.

The doctor is unable to affirm if there be any *rapport* between these iris-spots and the mediumistic faculties of sensitives: such an affirmation would, first of all, necessitate

long and minute observation. In pursuing this investigation there are two aspects of the problem to be considered :

A. Are persons who have spots in their eyes gifted with mediumistic faculties ?

B. Are spots in the iris always found in persons possessing the gifts of mediumship ?

We must have recourse to statistics before forming an opinion on the subject.

For the time being, Dr. Maxwell is inclined to think that some *rapport* really exists between this peculiarity in the eyes and psychical faculties. He invites his readers to help him in his research by pointing out to him :

1. As nearly as possible the exact colour of the iris.

2. If the iris be of one or of several colours.

3. In the latter case, mention the different colours and their exact position.

4. If the iris be regularly coloured, or if there be different shades which give to the iris the appearance of a crystallised object.

[This is somewhat frequent, and should not be confused with indication 3.]

5. Are these spots always black ? What is their shape and size ? What is their exact position ?

If the spot has any definite shape this should be carefully described, and if possible sketched.

In order to be able to indicate exactly the position of the spot Dr. Maxwell recommends the investigator to compare the iris to the face of a watch, and then to point out at what supposed hour the spot is placed : the investigator should not forget to mention if the spot be in the centre or on the edge of the iris.

Finally, the psychical faculties of those persons whose eyes have been thus examined should be succinctly described.

Dr. Maxwell, in ending his article, refers to the fact that

in all ages and in all countries, and especially in the middle ages, men have written about the tell-tale spots in the eyes of "sorcerers." There is even to the present day a widespread belief in certain countries—*e.g.*, Italy and Spain—in the influence of the "evil-eye."

We also invite our readers to furnish what information they may acquire on the subject to Dr. J. Maxwell, 37, Rue Thiac, Bordeaux, France.

THE ACCURACY OF TESTIMONY.

(*Archives de Psychologie*, Geneva, No. II, 1904.)

MADemoiselle MARIE BORST publishes in the journal edited by Professors Flourney and Claparède the results of a prolonged and careful study she has prosecuted in the Laboratory of Psychology of the Faculty of Sciences at Geneva, concerning the *educatability* and the accuracy of testimony.

William James, Binet, Stern, Netschajeff, and many others have already contributed in a considerable degree to the study of the question. At the same time, as it concerns an experimental research which can only be elucidated by a great number of inquiries executed under diverse conditions, Mlle. Borst's study is far from being a useless success. It even presents quite a special interest for sciences which—like psychism—are founded in a large measure upon the credibility of testimony.

We are unable to deal in detail with Mlle. Borst's diligent inquiry. We confine ourselves to mentioning her chief conclusions:

A thoroughly exact testimony is the exception; every witness has recourse to imagination to fill up the lacunæ of memory. This substitution is, as a rule, in conformity with the demands of logic. Very often there exists a tendency to dramatise the scene which constitutes the test. Testimony improves with exercise.

On an average, the tenth part of replies to a spontaneous deposition is false.

The recital is more exact than the examination.

Testimony is more faithful and more accurate in women than in men. There is no immediate relation between the extent and quality of testimony; the relation of one to the other often varies inversely.

From a subjective point of view a witness's replies offer three degrees of certitude: Firstly, replies given without hesitation; secondly, replies given with assurance; thirdly, replies given under oath.

There is a certain parallelism between the objective value of evidence and its degree of subjective certitude. Nevertheless, about the twelfth part of replies given under oath are false.

ECHOES AND NEWS.

PHILIPPE.

PHILIPPE, the well-known "occultist" and healer, has the satisfaction, at present, of seeing his name pretty often displayed to view in the columns of French newspapers. It was Pierre Mille, the sympathetic humorist of the *Temps*, who opened the fire. He is quite aware of the importance of his personage. "Philippe heals the sick," he says, "by blowing on their nose. He lives in the shadow of a throne. He would like to make gold, not by means of a projecting powder, but by the more modern process of speculation: it is rather doubtful if he succeeds, but his want of success does not lessen his resemblance to Cagliostro. He was born in a hut, he owns a town-house, and a motor-car—the much-lauded Cagliostro only possessed a carriage—nevertheless no one knows if he be rich or poor. He hardly

ever lives in his town-house. He also possesses a country seat, near the village Saint-Julien-l'Arbresle, but his visits there are few and far between. Where then does he live? Far, very far away somewhere in Europe—summoned thither by august clients, he says, or in Paris, where he has 'several homes,' as the domestics in his town-house at Lyon tell you very mysteriously." . . .

Pierre Mille interested himself a great deal in Philippe during his last journey to Lyon, and he discovered several people who were very proud of their thaumaturgus. "Have any of your Parisian thaumaturgi," they said to him, "ever received a letter from the Emperor of Germany! Philippe showed this letter to one of his secretaries!" Pierre Mille's informer continued, saying that crowned heads in particular addressed themselves to the Philippes and somnambulists, in order to find out the plots of anarchists. As for Philippe himself, he is said to have predicted some astonishing things concerning certain high placed personages, and, what is more, these predictions are said to have been realised. He himself has related that, one day when he was in the cabinet of a certain sovereign, an orderly officer came into the room, spoke and went out again, without having even looked at Philippe. "Did you notice," said the sovereign to the latter, "that officer did not salute you?" "Sire," he gravely replied, "I made myself invisible!" Truly it is impossible to refuse anything to a man who, in such a fashion, can make himself invisible. This is why that particular sovereign requested the French Government to bestow the diploma of doctor of medicine upon such a great man.

The French Government refused, but the foreign sovereign ended by consoling Philippe: he named him a general of doctors, or to speak more correctly, inspector of the Sanitary Service of Harbours. These functions carry with them the title of doctor, and the stripes of general.

The same sovereign made a present of a motor-car to the

Lyon thaumaturgus; Pierre Mille was careful to make sure of the existence of this car, and he speaks of its magnificence and lordly comfort.

The humorist of the *Temps* went to one of the receptions which Philippe accords to the sick in his town-house at Lyon. The sick, generally poor people, come to him in great number. Philippe enters the room; he is a fairly tall man, with a long and rather hard-looking face. He walks round the room, shakes hands with and says a few words in turn to everyone in the room: "I have not much time to give you, my friend, but believe, and you will be healed."

Pierre Mille concludes his long article by insinuating that Philippe takes advantage of his so-called faculty of second sight to gamble on the Stock Exchange.

An editor of *Gil Blas*, M. Louis Pelter, also tried to obtain information about Philippe; this is, perhaps, less humoristic, and, from a certain point of view, less fantastical. He called on Papus, and the famous occultist was lavish with the necessary information:

"Philippe? Of course I know him; I respect and like him very much."

"What sort of a man is he?"

"A man of about sixty, he looks like a substantial citizen, just such a man as you might often pass by on the Boulevards, with his round hat and his cane under his arm—for he often comes to Paris. However, when he is here, he tries to keep in the shade as much as possible."

"Is he a magician?"

"Call him whatever you like. It is absolutely certain he is possessed of a peculiar power. When he was quite young he enjoyed the privilege of healing by *thought* alone. His parents, simple peasant folk, thought that with such a faculty, he ought to embrace the medical profession, a very sensible idea. He began his studies, and as he was without any means whatever, he was obliged, in order to live, to act as

an errand boy to a butcher every morning. Hence the legend that Philippe was formerly a butcher. It is just as though we called Spinoza—who in order to live polished spectacle glasses—at the same time writing his system of principles—an optician.

Briefly, during his medical studies, Philippe continued to heal the sick. . . .

“ Before receiving his medical degree ? ”

“ Before receiving his medical degree ! ”

“ Rather presumptuous ! ” . . .

“ Therefore he was expelled from the Faculty. He appealed. Superior authority ordered his reinstatement. The Faculty resisted, and had the last word.”

“ And since then ? ”

“ Since then, he has continued to heal.”

“ And how does he do it ? ”

“ Oh ! in the simplest way in the world : by neither passes nor massage, nor laying on of hands ; a look, a thought, and that is enough.”

“ And does he always succeed ? ”

“ No, not always. The invalid’s state of mind must be amenable. The cure is the reward for the ‘ good moral works ’ of the patient and of those about him.”

“ An instance ? ”

“ I was once present when a child, suffering from tubercular meningitis, was brought to him. There were fifty persons present. Philippe asked them all to promise, upon their honour, to abstain from speaking ill of the absent, for a period of two days.”

“ Did they promise ? ”

“ No. They had the honesty to recognise that they were incapable of the task. But they ended by entering into the engagement for two hours.”

“ Then, they were not Parisians ! ”

“ No, they were Lyonians. As soon as those present had

given their promise, the child, who had arrived there in a despairing condition, recovered ! It was I myself who held his hand as he *walked* home ; he had been carried to Philippe's house, his head falling inert on his shoulder.

" Moreover, there is someone, whom you know, who could bring forward most precious testimony : I mean your excellent colleague Serge Basset, whose son, given up by the doctors, was instantaneously healed by Philippe ; and to such an extent that, when Basset brought his son—now restored to health—to the doctor, who had been treating him, the latter exclaimed : ' You are deceiving me, sir, this is not the same child ! ' "

" Philippe was once condemned for the illegal practice of medicine was he not ? "

" Yes, but that was a long time ago. He has since been rehabilitated. The proof of his rehabilitation is that he was, subsequently, appointed Captain of the fire brigade in his parish, a post which could not have been conferred upon him, unless he had been rehabilitated." . . .

" Either I am mistaken, or that is not his only military grade. I believe he is also a Russian general ? "

" Quite so. You know that in Russia a military grade is attached to public appointments. Being unable to take his medical degrees in France, Philippe took them in Russia—not, as has been said, by will of the Czar, whose power does not extend to the creation of doctors—but by submitting to and passing examinations. And, *à propos*, a curious incident happened. In his last examination he had to pronounce the diagnostic of six patients in a certain hospital. Not only did he furnish the diagnostic, he also cured the six patients. Further, it was he who predicted to the Czarina that her last child would be a boy. In short, the Czar honours him with his friendship. During his last visit to France, the Czar took a walk with Philippe in the Forest of Compiègne, which lasted two hours, to the great astonish-

ment of the attendants. But to return to Philippe's grade ; he is in Russia, President of a Commission of sanitary inspection, a function which is assimilated to the grade of general.

"Remark," continued Papus, "that Philippe always travels about at his own expense. By his marriage with a person who was cured by him, he possesses a certain fortune; and if, now and then, he accepts an offering from those whom he heals, it is but to transfer it, immediately, to those less favoured than he."

"Does his power stop at this strange faculty of healing?"

"No. It goes further. Philippe possesses an influence over Nature herself. For instance, he once announced to me that he would make a thunder-bolt fall at a certain spot, and the thunder-bolt fell at the spot indicated!"

Thereupon, the interview ended, and, as a matter of fact, what could remain to be said after that!

THE STRANGE VOYAGE OF TWO HYPNOTISED CHILDREN.

A FEW days ago the Italian newspapers related the following strange adventure :

"A strange case of hypnotism, which greatly interested the townsfolk, has recently occurred at Trani.

"One morning, two boys, one five years old, the other eleven, arrived from Ruvo in a state of profound hypnotic sleep. These two boys belonged to a family named Pansini, occupying a good position in Ruvo.

"At Trani they went to a relative's house—Mr. Maggiore—where they dined. After dinner they awakened, profoundly surprised to find themselves at Trani. But they went off to sleep again almost immediately, and then replied with accuracy to the questions asked of them.

"It is to be remarked that they spoke in French, a language of which they knew absolutely nothing.

"They returned to Ruvo, accompanied by Mr. Maggiore, who had already telegraphed apprising the family of what had happened.

". . . . It seems that on a previous occasion the two brothers suddenly found themselves on board a boat in the harbour at Barletta, without knowing how they had got there.

"Professor André Grossi, of the College at Trani, is at present seriously studying this curious case of hypnotism."

We have written to Trani for more positive information about the case; we shall not fail to acquaint our readers with the result, if we succeed in obtaining authentic information—which does not appear to be the easiest thing in the world.

NOTES

Upon certain facts, some of which appear to be supernatural, which have recently occurred in a house near Bordeaux.

By DR. MAXWELL, *Bordeaux.*

HAVING been informed that some interesting facts had been observed in a house near Bordeaux, which is inhabited by a very well-known family, I begged M. X., the head of the house, to authorise me to gather information thereon. My request met with much courtesy, and I was kindly received by Mme. X. and her daughters; the following is the substance of my inquiry:

M. and Mme. X. have several children; their sons have independent positions and do not now live with their parents; their daughters are Mme. A., who has been married for a few years; Mlle. B., who is twenty-five years old, and Mlle. C., who is fifteen years of age. M. and Mme. X.

have travelled a great deal, they have lived in uncivilised and little inhabited countries, and are accustomed to lead a very active life. They are both highly intelligent and well instructed. Their daughters have received a brilliant education; they appeared to me most open-minded and keenly intelligent. The kind of life which M. and Mme. X. have led for so many years has had the effect of dulling or destroying all impressionability; their daughters also appear to be the embodiment of *sang-froid*. I could discover no sign whatsoever of any latent nervous trouble in them.

During the months of July and August, 1904, Mlle. C. was staying with her sister, Mme. A., who lives in Languedoc. Mlle. C. slept in a room lighted up by one window only. The room is long and narrow; the bed is placed against the wall exactly between the door and the window.

On the night of the 31st July Mlle. C. suddenly awakened and saw on the wall opposite her bed two death's-heads, white and luminous, like spots formed by the moon's rays. They looked like fleshless skulls, the eyes and nose were hollow. Nevertheless, Mlle. C. recognised in these skulls two acquaintances, M. U. and Mme. R.

I was unable to obtain precise details concerning the circumstances which lead Mlle. C. to make this identification. But that the identification was made is a fact, for Mlle. C. related her strange observation to her sister, Mme. A., on the following morning. These ladies affirm positively the accuracy of this point.

Mlle. C. was frightened: she called out to a maid who was sleeping in the room next to hers. This maid, E., is about eighteen to twenty years of age. She also saw the apparition. She recognised M. U. in one head, and said the other was certainly a woman's head, but she could not identify it. This maid did not know Mme. R.

The vision lasted as long as the moonlight. Mlle. C. and the servant tried to ascertain if the apparition was

due to the moon's rays : they displaced the furniture, opened the window, etc., and were finally convinced that the moon was for nothing in the vision. Nevertheless, from information which was furnished me, I was able to establish that the luminous spots were observed opposite, and could have been due to the moon. The fact that the apparition ceased when the moonlight disappeared confirms this hypothesis.

On the following night—1st August, the same phenomenon was again observed by Mlle. C. and the servant. Neither Mme. A., nor her husband, nor anyone appear to have been appealed to in order to verify the fact.

The servant assured me that this phenomenon was reproduced for ten consecutive nights. Mlle. C., on the contrary, said that it was only seen twice—on the 31st July and the 1st August. The last indication is the correct one, for Mme. X. came for her daughter, Mlle. C., to bring her home, at a time which renders the servant's version inadmissible. I point out the extraordinary discordance in the statements of these two witnesses, because it is highly instructive.

In every other point the descriptions of Mlle. C. and the domestic were in accord.

Now, that which gives a paranormal character to this hallucination is the fact that M. U. and Mme. R. died a short time afterwards. Mme. R. died suddenly on the 2nd August, from an embolism. M. U. died on the 16th September, from an attack of apoplexy. At the time the apparition was seen, both Mme. R. and M. U. were in excellent health, therefore Mlle. C. could not have been preoccupied on their account.

* * * *

Towards the end of October Mme. A. and her husband went to stay with her mother, Mme. X. A short time after her arrival sounds of footsteps began to be heard in the corridors of the house. These sounds were heard by several

people, notably by the Misses X., by a cousin, and by the cook. The latter left her bed one night and went into the corridor outside her bedroom door in order to see who was walking about. On opening her door she saw two white forms, which immediately disappeared. The cook searched, but found no one in the corridor. At the same time it appears that Mme. A.—who was sleeping on the ground-floor—(the cook slept on the first floor)—heard the noise of footsteps near her room. She got up, searched, but perceived no one.

Groans also were heard in certain parts of the house: the house is a square building of one storey, and stands completely isolated in a garden. These groans were likewise heard by several people. Mlle. B. gave me the following written account concerning these groans:

“Towards the close of day on the 24th October, we distinctly heard moans which appeared to be uttered by a man’s voice. These moans were repeated and continued for some time, so that we have no doubt whatsoever about the fact. Though we examined most carefully the room from which the sounds seemed to come, we found no one and nothing which could explain, however remotely, the extraordinary noises. The groans continued with painful persistence. This phenomenon ceased on the 8th November, and has not occurred since.

“Another night, my eldest sister distinctly heard some one call her three times; two days later a murmuring of voices was heard to proceed from a room which was isolated and uninhabited. It was impossible to distinguish any words.

“On the 1st December, we heard loud raps struck in the very room in which we were sitting: these raps sounded as though someone was knocking on one of the chairs.”

The groans, of which Mlle. B. speaks, were likewise heard by a nurse who was attending Mme. A. [The latter had

just been confined.] The nurse thought that it was Mme A. who was groaning; she got up to see what was the matter, but found Mme. A. sleeping quite calmly. I questioned this nurse. She told me that she at first thought that a dog was in her room; she lit the candle, but there was no animal in her room. The groans continued, and appeared to issue from a certain corner in her room.

* * * *

Lastly, the following fact posterior to the facts which I have just enumerated, was related to me by Mme. A. It happened on the 10th December. Mme. A. was still confined to her bed. On the evening of the 9th she took off her rings and put them with her rosary in the drawer of a small table near her bed. The rosary is made of amber, the beads being of the size of peas. There were some letters in the drawer.

In the afternoon of the 10th, Mme. A. desired to put on her rings. She searched in the drawer, and perceived that the rosary and one of her rings were missing. Thinking that she had searched badly because of her reclining position, she called her young sister C. to her, and begged her to seek for the missing objects. Mlle. C. had no better luck than her sister. Mme. A. asked her to take out the drawer and give it to her on the bed. Mme. A. then took out the letters one by one, took them out of their envelopes, unfolded them, and, after having examined each one separately, put them back in their envelopes, putting the letters, thus examined, on her left—keeping the drawer on her right.

The table stands to the right of the bed, which is a large double-bed occupying the centre of the room; Mlle. C. was standing at the right-hand side of the bed, beside the table.

Mme. A. examined all the letters; after having carefully examined and emptied the drawer she found neither ring nor

rosary. Surprised at their disappearance, she was on the point of putting back the letters, when, just as she was in the act of picking up the letters, she suddenly felt the ring and rosary put into her hand.

This event appeared extraordinary to Mme. A. and to her young sister : they were even much terrified by it.

* * * *

Such are the facts, very briefly reviewed, observed by the family X. between the months of July and December. These phenomena now appear to have ceased completely.

MAXWELL.

ODDS AND ENDS.

ENGLISH newspapers have had much to say about a *haunted house* at Brighton the last few days.

These mysterious manifestations have occurred in a small two-storied house, situated in a quiet, unfrequented street at Brighton.

A lady, who was a former tenant of the house in question, declares that one evening, when alone in the drawing-room, she was greatly astonished at seeing—suddenly standing before her near the piano—the form of a woman. Un-speakable anguish was depicted on her face. But the spectre disappeared before the lady—frightened out of her wits, so to say—had time to examine it. Another statement has been made by a gentleman who lived in the house for a period of fifteen months. This gentleman and his wife affirm having one evening heard some notes played on a guitar which was hanging on a wall in the drawing-room : the same room in which the spectre of which we have just spoken had been seen. At other times, the piano was heard to give forth sounds without any apparent cause.

But the most interesting recital is that furnished by a lawyer who lives in Brighton. Some little time ago this lawyer, with two of his friends, decided to pass a night in the haunted house, in order to try and solve the mystery. He armed himself with a revolver, and took a small dog with him. During the night the dog was extremely restless; suddenly, the lawyer heard his two friends—who were stationed in another room—call out. He rushed to his friends, and just as he arrived he perceived a woman walk across the room. He looked fixedly at her, and, he says, "never will I forget the expression of terrible suffering which contracted her features." The form was transparent, but gave the impression of being dressed in a brown costume. She walked up to the wall, and there disappeared. The lawyer adds that he and his friends were so deeply impressed by what they had seen that they left the house immediately, without making further researches.

It is said that some years ago a young woman who had lost her reason—the consequence of a man's cruelty—committed suicide by hanging herself in one of the bedrooms in the house.

* * * *

The German flower medium—Anna Rothe—died on the 16th December. The husband of the Italian medium, Eusapia Paladino, has recently died.

* * * *

AN eminent savant informs us that he has recently received a letter from Mr. Charles Bailey, in which the Australian medium seems disposed to return to Europe, provided certain advantages are guaranteed him. We shall, in all probability, be able to supply further information on the subject, to those who may be disposed to look favourably upon another visit from this medium.

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The Annals of Psychical Science. Feb. 1905.

THE DECIMAL INDEXING OF
MEMORANDA RELATING TO PSYCHICAL
SCIENCES.

By PROFESSOR CHARLES RICHEL.

THE number of memoranda—*notices, pamphlets, books*—dealing with Psychical Sciences has become so considerable, that it is now absolutely necessary to put some order into this rich mass of bibliography. It seems to me that the decimal classification lends itself admirably to this arrangement. I have already had occasion to classify the Psychical Sciences in the decimal tables which the Institute of International Bibliography at Brussels publishes, and—as these sciences are often treated conjointly with somnambulism and hypnotism—to place them under physiology, close to somnambulism.

However, I thought it might be advisable to indicate—in as few words as possible—the principle of decimal indexing in an early number of the ANNALS, as in all probability few of our readers may be acquainted with it.

Any book whatever—any literature—can always be classed in some group or other, the distinctive number of which will be inferior to 10.

For example, everything which comes under the head of philosophy may have the number 1; all literature treating

of science in general will take the figure 5; literature touching upon the useful arts, 6, etc.

If we take the group of useful arts—6—we can again subdivide it into ten groups—or less, and put against number 1 everything that applies to medical science. Medicine, with all its branches, would thus receive the number 61.

If we subdivide this number 61 into nine groups, we will have 611; 612; 613; etc.; e.g. :—

Anatomy. 611.
Physiology. 612, etc.

In its turn, the number 612 (Physiology) can be subdivided according to the principal headings of physiology; e.g. :—

612. 1. Circulation.
612. 8. Nervous system.

By following up this *decatomic* classification we can make further divisions in the group of physiology of the nervous system, and have, for example :—

612. 81. Peripheric nerves.
612. 82. Cerebral central nervous system, etc.

Now as the Psychical Sciences are concerned with the functions of the central nervous system and the brain, we will class it under the number 612. 82.

We will again subdivide this figure, and put the whole of physiological psychology under 612. 821. Further, as the number of works on physiological psychology is immense, we will subdivide 612. 821 into several groups; e.g. :—

612. 821. 1. The speed of reaction under stimuli.
612. 821. 2. Attention. Memory.
612. 821. 3. Instinct and intelligence.
612. 821. 4. The action of poisons on the intelligence.
612. 821. 5. The action of illness on the intelligence.
612. 821. 6. Psychical reflexes.
612. 821. 7. Sleep, somnambulism and psychical sciences.
612. 821. 8. Sense, and theories on sensation.

Thus, everything which relates to psychical sciences

will be indexed as :—612 . 821 . 7 ; which means, if we desire to analyse this number :—

6. The useful arts.
1. Medical science.
2. Physiology.
8. Physiology of the nervous system.
2. " " " cerebral "
1. Physiological psychology.
7. Sleep, somnambulism, hypnotism, and psychical sciences.

Although we may feel alarmed at a number containing 7 figures, in reality it is no more difficult to retain than one's telephonic number ; and experience proves that one retains this without any trouble whatever.

Now, we will again subdivide this number 612 . 821 . 7, and we will have :—

- 612 . 821 . 71. Somnambulism, hypnotism, and psychical sciences.
- 612 . 821 . 73. Sleep (theory).
- 612 . 821 . 74. Cerebral circulation and sleep.
- 612 . 821 . 75. Chemical phenomena in the organism during sleep.
- 612 . 821 . 76. Dreams.

It is only the first number, 612 . 821 . 71, which concerns us, at present ; thus, all our memoranda can be indexed at 612 . 821 . 71 ; so that, *à la rigueur*, we might dispense with writing it at all, and simply precede the determining figure with a series of eight dots :—, as all our memoranda—taken as a whole—will be classed under : 612 . 821 . 71.

We must, however, distinguish, in these vast sciences which are claiming our attention, between what is beholden to somnambulism, to hypnotism and to the psychical sciences. Let us, therefore, make the following classification, always taking care—by way of prudence and reservation for the future—to leave some numbers vacant, so as not to block up our classification.

THE ANNALS OF PSYCHICAL SCIENCE.

- | | | |
|------------------|----|--|
| (612 . 821 . 71) | 1. | Theories on hypnotism. |
| | 2. | Hypnotism in man. |
| | 3. | Hypnotism in animals. |
| | 4. | Lucidity, telepathy, and subjective psychical phenomena. |
| | 5. | Telekinesis and objective psychical phenomena. |
| | 6. | Spiritism in general. |

The numbers 612 . 821 . 714

... .. 5
... .. 6

ought to be subdivided once more, and I propose the following grouping :—

- | | | |
|-----------------|----|--|
| 612 . 821 . 714 | | Lucidity, telepathy, and subjective psychical phenomena. |
| | 1. | Lucidity. |
| | 2. | Veridical hallucinations. |
| | 3. | Premonitions. |
| | 4. | Telepathy. |
| | 5. | Mental suggestion. |
| | 6. | Divining Rod. |
| 612 . 821 . 715 | | Telekinesis, and objective psychical phenomena. |
| | 1. | Raps and movements without contact. |
| | 2. | <i>Apports.</i> |
| | 3. | Materialisations. |
| | 4. | Photographs. |
| | 5. | Haunted houses. |
| | 6. | Direct writing. |
| | 7. | Levitation. |
| | 8. | Biographies and monographs of mediums. |
| | 9. | Other psychical phenomena. |
| 612 . 821 . 716 | | Spiritism in general. |

We have now arrived at the end of our classification, which has turned out to be much simpler than it seemed to be, when we began; and I really think that a few minutes' attention will suffice to enable anyone to understand it thoroughly.

Before giving examples, I will call attention to an impor-

tant point; this is that in this ingenious system of decimal classification, there are certain figures, which can be put in parenthesis, which are constant, and which apply to all the sciences and even to all numbers, e.g. :—

- (01) General theory of
- (02) Treatise on
- (09) History of

Thus a book which bears the title :—“ Levitation, from a historical point of view,” would be indexed : 612 . 821 . 715 . 7 (09).

Once again, although this number may appear long, it is not very complicated; because, in the first place, 612 . 821 . 71 is our common number; and, in the second place (09) is the general number; so that the only special figures are 5 . 7 (09).

We will now give a few examples, showing how certain memoranda can be indexed; it is understood that we will suppress the common number, 612 . 821 . 71, as every work dealing with the psychical sciences will have this number.

For Professor W. F. Barrett's work : *On the so-called Divining Rod (Proceedings S.P.R., xxxii., 1897, 1, p. 282)* there is no difficulty : we simply write 4 . 6.

It is more difficult to index R. Hodgson's memorandum : *A further Record of Observations of certain Phenomena of Trance (Proceedings S.P.R., 1897, xxxiii., pp. 284-582)*. In order to be able to index it correctly, something more than a knowledge of the title is required; the article itself must be read. Now, as it is given up exclusively to subjective phenomena we will class it under number 4; and as it is, after all, only phenomena of lucidity that Mrs. Piper's personifications give, we will put 4 . 1.

Andrew Lang, *The Book of Dreams and Ghosts*: the difficulty is still greater; but there is no inconvenience in putting it at 6 (spiritism in general).

Let us remark, that by giving a very general indexing no mistake is made. There is the inconvenience of not being very precise, but how many books and articles there are, the subject of which is not sufficiently determined and limited to permit a precise classification!

Parish (E.), *Zur Kritik des Telepathischen Beweis Materials* (Leipzig, 1897) 4. 4.

Nevius, *Demon Possession and Allied Themes* 12 (09).

Frank Podmore, *Studies in Psychical Research*, 1897 6.

Further examples seem to me unnecessary. We will endeavour to give a suitable classification to all articles appearing in this journal. They will be indexed, and by means of these analytical cards—arranged according to decimal numbers—a signal service will be rendered to all bibliographers.

A DEFENCE OF THE MEMORY OF WILLIAM STANTON MOSES.

(*Apropos* OF "MODERN SPIRITUALISM," BY FRANK
PODMORE.)

No one appreciates more highly than I the signal services rendered to the cause of psychical studies by the Anglo-American Society for Psychical Research, a society to which I have the honour to belong. It was in fact by the exclusive use of those methods of scientific investigation which the members of that Society decided to apply to the phenomena of mediumship, that they succeeded in gradually overcoming the inertia of so many eminent men of science; thus preparing the ground for the future rapid expansion of a branch of the knowable,—the sovereign importance of which is destined, perhaps, to overstep the confines of science and to become a moral and social power. The date of the foundation of this Society will therefore stand out in history as the epoch at which the phenomena of mediumship honourably gained their place under scientific discipline; and the "Proceedings" which are being published by the Society will remain as an incomparable collection of psychic documents, indispensable for everyone who desires to penetrate deeply into the knowledge of human psychology.

All this I felt I ought to premise, now that I am preparing to exercise freely the right of criticism with regard to a work published by one of the most active and influential members of the Society in question. I refer to the book by

Frank Podmore, *Modern Spiritualism: a History and a Criticism*.

And if I prepare to criticise this book, it is not because of the insuperable aversion shown by the author for everything relating to mediumistic manifestations of the objective order. On the contrary, nothing is more profitable and indispensable, in every branch of research, than a select band of doughty opponents, inasmuch as only by the clash of ideas can we expect the darkness of error to be gradually dissipated and give place to the light of truth.

What I propose to criticise in Podmore's book is, on the contrary, the method of investigation adopted, a method founded almost constantly on the system, by no means scientific, of selecting for his own proofs those single incidents or episodes which fit in more or less completely with the theories proposed by him, while passing over in silence everything that does not harmonise, or appears to be in flagrant contradiction, with the same theories.

I hasten nevertheless to declare that, in thus expressing myself, I do not in any way mean to cast an imputation on the good faith of the author. I shall take occasion further on to express, freely, my thought in this respect.

As soon as the book in question had seen the light, there appeared, in the *Revue scientifique et morale du Spiritisme* (January—September, 1903), some carefully written and masterly articles, devoted to a critical analysis of this work. This series of articles, written by Dr. Dusart, furnished a more than sufficiently exact conception of Mr. Podmore's strange manner of comporting himself. However, despite his long and scrupulous work, Dr. Dusart did not do more than skim the cream of the subject, for had he attempted to bring up all the errors and omissions, as well as the partizan insinuations contained in the book he undertook to criticise, a volume would not have been sufficient.

Now, among the personages to the defence of whom Dr.

Dusart was only able to devote a brief paragraph, is the Rev. William Stainton Moses, whose noble and unblemished figure seems to be one of those most injured and vilified in Mr. Podmore's book.

I therefore propose, in the present critical study, to supply in some degree this unavoidable omission, analysing on my own account and confuting point by point the deplorable pages in the book referred to in which Mr. Moses is spoken of.

Having premised thus much, I enter at once upon the subject in hand.



With regard to the marvellous mediumistic phenomena which were manifested in the séances with William Stainton Moses, there are extant, as is well known, three principal and independent series of records, embracing in their entirety a period extending from the commencement of the phenomena in 1872 until the year 1880, that is to say nearly up to the time at which Mr. Moses' gift of physical mediumship became almost totally extinguished. These series of records, two of them drawn up by Mr. and Mrs. Speer, and the other by Mr. Moses himself, were for the most part written down very shortly after the close of each single sitting, or, at the latest, the following morning. Their authors jotted down their notes independently of each other, and with the sole object of forming, for their own exclusive use, a permanent record of the manifestations as they occurred. Now, if such a limited and personal aim forms, on the one hand, the best possible guarantee of the absolute and incontestable sincerity of such records, it is, on the other hand, the reason why they present so much neglect of those circumstantial descriptions of surroundings and test conditions which, save in special cases, are manifestly indispensable, if experiments of this nature are to attain any real scientific importance. This negligence is only too

productive of serious and irreparable injury to the cause of psychical research.

Of the records above referred to, those due to Mrs. Speer include the greatest number of sittings, and are also the most voluminous. From the point of view of experimental investigation they present the disadvantage of reflecting too much the particular spiritualistic tendencies of the excellent lady who indited them; for she, feeling drawn to consider, more than anything else, the great moral and religious importance inherent in what was transpiring, was careful, above all things, to transcribe faithfully the discourses and exhortations uttered by the controls of the entranced medium, while she neglected the exclusively physical part of the manifestations.

The reverse was the case with the incomplete and hastily-written diary left by Dr. Speer. Here were reflected the positivist tendencies of the man who wrote it; tendencies which impelled him to neglect entirely the discourses and exhortations of the controls, and to occupy himself exclusively with the physical manifestations. But these notes, also, are much too deficient as regards the particularising of detail. They are, for the most part, exaggeratedly concise, and were hastily written on loose sheets of paper and small note-books. Better than either of these, whether from the point of view of the method pursued or abundance of circumstantial detail, are the records due to William Stainton Moses himself; and this was to be expected from one who, like Mr. Moses, added to the quality of a strict and intelligent inquirer that of a man of letters long practised in the discipline of thought.

These records all refer to the same phenomena and are in perfect accord with one another, only differing in respect of the greater or less abundance of detail.

Besides those referred to above, other short series of records are known to exist, as well as several records of

single séances—due to occasional spectators. Nor must we forget the various letters which contain the testimony of distinguished personages as to phenomena occurring in their presence and outside of the regular sittings. Among those who drew up these records or attestations, we notice the names of Mr. Percival, Dr. Thompson, Serjeant Cox, Miss Birkett, Mrs. Garratt, Mr. J. F. Collingwood, Mrs. Honeywood, Miss Maria Speer and Mr. Charlton Templeman Speer.

These records and attestations concord perfectly with each other in their description of phenomena analogous to those described hundreds of times by Mr. and Mrs. Speer and by William Stanton Moses.

Lastly it should be mentioned that Mr. Myers interrogated other distinguished persons who had happened to be present at some of Mr. Moses' sittings, and that from all of them he received full and solemn confirmation of the reality—the genuineness of the phenomena described in the records under consideration.

Therefore, given the independent and perfectly concordant testimony of so many select persons, no doubt can exist as to the unexceptionable sincerity of the three principal series of records which remain to us. This may be said especially in regard to the two series which are of principal importance to us from a critical point of view, namely those due to Mr. and Mrs. Speer.

However, in respect of the sincerity of these records, even Mr. Podmore does not venture to express doubt of any kind. He does not omit, though, to take advantage of the subject of the records in order to launch a first shaft against the honourableness of Mr. Moses, and this is how he does it.

It was stated, a little way back, that of the different series of records extant, that by Mr. Moses himself appears to be the best, because of the circumstantial accuracy with which the necessary particulars of surroundings and test-conditions were supplied in them. This, of course, is greatly to the

honour of the writer's faculty of observation. But Mr. Podmore does not think so; he draws from this a primary argument of doubt and suspicion, and in the course of his exposition he never forgets to bring up, by means of foot-notes (about which I shall have occasion to speak in due time), the small discrepancies existing between the corroborative particulars contained in the records of Mr. Moses, and the corresponding ones in those of Mr. and Mrs. Speer. How, then, ought Mr. Moses to have acted? Is it not the principal duty of every reporter to show himself, above all else, circumstantial in details? And what demerit, pray, can fall upon Mr. Moses from the fact that the others did not do as they ought? Their not having done as much resolves itself—I repeat—into grave and irreparable loss for psychical studies, but not on this account alone is it allowable to throw blame on the one who had the merit of having departed the least from scientific methods of investigation.

This much in the name of equity and logic; I now hasten to add that, in homage to the wise dictates of enlightened and impartial criticism, I shall abstain completely in the present article from availing myself of the accounts given by Mr. Moses.

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After what has been set forth, the reader will have been able to form for himself a clear conception of the value and of the deficiencies of the documents in question.

In regard to this, I may refer to what I have just had occasion to say, *viz.*, that whenever records of psychic phenomena are lacking in sufficiently circumstantial descriptions of the surroundings and of the means of verification, they cannot attain, except in special cases, to true scientific importance. It remains, therefore, to be asked whether the deficiencies met with in the documents under consideration are such that the above maxim must be applied to them.

Without any hesitation whatever I reply in the negative. It might easily be presupposed, *a priori*, that in a series of records extending over a period of more than nine years, there would be a large number of episodes sufficiently circumstantially attested to enable them to be considered as valid and demonstrative even from the scientific point of view. Such, in fact, is the case here, as will be seen.

Another important fact remains to be considered:—The objective manifestations produced in the presence of Mr. Moses became so extraordinary, there occurred at every moment—so to say—incidents and episodes of so prodigious a character, as to exclude categorically every possibility of fraud, whether conscious or subconscious, on the part of the medium. This fact is of importance in the solution of the problem.

I therefore conclude by affirming that, as regards Mr. Moses' mediumship, we have to deal with one of those special cases in which the scientific importance of the facts narrated, although weakened by the unskilfulness of the recorders, remains unshaken, in spite of all, before the criticism of anyone who investigates with a mind free from preconception.

* * *

Having thus defined how matters stand, I have now to examine, with due fulness of detail, how Mr. Podmore has comported himself with regard to the events above described.

It is clear that if the writer in question had meant to compose a really impartial work of biography and criticism, he would have been obliged to quote, among the rest, some brief series of events taken from among the more salient and characteristic ones of their kind, so as to show the reader what there was that was really typical and most highly evidential in the series of phenomena taken for con-
futation. This, and no other, was the method to be followed.

But Mr. Podmore preferred to comport himself in a manner diametrically opposite.

That is to say, he selected with intelligent care three or four incidents which, from their nature, might offer an opening for suspicion and generic insinuations, and presented them nakedly and isolatedly to the reader, following them up with his usual partisan comments, too often degenerating into rash judgments. With regard, then, to the whole mass of these extraordinary phenomena, he confined himself to sketching out an exposition of it,—a far too summary, as well as incomplete exposition,—here and there interpolating brief citations of episodes, certainly not chosen from among the best.

With regard to these last, it may be noted that the case of Mr. Moses is an example of what recurs at every step forward in the two volumes of Podmore's work; that is to say, that among the incidents introduced we keep coming on some that are sufficiently marvellous to be difficult to explain by the hypothesis of fraud. The reader expects that Mr. Podmore will undertake to explain and comment upon these incidents also,—from his own point of view; but the expectation is almost always vain; he passes on undisturbed, leaving the reader disappointed hundreds of times.

Although the incidents of this sort, which occur in the chapter under consideration, do not appear so conspicuous as those to be met with in other parts of the same work, yet I shall have occasion to refer to some of them farther on.

After what has been said above, it will easily be understood how Mr. Podmore has the game all his own way when, at the end of the enumeration in question, he thus expresses himself:—

“From this brief sketch of the physical manifestations it will be clear that the mediumship of Stainton Moses, in this aspect at all events, added nothing to the evidence for Spiritualism. If we leave out of the account for the moment the difficulties involved in the

supposition that a man of his character and antecedents should lend himself to trickery, there is nothing in the manifestations produced in his presence to suggest any other explanation. All that was done has been done again and again by fraudulent mediums and naughty children, and done under conditions much less favourable. Stainton Moses had the advantage of darkness more complete than that afforded to most mediums." (*Modern Spiritualism*, Vol. II., p. 280.)

He is playing the same game when he expresses himself farther on as follows:—

"And in default of any sufficient evidence from other sources that physical manifestations of this kind are ever due to such hypothetical agencies [as those of spirits], it seems reasonable to conclude that all the marvels reported at the séances were, in fact, produced by the medium's own hands: that it was he who tilted the table and produced the raps; that the scents, the seed pearls, and the Parian statuettes were brought into the room in his pockets; and that the spirit lights were, in fact, nothing more than bottles of phosphorised oil. Nor would the feats described have required any special skill on the medium's part. With the exception of the spirit lights—the preparation of which in the circle as constituted probably involved little risk—the things done are all such as tricky children and novices generally have practised for generations past on their credulous friends. I doubt if this Moses could have competed with Jannes and Jambres." (*Ibid.*, pp. 286-287.)

In pursuance of the method of procedure above set forth, it will be understood how Mr. Podmore, after going to such extremes of insinuation, as gratuitous as they are cruel, does not stop there, but ends by expressing candidly his own opinion, when, having occasion to quote a pathological case of unconscious fraud met with in the case of a hysteric and taken from Prof. Janet, he comes out in these terms:—

"There were no such patent indications of abnormality in Home or Stainton Moses, or even in Hélène Smith, as would permit us lightly to assume that 'apports' and other phenomena involving prolonged preparation and considerable forethought could have been produced wholly without the participation of the agent's normal consciousness." (*Ibid.*, p. 326.)

Here the writer denies to Mr. Moses even the extenuating circumstances attaching to cases of subconscious fraud!

Such is the judgment of Frank Podmore with respect to the genesis of the mediumistic phenomena produced in the presence of William Stainton Moses.

As opposed to the methods of investigation adopted by this writer in order to express himself as he has done, my task is that of referring to the principal suspected episodes, so intelligently selected by the author in question, and of analysing them in my turn, at the same time removing them from that state of isolation, subversive of all right judgment, in which they are given in this book. For this purpose it will suffice to supplement them with an adequate series of other events of a similar kind, which, sometimes separately, sometimes taken as a whole, will prove to be such as must be considered incontrovertible.

In order to render the exposition upon which I propose to enter as clear and orderly as possible, I shall divide the phenomena peculiar to Mr. Moses' mediumship into several distinct categories, in each of which, along with the quotations taken from Mr. Podmore's book, will be found other corresponding ones, selected by me in contradiction; but these last, of course, will only represent a very small part of the material I have collected, inasmuch as I have not thought it opportune to fatigue the attention of the reader by a dry setting forth of facts which are necessarily repeated with great uniformity throughout the series of sances.*

* The books and publications of which I have availed myself for my work are the following:—

MRS. SPEER, *Records of Private Séances from Notes taken at the Time of each Sitting*. These records were published in the Spiritualist paper *Light* in the years 1892-1893, and include sixty-five items.

Light, Memorial number, November 5th, 1892.

Light, Posthumous "Spirit Teachings," September 5th, 1896.

Proceedings of the Society for Psychical Research, Vols. IX. and XI. These volumes contain two long and important articles by F. W. H. Myers, bearing the title *The Experiences of W. Stainton Moses*. In them are reproduced the diary of Dr. Speer and the records of Mr. Moses himself.

F. W. H. MYERS, *Human Personality and its Survival of Bodily Death*, Vol. II. (London: Longmans, 1903).

CHARLTON TEMPLEMAN SPEER, *Biography of W. Stainton Moses*. This is contained in the Memorial Edition of *Spirit Teachings*, published by the London Spiritualist Alliance in 1898.

Movements, Levitations, Transport of Objects.—With regard to references to the movements of tables in the light and without contact, Mr. Podmore does not think it necessary to say anything beyond a simple hint; so that the reader has no other data on which to form an opinion of his own, except the assertion just quoted, namely, that Mr. Moses must have tilted the table himself. Yet there are good actual proofs testifying to the absolute genuineness of the manifestations in question.

Mr. Charlton Templeman Speer thus describes the movements of this kind which took place in his presence.

"The table at which we usually sat was an extremely weighty dining-table made of solid Honduras mahogany, but at times it was moved with much greater ease than the combined efforts of all the sitters could accomplish; and these combined efforts were powerless to prevent it moving in a certain direction, if the unseen force willed it to do so. We frequently tested the strength of this force by trying to check the onward movement of the table, but without success." (*Spirit Teachings*, Biography, pp. xvi-xvii.)

We will therefore commence by taking note of the fact that the combined force of three or four persons was not sufficient to arrest the spontaneous movement of a very heavy table; a fact which certainly could not have been due to the fraudulent operations of a single individual.

In the following citation the element of proof lies in the fact that the movements of the table were effected in the light and without, or almost without, contact of the hands of those present.

"January 4th, 1873.—*In the light* we watched the table tilt and dance up and down without contact of hands." (Mrs. Speer, *Records*, in *Light*, 1892, p. 139.)

Dr. Speer confirms this:—

"January 4th, 1873.—*Séance in light.* Table danced a jig, with our fingers nearly touching it, perpendicularly." (*Proceedings*, Vol. IX., p. 297.)

It may be useful to point out that in this case the hypothesis of fraud by manoeuvres with the feet is plainly untenable, for it relates to a very heavy mahogany dining-table. It is not so easy to make a table of this sort dance jigs in full light, with one's feet.

Of phenomena of this sort, the one I am about to refer to seems to be the best. This occurrence, on account of the circumstantial description of the details of the surroundings and of the tests, as well as from the fact that the narrator is Serjeant Cox, may be considered as conclusive.

"My dining-table is of mahogany, very heavy, old-fashioned, six feet wide, nine feet long. It stands on a Turkey carpet, which much increases the difficulty of moving it. A subsequent trial showed that the united efforts of two strong men standing were required to move it one inch. There was no cloth upon it, and the light fell full under it. No person was in the room but my friend [Mr. Moses] and myself. . . . I then suggested that it would be an invaluable opportunity, with so great a power in action, to make trial of *motion without contact*; the presence of two persons only, the daylight, the place, the size and weight of the table, making the experiment a crucial one. Accordingly we stood upright, he on one side of the table, I on the other side of it. We stood two feet from it, and held our hands eight inches above it. In one minute it rocked violently. Then it moved over the carpet a distance of seven inches. Then it rose three inches from the floor on the side on which my friend was standing. Then it rose equally on my side. Finally my friend held his hands four inches over the end of the table, and asked that it would rise and touch his hand three times. It did so; and then, in accordance with the like request, it rose to my hand held at the other end to the same height above it and in the same manner." (Serjeant Cox, *Proceedings*, Vol. IX., p. 260.)

The experiment, as will be seen, was carried out under irreproachable conditions of circumstances and test; such, indeed, that it must be considered—as Serjeant Cox remarks—a crucial experiment. One is therefore constrained to ask, with astonishment, how Mr. Podmore could ever have asserted, with such deplorable levity, that Mr. Moses must himself have tilted the table. It is all very well for

him to take the course of not quoting the occurrence in question, but it is not fair tactics to feign ignorance of the fact when it does not accord with the theories propounded.

* * *

Passing on to the phenomena of complete levitation of the table, I will note first of all that Mr. Podmore has not thought well to allude to them. The records of Mr. and Mrs. Speer are full of them; but these phenomena are almost always referred to in terms even more concise than usual, which is evidently to be attributed to the fact of their comparatively small importance as compared with other manifestations. It should be noted that a great number of phenomena of this kind occurred under conditions of full or half gas-light, as also in daylight. I will quote one or two examples.

"January 15th, 1873.—*Séance in red light.* Great movements of the table. It was repeatedly lifted up to the level of our faces, even without touching it. Subdued light, quite sufficient to see the table and our hands. The table was moved and floated several times; *we could watch in light its every movement.*" (Dr. Speer, *Proceedings*, Vol. IX., p. 301.)

Mrs. Speer confirms this, as follows :

"Wednesday, January 15th, 1873.—We commenced this evening sitting in subdued light, *quite sufficient to see the table and our hands.* After sitting a few minutes, the table was moved and floated several times; *we could watch in light its every movement.* After seeing it tilted from side to side, and lifted two feet from the ground. . . . (Records, in *Light*, 1892, p. 151.)

"January 29th, 1873.—We met as usual, *at first in light.* During the time the table moved and raised itself from the floor several times. It rested five times on Dr. Speer's chair. . . . At one time the table was floated so high that I remarked, 'I think Rector must be doing this.' Instantly, through the table, was given, 'Dickey.'" (Mrs. Speer, *ibid.*, p. 176.)

"February 15th, 1873.—The next day (Sunday), during dinner the table, a very large one, covered with things, was raised, and the rapping was perpetual." (Mrs. Speer, *ibid.*, p. 199.)

This last fact, although set forth in too concise a form, presents a high demonstrative value, inasmuch as not only is it unlikely that it should be possible in the full light of day to fraudulently lift a very heavy table covered with all sorts of things without those present being at least aware of the muscular efforts of the person who was perpetrating the fraud, but it is, moreover, literally impossible to lift such a table from the ground without the mutual aid of two persons operating at opposite sides of it.

The other instances quoted also appear, under various aspects, sufficiently circumstantial and conclusive. Many such occurrences, to which, for the sake of brevity, I shall not refer, are recorded in my notes.

* * *

Proceeding now to the third and last category of this class, that relating to phenomena of transport of objects to a distance, I shall confine myself to citing a single instance of this, and shall select the same referred to by Mr. Podmore. I choose it because it is precisely an example of those episodes to which Mr. Podmore refers without adding any comment, although it contains incidents sufficiently extraordinary to cause the reader to be much perplexed as to the possibility or otherwise of explaining it by the hypothesis of fraud. The quotation is taken from the notes of Dr. Speer, who expresses himself thus:—

"On Sunday morning, August 18th, 1872, my wife and family, and the Rev. W. Moses, who had only arrived on Friday night, went to St. George's Church, Douglas, Isle of Man. On returning the latter went into his bedroom, and immediately came out and called me to witness the manner in which, during his absence, certain articles of toilet, etc., to wit, a writing-case, a fly-book, and a pocket note-book, had been symmetrically placed on the centre of the bed. We at once noticed the crucial appearance exhibited, and hazarded a guess as to the intention thereof. We left the room and shortly after returned, when we found that a skull-cap lying on the chest of drawers had been

placed on the bed-post, while the clerical white collar, which Mr. M. had removed not many minutes before, had been placed like a halo around the upper portion of the developing cross. (It should here be noticed that our expressed surmises as to the design apparently in progress were confirmed by various loud distinct raps on the foot-board.) We again left the room for a time, and found that now the lower limb of the cross had been lengthened by the addition of two ivory-backed clothes-brushes. We descended to dinner, having locked the door and taken the key with us.* . . . Mr. Moses suggested that I should go up to his room again. I did so, and found, on *unlocking* the door, that two paper knives had been placed like rays to the right and left of the cross-bar of the cross. I again locked the door, put the key in my pocket, and came downstairs. In about half an hour we returned and found that two additional articles had been appended. We again left and locked the door, and on return, after another half hour, the cross had been fully developed into halo and rays, while the skull-cap had been placed above all as in a crown. (*Proceedings*, Vol. IX., p. 265, quoted by Mr. Podmore, *Modern Spiritualism*, Vol. II., p. 277.)

Such are the interesting phenomena of transport of objects in a closed room, which were repeatedly carried out at the commencement of Mr. Moses' mediumship. They are all the more interesting from the fact of the symmetrical order in which the objects were arranged, which implies the action of an intelligent cause.

Mr. Podmore, as I have said, refers to the passage quoted, but, as it appears, considered that there was no necessity to add explanatory comments for the benefit of his readers, who do not understand how Mr. Moses could have managed to produce by fraud the phenomena above described. When, in fact, we consider that the phenomena were

* At this point Mr. Podmore, in a footnote, mentions that Mr. Moses, in his corresponding report, had stated that "Dr. Speer locked the door and put the key in his pocket." Now this pretended discrepancy between the two accounts does not exist in reality. The reader will find in the text of the narrative, a few lines lower down, on the occasion of a second visit to the closed chamber, that Dr. Speer writes expressly "I *again* locked the door, put the key in my pocket, and came downstairs." Now the adverb "again" used by Dr. Speer indicates clearly that on the former occasion he had done the same thing. This is, besides, fully confirmed by the corresponding account by Mrs. Speer, who, in regard to the first incident, expresses herself thus: "Dr. Speer locked the door, put the key in his pocket, and left the room vacant for a time." (*Records*, in *Light*, 1892, p. 79.)

developed in a room duly locked, and that the key was taken and kept by Dr. Speer, when we reflect that the medium remained the whole evening in the company of Mr. and Mrs. Speer, when lastly we bear in mind that it happened on one occasion that Dr. Speer visited the room in question alone, and that then, as at other times, he found that new phenomena of movement of objects had occurred, it follows evidently and incontestably that the medium himself was not directly implicated in what had taken place. On that point, however, Mr. Podmore will probably fully agree with me. This being settled, there remains no other hypothesis to fall back upon than that of the existence of accomplices among the servants, and of accomplices, moreover, provided with false keys. However, after having attentively perused the pages which Mr. Podmore devotes to Mr. Moses' mediumship, I am glad to be able to state that not even he has dared to launch such an unworthy insinuation against the noble figure of William Stainton Moses. This, presumably, is due to the following remarks made by Mr. Myers on this subject:—

“The phenomena occurred not only in Dr. Speer's house, or in houses rented by him, but in the houses of other friends (Dr. Thompson, Mrs. Honywood, Serjeant Cox), and in ordinary seaside lodgings (Southend, Shanklin, etc.), and especially at a little inn at Garrison, an Irish village, to which Dr. Speer and Mr. Moses had gone for some fishing. It would have been hard to transport either accomplices or apparatus to all these places in turn.” (*Proceedings*, Vol. IX., p. 344.)

These considerations by Mr. Myers are of a convincing character. It follows, therefore, that,—the hypothesis of fraud by means of accomplices once eliminated,—nothing remains but to agree on the fact that the phenomena above described are, like the rest, of the nature of genuine mediumship. This is enough for me to say for the present, for I do not propose, in this paper, to propound theories more or less transcendental.

Before proceeding to the examination of a second class of objective manifestations, it remains to speak of the phenomena of levitation of the body of the medium. Such phenomena, after having occurred several times at the commencement of Mr. Moses' mediumship, soon ceased altogether, at the express desire of the medium himself, who, with reason, felt not a little concerned as to the consequences which might accrue from them, in case the force in action should accidentally and unexpectedly fail or diminish.

With regard to the records of these episodes which remain to us, I must sincerely admit that those made by Mr. Moses are sufficiently circumstantial, but this cannot be said of those left by Mr. and Mrs. Speer, which are faulty, as ever, by reason of their extreme conciseness. I therefore refrain from analysing this class of phenomena.

* * *

Raps, Knocks, Various Noises.—In this second class of objective manifestations, episodes and incidents constituting good proofs of fact are found in very large numbers. I regret that reasons which impel me to brevity oblige me to be rather sparing of citations.

Concerning the first category of the present class, that relating to the phenomena of raps properly so called, I shall be very brief. Mr. Podmore does not dwell upon them; so that as regards this kind of manifestation also, everything is summed up in the phrases quoted textually from his book, and in which he makes the gratuitous insinuation that Mr. Moses himself "tilted the table and *produced the raps.*"

Now this is how Mr. Charlton Speer and Mrs. Speer express themselves on this subject:—

"When the medium was in a state of trance we always lit a candle in order to take notes of what the controlling spirit had to say. During the control the medium's hands and face could therefore be plainly

seen, and even then raps could be heard in other parts of the room." (*Proceedings*, Vol. IX., p. 343.)

". . . Mental questions have been answered by raps on the wall, while I was in one room and Mr. Moses in another." (Mrs. Speer, *Proceedings*, Vol. IX., p. 312.)

Such matter-of-fact proofs need no comment.

Here is a good example of manifold noises :—

"August 17th, 1872.—Mr. Stainton Moses asked [of his spirit-guides] whether they wished to use him as an instrument to make known to the world the truth of spiritual manifestations. The noise they made in answer was tremendous; it was like a crowd of people applauding at a public meeting, rapping and knocking with their feet and hands. Sounds were made all over the room, and gave one the idea of pleasure." (Mrs. Speer, *Records*, in *Light*, 1892, p. 79.)

In reference to this I will point out that the characteristic noise produced by an applauding and cheering crowd is certainly not capable of being fraudulently imitated by a single individual. The fact is also to be noted that the noises were produced at the same time in all parts of the room.

The following is an example of noises which could not be fraudulently imitated :—

"July 20th, 1873.—When asked to knock on the table, knocks of the sharpest kind came on the table and then on the floor. It was as if large glass marbles had been thrown on the table, had bounded off on the floor, and then rolled away. Till a light was struck it was almost impossible not to believe that such had been the case." (Dr. Speer, *Proceedings*, Vol. IX., p. 319.)

Another example of noises impossible to imitate is the following :—

"February 4th, 1875.—After sitting for some time we heard a most melancholy noise, which sounded like the wailing of the wind passing through an iron grating. It grew louder, and was a most weird sound, giving the impression of unrest, wailing, and woe. We all felt awe-struck." . . . (Mrs. Speer, *Records*, in *Light*, 1893, p. 224.)

Here is a third example of a phenomenon, inimitable under the conditions of light in which it occurred :—

A DEFENCE OF WILLIAM STAINTON MOSES.

"February 23rd, 1873.—We then broke off for tea. Rector shook the room during our meal. We then returned to the séance-room." (Mrs. Speer, *ibid.*, 1892, p. 236.)

The following phenomenon, analogous to that just quoted, contains in addition the very important circumstance of having taken place in the absence of Mr. Moses :—

"March 22nd, 1873.—This evening Mr. S. M. and Dr. S. again heard the electrical sounds while sitting by gas-light in the billiard-room. I was asleep in the drawing-room, and was suddenly aroused by hearing Rector shaking the floor." (Mrs. Speer, *ibid.*, 1892, p. 283.)

These powerful shakings of the floor took place mostly in connection with another phenomenon which is of high evidential value. There was heard the regular sound of a heavy footstep, which went round the room, and all this, very frequently, in conditions of half light, and also in full light; this goes far to remove all doubt as to the supernatural origin of the phenomenon in question. Here are some examples :—

"May 23rd, 1873.—This evening Mrs. De Morgan and Mr. and Miss Percival joined the circle. *We sat in subdued light.* Rector manifested freely, shaking the floor, table, and our chairs, walking round the circle with a stately tread, and shaking each chair in turn." (Mrs. Speer, *ibid.*, 1892, p. 334.)

"January 21st, 1874.—*We sat again in light.* . . . After half an hour's gymnastics the table became quiet. The medium also was very still. He then began to jerk, and appeared disturbed and uncomfortable, and altogether unlike himself. At last he started suddenly and asked, 'What was doing?' We told him he had not been controlled, and asked *should we put out the light?* He said, 'No, wait.' In a few minutes he was controlled. . . . We then questioned the control. 'Have you been with us before?' 'Yes, many times. Do you hear that?' This was accompanied by a heavy footstep and shaking of the floor. 'Yes, that is the same sound we once heard in the drawing-room when the musical clock was playing.'" (Mrs. Speer, *ibid.*, 1892, p. 152.)

"January 4th, 1872.—First appearance of Rector, known by his heavy tread all round the room, *in full gas-light. Séance in light.*" (Dr. Speer, *Proceedings*, Vol. IX., p. 297.)

These last three instances, so clear and explicit, are also of a very high demonstrative order. The fact is that in the full light of the gas the regular tread was heard of a very heavy footstep which walked all round the room. It certainly was not Mr. Moses who could thus have deceived his companions by himself walking to and fro about the room in full light! Now we can understand why Mr. Podmore says nothing at all about these particular phenomena.

* * *

Musical Sounds.—With regard to this class of phenomena also, the evidence in favour of the incontestability of their supernormal source is shown to be such as to overcome every kind of objection.

In spite of their evidential value, Mr. Podmore only devotes to these phenomena a hasty paragraph of thirteen lines, from which his readers will be able to draw literally no conclusion. Another curious and characteristic fact is to be noted in this connection, and that is that Mr. Podmore,—in the enumeration, already quoted, of the pretended fraudulent methods employed by Mr. Moses,—gives no hint of any sort concerning the musical sounds, thus liberating himself from the arduous task of revealing in what manner Mr. Moses could have fraudulently imitated a series of phenomena so complex in their method of production.

As is well known, the principal controls accustomed to manifest through Mr. Moses were in the habit of announcing their presence by means of a given musical sound, which was always the same for each of them, and served to identify them. These sounds generally imitated those of the best known musical instruments, such as the violoncello, the mandoline, the harp, the lyre, the timbrel, the double-bass, the drum, the trumpet, the trombone, the pianoforte. It will at once be understood that these instruments were not all in the séance-room. It may also be pointed out how impossible it is to imitate by fraudulent means the special

sound of each of these very dissimilar instruments; all the more when we consider that the spirit-sounds sometimes rose to such a pitch of intensity as to far surpass those emitted by the corresponding instruments. Now, to accomplish this would involve at least the possession of various material instruments, and thus it is impossible to suppose that Mr. Moses could have secretly introduced into the room, and again removed, apparatus of this kind, much less have hidden it on his own person, from which it follows that the sounds described could have no other origin than that of mediumship.

The grotesque improbability of the hypothesis of fraud will appear far more plainly from the manifold means of production peculiar to these phenomena, as will be seen from the examples which follow. Reasons of space compel me to confine myself to placing before the reader those which seem most typical.

The two following instances give an idea of the power to which the musical sounds in question sometimes rose:—

"Lastly, we had a sound of which it is exceedingly difficult to offer an adequate description. The best idea of it I can give is to ask the reader to imagine the soft tone of a clarinet gradually increasing in intensity until it rivalled the sound of a trumpet, and then, by degrees, diminishing to the original subdued note of the clarinet until it eventually died away in a long drawn-out melancholy wail. This is a very inefficient description of this really extraordinary sound, but as I have in the whole course of my experience never heard anything at all like it, it is impossible to give to those who have not heard it a more accurate idea of what it was like." (Charlton T. Speer, *Spirit Teachings*, Biography, p. xv.)

"June 29th, 1873.—He (Grocyn) now played again, louder and better, if possible, than he had ever done before. It seemed as if a giant were playing on a monster violoncello, so loud, deep, and strong were the sounds he drew from his invisible instrument; they were appalling, and would have startled anyone who had not been accustomed (as we had been for many months) to the gradual development of this most wonderful manifestation." (Mrs. Speer, *Records*, in *Light*, 1893, p. 3.)

Dr. Speer confirms this as follows:—

"It was almost impossible (to an outsider it would have been *absolutely* impossible) not to believe that a large stringed instrument, *e.g.*, a violoncello, a guitar, a double-bass, or a harp, was struck by powerful human fingers. At times the sounds attained such a pitch of intensity as to be almost alarming; as though, indeed, a double-bass had been placed cross-wise over the top of a large regimental drum for a sounding-board, and then played after the manner of a guitar, *viz.*, pizzicato." (*Proceedings*, Vol. IX., p. 282.)

The following quotations serve to demonstrate that the controls which manifested sometimes used musical sounds in order to communicate with the members of the circle by means of the alphabet.

"Certain evidences of intelligence having been apparent in the manifestations, we ascertained that the sounds were in truth evidences of the presence of individuals purporting to have long since departed from earth-life. The intelligence was manifested first by answers to questions, which were given in the same manner as raps on a table, one, two, three, five, etc. The peculiarity of the answers was that the tone of the sounds corresponded in a most singular and convincing manner with the nature of the response. In other words, the passions of individuals, as exemplified on earth by tones of speech, were here illustrated by the peculiar type and tone of the musical sound." (Dr. Speer, *Proceedings*, p. 282.)

In a case too long to be quoted here (*Proceedings*, Vol. IX., pp. 331-333), Dr. Speer, in order to put to the proof the sincerity of a certain control (who had asserted that he had lived on earth in the form of a personage very well known in the literary history of the past), after having secretly consulted certain rare documents referring to the life of the personage indicated, began one evening to question the control referred to. It happened that Dr. Speer committed not a few errors of memory, by confusing names of places, and altering names of persons who lived at the same time as the personage in question and were friends of his; the control replied by means of the alphabet, making use of the sounds emitted by a "spirit-harp"; he immediately corrected

and rectified the errors of memory which his interlocutor committed; at the same time, the sounds emitted by the harp reflected in a wonderful manner the sentiments that an interrogatory of this sort aroused in the mind of the entity communicating,—feelings of impatience, of irritation, of satisfaction, according as Dr. Speer showed himself more or less obstinate or compliant in accepting the correct version given by the control.

The two following episodes, besides testifying to the fact that there were no instruments in the séance-room, also serve as examples of the masterly manner in which the controls executed arpeggios, scales and preludes on their invisible instruments.

"June 21st, 1872.—This evening the musical spirits manifested very loudly. A. brought a friend with him to help in the musical manifestations; they played notes and scales in a marvellous manner, considering they had no earthly musical instruments to play on, and that the medium had no knowledge of music." (Mrs. Speer, *Records*, in *Light*, 1892, p. 367.)

"July 13th, 1874.—We had last night an admirable specimen of zither playing, for a length of time. The performer (we don't know his name yet) actually performed what is called a *free prelude*; that is to say, a short unbarred composition. The whole thing was most marvellous, for there is no zither in our house, and it is an instrument that cannot be mistaken." (Dr. Speer, *Proceedings*, Vol. IX., p. 338.)

The next quotation also contains an important testimony as to the simultaneousness of the various sounds:—

"At one seance as many as seven different sounds were going on at the same time in different parts of the room. It would have been quite impossible for any one person to have made them." (Maria Speer, *Proceedings*, Vol. IX., p. 342.)

The following episode, besides containing a fresh example of different sounds occurring at the same time, includes an incident which is highly interesting from the evidential point of view, that, namely, of Dr. Speer being able to obtain, at his request, the sound of a wind instrument, that is

to say, of a class of instrument the sound of which had never previously been imitated by the controls communicating.

"November 16th, 1874.—" Kabbila sounded his drum and G. his double-bass. Dr. Speer then remarked 'We have never heard any wind instrument played.' A minute after the remark, a blast as from a trumpet came between Mr. S. M. and myself. It was of the most startling character, and the note was repeated several times. The medium felt very cold and uncomfortable during this new manifestation." (Mrs. Speer, *Records*, in *Light*, 1893, p. 89.)

Here is another most interesting episode in which the musical manifestations took place in the open air, in the garden, high up among the foliage of the trees.

"September 19th, 1873.—Before meeting this evening we heard the 'fairy bells' playing in different parts of the garden where we were walking; at times they sounded far off, seemingly playing at the top of some high elm trees, music and stars mingling together, then they would approach nearer to us, eventually following us into the séance-room, which opened on to the lawn. After we were seated the music still lingered with us, playing in the corners of the room, and then over the table round which we were sitting. They played scales and chords by request, with the greatest rapidity, and copied notes Dr. S. made with his voice. After Mr. Stinton Moses was entranced, the music became louder, and sounded like brilliant playing on a piano. There was no instrument in the room." (Mrs. Speer, *Records*, in *Light*, 1893, p. 41.)

There is no need for me to undertake to analyse all the evidential value implied in the episode referred to; it will be evident to everyone. I will only note the special importance which attaches to the fact of a lively gamut of musical sounds, like those of the so-called "fairy bells" (compared by Charlton Speer to the characteristic sounds emitted by a series of harmonically arranged glasses lightly struck with a little hammer), which, as soon as the medium passed into the trance condition, at once assumed an intensity equalling the sound of a brilliant performance on the pianoforte; and all this in the absence of any musical instrument. No! There are no hypotheses based on

fraudulent processes by which phenomena of this sort can be explained.

Before passing on to the next class of phenomena, I will mention another episode which, although of a similar kind, differs radically from those hitherto quoted. It is a case of musical notes made to sound at a distance on an instrument, which was in the room where the sitting was held.

"November 16th, 1874.—Dr. Speer asked if they could make the harmonium sound; it was closed, but when Mr. Stainton Moses blew several notes were sounded." (Mrs. Speer, *ibid.*, 1893, p. 89.)

This episode is important from an evidential point of view. It should be borne in mind that the notes sounded when Mr. Moses blew; the instrument was closed, therefore the keys were not pressed by him. This incident is interesting also in that it recalls the phenomena of simultaneous action at a distance so common in the mediumship of Eusapia Paladino, phenomena which, unfortunately, contributed so much to gain for her the reputation of a remarkable trickster.

* * *

Scents.—This particular form of manifestation was subdivided into two distinct categories: the first included the phenomenon of the introduction, or *apport* into a closed room, of scent in the state of liquid or gas; the second related to that of the transudation of the scent itself from the forehead of the medium.

As far as regards the phenomena belonging to the first category, I find myself under the hard necessity of abstaining from analysing them, and this in homage to the just exigencies of scientific criticism. Whenever we undertake to investigate phenomena which, like those referred to, involve the *apport* of objects, or liquid or gaseous substances into a hermetically closed room, rigorous test conditions are absolutely necessary if the phenomena are to have evidential value. Although, as we have seen, such strictness of test

conditions is not proved to be necessary with regard to the classes of phenomena which we have so far been considering, this arises from the fact that the phenomena enumerated have either occurred under such conditions of visibility and tangibility that all possibility of fraudulent practices must be absolutely excluded, or displayed such extraordinary characteristics as no form of fraud in the world could ever succeed in imitating. This, however, is by no means the case with regard to the phenomena at present under consideration (*apports* of scent); so that for these there is no guarantee of authenticity beyond those arising from the test methods adopted.

Equal strictness of method must naturally be observed in the writing of the reports, which would have to be regularly drawn-up minutes of proceedings, circumstantiated and attested with extreme rigour.

All these rules could certainly not be expected to be complied with by the recorders of the sésances of Mr. Moses, who, as has been said, wrote down their impressions simply for their own personal satisfaction. It therefore happens, that in these records we find valuable references to phenomena of this nature which took place sometimes with the sitters' hands forming a chain, sometimes by request, sometimes in full daylight, sometimes when Mrs. Speer was alone in her own room, but which, in spite of this, do not comply with the just exigencies of scientific investigation.

I will therefore limit myself to referring to one particular circumstance with regard to the production of the phenomenon in question, a circumstance of such a nature as to present real evidential value. I refer to the fact that during the production of the scents it was constantly found that currents of cold air arose in the room and passed round among the sitters. Both in the records of Mrs. Speer and in the notes of Dr. Speer, phrases like the following are constantly met with :—

"This evening, as soon as we had taken our places and extinguished the light, scent came most freely, accompanied by very cold air." (Mrs. Speer, *ibid.*, 1892, p. 555.)

"Columns of very cold scented air passed round the room." (Dr. Speer, *Proceedings*, Vol. IX., p. 313.)

What more? Even the automatic registering thermometer recorded these falls of temperature, which removes all doubt as to the objective reality of these sensations experienced by the sitters. This is how Mrs. Speer expresses herself on the subject:—

"February 7th, 1874.—The room seemed filled with cool air, and we found the self-registering thermometer *had fallen six degrees.*" (Mrs. Speer, *Records*, in *Light*, 1892, p. 556.)

Given such a method of production, which could not possibly be accomplished by any kind of fraudulent practice, it is allowable to affirm that the phenomena relating to scent acquire a real evidential value even from the scientific point of view.

With regard to the other special form assumed by this class of manifestation, that of the transudation of scent from the forehead of the medium, there are records extant of episodes presenting a character sufficiently circumstantiated to enable us to classify them among decisively evidential phenomena.

Mr. Podmore alludes to a phenomenon of this sort in the following words:—

"Frequently it would be found oozing from the medium's head and running down, like the precious ointment of Aaron, to his beard."

As will be seen, the contents of this phrase appear sufficiently marvellous for the reader to be considerably perplexed as to the possibility or otherwise of accepting the hypothesis of fraud. He therefore expects that Mr. Podmore will intervene to enlighten his inexperience; but the expectation is vain, as usual. The only hint in respect to it is the one, already referred to, in the paragraph in

which he enumerates the counts of the indictment against Mr. Moses. Here he speaks of the phenomena of *apports* collectively in these terms :—

"The scents, the seed-pearls, and the Parian statuettes were brought into the room in his pockets."

I need not proceed to show at length how it is not by affirmations of this sort, as sweeping as they are destitute of any shadow of proof, that an explanation can be given of phenomena occurring hundreds of times in full daylight, and supported by circumstances of fact which present an incontestable character of authenticity.

In regard to these Mrs. Speer expresses herself as follows :—

"November 16th, 1874.—Mr. Stainton Moses had been spending the day with us, as he was not well. Several times during the day wet scent of the most fragrant description oozed from the crown of his head. When it was coming, he said there seemed to be an icy cold circle round the part of his head which became wet with the scent. While he was experiencing this sensation, if we put our fingers on the spot they were wetted with the most fragrant scent, sometimes verbena, but more frequently sandal-wood. A cambric handkerchief placed on his head at such times would retain the scent for a long period. We were told it was a remedial process, and the medium felt greatly benefited by the treatment." (Mrs. Speer, *Records, in Light*, 1893, p. 89.)

Charlton Templeman Speer confirms this in the following words :—

"At the close of a séance scent was nearly always found to be oozing out of the medium's head, and the more frequently it was wiped away the stronger and more plentiful it became." (Biography, *Spirit Teachings*, p. xiv.)

This last circumstance, given in precise and explicit terms, is such as to disarm all opposition.

* * *

Apports.—What we have already had occasion to state concerning the production of scents, whether liquid or

gaseous, is even more applicable to the special form of manifestations coming under this head. I repeat, that phenomena of *appings*, in order to be scientifically evidential, require a system of rigorous verification, such as we cannot expect to find in the records under consideration. So that what we had to say concerning the last class applies equally to the present one; therefore, although we find in the records of Mr. and Mrs. Speer numerous episodes of this kind occurring, now in full light, now with hands joined, now in response to request and even to a mental question of Dr. Speer's (*Records, in Light, 1892, p. 523*), we are none the less compelled to admit that they do not satisfy the exigencies of scientific investigation.

This, it should be clearly understood, does not mean that we must condemn and set entirely aside this most important category of phenomena. In the case before us, that evidential value which they lack, when we undertake to analyse them singly, may easily be obtained in another way. Given the fact that the genuineness of the other orders of manifestations, which were produced in Mr. Moses' presence, is incontestably demonstrated, the phenomenon of *appings* also might reasonably be considered, in its turn, as genuinely supernatural.

In spite, however, of the justice of such considerations, I hold that I ought to abstain from referring to phenomena belonging to the class in question.

* * *

Direct Writing.—Good demonstrative examples of writing produced directly, among which there are one or two which present an unimpeachable character, are found among the manifestations.

Curious beyond all belief is the manner in which Mr. Podmore behaves with regard to these. In the biography of Mr. Moses, which Charlton Templeman Speer prefixed to the Memorial Edition of *Spirit Teachings*, he refers to

two very interesting cases of direct writing which occurred to himself. The first of these, although excellent and highly conclusive as a whole, nevertheless presents certain peculiarities which, if taken separately, might give a handle to some objections, on account of the usual deficiency of particulars. The second, on the other hand, is unimpeachable in every respect. Now this is what Mr. Podmore does : With reference to the first case, he makes extracts of phrases where the phenomenon is insufficiently described, detaches the case, thus presenting it to the reader in a state of isolation, and makes a few brief comments on it,—which, as usual, resolve themselves into cutting insinuations. (*Modern Spiritualism*, p. 282 ; Biography, in *Spirit Teachings*, pp. xviii., xix.) As to the second example, which precedes the other in the text, and, being on the same page (*Spirit Teachings*, p. xviii.) cannot be presumed to have escaped his attention, it is not quoted at all by Mr. Podmore ; our author feigns ignorance of it, and passes on !

Here is the case in question :—

“ On one occasion we were told to cease for a time, and resume the séance later on. I asked the communicating intelligences if they would during the interval give me a sample of direct writing under test conditions. Having received an affirmative reply, I procured a piece of my own notepaper, and, unknown to the other members of the circle, I dated and initialled it, and also put a private mark in a corner of the sheet. The others having retired from the dining to the drawing room, I placed my piece of paper with a pencil under a table in the study, and having thoroughly searched the room I barred the shutters, bolted and locked the door, and put the key in my pocket. I did not lose sight of the door until I re-entered, when to my great satisfaction I found a message clearly written on the paper. As we had not been sitting in the study, and as I can positively aver that no one entered the room after I had left it until I myself unlocked the door, I have always considered this particular instance of direct spirit writing as a most satisfactory and conclusive test.” (*Spirit Teachings*, Biography, p. xviii.)

As will be seen, such a proof, obtained in a closed room,

on a sheet of paper countersigned and secretly deposited in a place chosen at the moment, and in the absence of the medium, presents all the requisites necessary for it to be judged unimpeachable in every respect; and this is the reason why it is passed over in silence by Mr. Podmore.

Here is a second example produced in a closed room :—

"August 23rd, 1872.—Mr. Stainton Moses found on going into his room a crown composed on the bed, as the cross had been. He called us to see it. Dr. Speer put paper and pencil by it, and locked the door, taking the key. On returning some time afterwards we found written on the paper that had been left: 'Cross and crown. We are happy,' signed by the same spirits that had written before. That same evening we held a séance, and the medium was controlled to write the following message: 'We made the cross, and we made the crown. We wish to show you that the cross shall precede the crown, and that, in your case, the cross that has been shall be succeeded by the crown that is to be. We are watching and guarding you.'" (Mrs. Speer, *Records*, in *Light*, 1892, p. 80.)

In this other case the most notable feature is the postscript added by Dr. Speer, a postscript which serves to show (as is besides well known) how exacting Dr. Speer was, especially at first, in the matter of tests.

"March 24th, 1873.—Séance in study. One metallic blow struck on table, and one on the harmonium. The best and minutest spirit-writing (direct) yet obtained, and signed by four spirits, *viz.*, Imperator, Rector, Doctor, and Prudens.—N.B. The paper was carefully examined by us all immediately before extinguishing the light, and *I myself kicked the pencil away from the paper.* The writing was *undermost.*" (Dr. Speer, *Proceedings*, Vol. IX., pp. 304-305.)

Mr. Myers comments in the following terms on the episode just quoted :—

"This sitting is noticeable from an evidential point of view, from the mutually supplementary accounts of Mr. Moses and Dr. Speer. Dr. Speer's statement: 'I myself kicked the pencil away from the paper,' apparently means 'In order to make sure that, hands being held, no writing should be done with the feet.'" (*Ibid.*, p. 304.)

The following phenomenon, obtained by request, is also interesting :—

"February 15th, 1874.—I had, after the control had been established, asked for some signatures of the band to put into a book. After a short time had elapsed the alphabet was asked for. Message given through raps: 'We have written with care and pains. Keep and value it.' We found, on turning up the gas, a sheet of paper we had marked before commencing the séance and placed under the table. It had been removed near to Dr. S. On it we found eleven signatures of the band, most beautifully and clearly written. Some day, I hope this piece of direct spirit-writing will be printed, with many others that have been produced in the same remarkable manner." (Mrs. Speer, *Records, in Light*, 1892, p. 579.)

Mrs. Speer's wish was granted in time. Mr. Myers published a facsimile of the sample of writing in question in Vol. XI. of the *Proceedings*, p. 41. Now from this facsimile an important fact can be established, and this is that the eleven signatures, written, as Mrs. Speer remarks, in fine and clear characters, are in handwritings differing greatly in character, as though really the work of many hands. When therefore we consider that these signatures were obtained in answer to a formal request, as well as on paper previously countersigned, it follows that the signatures must necessarily have been written during the séance; this fact presents a high evidential value, inasmuch as it is certainly not an easy undertaking to counterfeit eleven signatures in different handwritings under conditions of total darkness, and it is also certainly no easy matter to succeed in getting them all into the limits of a very small piece of paper (such as the one in question) without superposing them or making them cross one another.

* * *

Luminous Phenomena.—We have seen how Mr. Podmore thinks he can explain all luminous phenomena produced in the presence of Mr. Moses, by falling back, for want of a better one, on the customary hypothesis of bottles of phosphorised oil. Now, in the face of the marvellous variety in which these phenomena kept being produced, it seems in-

credible that he should have been able to satisfy himself with such a paltry hypothesis,—not to say puerile and ridiculous. But what does not Mr. Podmore content himself with, in order to deny the reality of the physical phenomena of mediumship?

It can easily be understood that he succeeds in proving whatever he pleases, thanks to his usual methods. And this time he fortifies himself with an episode, which he must have hailed with an air of triumph as soon as he came upon it. In fact it is a case which, if presented in a state of isolation to hasty readers, or to those little versed in the physical phenomena of mediumship, might indeed seem to be a magnificent confirmation of the hypothesis propounded by him.

"In a passage to which my attention was directed by Dr. Hodgson, we have the record—by the medium himself—of what appears to have been a miscarriage to the bottle of phosphorised oil. After describing the appearance of several large lights, Mr. Moses writes: 'Suddenly there arose from below me, apparently under the table, or near the floor, right under my nose, a cloud of luminous smoke, just like phosphorus. It fumed up in great clouds, until I seemed to be on fire, and rushed from the room in a panic. I was fairly frightened, and could not tell what was happening. I rushed to the door and opened it, and so to the front door. My hands seemed to be ablaze, and left their impress on the door and handles. It blazed for a while after I had touched it, but soon went out, and no smell or trace remained. . . . There seemed to be no end of smoke. It smelt distinctly phosphoric, but the smell evaporated as soon as I got out of the room into the air.'" (*Modern Spiritualism*, Vol. II., p. 281.)

Such is the interesting episode narrated by Stinton Moses himself. At this sitting no one else was present except Dr. Speer, whose notes, written fragmentarily and all too intermittently, contain no reference to it. Now the fact that the incident is set forth in such terms by the medium himself, appears, in reality, as an indication of its genuineness. It should also be noted that the odour of

phosphorus given off by this luminous vapour disappeared immediately without leaving any trace behind, which is absolutely the reverse of the special characteristics of any preparation containing phosphorus, the penetrating odour of which, every time the preparation is manipulated in the open air, or scattered about, remains for hours. There are also several matters of fact to be noted, which are far from unimportant, however trifling they may seem at first sight. Thus, for example, we must consider that if it had been a matter of glass phials or bottles, the noise caused by their falling to the ground and breaking could not have escaped Dr. Speer; the fragments of the bottle must also have been found on the floor; lastly, let us bear in mind that if the bottle had contained phosphorised oil—as Mr. Podmore insinuates—or even a preparation of phosphorus in the solid state, such ingredients must have been found scattered over the floor; and if all this had occurred, Dr. Speer would certainly not have failed to mention it, or rather, he would have received a moral shock so strong as to cause him to cut short at once and for ever the psychic researches which had only just commenced. Nor is this all; once it is placed on evidence that under these circumstances it could not have been a question of phosphorised oil, nor any preparation of phosphorus in a solid or semi-fluid state, then it will have to be admitted that the hypothetical bottles used by Mr. Moses contained nothing more or less than phosphoric vapour condensed and compressed in the bottle in very considerable quantity—a substance totally unknown to modern industrial chemistry. What does Mr. Podmore think about this? Again, why did he not take the trouble to reflect before writing?

On the morning of the day following that on which the incident just referred to occurred, Mr. Moses, by means of automatic writing, questioned his spiritual guides on the subject. The very interesting dialogue which ensued is

too long for me to be able to quote it *in extenso*; I will confine myself to transcribing the part essential for my purpose.

"Is any one here? I want to ask about that extraordinary phosphoric smoke. I wish much for information."

"We are scarcely able to write. The shock has destroyed your passivity. It was an accident. The envelope in which is contained the substance which we gather from the bodies of the sitters was accidentally destroyed, and hence the escape into outer air, and the smoke which terrified you. It was owing to a new operator being engaged on the experiment. We regret the shock to you."

"I was extremely alarmed. It was just like phosphorus."

"No, but similar. We told you when first we began to make the lights that they were attended with some risk; and that with unfavourable conditions they would be smoky and of a reddish yellow hue."

"Yes, I know. But not that they would make a smoke and scene like that."

"Nor would they, save by accident. The envelope was destroyed by mischance, and the substance which we had gathered escaped."

"What substance?"

"That which we draw from the bodily organisms of the sitters. We had a large supply, seeing that neither of you had sustained any drain of late."

"You draw it from our bodies—from all?"

"From both of you. You are both helpful in this, both. But not from all people. From some the substance cannot be safely drawn, lest we diminish the life-principle too much."

"Robust men give it off?"

"Yes, in greater proportion. It is the sudden loss of it and the shock that so startled you that caused the feeling of weakness and depression."

"It seemed to come from the side of the table."

"From the darkened space between the sitters. We gathered it between you in the midst. Could you have seen with spirit eye you would have discovered threads of light, joined to your bodies and leading to the space where the substance was being collected. These lines of light were ducts leading to our receptacle."

"From what parts of the body?"

"From many; from the nerve-centres and from the spine."

"What is this substance?"

"In simple words, it is that which gives to your bodies vitality and energy. It is the life-principle."

"Very like sublimated phosphorus?"

"No body that does not contain a large portion of what you call phosphorus is serviceable to us for objective manifestations. This is invariable. There are other qualities of which you do not know, and which not all spirits can tell, but this is invariable in mediums for physical manifestations." (*Spirit Teachings*, in *Light*, 1898, p. 98.)

It seemed to me to be necessary to quote this dialogue, as containing explanatory details that are not without value in regard to an incident which undoubtedly presents great interest from the point of view of experimental investigation. All this is said quite apart from the difficult question—already so much debated, but still very far from a solution—as to the origin of such messages, that is to say, whether they are to be considered as being entirely, or in part only, of subconscious origin.

I may, however, mention that Myers himself, referring to certain peculiarities of spirit lights in general, peculiarities which "by Sir William Crookes' own account, baffled his skill in imitation," observes that:—

"Their general appearance has not been inconsistent with the proffered explanation—that they are made from phosphorus extracted from the medium, and perhaps from other members of the circle, and mingled or prepared in some manner beyond our earthly skill." (*Human Personality*, Vol. II., p. 541.)

On the other hand, to return to Mr. Podmore, we do not understand how he could have promulgated the hypothesis of fraud by means of bottles of phosphorised oil, after having himself quoted (without comment, be it understood) an incident in which Mrs. Speer, referring to the brightness sometimes radiated by these centres of spirit light, says distinctly:—

"Both rooms were often quite illuminated through the brightness of the lights." (Quoted in *Modern Spiritualism*, Vol. II., p. 279.)

Now it is well known that phosphorus only emits a faint luminosity, scarcely enough to illuminate, very feebly, an object six inches away, and this for a few instants only. Nor is there, in chemistry, any known substance or preparation which is capable of emitting a light strong enough to illuminate two rooms; even radium is very far from doing this.

And here, since the argument turns upon the illuminating power that these spirit lights assumed, let us go into the matter a little deeper. Besides the example quoted, there are many other similar ones in the records of Mr. and Mrs. Speer. I will transcribe two more cases.

"September 11th, 1873.—The next evening we sat again in perfect darkness, which Mentor took advantage of, as he showed lights almost as soon as we were seated. He then controlled the medium, talking to us about the lights as he showed them. At first they were very small. This, he said, was the nucleus of light he had brought with him, a small amount of what we should call electricity. This nucleus lasted all the time, and from the circle he gathered more light around it, and so kept it alive by contact with the medium. *At one time the light was as bright as a torch.* Mentor moved it about all over the table and above our heads with the greatest rapidity." (Mrs. Speer, *Records*, in *Light*, 1892, p. 392.)

This last incident, as well as the other quoted by Mr. Podmore and reproduced by me, took place when the medium was in the cabinet. The table at which the experimenters sat was situated against the curtain of the cabinet, so that they could observe carefully whatever manifestations took place.

On other occasions, however, the lights were produced when the medium was sitting in the circle, forming the chain with the other experimenters. In one of these cases, Mrs. Speer, describing the movements of a light of considerable size, says:—

"It came on to the table, rapped, passed over our hands, almost touched my head, *illuminated our faces*, struck the chandelier over our

heads, sailed to the top of the door, then up to the ceiling, rapping for us that we might hear, as well as see, its position. It was dull in colour at first, but gained in brightness while conversing with Mentor, and evincing our intense pleasure and interest in his most beautiful manifestation." (Mrs. Speer, *ibid.*, p. 452.)

These lights generally showed themselves apparently isolated in space. Not unfrequently, however, it happened that the lights appeared to be carried about by a hand, and sometimes also the entire materialised arm of the entity manifesting could be discerned. Mr. Podmore, I must add, hastens to appropriate this detail in order to dress it up for his readers in the form of another crushing count in his indictment against Mr. Moses; these hands and arms, we are given to understand, were none other than those of the medium himself. I therefore hasten to show how Mr. Podmore, still faithful to his system, feigns to be ignorant of the fact that Mrs. Speer had made some decisive remarks as to these observations, as will appear from the following incident:—

"September 11th, 1873.—The medium became entranced, and during the time Mentor showed us several beautiful spirit-lights. Three were very large, and one was so bright that we saw not only Mentor's hand holding the light, but the whole of his arm, bare to the elbow. *It was a long, thin, brown arm, not at all like the medium's.*" (Mrs. Speer, *ibid.*, p. 392.)

Nor is it to be supposed that those present might have observed these details imperfectly on account of the fugitive character of the manifestations, for the control "Mentor"—who asserted that the arm and hand were his—took every care that everyone should be able to observe with perfect clearness. On another occasion, Mrs. Speer says:—

"June 27th, 1873.—Mentor showed the same beautiful spirit-lights we had seen on previous evenings. We saw his hand very distinctly; he moved it backwards and forwards, showed the back of it, illuminated by the light he held in front." (Mrs. Speer, *ibid.*, p. 368.)

Here is another similar incident referred to by Dr. Speer :—

“ August 10th, 1873.—Mentor then said, ‘ Now I show you my hand.’ A large, very bright light then came up as before, casting a great reflection on the oilcloth, came up as before in front of me ; inside of it appeared the hand of Mentor, as distinct as it can well be conceived. ‘ You see ! You see ! ’ said he, ‘ that is my hand ; now I move my fingers,’ and he continued to move his fingers about freely, just in front of my face. I thanked him for his consideration.” (Dr. Speer, *Proceedings*, Vol. IX., p. 322.)

Mr. Myers, referring to these manifestations, says :—

“ The lean brown hand and wrist which usually appeared (*Mr. Moses' own hand being thick, plump, and white*), seemed appropriate to the Arabian philosopher to whom it was asserted to belong.” (*Human Personality*, Vol. II., p. 549.)

* * *

Having now analysed the manifestations of spirit-lights having illuminating power, I shall proceed to treat of another important variety of the same, presenting characteristics diametrically opposite.

Charlton Templeman Speer speaks of them thus :—

“ A curious fact in connection with these lights always struck me, *viz.*, that on looking on to the top of the table one could see a light slowly ascending from the floor, and to all appearance passing out *through* the top of the table—the table itself apparently not affording any obstacle to one's view of the light. It is a little difficult to explain my meaning exactly, but had the top of the table been composed of plain glass, the effect of the ascending light, as it appeared to one's organs of vision, would have been pretty much the same as it was, seen through the solid mahogany. . . . Another curious point in relation to the objective lights was that, however brightly they might shine, they never, unlike an ordinary lamp, threw any radiance around them, or illuminated the smallest portion of the surrounding darkness—when it *was* dark—in the slightest degree.” (*Spirit Teachings*, Biography, pp. xiii., xiv.)

Thus Mr. Speer ; the recent discovery of the Röntgen rays has provided us with a scientific explanation of the

phenomenon, which twenty years ago so baffled his criticism. The fact that these lights could be perceived through the solid top of the table, and that they did not emit diffused rays, is explained at the present day in a marvellous manner by the identical properties inherent in the new rays. It may logically be deduced that these wandering globes of light emitted X-rays; I may remark, also, that there is no other explanation but this to fall back upon, which corresponds adequately and scientifically to the facts. Now, as Mr. Podmore certainly will not insinuate that Mr. Stainton Moses,—twenty-five years before the discovery was made,—had already at his disposal a machine for producing the rays in question, such a peculiarity of fact resolves itself into an unexpected proof, and forms a solemn confirmation of the genuinely supernormal character of these manifestations.

Still with regard to the X-rays, it is highly interesting to find in *Spirit Teachings* the following paragraph, which refers to the mode of production of the luminous phenomena in general, and seems to be dictated by the control "Imperator":—

"We have a higher form of what is known to you as electricity, and it is by that means we are enabled to manifest, and that Mentor shows his globe of light. He brings with him the nucleus, as we told you." (*Spirit Teachings*, in *Light*, 1896, p. 423.)

Now it is to be remarked that in this explanatory paragraph there is a detail of fact, which coincides perfectly with what we at present know as to the nature of the X-rays. It is well known that the energy, which determines the production of these rays, is constituted by a charge of "electrons" in the free state circulating with lightning rapidity in a Crookes' tube; in other words, this energy is no other than "a higher form of electricity."

All this, we must agree, appears to be a sufficiently surprising coincidence of fact, and would lend itself to very interesting theoretical considerations. However, as it is my

duty to keep strictly to the subject, I will confine myself to pointing out how the perfect correspondence between the explanations furnished by "Imperator" as to the essence forming these lights—(explanations which at the same time serve to describe the X-rays)—and the mode of production peculiar to the lights of which Charlton Speer speaks—(modes which are specially distinctive of the X-rays)—such circumstances not being explainable by the hypothesis of fortuitous coincidences, goes to confirm in an unexpected and convincing manner the remarks of Mr. Speer, and at the same time serves to confirm my own inductions as to the fact that these centres of spirit-light must emit radiations of the nature indicated.

We may now ask what is left of the unfortunate hypothesis of the bottles of phosphorised oil?

* * *

Although all that has now been set forth is more than sufficient to demonstrate incontestably the genuinely medianic character of the class of manifestations under consideration, some other important methods of production peculiar to the manifestations still remain to be mentioned and briefly analysed.

I will note, to begin with, a special form of lights having the aspect of shapeless masses of vapour wandering hither and thither about the room. Dr. Speer distinguishes them by the name of *amorphous lights*. These shapeless masses of luminous vapour assume no small importance from our point of view, since it is impossible to explain them by the hypothesis of fraud. They are frequently mentioned in the records of Mr. and Mrs. Speer, and are for the most part indicated by brief phrases such as the following:—

"Soon after putting out the lights the room seemed full of spirit influence, and large masses of golden light floated about." (Mrs. Speer, *Records*, in *Light*, 1892, p. 392.)

"January 4th, 1874.—We noticed during these communications that

the room was unusually light, large masses floating about and surrounding the circle." (Mrs. Speer, *ibid.*, p. 452.)

Dr. Speer's account confirms this:—

"January 4th, 1874.—Masses of floating amorphous light were almost at once seen." (*Proceedings*, Vol. XI., p. 32.)

Another peculiarity characteristic of a portion of these manifestations was the fact of certain lights keeping up intelligent communication with the sitters, by means of flashes corresponding to the conventional signals in use in such cases.

"February 7th, 1874.—H— showed his light, darting swiftly round the medium. Mr. H. remarked, 'He will answer questions with his light.' I asked several, and he turned the light towards me, answering 'Yes' by flashing the light three times, and 'No' by flashing it once." (Mrs. Speer, in *Light*, 1892, p. 556.)

Here is another similar incident, occurring however while the sitters had their hands joined.

"March 16th, 1874.—Dr. S. suggested that we should join hands. . . . H. then flashed his light, which we saw reflected in the looking-glass." (Mrs. Speer, *Records*, in *Light*, 1892, p. 601.)

It is needless to point out that phosphorised oil could not possibly produce flashes.

In the two following incidents we have examples of lights remaining for a considerable time in view of the sitters;—another characteristic which completely differentiates these manifestations from anything that could be produced by phosphorised oil.

"January 3rd, 1874.—On returning to the room Mentor quickly controlled Mr. S. M., and showed us a remarkable spirit-light which lasted in our sight for nearly half an hour." (Mrs. Speer, *ibid.*, p. 452.)

In this next instance the fact acquires even greater importance from the length of time the light remained in view of the sitters, *in response to their request*.

"September 7th, 1873.—A splendid seance. Grocyn and Mentor. Lights appeared. One, *upon request*, remained visible and stationary

for forty-five minutes. It assumed the cylindrical shape, and tilted itself so as to show its cylindrical character." (Dr. Speer, *Proceedings*, Vol. IX., p. 326.)

Lastly it should be noted how the light changed its shape at the request of the sitters :—

"September 7th, 1873.—Soon after, spirit-lights appeared. Several came floating over us for a short time, globular in form, and then disappeared. We asked Mentor if he could make a flat one. Very soon one of this shape appeared, lasting for several minutes. It sailed backwards and forwards, sometimes coming very near to us." (Mrs. Speer, in *Light*, 1892, p. 391.)

Like all the phenomena executed by request (and the reader will have noticed that such phenomena are fairly numerous in the preceding accounts), this last is also of great importance, seeing that it is not possible to suppose that Mr. Moses had in readiness, in his pocket, bottles of all shapes in order to comply with possible requests from those present.

* * *

Having now come to the end of this long analytical exposition of the objective medianic manifestations, which took place in the presence of William Stainton Moses, there only remains to me the duty of briefly referring to the opinions emitted by Mr. Podmore with regard to the manifestations of an intellectual order, which were produced through the same medium.

First, however, I think it well to sum up, by way of drawing a conclusion, my own precise conception as to what is proved by the classes of manifestation already described.

Although, for the sake of brevity, I have had to confine myself to reproducing only a very small part of the material collected, yet the incidents quoted are more than sufficient to prove exhaustively the truth of my assertion; and that this is so is in virtue of a clear logical criterion, and because facts are facts, and no sophisms can prevail against proofs

of this sort. I therefore consider that I am fully entitled to sum up by reaffirming emphatically that, from the facts above given, it is clearly demonstrated that the method of investigation adopted by Mr. Podmore in his criticism of the phenomena occurring through Mr. Moses, is almost entirely based on the quite unscientific system of choosing for his own examples those single incidents which are more or less in agreement with the theory he propounds, while passing over in complete silence everything that contradicts, more or less formally, these same theories; that is to say, everything of real importance contained in the series of phenomena which he professes to have analysed and refuted.

So also, conversely, I consider myself authorised to draw my own conclusion by reaffirming that, from the analytical exposition given above, the genuinely medianic origin of the phenomena therein contained is incontestably demonstrated, and, therefore, also the unimpeachable honesty of William Stainton Moses, whose most noble figure, and venerated memory, have been, with deplorable levity, insulted and vilified without restraint in Frank Podmore's book.

Even should anyone think himself able to contradict me on the precise ground of my conclusions, I would remind him that he would have to controvert one after the other all the incidents cited by me, as well as all the arguments put forward by me in support of my assertion. In other words I do not desire that the Podmore school should make proselytes to my prejudice.

* * *

Having said this, I return to my theme.

I shall not dwell on the question of the medianic messages giving proof of spirit identity, because this is beyond the limits which I have imposed upon myself in the present article. At the same time I agree with Mr. Podmore that the telepathic and subconscious hypothesis, with all the

various methods of production which they involve, may avail, in all strictness, to explain many cases of supposed spirit identity; but this, it must be understood, does not prevent the same cases being at the same time susceptible of a different explanation. However, I must mention that among the cases of this sort which occurred with Mr. Moses there are two which, in my judgment, are very difficult to explain by means of the hypotheses referred to. I refer to the notable cases of Abraham Florentine and of Blanche Abercromby (*Proceedings*, Vol. XI., pp. 82 and 96). Mr. Podmore makes not the slightest allusion to these cases.

Let us now see how this gentleman acts with regard to the great mass of writings executed automatically by Mr. Moses, writings which pass under the generic name of "Spirit Teachings."

To tell the truth, it is not easy to grasp the conception that Mr. Podmore has formed with regard to them. After reading the *résumé* which he gives on pages 285-287 (Vol. II.) of his work, the impression remains that he is frankly convinced of their genuinely automatic nature, though of course he shows that he is not willing to allow them any credit in so far as they profess to come from spirit entities communicating. So far all is permissible and correct. But at page 288 of his second volume we find the following passage, written in a tone of insinuation:—

"If we may trust the evidence of the *Spirit Teachings*, Moses' mind was passing, in the early days of his mediumship, through an intellectual crisis of a not uncommon kind. Could he have hoped, in those days of failing ideals, to buttress up for others by fraud a faith which to his eyes now rested on too precarious a foundation? Or conversely, was his mediumship a subtle device to bring discredit upon the search after evidence of a future life? Neither conjecture is of a kind to carry conviction."

This is Mr. Podmore. I will not spend time and arguments in discussing all the ineffable ingenuity displayed in

the above paragraph; first, because it is self-evident, and secondly, because we must take account of the fact that Mr. Podmore himself, after having enunciated these conjectures, is the first to recognise their complete inanity.

Nor will I waste time and arguments in demonstrating the absolute and incontestable genuineness of *Spirit Teachings*: it is evident to all who read—even cursorily—the book itself. I will say more: I advise anyone who, after having read and duly pondered the volume of *Spirit Teachings*, does not come to see that this is a work of sublime genuineness, to renounce for ever the study of historical and literary criticism and exegesis, inasmuch as his profound ineptitude for these studies would then need no further proof.

Far from me be the idea of placing Mr. Podmore among these. I render sincere homage to his power of intellectual penetration, whenever his judgment is not obscured by pre-conception. But in the present case (as everywhere in his book) it is the force of preconception which constantly prevails over his judgment.

There is no doubt that from the point of view of the theses put forth by Mr. Podmore, *Spirit Teachings* formed an insurmountable obstacle to him, and for this reason: every time that, during the usual evening séances, there occurred new phenomena, or such as required any explanation, Mr. Moses never failed to apply the next morning to his spiritual guides, by means of automatic writing. It follows, therefore, that a good half of these writings is composed of dialogues referring to the means of production of the objective manifestations. In other words, the phenomenon of automatic writing is indissolubly bound up with phenomena of a physical nature. Hence the inevitable deduction that if the phenomenon of automatic writing be genuinely medianic, the objective manifestations must also be considered as such. Mr. Podmore feels and understands

the force of this argument, and seeks to prepare as best he may for this denial by launching veiled insinuations against the teachings by automatic writing. He does not dare, however, to go so far as openly to deny their genuineness.

At all events, if he does not dare to do this directly and explicitly, it must be agreed that he has done it indirectly and by implication. In the succeeding paragraph, in fact, he ends by declaring :—

“ Yet there can be little doubt that the clue to the enigma of his life must be sought in the annals of *morbid psychology* ” ;

that is to say, in a form of *psycopathy* which had impelled Mr. Moses to lend himself to fraudulent practices. This is equivalent to declaring that even the *Spirit Teachings* must be considered as spurious, the fruit of the same morbid state ; indeed, it was already implied in the categorical affirmations of Mr. Podmore as to the fraudulent origin of the whole series of phenomena in question. It should be noted that the judgment above expressed is preceded in the text by another paragraph in which it is explicitly admitted that Mr. Moses was completely free from “ nervous instability or obvious abnormality of any kind.” Anyone who can find his way out of this tangle will be clever.

Such uncertainty of judgment, constantly tending to contradictory deductions, is to be met with also in other parts of Mr. Podmore’s critique. Thus, for example, treating of the moral character of Mr. Moses, he expresses himself as follows :—

“ That Stainton Moses, being apparently of sane mind, should deliberately have entered upon a course of systematic and cunningly concerted trickery, for the mere pleasure of mystifying a small circle of friends, or in the hope of any petty personal advantage, such, for instance, as might be found in the enhanced social importance attaching to a position midway between *presdigitator* and prophet—this is scarcely credible. The whole course of his previous life as a hard-working parish priest, his contemporary career in the world outside as a successful and respected schoolmaster, the apparently sincere

religious feeling shown in the *Spirit Teachings*, all combine to contradict such a supposition. Nor is it readily conceivable that such a petty swindler would have carried on the dull details of his chicanery to the end, and have even left behind him, among his profitless records, fresh mystifications whose consummation he could not hope to see." (*Modern Spiritualism*, Vol. II., p. 287.)

All this is well said, and it is Mr. Podmore who says it; but this does not prevent him from launching, in the preceding as well as in the following paragraph, the most cruel insinuations against Mr. Moses' honour.

Yet another quotation from Mr. Podmore's book. In his final remarks as to the character and life of Mr. Moses, he says:—

"Again, at the end of his life, during a period of extreme nervous prostration, he became a victim, like many other mediums, to the drink habit." (*Ibid.*, p. 288.)

Now, according to the declarations of those who knew Mr. Moses, this comparison is nothing less than a deliberate misrepresentation of actual circumstances containing in themselves nothing abnormal; for it is not right that a sick man, smitten with mortal illness, who, reduced to the last extremity of nervous prostration and physical suffering, falls back, under such exceptional circumstances, on some cordial in order to revive in himself some vestige of strength, and with this strength gain a little repose, should be stamped with the defaming brand of the drunkard.

But enough of this; for the discussion is intolerably tedious. Now, to recruit ourselves, let us listen to the terms in which those who knew Mr. Moses express themselves:—

"The experiences which Stainton Moses had undergone had changed his views, but not his character. He was already set in the mould of the hard-working, conscientious, dogmatic clergyman, with a strong desire to do good, and a strong belief in preaching as the best way to do it. . . . I am bound to add that the study of his note-books, by making him more intimately known to me as he was in his best days,

has brought me nearer to the warm and even enthusiastic estimate implied in the letters of various more intimate friends of his which lie before me." (Myers, *Human Personality*, Vol. II., pp. 224 and 584.)

"From the time that he first began to realise of what vast importance it was to establish the possibility of communion with the world of the future, to the end of his life, his zeal in proving the truth of his teachings never failed. In spite of the demands made upon his time by school and press work, he contrived to bestow an immense amount of energy upon his Spiritualistic researches; his enormous correspondence with thousands of inquirers all over the world affording quite sufficient material to occupy the life of any ordinary man. . . . He did his duty with an utter abnegation of self; and died at his post in the prime of manhood, carrying with him to the grave the affectionate regard and esteem of hundreds who will cherish the memory of his friendship as one of their most precious legacies." (Charlton T. Speer, *Spirit Teachings*, Biography, pp. xx. and xxii.)

"Stainton Moses was absolutely sincere—transparently genuine; and whenever and whatever he spoke, everyone who listened to him felt assured that the words of his lips were the words of his heart. . . . His love for Truth—in controversy or out of it—was in him always paramount. This love of truth, for her own sake, kept him broad in his views, and charitable in judging the views of others." (Mr. A. A. Watts, in *Light*, 1892, p. 540.)

"Perhaps his most prominent virtue was truth, an unflinching sincerity of mind equally manifest in his private relations as in his dealing with the many topics which came within his survey. He had a constant desire to be free from prejudice himself as much as he disliked it in others. And he was resolutely opposed to any sectarian narrowing of the basis of spiritualism." (C. C. Massey, *ibid.*, p. 544.)

"I can speak, too, of his excellence as a public school master, not merely in his capacity of instructor, though in that all was good, but in his position of friend and adviser to his pupils. There his influence was admirable, and commanded a respect almost amounting to reverence." (William Paice, *ibid.*, p. 543.)

"As the intimate friend and medical adviser of the late Stainton Moses I have had ample opportunities of thoroughly knowing his character and his mental state. He was a man even in temper, painstaking and methodical, of exceptional ability, and utterly free from any hallucination or anything to indicate other than a well-ordered brain. . . . I have attended him in several very severe illnesses, but never, in sickness or at other times, has his brain shown the slightest

cloudiness or suffered from any delusion." (Dr. W. M. Johnson, *Human Personality*, Vol. II., p. 587.)

"His fame rests on the secure basis of a life devoted to psychical research; of ceaseless effort to force public recognition of the facts of psychic science, and of conscientious conviction that the Spiritualistic interpretation of such facts is the true one. Were I required to give the three greatest names in contemporary English Spiritualism they would be those of W. Stainton Moses, William Crookes, and Alfred Russel Wallace. Of these three, Mr. Moses is easily first in one respect at least, namely, the energy and persistency with which, and with the regularity of clockwork, he delivered his weekly message of faith, hope, and charity to the world—that world which, though always waiting to be taught, is always behindhand in recognising and rewarding its real teachers. Had he been forced to ask for bread, he would have received a stone. Whether such hard, cold substance is now to be fashioned into a monument, since he has gone before, remains to be seen." (Elliott Coues, in *Light*, 1892, p. 534.)

Such are the noble and spontaneous testimonies of esteem and reverence by which those who knew Mr. Moses bore unanimous tribute to his memory, all of which serves to bring out in far greater relief the impropriety of Mr. Podmore's manner of conducting himself.

Nevertheless, as an extenuating circumstance, I will mention that he acts in the same manner towards all the other mediums for objective manifestations, whom he has occasion to mention. From this it is easy to deduce that the real and only cause for this method of proceeding is to be found in the fact of his profound misoneist aversion for everything that goes by the name of physical mediumship, an aversion which shows itself in a form of incredulity literally blind and irrational.

What is the moving principle of this incredulity? This: Mr. Podmore refuses obstinately to give way to the evidence of fact, alleging reasons analogous to those by which Lavoisier thought to inflict an ignominious and solemn rebuff on all who maintained, that they had witnessed the fall of aerolites. "There are no stones in the sky," he

answered, "and therefore they cannot fall." Such an argument, apparently reasonable, availed perhaps to persuade the scientific world of that day; but Lavoisier was wrong. Mr. Podmore acts in the same way. He refuses to recognise the reality of the objective manifestations of mediumship, fortifying himself with a completely false premiss, namely, that the manifestations are absurd, impossible, undemonstrable, because they contradict all the laws of nature, even the most fundamental, even those founded on the unshaken bases of science! As though all the mysteries of existence were already revealed to our poor limited minds reaching out into the Unknown!

It will therefore readily be understood why he holds that the so-called mediums for physical manifestations must necessarily be charlatans and rogues; also, that no experiments of this kind, however strictly conducted, would avail to convince him. No scientific authority, it seems, finds favour with him; Crookes, Wallace, Myers, Richet, Ochorowicz, Aksakof, Lombroso, Maxwell, are, to him, only credulous victims in the hands of very clever charlatans. How is one to act, what means are to be tried, in order to overcome such blind conservatism? It will readily be seen that the case is desperate, for he considers himself as the only competent and infallible judge. But what do I say? I am quite sure that he would not believe even himself. To be convinced of this, it is only necessary to try to dissect the arguments by which he considers himself justified in his refusal to credit the experiments, so clear, so evident and unimpeachable, published by some of the distinguished men of science just mentioned. Every time he does not succeed in applying his usual system of passing over in silence all that does not accommodate itself to his own theses, he proceeds to excogitate certain theories of his own, certain hypotheses peculiar to himself, interspersed with inductions, deductions, suppositions and insinuations so inadequate and

paltry that it seems literally incredible that he can be satisfied with them. Nevertheless he is completely satisfied with them, and goes on his way more serene and unperturbed than ever, so that there would seem to be no explanation or hypothesis too puerile, or illogical, or absurd, or grotesque, or fantastic for him to be ready to accept it blindly, rather than admit the reality of the physical phenomena of mediumship, for which he has such an aversion. It is incredible to what extremes of inverted credulity the unreasonable incredulity of certain misoneists can attain!

All this is to be said by way of statement of a fact; for, on the other hand, I hasten to repeat that I hold that even the most intensely misoneist opponents are necessary and profitable to the cause of science and of truth, in that they serve admirably to induce the selection of ideas, and to ensure a strict watch on premature or false hypotheses. Let them come on, then, but let them maintain a serene and impartial attitude towards those who do not think precisely as they do; and, above all, let them show that they act always in perfect good faith.

And here we touch upon the really critical point as regards Mr. Podmore. As to the gifts of serenity and impartiality, we have seen how they are almost completely wanting in him. We cannot, in my opinion, pronounce quite so terse a judgment as to the question of his good faith: in this respect, I consider that we cannot refuse Mr. Podmore the extenuating circumstance of comparative good faith.

The considerations on which I consider myself able to found this judgment may seem to some rather subtle; nevertheless they appear to me based on equity.

I hold that a person shows bad faith when he nourishes in his heart sentiments diametrically contrary to those he expresses in words or publishes in his writings. On the other hand I esteem in good faith, or rather I do not consider myself able to exclude entirely from that category,

the man who, even though comporting himself unbecomingly towards his intellectual adversaries, is led into this by the excessive zeal with which he combats beliefs or prejudices which he holds—whether rightly or wrongly—to be pernicious, and by his desire to defend a cause or a thesis which he firmly considers to be the only true, the only right one.

Now this seems to be precisely the case with Mr. Podmore.

I will explain my meaning more clearly by referring to an example.

Among the recollections of my school-days there dwells the mild figure of an old priest, who, among his numerous other duties, fulfilled that of teaching and commenting on the Sacred Story to his scholars. Now he—the good priest—although having a blind conviction as to the divine inspiration of his Bible, could not help feeling inwardly shocked by certain unpleasant incidents, by so many horrible scenes of bloodshed, so numerous in the sacred pages. Not, be it understood, that these displeasing passages had the power to disturb for a single instant his conscience and his sincere faith; quite otherwise, for he, born at the end of the eighteenth century, could not harbour in his breast any doubts of that kind. What the good priest was afraid of was the possibility that these unfortunate incidents might have the effect of disturbing the virgin consciences of his pupils. How then was he to act? How was so evident a danger to be obviated? Well, the good priest had for a long time made a virtue of necessity, and had taken the convenient method of skipping altogether or passing hastily over certain facts that seemed to him especially inopportune, and confined himself to selecting and commenting on those incidents which served to exalt the God of Jacob, the Holy Mother Church, and the Jewish people. Yet it often happened that certain impertinent scholars, sufficiently versed in the subject to perceive the desired

omissions, would interrupt him, and remind him, as though quite innocently, of what he had forgotten, and would read out the passages without omitting a single questionable word, and then ask inconvenient and suggestive questions, which threw the poor priest into a cold perspiration, especially as he was by no means a consummate dialectician

Now it is not for nothing that this youthful reminiscence recurs spontaneously to my mind while reading Mr. Podmore's book. The points of analogy are very evident. Mr. Podmore, too—like the good priest—harbours in his breast a profound conviction, an unshaken faith, that all the objective manifestations of mediumship can be nothing but the results of fraud. He, therefore—like the good priest—having a blind conviction as to this article of faith, cannot but feel himself profoundly shocked in his inward feelings every time that certain facts, which are too clear and evident to be classed among the products of fraud, are brought inconveniently forward. Not, be it understood, that these ill-omened incidents have the power to disturb for an instant his unshaken faith as to universal fraud; on the contrary, rather, in his view, these exceptions only prove the rule. He is alarmed, it would seem—just as in the case of the good priest—lest the citation of these incidents should have the effect of disturbing the virgin consciences of his readers, and thus result in turning aside their right judgment and leading them in the way of animistic superstition, which, as we know, is but the cropping up of obsolete atavistic beliefs, only existing to-day among savage races. What then is he to do? How is he to obviate a danger so evident? Given the absolute identity of circumstances and states of mind, it was natural that it should come into Mr. Podmore's mind to follow the same course taken by the good priest, whose mild and ascetic figure was certainly not that of a man of bad faith.

It is therefore demonstrated that what led Mr. Podmore

to comport himself in so incorrect a manner was not exactly a bad disposition, but a profound conviction, combined with a fervid and ardent zeal to draw others away from a pernicious error. It follows, then, that all these deliberate omissions are to a certain extent comprehensible and excusable in view of the meritorious end he had in view.

But this does not prevent Mr. Podmore from being severely blamable in other respects.

In the first place he sins from the scientific point of view, in that, while conceding that certain intentional omissions may be allowable in a religious or social propagandist, they are not so—indeed they become capital defects—when we undertake to treat scientifically a given theme; which means, that a writer ought not to have any other purpose than the serene and impartial search for truth.

He sins, in the second place, from the moral point of view, in that he knowingly defames persons who cannot defend themselves because they are no longer among the living. I, too, know well enough that the spirit of scientific criticism is in duty bound to show itself superior to all respect of persons, but only on condition that men of science can maintain rigorous and serene impartiality, and confine themselves to discussing the *pros* and *cons* of the theme treated of or the thesis sustained.

He sins, in the third place, against himself, because, as soon as the reader has become convinced that he cannot have confidence in the impartiality of the author, he hastens to put the book aside, with the determination not to re-open it, rather regretting the time already lost in its perusal.

ERNESTO BOZZANO.

GENOA,

November-December, 1904.

NOTES

ON A SINGULAR CASE OF LUCIDITY.

By PROFESSOR CHARLES RICHT.

THE case which I am going to relate presents an interest of a very special kind. The conditions of experimentation were irreproachable ; and it is absolutely impossible to entertain the hypotheses of either fraud or error, when considering this particular case. All those who are interested in psychical science will admit that such cases are extremely rare, and that—if on no other grounds than this—the case in question merits an exceptional place.

It is true, that the words obtained—with the signification which may be given them—are not altogether decisive, and, *à la rigueur*, it may be supposed that hazard is capable of like combinations. It is an inestimable advantage to be able to offer the reader data, which bear no reticence, in so far as the conditions under which they were obtained, are concerned ; so that he is able, in all security, to choose between the alternative of chance on one side, and lucidity on the other.

Such experimental precision is of great importance ; for, if we are to suppose fraud or bad observation, there is no limit to error ; and, however good the result may be in appearance, a slight experimental fault can change the aspect of, and cast legitimate suspicion on, everything.

We have nothing of the kind here ; all the documents will be put into the reader's hands ; and, possessing thus a thorough knowledge of the matter, he will be able to decide, quite as well as I, if hazard can be appealed to in this particular case.

On Wednesday, June 10th, 1903, we met in séance at Mme. X.'s home in Paris. It was about the fourth séance we had held that year. By way of parenthesis, it may be well to mention that the communications we have received at these meetings at Mme. X.'s present uncommon interest, not because of their number—for they are indeed few in number—but because of their precision. However, we only intend referring to one of these communications to-day.

At the séance in question, there were present Mme. X., her daughter Mlle. D., her sister Mlle. K., my friends H. and Mlle. S., my son C., and I. We were seeking for *raps without contact*. We lowered the light—which was, however, always sufficient to read by—and, in a little while, received raps without contact; the raps were distinctly perceptible, and displayed intelligence. I will not dwell upon the mechanical conditions of the phenomenon, I will simply mention the message which was obtained.

As usual, it was by means of the alphabet that the communication was given. It was I who spelt out the letters.

After a good deal of hesitation, the raps became firmer and louder, and we obtained the following letters:—

BANCALAMO

Seeing the word *Calamo*, I could not help saying: "It is Latin!" I then continued to spell out the alphabet, and the following letters were successively dictated:—

RTGUETTEFAMILIE

Reading over this communication, we can clearly make out the following sentence, with its very precise signification:

Banca, la mort guette famille.

After this phrase, the raps became weaker, irregular and incoherent, and soon ceased altogether.

It was between 10.45 and 11 o'clock in the evening, when this communication was received.

We asked among ourselves to whom this phrase might

apply. We supposed that the word Banca had been altered in the transmission, and signified Bianca. But none of us knew anyone of the name of Bianca or Blanche; and one and all of us thought it was simply a phenomenon—uninteresting from a psychological point of view—the communication of another of those commonplace phrases, which the subliminal consciousness so often pronounces.

This phrase, therefore, made no great impression upon us. Nevertheless, when I returned home, I took care to enter it in my notes,

On the morrow, Thursday, June 11th, towards one o'clock in the afternoon, the news reached Paris of the criminal outrage committed by some Servian officers against King Alexander and Queen Draga. This is not the place for an account of this sinister drama; I will simply say that, at the moment, I did not think of establishing any relation between the message received on the evening of June 10th and the assassination of Sacha and Draga; neither Mme. X., her daughter, her sister, Mlle. S., M. H., nor my son thought of it either.

Two days afterwards, Friday, June 12th, as I was reading in the *Temps*, the biographical details of the unfortunate Draga, I saw that her father—dead for some time—was called *Panta*. Immediately, the idea came to me to compare the word *Panta* with the word *Banca*.

The similarity is striking; and the two mistakes in the transcription from *Panta* to *Banca* are not altogether mistakes.

First of all, the pronunciation of the letters *b* and *p* is almost identical. The Germans say "pody," "poat," for "body," "boat," etc.; they pass from *b* to *p* and from *p* to *b* without difficulty; and if we admit that a mistake had been made in transmitting the *p*, the only letter which could replace it would be *b*.

As for the other letter *c*—we have a very delicate inter-

pretation to make. I wrote to Belgrade, and asked for information concerning the correct way of pronouncing the *t* in *Panta*;—in the Servian alphabet there is a *tx*, which is pronounced *ts*, and is written *ç*. Now, it appears that the *t* in *Panta* is not *tx* but *tj*; that is to say, a letter which has not its analogue in the French alphabet. The *Temps*'s translation of the name was *Panta*. It might just as well have been translated *Pantza*, which would bring the letter very close to our *ç*. In any case we see that it is difficult, not to say impossible, to find one single letter in the French alphabet which answers to the Servian letter in question.

However, for the moment, let us put these considerations to one side, and let us admit that there are two mistakes, and even two complete mistakes. We will try to calculate mathematically what was the probability of obtaining by chance the word *Banca* instead of *Panta*.

First of all, we must admit, there was one chance in six of obtaining five letters for five letters of the real name—as a matter of fact, we could just as easily have had four or ten letters, as *Jean* or *Marguerite*—consequently, with a probability of $\frac{1}{6}$ there was a success.

In order to be able to calculate the compound probability, we will make use of the classical formula:—

$$\frac{s}{\alpha! \beta!} \times p^\alpha q^\beta$$

a formula in which *s* represents the sum of proofs, α the number of successes, β the number of failures, *p* the probability of the successes, *q* the probability of the failures.

Now, in working out the calculation, we find that the total, compound probability is—(with two failures and three successes—the probability of the failures being $\frac{2}{3}$, and the probability of the successes $\frac{1}{3}$)—the final number $\frac{1}{108}$. Now we have $\frac{1}{6}$ probability of receiving correctly five letters; that makes finally $\frac{1}{108} \times \frac{1}{6}$ or in round numbers $\frac{1}{648}$.

Assuredly, this number will not appeal to the imagina-

tion ; it is an abstract datum which does not move us. Nevertheless, it is truly scientific ; for chance alone (or lucidity) could have given the letters BANCA. No one present at that séance thought of Servia—it was far from everyone's mind, still less of Draga's father, whose name was absolutely unknown to us—as, probably, to all the French—before the catastrophe of June 11th.

I now come to the phrase itself, *la mort guette famille*.

These words, which the raps gave us between 10.45 and 11 o'clock on the evening of June 10th, apply strictly and exactly to what was occurring at that same moment at Belgrade.

Belgrade time is one hour and a quarter in advance of Paris time. Consequently, at the very moment we were writing down the words *la mort guette famille*, the conspirators left the hotel—where they had been supping—to go to Alexander's palace, and assassinate Draga, her two brothers and her two sisters—Panta's entire family ; for the Queen's two sisters, as we know, escaped death almost by a miracle.

In short, it is impossible to find a phrase which is more concise and more precise than the phrase dictated, to indicate the danger threatening Draga and her brothers and sisters. The word *guette* is remarkable by reason of its extreme energy and accuracy.

There is strict concordance of time to within a few minutes. Two hours later the crime was committed, and the words—*la mort guette famille*—would have been devoid of signification. Two hours earlier the peril was less imminent. It is, therefore, minute for minute, at the very moment when death was menacing Panta's children, that those words were dictated to us.

True, these words, *la mort guette famille*, might apply to all individuals whom danger threatens ; and, no doubt, that evening—as every evening—death was menacing many a family, so that our phrase might apply to many people.

It is here that our calculation of the probability of the word *Banca* being given for *Panta* intervenes; and the problem stands on the following footing:—

Given a phrase, which applies admirably and absolutely, with strict accuracy of time, with perfect adaptation of terms, to the situation of *Panta's* family, what is the probability of obtaining *Panta's* name?

Now we have seen that the probability of obtaining an approximation like *Banca* is $\frac{1}{10000}$. Therefore, there was only a $\frac{1}{10000}$ th chance of the word *Banca* being given, and it was given!

The reader is now in a position to judge for himself.

To indicate in what direction my personal opinion trends, I will suppose that the word *Panta* had been correctly given; in that case the probability would be $(\frac{1}{25})^4 \times \frac{1}{8}$, that is to say $\frac{1}{88800000}$ or in round numbers $\frac{1}{80000000}$; this would entail certitude. But, though the *mathematical* difference is immense between the probability of $\frac{1}{80000000}$ and $\frac{1}{10000}$, as a matter of fact, the *probability* is very feeble; and, in practice, it is considered—rightly I think—equally null. If I took a ticket in a lottery, my chance of winning the first prize would not be much greater if there were only 10,000 tickets, than if there were 60,000,000; and, in reality, I should win the first prize in neither one case nor the other.

Definitely and finally, I am inclined to believe that something else than mere chance lies behind these words. It is a phenomenon of lucidity, since an intelligence announced in Paris towards 11 o'clock in the evening, what was, at that very moment, occurring in Belgrade.

Once again I wish to say, that the very special value of this fact resides in the absolute authenticity of the conditions; this permits each reader to choose between these two hypotheses—(for none other can exist)—chance or lucidity!

CORRESPONDENCE.

A PSYCHOLOGICAL PHENOMENON.

We publish the following letter, which we have received from a person in whom we have the fullest confidence:—

"I was on the platform in a public room, waiting my turn to say a few words in aid of a charitable object; a duty which comes in my way sometimes, and is far from being pleasant, but one which I do not like to refuse. The day in question was bitterly cold, which invariably affects my nerves; and, as I sat listening to the other speakers, my nervousness got worse and worse, until at last I did not know how to summon courage to get up and begin. However, somehow I did, and had only got through a sentence or two, when a *creature*, a *thing*, *my exact double*, both in looks and dress, suddenly stood by my side, and there stayed till my speech ended. Two curious things attended this apparition: first, I was no more surprised at the appearance than one is when extraordinary things happen in a dream; second, somehow the form took all the responsibility for my speech off my shoulders, and I was no longer nervous. It was so very clear and distinct that I only wondered at the audience not seeing *two* women instead of one standing before it. I had never heard of such a case, nor has anything of the kind ever happened to me before."

There is evidently nothing in this incident which is difficult to explain; in reality, it is but a simple illusion. Consequently, as the phenomenon is purely subjective and does not necessitate the framing of any hypothesis of an unknown force of any kind, it comes under the head of normal, classical psychology.

Everyone, in fact, knows that writers and, with ever so much more reason, speakers have the power of separating themselves from themselves, so to speak, of being able to follow the thread of their arguments and at the same time observe, analyse and judge exterior facts of their surroundings. If this psychological doubling of oneself be pushed a little further than usual, we have the appearance of a *double*; this double being symbolism carried to the maximum of our double personality.

AMIDST THE REVIEWS

Now in the case in question this *doubling* of the self was so intense that it is almost on the borderland of those *doubles*—still questionable—concerning which occult writers have said so much.

Are there insensible transitions between the subjective phenomenon of psychological *dédoublement* and objective *dédoublement* (bilocation)? or is there a gulf between them? The future alone can solve the problem.

AMIDST THE REVIEWS.

In *Die Uebersinnliche Welt* Professor Karl Obertimpfler speaks of the **immense development of periodical publications** devoted to psychical research, and of the tendency manifested by separate groups of psychists to unite in large associations;—a circumstance which gives them a greater measure of unity in the methods of working, and facilitates the exchange of experiences.

Though the number of periodicals can only be calculated approximately, the great development of psychical research is proved by the following figures:—

In America there are sixty-six, of which twenty-seven are in Spanish; in Australia there are five, in Asia five, in Africa three, in Europe ninety-six, while Germany has twenty-one periodicals,—all devoted to psychical research.

It is not possible to give the exact number of societies formed with the object of pursuing these investigations, because besides those which figure before the public as regularly established societies, there are many groups or private circles. Societies of a public character number about 330 in America, 450 in Europe, five in Asia, ten in Australia, five in Africa.

Of the 311 English societies, fifty constitute the Spiritualists' National Union and eighty-six the British Lyceum Federation. In Germany two attempts have been made to form associations of this kind. One has its headquarters at Cologne, and proposes to unite all German spiritists in a "Deutsche Spiritisten Verein"; the other is in Chemnitz (Saxony), and is known by the name of the "Deutscher Spiritisten-Bund."

THE PSYCHICAL MOVEMENT.

The Controversy Concerning the N-Rays.

WHILST, on the one hand, we see an increase in the number of people who have been able to verify personally the existence of the N-rays, we are obliged, on the other hand, to note that the number of sceptics increases in almost identical proportions. The sceptics abound in England and on the Continent, and they are by no means wanting even in France, where Dr. Toulouse recently published an article in the *Revue Scientifique*, in which he showed that the proofs furnished by Doctors Blondlot and Charpentier and other savants appear hardly sufficient, as several renowned physicists have tried in vain to make the same experiments. Men like M. D'Arsonval have personally assured themselves of the existence of these mysterious radiations; while other men, the celebrated chemist Berthelot, for example, and M. Pellat, Professor of Physics at the Sorbonne, are only inclined to believe in the N-rays because of their confidence in the scientific and experimental competency of M. Blondlot. Others again, like M. Langevin, Professor of Physics at the *Collège de France*, Paris, have never been able to see anything, notwithstanding their patient and oft-repeated experiments.

At the sitting of the *Académie des Sciences*, Paris, on the 4th December, M. d'Arsonval presented a note from M. Bordier, Professor of Physics at the University in Lyons, in which the writer brings an almost decisive argument into this discussion—a discussion which is dividing the world of savants into two camps—as to the existence of the N-rays. The author draws two lines on a sheet of cardboard. He puts some sulphide of calcium over both lines and exposes the cardboard to the action of the sun. Then he covers

one of the lines with a steel file and the other with a piece of lead, both having the same form as the lines; in this state the cardboard is placed in a developing room; in a few minutes it gives a negative, on which appear the likenesses of the two rays, differing greatly one from the other. That of the line covered by the file is very strongly marked. M. Bordier repeated the experiment with two boxes, one containing steel balls, the other containing leaden balls. The results were the same as in the preceding experiment. These results are attributed to the action of the N-rays emanating from the file and the balls.

M. Mascart draws attention to the importance of this communication.

**The Verdict of the Scientific Commission upon the horse
Hans.**

AT last we have been made acquainted with the judgment of the Scientific Commission, composed of psychologists, of professors of zoology, and of veterinarians, which was formed about four months ago, with the object of finding out what truth there was in the tales related concerning the intelligence of the horse Hans, belonging to Count Von Hosten; the horse was said to be able to reply to questions upon arithmetic, the simple concerns of life, etc. Hans replies by striking, with his foot, a number corresponding to the place the letter occupies in the alphabet, or to a figure in a numeration—exactly as is practised in spiritistic sittings for messages through raps or table-tiltings. Notwithstanding the scepticism which the astonishing faculties of the horse encountered in the public, almost all who were present at these experiments were obliged to admit that Count Von Hosten made no signs to the animal—at least in any perceptible manner. However, it was indispensable that the Count should be present, and know the question which

had been put to Hans. A few people disputed the necessity of this last condition.

The Commission, of which Professor Stumpf of Berlin was the President, declares that it observed nothing in the horse which approaches reason. Hans, they say, acts according to signs which his master makes to him. These signs are executed unconsciously, for the good faith of Count Von Hosten appears unquestionable: but the horse ceases to strike his foot, when he catches sight of a slight movement on the part of the questioner, a movement which suffices to indicate to him that the desired letter or number has been reached. Other persons have obtained the same results as the Count with Hans, but they also, according to the Commission, always betrayed themselves by some involuntary movement.

In short, it is a question of very trifling, unconscious movements, similar to those which, in a great number of cases, are responsible for the messages received through tables in spiritistic séances.

Is the Commission's verdict definitive, or has it only the value accorded to that rather arbitrary explanation which Chevreul and many other savants since have furnished to explain the movements of tables? We are unable to answer the question; we cannot help remarking, however, that the faculties attributed to *der kluge Hans* are contrary to what reason and experience permit us to suppose concerning the intelligence of animals.

The Commission declares that Count Von Hosten has, nevertheless, rendered a service to science, as he has proved, by four years' patient labour, that the horse is unable to develop reasoning faculties. To tell the truth, for many people the experiments with Hans were hardly necessary to demonstrate what they already believed. Moreover, as the inquiry has given just the opposite result to what the Count proposed to himself to prove, it is permissible to

doubt whether this "discovery" will suffice to console him.

The Miracles of Father Ignatius.

FOR some time there has been a considerable amount of talk about the "miracles" of Father Ignatius, in the United Kingdom.

Public attention was first of all aroused by a work edited by Baroness de Bertouch; as it was inspired—almost dictated—by Father Ignatius himself, we might look upon this book as a sort of autobiography. In any case, Father Ignatius has written the Preface; and there he not only confirms the history of his life as drawn up by Mme. de Bertouch, but he also authorises the recital of miracles which, were they authentic, would make him the most extraordinary thaumaturgist, who has ever appeared on the earth.

"As to the supernatural events recorded, I desire to say that whether the reader believes the statements regarding them or does not believe them, it is no concern of mine. I simply give them to the Author because I believe it is our Lord's will and for His glory that I should do so. The time has come to give my witness respecting them, and "The God and Father of our Lord Jesus Christ knoweth that I lie not."

It is difficult to say why Father Ignatius should affirm that the readers' belief is a matter of indifference to him, since it is indispensable for the glory of God that these facts should be made known; but in such an illusive theme we cannot allow trifles of this kind to stop us.

We will not dwell upon the less extraordinary miracles, as, for example, when a young girl passed him one day in the street and allowed a smile to flit across her face at the sight of the monk's bald head, the latter, by a single word, caused her whole head of hair to fall to the ground. Mme. de Bertouch does not tell us whether the young mocker wore a wig.

But here is, quite simply, the recital of a resurrection which Father Ignatius performed in 1862, when he was living in the East End of London:—

A young girl had died of typhoid fever, and Father Ignatius was sent for; he hastened to the death-bed, bringing with him a tiny piece of the true cross, which he had once received from a mysterious pilgrim from the Holy Land. The monk put the relic on the young girl's chest; then he commanded her, in the Saviour's name, to awaken. She opened her eyes, and sat up.

"The spectacle—writes Mme. de Bertouch—was wonderful, unique: even the most sceptical could not contest what they saw with their very eyes!"

It is rather surprising they did not deem it useful to speak of the miracle.

There are many other resurrection incidents due to Father Ignatius, mentioned in Mme. de Bertouch's book.

The monk has now retired to a little Welsh village, Llanthony; the miracles continue, it seems. Thus: in his garden is a shrub, which has been blessed by him, and which possesses the power of healing all kinds of diseases.

At Llanthony also, the Holy Sacrament has often miraculously disappeared from the tabernacle, which is kept securely locked. In the monastery grounds the Virgin Mary is said to have appeared no less than four times, and to have been seen by seven persons in full possession of their reason.

Another time, the Chapel was on fire—Father Ignatius made the sign of the cross and rushed into the flames; the fire went out as he advanced.

We will not enter upon an examination of the theological ideas of this man—ideas which constitute an important part of his extraordinary personality.

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ODIC PHENOMENA AND NEW
RADIATIONS.

[612 . 821 . 714 . 9.]

By DR. JULES REGNAULT.

ALL those who are interested in psychical science or "Occultism" know that Karl Reichenbach made some curious researches on the manifestations of an unknown form of energy which he called *Od* or *Odyle*. The results of his studies were made known to the public in a volume which he published in 1845; this work was translated into English in 1850.* The work had never been translated into French; and the French public would scarcely have known of its existence had it not been for the *résumé* which Colonel de Rochas made of the volume in question in his book *Le Fluide des Magnétiseurs* published in 1891.

However, M. Ernest Lacoste has recently filled up the gap: he has translated Reichenbach's work into French, under the title: "LES PHÉNOMÈNES ODIQUES ou recherches physiques et physiologiques sur les dynamides du magnétisme, de l'électricité, de la chaleur, de la cristallisation, et de l'affinité chimique considérés dans leurs rapports avec la force vitale."

This book forms a fine volume in 8vo of 564 pages; it

* The quotations throughout this article, are taken from DR. WILLIAM GREGORY'S English Translation of Reichenbach's work: *Researches on Magnetism*. London: Taylor, Walton and Maberly, 1850.

—Note, ED.

includes an introduction by Colonel de Rochas, and the translation of eight treatises by Baron von Reichenbach.

In his introduction, Colonel de Rochas recalls to our mind how Reichenbach encountered scepticism and even open hostility from the greater number of the representatives of official science, when he published the results of his experiments. He had already acquired a certain notoriety by his works on chemistry and especially by his discovery of paraffin and creosote, but he did not belong to the staff of any University.

M. de Rochas compliments the translator on his undertaking in the following terms :—

“The French public should be grateful to M. Lacoste for having devoted several years to the translation and to the publication—under particularly painful circumstances—of the present work, sure of reaping nought but weariness and worry; for the sale of books of such a nature as the one in question is so limited that it fails to cover even printing expenses.”

Let us briefly examine the different treatises of which this work of Reichenbach's is constituted.

§ A.

Certain persons, whom we call *sensitives*, see luminous appearances at the poles and sides of strong magnets; these flame-like appearances are different at the negative and positive poles. The positive and negative flames show no tendency to approach each other or to unite.

The positive flame may be mechanically bent hither and thither, like ordinary flame. It gives out light which is red, acts on photographic plates, and may be concentrated in the focus of a lens, but it has no appreciable calorific action.

The magnetic flame and its light exhibit so great a resemblance to the Aurora Borealis, that the writer says he

is obliged to consider these two phenomena as probably identical.

§ B.

Crystals present phenomena analogous to those presented by magnets, as far as flames visible to sensitives are concerned: they are polar. Sometimes they attract living matter, and produce contractions in the hands of the subject.* But they do not attract iron filings, they do not render steel magnetic, and they bear no relation to terrestrial magnetism. They excite a sensation of warmth at one of their extremities, and a sensation of coolness at the other. Warming the crystals causes no perceptible change in the results.† The force which is thus manifested can be transferred to, and collected in, other bodies by mere contact, but only for a short time, during which the charge gradually disappears. The force observed in the magnet can also be transferred to other bodies; water, when it has

* "In certain diseases, this force solicits the hand to a kind of adhesion, resembling that of iron to a magnet." REICHENBACH, p. 60.

† "In order to enable everyone to repeat these experiments, I would state expressly, that a large detached crystal with a natural termination is necessary; and that it must be larger, the less sensitive the person is. Heavy spar, fluor spar, or gypsum, are best adapted for the purpose. It is of no moment whether the hand be coarse or fine in its texture, for I have occasionally found the coarsest hand of a mechanic more sensitive than the most delicate hand of one whose occupation is that of writing. The crystal should be drawn over the inner surface of the hand, from the wrist over the palm and down to the point of the middle finger, as near as possible, but without contact, and at such a rate of motion that one pass occupies about five seconds. The crystal is held vertically over the hand. Among my family and friends, I have found more than one-half to be sensitive. I never told them my object, but asked for the hand, drew the crystal several times over it, and then asked whether they felt anything, and what? The usual answer was, a cool or warm *aura*. That the sensation is very slight and delicate, it is hardly necessary to say. Had it been so strong as to require no particular attention to detect it, it would not have been now, for the first time, observed and pointed out, but would long ago have been generally known. Some persons who do not perceive it on one day, do so on the morrow, or the day after, or after a week."—REICHENBACH, pp. 39-40.

been charged by the magnet, is easily distinguished from ordinary water by a sensitive.*

There appears to exist a force in the magnet which is different from magnetism, properly so-called, but which can be identified with the force observed in crystals.†

§ C.

Not only do magnets and crystals exert a peculiar influence on sensitives, but the same is true of terrestrial magnetism.‡ The position of the sensitive's bed is not without importance: if the sensitive lies in a N.-S. direction, that is to say, if his head is turned towards the north and his feet towards the south, he enjoys a calm, peaceful sleep; it is not quite the same with other positions: the S.-N. direction is bad; the S.-W. and S.-E. directions are particularly injurious ("quite intolerable and even dangerous"). Some sensitives experience a certain discomfort in churches, and this, it appears, is because of the E.-W. direction of a great number of these buildings.

The human body is not an inert mass capable only of serving as a reflecting agent; it can also produce the new form of energy studied by Reichenbach; the fingers of another person behave towards the nerves of sensitives in the same way

* "Therefore, something must pass from the magnet into the water, and remain in it; something that is not proper magnetism, which we have no chemical means of arresting or detaining, and the presence of which we cannot, by means of any of our ordinary senses recognise." REICHENBACH, p. 75.

† "The force in crystals is one of those residing in, and exhibited by the magnet; it is, therefore, a part of the influences of the magnet, which may be separated and isolated."—REICHENBACH, p. 61.

‡ "After I had ascertained the existence of a powerful influence, derived from terrestrial magnetism, acting along with that of magnets, when applied to sensitive persons, all my subsequent investigations were made with the patients in the position from North to South, which I regard as the normal direction for all the reactions of magnets, crystals, or other bodies on the living, sensitive frame, whether affected with disease of the nervous system or not, but more especially in the former state."—REICHENBACH, p. 73.

as a magnet of average power. "Fiery bundles of light flow from the finger-tips of healthy men, in the same way as from the poles of crystals," declared Reichenbach's sensitives. Bodies may be charged with the force residing in the hand, exactly as with the crystalline force; and this force may be transmitted along a wire for example; it can be accumulated in diverse objects. The force in the human body is polar, like that in crystals; it presents a primary transversal axis, and a secondary vertical axis. Animal magnetism is but a new manifestation of the form of energy observed in magnets and crystals.*

§§ D AND E.

Further sources of this peculiar force exist. Let us mention in particular the solar] rays; the moon's rays are also very rich in this force. It is excited by friction, and appears to exist in artificial light. Chemical action is also a wide and comprehensive fountain of this force: [whether it be simple chemical action, or that of combustion, or of the voltaic pile. Electricity is also a source of this influence—likewise graves.

"The spectral or ghost-like luminous appearances, seen over graves, which have been ridiculed and denied by the healthy, are of purely, chemical and physical nature, but can be seen by the eyes of the highly sensitive."

§ F:

Amorphous substances are much less active than crystals; nevertheless they exercise a certain influence over sensitives in catalepsy.

* "One part of the collective force residing in the magnet; the crystalline force; and the force lying at the foundation of what is called Animal Magnetism—these three forces, in their essence, when regarded from a common point of view, coincide or are identical."

REICHENBACH, p. 91.

To sum up :

"We stand," says the author, "in a connexion of mutual influence, hitherto unsuspected, with the universe; so that, in fact, the stars are not altogether devoid of action on our sublunary, perhaps even on our practical world, and on the mental processes in some heads."

Reichenbach gives the name of *Od* (or *Odyle*) to this unknown form of energy; in addition, he gives a particular nomenclature for the sources from which it proceeds: crystallod ("the od derived from crystallisation"), electro-d, photod, thermod, etc., according as it proceeds from crystals, electricity, light, heat, etc.

§ G.

He devotes his seventh treatise to the dualism in the phenomena of *Od*.* The od manifested in the right hand is generally accompanied by a sensation of coolness; that in the left hand gives a sensation of warmth; the right hand corresponds to the north pole, the left hand to the south pole of a magnetic needle.

"The positive hand follows not a course precisely identical with, but one very analogous to, that of the negative right hand, as regards intensity of force."

Electro-positive substances, and particularly metals, with the exception of tellurium and arsenic, excite a sensation of warmth such as is felt with the left hand of man; electro-negative bodies produce a sensation of cold similar to the sensation felt in the right hand. For a sensitive, therefore, all bodies are either cool or warm. The author calls *positive od* that which corresponds to the south pole of a magnetic needle, and which gives a sensation of heat; *negative od* is that which corresponds to the other pole, and which gives a sensation of cold. *En passant*, let us point out that magnetic poles are named in a diametrically opposed fashion in German-speaking countries and in France; consequently,

* "*Od* possesses a marked dualism, which has an unmistakable analogy with that of electricity."—REICHENBACH, p. 206.

the German positive pole corresponds to the French negative pole, and reciprocally.

The different parts of a plant behave differently from an odic point of view ; the *caudex descendens* in a general sense is found to be positive, the *caudex ascendens* in general, negative. In the details, each organ is found polar.*

In the human body the odic force is unequally distributed in regard to space, and also with reference to time. This force is manifested especially in certain parts of the body, and, in particular, at the mouth, the hands, the forehead and the occiput.

"The mouth of healthy persons is a point by means of which all objects may be charged with odic force more strongly than by the hands."

The mouth is negative od, and this fact leads the author to make an original remark concerning the true nature and significance of a kiss :

"The lips are one of the foci of odyle ; and the flames, which our poets describe as belonging to them, do, in fact, play there. It may be asked, how can this be consistent with the fact that the mouth is negative ? But in fact, the two statements harmonise very well : for the kiss gives nothing, but rather seeks, strives after an equilibrium which it does not attain. It is not a negative ; but physically, as well as psychically, its state is one of negativity."

The odic tension varies during the day : it diminishes when hunger appears, it increases after a meal ; it also diminishes in the evening when the sun sinks below the horizon. With regard to the head, odic tension is at its maximum in the forehead during the day, and in the occiput during the night.

The conclusions to be drawn from this first part are :

(1) That the magnet has a sensible] action on the human organism.

* "Where Nature has little to do, where her formative energy diminishes, negativity prevails ; while positivity predominates where she is active and exerts propulsion."—REICHENBACH, p. 190.

"The power of exerting this action not only belongs to the loadstone, but nature presents it in an infinite variety of cases. We have first of all the earth itself, the magnetism of which acts, more or less strongly, on sensitives. . . . We have, farther, all crystals, natural and artificial, which act in the line of their axes; also heat, friction, electricity, light; the solar and stellar rays; chemical action especially; organic vital activity, both that of plants, and that of animals—especially of man: in reality the whole material universe."

2. "That the cause of these phenomena is a peculiar force, existing in Nature, and embracing the Universe, distinct from all known forces, and here called *od* (or *odyle*)."

3. "Although distinct from what has hitherto been called magnetism, this force appears everywhere where magnetism appears. But, conversely, magnetism by no means appears where *od* is found. This force has therefore an existence independent of magnetism; while magnetism is invariably found combined with *od*."

4. "The *odic* force possesses polarity. It appears with constantly different properties at the opposite poles of magnets. At the northward pole it generally causes, on the downward pass, a sensation of coolness, and in the dark, a blue and bluish-grey light; at the southward pole, on the contrary, a sensation of warmth, and red, reddish-yellow and reddish-grey light. The former sensation is accompanied by decidedly pleasurable feelings, the latter with discomfort and anxious distress. After magnets, crystals and living organised beings exhibit distinct *odic* polarity. . . . In animals, at least in man, the whole left side is in *odic* opposition to the right. The force appears concentrated in poles in the extremities, the hands and fingers, in both feet, stronger in the hands than in the feet. . . . Men and women are not qualitatively different.

5. "Amorphous bodies, without crystalline direction of their integrant molecules, show individually no polarity.

6. "The *odic* force is conducted, to distances yet unascertained, by all solid and liquid bodies. . . . The conduction of *od* is effected much slower than that of electricity, but much more rapidly than that of heat.

7. "Bodies may be charged with *od*, or *od* may be transferred from one body to another. In stricter language, a body, in which free *od* is developed, can excite in another body a similar *odic* state. This transference is effected by contact. But mere proximity, without contact, is sufficient to produce the change, although in a feebler degree. Bodies while conducting *od*, or when charged with it, do not

exhibit polarity; which seems to be associated with certain molecular arrangements of matter. . . .

(8.) "In the animal economy, night, sleep and hunger, depress or diminish the odic influence; taking food, daylight, and the active waking state, increase and intensify it. In sleep, the seat of odic activity is transferred to other parts of the nervous system."

§ H.

The experiments which form the basis of the studies presented by Reichenbach in his first seven memoranda were made on five girls. It was objected to him that his investigations were not sufficient; therefore he repeated and completed his experiments, extending his investigations over a greater number of persons, in various states as to health, and in various conditions of life; he experimented with nearly sixty sensitives. And, *apropos*, it may be interesting to recall to the reader's mind the following passage of Reichenbach's work [p. 264] :

" . . . I am certainly within the mark when I say that at least one-third of people in general are more or less sensitive. For, wherever I turn, I find healthy sensitives; and this not in dozens, for I could, if it were necessary, collect hundreds of them in a few days. With whatever amount of doubt or incredulity these assertions or mine may be received, the immediate future will and must prove their accuracy. Sensitiveness is not, as I myself believed only a year ago, a rare thing, but a very generally diffused property, which people will soon find everywhere, according to what I have stated, and will thereby open up a new, and not unimportant, field of observation in the study of the conditions of which man is susceptible."

The results of these new investigations furnished an eighth treatise, which appeared two years after the others.

The second part of the book includes an introduction, in which the author differentiates od from other forces (heat, electricity, magnetism), and the eighth treatise, which is

devoted to the odic luminous phenomena seen over the magnet.*

In order to perceive the flames visible over powerful magnets the precaution must be taken to remain for one or more hours in absolute darkness. The magnet is able to communicate its odic light to any body whatsoever; this light diminishes under the influence of heat; the electric atmosphere, on the contrary, intensifies the odic glow.†

The odic flame can be affected,—scattered, moved about[†] hither and thither,—by the breath or by a current of air, and thus mechanically set in motion. Crystals, human hands, animals, can, by their vicinity, increase or diminish these flames; the action which is produced by their proximity is analogous to the action which one magnet produces on another.

"The odic flame," says Reichenbach, "is a material something; most probably a body rendered luminous; but it is not magnetism."

We know how different are the luminous phenomena of electricity in air, in vacuo, or even under diminished atmospheric pressure. In order to test the effect of the air on odic luminous emanations, Reichenbach frequently placed magnets under the exhausted receiver of the air-pump in the presence of sensitive persons. One of these sensitives was a *blind man*; he was led to the air-pump, before exhaustion was begun. He saw nothing. Reichenbach began the exhaustion; when it was about half completed, the sensitive saw light. And as the rarefaction increased, this light also

* "The odic light of magnets appears, as far as my researches at present extend, in five forms, exhibiting themselves as distinct to the eyes of the sensitive. These are:—1. The odic glow. 2. Odic flames. 3. Threads, fibres, or feathery down. 4. Luminous vapour or smoke. 5. Scintillations."—REICHENBACH, p. 277.

† Concerning the odic flames over the magnet, Reichenbach says:—"A small magnet, charged to saturation, seems to possess not less odic tension than one of much greater size. The luminous phenomena appear of smaller dimensions, but the results are qualitatively the same."—REICHENBACH, p. 314.

increased and reached its maximum of size and brightness, for this blind man's mutilated organs of vision, when the mercury in the gauge stood at 0·12 to 0·16 of an inch, the utmost degree of exhaustion which could be obtained with Reichenbach's air-pump. When the air was rapidly re-admitted, unknown to the blind sensitive, the latter was disagreeably surprised by the sudden extinction of the light and return of darkness.

Reichenbach's many observations on this influence of vacuo yield him the following results: "The odylo-luminous phenomena are affected by changes in the pressure of the atmosphere. Under diminished pressure they increase considerably in brightness."

But there is still a higher degree of these luminous phenomena: This is a perfectly regular Iris or rainbow.* "The variegated play of moving colours, when all things combine to permit its tranquil development, arranges itself in determinate forms, and follows fixed laws." There is a predominance of red at the positive, and blue at the negative pole. "This was when the poles were upwards, and conformably placed in the meridian." But the colours change with the position of the magnet. Reichenbach wished to see whether the Iris had an independent existence of its own, neither bound down to nor unaffected by the points of the compass, up to a certain point; or whether he might succeed in isolating and exhibiting separately its component colours.†

* "Even the magnetism of the earth suffices to produce the Iris, visible to highly sensitive persons. But this phenomenon is exhibited in greater beauty and purity on electro-magnets. . . I once used a battery of two-and-a-half square feet: the Iris was splendidly developed, with smoke which rose to and illuminated the ceiling.—REICHENBACH, p. 394.

It is scarcely necessary to remind the reader that these experiments were, necessarily, made in the dark.—(Note, ED.)

† "Observations made at different times, and in all different directions, yielded proof that there is only one fixed distance, differing for each individual, at which the colour of the odylic flame is pure and distinctly visible; but that, at this distance, it remains constant for the same individual, and does not vary at all; whereas, at other distances

For that purpose he had a number of hollow four-cornered caps of iron made to fit on the end of the pole of a large bar magnet. He found that if the four points of the cap corresponded to the cardinal points, and if the pole of the magnet be turned upwards, the sensitive sees different coloured flames at each point: blue or dark green at the North, red at the South, grey at the East, white or yellow at the West.

"In concluding these details concerning the odylic flame, I shall make one more practical application" says Reichenbach. "It is a fable, widely spread in Germany, and which has been often made, by our dramatic poets, the ground-work of the most striking scenes, that ghosts, witches, and devils, assemble for their hellish dance by night on the Blocksberg. Everything in the world, even such a fable as this, has a cause or origin in nature; and we can now see that this myth is not destitute of a natural foundation. It has long been known that, high on the Brocken, there are rocky summits which are strongly magnetic, and cause the needle to deviate. More minute investigation has proved that these rocks contain disseminated magnetic iron or load-stone; as on the Ilsestein, the Schnarsher (Snorer), etc. The necessary consequence is that they send out odylic flames. Now, when persons of high perceptive powers for odylic light happened to come on such places in a dark night, as must often have been the case with hunters, charcoal-burners, poachers, wood-cutters, etc., they necessarily saw, on all sides, delicate flames of different sizes and colours, flaming up from the rocks, and in the currents of air flickering hither and thither. Who could blame these persons, imbued no doubt with the superstitious feelings of their age, if they saw, under these circumstances the devil dancing with his whole train of ghosts, demons and witches? The revels of the Walpurgisnacht (the night which ushers in May-day) must now, alas! vanish and give place to the sobrieties of Science;—Science, which, with her torch, dissipates one by one all the beautiful but dim forms evoked by phantasy."

Diverse experiments on these luminous manifestations permit the author to come to the conclusion that the aurora

less or greater, it exhibits different shades, being dull yellow at small, bluish-grey and grey at greater distances. In order, therefore, to obtain unmixed results, we must always attend to the proper distance for the eye of each observer."—REICHENBACH, p. 397.

borealis is a vast manifestation of magnetic odic flame, odic vapour, and odic light.

"The resemblance of this phenomenon of odylic flame to the polar light of the earth, or aurora borealis (and australis) is so obvious, that it must occur to everyone who may take the trouble to read these lines. . . ."

"Now that we know that flaming lights exist over magnetic poles, larger than the magnets from which they flow, when we learn that these flaming appearances are moveable, undulating, often moving in serpentine windings, like those of a ribbon agitated by the wind, becoming at every moment larger or smaller, shooting out rays, scintillating, varigated in colour, and often nebulous, vaporious, and cloudlike; when we find that with our breath we can cause it to flicker backwards and forwards; when we observe that it increases in a rapid ratio, in size, intensity, and brilliancy, in rarefied air; and lastly, when we see it followed at every step by the play of rainbow colours, etc.—there remains hardly one essential mark of distinction between magnetic light and terrestrial polar light; unless we regard as such, the difference of intensity and amount of light, in virtue of which the polar light is visible to every ordinary eye, the magnetic light only to the sensitive eye."

The new notions brought forward by Reichenbach permit us to explain and to arrange some ancient facts which, hitherto, appeared to have no *rappori* with one another. The halos and rays with which certain people delight in ornamenting important personages in the principal religions would now appear to be but the representation of odic glow, odic flames, observed about these same personages by sensitives who happened to be in their vicinity. The action of magnets on the organism, which was at that time doubted, and which has since been demonstrated, is found to be thoroughly explained. The question of animal magnetism, which since Mesmer's time has caused floods of ink to be poured forth upon the public, is now elucidated. The *rôle* played by the breath and the laying on of hands in magical and religious ceremonies, appears to be justified by this fact that the hands and the mouth are the most intense sources

of odic force in the human body. Finally, we are able to understand the powerful therapeutic action of mineral waters, the chemical analysis of which does not reveal the presence of any active substance; these waters have been able to store up a vast quantity of odic radiations gathered from the beds of earth over which they have passed. This explains, at the same time, why these waters ought to be taken at their source in order to be truly efficacious; bottled and exported, they gradually lose the energy with which they were charged.

Further, Reichenbach's experiments tally pretty well with some extremely ancient Chinese medical theories; theories which, we believe, were quite unknown in Europe in Reichenbach's time. The doctors of the Celestial Empire believed that such or such a medicament was of a hot or cold, active or passive, dry or moist, male or female nature; or, to be more exact, belonged especially to one or the other of the two great principles in all things: *Yang* (positive principle) or *Yn* (negative principle).

We see here a curious analogy with the classification made by Baron von Reichenbach's sensitives, who divided substances into cool and warm bodies. There is something more: as we pointed out in our work, *Médecine et Pharmacie chez les Chinois et les Annamites*.^{*} Orientals admit the existence of precise relations between certain organs, certain savours, certain colours, etc., and the seasons, hours, planetary influences, directions, etc. Black corresponds to the North; red to the South; blue to the East; white to the West; yellow to the centre. Now Reichenbach's sensitives observing a magnet, the pole of which was directed upwards, saw colours, which were analogous and even identical to those of the Chinese theory, correspond with the different cardinal points. At the South, red always corresponded; at

^{*} DR. J. REGNAULT: *Médecine et Pharmacie chez les Chinois et les Annamites*. CHALLAMEL, Editeur. Paris, 1902; pp. 18-24.

the West a pale blue or whitish colour, at the East a grey colour. It is true that blue corresponded with the North, but in going towards the North-West the colour was modified and became dark green—nearly black. These analogies appeared to us sufficiently curious to merit pointing out to the attention.

The author of these studies on odic phenomena encountered—in common with nearly every innovator—hostility on the part of the representatives of official Science. Dubois - Reymond refused to examine Reichenbach's experiments in detail :—

“because it would at least be impossible for him not to be guilty of using *unparliamentary* language in doing so.”

This fear did not prevent him from adding that Reichenbach's work :—

“is one of the most deplorable aberrations that has for a long time affected a human brain; they are fables which should be thrown into the fire.”

Nothing is easier, and more convenient, as a cloak for ignorance than to get rid of, by declaring it to be an imposture, a phenomenon which, for want of knowledge, we cannot understand, or, for want of dexterity in investigation, we cannot lay hold of.

“It was easy to foresee,” says Reichenbach “that a matter of so strange and peculiar a kind, as the subject embraced in my researches, would meet with objections; and I was prepared beforehand for the necessity of defending my experiments, and the conclusions deduced from them, against both well-founded and groundless opposition and contradiction. . . . Yet I was only prepared for rational judgment and criticism. . . . I was not, I confess, prepared for an attack made on my work and on myself personally, by a Dr. Dubois-Reymond, in Karsten's *Progress of Physiology in the year 1845*. This philosopher does not think it necessary in the smallest degree to enter into my experiments and deductions; but from his lofty eminence, entitles my labours, courtly enough, ‘an absurd romance, to enter into the details of which would be fruitless, and to him impossible.’”

“My critic describes himself as having been ‘greeted by the

magnetic *baquet*, and the wretched magical trash of Baron von Reichenbach'; therefore he has not read that it is precisely my work which banishes for ever the '*baquet* and the wretched magical trash' of Mesmer, by tearing down the veil that hid his mysteries, reducing them to their naked physical existence, and substituting sober scientific investigation in the room of all the old phantasmagoria.*

Those persons were few and far between who sought to verify Reichenbach's researches. In a paper entitled *Les Propriétés Physiques de la Force Psychique*† de Rochas has

* The reader may care to see an extract from the protocol of certain savants who "investigated" Reichenbach's experiments; at page 50 of this protocol, for example, occurs the following passage:—

"Dr. von Eisenstein led her (the sensitive) in this state (the supposed magnetic sleep) into a large room, where he made her sit down on a sofa, and tried, by passes with his hands, and with four bar-magnets, to raise her state to that of clairvoyance, and at the same time to destroy the influence of the sun upon her, and give the preponderance to the magnets. When he brought the magnets into the region of the heart, and the sensitive, as if involuntarily, shuddered (or was affected with slight spasm), he exclaimed:—'Aha! here, then, resides this filthy sun! thou hast him in thy heart? Wait a moment; I shall soon expel him,'—and now he made spiral *tours* near the heart with considerable energy.—The same scene followed when he magnetised her over the back, and on the pit of the stomach. The sun was remorselessly pursued, and driven out of every lurking-place. At one of these operations, the sensitive sprang up, and struck at her magnetiser, "driven by indignation to box the man on the ears," says Reichenbach in commenting on these operations, who forced her down on her seat, and magnetised her lips with circular *tours*. When she offered to resist this, and put her hands before her face, he removed them and reproached her 'because she would not kiss the magnet, her benefactor which cured her.' The abominable sun must be driven away from her lips, and its place taken by the magnet, etc." On turning the leaf, we find the account of an experiment, in which, in a room *by daylight*, the sensitive was expected to see magnetic flames on the magnets presented to her, and, in addition to this, her eyes were bandaged with handkerchiefs. This ends with the following words:—"Dr. von Eisenstein, who conducted the experiment, gave us no explanation of its tendency. Baron von Reichenbach always made his experiments on the luminous emanations from magnets in darkened rooms, and found that they were seen the more distinctly the more perfect was the darkness. Why Dr. von Eisenstein tried this experiment in a room brightly illuminated by reflected daylight, why he chose the time when her eyes were blindfolded; whether he wished to test her power of divination, or whether he wished to prove something else, we know not. He gave us no explanation of the experiment just described." Similar drivelling is not unfrequently met with in course of the report. Who would have the patience of wading through 200 pages of it?

† *Les Frontières de la Science*, DE ROCHAS, 1^{re} Série. Leymarie, Paris.

given a *résumé* of the works of those who continued the work of the Viennese savant, and of those who may be looked upon as his precursors. Without trying to give a summary of this paper, we will content ourselves with recalling to mind a few of the more interesting observations. The property of exercising an action either of attraction or repulsion on surrounding objects has been observed with invalids by Arago in 1846, and by Dr. Pineau in 1858. In 1868 Bailley affirmed in a thesis the existence of a radiant neuric force, and in 1887, Baretz, of Nice, studied the properties of that force. In 1887 and 1898 de Rochas wrote, in *Les Forces non définies* and in *Extériorisation de la Sensibilité*, concerning the effluvia which are emitted by the human body. In 1893 Dr. Luys published a work on the direct visibility of cerebral effluvia. In 1896 Narkievicky-Iodko and Dr. Baraduc caused photographic plates to be acted upon by means of exteriorised nervous force.

As the result of diverse experiments in hypnotism and suggestion at a distance, we were able to write in 1896 in *La Sorcellerie** the following lines:—

“ Around every man, as around every magnet, a field analogous to the magnetic field ought to exist; it should be a kind of nervous atmosphere which man would carry about with him wherever he went; each person would be influenced by every object, every person, near enough to him to modify his magnetic field.”

And further on, after having related the experiments of Luys and Babinski on magnetic wreaths and on transfer by magnets, we added:—

“ A magnetic wreath would store up the cerebral vibrations of an invalid; it could be influenced by a human being as it could by a powerful magnetic field.”

All these experiments and all these theories were considered as void by the greater number of representatives of official science. But the discoveries of Reichenbach should receive

* Dr. J. REGNAULT: *La Sorcellerie (ses rapports avec les sciences biologiques)*. Félix Alcan, Paris, 1897, p. 255.

deeper attention ; the existence of new radiations seems to be well demonstrated ; radio-active bodies and in particular radium emit, constantly, radiations which can be momentarily stored up by diverse bodies and, particularly, by water.

Blondlot of Nancy has discovered the "N" rays, which, up to the present, are only manifested to our senses—and even then in only a minor degree—by increasing the luminous brilliancy of a phosphorescent screen ; but which come from various sources, and especially from flames, chemical reactions, light, human beings, animals and plants. Again, have we not discovered radiations capable of being weighed, capable of being gathered up and bottled ? Have not all radiations the same sources as Reichenbach's *od* ? Have they not in a great measure the same properties ? Nevertheless, it is probable that the "N" rays only constitute a part of the radiations studied under the name of odic force ; these have no action on photographic plates, while Reichenbach's *od* and the effluvia studied by Narkievicky-Iodko and Dr. Baraduc act on the plates. It is true, that since the very recent discovery of the "N" rays, it has already been necessary to make a distinction between the N-rays and the N' rays ; and the last word has certainly not yet been pronounced on this subject. Gustave Lebon, who demonstrated, eight years ago, that any body whatsoever emitted effluvia (studied by him under the name of *dark light*) has just presented, in the *Revue Scientifique*, some curious theories on the dissociation of matter, on intra-atomic energy and on the materialisation of energy,—opening up to science completely new horizons.

It would seem as though the moment could not have been better chosen for the publication in France of Reichenbach's work on *Odic Phenomena*. Independent savants in France will be able to draw indications therefrom for their researches, and those who are partisans of criticism will be able to compare these odic phenomena with modern discoveries ; it would perhaps be wrong on the part of the

latter to repeat once more : *Nihil novi sub sole*, but they will be able to verify, once again, that an unknown form of energy needs to be discovered several times before being admitted to the honours of a simple study by certain mandarins of official science. Reichenbach received nothing but abuse ; M. Blondlot and his collaborators—even from the beginning—have received only praise and felicitations.

For some months, several savants have been casting doubt upon the existence of the " N " rays, but they do not refuse to examine the new discovery ; some of them have even gone to Nancy with the object of observing the phenomena indicated. This is a proof of progress, and we may hope that, before long, everyone will respect this two-fold principle :

Ne rien nier a priori.

Ne rien affirmer sans preuves !

Whatever the surprises may be which ulterior researches in odic phenomena and new radiations reserve for us, we ought to congratulate M. Lacoste, who, thanks to his translation, has just put Reichenbach's curious work within the reach of all French savants and investigators.

NEGATIVE POSITIVISM AND DUALISTIC MONISM.

[612 . 821 . 714 .]

By PROFESSOR PORRO.

SOME recent pronouncements by illustrious thinkers of the positivist school tend to present the new psychical researches in an unfavourable light, letting it be thought that they are stimulated and guided by a sterile mysticism, adverse to science and to the experimental method, rather than by an honest and dispassionate aspiration towards truth.

The authority of men like Ernest Haeckel and Enrico Morselli makes us fear that the controversy may be led on to false ground, and that the defence of a glorious heritage of cognitions may be made to consist in an erroneous, or at least arbitrary, identification of science with the philosophy of monism.

Now it is certain that the immense and invaluable services rendered by Prof. Haeckel to biology and to the doctrine of evolution do not in any way justify an unconditional surrender of speculative thought to the monistic system propounded by him.

The great transformation, which has been effected in many branches of thought by Haeckel's amplification and completion of the Darwinian theories, has already assured to him a prominent position among the great exponents of ideas; the innumerable facts verified or discovered by him must henceforth be taken into account by every philosopher who attempts a synthesis of the known in order to rise, by not unreasonable conjectures, to the unknown. But that

Haeckel should therefore assume the function of final law-giver for human cognitions, that his biological conclusions should lead him to a position never attained by even a Copernicus or a Newton, seems premature to many students, who do not ask official sanction at any Congress of Rome for their freedom of thought.

We shall here undertake, respectfully, but without undue hesitation, to refute two recent publications, the one by Sig. Morselli, the authoritative and active champion of scientific positivism in Italy, the other by Haeckel himself. The former will give us the opportunity to make clear the relations which our studies and our method bear to the natural philosophy founded on the method of Bacon and of Galileo; the other will enable us to discuss certain considerations as to the present state of abstract speculation.

* * *

Morselli's article, which appeared almost simultaneously (February, 1904) in the *Rivista Ligure* and in the *Pensiero* of Rome, has for its title "Radium and Transcendental Tendencies." It aims at combating the opinions of those who see in every new discovery of science the definite downfall of previous ideas, and the revelation of some occult truth or other, inaccessible to experiment, and received by transcendental channels through the intuition of mystic dreamers.

In his capacity of specialist on mental alienation, Morselli considers himself singularly well qualified for studying and treating this form of psychosis; but he is careful not to explain what and how many different gradations of it there are, and that the cure may be in danger of being ineffectual, if applied in equal measure and without discrimination to all the cases which present themselves to his sapient diagnosis.

We have the desperate cases, and they are those which might more properly be undertaken by Morselli as director of

an asylum, than by Morselli as writer. Instead of courteous discussion and moderate irony, he has douches and strait-waistcoats for those who go on drivelling about "destroying all the modern scientific conceptions as to the constitution of matter," and "throwing overboard, as useless ballast, in the haste of enthusiasm and the new synthesis, everything that science and philosophy have up to the present day collected and built up."

But who has ever said this, except it be some ignorant fanatic? Who has dreamed of denying the laws of thermodynamics, and of admitting an indefinite source of energy in the mysterious emanations of radium?

I, who write this, have upon my conscience a brief *résumé* of the magnificent article on "Radium and its Lessons," written by that Oliver Lodge, who is not prevented by his "transcendental tendencies" and assiduously pursued psychical studies from being one of the foremost of living physicists. Neither Lodge nor I (pardon the presumptuous juxtaposition of names) have said that the discovery of radium marks the downfall of those doctrines which form the basis of modern physics.

I regret to say rather that Morselli seems—to be sure, by an inadvertence committed in the heat of discussion—less certain of these doctrines when he asserts that the magnet "constantly gives off a great quantity of *energy*, while to our methods of research it appears to remain constantly of the same weight." The illustrious clinician evidently confuses the *magnetic field*, the origin of special *forces*, with the sphere of action of a body which radiates any form of *energy*. Force is one thing, energy is another: the latter is *conserved* as far as our limited experience has been able up to the present to deduce from the facts known. The former is a *metaphysical entity*, the genesis and the measure of which escape mechanical definition, and appear as a *primary phenomenon of observation*.

In a lecture delivered at Florence last May, which will shortly be published, I have shown the very close connection between this question and that of the psychic forces, and their possible convertibility into ordinary physical energy. I therefore do not need to enlarge upon this subject, contenting myself with affirming that the human *psyche* presents all the characteristics of force, and not those of energy; and yet it cannot be brought within the definite framework of the series of phenomena of natural causes and effects.

This view is a very long way from that which makes the mind to be a supernatural phenomenon; and I can only consider as an unfair polemical artifice the accusation directed against those who recognise the existence of a psychic world, independent of the physical world. A century and a half ago, Swedenborg demonstrated with great lucidity that the dualistic hypothesis does not necessarily imply for the spiritual world either a supernatural character, or the absence of laws just as regular, immutable, and constant as those which govern the material world. The argument has been taken up again with a fresh battery of proofs, drawn exclusively from physical science, in the masterly work *The Unseen Universe*, by Balfour Stewart and Tait, of which I recently gave an analysis.

But it is not even necessary to be a dualist in order to admit the spiritual as separate and distinct from the material. It is sufficient to think of a reasonable extension of nature; to shake off the yoke of empiricism, and to accept the most ample possibilities in the field which is inaccessible to our senses. The criticism of the empirical origins of consciousness has already been made, and I am not about to give a *résumé* of it, nor to add any new and original observations. Need I repeat once more that the world appears to us, through our senses, as a partial, incomplete, imperfect, deformed representation; that an entirely

different representation might be the result of a different arrangement of the senses, of a different power of reacting to the stimuli from without; that the subjective cannot be absolutely separated from the objective, in the pictures which the *psyche* forms for itself of outward phenomena?

There is therefore nothing illegitimate, nothing anti-scientific, nothing psychopathic, in the ever-renewed hope of finding fresh points of contact with the invisible, aroused by every discovery in physical science. Have the telescope, the microscope, disappointed our aspirations of *seeing* beyond the confines naturally permitted to the unaided eye? Have we not been able by these powerful aids to penetrate more deeply into the vision of the extremely small and of the extremely great? And has not the spectroscope furnished us with an unexpected means of dividing stars which the most exaggerated hopes of future progress in optics could not have permitted us to believe separable in the telescope?

Similarly, have not the electrical machine, the magnet, the Röntgen rays, increased our powers of perception, adding as it were new organs of sensation, rather than extending the reactive powers of the old ones? Certain undulations of the ether, which the eye did not see, are rendered perceptible by these means; in other words, our organism has been rendered capable of responding to vibrations which were previously altogether beyond its range. And since every physical phenomenon is vibration, we may say that our sphere of relation with the circumambient is augmented by every new power of reaction to the stimuli received from it.

Morselli, with great and perhaps exaggerated confidence, assigns to radium its proper place in the series of discoveries, as chemistry assigns it a place in the series of Mendelejeff; but in order to arrive at this simplifying parallelism he is obliged to pass over certain phenomena which are precisely those which give the most occasion for thought. He appears

to believe that the atomic theory and that of the conservation of energy are equally established on uncontrovertible bases, and that radio-activity threatens to shake both of them in equal measure. In reality, the doctrine of the conservation of energy arises from a vast complex of observations, which have concordantly led up to a generalisation; and since no cases of exception have as yet been found in the physical world, it appears logical and legitimate to extend the law to all interchanges of energy that can be conceived of in any material system.

Quite different is the case with the atomic theory, which signifies nothing more than a simple, convenient, and coherent method of interpreting a special class of phenomena, namely, those with which chemistry has to deal. Up to quite recently it was believed that the atomic theory was sufficient for all possible cases; but it has never been claimed that the atom must necessarily be considered, as its etymology would denote, as indivisible and irreducible. Long before the discovery of radium, long before spectrum analysis, which caused the complexity of atomic structure to be suspected, long before the profound speculations of Thompson on the constitution of the atom, chemists had intuitively felt the inconvenience of a denomination which implied an absolute concept; therefore they abandoned the old term *simple bodies* and adopted the more precise one of *undecomposed bodies*. Was there not in this change of name the recognition of a possibility which radium is now converting into a certainty? And, after all, if the *decomposition* of the atom of radium, and the formation of *helium* from it, give a concrete form of scientific truth to the old dream of the alchemists, ought we to refuse all contact of thought with these precursors of ours? And if we arrive, by strict scientific means, at discoveries dimly glimpsed by them, who can accuse us of following their methods and abandoning the positive method?

I do not consider, in fact, that we are either subverting the laws of physics and chemistry, or departing from logical and scientific reasoning, by admitting that the apparent indefinite production of energy from radium is explained by the decomposition of the atom and by the consequent irradiation of the energy which, in the entire atom, results from the mutual disposition of the still smaller particles of which it is composed.

* * *

I think I have shown that the positivism of Morselli consists in a determined resistance to all the hypotheses which tend to overstep the bounds of the most restricted empiricism, and therefore has an essentially negative character, in that it forbids all departure from these limits. This attitude would be rigorously correct, provided that we were already in complete possession of the bases for a complete construction of a cosmologic and biologic system sufficient for the interpretation of the world and of life.

Now I dare not assert that we have yet arrived at this, notwithstanding the vast and important complex of phenomena that modern science has succeeded in collecting and classifying. Our positive cognitions are as yet too few and uncertain for us to be able to found a general synthesis on them *exclusively*.

Much less do I consider the opinion of Ernest Haeckel to be justified, that this synthesis ought to be founded by preference on biological science; for it is manifest that the latter, although it has made enormous progress during the last half-century, is still far from having reached a degree of certainty in its conclusions that can be compared with that attained by physical and astronomical science.

None of the recently constructed biological doctrines can compare with the precision, the certainty, and the universality of the physical and astronomical doctrines derived from the Newtonian law of universal gravitation.

When from a biological principle expressed in an enunciation equally simple we are able to deduce, by rigorous logic, corollaries equally numerous and exact, then, *perhaps*, we may be able to employ the synthesis thus obtained in the interpretation of the universe and of life.

I say *perhaps*, because it seems to me improbable that even in such a case the knowledge of the mechanism of the Cosmos will suffice to explain its primary origin and its ultimate end.

Haeckel himself admits this, in the ninth of the thirty propositions presented by him to the Free-thought Congress at Rome. Here is a translation of his exact words:—

“Evolution of the world (Genesis).—The advances in the theory of evolution have persuaded us that all nature is in causal connection with a grand unitarian process of development, and that this cosmogenesis consists in an uninterrupted chain of transformations. This applies equally to the development of evolution in inorganic nature (Kant, Laplace), as to the development of organised beings (Lamarck, Darwin). A portion of this universal process of development is immediately accessible to our cognisances ; but its beginning and its end are unknown to us.”

The great respect inspired in us by the eminent biologist does not prevent us from recognising the contradiction between the last part of the proposition and the strictly monistic theses which he enunciates and defends in his brief paper. How can a cognisance, which he admits to be only partial, of the process of evolution, suffice for all the speculative needs of mankind, sociological, religious, ethical, and pedagogic ?

When general assent is very far from being assured for the twenty propositions of “theoretical monism,” is it not at least imprudent to derive from them as corollaries the ten propositions of “practical monism,” the new catechism, which teaches the “rational manner of living.”

Theoretically, to consider the twenty theses as “the immovable principles of the unitarian conception of the world,”

is pure dogmatism, in no way dissimilar from the dualistic dogmatism. Nor does it differ from the latter in that tenacious and obstinate negation which has been for so many years the platform of scientific materialism; how in fact would Haeckel deny that which he confesses to be unknown to him?

The materialists were more consistent; for them, that which was inaccessible to the senses did not exist. With the unknowable of Herbert Spencer, with the agnosticism of Huxley, another step was taken: we ought not to concern ourselves with that which is not the object of sensation. This was a modest empiricism, but a reasonable one. Now Haeckel overshoots the mark; he does not deny that which is beyond the confines of experience, but at the same time he desires to found on the latter, and on nothing else, the *unitarian* conception, theoretical monism, and, as though that were not enough, practical monism, that is, individual and social ethics.

The condemnation of this method can be drawn from various points of the paper we are considering. He admits that the ten new commandments, which he substitutes for those of Moses, "are only intended to express general ideas (which ought to be expounded in a suggestive manner, according to the individual)." It must be apparent that, even accepting the relativity of morals, the unlimited extension given by Haeckel to this principle leads straight to anarchy, notwithstanding Proposition 21 (Sociology), which seems instead to hint at a socialism founded (Proposition 22) "on the rational use of human cognitions, and not upon traditions, however respectable."

The rejection of traditions (hereditary habits) is another common mark of anarchism, difficult to reconcile with the social instincts which, in many species of animals, afford "the biological bases of the formation of societies"; why should the "hereditary habits" of beasts have more influ-

ence than those of the uncivilised human races in the moulding of future societies ?

Oscillating between anarchism and socialism, the new catechism falls into the most Jacobin exaggerations of the anti-clerical spirit, when it calls (Propositions 23 and 24) for restrictive legislation for religious sects and more particularly for Popery. This is not *free thought* !

The insufficiency of the system reveals itself in the poverty of its applications. The "rational monistic religion" propounds the three ideals of "the True, the Beautiful and the Good," just like the professors of philosophy of sixty years ago ; not even the capital letters are wanting ! (Proposition 25.) The moral philosophy "derived from the evolution of the *social instincts* of the higher animals," and founded on the equilibrium between *egoism* and *altruism*, brings us to the Golden Rule, "Do unto others . . ." and the rest ! (Proposition 26). Instruction and education are reformed with somewhat more co-ordination and novelty : a little less of classical languages and of history, a little more of the natural sciences and especially of anthropology and of the theory of evolution, baths, gymnastics, travel, and . . . lectures on monism ! (Propositions 27 and 28.)

This is all that can be gathered, by an ordered and faithful analysis of the report presented by Haeckel to the Congress at Rome, with regard to his conception of the world and of man. It is really saddening to see a man of great genius, whose name is associated with the most important discoveries of science, narrowing himself down to the wilful pettiness of a philosophical dogmatism and a conventional anti-clericalism, which, under the banner of *free thought*, rivets on to the boldest efforts of the mind the fetters of intolerance and exclusivism.

How much more wise and noble and humane is the melancholy lament of Lord Kelvin, who sums up the efforts of half a century with regard to the constitution of matter and

the origin of the Cosmos in a single word: *failure!* A distinguished physicist, as Haeckel is a distinguished biologist, the veteran professor of Glasgow teaches his colleague of Jena the temperance, moderation, and serenity which are indispensable to every scientific deduction, as to every system of philosophy.

THE HISTORY OF A CRYSTAL VISION.

[612 . 821 . 714.]

By DR. EDMOND WALLER.

Two summers ago, my father ordered from London an object known under the name of a Crystal-Gazing Ball. He and his family left Paris on a visit to our country seat before the object arrived. It was I who received the packet from London; it came a few days after the departure of the household, just as I was on the point of setting out to rejoin my parents. I brought the crystal with me and after dinner all of us,—father, mother, sister, friends, and even domestics—tried to see what the glass ball could show us: the only result was tired eyes, we could see nothing. On the evening of the following day one of the servants, a faithful old woman who had been in our service for years, as soon as she looked into the crystal (we had resumed our experiments of the preceding night) turned very pale; we asked her what she saw? “A coffin!” she replied. A few weeks afterwards her brother, a young fellow of twenty-three years of age, died of typhoid fever; he was apparently in good health at the moment of our experiment. For several evenings in succession we tried the crystal, but with the exception of the above incident we saw absolutely nothing; finally the crystal was put away in a corner and neglected by everyone.

A few months later, I went one day to see my parents in Paris. I felt suddenly a strong desire to possess the crystal, and I asked my mother to allow me to take it away with me. The next evening for forty-five minutes I conscientiously tried, but could see absolutely nothing. I worked—if I may use that word—with the crystal for nearly three weeks, without any better success. I lost my fervour, or rather I became tired of my repeated failures, and I put the object, which had

given me so little satisfaction in the bottom of a drawer, with the fixed determination never again to tire my eyes and waste my time with such an uninteresting article.

However, one afternoon a few months later a curious morbid sensation seized me. I went home much earlier than usual in hopes that a good night's rest might restore me to my normal state of mind. I went to bed, but it was impossible to sleep; and, moreover, I could not help thinking of the crystal. After several hours of insomnia, I got up and, somewhat hesitatingly, I opened the drawer in which the crystal lay. I took it out and put it on the table in the dining-room; I sat down in front of it, and scarcely had I put my hands on the table and raised my eyes, when I saw one of my friends in the crystal. Only her bust appeared; the likeness was striking, and yet on the face there was something which I saw in that crystal, which I had never seen on my friend's face. It was not so much the features which were different, it was something more profound; I will not enlarge on this point, but will leave the reader to draw his own deductions. This experience left me sad and happy at the same time; happy, because I had at last seen something in the crystal; sad, because of that curious expression on my friend's face.

For the sake of the relation it bears to this history, I ought to say that the young woman who happens to be its heroine had been for me, but a few years previously, a young girl for whom I had felt more than simple admiration. She was one of those whom the vilest of us respect; an atmosphere of purity surrounded her. She was for me what a woman ought to be in the finest sense of the word. I used to see her and her mother frequently. We were suddenly separated, to my great grief. We corresponded with one another for a few months; but little by little—I ought to confess it was my own fault—our correspondence became rarer, and finally ceased altogether. Two years had gone by

when one day I heard of the marriage of my friend ; she was now Madame D. She and her husband came to Paris on their honeymoon. Madame D. brought her husband to see me ; he was one of those men one often sees among English officers, a fine athlete—a big, impulsive, generous-hearted man. From the very first moment a great—a very great—friendship sprang up between that man and myself. I often saw the young couple together, but I saw D. more often still. Unfortunately, my friend was obliged to leave with his regiment, which was ordered to the Transvaal. As one of his wife's oldest friends, and possessing the greatest confidence in me, D. asked me if, during his absence, I would watch over his wife,—the being he loved more than all else on earth. This was an indescribable joy to me, first of all to be able to protect this young woman against the insolences of life in a great city, a life for which she was unfit, for she was morally too beautiful to be able to see the hideousness of the masses surrounding her ; secondly, it was a proof of the confidence her husband had in me. Most unfortunately I was unable to fulfil my promise of protection ; for, soon after her husband's departure, Madame D. was obliged to accompany her mother to America. I wrote to her three times but received no answer to my letters. It was the crystal, which served to bring us into touch with one another again. And now, having given these few—I think—necessary details concerning my two friends, I will return to the evening following the one when I saw my friend's face in the crystal.

I felt extremely fatigued that day, and again went home very early. Notwithstanding my fatigue, I took up the crystal and gazed into it for a good quarter of an hour, but without the smallest result. My eyes were positively in a state of congestion, when at last I threw myself on my bed, and quickly dropped off to sleep. In a few hours I awoke, surprised to find myself in that position. I got up, sat

down in front of the crystal, and instantly I saw the silhouette of my friend side by side with that of a man; the latter was less distinct than my friend, they were both surrounded by trees and people. I closed my eyes for a second, opened them and looked again into the crystal; this time I distinctly saw Mme. D. and the man who was with her—a man whom I had never seen before—as well as the paddock of the race-course at Longchamps, with all the customary surroundings of this race-course during a meeting.

Although at that time I often went to races, my many social duties made it almost impossible for me to be present at the Race Meeting to take place on the Sunday following the evening in question, and, most certainly, if it had not been for the crystal I should never have postponed several important *rendez-vous* in order to go to the races that Sunday. I was unable to be present at the first two races; but one of my uncles had a horse running in the third, and for various reasons I was rather interested in this trial, so I did my utmost to arrive in time for it. I arrived at the gate of the weighing yard just as the bell rang announcing the start. I rushed to the winning post, thinking little of the crystal which was the cause of my presence at the Course and still less of the visions I had seen in it. As I came up to the stand, a little to the left of the President's box, how great was my stupefaction to see (1) Madame D. and (2) to recognise beside her, for the second time in my life, and for the first time in flesh and blood, the man of my crystal! I saw absolutely nothing of the race; after my first moment of astonishment, in spite of every *convenance*, I drew near to Madame D. and the individual accompanying her; but I had been seen, and they both avoided me in so marked a manner that I dared not insist. I took a chair and sat down. I felt suddenly cold all over, I saw nothing, heard nothing; it was only several minutes later that one of my friends, with a formidable slap on the shoulder,

succeeded in arousing me out of the state of lethargy, into which I had fallen. Believing I was ill, and telling me I was positively livid, he tried to insist upon my leaving the race-course and taking me home. But a profound fascination held me to the spot, and, like a hound on the track, I followed the two individuals of my crystal. Thoroughly upset, when the meeting was over, I took a cab and drove to the Hotel where Mme. D., her husband and her mother generally stayed when in Paris. I left a letter imploring my friend to grant me an interview as soon as possible. For all reply, she sent me a short note, in which she told me I would see her soon, underlining the words "*you don't know all.*" For seven months I did everything in my power to obtain an interview with her. Finally, I was told at the Hotel that Madame D. had gone to the south of France.

Meanwhile I had continued my experiments with the crystal, though more or less intermittingly. Several times I saw therein Mme. D., her husband, the individual whom I had seen with her at Longchamps, war scenes in the Transvaal, but there was nothing very precise in my visions.

Seven days after I heard of Mme. D.'s departure to the Riviera, I saw the following vision in the crystal: Madame D. accompanied by a man,—not the one of whom I have been speaking, but a totally different individual. I saw them take a cab, and the following scene unrolled itself in the clearest fashion before my eyes, just as though I were sitting in an orchestral stall at a theatre:—

The streets were dirty, the cab was an ordinary one, and went in the direction of, and stopped in front of, a well-known restaurant close to the Opera. The two occupants got out of the cab, entered the restaurant, walked down a long corridor, went upstairs, turned to the left, and were shown into a private room by a head waiter. I saw everything, furniture and other utensils, very clearly. The man who accompanied Mme. D. left her alone in the room

and followed the waiter ; then it was that I had a sensation of speaking with Mme. D. as though I were really present with her. Simultaneously with this sensation, the scene disappeared and there was nothing before me save the crystal ball.

Two days afterwards I had a great surprise. Whilst I was attending to a patient, the domestic came into the room and handed me a card. It was D., who I thought was still in the Transvaal. He was in a hurry and could not wait to see me ; he fixed a *rendez-vous* for afternoon tea in a shop in the Rue Caumartin. It was with a certain emotion that I went to the spot agreed upon. My friend was alone. While shaking hands he told me he had been wounded and sent home ; he said he had refrained from telegraphing in order to give us a surprise, and he thanked me at the same time for the proof of friendship I had given him in taking such a brotherly interest in his wife. A more disagreeable sensation than mine at that moment it would be impossible to imagine, with my friend's big, honest eyes fixed upon me, feeling myself grow paler and paler beneath his regard, and unable to mutter a word ! What would he imagine ? The situation was not rendered any pleasanter by Mme. D.'s sudden appearance on the scene. She came hurriedly towards us, shook me warmly by the hand and made me understand by her looks that she wanted me to tell little, and that little falsehood.

At that moment, a double reasoning rose within me : Ought I to consider the day at Longchamps as black as I had painted it ? And as for the scene in the private room, could not a crystal have lied ? and was it not only my pessimistic nature, which had made me see evil where none existed ? If such were the case, my strict duty was to think no longer of my past fancies and suspicions, and especially to refrain from speaking of them to D. On the other hand, I could not understand Mme. D.'s conduct, and, without knowing

why, I could not help believing what the crystal had suggested to me; it was with the greatest difficulty, that I was able to pass the following half-hour with D. and his wife without making any allusion to the crystal. Our conversation was in fact very troubled and disjointed; there was something disagreeable in the air, so to speak.

I arranged to meet D. again the next day and to dine with him and his wife; but when the moment came, I felt in such a bad mood that, fearing my gloomy countenance might mar the evening, I begged my friends to excuse me. I went home early in a state of excessive and unaccountable excitement. Instead of dining, I took my crystal, sat down in front of it and gazed at it. For several minutes I saw nothing, then all at once and very clearly I saw Mme. D. with the same individual who, in the previous vision, had accompanied her to the restaurant. For the second time the crystal made me a spectator of the scene in the private room, with this difference: I remained until Mme. D. and her restaurant friend left the building; I saw the man lead the woman to a private carriage, and without hearing a word, unable to explain how the phenomenon was produced, I *understood* that he fixed a *rendez-vous* with Mme. D. at a spot which was unknown to me, and that he would return on Wednesday at the same hour and at the same restaurant. I *understood* that the order had been given for the same room to be kept for them. Everything was so clear, that I had not the slightest doubt but that I was gazing at a reality—for several minutes I was thoroughly convinced of it.

At four o'clock on the following afternoon D. came to see me. Almost at once the conversation turned upon delicate ground—his wife. Was it the expression of my face, my manner of acting, which made him suspicious? I cannot say, but, suddenly and abruptly, my friend demanded a concise and precise account of my state of mind concerning

himself and his wife. Without stopping to think, and convinced somehow that I had to tell him everything, I explained all to him.

Bitter words followed, and it was only out of respect for the spot we were at, that we refrained from committing violent acts—acts which we would certainly have regretted. I loved the man more than ever, I was jealous of his stubbornness and, for his own sake, I was now determined not to permit him to live any longer in his fool's paradise.

As for his wife, I could not help feeling a great pity for her and doing all in my power to prevent her from falling any lower. I implored my friend to watch very closely the people with whom she came in contact. After a few more or less flattering epithets—which might be summed up very simply in his looking upon me as a fool—D. made me promise to go to the theatre with him and afterwards to sup in the very same private room where, according to the crystal, his wife was to be. I accepted without any hesitation, convinced that my friend was right, that all would be for the best, and that henceforth my little glass ball would but serve as letter-weight and nothing more. I had not felt so happy for a long time.

We were punctual at our *rendez-vous*; we passed a most agreeable evening, criticising rather the crystal and my mild folly than the spectacle at which we were present. We went straight from the theatre to the restaurant, where the crystal was going to be definitely, once and for all, condemned as a liar of liars. We arrived at the restaurant at twenty minutes past twelve. The room which my friend had reserved resembled very little the room I had seen in the crystal. We were overflowing with good humour and light-heartedness; we sat down to supper and threw far away—ah! far away—every thought of the crystal and its manifestations. We spoke of things which had nothing whatever in common with the cause of our *tête-à-tête* in that

private room. Half an hour passed by, when all at once, without any reason, what seemed like a hallucination to my friend and myself seized hold of me ; my gaiety disappeared and I could scarcely articulate a single word. A few minutes passed in this way, when, suddenly, my friend and I recognised the voice of Mme. D. I knew not what to think, much less what to say. D. rushed out of the room like a madman. I followed him as quickly as I could, but not quickly enough to prevent a catastrophe. D. sprang upon the individual who had been so faithfully reproduced by the crystal, and only released his hold of him at the door of the restaurant. The man was in a sorry state ; he disappeared immediately—probably to avoid any further scandal.

Almost without saying a word to each other, D. and I separated. He went to his hotel ; and I, acting on his wish, looked after his wife.

The consequence of this drama was the separation of the husband and wife and, for me, the loss of the man for whom I had such a deep friendship. Quite recently and indirectly I learned that Mme. D. was confined in an asylum.

The following are the brief notes made in my diary at the time of the above occurrences : I omit the names of my friends, and some of the dates :—

Août, 1902, Mardi 4—Samedi.—Parent vend Persan Beaumont.—
Reçu de Londres le cristal.

Août Dimanche.—Louise Levot voit dans le cristal : un cercueil.

Novembre 5, le Vendredi.—Prend cristal l'apporte rue Thiéry.

Novembre 6, le Samedi.—Essayer sans succès le cristal pendant 45 minutes.

Décembre 6.—Essayer cristal sans resultat.

"Jusqu'au 21 Décembre."

Décembre 21.—Du cristal fatigué ; le range pour ne plus avec lui travailler.

Décembre.—Pour 1^{re} fois dans cristal voit Mme. D.

Mars.—Cristal nous donne l'image de Mme. D. accompagné d'un Monsieur pour moi inconnu Champs de Courses Longchamps.

Mars.—Vu Mme. D. avec l'individu vu dans le cristal aux courses.

Septembre.—Vision Mme. D. d'un Monsieur jusqu'à ce jour inconnu.

Septembre.—Retour plus explicite de la vision d'il-y-a 3 jours.

NOTES ON A FEW PHENOMENA OF CLAIRVOYANCE.

[612 . 821 . 714 . 1.]

By DR. MAXWELL.

A MEDIUM, who has given me some very fine physical phenomena, had, in the beginning of his mediumship, the vision of a deceased person whom he had never known, but whom I had known extremely well. The vision was seen several times.

The first time this vision was seen, the medium was paying a visit to some friends at Chateau S. At night, after he had gone to bed, he used to hear footsteps in the corridor outside his bedroom, and sometimes on the staircase leading to the corridor. His bedroom door seemed to open, someone seemed to enter, close the door and draw near the bed. The medium was much impressed by these phenomena—experiences to which he was by no means accustomed at that time. (Autumn, 1901.) When he heard the sounds of someone approaching his bed he sprang up quickly and lit the candle; he saw nothing; but as soon as he put out the light the noises began again, until, finally, the medium was reduced to sleeping with his candle burning.

From contemporary accounts which I was able to procure, it appears that the footsteps heard were like those of a man who drags one leg after him, when walking. The lower part of the phantom's body was indistinct, but the face was distinctly visible; a very high forehead, grey-blue eyes, a long but well-made nose, long whiskers which appeared to be black. The medium dwelt upon the extraordinarily high forehead. The phantom appeared to be wearing a sort

of dressing-gown or long grey frock-coat, sometimes he wore a soft felt hat, and a *foulard* round his neck.

This description was given me before the vision made itself known;—the phantom never gave his name to the medium. The description was near enough to enable me to recognise Mr. S., a man from whom I had had the liveliest affection, and who had always shown me the greatest kindness and friendship.

These phenomena lasted as long as the medium remained at Chateau S. Sometimes the vision came up to the bed, sat down on it and gently stroked the medium's arm; it seemed to wish to speak, but the medium was terrified and quickly lighted his candle. His emotion was such, that, on one occasion, he broke the candlestick in his haste to light up.

When the sensitive returned home, this nocturnal apparition continued his visits. Notwithstanding my exhortations, the medium would not allow the phantom to remain; the latter was once able to say "Do not be afraid, I will not hurt you" [*n'ayez pas peur, je ne veux pas vous faire de mal*], without, however, succeeding in reassuring the percipient.

Now, I said I had recognised my friend Mr. S. in the description which the medium gave me of the phantom which was "haunting" him. It was in vain that I insisted upon the medium questioning the vision, or letting it speak. I could not help thinking that the persistence with which the same apparition appeared indicated that the evolution of the phenomenon was, as yet, incomplete; I thought it probable that the development of the hallucination would be found to consist in a verbal message; but the medium would never allow the phenomenon to develop itself.

In the meanwhile, an event was brewing of which I would have been thankful to have been warned; for diverse reasons I am unable to make known the nature of this event. The incident actually occurred;—S.'s apparitions ceased immediately.

They ceased so abruptly, that the idea of a relation between these apparitions and the unfortunate event which occurred presents itself easily and naturally to the mind.

I attach no importance whatever to the fact that in a seance held some time after the cessation of these visions, the personification S. manifested, and, *after interrogation*, declared he had visited the medium with the intention of giving me a warning. This communication was given by means of raps *with contact*; the name of a person involved in the event in question was given, but that name was known to one of the sitters.

Two general observations may be made touching this personification.

1. The medium's description was sufficiently precise to allow of recognition: the hair, the beard, the forehead, nose, eyes, a very characteristic walk* were all well described.

When the vision was first seen S. showed himself with a full beard, just as he was when he was buried—a detail afterwards confirmed by the doctor who was attending him when he died, and of which I was in total ignorance. During his life, he wore side whiskers, and shaved on the chin. His later visions were shown with the beard worn as I remembered.

2. With the above-mentioned correct details, there are a certain number of inaccuracies:—a *foulard* around the neck, a soft felt hat, a kind of dressing gown, or long grey frock-coat.

No conclusion can be drawn from the above indications. Nevertheless, we may, perhaps, be permitted to consider that a supernormal origin of these perceptions is probable.

May we attribute them to S. himself? This hypothesis does not appear at all likely to me. If I compare the medium's accounts with what I remember of S.'s character, his sparkling wit, his gaiety, I cannot recognise the personality I once knew.

* S. had had a stroke of paralysis, the effects of which were visible in his walk; he dragged one leg along when walking.

AMIDST THE REVIEWS.

It is understood that we assume no responsibility whatsoever for the facts—more or less well observed—which are reported by the diverse newspapers and authors whom we cite under the headings “Amidst the Reviews,” and “Skeptic and News.”—*Editorial Note.*

Notes on the Clairvoyance of Phaneg.

THE *Bulletin de la Société d'Etudes Psychiques de Nancy* recently published some facts of clairvoyance due to a French “psychometrist,” known under the pseudonym of “Phaneg.” Those who know Phaneg take pleasure in acknowledging his sincerity and disinterestedness; at the same time, it is a pity these facts lack the necessary attestations. Here are some of them, however:—

Note from Mme. X.—“I gave M. Phaneg a jewel which I have been wearing continually for years. While touching this article, after having accurately described the Duchess d'Uzès' château at Dampierre, where I had been staying a few days previously, he said to me:—‘I see a person—a brunette—lying down in a room draped in yellow; there is a doctor beside her who appears to me very anxious. Have you not been very ill quite recently?’ When I answered in the negative M. Phaneg said: ‘Then this illness is still to happen.’ About a fortnight afterwards his prediction was realised: I was obliged to remain in bed, seriously ill, and gave great anxiety to the doctor attending me.”

Note from Mme. Y.—“M. Phaneg had never seen me before, and knew absolutely nothing about me. I gave him an handkerchief of my husband's, not having any other object handy at the time—for I had not expected this interview at all. I gave him one clue: the Christian name of the person whose handkerchief he was touching. After having fingered the object for a few seconds, M. Phaneg said: ‘This person suffers from his head. I see him staggering about. There is a general collapse of the whole system. His stomach is out of order. This person is paralysed.’—This is unfortunately exactly my husband's condition. Then M. Phaneg said: ‘I see this condition growing worse; very soon—listen well to me—very soon he will be extremely ill; see a doctor at once, and call his attention to the *intestins*, which is going to be attacked.’ Nine days later, my husband had another attack of congestion of the brain and the intestine was paralysed.”

The Action of Human Fluid on Plants.

It is well known that certain mediums and fakirs claim to exercise a power over the growth of plants. This faculty would not appear to be so very rare, at least in its rudimentary forms, if we are to credit the following, which we read in the work: *Le Magnétisme curatif*, by A. Bué, recently published by Chamuel in Paris, and reported in the *Echo du Merveilleux*:—

‘ It is easy to observe the effect produced on plants by our radiant action, by operating on the bulbs of tulips and hyacinths.

“ By magnetising every day, for about five or ten minutes, the water in the vases where the roots of these tubercles are immersed, one is able to give such vitality to the sap, that stem and flower will speedily assume extraordinary appearances. One of my friends had two bulbs of pink hyacinths on his mantelpiece which had scarcely begun to sprout, and were each at the same degree of development; the following experiment was made: we magnetised one and left the other to develop of its own accord. The magnetised plant soon surpassed its companion considerably, and attained the height of more than 1ft. 6in. In order to prevent the plant from overturning the vase, we were obliged to support the latter against the mirror on the mantelpiece, so as to preserve its equilibrium.

“ This peculiar result, which I communicated to one of my friends—belonging to a ministerial department—awakened in him a keen desire to make a like experiment himself. He brought several bulbs of hyacinths to his office, and amused himself magnetising them. Some of his colleagues followed his example; very soon the field of experimentation widened, and the said department—which was not that of the Minister of Agriculture—became a branch of the City’s hot-houses: in every office the clerks gave themselves up to the cultivation of tulip-bulbs.”

This is certainly an easy experiment to try, either on tulips, or on plants, or even on seeds.

Difficulties Occasioned by the Mental State of the Dead.

(“*Light.*” London, 21st January, 1905.)

In the January number of *The World To-day* (Chicago), Professor James H. Hyslop, of the University of New York, has a long article on “The Mental State of the Dead, a Limitation to Psychical Re-

search," in which he says that "the general public and the average scientific man . . . can stand triviality until personal identity is proved, but they cannot understand why, after the demand for personal identity has been satisfied, the 'communications' still continue to be so trivial and inane."

Mr. Hyslop thinks that the chief reason for this lies in the fact that "the communicator is himself in an abnormal mental condition while communicating"; he compares the state to a "delirious dream," or "to the trance of Mrs. Piper in some of its aspects."

Mr. Myers and Dr. Hodgson "were the first to mention" this, so far as Professor Hyslop is aware, and he says that the "uniform testimony of the 'communicators' is to this effect in some form or another. They have said that it is something like our sleep, and so might be compared to the hypnotic trance."

Light, which reports this opinion of Prof. Hyslop, says that this assertion appears to be founded on the writer's experiences with Mrs. Piper, but it does not follow that it is of necessity true in regard to other or all mediums.

May it not be possible that the limitations of the *medium* are the cause, and not a temporary abnormal condition in the communicators? Mrs. Piper seems to have been developed especially for the one class of work—that of affording proof of identity, however trivial. That being the case, the limitations and confusions are most likely due to her conditions, and the mental and psychical environments created by the researchers themselves.

Unfortunately, it is not only the communications obtained by the intermediary of Mrs. Piper which are so despairingly trivial—as all who have been present at spiritistic seances know only too well.

They are not only trivial, they are often contradictory, concerning even the very questions of which the *dead*, if they still continue to live, cannot be ignorant:—such as, for example, certain rudimentary details on the subject of their existence on the other side.

ECHOES AND NEWS.

It is understood that we assume no responsibility whatsoever for the facts—more or less well observed—which are reported by the diverse newspapers and authors whom we cite under the headings “Amidst the Reviews,” and “Echoes and News.”—*Editorial Note.*

The hypnotic subject Mlle. Nydia.

THE public in continental cities had several opportunities last year of witnessing the “performances” of Mlle. Nydia, a young girl who, in a state of hypnosis, with her eyes carefully bandaged, played on the piano the diverse pieces of music which the spectators handed her. Up to the present this has not received its explanation in a trick of any kind. At the same time, the editor of the *Soir*, in Brussels, M. Piccolo, recently published a short account of the phenomena presented by Mlle. Nydia—an account furnished him by the Brussels correspondent of the *Russie*. M. Piccolo made several comments on the subject, in which he said that:—

“Mlle. Nydia operates like Mme. Blanche de Paume, like the Hiks, and the Krebs, by hypnotism; the transmission of thought and clairvoyance are foreign to the *work* of these subjects—a work which is truly remarkable in certain particulars. These subjects only read what their manager dictates to them. Without a manager, there is no thought or music reading.”

M. Piccolo did not say whether he had been present at any of Mlle. Nydia's seances; he confined himself to the simple expression of opinion just quoted.

The seance of which the correspondent of the *Russie* speaks, took place in the Théâtre de la Monnaie in Brussels.

“Mlle. Nydia was led up to a director of music, M. Dupuis, who gave her a piece of music, of his own composition, to play; this piece had never been published. To the surprise of the audience, after

holding the manuscript in her hands for one minute (her eyes always securely bandaged), Mlle. Nydia sat down to the piano, and played the piece perfectly."

In consequence of M. Piccolo's words, the *Messenger*, a spiritist journal in Liège, knowing that the "director of music" mentioned by the *Russie* could only be M. Sylvain Dupuys, conductor of the orchestra at the Théâtre de la Monnaie, in Brussels, wrote to the latter begging him to confirm or deny the fact. M. Sylvain Dupuys replied, saying that the fact was perfectly correct; he added that "several doctors, were, moreover, present at the seance" in question.

Thereupon the *Messenger* remarks, in its turn, that it is not probable M. Sylvain Dupuys should amuse himself in mystifying the public. Further, there are two points to consider: first of all, that the case of M. S. Dupuys is far from being unique; secondly, that Mlle. Nydia, during her performances, is in a state of hypnosis, as is proved by the following account of an evening given by her at the Hôtel Cecil in London:—

" . . . Two doctors examined her under the state of hypnosis, and declared she was thoroughly insensible to the exterior world; alternate series of black and white bandages were placed over her eyes, and she then sat down before a grand piano. Mr. Moss, the hypnotiser, then declared that she would be able to play any piece of music presented to her, however difficult it might be; he added that it would be better to hand her new, unpublished music.

" One of the persons present placed before her the score of a new opera; the hypnotiser looked at his subject, and at once the latter began to play, very delicately, the music in front of her.

" Another gentleman, recently arrived from New Zealand, presented a piece which had never been played in England. Mlle. Nydia played it immediately; with the same dexterity, she also played a piece of manuscript music composed that morning by E. German.

" Finally, a lady wrote the title of a piece of music on a scrap of paper which she enclosed in an envelope (sealed). The envelope was held to Mlle. Nydia's forehead: prolonged silence. The hypnotiser

drew nearer to the sensitive: at once she began to play, with much beauty of expression, the Moonlight Sonata of Beethoven.

"A few rapid passes by the hypnotiser sufficed to awaken her immediately."

A New Medium in Galicia.

IN a letter addressed to the Editor of the *Psychische Studien*, and published in the January number of that review, M. Samson Tyndel (14, Ringplatz, Kolomea, Galicia, Austria), says he has discovered a new medium,—one who asks nothing better than to put himself in the hands of a commission constituted of savants.

The medium in question is a young man who has received a thorough university education, and occupies a good position. He accepts absolutely no remuneration for the seances he gives, submits himself willingly to every test condition, and observes the production of his own phenomena with the greatest interest.

M. Tyndel has had four seances with this medium in his own house, under the strictest conditions of control, and in presence of several people belonging to the University, who are studying these phenomena in the interests of science.

Before the seance M. Tyndel and another experimenter search the medium, bind him, examine and verify the knots and seals with the greatest care. After each manifestation the cords, knots, and seals are examined. The protocol of the seance is signed by each person present.

Under those conditions the following results were obtained:—

1. Direct writing. The slates used are prepared by the experimenters and *not* by the medium; they are tied together and sealed. Daylight does not hinder the production of the phenomenon.

2. The passage of matter through matter, in three ways: The passage of living bodies through inert matter; of inert

matter through inert matter ; and of inert matter through the medium's body. For example, in broad daylight a ring was taken off the medium's finger, while the finger was being held by one of the observers.

3. The medium is seated in the cabinet, his hands and feet are tied to the chair and the knots sealed. Under these conditions several instruments are heard [to play at the same time ; then the medium leaves the cabinet and walks about the room. The observers examine the cords and seals, and, though the medium is free, these are intact. The observers are requested to put a cord on the medium's knees ; they open the curtains immediately, and they find the medium bound hands and feet to his chair, as when the seance began ; but the knots are so numerous and so hard that, in spite of the efforts of the observers to undo them, they cannot succeed in undoing them, and they are obliged to cut the cords in order to free the now entranced medium.

4. The complete levitation of a small but heavy table.

5. Lights and luminous rays.

6. Hand-prints. For the production of this latter manifestation, the hands and feet of the medium are tied in a special fashion, with even greater severity than usual, and the cabinet is carefully examined.

The personifications promise to give, in a short time, spirit-photographs and partial materialisations.

The seances are held regularly once a week.

M. Tyndel adds that if it should be desired to send a scientific commission to study the medium, he would be very happy, in the interests of science, to receive the members of that commission.

THE PSYCHICAL MOVEMENT.

A Combined Index to the Publications of the Society for Psychical Research.

A COMBINED Index has just been published of all the publications of the Society from its foundation in 1882 to the year 1900 inclusive:—namely, the *Proceedings*, Vols. I. to XV.; the *Journal*, Vols. I. to IX.; the two volumes of *Phantasms of the Living*; also the *Proceedings of the American Society for Psychical Research*, Parts I. to IV. (forming Vol. I.) which were issued during the years 1885-1889, after which the American Society was formed into the American Branch of the English Society. The Index not only combines into one all the separate Indexes already published with each volume of these works, but also contains a far more complete list of names—both of persons and places—than were included in the separate Indexes, as well as a large number of additional items treating of topics and cases under classified headings, with numerous cross-references.

The Index has been prepared by Miss C. Burke, and revised throughout by the Editor, Miss Alice Johnson.

It is 240 pp. in length, and is published by Mr. R. Brimley Johnson, 4, Adam Street, Adelphi, London, W.C.; price 7s. net, bound in cloth.

Members and associates of the Society can obtain bound copies at the price of 2s. 6d. *prepaid*, on application to the Secretary, Society for Psychical Research, 20, Hanover Square, London, W.

Phenomena of Perception at a distance.*(Bulletin de l'Institut Général Psychologique, Nov.-Dec., 1904.)*

AT a meeting of the *Société de Psychologie* held in Paris on the 3rd of June, 1904, under the presidency of Dr. Manouvrier, and in the presence of Messrs. Belot, Boissier, Courtier, Dumas, Séglas, Simon, Sollier, Youriévitich, etc., Dr. Paul Sollier—the Director of the Sanatorium for nervous diseases at Boulogne-sur-Seine—spoke of some experiments of perception at a distance which he had made on different occasions in presence of Dr. Boissier, M. Courtier and Dr. Duhem, one of his assistants.

“These experiments,” said Dr. Sollier, “were made on a young man of thirty-six years of age, who, in consequence of a fall from a train going at full speed, has been suffering from traumatic neurosis these fifteen months, that is to say, from acute hysteria—which developed suddenly, immediately after the accident—characterised by a permanent contraction of the lower limbs, a trembling with slight palsy of the right arm, retro-antero-grade amnesia extending over the whole of his being, by tachycardy, by frequent attacks reproducing phases of his accident, and, lastly, by a very intense sensitivo-sensorial and visceral anæsthesia.

“This man, when in a state of complete vigilambulism, falls into hypnosis with the greatest ease; and by practising cerebral awakening in my usual manner, in a very short time I have been able to make the contraction of his lower limbs disappear, as well as his attacks; his memory begins to manifest itself, and his respiratory and cardiac functions come back *pro rata* to the return of his sensibility. It was without thinking about it, accidentally so to say, while inducing cerebral awakening, that I observed the phenomena of perception at a distance of which I wish to speak, and which, moreover, I have met with several times already, though with much less clearness.

“Being obliged, for a minute or two, to leave the laboratory where this experiment was taking place, I left him in charge of his nurse and Dr. Dubem. On my return I found him near the door, which he had been trying to open in order to come to me. I asked him why he wanted to go out: ‘To find you,’ he replied. ‘But why?’ ‘I do not know,’ he answered. This phenomenon of the attraction of the subject to the hypnotiser, this need of remaining in contact with him, is too frequent for me to have been surprised. I then made him resume the seance for resensibilisation, and, after a short while, I placed him at about three metres from me—standing with his back towards me. I told him with insistence to remain thus, so as to ascertain whether he could keep firmly on his legs. He then stamped his feet alternatively; while he was thus occupied, I stretched out my hand in his direction and, withdrawing my hand again, made a sign as though drawing him towards me. He stopped his exercises instantly, turned round and walked straight up to me. I pretended to be astonished and asked him why he came up to me: ‘But you called me!’ he said. ‘I did not call you; on the contrary, I told you to make sure that you were really able to keep firmly on your legs.’ ‘But you made me a sign to come!’ ‘I made no sign, I tell you. And, besides, how could you have seen it, since your back was turned to me and your eyes were shut?’ ‘I do not know, but you made a sign to me like this’ (and he imitated my gesture exactly). ‘But once again I tell you,’ I said to him, ‘you could not see me; did you think you felt something?’ ‘I felt you were drawing me towards you; I don’t know; but I know you motioned me to come.’

“I ought to add that the person in question is a man of very ordinary culture, of average intelligence, and one who, neither by his profession nor by his sphere in life, ever concerned himself with hypnotism, spiritism, or other analogous phenomena.

" Later on, during the same seance, after having resumed—without making any comments—the experiment of cerebral awakening, I took advantage of a moment when he was lying on the ground—the top of his head towards me—[Dr. Boissier, Dr. Duhem and his nurse being with him *behind a curtain*], to busy myself with various occupations in the laboratory; at the same time I continued with my voice to encourage him to wake up. Then, at a given moment, I made him a sign with my forefinger, to come to me. Immediately his motor reactions ceased, he sprang up and rushed against the curtain, which was opened for him, and came up to me. I was at that time four metres at least away from him. I put the same questions and the same objections as before.

" He could not explain any better than the first time what had happened. All he knew was that I had motioned him to come. I asked him what sign he 'thought' I had made, and he correctly reproduced the sign—which was different from the first.

" With M. Courtier, we witnessed the same phenomena—which were quite as decided as with me—and others also.

" Having, as before, plunged the man into a state of deep hypnosis, in the course of cerebral awakening I went away (having first of all regulated my watch by Dr. Boissier's), and recommended the man to continue waking up until I returned. I then went into a closet which was separated from the laboratory [where he was] by a hall-staircase five metres wide, a wall forty centimetres thick, and preceded by a small vestibule having access to a gallery, shut off by a glass door. When inside the closet, I made a movement with my hand as if to draw him towards me, and immediately he rushed to the door of the laboratory. The noise he made because he was not allowed to go out at once, apprised me of the success of the experiment and I went back to him. To my questions he always returned the

same answers ; he could not say whether he saw or felt the sign ; but he reproduced it.

“ Not yet satisfied, we tried another experiment. This time I was to go into the same closet but not to call him immediately. I went there, spoke for five minutes with a guardian, then made the same gesture as I had made last time. During this interval of five minutes, he continued to present the ordinary motor reactions of awakening ; but at the very instant I made the sign he stopped these movements and again rushed towards the door in order to go to me. This time he added a detail to the sensations he experienced : he felt something in the forehead, dragging him backwards.

“ We then endeavoured to ascertain if I was the only one able to exercise this power of attraction over him. M. Courtier and Dr. Boissier, placed at a certain distance behind him, had the same influence. And this was all the more clear in that he was placed in front of me, and I was also able to counterbalance their influence. He oscillated, it is true, for a little while, and did not turn round to go to them as he had done with me, but he walked backwards as though he were being dragged by his coat.

“ We also tried to see if he were capable of finding the trace of my hand on the wall, but without success. The same want of success attended my efforts to find out if I had put an article into my pocket and what article. Therefore, it was not a phenomenon of divination, intuition, or communication of thought with his hypnotiser ; it was simply a phenomenon of perception. And what proves this is that not only other experimenters besides myself obtained immediately the same result, but that it was the sense of impression which determined his movement. Let me explain what I mean. In the experiments I have mentioned, I made the gesture of drawing him towards me, and he came. But if I motioned him away from me, he

went away. It is true the latter phenomenon was less marked; but it was none the less clear, and I was able to determine it several times.

"It seems to me, therefore, to be a case of a particular acuteness of sensibility.

"I have observed several similar cases. From the point of view of the condition of the subjects, the latter were always profoundly anæsthetic on the one hand, and, on the other hand, they presented great impressionability to passes. The phenomenon disappeared when the subject recovered his normal cutaneous sensibility and lost this special impressionability to passes.

"It cannot be a question of auditory sensations. When one is near the subject it is evident that the displacement of the air might, however feeble, determine a certain sound. But in the case I am speaking of this cause certainly did not enter into play.

"That this displacement of air by the gesture of attraction might be perceived is most probable, especially if we notice that the gesture of repulsion—which drives back the air just as the former movement draws it in—acted in an inverse sense. But when one operates from a distance, and especially when one is separated from the subject by walls, more or less thick, can this cause be invoked?

"The question involves two consequences. One is led to admit either that the propagation of vibrations impressed on the air occurs through obstacles until now considered insurmountable, or we are in presence of vibrations of an order hitherto unknown. Whatever the hypothesis, it is none the less true that certain subjects, under special conditions of profound anæsthesia, are capable of perceiving impressions at relatively great distances—impressions which they would be incapable of perceiving in the normal waking state, and in normal sensibility.

"This fact need not surprise us, although it be unex-

plained at present, because the same phenomenon is observed in other orders of sensibility. On several occasions I have insisted upon this fact, showing that, in states of profound anæsthesia, subjects were capable of perceiving organic sensations which are, normally, absolutely unconscious. And I added that the knowledge of this fact explained, on one hand, the possibility which the subject then has of voluntarily acting on organs ordinarily withdrawn from his control and his consciousness, and, on the other hand, the possibility of executing, by suggestion, certain acts which in his normal state he would be incapable of executing.

"But I will add that, in the case in question, the problem does not restrict itself to the perception of a tactile or cutaneous impression which, in the normal state, would be unconscious. It is complicated by the fact that, without the aid of his eyesight, the subject knows I have made a sign to draw him towards me, and even what that sign is—since he reproduced it accurately for me with all the variations I had given it.

"How does it happen—this perception of movement at a distance? I cannot say; but the fact being certain it would be well to study it by the physical processes, and this is what I propose doing in the future."

In the course of the discussion following Dr. Sollier's communication, the objection was made to him that, as he had *willed* the subject to come towards him when he made the sign, the latter may have simply obeyed a mental suggestion. To which Dr. Sollier replied: "He reproduced the sign, and when I made a movement of repulsion the subject withdrew. Therefore it seems to me certain that the movement of the air, which differs according to the action, is perceived by the subject."

M. Boissier remarked that the "subject in question was very obedient. Dr. Sollier went out of the room, leaving

the man very busily occupied in performing his exercises for resensibilisation of his legs, whilst we, on our part, kept his attention occupied by our presence. At the very moment the sign was made the patient ceased his exercises and went to the door to open it."

Dr. Sollier also added that "when M. Courtier made the same sign of attraction, my subject could not see him for the simple reason that he was engrossed in conversation with myself; he was even holding me in his arms. Nevertheless, when M. Courtier, at a distance of several metres from him, made the sign of attraction, he swayed about and hesitated a little, because he did not wish to lose his hold of me; but he ended by leaving me without turning his back to me."

Dr. Sollier said that he had endeavoured to make the subject approach him without making the gesture, but without success. Other prolonged and varied experiments were recommended, and in conclusion the doctor said:—

"On the other hand, I cannot forget that I am treating a patient, and I do not care to risk making subjects of my patients."

LE SCEPTICISME EST UN MANTEAU ÉLÉGANT QU'ON
JETTE SUR SON IMPUISSANCE.

OHN.

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"N" Rays, by PROF. R. BLONDLOT. Translated from the French by J. GARCIN. (Longmans, Green, and Co., London. Price 3s. 6d. net.)

This is an English version of Prof. Blondlot's communications to the French Academy. [February 2nd, 1903, to March 14th, 1904.]

The translation retains admirably that simplicity and scientific straightforwardness so characteristic of the original.

The book will be of great assistance to, and heartily welcomed by, all who desire to make acquaintance with "N" rays. We do not hesitate to predict that it will be a valuable text-book, not only to students in the domain of physics, but also to those prosecuting researches in other domains of science: *e.g.*, in the investigation of metapsychical phenomena of a physical order.

The book appears at a particularly appropriate moment: controversy is rife on the subject, and many are inclined to doubt the objectivity of "N" rays. Those who doubt are, as a rule, ill-acquainted with the subject. Mr. Garcin's translation will now put the knowledge of Prof. Blondlot's discovery within the reach of everyone; the student "will be enabled to follow the successive stages of thought in the mind of the discoverer, as he progresses from experience to experiment, in a hitherto unexplored domain."

The book is well got up, and contains a phosphorescent screen, and illustrations.

Christianity and Spiritualism, by LÉON DENIS. Translated from the French by H. D. Speakman. Léon Denis is one of the leading Spiritualists in France to-day, and a work from his fluent pen cannot fail to be of interest to Spiritualists. The translation is worthy of the author's rich language and fascinating style. (Philip Wellby, 6, Henrietta Street, London, W.C. Price 3s. 6d. net.)

Objections to Spiritualism, by H. A. DALLAS; a useful and persuasive little volume. (London: Spiritualist Alliance Office, 110, St. Martin's Lane. Price 1s. and 1s. 6d.)

In the March number of the *Occult Review* (London, W. Rider and Son, Ltd., 164, Aldersgate Street), is a short paper by Dr. Hollander, on some personal experiments in hypnotism; while a paper on certain curious phenomena—said to be objective—characterising the present

BIBLIOGRAPHY.

religious Revival in Wales, is contributed by an eye-witness of the phenomena in question. Among other interesting things is a second paper on "Experiences of a Seer," in which mention is made of three incidents of clairvoyance or "second-sight," one of which, the author says, has already passed through the hands of the Society for Psychical Research: a fact which does not detract from the interest of the incident—quite the contrary.

OTHER PUBLICATIONS RECEIVED.

Die Zeitgenössische Geisterseherin von Cöln, with an introduction by Prof. Dr. Heinrich Passaro. By Paul Schnütgen. (Leipzig.)

Astrology. How to Make and Read your own Horoscope, by the Editor of *Old Moore's Almanack*. (London: C. A. Pearson, Ltd., Henrietta Street, W.C. Price 1s. 3d.)

Psychic Force, by GAMBIER BOLTON. (London: The Psychological Society, 67, George Street, Portman Square, W. Price 2s. net.)

Empirical Essays, by the Author of *Unthinkables*. (London: George A. Morton, 42, George Street. Price 5s. net.)

The Review of Reviews. March. (Edited by W. T. Stead, 6d.)

The Word. A Monthly Magazine devoted to Philosophy, Science, Religion, and The Brotherhood of Humanity. (Theosophical Society, New York. Price 20c.)

Mind, for February. A monthly magazine. Editors: Charles Brodle Patterson and John Milton Scott, Upland Farms Alliance, New York. (Price 25c. monthly; \$2.50 yearly.)

The English Magazine of Mysteries, for February. Edited by O. Hashnu Hara. (The Apocalyptic Publishing Co., 15, Tothill Street, Westminster, London.)

The Psycho-Therapeutic Journal, for February. (Edited by Arthur Hallam, 3, Bayley Street, Bedford Square, London.)

Les Nouveaux Horizons de la Science et de la Pensée. March. (L. Bodin, 5, Rue Christine, Paris.)

NOTE.

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AD POSONIUM GESTÆ.



Linea hæc lateralis oculus sumta, facit justam altitudinem hujus
Imaginis B. M. V. Dolorosæ.

**Signum 5^m est Statua, ab eodem Spiritu
ut fiat petita, & postea ornata; ac tandem ad
Templum solemniter delata.**

METAPSYCHICAL PHENOMENA OF
BY-GONE TIMES.

... 716 [09]

Translated from the Latin by PROFESSOR RICHET.

WE think we are justified in giving here an account—as naïve as it is instructive—of some strange phenomena which were produced under fairly well-defined conditions about 260 years ago.

We owe this singular recital to a learned theologian [though his name has acquired no transcendent fame] Gisbertus Voetius,* who, in a selection of theological dissertations—doubtless a rare volume to-day—has also given this account of “miracles” performed by a spirit.

We will give, in entirety, a literal translation of the original Latin text, postponing to another occasion the discussion of the facts related.

* *Selectarum Disputationum Theologicarum*. Pars secunda. Utrecht, Jean Waesberg, MDCLV.

THE NARRATION
OF AN
ADMIRABLE FACT,
ACCOMPLISHED IN PRESBOURG BY
A SPIRIT,

Between July 24, M.DC.XLI. and June 29, M.DC.XLII.,
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 Presbourg.*

PUBLISHED
with the Authorisation and by order of his Lordship,
George Lippai, appointed Archbishop of Strigon.
According to the Example printed in Presbourg, M.DC.XLIII.

• • •
Trajecti ad Rhenum
Ex-officinâ Johannis à Waesberge, M.DC.XLIV.

A Brief and True Account of all this History.

FIRST CHAPTER.

The principal place where the apparitions were seen. Whose spirit was it? To whom did he appear?

This is the foundation of the history, and this is what the reader will at once ask: Where? Who? To whom?

PRESBOURG is a celebrated town in Hungary, on the Danube, separated by ten milestones from Vienna. In that town there lived a certain person of German nationality, named John Clement, to whom was given the sobriquet Zwespenpauer. He was an honourable citizen, appointed to judge the individuals belonging to the citadel, which is outside the city, and, indeed, he himself lived in a suburb. At about forty-four years of age he became tainted by the heresy of Luther, and lived a little-to-be recommended life. But seven years before his death [which was Christian, and in conformity with the Catholic faith, which was his own], he altered his manner of living, so that one often saw him in church, weeping and moaning, leading the life of a worthy Christian, when more than sixty years old. This is the person in question in this history. For he appeared such as he used to be, and he spoke; and he showed himself in the same form, and spoke in the same language and with the voice as during his life; so that it is proved that it was really he himself, and this has been established beyond all doubt by the imprints of his hand, which he left on some cloth, as we will relate further on.

Though he appeared more than one hundred times, and diverse persons saw and heard him, it was nevertheless chiefly to one person, Regina Fischerin, to whom he showed himself with the help and the will of the Lord, whose designs are mysterious.

This young girl was born of honourable parents belonging to Hallstad, six milestones from Gmünd, a town in Austria. Her father Sebastian and her mother Madeleine were in fairly comfortable circumstances. This was in the time of Ferdinand II., the pious Emperor who brought back so many rebellious spirits to the Catholic faith. On that occasion, the parents of this young girl embraced the Catholic religion, which they still cultivate piously; and they brought up their daughter in this holy religion, as well as her sister, who was a little younger than she. She was about nineteen years old, when she began to be vexed by the Spirit; she is twenty years old now. Notwithstanding her sex and her age, she is remarkably well-behaved; her exterior is as modest as her mind, and she has every quality which not only Catholics, but even infidels, recommend. Her servants and other people also can testify to her piety; however, the facts, which we are going to relate, abundantly prove her sincerity and her faith.

SECOND CHAPTER.

When the Spirit began to vex Regina : to appear, to speak, and why he spoke.

SCARCELY a month had passed after John Clement had ceased to live among mortals, when, on the twenty-ninth day of July of the year one thousand six hundred and forty-one, he began to attack the young Regina of Hallstad, in the city of Hallstad, even in the paternal home of this young girl,



✠ Signum I^m Manus, cum
prece, à Spiritu Puellæ appa-

figno Crucis ap-
rente, relictum.

between eleven o'clock in the evening and midnight. First of all, he knocked three times on her bed, then he showed himself to her. He wore a white robe which descended to his heels, and he bore the aspect of an old man. He remained for some time in silence before her, then he disappeared. In the meantime, her aunt, a Lutheran, desired to take away her niece Regina from Hallstad, where she lived with her parents, to Presbourg, where her sister already was, pretending that she had need of her for family reasons, but in reality, as was proved later on, to convert her to Lutheran errors. Regina, therefore, set out for Presbourg, where her sister was, following the Danube; but when the boat arrived at Stein, just as it was drawing up to the bank, the Spirit appeared again in the same manner and at the same hour as before. Often enough already spectres had alarmed the mind of Regina, and for a long time she had tried in every manner to be delivered of them. Thus, imploring divine help, she made a vow to consecrate herself henceforth to the Holy Virgin, to fast severely every Saturday, to abstain from warm food, and to say special prayers every evening before going to bed. Notwithstanding this, the Spirit left her no peace.

For she had scarcely arrived in Presbourg, when he set to work to vex her twice a week. The house she inhabited was very beautiful, situated in a suburb not far from the citadel; it had been constructed by Count Paul Palfi of Erdöd. In this house she was, for several months, molested by apparitions, which lasted up to Christmas, and which became later on still more importunate. One day indeed, just as she opened the dining-room door, the Spirit precipitated himself on her with violence, as though to embrace her; this caused her such an emotion, that she was obliged to take to her bed, and was very ill for three weeks. Not knowing what to do, she went and sought counsel of a very pious priest of the order of S. Francis of the strict Obser-

vance. The latter told her that she must speak to the Spirit, and say to him in the language of the Palmist: *Let every spirit praise the Lord.* She obeyed, and when, on the following night, the Spirit returned, Regina spoke these words to him. At once the Spirit replied: *And I too will praise the Lord!* Such was the beginning of Regina's colloquies with the Spirit. Regina, becoming audacious in the hope of a speedy deliverance, asked the Spirit what he required of her, saying that she would do whatsoever he wanted, if he would but express his desire. Then the Spirit, speaking in a caressing tone of voice, said to her very distinctly these words: *My daughter, for the love of God I beseech thee to go and find my wife so that she may give thee two hundred florins, because this money is the price of my blood.* He added that, when he was of the living, he had promised God an image of the holy Virgin of Sorrows holding on her knees her Son taken down from the Cross, to be placed in the entrance to the Church, with candles and some alms to be given to the poor. It was because of this that he was unhappy, and could not rest. But Regina, afraid of being deceived by the Spirit, or not wishing to undertake this difficult mission, replied: *Go thyself and find thy wife; for that is not my business.* He did not answer her, but, as soon as the word wife was pronounced, he vanished. But a day or so after, as Regina had not been persuaded to accomplish this mission, he returned and implored her in the name of God to do the thing; but she refused again, saying: "I know not who thou art, nor what thy name may be."—"I am called *Clement Zwespenpauer.*" Nevertheless, as she knew neither Clement, nor the house, nor the wife of Clement, she still did nothing. A few days afterwards, at the usual hour in the night, Clement returned and implored her again to go and find his wife. Then finally Regina promised she would do it. On the morrow, after she had said her prayers, she went out of the city and asked where was



✠ Signum 3^m Manus, iterum impressæ
ab eodem Spiritu.

Clement's house. It was pointed out to her. She entered and, speaking to the deceased man's widow, begged to be excused for troubling her but said that she was impelled by necessity to come, that Clement appeared to her every week and that he asked for two hundred florins.

The widow is amazed, says she never heard anything about this money; says, however, that she does not doubt but that it is true, because her own niece, after she had died, used to roam about the house and frightened the servants with her spectre; that the Church must be consulted on the point.

Regina then replied that Clement had promised a statue of the Virgin. The widow said she would think about it. But Regina said that this was not what was wanted; money was needed. The widow replied that she would give none; and the two women separated without coming to any understanding.

However, Regina's uncle, a Lutheran like his wife, hearing about the affair, forbade his niece to continue thinking of the matter. But Regina went and sought counsel from her confessor of the Society of Jesus; and related to him, with tears, the whole history. The confessor tried to console her, and in order to reassure her, he promised to go and find Clement's widow; and this is what he did indeed do. But although he explained to her the miserable state of her deceased husband's soul, the widow remained inexorable. Nevertheless, the Spirit returned, and as Regina implored her to leave her in peace, he replied: *I will not leave thee until thou hast done the thing, and I will follow thee everywhere; where thou goest there will I go.* She continued to ask him to leave her alone; but the Spirit would not cease possession of her. Moreover, man was as cruel to her as the Spirit, especially the non-Catholics, who said that all her words were but fables and fancies. Still there were a few persons who advised her to seek a remedy in order to free

herself from the Spirit, for example, to tell him she would curse him if he returned. She did this, for most ardently did she desire to be delivered; when he appeared, therefore, she said: "Begone! execrable and insupportable old man! By the hundred holy sacraments return to the place from whence thou comest; thou hast nought to do with me!" This apostrophe moved the Spirit, and he disappeared, seemingly much cast down. But he returned the next day. And then a most horrible thing occurred. When Regina went upstairs to retire to bed, as she was in the act of closing her bedroom door, suddenly the Spirit came and gave her such a terrible blow that she thought her head was broken. And, that it might not be thought to be an act of imagination, the traces of the blow remained. For such a quantity of blood gushed forth from her nostrils and her mouth, that not only her hands and face but her clothes even were covered with blood, as indeed the domestics were soon able to ascertain; and three of these latter swore on their oath, that the blood exhaled a stench like the blood of the dead. One of the witnesses even affirmed that having touched the blood with her fingers the stench remained on them for two days. Let us point out at the same time that there were no signs of a wound on Regina's body.

The blow was so violent, and Regina was so much upset, that she left her room, related to her people what had happened, and all that night and the following day remained as though lifeless and quite beside herself. Then the apparitions became more frequent. At one time the Spirit would tell her she had nothing to be afraid of; at another time he implored her to act; sometimes he threatened her, saying it was absolutely necessary to come to his assistance.

THIRD CHAPTER.

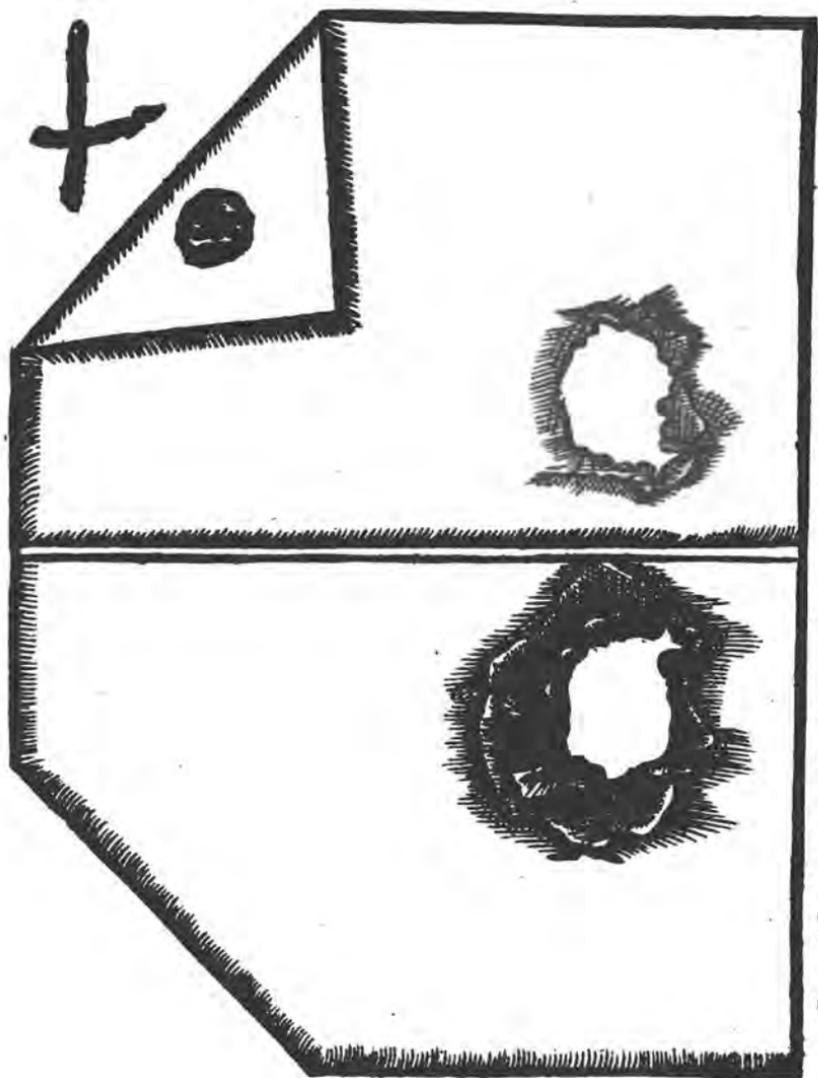
Apparitions of Lights and other phenomena of the same kind.

ON the twenty-third day of April in the year one thousand six hundred and forty-one died the illustrious Count Nicolas Palfi, a renowned warrior and fervent Catholic. He died as piously as he had lived. Nevertheless, no one knew what his lot was in the other world. But I am now to relate stupendous facts, similar to the preceding facts, observed by persons who inhabited the recently constructed Palfi Palace. In the month of February of this same year, in the night following Ash Wednesday, his statue, which had been placed on a table was, by an occult power, displaced with violence and thrown into the middle of the room, where it was found by the tenant of the house. A portion of the head even was missing, and a long and vain search was made to find the fragments which had disappeared. The chairs also were turned upside down, and no one could find out who was the author of this disturbance.

On the Saturday following Ash Wednesday, between 11 o'clock in the evening and midnight, in all the rooms of the second story of the Palace, there appeared brilliant lights which were perceived by the guardians of the city, who certified to the fact on their oath. The tenant, told about the affair, swore that he kept the keys of the rooms with him, and that no one in his household could have caused these illuminations. It was then thought that an evil spirit haunted not only Regina, but also the house. Regina was then asked what new spirit was vexing her, and if there was any reason to suppose it was a bad spirit. She denied this, adding that on Ash Wednesday certain souls were delivered from Purgatory; and when she was asked how she could know this, she replied: "It is

Lord Palfi's father." "Moreover," she continued, "what proves this, is the fall of his statue, the disappearance of some of the fragments of the statue, the overturning of the chairs; and as for the lights which burned in the rooms, they prove that he has been delivered from Purgatory. Then the young Count, son of Count Nicolas, had the curiosity to ask Regina what had become of the Countess, his mother, who had been dead for some time. "She is in the place she merited," replied Regina, "she only remained a short time in Purgatory, and now she enjoys the contemplation of God." In his turn, Count Paul Palfi wanted to make Regina relate to him in detail everything she had seen and heard since the origin of these events; and he promised to have an image of the Virgin of Sorrows made at his own expense; begging her to ask the Spirit if that would satisfy him, and also why he had given her, Regina, such a violent blow. Then he sent his steward on a mission to go and find a sculptor to make the statue.

On the morrow, the sculptor, having been unable to find suitable material wherewith to make the statue, was walking thoughtfully along the high road, when all of a sudden he saw in front of him an old man with white hair and stooping shoulders, leaning on a stick, and, in appearance and clothing, quite like what Clement might be. And this form said to him in a kindly voice: "Friend, where goest thou thus?" "I am seeking a linden-tree," replied the sculptor, "by order of the Count, to make a statue of the Virgin of Sorrows: but the trees, which I find, are too small or too damp, and none are suitable." Then the old man said: "Well, my friend, go to the right of this valley, and thou wilt find a linden-tree which was cut down four years ago, and which will be very suitable for the statue thou hast to make." The sculptor obeyed, and he found exactly the same tree and even at the very spot the old man had indicated. Now the extraordinary thing is that though he had



⌘ Signum 2^m ab eodem Spiritu Literis inuistum:

una cum 4^o Signo, Cruce videlicet urceolo impressa.

often walked in that valley before, yet had he never observed such a linden-tree.

He therefore returned home full of joy ; and behold ! all at once, in his own home, reappeared the old man who had indicated to him where he could find wood for the statue. Now it chanced that the sculptor's assistant was with him at that moment. "Behold ! the man who showed me where to find the tree !" said the sculptor to his comrade. "Let us thank him, that he may not say we are ungrateful." "But," said the other, "to judge by his features and his appearance I would say that this old man is no other than John Clement, if I did not know that this Clement had disappeared from the world of the living." Scarcely had he pronounced these words than the old man disappeared. Now, never had the sculptor seen Clement, neither did he know why the Count had asked him to make a statue.

A few days passed away. The Spirit returned and told the Count the two things he desired to know. First of all that if he had struck Regina, it was because she had cursed him, and he had wished, by striking her, to show her that he was the instrument of divine justice. As for the statue, it must be made not with other people's money but with what remained of his own money ; because that money was the price of blood ; one day, years ago, for that same amount, he had killed a man, whom he did not name ; he was absolved of his crime by confession, but as his confessor had imposed on him a penitence incommensurate with the crime, he was still undergoing heavy punishment, and it was necessary he should be absolved.

FOURTH CHAPTER.

Examples and signs given by the Spirit of the torments he suffered; and proofs furnished by him that he was a good spirit.

UP to the present, we have seen that the spirit spoke and appeared with a kindly visage, showing no signs of the torments which he was enduring, and saying not whether he were a good or bad spirit. We are now going to see that, though he was a good spirit, he was nevertheless subjected to cruel torments; for his demands became more and more pressing, and he would accept no further delay. He became more and more turbulent and violent, dragging the chairs about, making Regina speechless and leaving her almost lifeless; and many people heard him utter heavy sighs and groans, and noisily shake the doors. We will cite a few of these facts. 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 [see illustration], leaving this mark on them  He said the letters made him think with sorrow of the crime he had committed, saying that the money—the proceeds of the crime—still existed [which was proved to be true, a little later on], that a part of it had served for domestic purposes, that the other part had been set aside for other uses; and that for those reasons it was necessary to take the money from his own possessions. However, Regina continued to ask him for further testimony. The token of the cross on her cloak was already very strong testimony, but this did not satisfy Regina; to be assured of the reality of a spirit she asked that his hand might make the same signs 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.  And this was done with such force that the flame was on the point of gaining the young girl's sister, and the wall in front. Thereupon the young girl fell unconscious. Her sister heard all the above; and a little later on the domestics were able to see, with their own eyes, the mark of the flame on the cloth and on the piece of money. And 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. The thing is verily extraordinary. First of all, because a cross and the image of a right hand are exactly reproduced [see illustration], secondly, because the mark of the fire did not go beyond these outlines; still a tendency

for the flame to spread is observed on the cloth, where it was burnt. Finally, the right hand exactly represents Clement's right hand, just as though it had been his real hand. In fact, when he was alive, a portion of the first finger of his right hand had been removed by a surgeon because of a disease called *vermes*: and this is what we are able to see in the imprint [of which we append a reproduction]. It would have been impossible for him to give a more striking proof than this; and truly such testimony ought to convince the most stubborn; so much so that, later on, the Spirit refused to give any further signs of identity to those who asked him for such.

FIFTH CHAPTER.

The Spirit makes ready to go away and rest in peace.

THINGS had come to such a pitch that the end could not be far off. The Archbishop was desirous that a few priests should watch [towards the hour when the apparitions of Clement occurred] in the young girl's room, and observe what would then happen. There were four monks belonging to different orders and the Superior of Strigonium, and still a few more. Now, whilst they were thus watching, towards eleven o'clock, hearing a violent concussion on the door, they understood that the Spirit had come nigh unto Regina. They therefore crossed the threshold, entered the room, and implored the Spirit to speak. But the latter whispered to Regina that he was unable to speak in presence of others than herself.

Therefore she shows them what a state the Spirit is in, and, that they might not doubt of his actual presence, the Spirit sprinkles them with some holy water which is there, and they feel themselves really sprinkled with water. Finally, at midnight, when the seats and the floor had been sprinkled with holy water, the Spirit traces on the inside of a

clay vase, not far from its opening, the sign of a cross. "Behold!" says he, "a sign to demonstrate that I am a good spirit." Then he laments that so many strange persons prevent him from being able to speak, and he disappears like a flame which fadeth away. But as he is going away, he throws the vase of holy water violently on the floor. And in the wreck it appeared that the upper part of the vase, almost intact, formed, by the manner in which it was broken, the sign of the cross, which one was able to see, but which was not noticed at first. When, later on, he was asked why he had disappeared with so much violence, he replied, "It was to indicate the force of the woes which assail me, and the fire indicates the flames which consume me." But if we compare these flames to those which the damned suffer, they are but cold dew-drops. As for the priests, they implored him to speak, but he would say nothing; because beside the priests constantly stood an Angel who, by signs and orders, indicated to him what he had to say and do.

Now in Regina's room, there was a small oratory, with blessed candles and a crucifix. Close to the oratory was an excellent statue of the Virgin, holding on her knees her Son taken down from the Cross. This statue had been made at a cost of two hundred florins, a part of which sum had been found and the rest taken from the possessions left by the deceased.

Now the Spirit said to Regina that this statue pleased him; and he recommended her to get up out of her bed the following Friday [she was at present lying ill in bed], and to have the statue carried to the church, telling her that during the night preceding that day something would happen to her. Now on the twenty-sixth day of June, on the night which precedes the day of St. Ladislas, King of Hungary, some priests and laymen, to the number of about eighteen, went to the house to watch.;

They stand in front of the open door of the little room where Regina is lying in bed; suddenly, at eleven o'clock, they hear a great crash, and noises similar to detonations. They do not doubt but that the Spirit is there. But Regina asks them to go away until the Spirit demands their presence. As soon as they go away, she offers the Spirit the crucifix, magnificently ornamented with relics, which the monks had given her, and calls on the Spirit to embrace the crucifix. He does so, and with much more religion than has been asked of him, for he embraces it three times; then he takes the crucifix, and carries it to the statue of the Virgin of Sorrows, and puts it with great respect on Christ's right arm, near the wound in his right side; then seizing the stole which the priest, quite unknown to Regina, had put on her head, he adorns the statue with it, fastening it around the neck of the holy Virgin; and, taking one of the candles, he fixes it in Christ's foot, in the same spot where the wound had been made by the nails. No one could have adorned the statue with so much piety and care [*see illustration*].

At the same time the Spirit holds out to the young girl the letters in which were prayers and litanies for the Saints, as well as prayers according to the Catholic religion for the Empire and the Emperor. In these letters were found some sacred impressions, which we will call *Agnus Dei*, with the names of Jesus Maria. And Regina took the letters. Then she interrogated the Spirit on the essential point, that is, about the two hundred florins; and he replied that they must be spent: twelve ecus in alms, the rest to buy the statue, to say masses, to burn candles, and, in fact, to use it as might be desired. Certainly, here was much testimony; however, she did not hesitate to ask for more, for, she said, there were still many doubts. The Spirit said he could not do more; but that, after all, he would give her a sign from God Himself: and this she

implores in the name of her confessor. "Oh! my God!" said he, "how exacting thou art for testimony! Verily! I can do no more." However, as it might seem strange that he could not speak before the priests, he added that he would try, at a given moment, to address them a few words; and this he did indeed do a short time afterwards. Then he bids Regina be calm, and fearless, for very soon, that is to say on Saturday [it was now Thursday] he would cease to appear to her in a hideous and terrifying form, but would take the form of a dove. All this passed between the Spirit and Regina, and the priests were outside waiting. Then they enter with their holy candles, and behold! suddenly they perceive the statue, in sculptured wood, of the Virgin of Sorrows, the Mother of God, decorated by the Spirit himself, as we have just said, with the stole, the candles, and the crucifix. This prodigy astounds them, and they draw back somewhat, when soon they hear the Spirit himself speak, with the voice he had when living, such as affirmed one of those who heard him and who had known Clement. And it was in a clear voice, and very well articulated, that he pronounced the following words:—*O Deus meus, Dominus meus! tuus meus solatium et mea fortitudo, meum refugium et spes mea: jam tandem ingredior aeternam beatitudinem.* [Oh my God! Thou art my Lord; Thou art my consolation and my force, my refuge and my hope; and now at last will I enter into everlasting happiness.] And he says other prayers also, with sighs and tears. Then the priests say unto him, as in the responses: *Let every spirit praise the Lord!* and he replied: *Ita et ego quoque.* They continue and recite the solemn prayer of the dead . . . *Requiem aeternam* . . . and the Spirit replies Amen! Amen! Amen! Then Regina's confessor, who is of the Society of Jesus, again calls upon the Spirit to give yet another sign. "Truly," he says, "you ask me for too many tokens. Have I not done enough already? [*Nimis multa*

signa petitis ; nonne satis multa dedi ?] The priest replies that he makes this request in order to convince his adversaries, who will not believe in him. Then the Spirit : " If heretics will not believe, God will show them a sign ; let him who wishes to believe, believe ! God is my surety. God gives the signs. Have you not sufficient signs in your college ? [And, indeed, the pieces of money and cloth marked with his hand had been transported to the college.] God forbids me to give other signs." Finally he groaned and said : " Oh ! What tortures I have to suffer."

All this colloquy was held by the Spirit, while the priests were standing before the door, during nearly half-an-hour. Then they grew a little bolder and wished to enter the room. But the Spirit forbade them to do so, and threatened to frighten them, if they took a step further. " I give thanks," he said, " to all who have aided me in my undertaking. They receive, and they will receive, their reward from God, and from me." Again they try to enter, and again the Spirit stops them. " No one may enter herein before midnight."

Then they return to their prayers, and behold they hear a noise in the room : It was the purse containing the two hundred florins ; it was near the statue, and it hit the wood with force three times, and was then thrown between the two sisters, Regina and Madeleine. And for this reason, the former remained lifeless and beside herself for two hours ; whilst the latter was so alarmed, that she raved for some time. At the same time midnight struck, the hour at which the priests were permitted to enter, and they asked : " Are we permitted to enter ? " " Yes, my lords ! " replied the Spirit.

Now Friday was the day appointed by the Spirit to show the statue. Therefore, Regina, though still much exhausted, gets up out of bed. The statue, with the consent of the Archbishop, is carried to the church. Solemn prayers for the dead are said. Masses for the act of grace

are sung; candles are burned; alms distributed in the midst of a great multitude of people, much affected.

Saturday arrived, the day the Spirit had said was his day of rest [it was the twenty-eight day of June]. The priests came, about twenty in number; for the Spirit had predicted that he would appear towards mid-day in the form of a dove. Now he did indeed arrive, as all who were there perceived by the shaking of the table. Then a matron handed to the young girl, who affirmed that the Spirit was there in the form of a dove, three fragments of bread, in honour of the holy Trinity, that they might be given to the Spirit who was to appear. Then the Spirit says that one of the pieces of bread should be eaten by the young girl, and the others offered to those present. Then he recommends that the table be cleared, and everything prepared. While she was applying herself to this task, behold the marvel occurred! The holy Virgin, with four Angels, appeared to the eyes of the young girl in full light. The Spirit then commands Regina to stretch out her hands to the holy Virgin, Queen of Heaven, and to the Angels present; and he bids all those present do likewise out of respect. Now the inhabitants of Heaven did not scorn this homage of respect: for Regina saw them draw near and hold out their hands. But mid-day had sounded! The Spirit, on the point of disappearing, informs Regina of two things; first of all, that the following Thursday an Angel would reply to the letters which Regina had previously shown him; secondly, that the same Angel would designate two people, whose feet Regina must kiss, either to teach her humility, or for some secret purpose of the Lord.

Finally, as the Spirit had accomplished the task for which he had come: "Behold!" he cried with an air of triumph, "the Angels bear me away and lead me to everlasting happiness." And Regina saw him go away. In front of him was the Queen of Heaven, followed by four

Angels in white raiment, who bore away through the window the soul of Clement in the form of a dove.

Since then Clement has appeared to no one; though before that he had often allowed himself to be seen by Regina, and, at the same time, by her sister and another woman. Such was the very happy issue of this tragical event.

LAST CHAPTER.

Concerning some facts which followed.

THE soul of Clement, before taking wing for Heaven, had announced that seven days after his departure, at midnight, an Angel would appear who would proclaim diverse things. Therefore on the fourth day of July, four friars came with a few others to pass the night in prayer. Now at midnight in very deed, an Angel, taller than mortals and robed in white, appeared to Regina to the right of the little altar in her room; and he indicated his presence by knocking twice on the altar, and by shaking it, which everyone present was able to perceive. Now in this place there was a cloth, on which was the image of Christ on the Cross; and Regina saw the Angel kiss the five wounds: and she heard him recommend all who were present to do likewise with great respect. Then he exhorted Regina to kiss the hands of the priests who were present. Finally he indicated to her the two things she had to do. Firstly, he named the two persons whose feet she had to kiss at a certain moment [and it is useless to give their names here]. Then, speaking of the letters which touched upon subjects concerning the Catholic religion, the Empire and the Emperor, and for which an urgent reply was requested: "God must not be tempted," he said, "He will do what is useful for the power of Cæsar." The confessor had previously asked him to give a more evident sign of his presence than by moving the

table. There were five boxes on the altar full of holy relics, arranged in the midst of the candles and holy images. Now Regina saw the Angel throw a white stone, coming from no one knows where, right into the box which was placed the highest, and turn it upside down and close the lid. "Behold," said he, "a sign of my presence!" Then he asked her to give him the crown of roses which had been suspended to a nail fixed in Christ's hand; and he put it over the box; at the same time, taking the pious images which were on the table, he placed them cleverly all around. All the people present, without seeing the Angel, saw with their own eyes the things move about. For the crown was carried in the air for some time; and an imposing noise struck their ears which could easily be heard [*idque totum agit, iis, qui aderant, facile, non personam, rem tamen videntibus. Nam aliquo spatio per ærem delata Corona oculos ferie bat, et aures strepitus aliquis imponentis, qui facile percipi posset*].

In about four hours everything was accomplished, the confessor began to get ready to take his departure, to carry away the boxes which he had brought with their relics, and to say his good-byes. Then Regina, who was exhausted by all these trials, and who had fallen asleep, cried out, as though waking up out of sleep: "And where goest thou, my father? Thou art taking away something which belongs to me." The other denies, but she affirms vehemently that she speaks the truth. The boxes are opened, and in the fifth one there is found that white stone which the Angel had brought as a proof of his presence. Everyone looks at it, feels it with their hands, and all are filled with stupor. It was about midnight when the stone was placed by the Angel in the box. "Now," said the Angel, "thou shalt have no further vexations; nevertheless, for one month and three days thou shalt be ill, and then thou shalt recover." Suddenly Regina falls into profound ecstasy. Not a movement; no sensation; to the horror of those who are present, there are no other feeble

signs of life in her than slight palpitations of the heart. This transport lasted an hour. Then, all at once, as though she had come out of a profound lethargy, she related that she had just been present at some horrible and prodigious spectacles, of which she immediately gave a recital with great detail. It would be too long to relate these details here, all the more so as they are conformable to what we read in books which treat of divine things. Let us give only a few of the singular histories which Regina related in a naïve and simple style. She saw herself taken by an Angel, who held her hand, and brought her very far away to a vast plain of horrible solitude; and there she perceived a deep gulf, truly infernal, where diverse individuals suffered the diverse tortures by fire. The flames were black, red, sulphurous, smoky, and sent forth a horrible stench. Some were cooked in vast boilers; and there were immense tubs in which melting sulphur burned, filled to overflowing with the damned; and these were in ignition like red-hot irons. Demons, with two-pronged forks, drew out these guilty souls, then, after having taken them out, plunged them again into the flames. And the unhappy ones rolled about in the midst of the fire, unable either to leave it or to remain in it. Some of them spued globes of fire out of their ears and mouth. Innumerable human beings of both sexes—victims of their passions, said the Angel—were stretched out on beds from which went forth ardent flames. Some held books in their hands and tried to read while they burned. Others trampled on sacks of gold, and cried out saying: "Oh! wretched money!" and I pass over a great many other details.

Then Regina, conducted by the Angel, saw the torments of Purgatory, much milder than those of Hell. And they who were there, asked for help imploringly, and attested their sufferings. Some were only burning on one finger, on one foot, or one hand, or one other part of the body.

Others were plunged completely in the flames ; and the part which was in the flames was black, whilst the other parts of the body, not exposed to the flames, were quite white.

Finally, Regina, transported to Heaven, saw the Angels and the Saints, who, in innumerable bands, sang delightful songs ; and among them she perceived the soul of Clement, who was no longer in the form of a dove, but who had a white human form, and who bowed down before the throne of God. And everything was bathed in such a light that she was able to distinguish everything.

Then she said : " They must pray for us." Certainly ! " said the Angel, " I will pray for you."

After that admirable vision, she remained ill in bed, as the Angel had predicted, for one month and three days. Then suddenly she recovered, and ever since, free of all possession, she has lived in perfect health and holiness !



Such is this curious recital, which we have reproduced textually from the Latin. In the next number of this Journal we will examine the conclusions to be drawn from it ; and, when doing so, we will take advantage of the long judicial discussion of the Council, relative to these facts, which—too long to be reproduced here—contains a quantity of curious and instructive observations.

ON THE ALLEGED MEDIUMSHIP OF MR. CHARLES BAILEY

[. . . 715 . 8.]

[IN THE LIGHT OF THE SEANCES GIVEN BY HIM IN MILAN, 1904.]

By CAESAR DE VESME.

THE seances with the medium Charles Bailey, which were held last year by the Society for Psychical Studies in Milan, aroused a fair amount of interest in spiritistic and metapsychical centres. *Luce e Ombra*, the Society's Journal, published the official reports of these experiments, with a scholarly sluggishness well calculated to keep its readers as long as possible in suspense. These reports were just as patiently reproduced by the psychical press in other countries.

After this, we might have thought that these experiments would have given rise to criticism and polemics as abundant as interesting. Such, however, was not the case. *Light*, the organ of the Spiritistic World in London, scarcely touched upon the subject, and then but indirectly when referring to the two or three seances given by Mr. Bailey in Rome, after he had left Milan. Even *Luce e Ombra* itself, which promised to follow up the reports of the seances with observation and discussion, is singularly slow in making a beginning. As far as I am aware of it, not a single spiritistic writer has spoken of these experiments as a triumph for his ideas. On the other hand, the Milan seances (I abstain from speaking of those held in Rome) have not called forth any decidedly unfavourable judgment on the Australian medium.

The impression left by Mr. Bailey's visit to Europe is rather one of uneasiness, uncertainty, in both camps—believers and sceptics alike—a feeling which is translated into an attitude, pretty natural in such cases: the subject is avoided—we do not care to speak about it.

Nevertheless, it may be worth while saying a word or two on the matter. In the first place, because there is rumour of another visit from Mr. Bailey. Several generous offers have already been made to facilitate his coming; and it is therefore desirable, that the lessons to be drawn from a first experience should be well considered, so that, thanks to them, the results of future seances might be more conclusive. Secondly, apart from this contingency, it is always interesting and profitable to strive to find out why a series of seventeen seances, which appeared to take place under the best possible conditions, should leave nothing behind them save uncertainty and distrust.

* * *

A few words concerning the surroundings and the general conditions under which these experiments took place appear necessary to me, particularly so, as many of our readers are probably unacquainted with the official reports of the seances.

Mr. Bailey relates that he was employed in a warehouse in Australia. One evening, casually invited to be present at a spiritistic seance, he went into a trance; when he regained possession of his senses, a lady who was present affirmed that a clergyman, whom she had once known, had just spoken to her through Mr. Bailey. On another occasion, when he was entranced, a stone, covered with sand and dripping with salt water—as though just taken from the sea—and weighing six pounds, fell mysteriously on the table near him; ever since that evening, *apports* have been frequently forthcoming.

This astonishing mediumship has been in force for the last sixteen years, according to Mr. Bailey, but it was only made known to the public about three years ago. It was then that the *Harbinger of Light*, Melbourne, began to publish accounts of seances held with Mr. Bailey—accounts which attracted a certain amount of attention. Mr. John Smith—an Australian spiritist, who lived a long time in Italy, and has

kept up a correspondence with several Italian spiritists—mentioned the new medium in his letters; and Professor Falcomer, of Venice, finally persuaded the Milan Society for Psychical Studies to defray Mr. Bailey's expenses to Europe. The medium's exigencies were not exorbitant: however, the chief consideration, as far as he was concerned, was to get a "start."

It is of no little importance to have a fairly accurate conception of the centre, where Mr. Bailey exercised his mediumship when in Milan. The Society for Psychical Studies in Milan has features which distinguish it from other groups of the same name. Thanks to the liberality of a wealthy manufacturer, Signor Brioschi, this Society possesses a Palace and a Journal, both being richly provided for. If we glance through the reports of some of the lectures given in this building, or a few of the papers published in the Journal, it is not difficult to see that mysticism of the purest water inspires the Society. In reality, the Society is composed of a medley of psychical researchers pure and simple, of spiritists, occultists and theosophists; but the preponderancy of the latter, not in number but in the posts they hold in the Society, gives occasion for manifestations of speech, thus destroying the purely scientific and experimental character which distinguishes other similar groups, such, for example, as the *Society for Psychical Research* in London.

The Milan Society is, above all things, spiritualistic—in the largest sense of the word—and this is an element of which we must not lose sight. However, the Committee appointed to examine Mr. Bailey was, everything considered, composed of enlightened and competent persons: Sig. A. Baccigaluppi, a business man; A. Brioschi, a manufacturer; E. Clericetti, a doctor; O. Cipriani, editor of the *Corriere della Sera*; Fr. Ferrari, doctor; A. Marzorati, director of *Luce e Ombra*, the Journal of the Society; O. Odorico, engineer; J. Redaccli, accountant; E. Griffini, doctor of law

and of oriental languages ; the latter fulfilled the functions of secretary during the seances, because of his knowledge of English—the only language spoken by Mr. Bailey—and the Hindoo dialects, spoken by some of the personalities manifesting through the medium.

But it was not long before the circle of experimenters was added to ; this was done not only to satisfy the legitimate curiosity of several members of the Society and a few strangers, but also because the medium's personalities insisted on a greater number of sitters—especially on the presence of ladies as being a useful element in the formation of good "fluid." However, these admissions were not made blindly, so to speak.

The seances took place in a room which was 17ft. long by 10ft. 6in. wide, and 11ft. high. The medium's chair was placed in a corner, which was formed by a walled-up window ; in front of the chair was a small round table.

Three-quarters of the room were cut off by a net, after the style of a theatre curtain. The meshes of this net were 2cm. 60mm. in diameter. Electric lights with different coloured globes were suspended from the ceiling at either side of the curtain.

The Committee had hoped to be able to impose a pretty thorough control on the medium by binding him ; but they were obliged to desist, for Mr. Bailey, under the influence of different secondary personalities, began to speak, and struggled to free himself in order to accompany his words by suitable gestures. Thereupon it was decided to put him in a sleeved-sack and allow him to have his arms free.

As this is one of the capital points, we will reproduce the exact terms of the official report drawn up by Signor Marzorati :—

"As soon as the room has been examined the medium is searched ; his coat is taken off and kept, likewise every article found in his pockets. The search is then continued over the medium's body ; this

is done by feeling over his body, especially in hollow parts where objects could be hidden. The medium himself takes off his boots and puts them on again, insisting on the search being thoroughly done.

"The sack—with sleeves—is made of thin black satin; when the medium has put on this sack, the latter is carefully fastened at the neck and wrists with running tapes; these are tied and the knots are sealed with the Society's seal."

Another passage in Signor Marzorati's report says that the medium's waistcoat was sometimes unbuttoned, but was not removed. But apart from this *the medium was never stripped*: that is to say, neither trousers, flannels, nor shirt were removed; let us point out, *en passant*, that the latter was of the kind much worn in English countries—it fastened down the back. It is scarcely necessary to say that this fashion of exercising control was far from being in accordance with the wishes of the Committee; in vain the latter tried to make the medium see the necessity of a more radical search of his person. He absolutely refused to allow himself to be undressed, saying he was afraid of catching cold; once in Australia he had permitted himself to be completely divested of his clothes—and he said he became ill in consequence of this proceeding.*

The Committee was therefore obliged to forego its desire of searching *intus et incute* the medium's person. It is easy

* On this occasion [Melbourne, Thursday, March, 1903]—*the only time* Mr. Bailey has submitted to being stripped, six small stones were produced and a few coins of the size of a ten shilling piece—that is to say, objects which could easily have been concealed in the mouth. The report of this seance says:—"Abdul took possession, and asked the ladies present if they liked precious stones, adding that he had great faith in their influence, and that each person should always wear her particular stone. While the electric light was still on, the Hindu raised the little fan which had been left for his use on the small table before him, and underneath it we saw a number of stones, which proved to be as follows: one heart-shaped amethyst, two uncut ruby-garnets, one cut ruby, one uncut crystal topaz, and one unnamed stone. . . . The light was extinguished. We soon heard the rattle of coins in the control's hand, and on the light being whisked on, the Hindu produced and distributed a number of ancient coins." [*Rigid Tests of the Occult*; Being a record of some remarkable experiences through the mediumship of Mr. C. Bailey. By X. J. C. Stephens, Printer, 146, Elizabeth Street, Melbourne, 1904.]

to criticise this condescension ; but all who are accustomed to spiritistic seances only know too well how difficult—not to say impossible—it is to desist from these deplorable concessions to mediums and their secondary personalities. Have we not all of us, many and many a time, been obliged to submit to total darkness when even broad daylight was scarcely a sufficient control for the kind of phenomena produced? Moreover, Mr. Bailey's exigencies have met with the same compliance everywhere—in Australia, in Rome, as well as in Milan. Therefore it is not the Committee which merits severe judgment ; it is the medium himself, for, after coming from the Antipodes in order to show us the *soi-disant* marvellous faculty which has been accorded him from heaven, he recoils from his sublime apostleship because of an eventual cold in the head ! If only this pretext had been reasonable ! but no ! has he never undressed himself in order to change his under garments? And what he did everywhere else—at home, in his cabin on board ship, in hotel bedrooms—could he not do also in the Society's comfortable room, in the presence of two doctors, in a temperature heated to such a degree that the seance often had to be suspended in order to air the room—notwithstanding the ventilator which had been put up ?

When phenomena of the nature of *apports* are in question, a thorough search of the medium's person is absolutely essential,—exception being made of a few very special cases, when, *e.g.*, the *apports* are bulky, when they are forthcoming according to the request of the sitters, or when the seance takes place in full light. And even then we have seen, as in the case of Frau Rothe and other mediums, that these circumstances are not always sufficient. However, we will soon see that, with Mr. Bailey, we have not to do with any of these special cases.

• • •

And now, before entering upon the examination of a few

typical examples of the phenomena which were produced during the seances held in Milan, it is necessary, for the better understanding of my recital, to point out the manner in which phenomena of the kind in question could be fraudulently produced—given conditions similar to those accepted by this medium; and we must bear this in mind when considering Mr. Bailey's phenomena.

It is known, that some of the chief performances of conjurors are due to a system of double lining or double bottom applied to articles in habitual use. Charles Bailey is accused by sceptics of doing himself up in this fashion, of wearing on some part or other of his body—his stomach for example—a sort of belt made of india-rubber or some similar substance, containing niches here and there, where it would be possible to insert tiny objects such as pieces of money, small stones, small eggs, nests, and even birds, if certain precautions—of which more anon—be not neglected. In the course of the seance, the medium, by simple pressure with his hands, succeeds in forcing the hidden article up to his neck; once there, it would not be altogether impossible, notwithstanding the running string, to take the article in question out of the sack.

But was it not sufficient to search the medium, without actually stripping him, in order to be able to discover the existence of articles thus concealed? We think not, especially if we bear in mind a few little incidents. For example:—

The *Journal Light*, August 6th, 1904, published a letter written by a person who was present at the seances given by Bailey in Rome; in that letter we read:—

“ Before the second seance, which was held on Saturday, May 7th, Mr. Bailey was asked to strip to the waist, but he refused, saying that he was afraid of taking cold. The doctors, therefore, had to content themselves with feeling over his body. They thought they detected a ‘hard substance,’ but Bailey said it was a ‘lump’ he had had for years, and the doctors think that it may have been so, but they had no evi-

dence. It would be interesting to know whether the Milan Committee had discovered this 'lump,' and, if not, how their failure to do so was consistent with a careful examination."

We are obliged to acknowledge that the dilemma is inflexible. The fact is that in all the reports of the Milan Committee not once is there any mention made of this "lump," which had evidently never been noticed. Therefore, Mr. Bailey's defenders themselves, if they will not admit he cheated, must at least admit he was insufficiently searched.

Signor Cervesato, the director of the Review *La Nuova Parola*, in Rome, in an open letter addressed to me [*Luce e Ombra*, July 23rd, 1904], written in Bailey's defence, says, in reference to this disastrous incident:—

"At the end of the sitting, the three young doctors altogether forgot to ascertain whether the famous protuberance [which evidently is supposed to have been formed by the nest, or the dough, or both] was still there; and it was only on my asking them that they remembered . . . having forgotten."

Signor Cervesato is a thousand times right in deploring this forgetfulness. If the existence of this "lump" had been observed at the end of the seance, it would certainly not have sufficed to prove that the bird and the dough had not come from another "lump" hidden away somewhere, whilst the medium had considered it imprudent to do away with the protuberance already noticed by the three young medical men; but a serious presumption, which hung over the medium, would have disappeared.

On the other hand, if, when the seance was ended, the doctors had found no signs of a "lump," well! Mr. Bailey would have been judged pretty well definitely.

Unfortunately, Signor Cervesato, who was present at the seance in question, forgot, in his turn, to advise the medical men to assure themselves of the existence of the lump, while there was time to do so; but perhaps he did not know of the

discovery in time.* In any case, the observation published by the director of the *Nuova Parola* in no wise destroys the very natural suspicions raised by the discovery of a "lump," the existence of which had escaped the notice of the Milan Committee of Investigation. Moreover, the latter does not appear to have troubled itself about searching Mr. Bailey *at the end* of each seance; at least there is no mention made of it in Signor Marzorati's report. This neglect is perhaps as much to be regretted as is the neglect of the medical men in Rome—since several times in the course of the seances, Mr. Bailey declared that the articles, which had been brought a few seconds previously, were again dematerialised. Further on we will come across various examples of such disappearances. Now, supposing Mr. Bailey had slipped the articles in question back again on his person, in all probability he would not have been able to replace them as well as he could in his own bedroom when he undressed himself [in spite of his fears of catching cold]. But this is only a hypothesis; for, aided by total darkness as he was, he might have had means of replacing the articles in the exact spots from which they had been taken—although this seems rather unlikely.

All this forgetfulness, all these neglects, only prove that it is much easier to criticise the experiments of others than to experiment well oneself:—a fact, the truth of which I have been struck with many a time in the course of experimental seances.



We have just said that Mr. Bailey worked in darkness.

* This, in fact, is what Signor Cervesato says when asking why "*Light* tells the story of a hard substance" . . . and does "not also say that the three young doctors gave no hint of any such discovery . . . before the sitting to all the rest of us, who would [I think it cannot be doubted] at once have demanded the precise investigation of the matter, or have stopped the sitting without more ado."—[*Light*, October 1st, 1904.]

This is a most important point to establish; it is even the most curious point which this series of seances presents.

The report of the Milan Committee continually indicates periods of light, more or less red, more or less full, which succeeded periods of darkness. Only, it was not the periods of obscurity which served as interludes for periods of light: quite the contrary. All the physical phenomena were produced in profound darkness; the medium was free to be up to mischief in his sack, while the learned Dr. Robinson, or the unsociable Nana Sahib, manifested through him. Mr. Bailey even asked for song and sound in the course of his mediumistic exercises—a custom in vogue in Anglo-Saxon countries; this would doubtless have spared him any displays of eloquence, but the Commission did not consider itself called upon to yield to his wishes.

Now, I am far from denying the fact that light hinders the production of certain medianic phenomena; darkness may be frequently necessary in spiritistic seances. But darkness need not prevent the exercise of control: In one seance the medium's hands and feet are carefully controlled; in another, he remains invisible behind the curtains of the cabinet, which alone is wrapped in darkness, but the materialisations leave the cabinet and show themselves to the sitters in the room, which is more or less well lighted up, and so on. With Mr. Bailey, on the contrary, when the light is turned up, the phenomenon of *apport* has already occurred, and there remains only the object which has been brought.

I will give a few extracts from the reports of the Milan Committee, by means of which the reader will be able to form some idea of this little game of light and shade:—

Second sitting: 1st March, 1904:—

“ . . . *Abdul then asks for darkness, and, a few minutes later, for

* Abdul, Selim, Dr. Robinson, Dr. Whitcombe, Prof. Denton, etc., are the personalities which manifest in Bailey's seances.

the red light, thanks to which those present observed, in the medium's left hand, a small bird's nest about 2½ in. in diameter and 1½ in. deep, woven out of fine straw mixed with flock. Dr. Ferrari, the engineer Odorino, and Signor Avanzini, ascertain that the nest is warm to the touch; it contains a small egg, the size of a hazel-nut, which the medium takes between his fingers and shows to the sitters.

"The entity explains that it is the nest of a *munia*, a small white Australian bird, known also in Italy.

"The nest having been placed on the table-cloth, another personality comes and speaks for about twenty minutes. Then Abdul returns: he says that it would be more becoming to allow the egg to be hatched than to destroy it, and he asks again for darkness, under cover of which he took away the *apport*.

"Dr. Robinson comes and speaks about the great value of Balley's mediumship, etc."

Third sitting: 4th March:—

". . . Professor Denton announces himself by saying: 'I am Denton.' He points out that the room in which the seances are held is not sufficiently well ventilated, an indispensable condition, he thinks, for the production of spiritistic phenomena. He continues thus: 'I wish to speak to you, gentlemen, concerning the *apport* which will be forthcoming this evening. There are hundreds of similar tablets preserved in Melbourne. The method employed for writing in Babylon consisted of cuneiform signs, made with a style on the moistened surface of clay of the average dimension of an ordinary cake of soap. . . . To-day every museum in Europe possesses thousands of these tablets containing Babylonian memoranda written on clay. . . . They relate the history of ancient kings, and contain the primitive Babylonian chronology. The world being 6,000 years old, the cuneiform chronicles of the reign of Sargon date from about 3,600 B.C. At least, some of the tablets preserved go back to that date.'

"Professor Denton bowed and promised to return.

"Silence and change of personality. The Indian Selim says he is ready to go to Babylon with Dr. Robinson to unearth a tablet; he asks for darkness, and Abdul returns and talks about India with Dr. Griffini. At a given moment he ceases speaking, then all at once, in bad English, he commands Selim to slacken his speed, and take the greatest precautions when disposing what he is carrying. A dry thud is heard, as though a stone had been carelessly flung on the table.

Abdul explains that it is a Babylonian tablet, and asks for the red light. The experimenters draw near, and find a tablet enveloped in a hard coating of sand. After cleaning the tablet, one of its surfaces was seen to be covered with cunelform inscriptions."

We must point out that the *apports* so far spoken of were obtained in the course of the first three seances—that is to say, *before* the sack was inaugurated.

Sixth sitting: 15th March, 1905:—

"After again asking for darkness, in a little while Selim brings a small nest with an egg in it; this nest, like the former one, is composed of vegetable fibre and flock. The medium holds the nest in his left hand, and in his right a small black-headed bird; he comes near the net through which the sitters are able to examine and verify the objects. After a minute or two, the room being again darkened at the medium's request, the bird, nest, and egg disappear.

"At 9 o'clock Nana Sahib [who headed the revolt of the Cipayes against the English] made his appearance for the first time. He inveighed against the English, shouting and gesticulating wildly. After walking about the room with as long strides as the sack permitted him to take, he pretends to pursue the enemy, and to be struggling with him; he falls heavily on the floor. A short silence ensues, during which the personality appears to change, then the medium drags himself to his chair, sits down, and dozes.

"The entity Dr. Whitcombe then explains that Nana Sahib generally endangers both Bailey's health and the issue of the seances, and causes the *apports* to disappear as soon as they are brought."

Ninth sitting: 25th March, 1904:—

"The red light is turned on, and after a long discourse by Professor Denton on spiritism, Dr. Whitcombe succeeds him, asks for darkness, and announces that Abdullah is about to bring an *apport*. A few minutes later nearly all the experimenters perceive an acrid and penetrating saline odour, while dull blows like hand slaps are heard first on the table, and then on the floor. When this peculiar noise has ceased,* Abdullah asks for a pail of sea-water; as this could not be had, artificially salted water was offered, but refused by the control. He

* The medium is on the point of asking for light, as we perceive a few lines further on; in the light he would not have been able to imitate with his hand the flapping produced by a fish struggling on a table; then the noise ceases.—V.

then asks for the brighter red light, and he shows a fish about 6 inches long; it looks like a common mullet; he holds it up by its tail, and then lays it on the table. The presence of the fish is noted by all, and there is some inconclusive discussion as to whether it is dead or alive. The medium passes the head of the fish through the meshes of the net, and invites the sitters to verify its existence by touching it; this is done by Messrs. Clericetti, Marzorati, and one or two others; the same strong odour mentioned above remains on their fingers after touching the fish, and persists—though somewhat attenuated—in the room.

"The medium returns to his seat, and laid the fish on the floor, then Abdullah asks for darkness. . . ."

"Then there was a change of personality: Nana Sahib, with his extravagant gestures and feline movements, comes to repeat his invectives against the English; he overturns the table, the chair, and cage, which he throws several times on the floor, and finally the medium falls flat on his face in complete disarray. Rising after a minute or two, under the influence, as it seemed, of Abdullah, he replaced the table, chair, and cage, but declares that the fish and birds have disappeared.*"

"The medium wakes up at 10.20 p.m. The cage is examined and only one bird is found in it: neither the sack nor the table retain any trace of the saline odour."

Fourth sitting: 8th March, 1904:—

"Selim now asked for darkness for a few moments, then for a red light; on a sign from the medium, Dr. Clericetti approaches and observes the head of a little bird peeping out of his closed right hand; it is nearly black in colour, it is warm to the touch, and the movements of its eyes give indubitable signs of life. A small black wing streaked with yellow emerges from between his fingers. At this moment an incident occurs. The electric light had been left burning in the ante-room; this light penetrated into the seance-room through the ventilators of the door. One of the sitters gets up and opens the door in order to extinguish the light; but in opening the door, he let a flood of light into the room. The medium protests energetically, turns his back to the light and, at the same time, Dr. Clericetti, who had not taken his eyes off the bird, sees it disappear in the flood of light without the hand having been opened, and without the bird having been seen to escape."

* If the fish had not disappeared, it would have been easy for the experimenters to ascertain if it had just died, or if it had been dead for several hours, as would have been the case, had it been bought that morning in the market.—V.

This last episode has a certain amount of importance, because it shows us, for the first and last time, an object which disappears in the light, under the eyes of an experimenter. Unfortunately, only one of those present observed this phenomenon—and that in a moment of confusion; while we know, that conjurors can make far more bulky objects disappear under conditions which are infinitely more favourable for observation:—in brilliant light and while all eyes are turned towards them.

These examples will suffice to furnish a fairly adequate idea of the conditions under which the *apports* were produced. We have selected the most remarkable episodes; but the *apports* consisted mostly of extremely small articles: pieces of money, rubies, seeds of plants, etc. It is true there were a few living things, that is to say, two or three small birds; but, after all, it is incontestable that an inanimate but bulky object, such as a pumpkin or a tall hat, would have been infinitely more convincing. It is certainly astonishing how anyone can manage to conceal living birds without suffocating or crushing them, notwithstanding the paraphernalia, which we know exists, to ensure the necessary protection and aeration. I am always lost in admiration when I see this trick performed by conjurors.

In any case, we must point out that these *apports* of birds were always forthcoming in the beginning of the sitting. The Committee's Report tells us that sometimes the bird just brought appeared to be drowsy; at other times, the medium held the bird so tightly in his hands, that it was impossible to affirm whether it were dead or alive; in the latter case, it always happened that the bird was dematerialised before the end of the sitting.

In one sitting in Milan, and in another in Rome, an *apport* of dough was produced, and a personality speaking through the medium, declared that he had taken it from an Indian woman who was making *chupatties*. Part of the dough was

analysed: it turned out to be whole-meal dough of the same sort as that of which the common bread of the people in Rome is made.

The personality which calls itself Dr. Robinson, orientalist, interpreted the inscription on the Babylonian tablet brought in the course of the sitting held on the 4th March. There would result therefrom that the inscription relates to King Sargon, who reigned 600 years B.C., "a great king and conqueror." On the tablet are the names Nineveh and Elam, with the gods Assur, Bel, Mylitha, etc. I have already had occasion to remark (when the report of that seance was first published) that the learned Dr. Robinson, after having said that Sargon reigned 600 years B.C., declared that the tablet dated from 750 or 760 B.C. Therefore it speaks of the King Sargon 150 years before he came into the world, if we admit that the conqueror of Israel lived at the time assigned him by Robinson, and in any case forty years previous to the date assigned him by savants.

Finally, "Professor Denton," speaking through Bailey, informs us that—contrary to all the data of paleontological and paleogeographical criticism of to-day—"the world [and humanity] is now 6000 years old. The cuneiform chronicles of the reign of Sargon date from 3600 B.C." Referring to this information Dr. O. Dusart, in the *Revue Scientifique et Morale du Spiritisme* [July, 1904, p. 38], points out that according to "Prof. Denton" Babylon had reached the height of magnificence in a space of 400 years after the creation of the world!

In the course of the seventh sitting in Milan, the personality Achmed, speaking through the medium, said that he was a *sonwallah*, that is to say an Indian snake-catcher; he adds that he even

"happens to hold a reptile in his hands at that moment. The room is very faintly illuminated by the red light, and Achmed refuses to allow it

to be increased; the majority of the sitters declare they perceive nothing."

In the fifth sitting the experimenters beg the Hindoo personality to choose for *apport* some objects or animals not existing in Italy. With a great show of seriousness the Hindoo replies that he could bring a small tiger or a cobra, on condition that the medium was not to be told, otherwise he would refuse to continue the seances!!

A little while afterwards the same happy personality asked for a hen's egg and a piece of ribbon. He said he would make the ribbon enter the egg without breaking the shell;—this is one of the finest tricks of fakirs, of whose marvels so much is said, but so little is seen.

Needless to say the tiger and the cobra were never forthcoming, neither did the ribbon ever enter the egg.

Finally, before closing our analysis of Mr. Bailey's *apports*, let us note that at the end of one of the sittings, the Committee asked the personality, Dr. Whitcombe—who directs the sittings—if it would be possible to remove all the medium's clothes, and replace them by other clothing before putting him in the sack. He replied that the medium's health formed an obstacle to this. "This procedure," said the Doctor, "was once adopted in Australia, and the medium's health, which is very delicate, felt the effects of it for a long time." On the expediency of such a proceeding being insisted upon, the entity ended by telling them to apply for permission to Mrs. Bailey. We can imagine what was the reply of Mr. Bailey's wife.

We will now pass on to another class of phenomena which is, apparently, quite different from those we have been considering up to the present: this is the renowned phenomenon of the rapid growth of a plant;—a feat which the fakirs and Yogis of India are supposed to be able to accomplish. As far as concerns our critical examination of Mr. Bailey's seances, this phenomenon is strictly allied to

the phenomenon of *apport*. It is evident that, if the medium manages by sleight of hand to substitute a seedling in the pot of earth in place of the seed previously deposited therein, the marvel is quickly explained. Now if Mr. Bailey—not having been undressed before the seance—was able to conceal on his person other small articles, it would not be surprising were he able to conceal a few seeds or seedlings more or less advanced. If, moreover, the medium be left to himself for a minute in darkness, beside a flower pot in which lies the seed destined to become a plant, it is undeniable that the phenomenon presents no longer any guarantee for authenticity.

Now, according to Signor Marzorati's report, here is how the Australian medium operated:—

Eleventh sitting, 1st April, 1904:—

“ . . . The medium takes the flower-pot, places it on the table in front of him and stirs the earth about with his fingers, then he waters it several times. *Then he asks for darkness*, and he says he is planting a seed which was brought a few minutes before, and which will not delay overmuch in germinating. A few minutes after this *the light is turned up*; coming forward to the net he shows a seedling formed of a stem and two leaves—cotyledons—with a leaf-bud in the centre; the maximum diameter of the whole plant is about one inch, measuring from one extremity to the other of the two tiny leaves.

“ The medium resumes his seat, carefully deposits the plant in the earth already prepared, and expresses the desire for Signor Marzorati to remain beside him in order to watch the action. The medium then covers the plant with the basket. . . . At 10.10 p.m. the trance comes to an end and the sitting is closed; the flower-pot covered with the basket is put in a cupboard, to which seals are affixed. Signor Cipriani draws attention to the fact, that since the plant has been examined, the room has remained lighted up.”

This last remark proves that the Committee were well aware of the fact, that light is an indispensable condition for the demonstration of the authenticity of a phenomenon. As a matter of fact, up to the present, nothing remarkable has occurred save the somewhat doubtful *apport* of a seed-

ling produced in the dark. Now here is how the pretended growth of the plant occurred in the following seance held on April 5th :—

“ . . . The light is turned up, and the control asks for the curtain to be raised and the plant [which until then had been kept by the experimenters] to be handed to him. The plant is given to him; the medium lifts up the basket which covers it, and, in compliance with the expressed desire of the experimenters, allows the latter to examine the plant, which is found to be in the same state as when left. In accordance with his request, a bottle of water is handed the medium; after sipping it and assuring himself of its purity, he waters the seedling.

“ The light is switched off: nothing happens during this period of obscurity. The red light is turned on, and the medium—after watering the seedling—asks for the curtain to be raised in order to pass the flower-pot to the experimenters, that they might examine the state of the plant. For this purpose, and in conformity with the medium's desire, the *white light is turned on.*

“ The plant appears notably larger to everyone. There are actually *four* oval leaves and a cotyledon. Each of the leaves is about an inch long, they are fresh and still curl up.”

Seance of 8th April :—

“ A new entity comes and asks for the plant—still locked away in the cupboard. For that purpose, the light is increased and the flower-pot, disencumbered of its basket, is handed to the medium, after having been carefully examined. The small plant is always in the same stage of development. At the same time a bottle of water, previously tested, is passed to him, and the curtain is lowered and fixed again.

“ The medium waters the earth abundantly, *then he calls for darkness,* and asks those present to engage in conversation in order to ward off fatigue, in case the Indian entitles should keep them waiting. The chairman, however, requests everyone to keep strict silence. The medium seems to be agitated. *We hear him move about,* and, at the same time, the tinkling of trinkets and metallic objects is heard. The manifesting personality is asked the origin of these sounds; he replies that an *apport* is being brought—a head-dress similar to those which Indian women are accustomed to wear, and which possess magical virtues.

"The light is turned on and the medium shows the amulet. . . .
Darkness is again called for and the sitters keep profound silence. Messrs. Griffin and Marsorati observe that the medium is extremely agitated. After a few minutes, the entity asks for a little light and, as the experimenters declare they can see nothing, the light is increased; thereupon everyone notices in the flower-pot standing on the floor beside the table a new plant, about four inches in height, with long lanceolated leaves of a very dark colour. It was alongside the seedling, of which it appeared to be an offshoot. . . ."

Is not this clear enough? Do we not here see the same game over again, by means of which the growth of the plant is constantly produced when the medium is in darkness, and free to rummage in the flower-pot, while the experimenters—who refused to follow his advice and enter into conversation "to avoid fatigue"—hear him moving about behind the netting?

* * *

There is a third, and last, category of phenomena produced habitually by Mr. Bailey, which we must consider; this is the vague phosphorescences which Mr. Bailey pompously calls "materialisations" of spirits. But we are obliged to acknowledge that our task now becomes difficult, not that the authenticity of this last order of phenomena appears more evident than that of the *apports* and growth of plants, but because every element is wanting which would enable us to admit or reject the hypothesis of fraud. As a matter of fact, it is undeniable that darkness is necessary in order to be able to see these delicate phosphorescences; therefore, as far as this phenomenon is concerned, we cannot object to the request for darkness. On the other hand, if the medium has succeeded in concealing on his person some phosphorescent preparation, by means of which he takes it into his head to trace on himself, on the curtain or elsewhere, an indistinct phantom-like form, the experimenters are absolutely powerless to ascertain the origin of these "apparitions."

These so-called materialisations were chiefly forthcoming in the course of the tenth seance [29th March, 1904]. Before the seance began, while he was being searched, the medium became entranced, and the personality Dr. Whitcombe recommended:—

“. . . that the visit be scrupulously and thoroughly carried out, so as to obviate the necessity, for that evening, of applying the sack, because the medium, during the materialisations, would be obliged to move about, in order to show the sitters that he was away from the place where the manifestations appeared.”

It is perhaps permissible to recall to mind that the sack did not prevent Mr. Bailey from roaming about the space allotted to him, when under the influence of Nana Sahib or any other “wicked spirit.” But this is of minor importance.

The following are the chief passages of the report of the seance in question:—

“The net being lowered . . . the medium sits down in front of the curtains of the cabinet, and requests that the lights be turned out. After a short silence, there is seen, first by some, then by nearly all, a phosphorescent luminosity to the right of the medium; it seems to skim over the floor, and takes the form of an oblong about 1ft. 6in. high, with misty outlines; it remains for about a minute, tapers and disappears.

“Afterwards, another luminous form, presenting indistinct outlines of a human figure of average height and wrapped in drapery, is produced, to the right of the medium and near the net, according to some of the sitters—in the middle of the room and in the direction of the cabinet, according to others. The form stands erect and floats about or displaces itself very slowly—a movement which is not perceived by everyone. Dr. Griffini thinks that the form is motionless, although in the dark any *points de repère*, which would enable one to judge of movements, must necessarily be lacking. After a minute or so the luminosity begins to sink very slowly, that is to say, it descends and appears to sink through the floor, without changing its shape in any way, so that the head, or rather the upper part of the form, was the last to disappear.

“After a short interval of rest for the medium, there appeared, against the curtain to the left of the medium, a luminous streak about a yard high, and possessing the same brightness as the former appearances. Judging from the sound, the sitters understand that the medium

is leaving the cabinet and approaching the net, through which he passes his hand to Dr. Ferrari, who is seated in the front row, and strikes the floor with his heels. During this time the luminosity remains motionless in the spot where it was first seen, then it disappears suddenly when the medium, disengaging his hands, returns—to judge from the sound of his footsteps—to the medianic cabinet.”

When we think that, only quite recently, Mrs. Corner was severely tied to her chair, and the latter nailed to the floor of the cabinet, under which conditions materialisations were forthcoming in the light outside the curtain; when we consider that Eusapia Paladino's hands and feet are under control when phenomena of materialisation are produced through her, we may legitimately ask ourselves what value lies in the phosphorescent apparitions obtained with Mr. Bailey under such conditions!

It is a pity that, in drawing up this official report of the seances held in Milan, the reporter should have abstained from passing comments thereon, contenting himself with simply registering the facts which occurred. The point up to which this system is admissible is open to discussion. When, for example, a reporter writes that such or such a phenomenon was produced at a distance of one metre from the medium, without discussing what possibility there was of the medium being able to produce the manifestation fraudulently by stretching out an arm, it is almost impossible for the reader to form any adequate idea of the fact. Moreover, it suffices to compare, for example, Signor Marzorati's report with the accounts of seances held with Eusapia Paladino, published by Colonel de Rochas in his book, *Extériorisation de la Motricité*, in order to perceive the enormous superiority of the second system over the first. Perhaps Signor Marzorati had not received permission to do otherwise; or perhaps he feared division and discord might have been engendered in the bosom of the Society for Psychical Studies by appreciations on the character of the phenomena

At all events, it is very evident that the Committee quite understood the absolute insufficiency of the measures taken to render the hypothesis of fraud inadmissible: and thus it was, that in a meeting held after the thirteenth seance, the following decisions were taken:—

“1°. Henceforth, we will add, as appendages to the sleeved-sack and sewn directly on to it, fine netting corresponding to the hands and head, which will be closed in at the bottom by a tape fixed in place and covered with the Society's seal, so that the medium's body, including his hands and head, may be completely enveloped.

“2°. It is decided to insist upon the transport—already requested of, and refused by, the medium—of an object, especially designated, from one room to another, after the doors have been closed; also the manifestation of a spirit of Italian origin, who can be recognised by the experimenters.”

The following passage taken from the report of the fourteenth seance will inform the reader what was the effect of these measures:—

“As soon as the light is extinguished, the characteristic sound of a bird flying about in the cage is heard, while the entity mutters first of all, and then utters aloud, with animation, ill-articulated words. From a few of these words, and from the medium's agitation, the experimenters understand that the netting which enveloped his hands has caught in the wires of the cage. The light is turned on, and it is, in fact, seen that this is the case. He tries to extricate his hands from the cage, but they only become more entangled. The entity becomes more and more irritated and does not hear—or will not hear—Dr. Clericetti's proposition to come to his assistance. The broken phrases ejaculated by the entity are accompanied by as many nervous movements on the part of the medium, until the latter, with an abrupt jerk of his arms, throws the cage in the direction of the experimenters against the net, in the meshes of which it remains suspended.”

This deplorable scene virtually closed the series of seances held in Milan with Mr. Bailey. Two more seances, it is true, were held, but no physical phenomena were forthcoming. Mr. Bailey went to Rome, where he gave two seances to Lady Butt, after which, using the pretext of ill news from Australia, he left Italy and returned to Australia,

where he still is. I will not enter into the details of the imputations of indelicacy cast on the medium in a letter published in *Light*.

* * *

Having reached this point in my recital—in the course of which I have endeavoured to observe strict impartiality—perhaps I may be permitted to ask the reader, if he does not think that a very special mentality—a blind desire for the triumph of spiritism—would be necessary to be able to base, on none other than proofs of the kind mentioned above, credence in such an extraordinary phenomenon, one still so open to discussion, as that of *apports*: a phenomenon of which well-disposed investigators, men of high scientific value such as Sir Oliver Lodge, for example, avow never to have come across a single example, scientifically sure; a phenomenon, in fact, which without being, strictly speaking, of an intellectual nature, is nevertheless one which would strongly militate in favour of the spirit hypothesis. For, in presence of the kinesthetic phenomena of materialisation, automatic writing, etc.,—of those phenomena which appear to establish the identity of the invisible personality which is manifesting—it is nearly always permissible to suppose that we have to do with a sub-conscious production due to the medium himself. But we experience an almost insurmountable repugnance to the idea that, in the course of a seance, the supposed fluidic body of the medium is capable of liberating itself to such an extent, that it is able to go to Babylon, there to undertake archeological researches, or run after birds in the forests of Australia, and bring the results of its hunt or its researches to the gentlemen forming the Society for Psychical Studies in Milan.

* * *

However, before coming to any conclusion, *audiamur*, as is but just, *et alteram partem*.

In the open letter which he addressed to me and of which

I have already spoken, Signor A. Cervesato, director of the *Nuova Parola*, said :—

“ For anyone who suspects that it might be possible under the conditions imposed on Mr. Bailey to draw from anywhere whatever a nest and a big piece of dough, the sack remains at the disposal of any such venturesome person as might like to try the experiment.”

As a matter of fact, I am obliged to admit I have not tried the experiment. I even dare to suppose that Signor Cervesato has not been any more enterprising than I have. Moreover, even if both of us should undertake and fail in the experiment, this would not, by any means, prove that a professional might not succeed where amateurs fail.

At the same time, I willingly admit that it may not be the easiest thing in the world to simulate an *apport* under the conditions which were imposed on Mr. Bailey. It is for this reason, that I have by no means the strange claim to affirm that Mr. Bailey, *without a doubt*, amused himself at the expense of the experimenters. I simply say that, finding only two alternatives before me—either to believe in such an extraordinary phenomenon as the *apport* of an object from the Antipodes, or to believe in sleight of hand on the part of the medium—I feel I am obliged, above all things, not to dismiss definitely the second hypothesis, as long as the medium is so afraid of catching a cold in the head, that he would prefer allowing his reliability to remain in doubt rather than allow himself to be stripped—than allow the examination of a “ lump,” which he well knows must raise suspicion. No one is more desirous than I, that Mr. Charles Bailey should return to Europe and take his revenge; but I would advise intending experimenters to insist upon a thorough and serious search of his person at the beginning of every seance.

This is the logical conclusion to be drawn from my recital; and on this ground Mr. Bailey's partisans and adversaries alike may be able to feel themselves loyally in accord one with another.

NOTES.

A Presentiment.

[. . . 714 . 3 .]

"ON Saturday, 28th November, 1903, at 4.15 in the afternoon, Madame R. is suddenly seized with a feeling of great anxiety; she sees her nephew, a child of nine years old, at that moment at school, carried to the house, his right leg fractured in the same place where, fifteen months previously, it had been broken when they were in the country.

"When her husband, who went to fetch the child home at 6.30, returned with him, Madame R. spoke to him about her anxiety, making fun of it. The family dined. After dinner, the child fell asleep in an armchair near the fire. He was carried to his bedroom; and his aunt was undressing him when suddenly she called out to her husband:—At the exact spot where the leg had been fractured was the mark of a violent blow.

"Upon questioning the child, who had said nothing,—doubtless fearing a scolding—he related that during recreation hour—between 4 and 4.30—one of his comrades, when playing football, had kicked him in the spot indicated by the bruise. Now it was at that very same moment that the presentiment of some misfortune seized Madame R. with such force, that she was obliged to interrupt her work for a few seconds."

The Madame R. of the above incident is the wife of a professor in a college in Aurillac, France, who has himself forwarded us this communication.

A Premonitory Dream.

[. . . 714 . 3]

I spent the summer vacation in 1900—I was then nineteen years old—in a country house my parents possessed at Chambrecy, a tiny village in the canton of Ville-en-Tardenois

[Marne]. Mr. D., a young doctor whom we had met the preceding summer, had settled in Chambrecy; he often came to see us after his visits, and was then accustomed to drive himself; he used a light two-seated vehicle.

One night—towards dawn—I dreamt I heard the trot of a horse and the rumbling of a vehicle on the road leading to Reims. The vehicle seemed to turn off into the road which passed in front of our property, and to stop at the carriage entrance. I distinctly heard the ring of the bell, and I went to open the gate. I found myself in presence of an upholstered vehicle containing six seats; several people were seated in it, but I could not distinguish their faces. I had the impression, however, that I knew some of them. Then I woke up.

Although this dream was nothing out of the way, it struck me somehow, for I spoke of it to my mother during early breakfast. [My mother does not remember this to-day; but so many important events have happened in our family since then, that the fact of her having forgotten this dream is only very natural, especially as my mother was by no means impressed by its realisation.] I am positive of having related my dream to my mother *before* its realisation, just as I am certain of having called her attention to the coincidence *after* its realisation; and I am likewise certain that she immediately recognised the fortuitousness of the occurrence.

About an hour after I had risen, as I was walking in the garden, I heard the rumbling of a vehicle on the high road. When I heard it turn off into the road leading to our house, I had the impression that my dream was about to become realised; and, in fact, the vehicle stopped in front of our house. The bell had scarcely rung when I ran to the gate to open it. Mr. D. was standing beside a waggonette in which were seated two people whom I knew and two of their friends. They at once explained the reason of such

an early visit. They had hired the vehicle in Reims the previous day, and had set out from that town with the intention of making a short excursion into the country and calling on Mr. D. When they arrived at Mr. D.'s, the horse managed to hurt itself, and they were obliged to pass the night in Ville-en-Tardenois.

It was only in the early morning, as they were on the point of returning to Reims with Mr. D., that the idea came to them of giving us a surprise *en passant*. [These persons rarely visit this locality, and we had only seen them twice before.]

As the distance from Ville-en-Tardenois to Chambrecy is scarcely more than a kilometre, I was already up when these people determined [that is consciously] to pass our way. This event produced such an impression on me, that I got into the waggonette and accompanied them for a short distance relating my dream to them. I felt unable to share Mr. D.'s opinion, who saw nothing in the incident but a simple coincidence.

R. WARCOLLIER,
Docteur des Sciences.

Directions for Crystal-Gazing.

SEVERAL correspondents have asked us to insert a few practical directions for gazing in crystals. In response to this request, we believe we cannot do better than quote Mr. Myers' advice on the subject [*Human Personality*, Vol. I., page 237] :—

“Let the observer gaze, steadily but not fatiguingly, into some speculum, or clear depth, so arranged as to return as little reflection as possible. A good example of what is meant will be a glass ball enveloped in a black shawl, or placed in the back part of a half-opened drawer; so arranged in short, that the observer can gaze into it with as little distraction as may be from the reflection of his own face or of surrounding objects. After he has tried (say) three or four times,

for ten minutes or so at a time—preferably in solitude, and in a state of mental passivity—he will perhaps begin to see the glass ball or crystal *clouding*, or to see some figure or picture apparently *in* the ball. Perhaps one man or woman in twenty will have some slight occasional experience of this kind; and perhaps one in twenty of these seers (the percentages must as yet be merely guess-work), will be able by practice to develop this faculty of inward vision up to a point where it will sometimes convey to him information not attainable by ordinary means."

In his chapter on crystal-gazing,* Dr. Maxwell says that:

'When looking into the ball it should be sheltered from reflection, as it should offer a uniform tint, without any brilliant points. To obtain this result, it may be enveloped in a piece of dark foulard or velvet, or held in the hollow of the hand, or even at the finger-tips, provided the conditions mentioned above have been observed. The object ought to be placed within the range of normal vision; the gaze should not be directed on to the surface of the ball, but *into the ball itself*. The knack of gazing inside the ball is speedily acquired."

The substances which may serve for this empirical method for developing inward vision, and of externalising that vision, are many and very varied. In antiquity and in the Middle Ages, vessels containing water, wine, or other liquids were used; mirrors—the famous black mirror of Bhatta for example—gems, the blade of a sword, any polished surface in fact—even the finger-nail—were used as a means of divination. The value of the nail of the thumb as a method of inducing vision has long been recognised in Persia.

But the method *par excellence* of awakening and stimulating the faculty of visualising is a ball of crystal—if possible, rock crystal: pure crystals being particularly good. The crystal may be elliptical or round, perhaps by preference elliptical, as affording less scope for reflection; but the shape and size are matters of indifference, or at least

* *Metapsychical Phenomena*, by Dr. Maxwell [Duckworth, 3, Henrietta Street, London.

of minor importance. No flaws or air-bubbles should mar the transparency of the crystal. Sitting in a low comfortable chair, with one's back to the light, and holding the crystal, enveloped in a soft black cloth, in one's hands—and resting the hands on the knees—will perhaps be found to be productive of results.

Look steadily into the crystal, but avoid straining the sight; keep the mind perfectly passive, a blank to everything—even to the crystal, if possible. Do not look longer than fifteen or twenty minutes at a time; that period elapsed, roll the crystal up in its black cloth (letting all one's movements be slow and gentle), and put it away in an empty drawer. Take the crystal every day, at the same hour, heeding the injunctions as to position and passivity, etc. Try to be alone, as Mr. Myers suggests, for solitude is highly desirable for this method of cultivating "scrying."

As Dr. Maxwell says, the knack of looking *into* the crystal is easily acquired; and very soon the reflection of one's own visage will cease to interfere with the gaze, will, in fact, disappear—if one looks steadily *into* the crystal and not on the surface thereof.

AMIDST THE REVIEWS.

We assume no responsibility whatsoever for information published under this heading. In order to be accepted or rejected the facts reported would demand prolonged and patient enquiries: these extracts from newspapers, and the analyses thereof, have no other claim than to keep our readers *au courant* with all published matter touching upon metapsychical interests. We leave the entire responsibility of these communications to the journalists who have furnished them.—*Editorial Note.*

An Interesting Case of supposed 'possession' and 'apports' from Messina.

[*Uebersinnliche Welt*, Berlin, February, 1905.]

DR. WALTER BORMANN gives an account of some medianic phenomena which have occurred recently at Signor Vittorio Agresta's home in Messina. Signor Agresta is a representative of the General Society of Insurance in Venice.

One of Signor Agresta's four daughters—Gilda—who is now twenty years old, suffered from strange movements in the right arm, when she was only twelve years old. She was unable to repress these movements; her father was afraid of hysteria, and wished to consult a doctor; but a friend who had been present at some seances held with Eusapia Paladino, told him that he himself was inclined to attribute these movements to medianity. Signor Agresta thereupon read up some spiritistic works, and then began experimenting with Gilda. Automatic writing was speedily developed; in a little while this was replaced by typology, movements of heavy objects—*e.g.*, a screen weighing 30k.g.—musical sounds on a guitar, and on a small piano; doors opened and shut of their own accord. The last named phenomenon and "raps" were produced in full light.

Another of Signor Agresta's daughters, Lina, who is seventeen years old at present, caused great emotion in the family on the day her eldest sister was married—April 16th, 1898—by falling suddenly into convulsions. Notwithstanding the assiduous care of the family doctor these convulsions came on every day, and often several times in the same day, for a period of nearly six months: during these crises she would often try to throw herself out of the window, into

the fire, or plunge her head into a pail of water. On several occasions she spoke German, though she is ignorant of that language; then one day she wrote the name of a man who had committed suicide, and who said he had come to the house in order to bring misfortune upon it.

In the meanwhile Gilda had been left alone, seances with her having been discontinued; but they were now resumed, and at once the "spirits" said they would be able to drive the bad influences away. Acting on the advice received, Gilda kept away from the room and Lina took her place. Now came a period during which many *apports* were forthcoming, and little by little Lina's convulsions became fewer and far between, and finally ceased altogether,

The two sisters' mediumship has continued. With other things, they obtained, in full light, the *apport* of photographs which were in different rooms: one in Signor Agresta's bedroom, another in the drawing-room; on this occasion all the sitters were forming the "chain."

During another seance, while some strangers were holding her hands the medium, who was standing up, suddenly cried out: "Someone is touching my feet!" and the experimenters saw her stockings pulled off and, with the laces of her shoes, thrown into a corner of the room; the shoes remaining on her feet.

Renzo Frangipane, an Inspector of the above-mentioned Society of Insurance, wrote a letter dated from Messina, August 15th, 1903 [which letter is published by Dr. Bormann], in which he testifies to having witnessed, with other phenomena, direct writing on some paper which had been securely locked away in a box.

Ercole Bachi, who lives in Genoa, 40, Piazza Sarzana, a commercial traveller for the firm of Clara and Terracini, in Genoa, also forwarded a letter to Dr. Bormann, dated September 11th, 1903, in which he affirms having heard musical sounds, and a door open and shut of its own accord; he also affirms having seen *apports*, and the movements without contact of a heavy table weighing 50 k.g.

Spontaneous Phenomena in Calabria.

THE *Tribuna*, Rome, March 5th, calls attention to some strange phenomena which have lately occurred in Tessano, a small village in Calabria, Italy:—

"In the month of December, 1904, a considerable quantity of water began to fall at intervals on the roof of a house which stands alone; the surprising thing is, the water always fell on an old woman of eighty years of age who lives in the house.

"During the last week, still more surprising things have occurred: articles securely locked away in boxes were found to be burnt; every day there is the spectacle of objects of all kinds—chairs, pieces of wood, stones, and even small pictures of saints—moving of their own accord and striking the old woman in question, Innocenza Bruno, and a young girl, Maria Fiore, her niece, leaving the other members of the family unmolested.

"The priest of the village has, on several occasions, exorcised the inhabitants of the house. The villagers are much alarmed, but there are not wanting certain persons who attribute everything to the facetious turn of mind of some jester."

The next day the same newspaper returned to the subject and said:—

"The spiritistic phenomena continue, *crescendo*, to alarm the population of Tessano. Old Mme. Bruno and her niece, Maria Fiore have been sent away from the house which was the scene of such strange occurrences. But even in this other house in which they have taken refuge, they are exposed to a shower of divers objects, which are thrown at them by some invisible hand; they have even been struck several times with a fist: persons present heard the noise of the blows, but saw nothing.

"The house is besieged by people desirous of seeing these surprising facts for themselves."

Finally, on March 21st the *Tribuna* published another letter from Tessano, from which we take the following extracts:—

"The intervention of the Corporal of the Carabineers and the testimony of many people seem to do away with the probability of a trick of any kind. . . .

"It is chiefly against the old woman, Innocenza Bruno, that the spirits direct their persecution.

". . . . A great quantity of water began to fall from the ceiling on to her bed and even on her person, following her about all over the house. When this rain ceased, her dress began to burn without her feeling any sensation of burning. Her bed, her clothes—though packed away in a trunk—and a quantity of hay in the loft, caught on fire also. . . .

"Maria Fiore is a big, intelligent looking girl of about sixteen years old. Someone thinks she is endowed with medianic faculties, and is thus the unconscious cause of all these phenomena."

The author of these communications is evidently a spiritist: many people will be inclined to judge Maria a trifle more harshly,

A Case of alleged Psychic Ability in Iowa, U.S.A.

THE *New York Herald* reports, February 18th, from Sioux City, Iowa, that a "sixteen-year-old girl, Anna Christie Miller, attending the public schools, has within four weeks discovered that she has exceptional psychic ability.

"In addition to describing articles held before her when she is blindfolded, telling the amount of a handful of coins, which no one else in the room knew, but which was later verified; acquiring because of her peculiar mental qualification 100 per cent. in all her studies, and thus earning rapid promotion, this remarkable young girl can make a table dance a jig, move across a room and fall into her lap, send it in the opposite direction into the lap of another person on the opposite side of the room, make it stand on one leg, move it by the mere touch of her fingers while a man sits upon it, and do other feats that have amazed everyone.

"Miss Miller is a pupil at the Armstrong School, in this city. She came here from Grant Center, Iowa, where her father is section foreman of a railway, and obtained employment in the boarding-house of Mrs. Ella Mahaney. At this establishment she washes dishes and does other work to pay for her board and lodging while she attends school. Her ambition was to become a teacher in the public schools, and her aim in coming to Sioux City was to fit herself for this avocation. Now, however, Miss Miller is imbued with another idea. She has discovered that she possesses ability along the lines followed by Anna Eva Fay, the Georgia magnet, and others who have demonstrated psychic power.

"The girl has been aware of her peculiar powers no longer than a month. Knowing that she possessed extraordinary faculties, but not recognising them as such, she needed an accident to discover them.

"The discovery came as the result of her proficiency in her studies. At every recitation and in every examination her markings were 100. Her teachers searched her papers in vain for an opportunity to give her a lower marking. When they failed to find any flaw in her work they decided that she was 'cribbing.' They went to the extent of accusing her of the offence. They could find no other explanation of the perfection of her answers. The accusation was met by pained surprise on the part of the girl. She had been honest and she resented the imputation of her teachers.

"'I can do the work of the high school as well as of the sixth grade',

she said. 'It is all plain before me when you give the problems, just as if I read it in a book.'

"The teachers did not yet understand. They planned a test. Problems were given her belonging to a grade far advanced over the one to which she had qualified on entering the school. She solved them accurately. Her ability astonished the teachers and her fame began to spread.

". . . Anna's gifts afford not a little amusement and wonder to Mrs. Mahaney's boarders. While the boarders were holding an informal levee a few nights ago, Anna was requested to undertake experiments in mind-reading. A picture was placed before her, while she sat blindfolded. She described it accurately. Other experiments were attempted, and in all she proved successful. From that time on there was no attraction for the boarders outside the Mahaney home. . . .

"Anna's mentality, aside from her peculiar gift, may not be said to be above the average. Previous environment served to put her behind the average school child of her age, she being in the sixth grade when her exceptional ability was first discovered, and her scholastic achievements were, if anything, below the average. But she is making rapid advances, and such is her power to understand complex problems, and her ability to read the minds of her teachers, that she is fast moving ahead."

An Incarcerated Medium.

THE *Banner of Light* (Boston, U.S.A.), March 11th, 1905, publishes a communication from Miss Lily Mary Norton of New York City, in which she relates a few recent personal experiences. Miss Norton says she is "by birth Australian, by heredity English, by environment American." It appears that Miss Norton was an inmate of the insane pavilion of a hospital near New York for about twenty-one months; an experience which she evidently owes in part to the solicitude of a relative, in part to the action of a "friendly" physician, whose decisions seem to have been inspired by the fact that Miss Norton had become a vegetarian and developed mediumistic gifts.

The medical diagnosis alleges that Miss Norton was suffering from "paranoia," which term was subsequently discarded in favour of "mental elation."

Miss Norton says:—

"I was very happy when I knew beyond the shadow of a doubt that

communication with the other life was an absolute fact, and spoke of my experiences to one or two friends who I thought would be in sympathy with me. One of these started a report that I was insane, and took it upon herself to find a relative of mine whom she had never met, and also a physician, hitherto regarded as a friend, with the cumulating result that on December 9th (1902) I was conveyed to Bellevue Hospital, and despite my remonstrances that it was no medical matter, I was taken prisoner and locked in the insane pavilion of the hospital with a number of women in various stages of mania, hysteria and delirium. I very soon discovered that I had a quieting influence over some of the poor unfortunates, and with a mind trained to observe things, I found much to interest me. Now began a series of catechetical manœuvres by the doctors and nurses: I was cross-examined, twitted and sneered at, ridiculed, reasoned with and advised. For a week this went on. In the meanwhile, the relation referred to above, who had never possessed any great reverence for the truth, contributed an assortment of gratuitous information, garbling and distorting simple facts until they assumed serious aspects. She did not hesitate to commit perjury by swearing to a fabrication of lies, upon which, in part, the judge of the Supreme Court, who committed me as insane, based his judgment. I was not given the opportunity to defend myself in court, nor was I even taken there, but on December 16th (1902), was stripped of my own apparel, put into a suit of pauper clothing, and transferred to Manhattan State Hospital, West, on Ward's Island, N.Y. There I remained a prisoner until September 22nd, 1904—a period covering more than twenty-one months. In the meanwhile, the relative who had been in such haste to consign me to a living tomb, had dismantled my little home and appropriated my modest belongings, and to-day I have barely apparel sufficient to protect me from the bitter winter weather,—and this in a free country governed by a Constitution according freedom [of religious opinion to all.

“ Because I claimed communication with spirits, the learned experts set it down that I ‘heard voices,’ a symptom of paranoia, as my so-called ‘case’ was diagnosed by these eminent authorities. In point of fact, I am but now coming into the clairaudient phase of mediumship. I had claimed the healing power, but the only means of healing that they recognised is by the administration of pills and powders and generous doses of what is known in hospital jargon as ‘dope.’ I would eat no meat, and down goes another mark against my sanity, and again I remark it is a free country.

“Of the quarter of a hundred of physicians who from first to last interviewed me, but one, and that towards the very last of my incarceration, had the faintest idea as to what Spiritualism stands for. The superintendent gave it as his profound opinion that ‘Spiritualism is one form of insanity.’ Perhaps those who read this article will now begin to realise what I had to face, one woman, apparently alone, against all this array of scientific, so-called experts.

“I knew no Spiritualists, and certain former friends of mine made efforts to secure my release, but were unsuccessful because of the professional manœuvres of the superintendent of the institution and the physician who had originally railroaded me to Bellevue Hospital. I was considered dangerous to be at large—the danger was only to the unprincipled persons who thought that I might make it unpleasant for them if released. A lawyer whom I sent for was denied permission to see me. I made personal appeal to two successive Presidents of the Lunacy Commission, the first of whom said, that while he considered I had a delusion, he would be willing to discharge me, but that he thought I might sue. A year later, this man's successor listened courteously enough to my story and promised a decision within two days. I heard naught from him, and three months later I reminded the superintendent that my detention was illegal and unconstitutional, seeing that it is a free country and I a British subject. I told him, as I so often had repeated before, that being a Spiritualist and a vegetarian were pretty poor reasons for keeping me imprisoned as insane. About this time, some of the younger and less fossilised physicians on the staff began to recognise my right to freedom of thought, and a wave of favourable opinion appeared to come in my direction, and September being the last month of the hospital year, and the uncertainty of the approaching state elections giving colour to the situation, many patients were discharged in order to boom the statistics. Thus it was not difficult for a friend to obtain the release of my tired and emaciated body; the spirit never had been caged. I was discharged as ‘improved,’ yet I never recanted one word of any statement I had made. The officials were obliged to admit that I lived absolutely consistently with my professions. That I was able to exercise a beneficial influence over the patients they did not deny, in fact they informed my friend that there were those who had been discharged but might still be there but for me, but that I should claim any development that had not come under their observation—well, that is where the paranoïa came in.

“The experts called me mad, the chaplain of the institution approved

of my expressions of Christian faith, but gave it as his opinion that I must be possessed by the devil, albeit the most orthodox Satan ever conjectured could scarcely be expected to make the firm stand for 'the things of the Spirit' that I did. The officious relative in stating supposed causes for my 'insanity' said that I had over-studied, particularising the study of the French and German languages, in each of which I have had lessons covering, perhaps, a three months' period. The Bellevue examiners noted me as suffering from 'mental elation.' Possibly the same note might be set down against a too convivial patient in the alcoholic ward of that institution. 'Mental elation' may be a convenient medical term for intensity of conviction, earnestness of purpose and unwavering faith, and I being a firm believer in every man's right to the enjoyment of his own opinion shall not cavil at psychopathical nomenclature. I only wish the disease would become world-wide contagious.

"The authorities on mental alienation proceed dogmatically upon the hypothesis that all who attempt self-destruction are necessarily insane. The physician, who, for nearly the entire period of my captivity, was in charge of the ward in which I was imprisoned, and who thus had more opportunities for the observation of my 'symptoms' than any other, deliberately severed connection with his mortal body by pistol-shot about two months ago. It would be interesting to have these authorities explain how a man, according to their own basis of diagnosis, manifestly insane, could consistently be in a position to judge as to the sanity or insanity of others. I believe they argue that so-called 'sudden' insanity is always the culmination of years of incipient mental deterioration. In my own 'case' they figured it out that my 'condition' had been latent for five years. For a crazy woman I can look back upon some rather responsible work faithfully and adequately accomplished during that period.

"Since my release a reputable physician, who is a successful practitioner of suggestive therapeutics and well informed as to psychic phenomena generally, has had the opportunity to make such tests as warrant him to testify professionally to my complete sanity and mental and spiritual development. This he will do whenever necessary. I can but hope that now some equally efficient lawyer will come forward and assist me to obtain legal redress for the outrage. I shall be glad if anyone interested will communicate with me, care of the *Banner of Light* office. I promise the person so assisting me one of the most interesting cases he has ever conducted, an opportunity to do substantial work for the cause of Spiritualism, and the chance to aid a

AMIDST THE REVIEWS.

class of people but little understood—the insane and supposedly insane locked up in mad-houses all over the land. My heart aches when I consider the terrible injustice so many helpless ones suffer. I pray that the day may not be far away when the general employment of psychic forces in the treatment of these unfortunates will be the cause of the opening of the prison-doors to many, and the consequent substantial lightening of the heavy burden which the tax-payers of the country are now compelled to carry.

“It goes without saying that I am left destitute. My acquaintance among Spiritualists is limited to a few with whom I have become acquainted since my freedom was obtained. I sent a statement of my experiences to the convention of the N.S.A., but that organisation is not in condition to render any assistance. Nearly all of my old friends, being non-Spiritualists, have forsaken me, and it is mainly owing to the kindness of the faithful few that I have been able to retain the tenancy of my mortal body. But I cannot go on borrowing small sums of money from them indefinitely and very naturally they look for my fellow-believers to come to my rescue. Efforts to obtain some light employment suited to my depleted physical condition consequent upon the fearful strain attending the imprisonment, are unavailing for the reason that the stigma attaching to me prevents the use of such references as I could otherwise offer. There is nothing left for me to do but make public appeal for help to help myself.”

THE PSYCHICAL MOVEMENT.

Dr. G. C. Ferrari, professor in the University of Bologna, has begun a series of lectures on psychiatry, developing the theme: **Mutual relation between normal psychology and psycho-pathology**. Dr. Ferrari is giving a summary of Frederic Myers' theory of the *subliminal-self*, showing its importance in the study of normal and pathological psychology, especially in relation to supernormal phenomena.

• • •

The fifth **International Congress of Psychology** will take place in Rome between the 26th and the 30th April.

The Congress is divided into four sections:—

First Section.—Experimental psychology [psychology in relation to anatomy and psycho-physical physiology].

Second Section.—Introspective psychology [psychology in relation to the philosophical sciences].

Third Section.—Pathological psychology [hypnotism, suggestion and analogous phenomena: psychotherapy].

Fourth Section.—Criminal, pedagogic and social psychology.

Among the ten lectures to be given we note one by Dr. P. Sollier: *La Conscience et ses degrés*, and another by Professor Th. Flournoy: *La Psychologie et la Religion*.

• • •

The following lectures will be delivered under the auspices of the **Psychological Institute**, in Paris, during the year 1905:—

(1) *La personnalité et les changements de personnalité*, by Dr. Charles Richet, member of the Academy of Medicine,

THE PSYCHICAL MOVEMENT.

professor of Physiology in the University in Paris.
[Monday, March 20th.]

(2) *Les problèmes de la biologie* [with projections], by M. Yves Delage, member of the Academy of Sciences, professor in the Faculty of Sciences, Paris. [Monday, April 10th.]

(3) *Energie et pensée*, by Dr. Paul Sollier. [Monday, May 15th.]

(4) "*La religion sous Herbert Spencer*," by M. Emile Boutroux, member of the Academy of Moral and Political Sciences, professor in the Faculty of Letters in the University in Paris. [Tuesday, June 6th.]

(5) "*Les Phénomènes de Hantise*," by Dr. Maxwell, Deputy-Attorney-General at the Court of Appeal, Bordeaux. [Monday, June 19th.]

(6) *La Sorcellerie et les Sorciers* [with projections], by Dr. Gilbert Ballet, Fellow of the Faculty of Medicine, Paris. [Saturday, December 9th.]

These lectures will be given in the rooms formerly occupied by the Academy of Medicine, 49, Rue des Saints-Pères.

Non-members of the Institute can procure reserved seats for the above series of lectures for 20 francs the series, or 5 francs each lecture; unreserved seats, 10 francs for the series, or 2.50 each lecture.

Members of the Institute can procure additional cards for 3 francs instead of 5 francs for reserved seats, and 1.50 instead of 2.50 for other seats.

* * *

A Haunted House in Brighton.

IN the January number of the ANNALS OF PSYCHICAL SCIENCE, page 64, reference was made to a house in Brighton which was said to be haunted.

Owing to the courtesy of a correspondent, and the generous offices of Miss Alice Johnstone, Secretary of the Society for Psychical Research, we have been able to sift the reports

referred to. The result is significant, if only as a fresh demonstration of the unreliability of newspaper reports on like phenomena.

The reports in question—though containing here and there odd bits of extraneous information—are accurate on the whole, but they concern a case which has already done hard work. It was widely spoken of between the years 1882 and 1888, carefully examined by members of the S.P.R. in 1888, and published in the *Proceedings*, Vol. VI., pp. 255-269.

The case, therefore, far from being new, is merely a *réchauffé* of ancient tales.

THE NEGATION OF INCREDULITY IS THE SCIENCE
OF FOOLS.

OHN.

NOTICE.

The following number of the ANNALS OF PSYCHICAL SCIENCE will contain a paper by MME. LAURA I. FINCH, on the "Evocation of the Dead"; being a discourse recently pronounced by her in a Theosophical centre in Paris.

The Annals of Psychological Science.

[612.821.71]

FIRST YEAR.

MAY, 1905.

No. 5.

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NOTICE.

The following number of THE ANNALS OF PSYCHICAL SCIENCE will contain, among other papers, PROFESSOR CHARLES RICHTER'S communication to the Psychical Research Society, 11th May, 1905:—"Xenoglossy: or Automatic Writing in Foreign Languages."

PERSONALITY AND CHANGES OF
PERSONALITY.*

[..... 716 [02]]

By PROFESSOR CHARLES RICHEL.

LADIES AND GENTLEMEN,

It is my intention to speak to you to-day of personality and changes of personality. I have no need to tell you that this is a wide and difficult subject. You will therefore excuse me if, on the one hand, I enter into some rather delicate psychological details, and if, on the other hand, I only skim the subject. In fact, the study of personality touches the whole range of psychology, the entire history of hypnotism as well as the entire history of spiritism; so that to treat this great problem in all its details and with all the developments which it requires, it would be necessary, in the first place, to devote a long study to the normal human personality, and then an equally long consideration to the pathological or experimental alterations of personality.

I can therefore only present to you here a mere sketch of the subject. I hope, however, that this sketch will give rise to notions, I will not say altogether new, but at all events precise, as to what we ought to understand by personality and by modifications of personality.

* Being an Address delivered by Professor Richet before the Psychological Institute in Paris, March 20th, 1905.

To enter at once upon the subject, I naturally commence by a definition of personality.

This definition cannot fail to be somewhat difficult, for we may consider personality from various points of view: from the metaphysical point of view, or from the simply psychological one.

We will leave on one side everything that concerns metaphysics. In other words, we will not try to determine up to what point there exists a special substratum of human personality, and what that substratum is. We will suppose this problem solved, and, without asking ourselves what is the actual essence of the human person, we will only take the phenomena by which it manifests itself, that is to say, we will study personality by the phenomena of personality.

What is a human person? Taking advantage of the ingenious analyses made by psychologists, we will say that it seems to be made up of various elements. In fact there is no personality without the affirmation of the existence of the Ego. To be a person is to say, "I, myself"; it is to affirm one's own existence. From this point of view, personality is bound up with consciousness; to be a person means that one is a consciousness.

But this is only one element, and a rudimentary one. In the personality we find something else besides the affirmation of consciousness. Not only have we a consciousness that we are ourselves, but we have also the consciousness that we are not anyone else. To have the consciousness of being one's self and not another, this is personality.

Let us accept, if you will, provisionally at least, this definition of personality. We will say, then, that we have a personality because we are a consciousness which reflects, which examines and studies itself, and which distinguishes itself from others.

But there are still other conditions which go to form this personality; for artificially induced changes of personality

will show us under what modifications this entity, which seems to us quite simple, becomes disaggregated and dissociated. We shall see directly that our personality is not an altogether simple phenomenon; for it is composed of certain very distinct elements.

There is first of all a fundamental element without which the personality does not exist: this is the memory. If one of us were to lose completely the memory of all that he had done, of all that he had seen, of all that he had heard, his personality would have disappeared; he would no longer know his name, his country, nothing would any longer exist for him but his present state, that is to say, something very ill-defined. In reality we are ourselves only because we remember our past. Our whole past lives in us, reacts upon us, gives us the notion of ourselves, constitutes us a special being, distinct from all others, and connects by a long chain, which has no break in any of its links, the whole of our long past to the short present moment.

When we have arrived at old age, we are no longer a person identical with that which we were at the time of infancy, youth, or mature age. However, since at no moment of that long period has there been a psychological interruption between the precedent and the present states, we say that we have always remained the same person. This is not altogether correct; for if, looking back on ourselves, we try to imagine what we were ten, or twenty, or forty years ago, we perceive such differences in ourselves that we sometimes have difficulty, when we find writings or memorials of our past, in saying that they belong to the same person. Law, custom, and jurisprudence indicate this progressive diminution, without a break, of the human personality; for our responsibility for the past goes on decreasing in proportion as time advances. There is, as jurists say, *prescription*; that is to say, that at the end of a certain time we are no longer

responsible for what we formerly did. In fact, it would appear to me very unjust that I should be held absolutely responsible for what I did thirty years ago, for such profound changes have taken place in me, new memories have accrued in countless numbers, old ones have disappeared, emotions, sensations and opinions have become so different, that there has really been a complete transformation. My personality has remained the same, because I cannot specify the moment at which it has been dissociated and become another, and yet this personality of to-day is not identical with the personality of bye-gone times.

Thus, at a first glance, there stands forth this essential fact: that the notion of personality, which appears so plain, is in reality very fragile, because it is bound up with time; since we cannot say that we, men of advanced age, are the same as we were formerly, or as we shall be in fifteen, twenty, or thirty years' time.

Thus it is well established that memory is the very foundation of personality. You can at once understand that, from the moment when this chain is broken, the personality thereby disappears. To take an example which is in a way experimental, since hypnotism enables us to produce artificial modifications of personality: let us suppose a person who knows two languages, French and Italian; and let us say that at a given moment this person has completely forgotten the French language, and can no longer either speak or understand it. This partial but profound amnesia completely and entirely modifies his personality; and in truth this person, who does not speak any French, who can only speak Italian, will appear quite different from the person he formerly was. Suppose also that you add other losses of memory to this first amnesia, that you cause him to forget everything he has ever seen in France, so that he remembers nothing of what he has done, thought or written in France; this new person will then be absolutely

different from the other, for if one says to him, "You have been to Paris, to Rouen, to Marseilles," he will reply quite sincerely: "No, I have never been there; I have no recollection of it." His first personality will therefore be in a manner doubled, because there will exist a total amnesia bearing on a great number of phenomena. The chain, which in normal individuals exists without a break, will in his case be a chain in which certain links are broken. The personality will be disaggregated by the amnesia.

Memory is therefore a fundamental element of the personality; memory is needed in order that the person may be complete.

But memory is not sufficient; we have also to take account of the sensations. These sensations are of various orders; we have internal and external sensations. There are, in fact, sensations which come from our internal organs, which cause us to perceive, in a confused, yet real manner, the state of our bodily organism. This is what the doctors, who are very fond of Greek words, have called *cœnesthesia*; that is to say, the general sensation which we have of our body, of the stomach, of the liver, of the bowels, of the kidneys, probably even of our brain. From each of these organs there arise sensations which give us the notion of being. We are ourselves because we have these special sensations which we do not perceive, but which certainly react upon our intellectual state. Our intellectual state and our personality are dependent upon these sensations which continually rise towards the centres of consciousness.

There are also external sensations; that is to say, sight, hearing, smell, touch. External phenomena produce in us a series of manifold excitations which penetrate to the *sensorium commune*, which unceasingly mount to it from the peripheric extremities, and which give us, every second and every fraction of a second, the notion of our existence. Not for a minute do we cease to see that which is before us to hear

the sounds which vibrate around us. Thus our senses are continually aroused, and contribute their action on our consciousness precisely by this perpetual excitation.

We are different from what we were and from what we shall be, because our present internal and external sensations are not identical either with those we received an instant ago, or with those which we shall receive a few moments hence.

A fourth element of the personality is muscular effort. We know that we can move our arms, close our eyes, raise ourselves, shake our head; we are aware that we have a body, and that we can move that body. Our consciousness acts on our muscles, and knows that it does so; our personality can move our organs, can move about in space, and at the same time that it makes an effort to execute these movements, it has the notion of its own effort;—a notion which is very valuable, because it reveals to ourselves the state of our being and gives us a clear notion of our personal existence.

You now see all the elements which go to form our personality. It arises first and principally from the memory of our past existence; then it emanates from all the sensations which come to us, sensations of our internal organs, sensations of the outside world, consciousness of effort and of muscular movement.

Such are, in *résumé*, the elements of which our normal personality is mainly composed. But before entering into details as to modification of personality by pathological phenomena or by experiments, let us see how, even in normal individuals, modifications of personality may be observed.

In fact, our personality undergoes modification every instant, and much more than we could at first believe. I shall perhaps surprise you by telling you that we all, such as we are, suffer profound changes of personality, which we scarcely perceive, but which are none the less real.

In the first place the external world exerts a great influence upon us. We do not need to be great psychologists to know that we are not in the same state of mind, in other words, that we are not the same individuals, in bright sunshine and in rainy weather. Our ideas become gloomy in the dark; the traveller who makes his way alone by night through a thick forest has not the same mentality as when he walks in the meadows in the full sunlight on a bright spring day.

The proverb tells us that the robe does not make the monk. This proverb is not absolutely true, for in putting on a certain costume we assume at the same time more or less of the general character of the costume. The professor who puts on his cap and gown, the judge who assumes the ermine robe, take on quite naturally in their bearing a character of gravity which accords with the costume. Even when alone they have not the same bearing with and without their costume. The officer in full military uniform has not the same feelings as when he is in civil dress. To take an example which psychologists have analysed with great ability, when women put on male attire it gives them somewhat masculine ideas; they are themselves, be it understood, but their feminine personality is at once modified; masculine ideas spring up in them, so to speak, with a change in their manner of holding themselves, of speaking, and probably even of thinking.

You see to what extent the influence of the costume is preponderant over the direction of ideas, since it is only necessary for a woman, even the most womanly woman, so to speak—to put on a man's clothes, to cause her to modify her whole manner of being, and this without any pathological taint, without any trace of hysteria or of disease, solely by the simple fact of an outward change in the sensations by which she is surrounded.

There is not even always need for external sensations.

Imagination alone modifies the personality. When a dramatic author makes different personages speak, he enters, as is commonly said, *into the skin* of his personages. He can cause, at will, a little girl or an old man to speak. When he depicts Shylock or Harpagon, he takes the spirit of a Jewish merchant or of a miser; if he makes Cæsar, Brutus or Antony speak, he enters into the mind of those whom he makes speak, and becomes by turn Cæsar, Brutus, and Antony. The great artists are those who have entered the most thoroughly into the soul of the personages they represent. You know with what consummate art Victor Hugo makes quite little children speak; it seems then as though he had himself taken on the soul of a child, and that for the moment his personality had changed.

In Molière's "L'Avare," Maître Jacques asks Harpagon: "Do you wish to speak to your coachman or to your cook?" And according to the reply, he puts on the dress, now of the coachman, now of the cook. He has different language and ideas according as he is clothed with the coachman's cape or with the white apron of the cook.

If the personality breaks up even in the normal state, how may it not be modified by physiological or pathological influences? It is sufficient, I appeal to your own experience, to have had a good dinner, without having imbibed an inordinate quantity of alcohol, for all one's ideas to become at once changed. We see the world through rose-coloured glasses. All difficulties are removed; everything is bright. We are in a state of mind completely different from the morose condition which preceded this pleasant meal. We become really another person, and yet the personality has remained the same in the sense that we still affirm our individuality, and no breach has occurred in the long chain of memory. But in fact the personality is modified every moment. It is no longer the same when we have toothache, when we suffer from a pain in the stomach, when we have

had a bad night. We feel the influence of all the sensations which come to us from our organs.

Therefore, once for all, our personality is very changeable.

Having shown to what extent it is multiple, even in individuals who have no morbid taint, and who are normally pursuing the course of a blameless psychological evolution, we will now see how, under certain special conditions, it may be modified even more profoundly still.

We must first of all mention the remarkable accounts which have been given of modifications of personality occurring spontaneously. There is a celebrated case, known as the *Félida* case, which was observed by Azam of Bordeaux some thirty years ago. Although the *Félida* case is not an isolated one, it merits special attention, for it has been very carefully analysed. *Félida* had, so to speak, two completely distinct existences; and in each of these existences she forgot the previous one. Sometimes she was a very lively and active person; sometimes she was drowsy, dull, scarcely able to move her limbs, having very few ideas and little intelligence. In the first state, which we shall call state A, she did not remember anything of what she had done or thought in state B; it seemed as though there were two absolutely different persons. *Félida* A and *Félida* B had no relation to each other, since memory did not connect what the two personalities into which she was dissociated had thought or done.

Suppose for an instant—and this is a kind of *schema* that I will take as an example—that you have completely forgotten what you did yesterday, and that to-morrow you will have no recollection of what you have done to-day, while remembering perfectly what you did yesterday; or, in other words, let us assume that you have one consciousness for the even days and another consciousness for the odd days of your existence; it will then seem to everybody that you are

two entirely different persons, since they have no relation to each other. They have each their different thoughts, mentalities, and acts; they are as strangers to each other. If I do not remember that I went to Lille yesterday, it is not *I* who went there; if to-morrow I do not remember that I had the honour of speaking before you to-day, it would be as though another person had spoken here. The notion of our continuous personality only exists because we have the uninterrupted memory of our acts; and if, as in the remarkable case of Félicité, there is complete oblivion of all that has occurred during a certain period, it is just as though two absolutely distinct persons were concerned: the one, which is that of the periods A; the other, that of the periods B. It is useless to say to the first, "Do you not remember that you were there yesterday? Here are the proofs which I give you"; she will reply, "No, it was not I," and as she will believe that she is in her right senses, and as she has not preserved any recollection, she will hold obstinately to her opinion as the result of this systematic amnesia.

These cases of double personality are very interesting, and frequently even very dramatic. Play-writers, poets, novelists, have often used this pathological phenomenon, and rightly, because it may be fruitful in dramatic incidents. At the present time, in a widely circulated review, which you have probably all had in your hands, called "*Je sais tout*," there is being published a curious story by Jules Claretie, which bears upon a case of double personality. It is that of a husband who, shortly after his marriage, completely forgets all that has happened. He no longer recognises his wife, and when she comes to see him, he says, "Madam, what do you come here for? I am not married; you are a stranger to me." You can imagine the interesting developments which arise from this truly dramatic situation.

These cases of double personality are explained by

amnesia, and there is no need to seek any other explanation. There are no marvellous or supernatural phenomena in them; it is simply amnesia. Yet it is not a total amnesia, it is partial, localised, systematic. It is to be noted, in fact, that it cannot involve the whole of the recollection, for if the memory of our whole past had been lost, we should be no more than brutes, incapable of knowing or understanding anything. It can therefore only be a matter of relative amnesia, systematically affecting certain recollections, and involving a commencement of dissolution of personality.

I might quote many other analogous cases of *spontaneous* duplication of personality; but it seems to me more important to consider this same phenomenon when it is *produced* experimentally by hypnotism. I hope that you will thus understand by what insensible transitions we pass from the elementary phenomenon, which is the variation of personality in normal individuals, to the systematic doubling of personality which appears in certain special pathological cases.

I thought at one time that I had made an interesting little discovery by showing that under the influence of hypnotism we could artificially produce profound changes of personality; but I found later that this discovery was not my own. In fact, the old magnetisers, of the beginning of the nineteenth century, made experiments on this subject. However, if you will permit me, I will refer to my experiments, reminding you that it is first to Mesmer, then to Puységur, then to Deleuze, then to Braid, then to Durand de Gros, that these experiments are really due. I have only developed them in special points, so that, if I quote my own experiments, it is because I know them best, and not in any way because I disdain or ignore much earlier and very similar experiments which were made many years previously, and which gave nearly the same results.

Now, if we analyse these hypnotic phenomena, we see

that they are characterised essentially by amnesia. I have said that the great characteristic of personality is memory; it is therefore not surprising that, since hypnotism depends principally on amnesia, we can easily observe changes of personality in that state.

But hypnotism is not only characterised by amnesia. There is another element which is not extraordinary, because we find it also in dreams, which greatly resemble hypnotism; it is what might be called the state of credulity. It is characteristic of dreams that the most improbable things are accepted by us without resistance. We have become so credulous that all the images which present themselves to our minds, however absurd they may be, are received as real without difficulty. We might appear to have become Brutus or Attila without being in any way surprised, any more than by being changed into a crocodile or a parrot. We may even continue our dream by seeing our friends turned into the most anomalous and contradictory forms without arousing the slightest feeling of surprise or doubt. We have become *credulous*, and, to use a very happy expression, *suggestible*.

It can easily be understood why suggestion has so much power in dreams: it is because, on the one hand, we are in a state of partial amnesia; and, on the other, because we have no longer the notion of the outer world, which has become almost inaccessible to us. External phenomena no longer act on our senses; and we no longer have the support of those perpetual excitations of the sensorium which keep our consciousness in a stable condition without permitting it to be invaded by dreams.

In hypnotised individuals, everything is plunged in dream. They move in a living dream; they have the appearance of being normal and awake, and in reality they are dreaming; they have the dream-state of credulity and amnesia in its full intensity; so that, when we say anything

to them with a certain amount of authority, they believe everything we wish to make them believe. We say to them: "You are changed into a parrot"; and without astonishment or resistance they believe that they are changed into parrots.

I remember trying this experiment on a friend a long time ago. I said to him, "You are changed into a parrot." He then murmured, after a few moments of reflection, "Must I eat the grain that is in my cage?" This indicates to what extent he had entered *into the skin* of the personage. Note, as a curious phenomenon, this use of the word *I*. His personality had not disappeared; he had consciousness of himself, and he said "*my* cage . . . must *I* eat?" Here, then, is a change of personality identical with that met with in dreams. For in a dream one can believe that he is changed into a parrot, and yet the personality has not disappeared; it has been transformed; he is a parrot, but he is a person still.

Curious changes of personality can be produced in hypnotised persons by creating imaginary types, such as are invented by dramatic authors and romancers, by taking the example of a little girl, or an old woman, a priest, or a general. This is what I have called the *objectivation* of types. Amnesia is then frequently complete: all the recollections of the past which are attached to the previous personality have disappeared, the hypnotised person no longer remembers that he bears such or such a name, that he is called John or James; he only knows that he is a general, a little girl, or an old woman. Then the comedy, if it is a comedy—we shall see presently what we are to think of this word comedy—is extraordinarily vivid. When one has been present at such scenes, one is astounded at the marvellous adaptivity of these hypnotised persons, who enter with such startling reality into the life of imaginary personages. It is not comedy, however, for there is nothing voluntary in it, and the change of person is necessarily

bound up with a partial and systematic amnesia, which affects certain recollections and allows others to remain ; because at this moment there is true amnesia and, at the same time, all the recollections attaching to this special case are revived.

I still remember the astonishment which I felt when, after I had said to a woman whom I had put to sleep, " You are an old woman," one of my friends asked her, " Well, old lady, how are you getting along ? " " What ? " she asked,— " How are you getting on ? "—" Eh, what ? Speak louder, I cannot hear well." She had immediately assumed one of the most remarkable external aspects of old age. And this sudden adaptation was all the more interesting, because this was the first time that an experiment in objectivation was made upon her. She was an uncultured woman, very naïve, who had never thought deeply about anything, and who, under the hypnotic passes to which she was subjected, remained in an absolutely passive state. Now, in the experiment which I have here mentioned, she had immediately taken on that character of old age which appeared to her the most striking, that of deafness. And this transformation had been so sudden, that it took me a few moments to understand the cause of it.

I will now call your attention to certain curious circumstances which present themselves in these cases of artificial doubling of personality. In fact, the new personage thus created may shock the natural feelings of the person for whom it is substituted, so that the new-comer is in complete disagreement with the former individual. We may thus hope to find out whether, in these changes of personality, it is only the appearance, the outward form, which changes, or whether the deep roots of the being are affected, in discord with everything which goes to form the private consciousness, the most cherished convictions.

The dissociation which takes place in these cases is very

interesting to study. Now, I tried the following experiment on the uneducated person of whom I spoke just now: I knew that she had formerly had certain differences with a pastry-cook, whom she cordially detested. It occurred to me to transform her into this same pastry-cook in order to see what she would say of her first personality, and to try to place her in conflict with herself. The scene was really a very curious one. She spoke ill of herself, but with extreme cleverness, without going too far; just as prudently as when, face to face with ourselves, we do not confess to ourselves with perfect frankness our own faults or errors, but keep up a veritable hypocrisy, even in our most secret thoughts. Now Virginia, transformed into the pastry-cook, said of herself, "She is unbearable; she answered me roughly." But she took good care not to say anything that might make herself appear in too unfavourable a light.

In Braid, we find the story of a teetotaler who, in a normal state, was a person of extreme sobriety. Braid tried the experiment of giving him, under hypnotic influence, the idea that he was drunk. There was then manifest in this man an extraordinary conflict between his former ideas and the state of apparent drunkenness in which he had been placed by suggestion.

In other cases we see modifications of personality, whether spontaneous or produced by somnambulism, which become very tenacious and are prolonged for a considerable time. The two persons thus brought together conceive a violent hatred for one another. An American doctor, Mr. Morton Prince, has described the case of a young lady, Miss Beauchamp, who, in one of her hypnotic states, was a very quiet, modest, and reserved person, while in the other hypnotic state—in which she took the name of Sally—she was, on the contrary, unbearable, petulant, mischievous, and boisterous. In this state she was continually playing

terrible tricks on Miss Beauchamp, whom she detested; she put pins in her bed, so that Miss Beauchamp, having returned to the normal state, lay down without suspicion, and got pricked until the blood came. She knew the dislike which Miss Beauchamp had for snakes and frogs; one day she took the notion of sending her by post a box containing some, as a disagreeable surprise; Miss Beauchamp opened the box, never suspecting that it was she herself who had sent this unwelcome present to herself. The snakes crawled all over the room, and caused her such a fright that she had a nervous attack and a fit of hysterics which lasted no less than a fortnight.

You see that these doublings of personality are not always harmless, especially when an implacable hostility is set up between the two personages which arise from the same personality. Novelists have taken advantage of this strange phenomenon, and you have perhaps read a very interesting book called *The Strange Case of Dr. Jekyll*, in which this doubling of personality into two hostile personages leads to very remarkable dramatic results.

These changes of personality, which take place under the influence of hypnotism, go so far that I have been able to try a simple and interesting experiment, which might be called the *graphological* proof. A hypnotised subject is transformed successively into a miser, a spendthrift, a little girl, and an old woman. In these various states the subject is made to write a few lines; in these various writings we find the graphological characters corresponding to these different personalities. We have published some of the specimens thus obtained, and submitted them to expert graphologists; they did not hesitate to recognise in these writings the essential characteristics of the miser, the spendthrift, the little girl, etc. I will add that no intentional simulation can be invoked to explain this result, because the experiment was then made for the first time,

and the subject, a young friend of mine who is now a physician, had at that time no acquaintance with graphology. We must therefore suppose—and this is altogether in favour of the objective reality of graphology—that certain characteristics of handwriting are associated with certain states of mind, certain mental forms, since by changing the personality we induce characteristic changes in the handwriting.

We must now pass on to other changes of form of the personality. They present special interest from the point of view of the spiritualist doctrines, which they seem calculated to support; for you can conceive that, when a new personality appears, it seems as though we were witnessing the genesis and development of a being different from the original self.

Now, to explain how these new personalities, at a first and very superficial examination, can be taken for real entities, completely different from the real self, it is sufficient that this new personality, in manifesting, should not cause the first personality to disappear, but that it should persist, in spite of the development of the other. So far, we have seen that the different personalities of the same individual are successive in that individual, that the person A appears for a certain time, then the person B for another period, but that the one succeeds the other, so that if, for instance, by means of hypnotism we change a person into an old woman or a little girl, he does not imagine that he is two persons. The personality which manifests is single, there is only an old woman, or a little girl, as the case may be. On the other hand, in the cases which I am about to mention, there is a co-existence of the principal personality with the new personality which makes its appearance. It is as though—I do not at all believe that this physiological explanation is correct, I only give it as an illustration for the sake of simplicity—we had two brains, each acting inde-

pendently, a right brain representing our ordinary personality, and another, say a left brain, acting on its own account, in its own way, with its own special personality; so that the individual, instead of being *successively* double, is *simultaneously* double.

Very numerous and absolutely authentic cases of these new simultaneous personalities are afforded by what we call automatic writing. Certain individuals, called mediums, when they take a pen or a pencil in their hand, are able, in all good faith, to write long sentences without being at all aware of what they are writing; and at the same time they can continue the course of their normal psychological existence.

Suppose, for instance, that at the very time when I was speaking to you, while my whole thought is applied to following out a chain of reasoning in all its logical developments, suppose, I say, that at the same moment, without having any effect on my discourse, my hand writes sentences altogether different from my words, and follows the thread of a narrative absolutely foreign to what I am saying to you; there would then be a doubling, and not a change of my personality.

Many of these mediums appear to live a perfectly normal life; at no time do they lose consciousness; yet, while remaining conscious, they can, at certain times, create a whole series of thoughts which have no connection with their consciousness, yet systematic and co-ordinated, and appearing, according to the most perfect logical rules, to belong to another person. It really seems, then, that another person has intervened, so that the colossal error of the spiritualists is very easily understood. It is, in a certain measure, excusable, on account of our profound ignorance of the almost infinite resources of the intelligence and the malleability of the consciousness. The spiritualists say, "It is Aristotle who has written these fine sentences on

metaphysics, for the medium himself is a coarse, simple-minded, uneducated person, who knows nothing of these sublime conceptions, and continues all the time to talk with us, interested in the smallest details of what is going on, laughing, conversing, arguing. How could he possibly fill these sheets of paper with dreams of the highest metaphysical order, almost worthy of being signed by Aristotle, who claims to be the author of them?"

This is so simple an explanation, that its very simplicity almost becomes a reproach. In truth, it would require many further proofs to make me believe that Aristotle had come back among us!

On some occasions, which are not rare, it is not only one person that appears, but two, or even more. Examples have been given of automatic writing obtained with both hands simultaneously, as though there were two new personages, each having his own tastes, his style, his special personality. And yet the medium, who wrote with both hands at once, was at the same time carrying on an independent conversation. But really, for a psychologist, these phenomena have only the appearance of being supernatural. They prove to us the prodigious suppleness of the human intelligence, that mystery of mysteries, and the possible co-existence of various simultaneous consciousnesses.

At the beginning of this study I told you that memory and the consciousness of certain sensations formed the principal elements of the personality. Why should we suppose that there is only one consciousness, and that memory only recognises one single psychological centre around which gravitate the recollections of the past? May not we assume that there exist in the brain lower consciousnesses which do not reach up to the higher consciousness, which sums up sensations and recollections, whereas the lower consciousnesses, those which only arouse certain recollections and certain sensations, may at a given moment have

consciousness of themselves, and therefore constitute quite distinct personalities? Certainly these lower consciousnesses have sometimes a very real appearance; they write systematic phrases in logical order with a series of rigorous deductions ably put together, so that it seems as though a real personage was there. But this is only an appearance, and I dare not speak of them as real.

Such personalities often continue to act in this way, simultaneously with the normal person, during many years; I might mention a number of celebrated cases. I will, however, only speak of two of these cases,—for time does not permit of my going to any great length: the case of Mrs. Piper, well observed by Richard Hodgson, and that of Héléne Smith, admirably described by my friend and colleague Professor Flournoy, of Geneva.

In the case of Mrs. Piper, the first personage was a French doctor answering to the strange name of Phinuit. I shall not here treat of the question of clairvoyance, which was often very remarkable with Phinuit; for the moment the question is a different one, that of knowing whether Phinuit had really a personal existence. Now this appears to me very improbable. In fact, this French doctor did not speak French; he said a few words at first, as, for instance, "*Vous êtes un bon garçon,*" and this was all he knew of our language, if I may judge by the conversation I had with him. But afterwards, when he was asked why he, a French doctor, did not speak French, Phinuit gave a reason which you will probably not consider a very good one; he pretended that, being obliged to practise medicine at Metz, where there were many English people, he had at last come to forget French!

In the same way, M. Maxwell relates that a certain personality had forgotten his own Christian name, and was asked, "But how is it that, as you say you are so-and-so, you do not know your first name?" He then found a

reason as good as that given by Phinuit, and replied, "In Paradise one forgets many things!"

You will, I think, agree with me that the objectivity of these personalities appears rather frail.

Another very strange personality appeared spontaneously and suddenly with Mrs. Piper. This is known by the name of George Pelham. The history of George Pelham incarnated in Mrs. Piper is singularly instructive; we find in it remarkable facts of clairvoyance which have been studied very profoundly by my learned friend Sir Oliver Lodge, and on which volumes have been written. George Pelham was a young American who had died a year previously, and whom Mrs. Piper scarcely knew. One day Phinuit announced that he was going to give place to George Pelham, and, in fact, George Pelham came and incorporated himself in the spirit of Mrs. Piper. This personality presented phenomena of lucidity which are quite extraordinary; the friends and parents of George Pelham came to see Mrs. Piper, and received, when she was transmuted into George Pelham, confidences relating to a series of facts which certainly their son or friend alone knew, facts which Mrs. Piper could never have known.

The details of these curious narratives would take me too far from my purpose; I simply wish to tell you that it would be very imprudent and very unreasonable to attribute, as the spiritualists do, a personal reality to these forms of multiplex human personality. On the contrary, I have shown you the series of insensible transitions which may be observed between the doubling of the normal personality, the pathological and hypnological alterations of personality, and, lastly, that production of simultaneous and systematic personalities which, in spite of their marvellous appearance, do not seem to me to be anything but the disintegration of a single human consciousness.

The case of H el ene Smith has been observed by M.

Flournoy, and related by him in one of the most interesting books that has ever been written: *Des Indes à la planète Mars*. In that work we find facts which testify to the really astounding power of the human intelligence. Héléne Smith, in the modifications of her personality, half spontaneous, half induced by hypnotism, imagined herself to be, either successively or simultaneously—but this matters little—several quite different persons. First there was one named Leopold, who was no other than Joseph Balsamo, or Cagliostro, whose history she had read in the celebrated romance by Alexandre Dumas; then an Indian prince, whose name she had found in a little-known book treating of the history of India; then Marie Antoinette; and in the fourth place—this was not the least extraordinary of the different personages—an inhabitant of *the planet Mars*. This planetarian described in a fantastic manner, yet not with more fancifulness than might be displayed by a writer endowed with some imagination, the manners and forms of the inhabitants of Mars. We must not forget to mention one of the characteristic phenomena of this Martian personality of Héléne Smith, namely, that he employed a special language, extremely complicated, a really new language, so that there exists now, for the amazement of philologists, a Martian language, which has only been spoken, it is true, by a single person, by the Martian who was in Héléne Smith, but still a real language, with a vocabulary, a grammar, and a possible dictionary. The whole of this extraordinary construction was made out of a single piece by that wonderful human brain, with inconceivable rapidity. And at the same time Marie Antoinette and Leopold were there; Leopold, who, remembering the tales of Alexandre Dumas, was a passionate admirer of Marie Antoinette, indicated by the finger that he could always control everything that was said either by Marie Antoinette or by the Hindu, or by the Martian—for these two person-

alities were simultaneous—and at the same time that Marie Antoinette spoke, by the movements of the finger and hand, Leopold revealed his presence. He was never absent, even when the Martian and the Hindu prince were there; and he found means to explain, to control and judge, all that the other personages did.

As for believing in the reality of these incarnations, this would require a rather naïve faith. Do I need to tell you that the learned and perspicacious analysis of M. Flournoy proves that there was nothing in it but disintegrations of consciousness?

* * *

Now, before concluding, I should like, not to construct a theory of human personality, which would be beyond my competence, but to consider rapidly how far these transformations of personality are real or simulated. I hasten to say, that I really do not see any satisfactory solution of the question; for these transformations appear to me to be at once *fictitious* and *real*.

They have that groundwork of simulation and comedy which always persists in us. However truthful, frank, and loyal we may be, there always exists in us a certain element of comedy. In spite of ourselves, we are at the same time witnesses and actors in all we do. At the same time that we act, we feel that there is within us some one who observes and criticises us, so that we are never absolutely and completely sincere. When a person is in a state of violent anger, he might at first sight be thought to be entirely carried out of himself, and to have lost all consciousness of himself. Nothing of the kind! In spite of his anger, there always remains in that person some one who sees and judges himself, who appraises himself, and who is always more or less able, if not to stop, at least to recognise the disordered actions to which he gives himself up.

Similarly, in individuals who appear to be in a state of complete systematic amnesia, the amnesia is not as radical as they believe, and would make others believe. The change of personality, however well the scene is acted, is not absolutely and completely sincere. It has every appearance of sincerity; it is even, if you will, sincere, since the impulse is irresistible and involuntary; and since deceit presupposes volition. But, behind all these personalities which manifest so plainly, there lives and thinks a personality much deeper, one which we never perceive, which is in us, which weighs all our actions, which may therefore rectify them, and at a given moment may stop us on the fatal brink.

I have quoted the case of Sally, who played tricks on Miss Beauchamp. Yes, certainly; but she did not go so far as to kill her. In the same way, if, under the influence of suggestion, we can produce the appearance of crime, we never obtain, as has been wittily said, anything but *laboratory crimes*, not real ones. We say to a hypnotised person, "Here is a knife, kill your friend." He takes the paper-knife and makes the gesture of killing, but in his mind he knows perfectly well that this gesture will draw no blood, and will not cause the death of the person he loves. It is not, therefore, an attempt to kill; it is only acting. All these actions by hypnotised persons, irresistible as the impulse may be, never go to the bottom of their being; they are *sincere comedies*, if we may use two words which seem to contradict each other.

All these phenomena show us that what we call human consciousness, human personality, a phenomenon which at first sight seems quite elementary, and cannot involve any contradiction, is much more complicated than we think. To know that we are ourselves, and no one else, because we have the consciousness of the vibratory phenomena by which we are surrounded, seems to be as simple as anything can be. But in reality this notion is extremely complex, as

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complex as the intelligence itself, so that, when we speak of personality, of higher consciousness, of lower consciousness, we have in reality entered upon the most formidable problems of psychology. Therefore we must repeat here the Socratic phrase, "Know thyself." By knowing ourselves, in fact, we shall know the greatest mystery of the universe which is within our reach.

SPIRITUALIST AND THEOSOPHICAL CONTROVERSIES :—

SHOULD THE DEAD BE RECALLED?

[. 716 [02]]

*Being a discourse recently pronounced in a Theosophical
Centre in Paris.*

By LAURA I. FINCH.*

CHAPTER I.

I MUST first of all excuse myself in a way for attacking this rather strange subject: before considering whether it be right to evoke the Dead, it seems to be somewhat necessary to prove that the Dead can be evoked; in other words, that those whom we believe to be dead are not dead in reality, and that they can respond to our call. This, as is well known, is the basis of spiritualist doctrines, a basis which it is not our intention this evening to analyse. We will simply suppose, without this supposition implying any adhesion on our part, that the spiritualist doctrine is true and that the Dead can be recalled.

And if we pose this strange question, "Should the Dead be recalled?" it is because many theosophists hold that the recall of the Dead constitutes a sort of sacrilege, and disapprove of experimenting in spiritism when this involves recalling the Dead.

We would like to conciliate this contradiction and

* We think we may be permitted to publish herein this attempt at conciliation between certain Theosophical and Spiritualist ideas, though the discourse in question is not in our general style, and does not observe that severe experimental method which has been adopted by this Journal.

persuade theosophists that the experimental method, whatever may be its processes, merits to be retained and encouraged.

I beg you to deal gently with me, therefore, if my views on the phenomena of spiritism differ, on the one hand, from those of many of my friends, and, on the other hand, from the theosophical conception. We should always remain faithful to strictly experimental methods, which alone, it seems to me, will enable us to tear away the veil which envelopes mighty Nature, and which alone will enable us to prove that evolution is a universal law and that death is but a transition between this life of ours and other, yet unknown, forms of life.



Spiritism is but one more of the many religions which have come at their appointed time in answer to a wide-felt want: partial conceptions of truth suited to certain stages of civilisation. Demand creates supply: the founders of spiritism heard the demand and responded. But this new religion differs from others in that the body of doctrines of which it is constituted reposes on phenomena, observations, experiments, facts.

Spiritism is only a systematic explanation of the phenomena in question; it is by no means the affirmation of the reality of those phenomena. And before attacking our subject on metaphysical grounds, I wish to insist upon the following point and to dwell upon it somewhat lengthily:—

The problem, from a scientific point of view [and this is the only true and essential consideration if we have the welfare and progress of humanity at heart] is not to determine whether the theory of spiritism be good or bad, true or false, but whether the phenomena of spiritism exist or do not exist.

However interesting from a moral or psychological point of view the birth and rapid growth of "spiritualism," or more correctly speaking, "spiritism" may be, the student of fact has little to do with such considerations. His interest, however, becomes aroused when he learns that spiritism, though in itself but a body of doctrines, differs, as I have just said, from other religious movements in that its metaphysical system is founded on solid fact: It is, in short, the systematic explanation of a mass of ill-understood facts.

When considering these phenomena a general observation is to be made: They present not only a psychological, but a historical aspect. It is widely thought that the phenomena of spiritism date from the year 1847, when the Fox sisters [Rochester, America] gave evidence of possessing powers by means of which were obtained certain manifestations which, though apparently novel at that time, have to-day become almost universally commonplace, so to speak; commonplace in the sense of being widely believed in, but far from being commonplace in the sense of acceptance with, and classification among, the recognised phenomena of nature.

Now in reality these phenomena are not of such recent birth; and the fact that they are by no means new, that they are by no means an invention—nor even a discovery—of the nineteenth century, gives them a greater claim to our serious attention than would be the case were we in presence of a passing fad of contemporary civilisation.

The belief in the existence of these or analogous facts is not a thing of yesterday, for a glance back on the history of human thought shows that these facts have been the common property of all ages.

In our own era—and long before this generation, which has been responsible solely for the word "spiritism" and the rapid extension of the doctrines of spiritism—there is

evidence to show that these facts were widely known, appreciated, and discussed from the very beginning.

When looking back on the long past of metapsychical phenomena, we observe a salient line of demarcation between certain pathological phenomena, which up to the seventeenth century were received as evidences of supernatural agency at work in the affairs of man, and other phenomena—properly speaking metapsychic—which, though confounded with the first-named ones in those days, have gradually become sifted from them, have gradually usurped their field, and are still, by a goodly majority, held as evidencing either survival after death, or the existence of a world of Invisible Beings exerting a practical influence over humanity.

That is to say, belief in lycanthropy and other wonders in the realm of witchcraft—such as the evil eye, power to cause drought or tempest, broomstick rides and similar modes of travelling, etc.—has been wrecked on the formidable rock of Scientific Progress; while belief in other phenomena of the nature of “hauntings,” apparitions, premonitions, intelligent noises, movements of object without physical contact, levitation, have survived.

Nevertheless, Official Science as a body—whatever individual members of that body may be doing in this respect—refuses to recognise the possibility of the existence of such phenomena.

The small degree of intellectual enlightenment in Europe up to the seventeenth century [and, as far as the masses are concerned, up to the beginning of the nineteenth century] easily accounts for the confusion of subjective pathological phenomena with those presenting features of objectivity. Old beliefs die hard, and probably there still exist a few peasants in lonely regions who admit, for example, the power of the evil eye—*envoûtement*, etc.

Sprenger, of *Malleus Maleficarum* fame, Bodin, Remy, de

Lancre, the famous necromancer Cornelius Agrippa, Michael Servet himself, and even Melanchton, and Erasmus [for even he, mighty mind, believed he had captured demons when he had caught but . . . fleas!], Loyola, Luther [who one day threw an inkwell at Satan with such force, that the inkstain on the wall in the little room at Wartbourg is still to be seen, it seems], would still feel at home were they to revisit certain lonely spots in France, Spain, Italy, not to mention other lands—Ireland for example. Credulity which accepted everything marked the reign of Satan, while scepticism which laughs at all things, marks the reign of Science.

Satan's reign was particularly flourishing between the twelfth and seventeenth centuries; and then it was that the phenomena of magic and witchcraft had their firmest grip on the mind of the people;—true phenomena, be it said *en passant*, though accounted for to-day as the results of hysteria, hypnotism, and self-suggestion. The witch-literature of these periods is formidable, and consists of several hundred volumes—not to speak of contemporary treatises on the subject. Le Loyer professed to have studied 450 works before writing his *Discours et Histoires des Spectres*.

But here and there we come across valuable bits of information in this literature of by-gone ages. For example, Montalembert, chaplain to François I., describes the phenomenon of raps as having been observed by him in Lyon, about the year 1521. Dr. Lang has come across a chronicle—Rudolf of Fulda, 858 A.D.—which vouches for communication with a rapping intelligence.*

There are, in fact, many allusions to intelligent raps in history; for example: Lenormant, *La Magie chez les Chaldeens*. We have also John Dee, Jerome Cardan, Martinez de

* *Cock Lane and Common Sense*. By Andrew Lang. [Longmans, Green & Co., 39, Paternoster Row, London.]

Pasqually, de Lancre, where a quantity of facts analogous to the facts of spiritism are to be found.

There is also a very interesting document on the levitations of a table in Samuel Brentz *Jüdischer agestreiffter Schlangen balg*, Oetlingen, 1610, and in Zalman Zebi's reply, *Jüdischer Theriak*, Affenhauser, 1615. The latter admits the levitations, but maintains that they are not due to magic; "for," he writes, "beautiful hymns are sung"—during the production of the phenomenon—"such as 'Praise ye the Lord,' and no devil is able to approach us when we think of the Lord. . . . Therefore, the levitations of the table are obtained by the help of the Lord, and not by *Kischaph* (magic)," says Zebi.

The above and many other documents, which we have not the time to indicate, prove clearly that some of the most disturbing phenomena of modern spiritism—intelligent noises, and movements of objects without physical contact, etc.—were known and studied in France and Germany during the sixteenth and seventeenth centuries.

As for England, we have works by Increase Mathers, Glanville, Baxter, Aubrey, Wagstaffe, Wesley, and many others, which teem with recitals of spirits of the dead conversing with the living. In the University in Glasgow, a manuscript by Wodrow [1610 A.D.] exists, which tells of a Mr. Welsh, a clergyman in Ayr, who was said to converse with a spirit by means of raps and movements of objects without contact. The manuscript also relates that one night, while Mr. Welsh was meditating in his garden, a friend "chanced to open a window towards the place where he walked, and saw a strange light surround him, and heard him speak strange words about his spiritual joy."

The ancients have also bequeathed us numerous documents, which tend to prove that these same phenomena were not unknown to them. We have Tertullian [*Apology*,

ch. 22], the Life of Apollonius of Tyana, the jests of Lucian [*Philopseudes*], who makes merry of certain spectre tales current in his time; we have, moreover, argument and exposition from Pliny, Eusebius, Iamblichus, Porphyry [who asks Iamblichus for enlightenment concerning clairvoyance and divination, the nature of spiritual agency, etc.], Plutarch; the allusions of Plato, Plotinus, Lucretius—far from illiterate sources we perceive.

The death of that monster, Caligula, was said to have been followed by peculiar noises and phenomena of *hantise*, which Suetonius states were observed by many people.

In all this there are, to say the least, hints that we are pretty far away from pure witchcraft literature. The latter, notwithstanding its abundance, offers little, if any, first-hand evidence; whilst this cursory glance at classical literature appears to suggest the existence of such evidence, as far as metapsychical phenomena are concerned.

To come back to our own epoch: During the eighteenth century, France underwent the Encyclopedic reaction at the hands of Voltaire, d'Alembert, Holbach, Helvetius, who denied what they called "miracles." Hume did the same in England. But, at the same time, we have charlatans like St. Germain and Cagliostro; or thaumaturgists like Martinez Pasqually; or practitioners of therapeutics like Mesmer, Puységur, etc. It is rather interesting to remark that the spiritistic movement is now beginning to assume form in somnambulism and magnetism. From the end of the eighteenth century and the beginning of the nineteenth century, magnetisers began to assert that their somnambulists [mediums] were in communication with the spirits.

When the Rochester facts were divulged, they found the ground already prepared for them by animal magnetism. It was pure spiritism which Dr. Kerner [*Die Seherin von Prevorst*] practised with Frau Hauffe in 1827: he held conversations with spirits by means of raps, received revelations,

etc. Therefore in 1847 the soil was ready. The Encyclopedists had done their work, which was simply a reaction after the credulity and abhorrent cruelty of the preceding centuries; they were simply instrumental in bringing about the final triumph of tolerance in such matters.

Before the Encyclopedists tolerance did not exist. The stake was in request up to the year 1749. In the month of June, 1749, Marie Reneta and an old woman were burned at Salzburg. The Jesuit Goar pronounced a discourse on this occasion, at the foot of the stake, in the course of which he declared that it was a fine and righteous thing to burn sorcerers. Marie Reneta was a medium—nothing more nor less. She was a servant in a coppersmith's family at Salzburg, where, in her presence, movements of objects without contact occurred. The neighbours began to gossip; Marie Reneta said she was not afraid, because the spirit had promised he would not hurt her. She was arrested, threatened with the torture, confessed, denounced an old woman [the familiar routine of the Inquisition], who was promptly arrested and burned—Marie Reneta sharing the same fate.

Thus we see that interest in these matters was attended with some danger. It needed the French Revolution, the downfall of the clergy in France as well as in Protestant countries, for the movement to develop without the police stepping in to regulate matters.

From all this the fact results, that the phenomena of spiritism are by no means new. They were often observed, and observed carefully. Our forefathers have left numerous documents treating of apparitions, premonitions, movements of objects without contact, observed by them: phenomena which, though in those times classed with lycanthropy and other *bizarceries* of a *loup-garou* nature, are of a vastly different order, and are, I think, still awaiting explanation. These objective phenomena were exactly observed by them, just as were hysterical anæsthesia and

ecstasy which they observed in their "witches." The facts of spiritism, therefore, logically link themselves to facts observed and related antecedently—to facts admitted right up to the eighteenth century without opposition.

There is nothing new ; the point of view only has changed. Psychical science ceases to be theological in order to become positive, as Comte says. The points of view and the interpretations change ; the facts remain, and in the chronological *ensemble* of their affirmation, *a priori* incredulity appears like an error of the disciples of the Encyclopedia, and like a psychological phenomenon, temporary and isolated in history ; although we notice something of a like state of mind in the ultra-civilised units of Rome, Pliny, Seneca, and their contemporaries.

Everywhere, in every age, in every clime, we find consentient testimony to phenomena of an abnormal order. That barbarous races should fabricate myths explanatory of natural phenomena, that witches should be made to pay the penalty for tempests and hail, illnesses and deaths, is scarcely extraordinary : such beliefs are the natural attendants of savage ages, of infantile races.

But, as we have said, if we give ourselves the trouble of carefully examining and sifting the special literature, we will find that other and very different occurrences are attested by many witnesses—occurrences of the nature of those upon which spiritism bases its doctrines.

Such a strange survival of belief which has withstood all the vicissitudes, the *péripéties* of time and evolution, was as current in the days of Pythagoras, Lucian, Plutarch, St. Augustine, as in our own days, is a curious and attractive problem.

But as far as our subject is concerned, what is the conclusion to be drawn from this brief historical sketch ? The answer will bring us back to our starting point : The problem, to-day, is *not* to ascertain whether the phenomena

of spiritism are caused by the dead, but whether there *are* phenomena of the kind in question.

Now it seems to me that it is an undoubted fact that these phenomena do occasionally occur, and that they are inexplicable by any known law. There are many indications that we are on the threshold of science which gives rich promise of great discoveries. Spiritists attribute these phenomena to the active intervention of spirits—that is, the “Dead”; therefore, before even seriously attacking the question of the propriety of evoking the “Dead,” we here strike against the imperious duty to do so, a duty which is imposed on us by a serious actuality—if it be truly the spirits of the dead, as spiritists affirm is the case, who produce the phenomena in question. Even if we have reason to think this belief is erroneous we must nevertheless continue to evoke the departed, until it be scientifically demonstrated that the “Dead” are for nothing in these phenomena of spiritism.

Every phenomenon of Nature demands the attentive and serious examination of every serious-minded person. “Man is here below to instruct himself in the light of Nature,” says Paracelsus. Now here are phenomena,—most certainly natural, though to-day they may appear to be supra-natural, or rather supra-normal—which have been observed in every age and clime, and which Science—which is becoming more and more the fraternal and religious guide of our life and intelligence—denies or passes by in silence. Do not let us blame her too severely, for are we not all tempted to condemn as useless or as imaginary what we do not know?

Never has a continuous and universal effort been made to bring these phenomena on to the ground of scientific experimentation. A few isolated efforts have, it is true, been made—by Sir William Crookes notably—of which we might say the important Society for Psychical Research in London

is the outcome ; but these are far from constituting a general movement ; the consequence is that all the phenomena in question, *without exception*, are still in an empirical state.

We are in a sort of *impasse* at present, with regard to these phenomena, thanks to the negligence of Official Science. But no one has a right to say in the names of Science and Progress, "thus far canst thou go and no farther." The Utopia of to-day becomes the reality of to-morrow ; and these phenomena, which have already received the personal endorsement of a few honourable exceptions to Official Science, will eventually be studied by every man of Science ;—for it is to him they belong, and not to the moralist.

The "catastrophic" feature of metapsychical phenomena has been, and still is, the strongest point against them ; and this feature will remain as long as observation alone is accessible. The quest, painful and nebulous though it be to-day, must be courageously and audaciously continued, and every effort made to bring these phenomena under the discipline of scientific experimentation.

Moreover, if we fail before this duty, if we neglect to study these phenomena—and when I say "study these phenomena" I mean "evoke the departed," since we are told that these phenomena are to be attributed to them—if we neglect, I say, to study these facts, and to facilitate their study, in order that competent minds may be able, profitably, to undertake their investigation, we shall have the sad spectacle before us of a large public becoming the prey of charlatans.

The progress and happiness of humanity demand the examination of these facts. But to be able to study the phenomena in question we must continue to receive them. Consequently we are obliged to evoke the spirits of the departed—since, according to the spiritualist doctrine, it is they who manipulate, so to speak, that force called psychic,

who produce, in short, the phenomena we require ; in the name of true Science, I claim that it is not only our right but our duty to evoke the "Dead" and it is a duty which is binding not merely on ourselves, but—*sit venia verbo*—equally so on the "Dead." In fraternal harmony, the "Dead" and "Living" must work together, that out of their united efforts may spring forth a light which will clear away the obscurities enveloping the phenomena, and will lift this nascent science out of its present nebulous condition into one of certainty and promise.

The time will come, I believe, when it shall be recognised, even by Official Science, that the phenomena of spiritism—raps, movements of objects without contact, levitation, and materialisation—are phenomena which every human being is, or will be, capable of producing, without having recourse to extraneous individualities. But we have not arrived at that stage yet: we have still to recognise that matter has no independent existence whatever, that it is simply force in motion, and that force is spirit in action.

When we have reached this point in Evolution, we shall have attained to the recognition, by experimental methods of what seems to me to be a great truth: No need is there to evoke the "Dead" because the "Dead" are never absent. That is to say, we shall have demonstrated that Thought is everything, that the universe is governed by Thought, and by no means by the manifestations of that Thought.

With what we do not know of universal laws we could create the world, according to Faraday;—and nothing would be missing. Therefore our duty is to seek, to study continuously; we should have but one care—the impartial research of Truth, daunted by no unworthy fears as to whither it may lead us. Prometheus stands before us—the savant's Ideal—intelligent, active, ambitious, the friend of humanity, one who knows not fear, who dares all things, whose life is a perpetual striving to equal the Divinity.

Contempt and fear are sentiments which, in face of Nature, an honest man cannot feel; and he is intolerant only of intolerance.

"Soyez comme l'oiseau posé pour un instant
Sur des rameaux trop frêles,
Qui sent ployer la branche et qui chante pourtant
Sachant qu'il a des ailes."^{*}

CHAPTER II.

ONE thing above all else strikes the observer of the present age; it is something which he who runs may read; something which even the most superficial of us cannot fail to notice I think, and this is the profound and sad scepticism which marks our age. Few are spared; it attacks the home, the secluded repose of the fireside; it is eating the heart out of Society; the pulpit itself is invaded by this doubting spirit. Christianity as propounded by the various sects of Romanism and Protestantism has lost its attraction, and has no longer any hold either on the *élite* or on the masses. In spite of ourselves, our cherished beliefs are wrested from us. Where scepticism, materialism, atheism have not cast their spells, indifference—perhaps the most deadly of all mental attitudes—seems to reign supreme. Is this indifference real? With the exception of an uninteresting minority—a minority wrapped in the selfish ease of luxury and vanity—this indifference is far from being real, I think. We have left the Churches, we recoil from ritual and dogma, because we no longer find therein that for which we are seeking. When Churches become subservient to what is bad, generous and lofty minds, yielding to emotion, are tempted to declare themselves atheists;—though none are more truly religious than they. "The

* Victor Hugo.

foundation of morality is giving up that for which there is no evidence," says Huxley. Atheism is often but a misnomer for a hatred of ecclesiastical bigotry and superstition—for what that great mind, Voltaire, called "The Infamous." Reason and common sense are shocked by the pretensions, the absurdities of dogma and ceremony which constitute the sole spiritual wealth of ninety-nine out of a hundred churches to-day. The Christian Churches pretend to hold a monopoly of Revelation, but the Revelation of God is not to be confounded with the revelation of the Churches: we are thirsting for the former, not for the latter.

We ignore Church and dogma in the spirit in which Voltaire ignored them: the individual soul wishes to be left alone with God.

Dogma impedes the free development of the mind, and in no wise satisfies man's craving for a final cause. Dogmatic religion is passing away, giving place to vital religion. At no time in the history of man has the yearning for an Ideal been greater than to-day. We reach forth into the Unseen, yearning for knowledge of, for union with, the Perfect. The true religious consciousness is gradually shaping itself throughout the world, and ere long will be ready to spring forth into newness of life. When I think of that religion which the future—a very near future maybe—is holding in store for us, I cannot help thinking of Spencer's words:—"The ultimate form of religious consciousness is the final development of a consciousness which at the outset contained a germ of truth obscured by multitudinous errors."

Spiritism has come at the psychological moment: hence its success and the rapid growth of its doctrines. Many noble minds have turned their serious attention to this movement, in the hope of finding therein the proof of survival after death; some have died firmly convinced of having found, in the phenomena of spiritism, that for which they were seeking.

I do not presume to criticise these seekers: but all who have studied a subject are entitled to hold an opinion thereon, no matter what the authority may be for divergent opinions. Therefore, I do not hesitate to repeat (1^o) that the phenomena of spiritism belong not so much to the religionist as to the physicist and psychologist; (2^o) that they demand an *impartial* investigation. As long as this study be undertaken with the *desire* to arrive thereby at a scientific proof of immortality, of individual survival after death, so long will the results be—unwittingly but surely—falsified or stunted or nullified. Let us keep our minds on solid fact; we must let ourselves be led by fact—that is by truth—without any *arrière pensée*; if we pursue the investigation in this spirit, the facts which are claiming our attention may lead us on to much which is debateable ground to-day, and which will then perhaps be added to the region of solid fact. And this is all the more necessary to bear in mind inasmuch as we are dealing with phenomena which appear to be cardinal facts.



Cassius Junius, on his way to the scaffold, said:—"You ask me if the soul is immortal; I am going to find out and, if I can, I will return and let you know." Spiritists say that this can be, that is to say, that the spirits of the dead can and do return: they appear at their seances, and speak with them concerning the life after death.

Now, to those who put the question *cui bono*, as well as to those who object to recalling the "Dead," who maintain that the encouragement of mediumship is baneful, I would like to pose the question: is the scientific proof of individual survival after death an attainment to be disdained? The Positivist says that the seed sown determines the fruit to be gathered, that man's influence lives after him, that just as no atom of matter is ever annihilated so no noble achieve-

ment is ever destroyed, and in this sense only is man immortal: "The only immortality worthy of man is the grateful remembrance of his fellow creatures." But immortality is perhaps something more than absorption in the memory of the future. The soul yearns after perfection: what man dies feeling he has attained to the measure of his perfect stature? Do we not feel that all life is one perpetual striving for higher ideals?

The belief in Survival after death dates from the earliest ages of the world. Is it only a craving which is doing duty for reason, or is it only a remnant of savage instincts, or fear of annihilation, which bids us, in our heart of hearts, believe so too? I think not. The more we progress the more are we astonished at the marvels of the Natural World, the greater is our conception of the Deity, and the more fully do we recognise that the Divine is immanent in all things. The finite and the relative cannot understand the infinite and the absolute; but are we finite? Have we not a spark of the Deity within us? Is there not a something psychical in man identifying him with the eternal, establishing a sort of relationship between God and the soul? And the ethical trend of all nature seems to be towards strengthening this relationship; the spiritual side of ourselves finds in this kinship its safeguard under the search-light of Scientific Progress. Moreover, life is uncreatable, for only that which has life in itself can give it: this thought alone gives weight to the probability of immortality.

Science cannot disapprove immortality: spiritists tell us she has now a chance to prove it. If that be true, we cannot afford to hesitate a moment. Civilisation has constant need of every moralising factor at man's disposal; now the acquired certainty of immortality would be the greatest moralising factor in the universe, pregnant with vast consequences. The whole outlook on life would change; the *points de repère* would be no longer the same, were personal

survival an established fact and the possibility of communication with the departed scientifically demonstrated.

If spiritism can prove survival, we dare not allow considerations of danger in the investigation thereof to weigh with us, to stay our quest. At no matter what price, we must push forward; as pioneers we may suffer from ignorance and inexperience, but others will reap the reward and will benefit by our efforts.

The exercise of mediumship is far from being the agreeable pastime some seem to imagine. It is a serious work: one in which sorrow, as the fruit of disillusion, awaits us at every step. Once the first *élans* of enthusiasm have cooled down, the honest searcher, the man who wants truth at any price has need of indomitable courage to keep his hand on the plough. Many a time is he filled with a secret longing—a shameful, cowardly longing—to turn back, and he is tempted to cry out: “Fool that I was to put foot in this land!”—Remember, I am speaking of the honest seeker and not of the *dilettante*. But we feel that treasures lie hidden among the brambles, some of which have already been found: treasures which suggest the possible solution of mysteries hitherto considered unsolvable. And we dare not draw back; without being blind to the perils, we must bravely prepare to face them and to conquer them; feeling sure that if we succumb others will take up the work and, profiting by our example and by our mistakes and failures, will perhaps accomplish what we dreamed of accomplishing.

As for the objections to the practices of spiritism—that is to evoking the “Dead”—put forward by Theosophists, they are not so formidable after all, when looked at straight in the face.

Not a few people urge that it is wrong and dangerous to practise spiritism, because the devil is in it. I do not think it is worth while stopping to consider this objection. Was not Galileo called a tool of Satan? Not so very long

ago, the suggestion to travel by train at the rate of forty miles an hour was denounced as impious in a certain Parliament: God had given us horses, and to fly over the country by other means was tempting providence. It is in presence of such objections and incidents as these that we suddenly become keenly aware of a great brooding Spirit watching and waiting for the slow wisdom of man to develop.

It is said that communication with the departed, that is, the experimental exercise of psychical faculties, is physically and morally dangerous; that it unhinges the mind, undermining and unsettling health and character. There is something in this, but I doubt if this something be of a nature to warrant the abandonment of the investigation of facts. As one of my friends has expressed it: "Every fact is a note in the Chorale of the Cosmos," and has a peremptory claim on our attention.

The development of what is called mediumship is only the development in ourselves of that psychic element in Nature which is identical with the eternal. Mediumship is by no means a force at the disposal of a privileged few; it is a faculty more or less latent in every man; for we must bear in mind that no faculty is bestowed on one individual and entirely withheld from another. All development is unsettling, and is accompanied by danger to a greater or lesser extent. Life is one continuous example of this. A seed in its pod is in comparative security: sow it, let the work of germination and growth begin, and instantly the door is opened to multifarious perils: the very life of the plant is exposed to hurt and death at every moment. We all know the care which children require. When our boys pass from boyhood to manhood, and our girls approach womanhood, we stand by, anxious spectators of the moral and physical risks they are constantly brushing up against; and how many children—and adults also—succumb to one or other of these many

perils and temptations! But does this justify interference with the work of Nature—cessation of procreation?

This danger signal must not be held up too often, unless we wish to stunt growth, to arrest action. Because there are perils to face when opening up new country, is exploration to be forbidden? We are told it is wrong to develop the psychic faculty; but wrong—that is “evil”—is only that which retards the ascent of humanity, and the refusal to use any faculty whatsoever is retarding this ascent.

I am aware of the nature of the dangers besetting the use of the psychic faculties. Even as all development is unsettling and accompanied by special perils, so is the development of these new and untried powers accompanied by particular perils and especially by the exaltation of a certain nervous instability which accompanies growth of any nature whatsoever. Here, as elsewhere, we have constant need of self-control; and the power to exercise this control may be difficult to acquire because of this nervous instability, which accompanies the development of any faculty—and especially that of the psychical faculties—and a certain passivity which is a necessary feature of mediumship. The man whose will is weak, who cannot control his passions and his impulses in ordinary life, cannot hope to escape either the dangers of his normal existence, or the dangers of the spiritual surroundings he may create for himself when he begins to develop his latent psychical faculties.

The need of self-conquest makes itself felt in every walk in life. If we bear this in mind, we may safely undertake the development of every faculty we possess. Man's limitations are continually being extended on the physical plane, and this applies also to the psychical plane. I do not look upon “mediumship” as destined solely to bring consolation to the bereaved. The wiping away of tears may be an incidental result, but it is by no means the highest aim and end. No! This efflorescence of the human mind, this development

of the psychic element in man, this revelation of inherent capacities, are meant to serve larger purposes. Divine in essence, we have potentialities of perfection within us, and it is only by the development to the fullest measure of every latent faculty, that we may come to the realisation of our capabilities, that we can rise to the fulness of joyous activity.

Let us not put aside this work—forego our efforts to enter into communication with the departed—from any cowardly fear of the moral and physical dangers we may be incurring ; For it is only a low conception of life which renders intercourse dangerous, whether we confine our intercourse to the Visible or extend it into the Invisible. “The mind is our demon—a divinity placed with every one to initiate him into the Mysteries of life, and requiring all to be good” [Mænander].

There is one objection which has an appearance of legitimacy : the men, women and children we come in contact with in this realm of fleeting phenomena are as much spirits as those who have passed on ; and it is objected that they have a greater claim to our earnest attention, than have the friends with whom we are striving to enter into communication.

Now the living represent the duty nearest at hand, it is true ; but we can never forget that we live in two worlds—the material and the spiritual—at one and the same time. If we neglect the one we are likely to neglect the other. And the man who refuses to cultivate his inner faculties, or to prosecute the study of these phenomena, may be running a greater risk than the man who bravely faces the perils, who steadfastly pursues the quest for truth.

We are told that we open the door to inferior influences when we recall the Dead. In answer to this, I may perhaps be permitted to say that “like attracts like.” If idle, frivolous spirits assemble to hold converse with their

invisible brethren, they are liable to meet with like-minded entities. That there may be beings of diverse order—some superior, some inferior—on the other side is admitted by the spiritualist. The immense majority of us leave this world in anything but a highly developed state of morality and spirituality. Death performs no miracle of sudden perfecting; it is but the agency whereby life changes its phase: it is a kind of survival of the fittest, and we probably begin on the other side of the grave where we left off on this side of it.

These infant-souls, for so I look upon those who are called "Evil Beings,"* are the ones most likely to respond to the ordinary man's call. Now the Christs have taught us the sacredness of the little. Nothing is mean or commonplace in Nature, for everything which contains life contains Divine Immanence. There is room in the Universe for the exercise of every energy; now the energies manifesting in metapsychical phenomena appear the more frequently to be ill-developed or infantile types, but they meet others of the same order here. After all, Communion is not of such a promiscuous nature as some suppose. Even as water finds its own level, so do great and little minds; and man has as much influence over the "Dead" by the law of attraction as they have over him.

There is another objection to evoking the "Dead" which is frequently put forward, and this is that by so doing we render ourselves dependent on external forces: intercourse with the departed is said to prevent the development of character in destroying the moral independence of the individual. Now, I do not see why we should impugn the mental character of the man who looks beyond his own limited powers for guidance from a higher source. More-

* " . . . et le Dieu de clémence
Dit, en parlant du Mal, c'est un Bien qui commence."

ANON.

over, a moment's reflection will suffice to show the fallacy of this objection. Life should be the progressive realisation of ever higher ideals. The very meaning of the existence of humanity is that it might continually rise in the scale—and this by mutual help and service. All life is co-operation. Society itself is one inter-dependent whole. All self-seeking is short-sighted inasmuch as it is an effectual bar to great achievements. It is only when our activities are guided with the wish to serve others, that we begin to climb. It is by constant service to all, by striving to render ourselves capable of higher and still higher service, that the spiritual in man—the only thing which is abiding and eternal—is awakened and developed. In presence of this truth we are seized by a sense of the wonderful homogeneity of the Universe: we perceive that an immense solidarity binds all life in one harmonious whole.

How tremendous is this mystery of Solidarity! It is blind to sex, to class, to creed, to race; it embraces the world; it is stronger than death itself and reaches forth into the Invisible, bringing that vast majority—the Dead—into its warm embrace. The bond of fraternity lies between the Seen and the Unseen: We are aids or hindrances to our mutual development.

" Hand in hand with angels ever let us go,
 Clinging to the strong ones, drawing up the slow;
 One electric love-chord thrilling all with fire,
 Soar we through vast ages, higher, ever higher."

There is yet another objection, one which is said to be fundamental:—The act of recalling the "Dead" hinders the progress and evolution of those same, so-called "Dead." When this objection is raised I seem to hear a voice whisper: Eternity. Even were it possible to adduce circumstantial evidence and experimental proof in support of this objection, I would still reply "Eternity!" From the way in which we talk of time one would think we were

waiting for death to plunge us into eternity; but we have never been out of eternity, we are in it now. Inasmuch as the Divine is immanent in us, as the life we possess, being uncreatable is without beginning and without end, it must be eternal: therefore we have all eternity in which to progress, to evolve, to attain Perfection, to lose ourselves in the Great All.

And what does progress consist in? To my mind, it consists in a hierarchy of aims all serving the highest. The fundamental characteristic of progress is the lessening of selfishness and the aggrandisement of sympathy—that magnetism which draws all men together. Many of us have an attitude of keen self-interest, and want not to serve but to be served; on the contrary, the noblest life is the one which seeks to serve. Now it is impossible that a noble man should not love others; and love means service.

If it be the "Dead"—our brethren—who are communicating with us in the phenomena of spiritism, I cannot think they are haunted by any fears of retrogression when, in a spirit of loving service and enthusiasm for humanity, they manipulate that matter of which the Universe is composed. How can the Soul suffer degradation, contamination, by coming into contact with material substance? Only the products of the Spirit, thought and motive, can purify or degrade the Spirit.

Spiritual discernment is in an embryonic state with most, and spiritual realities are but dimly perceived, even by the best of us. Therefore let not the theosophist lose patience if the materialist will only accept the testimony of his senses. Moreover, the phenomenon of materialisation, for example, produced under irreproachable conditions, would do more for such a man than all the reasonings of theosophists. When he is once convinced, by a tangible fact, of the persistence of life after the death of the body, the materialist will have taken the first step out of materialism; and it will

not be long before he recognises that these phenomena, like all Nature's phenomena, have their creative force. He will recognise that the phenomena of Nature are but the manifestations of Mind ; that nothing is real save Thought, that Idea is the creative force of the Universe.

The chief spiritual value of these elusive phenomena of spiritism lies perhaps in the fact that they teach us to recognise ever more fully that the material world is but the manifestation of Mind—that Mind is the world of cause. By means of these phenomena the Unseen becomes a direct cognition, and is no longer merely faith. They help us, moreover, to struggle against that narrowness of judgment, which sterilises the existence of so many men fashioned for noble ends.

The signs of the times appear to indicate that our century will be one of discovery in the realm we have been dealing with this evening ; an era of marvellous utilisation of unseen forces. The day will come, I think, when man will be in possession of certain secrets of Nature which will permit him to accomplish all the phenomena of spiritism. Nature contains no mystery, no secret, which man cannot wrest from her by his own efforts, and which he is not intended to wrest, to study, to fathom.

Science can only deal with secondary causes, but these will probably teach us that the source of all phenomena is divine action. Neither creed nor philosophy has been equal to the onerous task of proving survival ; henceforth this duty is incumbent on science.

Once more, and for the last time, since the study of natural phenomena is profoundly religious, since it raises the Soul towards the Infinite, I ask permission to evoke the departed, to encourage the investigation of the phenomena of spiritism, first of all in the name of science, and secondly in the name of that solidarity, that fraternity, which ordains that neither in this world nor in any other can man progress without raising his brethren at the same time.

Permit me to make a slight digression:—If man evokes the "Dead" it is perhaps because the "Dead" were the first to evoke man. They have called us, they have made us believe—in ways more or less subtle—in their survival after the death-change, and it is they who first showed a desire to open up communication, to enter into communion with the incarnated spirits on earth.

In the legends of every age and clime, there have been Samuels who were awakened in the night by mysterious voices calling "Samuel, Samuel." The Christ of the Christians, Apollonius of Tyana, Buddha, all heard the voices of the Invisible giving them counsel and guidance in their work of reformation.

It was not Socrates who evoked his "demon"; it was his invisible friend who evoked Socrates. "By the divine allotment there is a demonian guide that has attended me, beginning from my childhood. This is a voice . . . etc."

It was certainly not Joan of Arc who evoked the Invisible Forces she named St. Michael, St. Madeleine, etc. It was these Superior Beings themselves, fighting a mighty battle against Evil, who used Joan as an instrument for the carrying out of great purposes; it was they who evoked her, Joan, exhorting her to serve humanity, even to the sacrifice of her life.

By evoking the departed—provided the aim be noble and serviceable to humanity—we are but following the examples set before us by the greatest minds who have visited the earth.

And now, in conclusion, I would that the unity between the Invisible World and our own might be a living unity where harmony centuples every faculty, every power; and I would that the cry of the heart might harmonise with the great cry of this twentieth century:

"Nearer my God to Thee, nearer to Thee."

LE MÉDECIN EST AUSSI UTILE AU CORPS D'UN MORIBOND QUE LE PRÊTRE À SON ÂME. OHN.

SOME ASPECTS OF THE WELSH REVIVAL.

[. 716 [09]].

By EDGAR VINE HALL, B.A.

RELIGION when brought under critical reflection belongs not only to the theologian but also very intimately to the psychologist; and the particular value of the Revival in Wales in this light, is the fact that a great upheaval of the individual and of the national emotions is occurring, at a time when psychologists are peculiarly ready both to record and to test all that takes place, both of a more normal and of a more super-normal character. Such investigations on behalf of this journal are proceeding, and the present article is intended to be preliminary and suggestive, and not in any sense exhaustive.

The literature of this subject will soon be considerable, but as evidence is more valuable the more cumulative it becomes, every individual testimony is always of interest. I spent a few days at Barmouth and Beddgelert, North Wales, in February, 1905, and was all the more struck with what I saw and heard, since before I went I knew but little of what was passing there. My more general impressions I have recorded in a short pamphlet*: I shall endeavour to confine myself now to points strictly psychological.

And these seem to me to divide themselves roughly for our purpose into:—

- (a) Individual Emotion.
- (b) Collective Emotion.
- (c) Power of personality.
- (d) Visions and sounds.

* *The Revival in North Wales*, by Edgar Vine Hall, B.A. Post free 1½d. [J. Jacob, 149, Edgware Road, London, W.]

(a) In the prayer-meetings some phases of emotion are peculiarly apparent: "There are many young men and women that talk and pray fluently," writes a Welsh lady; "no one ever heard them saying a word in public before, but now the hardest thing is for them to restrain themselves: many lose the consciousness of their surroundings entirely." It is this forgetfulness which is valuable, this inrush of higher forces, which carries away even the children, so that girls and boys of nine or ten years pray thrillingly. But it would be interesting to discover how far the children's emotion is real (and it might be real in some cases, considering the conditions of their lives) or how far imitative: or again whether it may be racial, inherited feelings being precipitated by the weight of the emotional atmosphere. One point in this connection may be mentioned. The men and women fall in their prayers into most remarkable phases of music, sometimes simple, sometimes complicated, sometimes repeated: but though there is a certain intonation in the children's prayers I did not hear in them the unconscious and various music of their elders. But on this point I should like to have a more extensive experience.

In view of, *e.g.*, Herbert Spencer's theory of the origin of music, it was very striking to hear this primitive form of chanting. I am informed by a lady who spent a year in Wales, that in the wilder districts this may be heard to a certain extent, even in ordinary times, both in prayer and in sermon. There are some who champion the theory of a separate origin of music, unconnected, *i.e.*, with speech. But there seems little to gain from this, and that music should have arisen from emotional speech, becoming later on detached and separate, seems certainly to be illustrated from what is heard in such emotional states, for as soon as men and women become overpowered by their feelings, this musical rise and fall, accompanied by varying rhythms and turns, begins to manifest itself.

(b) But in writing of individual emotion, one cannot avoid passing to the subject of collective emotion, for it is the diffusion and spontaneity of it which are remarkable. It is not a mere *λαμναδηφορία*, or passing of the torch from one to the other, but in many places the awakening of the deeper life, the overflow of the subliminal, if so we like to express it, occurs spontaneously. Or if we say that it arises from transmission by newspaper or other reports, it is still noteworthy how the whole nation is prepared and ready to receive the inspiration. Hence the importance of the idea of national emotion is brought strongly before us, and it is hard to agree that to talk of "the spirit of the age" and the "sentiment of the people" is merely symbolic speech, and that "private minds do not agglomerate into a higher compound mind."

"In groups where debate is earnest," says Emerson, "and especially on high questions, the company become aware that the thought rises to an equal level in all bosoms, that all have a spiritual property in what was said, as well as the sayer. They all become wiser than they were. It arches over them like a temple, this unity of thought, in which every heart beats with nobler sense of power and duty, and thinks and acts with unusual solemnity. All are conscious of attaining to a higher self-possession."

For take again such an incident as happened at Beddgelert on February 6th, 1905. At a revival meeting a remarkable influence suddenly came upon the people, a sound seemed to pass through the room, the faces of men and women appeared to be changed, and they fell down in a tumult of emotion. This is incidentally made more interesting, because on that particular occasion fewer people than usual were present: however, it may have been that their minds were all the more "in tune." The incident occurred in a similar form at Festiniog two weeks later. Its similarity and its difference with the description of Pentecost is worth consideration.

Another point of interest in the psychology of crowds was

noticeable in a concert at Barmouth, on St. David's Day. The people were in a mood of exhilaration such as seemed to preclude the conversion of the concert into a revival meeting, as had happened on December 26th, 1904. But it turned out that the second part of the programme was never executed at all, the singing of hymns taking its place.

(c) The power of personality is strongly illustrated in this movement. This national emotion has thrown up, as it were, individuals who have the unusual powers which so often go with or after unusual experiences, and which are illustrated by the faculty of drawing crowds, and piercing to the hearts of the multitudes with whom they come in contact. The name of Evan Roberts is in everyone's mouth in Wales, and his character affords an extraordinary study: another character of a similar type is Mrs. Mary Jones, a farmer's wife of Egryn (a village a few miles from Barmouth), whom I have myself seen, with whose friends I have stayed at Barmouth, and with whose sister I have lodged at Beddgelert. As a child very merry, as a young woman religious, latterly oppressed by loss, she has obtained the "new birth," and has felt that joy characteristic of conversion, while the whole neighbourhood has been stirred with her mission.

This attractive power of a personality, the way in which a miner or a farmer's wife draws or sways unquestioning crowds, is one of the most interesting features of human nature. It seems to depend often on a strong conviction, but not wholly, for there are men of conviction who have no compelling power; to speak of magnetism seems to convey little meaning, as far as at present understood.

(d) But more peculiarly appropriate here is the subject of (1) sounds heard, (2) sights seen, (3) visions. And all these the Revival affords us, and Mrs. Jones therein conspicuously.

(1) On my arrival at Barmouth the friends with whom I was stopping had not seen the lights which are a feature of

Mrs. Jones' work, but they had heard a music in the air, so strange that I could get but a vague description from them. Two sisters returning one night about 12.30 from a revival meeting heard it, and the effect on them was such that they shivered for fear. Their mother heard it on another evening about 9.30, as she stepped on the quay to learn what the weather was, and she called a neighbour, who also heard it. Other instances I was told of, but the above I obtained from those who heard it themselves.

(2) It was Saturday, February 25th, that Mrs. Jones was to hold a meeting at Egryn. One of the above-mentioned girls went beforehand to Mrs. Jones' house, and on the way to the chapel the lights were with them, fire that rose and sank, divided and came together again, sometimes of a "bright, bright red," sometimes of colour indefinable. The effect on a young man who was of the party was such that he felt as though he must break into tears: the young woman did not feel thus, but as she entered the chapel her sister saw her and thought her ill, so white had she become. Her sister also saw the light when the meeting was over.

Mrs. Jones' sister stayed with her lately at the farm and saw the lights, once through the window of the house, at another time over against an unconverted neighbour's, when she was in the company of Mrs. Jones. Such is my evidence for the music and the light: other evidence is to be found in different publications. I do not know whether the parallel be rather literary than scientific, but I think it too interesting to pass over, and I therefore quote a few lines from Tennyson's "Holy Grail":—

" Sweet brother, I have seen the Holy Grail :
 For, waked at dead of night, I heard a sound
 As of a silver horn from o'er the hills
 Blown, and I thought, ' It is not Arthur's use
 To hunt by moonlight ' ; and the slender sound
 As from a distance beyond distance grew

Coming upon me—O never harp nor horn,
 Nor aught we blow with breath, or touch with hand,
 Was like that music as it came; and then
 Stream'd thro' my cell a cold and silver beam,
 And down the long beam stole the Holy Grail,
 Rose-red with beatings in it, as if alive,
 Till all the white walls of my cell were dyed
 With rosy colours leaping on the wall;
 And then the music faded, and the Grail
 Past, and the beam decay'd, and from the walls
 The rosy quiverings died into the night."

(3) Visions are frequent in the Revival. Mrs. Jones has been subject to them, both good and bad. She has lain for long in her bed, feeling angels pressing round her and touching her: at other times she has felt the room full of crawling creatures. Other visions she has had, and she regards them in the light of temptation.

Now in all these things we may draw parallels with other cases, or may point out any features which seem to be peculiar, and it is sometimes hard to decide which is the more instructive. And first it may be noticed particularly, that both the music and the lights are heard and seen by many ordinary people: it is not a case of an abnormal character alone perceiving them. If the theory that human nature is becoming more susceptible to subliminal impressions, or does become so at special occasions, is of any value, the idea might possibly be applied here.

The hearing of music does not seem to be so marked as the seeing of lights in the records of such phenomena, and the lights are usually of a dazzling character, and occur to the special subject. Take, for instance, Michelet's description of the experience of Jeanne d'Arc:—

"Un jour d'été, jour de jeûne, à midi, Jeanne étant au jardin de son père, tout près de l'église, elle vit de ce côté une éblouissante lumière, et elle entendit une voix: 'Jeanne, sois bonne et sage enfant, va souvent à l'église.' La pauvre fille eut grand' peur."

So, too, are the experiences of St. Paul, and other cases quoted by Prof. James in his *Varieties of Religious Experiences*. That of Henry Alline is a good one :—

“ Looking up, I thought I saw that same light [he had on more than one previous occasion seen subjectively a bright blaze of light] though it appeared different ; and as soon as I saw it, the design was opened to me—”

In the *Occult Review* for April, 1905, Mr. Beriah Evans quotes from Dr. Wilton Davies a passage from Hu Qutaiba, the Arabic historian :—

“ He (Mahomet) received his call as a prophet when he was forty years old, five years after the building of the Kaba (the Mecca temple) : the Quaraish (Mahomet's tribe) saw (as a sign of his call) stars thrown down in front of them, twenty days after his call.”

That is obviously a nearer parallel : for there it is other individuals than the abnormal character who seem to have seen lights ; and the lights in Wales appear often and are not necessarily dazzling.

It is also recorded that the first form of light which Mrs. Jones saw was in the shape of a bow. Readers may be interested to compare the article on “ Odic Phenomena and New Radiations,” by Dr. Jules Regnault, in the March number of the *ANNALS OF PSYCHICAL SCIENCE* (esp. pp. 154-157).

Mrs. Jones also points to a star and says she sees there a sparkling cross (this I get from her sister, to whom Mrs. Jones tried unsuccessfully to point it out). We may compare St. Theresa's “ cross of her rosary, made of jewels more brilliant than diamonds, visible however to her alone ” : or again the cross of Constantine.

The alternation of good and bad visions is common in the history of religion, and the special form of reptilian horrors is a hallucination well known to doctors. But it is interesting to note the parallel between Mrs. Jones and St. Anthony :—

"Satan and a multitude of attendant fiends fell upon him during the night, and he was found in his cell in the morning lying to all appearance dead. On another occasion, they expressed their rage by making such a dreadful noise that the walls of his cell shook. They transformed themselves into shapes of all sorts of beasts, lions, bears, leopards, bulls, serpents, asps, scorpions, and wolves—. But, as it were laughingly, he taunted them, and the devils gnashed their teeth. This continued till the roof of his cell opened, a beam of light shot down, the devils became speechless, Anthony's pain ceased, and the roof closed again."

If the reptilian experience be referred to a recrudescence of the cave-man's fear of "*bestes sauvages et serpentine*," who had the terror, like Nicolette, "*s'ele i entroit, qu'eles ne l'occissent*," the evil visions must apparently have a different origin from the good. But it is not therefore necessary that the value of the good must be destroyed, for it may be merely the emotional tone of the moment which decides whether the vision shall take an evil or a good turn. And says Prof. James:—

"It is evident that from the point of view of their psychological mechanism, the classic mysticism and these lower mysticisms spring from the same mental level, from that great subliminal or transmarginal region of which science is beginning to admit the existence, but of which so little is really known. That region contains every kind of matter: 'seraph and snake' abide there side by side. To come from thence is no infallible credential. What comes must be sifted and tested, and run the gauntlet of confrontation with the total context of experience, just like what comes from the outer world of sense.

With some other points, such as the feeling of guidance which is so strong with Evan Roberts and Mrs. Jones, and the prophetic power which both possess, I find I have no space to deal. I can only add that if one wishes to be moved, and to feel that not yet, and never, can it be said "*ἔρπει τὰ θεῖα*," one must go sympathetically among the people, and learn of them the eternal power of things unseen.

AMIDST THE REVIEWS.

Seances with the medium Politi, in Florence.

[*Luce e Ombra*, Milan, February, 1905.]

THE medium, Augustin Politi, of Rome, recently went to Florence at the request of a group of students in Protestant Theology—a group which has been devoting itself for some time to psychical research.

As there was a fairly large number of experimenters, and as Politi could only remain a few days in Florence, it was necessary to form two groups—each of which held two sittings.

Mr. F. B. Balfour kindly put his house at the disposal of the experimenters. A suitable room in the house was chosen, and a cabinet—which is indispensable with Politi's mediumship. Politi, at his own wish, gave an extra sitting in addition to the four stipulated ones—the additional sitting being destined exclusively for the group of students in Theology. This last seance took place, as it happened, in the afternoon of the same day on which the medium returned to Rome it was the best, but the others were by no means lacking in interest.

Loud raps were forthcoming at every seance; they were given on the table around which the experimenters and the medium were sitting—forming the chain; a lamp giving a red light was on the same table. "If we wished to reproduce the same sharp, loud raps," says Signor C. Caccia, the reporter of the seances in question, "it would be necessary to hit the table with all one's force with something solid; and this would no doubt leave a mark on the spot struck,—now the raps produced with Politi appeared to come from inside the table and resounded like claps."

The table moved about, the white curtain of the cabinet, which was about 1ft. 6in. behind the medium, moved, swayed about in every direction, and bulged outwards as though blown out from inside by gusts of wind. The experimenters could hear a chair—which had been placed in the cabinet before the seance began—move about and, finally, fall heavily on to the floor. During the fifth seance the chair left the cabinet in sight of all the experimenters and stopped when it reached the medium.

These phenomena were forthcoming in the red light of a photographic lamp. An extraordinary and impressive phenomenon oc-

curred in the second and third seances, in total darkness. It was all the more impressive inasmuch as in the third seance—because of what had happened in the second one—special precautions had been taken to guard against any attempt at fraud. In fact, when the phenomenon occurred the medium was under the direct scrutiny of Signora G. and Signor F., who—both extremely suspicious—were seated on either side of him, holding his hands and feet.

At a given moment, the entranced medium told everyone to take their hands off the table and not to impede its movements and especially not to break the chain. In a minute or two those who were seated nearest the table declared they saw it disappear. While they were expressing their astonishment a tremendous noise was heard in the cabinet. The medium awoke and asked for the light to be turned up. It was then seen that the table—a rectangular one weighing not less than 18kilos.—was lying upside down on the floor of the cabinet. Signora G. and Signor F. affirm that the medium was motionless during the production of this phenomenon. The following observations are to be made concerning this phenomenon :—

1°. The table must have been raised fairly high to be able to pass over the heads of the sitters.

2°. The table had to pass over the groups composing the chain.

3°. The opening in the cabinet measured only 33in., and as the table at its narrowest end measured 27in., there remained only about 6in. of free space in the opening.

4°. The table must have entered by its narrowest end, then turned itself round in a longitudinal direction—it is one yard long—turned upside down and then laid itself on the floor. This difficult manœuvre was executed in a few seconds, in total darkness, and without any of the experimenters being even lightly touched.

The sitters were much surprised; though the phenomenon was inexplicable no one contested it, so much was it evident.

Here are a few more phenomena which were forthcoming during these seances.

A trunk was standing in a corner of the room, out of reach of the sitters; a guitar, a tambourine, a blank sheet of paper, countersigned by two of the sitters, and a lead pencil, had been placed on the trunk.

The medium went into the cabinet behind the curtains, and asked the sitters to make a double chain; that is to say, besides joining hands, the feet of all the sitters should also be in contact, so that notwithstanding the darkness a mutual and general control might be

exercised, as, of course, by forming a double chain the slightest movement on the part of an experimenter would at once be perceived by his neighbour.

The phenomena began. The articles placed on the trunk were, one after the other, transported on to the table; also a chair. In the second seance, the chair placed itself above the linked hands of the sitters *without touching anyone*: a rather difficult thing to do if we take into consideration the darkness, absence of any noise whatever, and the fact that the guitar placed itself on top of the chair. During the fourth seance the guitar also put itself on Signor Bonazza's arms.

The cords of the guitar were struck with force; and in the fifth seance it kept moving about all over the room whilst emitting sounds, finally placing itself on the table. In the first seance it rested on Signor Senarega's head, and gently glided on to the floor without injuring itself in any way.

During the second and fourth seances the sheet of paper was heard to move, followed by the scratching of a pencil as though writing were being done; then was heard the noise of a solid object thrown violently on the table. When the light was turned up, it was found to be the pencil which had been thrown on the table; on the sheet of paper the word *Alfredo* was written: this is said to be the name of Politi's invisible guide. The word was not in Politi's handwriting.

For the fourth seance, the trunk mentioned above was first of all displaced and then suddenly levitated. At the same time raps were heard on the door of the cabinet; two small pictures, which were hanging on the wall opposite the door of the cabinet, knocked and rubbed against the wall, whilst the medium moved about inside the cabinet, hitting the walls of it. The noises were produced simultaneously, and in such a way that, taking into account the distances, the intervention of at least three persons would have been necessary to produce them.

Luminous phenomena were also forthcoming; the lights appeared and disappeared in the air; some of them formed a curve. They possessed no radiation. In the fifth seance, all the sitters observed the appearance of two luminous crosses, measuring about $3\frac{1}{2}$ in. in height.

During the last seance, the tambourine, which had been rubbed over with a phosphorescent substance, turned round and round in the room in such a way that all its movements could be seen and followed.

Mysterious touches were felt at nearly every seance. Some of these

touches seemed to be produced by an enormous hairy hand, which, the medium said, was John King's.

During the first, fourth and fifth seances a touching and interesting phenomenon occurred: this was the supposed materialisation of Professor Italo Palmarini's little girl, who died three years ago. The professor felt himself embraced; everyone heard the sound of the kiss and a child's voice saying: "Papa, Papa." At the fourth seance Mr. Balfour took Professor Palmarini's place—who was not able to be present at this particular seance. It seemed to Mr. Balfour that someone was beside him, and that a head covered with long hair brushed against his face. While he was communicating his sensations to the sitters, everyone heard the sound of a kiss; the medium cried out from the cabinet: "It is the same child who came the last evening." Mr. Balfour thereupon said, turning to the entity who was manifesting: "My dear little child, I am not your father; he is not here to-day." Then a child's voice was heard to say as in the preceding seance: "Papa, Papa"; the same voice repeated the words "Papa, Papa," but this time from inside the cabinet.

At that moment the medium was heard to say in a distressed tone of voice: "Where is my papa? Where is he? Tell him that I came. . . . Oh! tell him!" The voice trembled, sobs interrupting the words. One of the sitters promised the entity to tell her father she had come, but the medium replied in his natural voice, "She has gone."

The same manifestation occurred at the fifth seance; Professor Palmarini, who was present, held a short and intimate conversation with the personality claiming to be his daughter, which it is useless to relate.

"Such are the most remarkable phenomena which occurred during this seance," concludes Signor Caccia; "twenty-four persons were present, each one determined to proclaim aloud the fraud, if such were observed. I will add that the medium was searched at the beginning of each seance, and then placed in a large sack, made expressly for these seances; the sack was tied at the neck, hands and feet."

This report bears the following signatures:—

Mrs. Henderson	Signora Bonazza
Mrs. and Miss Balfour	" Caccia
Signor Bonazza	Prof. Caccia
" Senarega	" Jahier
" Moggia	" Palmarini
" Picchiani	Doctor Brunori
" Colonel Bartolomei	" Venanti
" Admiral Cravosio-Anfosi	

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NOTICE.

Bound copies of the first volume of THE ANNALS OF PSYCHICAL SCIENCE, January—June, 1905, can now be had by applying to the Publisher, 6, Henrietta Street, W.C. Price 6s.

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XENOGLLOSSY :*

OR

AUTOMATIC WRITING IN FOREIGN
LANGUAGES.

By PROFESSOR CHARLES RICHEL.

OBSERVATIONS, authentic or otherwise, of cases in which knowledge of a foreign language is met with in persons who cannot have obtained any notion of that language by normal means, are not very common.†

We must, in the first place, eliminate those cases in which, by direct writing on slates, professional mediums have given answers in languages unknown to them; for all these accounts of direct writing are still very problematical, and the fact of a foreign language written by one who is ignorant of it, marvellous as the fact is in itself, is less marvellous than the fact of a pencil writing by itself; so that the problem of direct writing in foreign languages

* Professor Richet's communication [to the Society for Psychological Research, May 11th, 1905, was a *résumé* of parts of this article. In consequence of further research, since he pronounced his discourse, and fresh phenomena, the present article is more complete than Professor Richet's communication to the S.P.R., and, in some respects, new.—*Editorial Note*.

† I will here take the liberty of suggesting a new expression: we might say that this knowledge of foreign languages is Xenoglossy [*Ξένος*, foreigner, and *γλῶσση*, language.]

is in a way a double miracle, which is not yet confirmed by well-considered and serious testimony.

As regards examples of foreign languages being spoken or written automatically, they are indeed not numerous. We must leave in the dim shadow of legend the story of the saints who, on the day of Pentecost, spoke in all languages; the story of the nuns of Loudun who, possessed by evil spirits, replied in Latin to the exorcisms of the priests; or even the account of the woman who, being ill, spoke Hebrew, which has been attributed to a recollection of her childhood [she had in her youth been servant, it is said, to a savant who used to read aloud in Hebrew]; this story has been told so often that it is difficult to trace it to its true source. As to the French of Mrs. Piper, who had never learnt French, it does not go beyond what may be learnt of the French language by reading the English newspapers. There remains, it is true, the case so admirably studied by our colleague M. Flournoy. Hélène Smith transcribed (with many errors) some Sanskrit words, but without succeeding in forming phrases with any meaning. M. Flournoy has explained that "she had absorbed what she knew of Sanskrit by turning over the pages of a grammar or other written documents." (*Des Indes à la Planète Mars*, first edition, 1900, p. 317.)

However, I do not desire to make a complete critical and bibliographical study of this phenomenon; I only wish to relate the facts which I have myself witnessed. The interpretation of these facts is extremely difficult, and I must say, at the outset, that I cannot furnish any adequate explanation of them. However, it is well to analyse minutely, as far as possible, phenomena of this nature, for we cannot lightly accept irrational hypotheses or rash statements: and the dissection, so to say, of these paradoxical facts requires to be carried out in as detailed a fashion as possible.

Therefore you will pardon me if I enter into details. It

is a matter of phrases, even of pages, in Greek, written by a person who knows no Greek.

We shall discuss the conditions of this phenomenon, and the deductions which can be drawn from them. But we must first describe the fact itself.

II.

The person who wrote these Greek phrases, in a state of trance (somnambulism), or of semi-consciousness, is a lady, thirty-four years of age, who is not a professional medium, although she has several times given remarkable proofs of clairvoyance. As her name cannot be given here, I shall call her Mme. X.

I saw Mme. X. at Paris, for the first time on November 7th, 1899. Our mutual friend, Mr. Frederic Myers, had arranged this interview. Although there was no intention to hold a seance that day, in the ordinary sense of the word, nevertheless, soon after I arrived—during my visit—Mme. X. lost consciousness, and in a state of trance, with her eyes closed, wrote with difficulty, in pencil, the following phrase :

(i.) Η ανθρωπινη σοφια ολιγου τινος αξια εστι και ουδενος αλλα γαρ ηδη αρα απειναι.

It must be remarked at once that there are here two distinct sentences, and that a full stop must be put after ουδενος. We must also read, not ηδη αρα απειναι, but ηδη ωρα απειναι.

Mr. Piddington, who was present, observed, as I did, the great effort, almost amounting to suffering, made by Mme. X. while she was writing these lines. The characters were traced very slowly, and with a sort of convulsive trembling. On waking Mme. X. did not appear to have retained any recollection of what she had done.

The meaning of the first phrase is very simple : " Human wisdom is a thing of small account, indeed it is even of no

worth." The meaning of the second is: "Behold, I am already about to leave you."

According to some precious information given me by Mr. Shipley, the first phrase is to be found in the Apology of Socrates [ix. 23. A]; the second phrase is also to be found at the end of the same work.

Some days later, being again in the same state of trance, Mme. X. wrote in my presence these words:

(ii.) Χαίρετε εγώ κατωτος ονοματου Αντωνινος Renouard. Χαριστωτε τω θεω.

This phrase is divided into two parts: concerning the first part, Mr. J. B. Shipley looked up the first edition of the Dictionary Byzantios, and found at the word *ὄνομα* the following phrase: *κάποιος ὀνόματι Ἀντώνιος*: "One named Antonius." [*En passant*, let us remark this singular coincidence, that in 1846 the name of "Antoine" should have been taken as an example.] Therefore in place of *κατωτος ονοματου* we should read *καποιος ονοματι*. The meaning of the first phrase will then be: "Salutation. I am the one named Antoine."

We may also point out that in the Dictionary of Byzantios there is the division *Αντωνι* and at the following line *ος*: so that the letter *ν* which is not in the text is, perhaps, the imperfect transcription of the hyphen which follows the word *Αντωνι*.

As for the second phrase, it means: "Give thanks to God."

The name of Antoine Renouard, which might have been known to Mme. X., is that of my great-grandfather, Antoine Augustine Renouard, publisher and bibliophile, of Paris (1770-1853). A. A. Renouard published various editions of Greek authors; among others *Daphnis et Chloe*, by Longus. His name is to be found in various Bibliographical Dictionaries and Encyclopædias. He was the father of Ch. Renouard, my mother's father (1794-1878).

Some other communications also signed A. A. R. were given about the same time (November and December, 1899).

(iii.) *Ευχη θεος ευλογω και ηλθα κατα προσκλησιν του κατα τα δεδομενα.*

Συμπατριωτες και διαεγγενος. A. A. R.

We must probably read *θεω* instead of *θεος* and *ηλθει* instead of *ηλθα*. Then the meaning is: "Prayer to the God of blessing, and let us respond to the invitation to conform to the doctrines (?) " or to the teachings given us [*διδομενα* for *δεδομενα*].

As to the signature, we must read *Συμπατριώτης* instead of *Συμπατριωτες* (your compatriot), and *διαεγγονος* instead of *και διαεγγενος*. But *διεγγονος* does not mean "great-grandfather," but "great-grandson."

(iv.) *Συμπατριωτης εγω ειμαι.*

The two following communications were given later, in the summer of 1900. They were not signed by A. A. R.

(v.) *Τους δε δεδη τοιουτος τοιουτοις ανηρ υπομνημασιν ορθως χρωμενος τελους αι τελ ε τας τελουμενος τελους ουτως μονος γινεται ασπασμος.*

Mr. Shipley has found this phrase in entirety in the *Phaedrus* of Platon [249 C].

There are no mistakes in the transcription except for the word *δει* in the beginning, which is a hesitation corrected immediately by *δε δη*.

The following is the original text:—

Τοῖς δὲ δὴ τοιούτοις ἀνὴρ ὑπομνήμασιν ὀρθῶς χρώμενος, τελέους ἀεὶ τελετὰς τελούμενος, τέλος ὄντως μόνος γίγνεται.

Translation [Edition Hirschig, Paris, F. Didot, 1856]:—

"Talibus autem commentationibus qui recte utitur, perfectisque mysteriis semper imbuitur, perfectus reverà solus evadit."

"The man who makes a just use of such commentaries and who is impregnated with these perfect mysteries becomes, by these means alone, perfect."

The word *ἀσπασμος*, which is a modern Greek word meaning "Salutation!" [Farewell], bears no connection with this quotation; the phrase following it, in Plato, begins with the word *ἔξιστάμενος*.

(vi.) Ἐχετε ὀλιγὴν ὑπομνην ὅλα ὑπαχουν καὶ εὐχὴν θέλετε εὐχαριστηθῆ.

Διατελλοτος καὶ δυοτος του ηλιου η σκια εκτενεται μακραν.

The first phrase no doubt contains errors. We should read *υπομνην* for *υπομνην*, and then the beginning would signify: "Have a little patience."

In the Dictionary of Byzantios, at the word *εὐχή* we find: *ἅλα ὑπάγουν κατ' εὐχὴν* [everything is going on well.]

The phrase *θέλετε εὐχαριστηθῆ* is also found in the dictionary of Byzantios and Coromélas* at the word *Εὐχαριστῶ* (p. 181, col. 3); also *Ἐχετε ὀλιγὴν ὑπομνην* at the word *ὀλιγος* (p. 310, col. i.).

The other phrase, as also all the preceding ones, was written by Mme. X. in my presence. But on that day Mme. X. was in a state of great nervous trembling. It was in June, about half past seven in the evening. The setting sun shone into the little room in which we were; and the Greek phrase, which was then written, corresponds exactly with that particular fact: "When the sun is setting or rising, the shadows are lengthened."

* As I shall often have occasion to refer to this dictionary, I will give here the exact bibliographical description of it: *Dictionnaire grec-français et français-grec*, par Ch. D. Byzantios et André Coromélas, Edition seconde, stéréotype. Athènes: Imprimerie d'André Coromélas, rue d'Hermès, No. 215. 1856. One volume of 520 and 422 pages, with Prolegomena of xi pages (first) and viii pages (second edition).

The copy which was sent me from Athens by Dr. Vlavianos is the second edition. But, as we shall see further on, all the passages given by Mme. X. are found in the first edition; moreover, there is one passage which is not in the second edition and is in the first edition; therefore, there can be no doubt that it was according to the image of the first edition that the Greek phrases were reproduced.

In the National Library, Paris, I found a copy of this first edition. [*Ἄξιον ἑλληνικὸν καὶ γαλλικὸν, σουταχθεὺ μὲν ὑπὸ Σκαρδατου Δ. ΒΥΖΑΝΤΙΟΥ, [ἐκδοθεν δὲ ὑπὸ Ἀνδρου ΚΟΡΟΜΗΛΑ. [Ἀθηναίς ἐκ τοῦ τυπογραφικοῦ Ἀνδρου Κορομηλα. 1846, in 8vo, xg., 401, 239pp.]]*]

Now this phrase is found word for word in the Greek dictionary of Byzantios at the word Ἐκτείνω (p. 139, col. 2), with a slight error: εκτεινεται for ἑκτείνεται; and the French translation of it is given: *Quand le soleil est à son levant ou à son couchant, l'ombre se projette au loin.*

We shall have occasion to return to this remarkable experience.

For a long time no more Greek phrases were given. But in 1904 the following words were written:

(vii.) Πρωτοτοκος τα Χριστου λευκα σκληρως θα τιμωρηθη αναλωως (and, as at that moment Mme. X. said she could write no more, the following letters were given by means of "raps";—under the circumstances there is no need for me to enlarge upon the physical conditions of the phenomenon): σκληρως τα κριματα κυριον αβυσσος. The word κριματα was corrected three times: κριματι; κριμαθε; κριματα. Κυριον was also corrected three times, from κυρου to κυριον and κυριου.

Mr. Shipley suggests the following version for the beginning of this phrase: "There is no congruity between the cases of the first three words. The fourth may be λεγων (for λευκα), and at the end of the phrase ἀναλωως for αναλωως: which may be translated: "The first-born, the Christ: he who speaks harshly (of him?) will be punished with like severity."

As to the other phrase: "The judgments of God are unfathomable," it is comprehensible, and quite correct. This phrase is found in the Dictionary of Byzantios at the word κρίμα (τὰ κρίματα Κυρίου ἄβυσσος), p. 246, col. 2.

This is, briefly set forth, what I may call the first phase of the phenomenon. We now come to the second phase, which opens with a remarkable fact.

The following communication in Greek was sent to me by Mme. X. at a time when she was in Paris and I at Carqueiranne, in October, 1904.

It is written on a single sheet of paper, and is divided

into four parts of unequal length. The part which I will call A is in large letters, as also is the second (B). The third part (C), which contains only two words, is in very large characters. The fourth part (D) is in very small characters.

(viii. A) Χρησθαι λέξεσιν Ἑλληνικαῖς, ἐπειδὴν Ῥωμαίας προχείροισι μὴ ἔχωσιν. . .

Ὅχιμονον. . .

Ἐξετύλιξαν μεγαλοπρεπέστατα υφάσματα τῆς κινᾶς, λαμπρὰ δακτυωτὰ, δαμασκα λευκα καὶ στυλπνα, ὡς ἡ χλόη τῶν λιβαδιῶν, ἀλλὰ δὲ κατασπραττοντα τὴν ὄρασιν μετὰ τὴν ὀφθαλμικὴν ἐρυθρότητα, σπινθηροειδῆ βροδοχρῶσα, ἀτλάξια πυκνά, πεκινία μαλακώτατα, ναγκίνια ἄσπρα καὶ κίτρινα, τελευταίου ἕως καὶ περιζώματα τῆς Μαδα—

(viii. B) Γαλλία ἀφ' οὗ δια πολυκειδῶν ἀγωνῶν κατωρθώσατο τὴν πολιτικὴν αὐτῆς παλιγγενεσίαν, σπευδὲι ἤδη πρὸς ἄλλον οὐχ ἡττοῦ ἐκκλησίου σκοποῦ, τὴν ἀνακτῆσιν τῆς ἀπο τῶν φώτων καὶ τῆς παιδείας προγονικῆς αὐτῆς εὐχλείας.

(viii. C) Χόπος συγγώρησις.

(viii. D) Εἰς ταῦτα προσθέσατε τὴν τέρψιν

τῶν ὀφθαλμῶν, ἐχόντων ὑπ' ὄψιν

ἐν ὄρα θέροντες, τὰς σμαραγδίνους

γλαφυρότητας κήπου δασυφύλλου

ἐρημικοῦ, βρύοντος ἀπὸ ἀνθῆ κατοικουμένου ἀπὸ

πηγῆ πολυποίκιλα διαβρεχομένου ἀπὸ μικρῶν

βυβάκιων ὕδατος ζῶντος, τὸ ὅποιον, πρὸ τοῦ νᾶ

διαχυθῆ ἐπὶ τοῦ δροσεροῦ λειμῶνος, καταλείβεται

ἐκ τοῦ ὕψους βράχου τινος μέλανος, καὶ ἀγροτικῶς λάμπει ἐπ'

αὐτοῦ ὡς λεπτοῦφῆς ταινία ἐξ ἀργύρου, ἔπειτα δὲ εἰς

μαργαριτωδῆς, μεταβαλλόμενον ἔλασμα χύνεται ἐντὸς,

δεξαμενῆς διαγυστᾶτης ὅπου ὡραῖοι κύκνοι ὡς τὴν

χιόνα λευκοὶ πλέουσι μετὰ χάριτος. . . .

This communication was accompanied by a letter in which Mme. X. said: "I have seen nothing but Greek, and Greek, and finally my hand had to write this nonsense which I send you, before I could set about my work. My hand was in a state of amnesia for a long time afterwards,

. . . I hope now to be all right again. . . . How absurd! My hand seems about to play me false again. You have no idea how curious this sensation is; I struggle against something as though in a dream; everything seems far away . . . I do not know who will win." The last words of this letter contained Greek characters: σ for s, etc.

After trying with more or less success to translate this Greek, which is difficult, I was put on the track of the very strange origin of these long quotations. While looking in Littré's *Dictionnaire de la langue française*, at the word *Damas*, M. Courtier found this phrase: "Ils déroulèrent des magnifiques étoffes de soie de la Chine, des lampas découpés à jour, des damas d'un blanc satiné" . . . (Bernardin de Saint-Pierre, *Paul et Virginie*). It is therefore evident that the first sentence (viii. A) was the translation of a passage from *Paul et Virginie*.

Not being able to find at Paris a Greek edition of *Paul et Virginie*, I applied to my *confrère*, Dr. Vlavianos, of Athens, asking if there was such a translation, and informing him of my reason for wishing for it. He replied by telling me that the sentences viii. A, B, and D were to be found word for word in the French-Greek and Greek-French dictionary of Byzantios and Coromelas. He also sent me the dictionary, of the existence of which I was absolutely unaware.

In fact, in this work, which is no doubt the standard dictionary used by young people in Greece for learning French, there occurs, in the *Prolegomena* to the first edition (the *Prolegomena* being written in Greek) on page α , line 29, the phrase $\text{Χρῆσθαι λέξεσιν Ἑλληνικαῖς, ἐπειδὴν Ῥωμαίας προχείρους μὴ ἔχωσιν.}$ This phrase is not translated from the French; it is the translation of a phrase of Cicero, given in Latin: "*Graecis licet utare, cum voles, si te latinās forte deficiant.*" These Latin words were followed immedi-

ately by the Greek translation, placed in parentheses and quotation-marks ("Χρήσθαι." . .).

It is noticeable that the text and the accents are strictly correct, whereas, in the sentences previously written, the accents are only given very rarely and irregularly.

In the following line of the *Prolegomena* the words *ὄχι μόνον* frequently occur; in fact the author, M. Byzantios, in setting forth the merits of his dictionary, says that it contains "not only" the word *Anecdote*, but also *Anecdotier*; "not only" *Mystique*, but also *Mysticisme*; "not only" *Phénomène*, but also *Phénoménal*. (*ὄχι μόνον Anecdote*, ἀλλὰ καὶ *Anecdotier*, καὶ *Anecdotique*; *ὄχι μόνον Mystique*, ἀλλὰ καὶ *Mysticisme*, καὶ *Mysticité*; *ὄχι μόνον Phénomène*, ἀλλὰ καὶ *Phénoménal*). Perhaps the words *ὄχι μόνον* inserted in the phrase viii. A have been taken to mean *Phenomenon*; but there is nothing to indicate this, or that authorises us to suppose a false interpretation; and it is merely an unfounded hypothesis to suggest that, in the written document sent to me, they were put to signify *Phenomenon*; moreover at *ὄχι* we find *ὄχι μόνον*: "not only."

The phrase viii. C. *Χοσος. Συγγωρησις* appears to indicate that at that moment fatigue was felt, [*Χοσος*] and forgiveness, pardon [*Συγγωρησις*] is asked for that fatigue.

But there are two other quotations in Modern Greek which are found in the *Prolegomena* to the Dictionary of Byzantios (p. 2 of the second edition). I give them here word for word, in order that it may be seen how small are the differences between what is printed in the Dictionary and what was written by Mme. X.

First the quotation viii. A.

Ἐξετύλιζαν μεγαλοπρεπέστατα ὑφάσματα τῆς Κίνας, λαμπρὰ δικτυωτὰ, δαμάσια λευκὰ καὶ στυλιπνὰ, ὡς ἡ χλόη τῶν λιβαδίων, ἀλλὰ δὲ καταστράπτοντα τὴν ὄρασιν μὲ τὴν ὀξείαν αὐτῶν ἐρυθρότητα, σηρικὰ βοδόχροα, ἀτλάζια πυκνὰ, πεκίνια μαλακότετα, ναγκίνια δασπερα καὶ κίτρινα, τελευταίου ἕως καὶ περιζώματα τῆς Μαδα(γασκάρ).

The following is the extract from Bernardin de Saint-Pierre, of which the above is a translation into Greek :—

“ Ils déroulèrent de magnifiques étoffes de soie de la Chine, des lampas, découpés à jour, des damas d'un blanc satiné, d'autres d'un vert de prairie, d'autres d'un rouge à éblouir, des taffetas roses, des satins à pleine main, des pékins moelleux comme le drap, des nankins bleues et jaunes, et jusque à des pagnes de Madagascar.”

The accents are inserted in the following proportion. There are fifty-one accents in the Greek text. There are twenty-eight in the manuscript, or rather more than half and they are correctly inserted except for Ἐξετύλιξαν which is written Ἐξετύλιξαν. There is no error in the text except in καταστράπτοντα, which is written κατασραπτοντα. Moreover ἀτλάζια is written ἄτλασις and περιζώματα is written περιζωματα, as though the letter ζ was impossible to transcribe correctly.

As for the text itself, it is of little interest ; it was taken by Byzantios as an example of the possibility of translating into Modern Greek some rather strange and unusual French expressions.

The passage viii. D is also a transcription from the Dictionary of Byzantios. Here also the author has wished to give a specimen of little-used French terms which can be translated into Greek. It is the translation of a passage from the *Mystères de Paris*, by Eugène Sue.

Ἐἰς τὰντα προσθέσατε τὴν τέρψιν τῶν ὀφθαλμῶν, ἐχόντων ὑπ' ὄψιν ἐν ὧρᾳ θέρου, τὰς σμαραγδίνους γλαφυρότητας κήπου δασυφύλλου ἐρημικοῦ, βρόντος ἀπὸ ἄνθη, κατοικουμένου ἀπὸ πτηνὰ πολυποίκιλα διαβρεχομένου ἀπὸ μικρὸν ρυάκιον ὕδατος ζῶντος, τὸ ὁποῖου, προτοῦ νὰ διαχυθῇ ἐπὶ τοῦ δροσεροῦ λιμῶνος καταλείβεται ἐκ τῶν ὕψους βράχου τινὸς μέλανος καὶ ἀγροτικοῦ, λάμπει ἐπ' αὐτοῦ ὡς λεπτοῦφής ταινία ἐξ ἀργύρου, ἔπειτα δὲ εἰς μαργαριτωδὲς μεταβαλλόμενον ἔλασμα χύνεται ἐντὸς δεξαμενῆς διαυγαστάτης, ὅπου ὠραῖοι κύκνοι ὡς τὴν χιόνα λευκοὶ πλέουσι μετὰ χάριτος.

Here is the text of Eugène Sue :

“ Joignez à cela l'été, pour perspective, les vert(e)s profondeurs d'un jardin touffu, solitaire, encombré de fleurs, peuplé d'oiseaux, arrosé

d'un petit ruisseau d'eau vive, qui, avant de se répandre sur la fraîche pelouse, tombe du haut d'une roche noire et agreste, y brille comme un pli de gaze d'argent, et se fond en lame nacrée dans un bassin limpide où de beaux cygnes blancs [comme !la neige ?] se jouent avec grâce."

The accents are very correctly put ; there are ninety-four in the copy and 104 in the printed text. Even the comparatively little used accents such as $\acute{\omega}\rho\alpha$ and $\lambda\epsilon\pi\tau\omicron\upsilon\phi\eta\varsigma$ are correctly transcribed.

There are no errors in the text itself ; I wish, however, to draw attention to the following points: first, the letter ζ is correctly transcribed in ζωντος, for instance ; then the φ is written in rather a strange manner, which might lead one at first sight to think that there was a confusion between the φ and the ψ. But this is not really an error, for the two letters are differently written. The ψ is written like an I in the middle of which an O has been added, giving the appearance φ. The φ, on the other hand, is written in quite a normal manner.

There is a curious error in line 5 of the manuscript. The word $\mu\kappa\rho\delta\upsilon\nu$ is written, unmistakably, $\mu\kappa\rho\sigma\nu$, and there is no accent over the σ. We shall see later that there is a reason for enlarging on the nature of this error.

Lastly—but this may be merely a coincidence—there is, as it were, a similarity in the form of a rhyme between the first two lines ; so that, at the beginning of the passage, there appear to be two lines which rhyme, each having ten syllables. There is nothing of the sort in the Greek text, which is written in the form of prose.

I have already said that this quotation viii. D is written in much finer characters than the two others. It seems as though it were in quite a different handwriting. Under a magnifying glass it can be seen that there is a slight trembling, especially manifest towards the end.

The phrase viii. B is found in the first edition [and not

in the second] of the Dictionary of Byzantios, but with an important change.

The Dictionary is dedicated to the King Louis Philippe, and the dedication is in two columns, one in French, the other in Greek.

The first paragraph [Greek] is the phrase viii. B in entirety, with this difference, that the word Η Γαλλία given by Mme. X. is, in the text of Byzantios and Coromélas, Ἑλλάς.

The following is the French text: *Après avoir conquis par de pénibles travaux son indépendance politique, la Grèce se propose aujourd'hui un nouveau but non moins noble que le premier : elle veut rappeler dans son sein les lumières qui l'avaient jadis couverte de gloire.*

I would like to point out that in the copy at the French National Library, which I have at present before me, the French-Greek Dictionary [in which, moreover, no phrases are given] is uncut; whilst the Greek-French Dictionary is cut. There is no translation in the French-Greek Dictionary of the word France into Γαλλία; but a small lexicon of proper names is added to the Greek-French Dictionary [p. 400-401; πινὰξ κοριων ονοματῶν] where Γαλλία [ἡ] is translated by "France."

The accents have been placed in the following proportion: There are forty-four in the Greek text; there are eight in Mme. X.'s writing. *There are no faults in the text itself;* for the κ and the χ are written almost in the same manner by Mme. X.

Lastly, there is this fundamental difference between document viii. and the other Greek phrases previously given, that the whole of this writing (viii. A,B,C,D) was sent to me without my having seen Mme. X. write it.

Now, within the last few days another phenomenon has occurred of extreme importance, for Mme. X. has written in my presence a long passage similar to those above given, and

proceeding from the same origin: the Dictionary of Byzantios.

I had told Mme. X. that I had received the Dictionary of Byzantios, and she was not a little surprised at this unexpected discovery. But I did not bring her the book. Now, a week or two later, on May 2nd, when I was calling on her and telling her of my intention to take Byzantios' book to London, a new phenomenon occurred.

On that day (May 2nd), she suddenly told me, after a few words of conversation, that she felt unable to speak English, and that she saw Greek characters all around her; then in a state of semi-consciousness, she took a stylographic pen, and, standing beside me on the balcony of her house, she wrote the following phrase:

(ix.) " . . . ολα τα ταυτά,

then she crossed out these three words and wrote without interruption the following lines:

" . . . ολα τὰ τωματια τατια . . . είχαν ως σολισμαδς . . .
 δμλους ανθρωπίων τῆς κηλοπλαφικῆς τέχνης τοῦ κλωδίωνος και απα,άδην
 ἐπὶ ὑποβάθρων ἰσόπιδος ἢ αυγδαλίτου ἀρχαίου λίθου, πολυδόσανά
 τινα διὰ λευκοῦ μαρμαρου ἀντίτυπα τῶν θελκτικωτέρων βακχίδων του
 ἀποκρύφου Μουσεῖου τῆς Νεαπόλεως."

I may say at once that this passage is the commencement of the quotation from Eugène Sue given above, and that it is also to be found, preceding the passage viii. D, in the Dictionary of Byzantios. I give it here as it is in the printed text, for comparison with the manuscript written in my presence by Mme. X.:—

" . . . όλα τὰ δωμάτια ταῦτα . . . είχαν ὡς στολισμοὺς . . .
 ὁμίλους ἀνθρωπίων τῆς κηλοπλαστικῆς τέχνης τοῦ Κλωδίωνος, και
 σποράδην ἐπὶ ὑποβάθρων ἰσοπίδος ἢ ἀμυγδαλίτου ἀρχαίου λίθου,
 πολυδαπανά τινα διὰ λευκοῦ μαρμάρου ἀντίτυπα τῶν θελκτικωτέρων
 βακχίδων τοῦ ἀποκρύφου Μουσείου τῆς Νεαπόλεως."

(Translated from the French of Eugène Sue): " Toutes ces pièces . . .
 avaient pour ornements des groupes de biscuit ou de terre cuite de

Clodion, et sur leurs socles de jasper ou de brèche antique quelques précieuses copies des plus joli(e)s groupes du Musée (apocryphe de Naples) en marbre blanc."

I will first of all make a few remarks as to Mme. X.'s manner of writing. This was written while she was standing up, holding in her hands the stylograph and note-book, and consequently under rather difficult conditions for writing, so that the handwriting is trembling and sometimes not very distinct. Mme. X. seemed to be looking into space, and to be copying something that she saw before her. It was four o'clock in the afternoon; I was quite close to her, and I can assert that there was no writing in the note-book of blank paper which she held in her hand; so that I myself have not the slightest doubt as to the origin of this writing done under my own eyes, under conditions of absolute certainty.

Now, as regards the comparison of the manuscript with the text given by Byzantios, there are some interesting points to be developed. The two dots before ". . . ὅλα" and after "στολισμοὺς . . ." are given exactly as in the text. Nearly all the accents are inserted. There are forty-nine in the text and thirty-nine in the manuscript. There are few errors, though more than in the previous transcription: *Νεαπόλως* for *Νεαπόλεως*; *πολυδόκανα* for *πολυδάπανα*; *τωματια* for *δωμάτια*; *πηλοπλαφικῆς* for *πηλοπλαστικῆς*; *ιάσπιδος* for *ιάσπιδος* *απα,άδην* for *σποράδην*; *ἀντίεγκα* for *ἀντίτυπα* etc.

I will also mention two errors which are extremely interesting because they seem to prove that the phenomenon, whatever may be its essential nature, is a visual one.

The first is the word *στολισμοὺς*, which is written *σολισμαδς*. I do not stop to consider the omission of the *τ* at the beginning of the word, which finds its explanation in the fact that in the first edition *στ* is written *ς*—a typographical abbreviation which is rather uncommon; but I call attention to the *δ* at the end, which replaces the *ν* in *στολισμοὺς*. *σολισμοὺς*

is not a Greek word, and has no resemblance to a Greek sound, for no Greek word ever ends in . . . *μαδς*. But at a distance the *ν* resembles a *δ*, so much so that it is as though the Greek characters had been transcribed, as seen from a distance and not very clearly, by someone who did not know Greek.

The same with *ὄμλους* which has been written, very distinctly, *δμλους*, which latter is not a Greek form; there is no *δμ* in Greek. But the *ὄ* resembles *δ* from a distance, and so the visual transcription has given *δμλους* for *ὄμλους*. I may say almost the same of *Μουσαίου*, which is written *Μουσείου*.

Reserving for a few minutes the further consideration of some of these curious peculiarities I now pass on to the other written phrases which were given me by Mme. X., immediately after this transcription from the Dictionary of Byzantios [I need hardly say that I had not shown the book to Mme. X.]. I asked her to give me, in Greek, an explanation of the phrase written, and to speak of the communication which I was shortly to make on this subject in England.

(x.) *ἐν παρόδῳ, περαστικῶ δὲν ἤξεύρω Ἀγγλικά.*

(xi.) *τὰ ἀντιγραφὸν εἶνε ὁμοίον μὲ τὸ πρωτότυπον.* A. A. R.

(xii.) *μοὶ εἶνε ἀδύνατον νὰ παρεκτραπῶ ἀπὸ τὰς ὁδηγίας τὰς ὁποίας ἔχω.*

(xiii.) *τὰ σχόλια τᾶντα θὰ κέμουν τὸν τόμον ὀγκωδιστερον.*

A. A. R.

The following is a more or less correct translation of these phrases, which, as will be seen, are signed A. A. R. (Antoine Augustin Renouard) as in the case of the first communications which were given in Greek.

(x.) "*En passant*—for the passing moment—I do not know English."

(xi.) "The copy is conformable to the original." (We must probably read *τὸ ἀντίγραφον*).

(xii.) "I have my instructions, from which it is impossible for me to depart."

(xiii.) "These notes . . . will make the volume still larger."

Then again, a few seconds afterwards, Mme. X. wrote the two following phrases :

(xiv.) ὁ πόλεμος οὗτος δυοφερέι ὅλην τὴν Ευρωπην.

("This war interests the whole of Europe.") [We had been speaking of the Russo-Japanese war.]

(xv.) ενθυμησοντο, να τὸ ενθυμησαι!

["Do you remember?"] [The refrain of a song she was humming at the time.]

All these phrases are to be found in the Dictionary of Byzantios. I transcribe them here :

(x.) ἐν παρόδῳ, in *passing* (at παρόδος, p. 341, col. 2).

δὲν ἤξεύρω Αγγλικὰ (at Δὲν, p. 103, col. 1). *I do not know English.*

(xi.) τὸ ἀντίγραφον εἶνε ὁμοιον μὲ τὸ πρωτότυπον (at ὁμοιος p. 313, col. 2).

(xii.) μοι εἶνε ἀδύνατον νὰ παρεκτραπῶ ἀπὸ τὰς ὁδηγίας τὰς ὅπου εἶχω. *I have my instructions from which it is impossible for me to depart* (at the word Ὀδηγία, p. 307, col. 3).

(xiii.) τὰ σχόλια ταῦτα θὰ χαμονν τὸν τόμον οὐχὼδέτερον. *These notes will make the volume still larger* (at the word οὐχὼδε of the first edition).

(xiv.) ὁ πόλεμος οὗτος διαφέρει ὅλην τὴν Εὐρώπην. (*This war interests the whole of Europe*) at the word Διαφέρω (p. 113, cols. 1 and 2). δυοφέρει is put for διαφέρει.

(xv.) ενθυμησον το! να τὸ ενθυμησαι! (*Do you remember!*) at the word Ἐνθυμοῦμαι (p. 149, col. 3).

If we compare the accents as given in the various quotations, we shall notice their correctness; there are fifty-six in the Greek text, and fifty-two in the transcription, which means that, on the whole, the accents are all there, and correctly placed. The only errors are in (x.) παροδφ instead

of παροδῆ; (xi.) τὰ ἀντίγραφον for τὸ ἀντίγραφον; and (xii.) παρεκτραπῶ for παρεκτροπῶ; on the whole, extremely few mistakes.

The mistake of παροδῆ for παροδῆ is interesting, because it is a visual error such as might be committed by anyone who reads hastily and does not know Greek. There are no terminations in αδῆ, any more than in μαδῆ for στολισμοῖς. (See above.) The η on a hasty reading, might easily be taken for a φ.

I must call attention to the fact that these Greek phrases have a precise application to the affairs of the moment; for I had asked Mme. X. to give me an explanation as to the communication which had just been given by her; and the words (x.) and (xi.) apply to it exactly, as also (xii.) and probably (xiii.)

As to the phrase (xiv.), it refers to an event of the time, the Russo-Japanese war, of which we had also spoken; and finally as to the phrase (xv.), that same afternoon Mme. X. had several times hummed an old French song ("Monsieur et Madame Denis"), the refrain of which is "*Souvenez-vous en,*" and she had asked me whether I knew it.

I wish to draw attention to the fact that, from the point of view of the general signification of these Greek phrases, without stopping at present to consider their origin, we may assign them a double cause, as to their finality.

In one place their object is to give, so to speak, a material and technical proof of the knowledge and comprehension of Greek [long quotations: the setting sun and gathering shadows; the copy conformable to the original; etc.]

In the second place, the phrases express general ideas, rather mystical perhaps, on the life to come, on the necessity of pursuing the study of the Mysteries [v.], on the imperfection of human wisdom [i.], etc.

So that, notwithstanding the apparent incoherence of the

phrases given, we discover the closely woven woof, the straightforward and comprehensible course, of one Master Thought pursuing, by two different ways, the same purpose.

Such then, with all necessary details, are the facts of which I am about to seek for an explanation in your presence.

III.

I will say at once, for the sake of simplicity, that the only three explanations which can be given in the present state of science—that is to say, (1°) fraud: conscious, wilful, prolonged, and astute fraud; (2°) unconscious memory of things seen and forgotten; (3°) the intelligence of a spirit permeating the intelligence of Mme. X.—appear to me to be all three equally absurd and impossible.

I shall, fully and freely, examine them one after another.

First of all, may I be permitted to ask pardon of Mme. X. for discussing the hypothesis of fraud. I know her perfect sincerity, and I can guarantee it as though my own daughter or sister were concerned. But it is a hard necessity in experiments of this sort to demand something more than an act of faith. If it were my daughter or my sister, if it were my own case, I should be constrained to give other than moral proofs. These moral proofs, however valid in my eyes, will not satisfy others, and I must—as indeed Mme. X. herself has asked me to do—examine this question of fraud quite independently, as though it were not the case of a person whose sincerity is beyond all suspicion.

In the first place Mme. X. does not know Greek. Certainly it is impossible to prove absolutely that a person does not know a language. It is easy to prove that one knows a foreign language, but it is radically impossible to prove that one is ignorant of it. However, we can establish the following facts: that Greek is a difficult language to learn,

and cannot be acquired offhand ; that Mme. X. has never, either in her childhood or later, studied Greek books ; that she has no Greek books at her home ; that neither her husband, nor her sister, nor her children, nor her friends, nor I have ever seen her studying Greek ; and consequently, even *a priori*, the improbability that she has studied Greek and knows Greek is very great.

One reservation must be made when it is said that she has no Greek books. In fact, in November, 1899, a few days before my first visit . . . , she suddenly felt seized with the desire to learn Greek, and applied to a lady friend, asking her to procure some Greek books for her. Mme. Z. then bought two small second-hand class books, soiled by the schoolboys who had used them, and still bearing the blots and the sketches that children are wont to make ; these two books Mme. X. did not even look at. It seems that she was satisfied simply to have them ; she put them away in a corner of her bookcase and thought no more of them. They are the *Premiers Exercices Grecs*, by L'Abbé Ragon (twelfth edition, Paris, Poussielgue, 1898), and the *Chrestomathie grecque*, by the Abbé Ragon (fourth edition, Paris, Poussielgue, 1897).

I have brought these books so that you may see them and judge for yourselves. There is nothing in them that resembles, even remotely, the phrases which have been given ; there is not even the Greek alphabet. The word *αρθρωσις*, which occurs in the first phrase written in November, 1899, is not in either of them or in the small lexicon which is appended to them. This observation is, however, quite unnecessary, since Ragon's books are for Ancient Greek, whereas the manuscripts given by Mme. X. are in Modern Greek.

It is needless to add that Mme. X. has never seen the Dictionary of Byzantios, and that the first time she set eyes on that work was when I brought it to her on May 2nd,

after all the Greek phrases given above had been written by her.

All the evidence, then, goes to show that Mme. X. does not know Greek, and this is irrefutably corroborated by the fact that, in these Greek writings, there are errors such as could not have been committed by any one who knew Greek, even superficially. Thus, for instance, τὰ ἀντίγραφον for τὸ ἀντίγραφον; ἐν παροῦσι for ἐν παρόντι; μικρον for μικρόν, etc.

These are faults that even a beginner would not commit after two weeks of rudimentary instruction.

I will give still another proof, of a technical nature, to show that Mme. X. writes Greek like a person who does not know the language.

My friend, Dr. J. Héricourt, in a careful study of a celebrated document, has shown that handwriting seen under a powerful magnifying-glass or enlarged by photography, is neither tremulous nor irregular, while it is quite different with imitated writing, which is tremulous, irregular, betraying hesitation in the strokes; so that one can, by studying handwriting under a magnifying glass recognise whether it is a flowing or an imitated hand, according as it is tremulous or firm. Now the writing of Mme. X. is very tremulous, altogether as though it was that of a person who does not write Greek readily, but can only do so by copying from an image in front of her.

Thus, to sum up this part of the discussion, I arrive at the conclusion, as duly and firmly established, that Mme. X. does not know Greek.

I now come to the very gist of the whole question, namely, the complete and absolute similarity between the Greek phrases, whether written in my presence or in my absence, and the passages to be found in different parts of the Dictionary of Byzantios.

First let it be noted that the copy which I possess was sent to me, about the 1st of April of this year, from Athens,

that it was printed at Athens, and that there are probably not many copies of it in Paris. I have applied to a bookseller in Paris who told me that he could only procure one by sending to Athens for it. The other copy which I have at present (first edition) belongs to the National Library at Paris. This, however, does not mean that there may not be copies of this work somewhere in Paris, on the second-hand bookstalls, or at a dealer's. I have no doubt at all that there are, or have been, copies at Paris; but this work is certainly very rare; it is not a class-book, for our young scholars *never* learn Modern Greek; and the Greek dictionaries which are to be had are all, without exception, Ancient Greek dictionaries.

However, it is evident that the relation between the written phrases and the passages of the Dictionary of Byzantios is not fortuitous. From phrase vi. to phrase xv., all the quotations, long and short alike, are in the Dictionary, of which they are exact transcriptions; we may therefore say that from the month of June, 1900, all the Greek phrases that were written are phrases from the above-mentioned Dictionary.

I have already said that I refused, for moral reasons, which appear to me primordial, to admit the hypothesis of fraud; but I can now say that there are material reasons, equally potent, which combine to render this hypothesis absurd.

(1^o) It is materially impossible, according to our present knowledge of the limits of human memory, to have an exact and complete transcription, in an unknown language, of a whole series of phrases, with punctuation, dots of omission, and accents, as in the phrases ix., x., xi., xii., xiii., xiv., xv., which were written in my presence within the space of scarcely an hour.

This is all the more impossible as it is a case of visual transcription, since we have *δμιλου* for *δμιλου*; *σολισμαδ* for

στολισμοις; παροδφ for παροδφ; it is, therefore, a transcription without previous reading, which would have given the correct spelling; a transcription of signs without meaning, since the writer did not know Greek terminology.

I have taken the pains to count, out of curiosity, the Greek letters and accents thus written before my eyes, in conformity with the phrases in the Dictionary. They are 622 in number (phrases ix. to xv.) The errors or omissions are forty-two in number; this forms therefore a proportion of 6.7% of omissions or errors. Thus, 622 signs were written, with only 6% of errors.

To these 622 signs must be added 913 contained in the letter sent to me, written, as I have said, under the same conditions; in all, 1,535 signs, written from memory, without comprehension of the text.

To suppose that the human memory has this power, is to surpass the limits of improbabilities.

(2°) A second and still more striking demonstration can be given. The phrase beginning with "Χρησθαι," etc. [viii. A], is not given in French in the Dictionary of Byzantios. It is only given in Latin, and in the Latin of Cicero, which is rather difficult to understand when a special study of Latin has not been made.

I look upon it as a fact that a person who is not well acquainted with Latin will not be able to understand these words: "*Græcis licet utare, cum voles, si te latinæ forte deficiant.*" We then come to this absurdity, that Mme. X., while not knowing Greek, knows Latin, since she used, in order to say what she wished to say, a Greek phrase (which she did not understand), translated from a Latin phrase (which she could not understand either). There is here a second manifest absurdity.

(3°) The fact that phrase ix. was written in my presence, with as much perfection in the transcription as phrases viii. A, B, and D, renders the fact absolutely certain that these

latter phrases were written under the same conditions. The peculiarities of the writing are the same; thus, for example, the word μικρον for μικρόν. The proportion of accents which are wanting is similar: 130 against 198, or 66% of the full number; while in the phrases written in my presence 86% of the accents are correct. The accents were therefore inserted rather more correctly and completely in the phrases written in my presence than in those written in my absence.

It is therefore certain that all the quotations from the translation of Bernardin de Saint-Pierre, and from the translation of Eugène Sue, were given under the same conditions as phrase ix., which was recently written in my presence.

(4°) The Dictionary of Byzantios consists of a French-Greek dictionary and a Greek-French dictionary. Now all the phrases that I have quoted are taken from the Greek-French dictionary, that is to say, from a dictionary which could only be used by a person who knows Greek for translating Greek into French. For if we wish to translate from French into Greek, we find only the Greek word, and never the detailed phrase; so that in order to express an idea (in other words, to write a theme in Greek, as in the present case), this abridged French-Greek lexicon does not give any of the phrases referred to, and we must know Greek in order to make use of the other, or Greek-French dictionary. In other words, the dictionary is intended for translation from the Greek, and not for writing in Greek. This remark is of great importance, for it is difficult to find how to express what one wishes to say, merely by the aid of a dictionary intended for translation from that language into French. For instance, supposing that a pupil wishes to say "The writing resembles the original," or "The copy is like the book" he finds at *écriture*, γραφή, γράψισμον; at *manuscrit* χειρογραφος; at *copie*, αντίγραφον, απομίμημα; on the other hand, at *ressemble*, he will read άλλέω; at *semblable*, δμοιος, παρόμοιος;

and at *impression*, τυπωσις; at *livre*, βιβλίον; at *original*, πρωτότυπος. So that he will have seven or eight possible phrases. Now the phrase that was written is identical with that found in the Greek-French dictionary. We must therefore suppose, which is absurd, that this Greek theme was composed from a dictionary intended for translation from the Greek, and which could only be of use to a person who already knew Greek.

For all these reasons of a technical order, which are decisive, and which, I repeat, have quite as much force as reasons of a moral order, I consider the hypothesis of fraud, astute, complicated, prolonged, implying the possession and the study of Byzantios' book, as being ridiculously absurd.

Permit me here to make a short digression.

Too often, when we are face to face with facts which we cannot explain, we are tempted to resolve them by a simple suspicion which is not supported by any evidence. Whatever be the personal honour of the parties in question, we take no account of this. We solve every difficulty by a short word which explains without commentary and without proof. We forget that if bad faith is easy to prove, it is impossible to establish good faith. I do not remember who it was that said, "If I were accused of having put the towers of Notre-Dame in my pocket, I should first of all get out of the reach of prosecution." In reality, in this case, the hypothesis of fraud is just as absurd as that of the theft of the towers of Notre-Dame. We must remember that there is no other reason for alleging trickery than the difficulty of admitting the reality of a phenomenon which we do not understand. As if we understood everything in Nature! Alas, in reality, we witness many phenomena which we foolishly imagine we understand, but of which, in reality, we have not the slightest, or even an approximate, notion.

To speak of fraud because we do not understand, is as

absurd as the exclamation of an excellent man, an honourable Academician, who, when the first phonograph was shown to him in 1879, declared that it was ventriloquism. He did not understand, and, in order not to admit a phenomenon which was incomprehensible to him, he imagined deception, thus dispensing with any intellectual effort.

We now come to the two other hypotheses which, I must say, seem to me quite as unacceptable.

2. The hypothesis of *unconscious memory* requires to be closely examined.

Here, in fact, there can be no question of fraud. For this hypothesis presupposes that the book in question had been seen *en passant*, so to speak, for a few moments only; that it had then been forgotten, but that the recollection had been engraved in the unconscious memory (the subliminal self), without the conscious personality having any cognisance of the fact.

Such examples are not rare, and in the study of hypnotism some remarkable cases have been reported. But we do not think that it can be a question of this in the present case, for several reasons.

I will, first of all, remark that when Mme. X. gave the writings in question, she was not at all in a state of hypnosis. At the beginning, in the first experiences, there was real trance; but little by little the phenomena came to be produced without any trance, with complete preservation of the normal, conscious personality; at most there was a slight vagueness, a transient overclouding, which was dissipated by the slightest word from without.

This, however, matters little; for it is not absolutely necessary to suppose a state of hypnosis, latent or manifest, in order that the unconscious memory may show itself.

The difficulty lies entirely in the prodigious extension,

unheard-of, and improbable, that would then be given to the powers of the human memory.

Let us suppose that Mme. X. had observed and turned over the leaves of Byzantios' book outside a second-hand book-shop, a thing which is not impossible certainly, although very improbable. What is impossible is that she should have unconsciously read at least a hundred pages of this Greek book, so as to have had under her eyes, at least once, the phrases which would apply to the different situations in which she was to find herself; for she wrote this phrase, which exactly answers the question which I put to her: "τὸ ἀντίγραφον, etc.;" "the copy is conformable to the original." It is absurd to suppose that, on opening the book, her eyes fell upon this precise phrase, that she remembered it at the right time, with its French signification and the corresponding Greek typographical form. Even this is not enough, for she must also have seen many other phrases, of which she had unconsciously retained the meaning, after having seen the characters. Why should she have said, "I no longer know English," at the same time that she wrote δὲν ἤξεύρω Ἀγγλικά— and why did she hum "*Souvenez-vous en,*" when she wrote ἐθνημῶν τὸ? This would pre-suppose the enormous absurdity that she had gone through the whole dictionary (in a state of unconsciousness), and that she had retained phrases enough to be able to apply them to the various conditions in which she was to find herself later on. (The pages, in fact, on which the quotations are found are numerous: pages α and ε of the Prolegomena; pages 181, 139, 310, 246, 341, 313, 307, 113, 149. This supposes that she had read at least eleven pages.)

It might be admitted, by going to extremes, that a superficial reading, retained by the unconscious memory, might include one or two phrases, not having a meaning directly applicable to the present conditions; but that a number of

phrases, all quite coherent, should thus be retained, is really absolutely impossible; the fact of turning over the leaves of a book does not give rise to precise and manifold recollections.

The conditions as regards duration must also come into play. For if, according to the testimony of Mme. X., she has had opportunities, very rarely, and certainly quite by chance, of turning over, *en passant*, some old books, this was at a period comparatively remote; that is to say, only in 1899; since that time she has had no opportunity of seeing any Greek book whatever.

As early as June, 1900, there was written a phrase identical with one which occurs in the Dictionary of Byzantios (vi.), and probably even in November, 1899, when the word *διεργασ* was given, a word which belongs, not to ancient, but to modern Greek, indicating that even at that time there was a relation between the Dictionary of Byzantios and the Greek writing of Mme. X. So that, even if we make what appears to us to be the inadmissible supposition of unconscious memory, we should have to attribute to it the unheard-of faculty of persisting *during five years* without any alteration, giving the textual reproduction of all the signs, which were incomprehensible, but which remained in the memory.

Lastly, the difficulty is not less in supposing that the memory has this prodigious aptitude (unknown up to the present) for retaining the smallest graphic signs. Whatever credit we accord to the unconscious memory, even if it be proclaimed as a sovereign divinity which can do everything, this is not a rational explanation. We have just refused to admit such a power for the conscious, reflecting memory, and we cannot postulate this power for the unconscious, non-reflecting, involuntary memory, which is capable of much, but which, we believe, is incapable of fixing all the details of such a complicated picture as a page of Greek, when each

of the signs traced is devoid of sense and the language is unknown.

Besides, the objection which I made above, as to the impossibility of understanding the phrase of Cicero: "*Graecis licet utare, cum voles, si te latinae forte deficiant,*" remains equally valid, as well for the unconscious as for the reflecting memory.

We can therefore resolutely conclude that the fact of thus writing, with perfect correctness, long Greek phrases, is, in the present state of psychology, absolutely inexplicable, and that it is a desperate attempt to escape the inexplicable to take refuge in the hypothesis of a prodigious memory.

For up to the present no such feat of memory has been recorded. When calculating prodigies work out long series of figures which have been called out to them, in reality they are speaking a special language which is familiar to them, and to which long use, aided by an extraordinary cerebral apparatus, has accustomed them. When a musician retains all the orchestral parts of a score, it is again a case of a language which he knows well. But in this case there is nothing of the kind; it is signs, and nothing but signs, which are reproduced with all their delicate punctuation, down to the smallest details, and which are the symbols of an absolutely unintelligible language.

Nevertheless the fact exists. It is a hard, indisputable fact, and no one can deny it. It cannot be explained by memory, as we have just shown. Let us see whether the spirit hypothesis can account for it any better.

3. The two preceding hypotheses having been shown to be absurd, we may resort to another one. But we shall see that the theory of spirits is not any more admissible.

In fact, what we know or think we know as to the reality of spirits, and as to their power, is so vague that the supposition that we have to do with spirits really amounts to

admitting our ignorance of the matter. The spirits are *Dii ex machinâ*, easily invented in order to supply an explanation. To explain a phenomenon which we do not understand by means of phenomena still more incomprehensible, is very doubtful logic. Just as savages explain hail, rain, and lightning by the action of genii and devils, so the spiritists explain that which surpasses our human comprehension by unknown, undefined forces, which they call spirits. In other words, it is explaining the unexplained by the inexplicable.

Having said this, let us assume for a moment that the personality of the dead does not disappear, and that it still mingles with our earthly life. In this case the personality who returned would probably be Antoine Augustin Renouard, since the signature A. A. R. was given. But this supposition gives rise to many difficulties.

In the first place, Ant. Aug. Renouard was not, strictly speaking, a Hellenist. He was a publisher and bibliophile; he published *Daphnis et Chloe*: but his knowledge of Greek was not exceptional, and he probably did not know modern Greek. Now the book in question dates from 1846; A. A. R. died in 1853, at the age of 86; moreover, since 1825 he had quite given up publishing in order to devote himself exclusively to the collection of old books.

I purposely say nothing concerning other indications which I have received and which might lead to a belief in the real intervention of A. A. R., for we must not mix up with this special study, undertaken from the point of view of knowledge of foreign languages, the other communications received, which would necessitate, for their analysis, a long and laborious discussion.

It will be noticed also that A. A. R. signed himself *δωδεγενος*, which does not mean great-grandfather, but great-grandson. In the Dictionary of Byzantios (French-Greek) there is nothing at Great-grandfather; [*arrière*

grand-père] ; there is *πάππος* at *Grand-père*, and *διαεγγόνος* (not *διαεγγενος*) at *arrière-petit-fils* ; at the word *Bisaieul*, there is *πρόπαππος*.

If the proofs are weak, or rather *nil*, in favour of the hypothesis of the survival of A. A. R.'s personality, they are naturally still weaker for that of the intervention of any other personality, and it is useless to expatiate upon them.

There still remains, it is true, the recourse to a sort of mixed hypothesis, in which there would be, on the one hand, unconscious memory, and on the other the use, by an outside intelligence, of the signs remaining in the subliminal memory. But we strike here on the same difficulties as before ; for the hypothesis of a spirit explains nothing, and it is quite impossible, as we have said, to suppose the unconscious memory (aided or not by a "spirit") capable of retaining this enormous mass of graphic signs.

As for the hypothesis of thought transference, if, going to extremes, we may admit it in the case of the last phrases given, when I had, being near to Mme. X., read and gone through the dictionary attentively, it is elsewhere inadmissible ; for all the earlier phrases were given at a time when I was absolutely ignorant of the existence of the book.

• • •

We have now come to the end of this analysis, which I have not been able to make any shorter.

We have seen that three hypotheses can be formulated—conscious memory—unconscious memory—influence of a spirit ; and we have shown that they are all three absurd.

But because the explanations are absurd, is that any reason for rejecting the facts ? It would be a grave error to wish, at any cost, to give a rational explanation to facts which we do not understand. There are in Nature facts which surpass our comprehension. Before the movement of the heavenly bodies was known, could eclipses be under-

stood? What explanation could be furnished to those who were ignorant of the revolution of the moon and earth around the sun? This knowledge is indispensable to the understanding of eclipses. If Thales, who discovered the electrical properties of amber, came among us again, he would understand nothing of the theory of ions; and Basil Valentine, if he were told *ex abrupto* of the theories of stereochemistry, would think, with good reason, that there was some magic in it.

In the same way, again, Lavoisier, that genial and fruitful discoverer, denied that meteorites existed, and he was tempted to believe that people were liars who asserted that they had seen stones fall from the sky.

Here we are face to face with a positive, undeniable fact. We cannot explain it. If we assume that it is a phenomenon of memory, conscious or otherwise, we fall into a series of prodigious improbabilities. We are forced to ascribe to the memory powers which it does not possess, to construct a whole scaffolding of supposition, not in conformity with the facts, contradictory to all justice and all truth. Is it not better to say that we are in the presence of the unexplained?

And why should science be afraid to pronounce this word? Unexplained does not mean inexplicable. We have seen how, successively, the phenomena have developed, becoming, at long intervals of time, more and more clear, without having yet attained the necessary degree of precision. Who knows whether, by pursuing this study with patience (waiting for the phenomena, for they cannot be induced), we shall not finally come upon the solution of a problem the terms of which I have stated, while declaring that the solution is unknown to me?

For my part, I have no hesitation in declaring that a fact, minutely observed, may remain inexplicable; this is an avowal that I do not hesitate to make, for I believe that

many errors would have been avoided if those who studied the phenomena of Nature had had, more frequently, the courage of modesty,

APPENDIX.

The above article was already written when a new phenomena was forthcoming. On Friday, May 26th, I was speaking to Mme. X. concerning this article. We had been somewhat lengthily discussing the Greek passages, and other facts relating to the phenomena in question, when Mme. X. passed rather suddenly into a state of semi-consciousness, and wrote, in my presence, the following phrases, which I give textually and in the same order in which she wrote them.

As with the preceding phrases, so in this case the writing was done slowly and tremblingly: it appeared to necessitate a great effort of application: it looked as though the text, which Mme. X. was trying to decipher, was being held up before her eyes in space.

* [1] *Ἐἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε οὐ μὴ πιστευσητέ.*

[2] *Ἄμην ἀμήν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κἀκεῖνος ποιήσει καὶ μείζονα τούτων ποιήσει ὥστε ἐγὼ πρὸς τὸν πατέρα μόνον πορεύομαι.*

[3] *Καὶ ὁ, τί ἂν αἰτησητέ ἐν τῷ ὀνόματι μου τούτο ποιήσω ἵνα δοξαθῇ ὁ πατήρ ἐν τῷ υἱῷ.*

[4] *Ἐὰν τι αἰτήσητε ἐν τῷ ὀνόματι μου, ἐγὼ ποιήσω.*

[5] *Ἔτι μικρὸν καὶ ὁ κόσμος με οὐχ' ἐτι θεωρεῖ ὑμεῖς δὲ θεωρεῖτε με ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσεσθε.*

[6] *Οὐκετι ὑμῶν λέγω δούλους.*

[7] *Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπατέ ἀλλήλους.*

* I am numbering these diverse phrases 1, 2, etc., for the sake of simplification, although no such numeration was given by Mme. X.—C. R.

- [8] Μείζονα ταύτης ἀγαπῆν οἰδεῖς ἔχει, ἵνα τις τῆν ψυχὴν αὐτῶν
 θῆ ὑπερ τῶν φίλων αὐτοῦ.
 [9] Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με.
 [10] δὲν ἤμπορώ πλέον.
 [11] τελευτιουργῶς.
 [12] τέλος.
 [13] ΚΩΠΡΩΠΤ.

BYZANTIOS A. A. R.

All the above phrases, with the exception of the three last, are the reproduction of the words of the Christ in the Gospel of St. John. I give herewith the Greek text according to the edition of Tauchnitz [Leipzig, 1903].

[1] Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν. Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.

[St. John iv. 48.] *Then Jesus said unto him, Except ye see signs and wonders, ye will not believe.*

[2] Ἄμην ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ καὶ οὗτος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.

[St. John xiv. 12.] *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father.*

[3] Καὶ ὃ τι ἂν αἰτήσητε ἐν τῇ ὀνοματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ.

[St. John xiv. 13.] *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*

[4] Ἐὰν τι αἰτήσητε ἐν τῷ ὀνόματι μου, ἐγὼ ποιήσω.

[St. John xiv. 14.] *If ye shall ask anything in my name, I will do it.*

[5] Ἔτι μυχρόν, καὶ ὁ κόσμος με οὐκέτι θεωρεῖ. ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.

[St. John xiv. 19.] *Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also.*

[6] Οὐκέτι ὑμᾶς λέγω δούλους. . .

[St. John xv. 15.] *Henceforth I call you not servants. . .*

[7] ταῦτα ἐπιτέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

[St. John xv. 17.] *These things I command you, that ye love one another.*

[8] Μείζονα ταύτης ἀγαπῆν οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ.

[St. John xv. 13.] *Greater love hath no man than this, that a man lay down his life for his friends.*

[9] Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με. . .

[St. John xvi. 5.] *But now I go my way to him that sent me. . .*

[10] δὲν ἠμπορῶ πλέον.

[11] Τελεσιουργς.

[12] Τελος.

These words [10, 11, 12] are modern Greek. At the word ἠμπορῶ (p. 146, Vol. II., first edition, Byzantios Dictionary) we find: *δὲν ἠμπορῶ [To be under the impossibility].* The meaning of these words is, therefore: "I can do no more . . . he who has finished his work. . . . The End."

In working out a technical analysis similar to the one we gave to the previous phrases, we notice the remarkable conformity of the automatic writing with the Greek text. There are 633 characters of diverse kinds; the proportion of errors is very feeble; there are but fifty-four errors or omissions, that is to say, 8% of error, which is almost a minimum.

Moreover, it is nearly always a case of accents omitted or wrongly placed; for there are only two mistakes in the text: in the phrase [4], instead of ἐν τῷ ὀνόματί μου, the τ in ὀνόματί is omitted, and we have ἐν τῷ ὀνόμα ε μου. In phrase [8] it is again the letter τ which is omitted: instead of ἵνα τις τὴν ψυχὴν, the writing gives: ἵνα ις τὴν ψυχὴν.

However, there is an essential remark to make: If the text of Byzantios is unique, and no variations as to accents

and punctuation can exist therein, the same cannot be said of the Gospel of St. John, of which there are certainly very many editions. Mme. X. tells me she has a vague souvenir of an ancient edition in Greek of the New Testament, which her family possessed. We may suppose that the accents are not identical in this edition and in the Tauchnitz edition which I have before me. What makes me think that some relation exists between this automatic script and the edition Mme. X. speaks of, is the fact that *τοῦτο* is written *εἶτα*; *δρόματί μου* is written *ονοματι μδ*. (However, at the next line, the word *μου* is written *μον*.)

ψυχὴν αὐτοῦ is written *ψυχὴν αὐτδ*. Further back, at phrase [2], *πιστεύων* is written *πιστεύων*, and this seems to indicate that the text bearing relation to the writing is a text in ancient Greek orthography.

The word *οὐκ ἐτι* is written in two words at phrase [5] and in one word at phrase [6].

The number of accents in the Greek text is 167, while in Mme. X.'s writing there are 121. The proportion of omissions is therefore 27%.

But what truly strikes us is the almost absolute correctness of the text: this accuracy is probably highly superior to that of which students, after two years' study of the language, would be capable.

Finally, the adaptation is perfect between the ideas expressed; as, after the fine words which St. John gives to the Christ, there is written: "I can do no more . . . I have finished my work. . . It is the end." These words are written in quite a different text, and in almost another language—the text of Byzantios and modern Greek.

I think there is no need to dwell longer upon the variety of the Greek phrases thus given. We have not only phrases from the Dictionary of Byzantios (Preface, Dedication, Lexicon), but also quotations from Plato (*Apology of Socrates*, and *Phaedrus*), and these long quotations from the

Gospel of St. John: that is to say, we have quotations from four distinctly different works, and *always* the given phrase—as I have several times pointed out—is admirably adapted to the conditions of the time being.

Perhaps more phenomena will be forthcoming which will, in a measure, confirm these data, the explanation of which is not only difficult but impossible. But, as I said before, the absence of any plausible explanation does not authorise us to pass over, in silence, a strictly established fact.

THE ESSENTIAL CHARACTER OF DREAM-IMAGES.

[612. 821. 76.]

By N. VASCHIDE *and* RAYMOND MEUNIER.

I.

EXPERIMENTAL researches on dreams, as well as the observations of medical psychologists, have approached the problem of dreams from two different points of view: 1st, the study of the physiological and psychological conditions which produce our dreams; 2nd, the investigation of their significations as signs, and psychologically. The analysis has rarely—we will not say never—tempted the authors who have occupied themselves with the question.

We desire, in the present paper, to set forth the results of a long series of researches and experiments which have permitted us to make a precise analysis of dreams; we shall endeavour to establish a sort of synthetic datum. The study of the facts of which we are about to speak is one of the most delicate, but we believe that it is extremely fruitful in results, and we hope to draw the attention of philosophers to the essential characters of our mental activity in the dream-state.

Dreams of all kinds have, from the psychological point of view, a common element, a sort of primary quality, indubitable for all who have occupied themselves with the question, and one which we have always met with, in all our researches, in all our observations, on every possible aspect of dreams and sleep. This primary quality is emotionality, which always accompanies hypnagogic hallucinations, the images and evolutions of our dream-life; an intense emo-

tionality, and one that may take on a character of spirituality unknown in the waking state. Our dreams—at least as far as our researches have allowed us to ascertain precise facts—are never dull, purely ideological and concrete; they only exist in so far as the emotional element is capable of increasing the intensity of the image. Their sensations, whatever may have been said, present a logical concatenation, real as far as the immediate data of the facts are concerned—data which only become oniric when accompanied by emotion, and explain and characterise the still obscure processes of mental activity after the eyelids are closed. It is therefore emotion alone which distinguishes the dream-image from the mental image as presented to the waking consciousness; and the belief in the divine nature of dreams, in dreams “sent by God,” which is so frequently to be found in the lives of saints and in the mythologies, is certainly founded on the intense and spiritual character of this emotion.

II.

In order to bring more clearly into view this primary quality of dreams—emotionality—we will give as examples four typical dreams, selected from the thousands which are in our possession, and which will allow the reader to form a precise idea of the psychological process to which we call his attention.

A. The subject is twenty-five years old; a well-educated man, a psychologist, habituated to analysis and having paid much attention to dreams. Having been accidentally awakened at three o'clock in the morning, after having gone to bed about midnight, he noted the following experience:—

“It seemed to me that I had before me a great meadow all wet with dew. Every image, every detail had, almost identically, the same position as in real stereoscopic vision. I had an exact idea of distances; I distinguished with extraordinary clearness the different aspects of the drops of

dew, the brightness of which varied in proportion as I directed my gaze towards a wider horizon. The sun, which had just risen, gave me a perfect notion of the real perspective. The dewdrops had a thousand lustres, a thousand colours, a thousand tones; the light which played upon them interested me greatly. On the horizon there appeared, as though by a miracle, a locomotive which whistled and passed by at full speed, so far away that I could not distinguish the rails. The carriages went by, and disappeared, and I had notions of the rails varying in intensity and size. Everything was in its logical place; everything happened as in a real view, but the absolutely distinctive feature was the emotion aroused by each image: dew, grass, perspective, horizon, etc. In a word, everything was emotional. This truth, which my dreams have always confirmed, appeared to me more plainly than ever: that a dream-image is distinguished from a real image by the latent emotionality which it contains."

B. The subject is a woman, aged sixty-five, who for years communicated to us her dreams. The following dream, with the remarks accompanying it, was written down by her at our request:—

"Every time that I dream of my bedroom, of my old arm-chair, of my cat, of my breviary, of my images, of my little cottage, I have a feeling of intense emotion, such as these objects have never caused me, even at the most tender moments. Dreams give me what I desire to have in real life, what I have not, and what I feel. Thus, a straw-seated chair is capable of causing me emotion when I touch it in my dreams, which often takes place, as I have told you, amid my home surroundings, in the house which I left years ago. From this point of view you are right in what you tell me, for I find pleasure in going to sleep, because these images, as soon as I close my eyes, appear bright, vivid, and tender."

C. The subject is a young man, eighteen years of age, amorous, a poet, accustomed to analysing his dreams, and who, having been struck by the beauty of some of his visions, had formed the habit of taking notes of them. Here is one of the dreams recorded in his papers :—

“After some confused and somewhat unpleasant hallucinations, I dreamed that I was looking through my bedroom window at a park bathed in moonlight. (I was living in the outskirts of Paris; there really was a park stretching under my window, and on that night the moon was really shining. On such nights I have often taken pleasure in contemplating the park; the images in my dream had therefore a great appearance of reality.) All at once my window disappeared, and an angel with a splendid countenance, a perfect female form, and large pale-blue wings, came to me and led me away with her; we skimmed over the park, then presently over a large and splendid forest. The æsthetic emotion which I then felt was extraordinary. Never has a moonlight night afforded me the joy I then felt. Such dreams enable one to understand the belief that certain mystics have of going to heaven.”

D. The subject is twenty-four years old, a psychologist, having a good artistic education, and consequently the habit of æsthetic emotions. He is accustomed to analysis, and has paid much attention to dreams.

“I went to bed early, a little before ten o'clock, and quickly fell asleep. The dream occurred in the morning, about four o'clock; it was preceded by a certain oniric agitation, of which I had the feeling without any precise recollection. All at once I found myself in a large concert-hall, which I had never seen. Above the confused mass of people, I distinguished Mme. X., dressed in a brown robe which she is in the habit of wearing at home, and singing. Following on these visual sensations, there occurred auditory ones, very fugitive, but very intense; I heard Mme. X.

sing two or three bars of a musical phrase which at the time seemed new to me, but to which I ascribed the name of Schumann. These few notes produced in me an inexpressible emotion, surpassing all that I feel in the waking state even at the finest performances. Then, for a moment, my dream seemed confused;—either the images became fainter, or my present conscious memory is defective. Suddenly I saw with astonishing distinctness Mme. X.'s face quite close to my own, and idealised. I kissed her hand, and she herself gave me a long, pure, fraternal kiss. This was the dominant emotion of the dream. I was penetrated by an infinite joy, and the emotion I felt seemed to be at once the highest expression of goodness and of beauty. I awoke under the effect of this emotion, of so exalted an order. Then almost immediately there came the thought of a scientific interpretation, and the regret that a psychologist friend had not been with me in my sleep. I found that I had been sleeping on the left side, that my heart was perhaps beating rather violently (but this indication is uncertain); that my bedclothes had made me pleasantly warm, with the exception of my face, which was slightly cold. I had, as usual, lain down flat, with my head nearly on a level with my feet, only supported on a very low and soft bolster. I went to sleep and dreamed again, but very confusedly."

III.

With these four typical dreams, whose images evolved during deep slumber, we must compare the following cases, which are particularly interesting, and characterised by the fact that the subject was only half asleep.

a. The subject is a girl of eighteen, an artist, extremely emotional, but not subject to any phobia in the waking state. Here are the few lines which interest us:—

"I woke up in the night in terror, and found that I was

not dead! This seemed to me strange and marvellous. No doubt I had just been dreaming of hideous death scenes like those I had seen at the Salon, illustrating the tales of Edgar Allan Poe. I said to myself, 'Truly I am not dead, then. How terrible it is to die! The worms crawl about in your heart, and gnaw your eyes; they putrefy all your flesh . . .'—and before I was aware I went to sleep again."

The emotion of the subject was greater than is expressed by these words. We saw this girl during the day which followed this emotional waking, and found her greatly disturbed. The idea of death, which up to that time had only arisen in her consciousness as a mental conception, developed into a fear of death which cast a gloom over her mental life for some time. It is well known how frequent is this fear of death in young girls, and it is also a matter of common experience that a dream may become the starting-point of a phobia or an obsession.

b. The subject is a young man of twenty-three, a musician, accustomed to mental analysis, slightly psychasthenic, subject to various phobias. He awoke in the middle of the night, ill, and very feverish. He got up and groped about, his eyelids heavy with sleep, in search of a box of matches which he could not find. During this time drops of rain were falling in the gutter near his window; he heard them, and at the same time auditory hallucinations of an oniric nature caused him to hear a symphony by Liszt, which occasioned profound emotion. A veritable duplication of personality occurred. The conscious Ego, which strove to act in spite of the state of slumber, analysed its auditive sensations, was perfectly aware of their objectivity (sound produced by the drops of rain), suffered from fever, and was perturbed. The mentality belonging to the state of slumber, however, gained the ascendancy, and embroidered (probably) on the auditory

sensations produced by the drops of water an admirable symphony. The subject went to sleep again.

c. The subject is twenty-one years of age, a student, with good artistic education. This is what he writes:—

“One summer night I was half aroused by night prowlers, who passed beneath my windows singing the popular air of which the refrain is:—

“*Si vous saviez qu'elle est jolie
Comme une étoile au fond des cieuz, de. . . .*”

In my half sleeping state, this air, with its commonplace sentiment, moved me to a supreme degree. It seemed to express all the tenderness that is revealed by the human heart; it called up before me a woman I knew, spring lilacs, a rivulet in the fields, etc. I went to sleep again under the influence of this astonishing emotion.”

d. The subject is a painter. Having had a great success at the Salon the previous year, and his work having attracted attention, he was engaged on a picture, which, if it succeeded, would put the final seal on his reputation. He had already destroyed several sketches, the composition never being satisfactory. One night the subject went to bed towards two o'clock in the morning, in great anxiety because the appointed date was approaching without his picture being even commenced. After three or four hours of sleep he saw in a dream his picture perfectly composed in black and white. The general effect and the details were alike excellent, and the emotion of the artist was so strong that he awoke, still preserving his vision before his eyes. He lighted a candle, drew the outlines of the vision of his dream, and lay down again, enchanted. On waking the next morning, he looked at the work of the night, and found that he had before him an extremely mediocre sketch, which he was obliged to destroy.

We can, therefore, assert that, even in those cases in which the mental image is not a pure oniric hallucination, but is

furnished either by recollection (first case), or by a real perception (third and fourth cases), or by dream-illusion (second case), the state of slumber is represented by the intense emotionality which accompanies the image. The half-slumber, the moment of waking, are only weaker forms of the state of slumber. Now the objective substratum playing a preponderating part in the formation of dream-images and hypnagogic hallucinations,* it is not surprising that the images of half-slumber do not essentially differ. The subjects of whom we have just spoken (with one exception) keep their eyelids closed; in consequence of some irritation the conscious mental synthesis makes an effort to regain the external world, but it is still the dream-mentality which subsists, and interprets the sensations perceived.

IV.

From the examples we have selected, in order to afford a clearer grasp of the facts of dreams in which emotion presents in the highest degree the characters of intensity and, to use the word perhaps in a new sense, of spirituality, it must not be concluded that the emotional nature of dream-images is exceptional. Need we repeat that always, in all dreams, we have found this common element? We could quote similar examples *ad infinitum*, but we will content ourselves with submitting our remarks to the consideration of philosophers. Why this emotion, so intense and of so lofty a character? Why should there be in dreams this spirituality unknown in the waking state?

* See on this subject: 1st, *Alfred Maury*, *Le Sommeil et les Rêves*, Paris, Librairie Académique [Odiot et Cie, 1 vol., 4to, edit. 1878]. 2nd, *Yves Delage*, *La Nature des Images hypnagogiques et le rôle des lueurs entoptiques dans le rêve*. [*Bulletin de l'Institut général psychologique*, 1903, No. 3, p. 241.] 3rd, *Dr. F. Mously Vold*, Ueber "Hallucination" vorzüglich "Gesichts-Hallucinationen" auf der Grundlage von cutanomotrischen Zuständen und auf derjenigen von vorgangenen Gesichtseindrücken. [*Zeitschrift für Psychiatrie*, Bd. VII. p. 834-866.]

The sort of torpor, of mental nihilism, produced by sleep, is the condition for these oniric manifestations. While we dream, and only when we dream, it becomes possible for us to grasp the images under their emotional aspect, with their largest, most logical, most metaphysical characters. Our deeper "ego" comes into play; there is in dreams more automatism, more of ourselves; our awakened consciousness, that guiding light, no longer hinders the integral development of our motor images, of our mental evolutions, of our intuitions, of our desires. "A mind can only read in itself that which is distinctly represented; it cannot develop suddenly all its folds, for they are infinite,"* said Leibnitz, whose intuitive views were so often correct. Dreams reveal to us one of those forms of our mental life which is unknown to the consciousness in the waking state. We must indeed insist on the fact that the *processus* of emotionality, of intensity, of spiritualisation, are not applied in dreams to marvellous or remarkable images, but to current images which we meet with at every moment of our conscious life, which take part in the elaboration of the concepts of the most ordinary kind, and which, most frequently, in the waking state, leave us perfectly unconcerned. What images do we find in the dreams which we have quoted? A meadow, a locomotive, an old arm-chair, a book of devotion, images, a commonplace sketch, a popular air, a moonlight night, a kiss, some unknown strains of music. Only one of these visions is marvellous—that of the angel. Did it present in the highest degree the characters of emotionality and spiritualisation special to dreams? Not at all. We must therefore conclude by asserting that emotion in dreams is independent of the hallucinatory substratum. This emotion therefore does not consist in unaccustomed visions proper to dreams; it lies entirely in

* Leibnitz, *Monadologie*, E. Broutroun's edition, published by Ch. Delagrave, 4th edition, Paris, 1896, paragraph 61, p. 177.

the angle under which the entire series of our habitual mental images appears to us in the dream state.

The *processus* of emotion is, however, for us only a criterion. It is the general expression of *processus* more complex and more mysterious, which mental analysis alone can grasp, the *processus* of spiritualisation on which the metaphysic of dreams must be founded. In our opinion, dream-images arise according to laws quite different from those of mental images in the waking state. If we analyse all emotion, we find at its base a vague unrest, a certain non-intelligence of things, an impossibility of grasping the consciousness in itself; this emotionality is only a sort of crystallisation of all the fragments of the latent consciousness, it is only the apparent form of those vaster processes, those processes of abstraction which we have called spiritualisation. From this we can understand the internal mechanism of the image in dreams: it is emotional because it represents the sum of the images, of the scattered psychological elements which may group themselves around a given sensation; in other [words, a dream-image is an abstract synthesis of a thousand distinct processes, dissociated in the waking state. This is the case in dreams of all kinds, but especially in morbid and supra-normal dreams.

Spiritualisation, then, appears to us, as the result of analysis, to be the efficient cause of the special dream processes in which the emotionality accompanying the images is nothing else than the mechanism of synthesis, which serves as the symbol of the most perfect of abstractions. We do not mean that every abstraction is necessarily emotional, but that, in dreams, the element of abstraction and the element of emotion constitute the essential qualities of every oniric hallucination. We think, therefore, that the images and sensations of dreams offer the most perfect example of a completed mental process. The image cannot

be further evolved; it has reached a definite type for the very reason of its abstraction; it has become emotional by means of the mentality proper to sleep, a psychological phenomenon in which sensibility develops automatically and spontaneously, breaking through the restraints of social condition and of individual psychology, to attain completeness in definite images.

N. VASCHIDE *and* RAYMOND MEUNIER.

NOTES.

A Telepathic Experience.

[. 714.4]

BY MAJOR H. W. THATCHER.

I THINK the following will interest the readers of THE ANNALS OF PSYCHICAL SCIENCE. The incident occurred on the morning of the first Friday in June, 1903; the day being fixed by the telepather as seen by his narrative given below.

I had known the young man for about three months, when, at about 6.15 a.m., I was awakened by hearing his voice most distinctly saying in my ear: "Major, I'm going." I wondered what had happened, and passed some time in expectation of being summoned to a tearful deathbed. Nothing of the kind! I was engaged to meet him in the evening at seven o'clock, which I did. No sooner had we exchanged the customary greetings than he held out to me a bandaged thumb, saying: "Look what I did this morning!" "And I know when you did it," said I. "How?" said he, and we then compared notes. I may mention that I knew him to be a medium at that time, and that I have quite recently developed a physical mediumship myself.

Narrative of the Telepather, W. H. F.

"On the first Friday in June, 1903—I fix the date by that of my holiday that year—I went to my work as usual at 6 a.m. The Revenue officers with whom I had to do that morning were rather late, and, to pass the time, I went into the cooper's shop. Walking past a 'heading-plane,' a machine that has a very sharp knife in it, I swung my arm so that the thumb came in contact with the knife, and the top was nearly cut off. It bled profusely, and I nearly fainted. This happened about 6.15 a.m. When I met the previous narrator in the evening, he told me correctly at what time the accident occurred and how he knew. I was not conscious of thinking of him at the time or of sending a mental message to him or to anybody else."

CORRESPONDENCE.

WE have received the following communication from Major H. W. Thatcher, Chelsea, concerning "The hypnotic subject, Mlle. Nydia"—

"I read in your March number some notes by M. Piccolo concerning Mlle. Nydia, and I beg to put before your readers my own experience in connection with her 'performance.' She was at the London Hippodrome some months ago, and I, in company with other members of the audience, stepped into the arena at the invitation of her manager, taking with me a MS. waltz of my own composition. During the performance I made the following observations:—

"1. Her eyes were bandaged with one piece of some white material placed over another of some black material.

"2. A deaf ear was turned to a request to be allowed to examine these bandages.

"3. When she played music hitherto unknown to her, her manager kept continuously playing upon the bandages a light thrown from a small mirror, about four inches in diameter, held in the palm of his right hand. Note—that she had been hypnotised (?) by the absurd process of surrounding her with four or five common toilet looking-glasses placed on the floor. I am a practical hypnotist, and also watched with amusement the 'passes' that the manager made.

"4. She was only allowed to play four bars of the introduction to my waltz, and played them very slowly and far from correctly, especially the bass part.

"5. The name of a piece from her repertoire was then brought, said to have been written by a member of the audience. Note—not by one of those standing in the arena. The slip of paper on which the name was written was then placed on the music-desk before her, the light was flashed on the bandages, and, as soon as she began to play, was turned away. She was then awakened by the same passes being made as had been employed to send her to sleep!

"From these observations, and from my own experience in hypnotism I drew the conclusions that she was not hypnotised at all, and that the bandages were made of some materials which became transparent, or, more probably, semi-transparent, when a fairly strong light was thrown upon them. I had no opportunity of examining the little mirror to see whether it was a concentrating or an ordinary one. It was merely a trick, and rather a clumsy one."

AMIDST THE REVIEWS.

We undertake no responsibility whatsoever for information appearing under this heading.

A remarkable case of Clairvoyance obtained through one of the Fox Sisters.

Light, 29th April, 1905.

THE subject of Spiritualism was taken up recently at a meeting of the Medico-Legal Society of New York, and a motion was made that a special committee of the society should be appointed to investigate the mediumship of Mrs. Pepper, of Brooklyn, and Spiritualism in general. A woman doctor, Mrs. Mellen, who said she was not a Spiritualist, joined in the discussion. Mr. F. A. Eastman, writing in the *Progressive Thinker*, says:—

“Mrs. Mellen's story had to do with one of the Fox sisters, Mrs. Margaret Fox Kane. She said that shortly before her death, in a room in a tenement-house in Ninth Street, she passed some hours every day at the bedside of the sick woman. Mrs. Fox Kane was unable to move hand or foot. There was not a closet in the place nor any other hiding place of any kind. And yet the knockings were heard, now through the wall, now through the ceiling, and again through the floor.

“‘They were heard,’ continued Mrs. Mellen, ‘in response to questions the woman put to her guide, as she expressed it, and she was as incapable of cracking her toe-joints at this time as I was.’ The sequence was this, according to Mrs. Mellen: ‘One day she unexpectedly asked for paper and pencil. I brought the articles to her and she placed them on a small table that stood by her bed. She began to write feverishly, and kept this up till she had filled some twenty pages with rapid scrawling. When she had finished she handed me the pages, which I looked over, and to my surprise found that she had written down a detailed story of my life. The most startling thing did not appear till near the end, when Mrs. Kane mentioned the will of my mother and certain persons at Manchester, Ind. I wrote at once to my brother. He sent a friend to Manchester, and the will was recovered. The persons who had the will were as ignorant of its existence as I and my brother were.’

"This story determined the action of the meeting. The motion was carried to appoint a committee to investigate Mrs. Pepper."

Tests proposed to an American Medium.

Banner of Light, 29th April, 1905.

THE following telegraphic despatch appeared in the *Boston American*, of Thursday, April 13th, 1905:—

"New York, April 12th.—Two offers of \$1,000 each, made through the Brooklyn Philosophical Association, are now open to Mrs. May S. Pepper, pastor of the First Spiritualist Church of Brooklyn, if she will successfully submit to a test of the mediumistic powers she claims to possess.

"The test is to be similar to those to which she is put every Sunday night, when she reads and answers questions written out, enclosed in a sealed envelope and placed on the desk before her.

"Dr. Isaac K. Funk, who has been a constant attendant at the meetings where Mrs. Pepper has displayed her power, has stated that there could not be any trickery about her reading the messages in the sealed envelopes, and it is to give Mrs. Pepper an opportunity to prove the truth of this statement that the offers are made.

"At a meeting of the Brooklyn Philosophical Association, and attended by 500 persons, the subject of Mrs. Pepper's powers was discussed.

"Henry Rowley, the business manager of a large manufacturing concern, stated that if Mrs. Pepper would visit the office of his plant and select any sealed letter from their regular mail basket and read its contents, without resort to trickery, he would willingly pay her \$1,000.

"Joseph Rinn, of New York, renewed his money offer to Mrs. Pepper, if she would successfully undergo a test under conditions which he would name."

Dr. Waller on Crystal-Gazing.

A REPORTER of one of the daily newspapers in Paris, *l'Éclair*, recently interviewed Dr. Edmond Waller concerning the curious and interesting article, published in our March number, in which the doctor related a few of his experiences in crystal-gazing. The reporter asked him, among other things, how he proceeded when he wished to consult his crystal.

"I shut myself up in absolute darkness," replied Dr. Waller. "Gradually my eyes become accustomed to the darkness, the crystal seems to stand out, and I see what is given me to see on a scale *pro*

AMIDST THE REVIEWS.

rate to the glass ball: the image which presents itself to me is mobile and coloured. It is precision personified. The man I saw there for the first time in my life, even to the every detail, appeared material to me. I saw not a picture of him, but he himself in flesh and blood, so to speak. When I saw him again in the street, I recognised him at once. What rôle did the crystal play in this phenomenon of second sight? I know not. Perhaps it was but a means, for it cannot be denied that there is such a thing as telepathy."

Dr. Waller added that several of his friends were trying his crystal but without much success.

"In matters of this kind, a certain amount of enthusiasm is required. There is an absolute necessity to rid oneself of all base, material bondage which gives the body too great a hold over the spirit. Thus it is, that I preach vegetarianism as being the highest form of alimentation. Every physical impurity is an obstacle which hampers our flight towards the Ideal. Science is the sister of Wisdom—or the daughter."

And Dr. Waller expressed his opinion that the import of these researches is even higher from a moral point of view than from a scientific point of view.

A Haunted House at Nice.

SOME Paris and Nice newspapers have lately been writing about a *haunted house* at Nice. In the beginning of March, a professor, living in Nice, rented on Mount Gros, a villa which had previously remained unoccupied for some considerable time. Now, it appears that for about a fortnight, the house has suddenly become uninhabitable; from cellar to garret, from kitchen to drawing-room, from one end of the garden to the other are to be heard, the whole night long, a concert of formidable screams and imprecations: The shutters open of their own accord; the inhabitants are awakened in the middle of the night, by loud thumps on their bedroom doors; when the doors are opened no one is there; they go to bed again, but five minutes afterwards one would imagine the ceiling to be on the point of falling in, so violent and numerous are the knockings which are heard on it. The district forest inspector has opened an inquiry into the matter, but so far, without any results.

An Apparition in the House of Commons.

The Two Worlds, May 19th [Manchester].

MAY 16TH.—The strange case of the apparition in the House of

Commons last Friday of the double of Major Sir Carne Rasche has created a great deal of interest. The *Umpire* of the 14th inst. says: "Shortly before the Easter rising of Parliament for the recess, Major Sir Carne Rasch was overtaken by influenza, which developed into neurosis. He grew seriously ill, but stuck to his post to, 'help Hood' (the Ministerial Whip). During his absence from the evening sitting prior to the rising for the holidays, his friend, Sir Gilbert Parker, was grieved and alarmed to see him seated near his usual place.

"Sir Gilbert's own words on the matter are as follows: 'I wished to take part in the debate in progress, but missed being called. As I swung round to resume my seat, I was attracted first by seeing Sir Carne Rasche out of his place, and then by the position he occupied, I knew that he had been ill, and in a cheery way nodded to him, and said, "I hope you are better." But he made no sign and uttered no reply. This struck me as odd. My friend's position was his, and yet not his. His face was remarkably pallid. He sat hunched up, and his expression was steely. It was altogether a stony presentment—grim, almost resentful. I thought for a moment. Then I turned again towards Sir Carne, and he had vanished. That puzzled me, and I at once when in search of him. I expected, in fact, to overtake him in the Lobby. But Rasch was not there. No one had seen him. I tried both the Whips and the doorkeeper, equally without avail. No one had seen him. I heard that Sir Henry Meysey-Thompson had also been inquiring but without result. I joined Sir Henry, and we exchanged views. But Sir Henry had only a prosaic and Parliamentary reason for seeing Sir Carne. Still he was greatly impressed, and made notes of the hour and the day."

"When seen some days later by both members, Sir Carne Rasch, with soldierly light-heartedness, cheerfully accepted the congratulations of his friends that he was not dead, went home, told the story, and made everyone in his family miserable. There is no doubt whatever in the mind of Sir Carne Rasch himself as to the presence in some strange evanescent form. He has been 'precipitated' in the spirit, as he now believes, to 'help Hood,' of whom he was constantly thinking.

"Sir Gilbert Parker, in concluding, said the mystery naturally turned upon the question whether Sir Carne Rasch was in the House at the time. This question Sir Carne has answered. He was ill at home, and could not have been at his place in the House."

ECHOES AND NEWS.

Concerning Animals called Intelligent.

THE Society of Protection for Animals in Paris has organised a series of competitive animal exhibitions, to be held in Paris during this month of June. One of these exhibitions—that of animals called intelligent—is held for the first time. These animals are to be examined exclusively from the point of view of their manifestations of spontaneous intelligence, due solely to the attentive, kindly treatment meted out to them ; and not at all from the point of view of the exercises they may be able to perform, and which are usually the results of long, painful and cruel training.

It is, therefore, not a question of more or less comical circus tricks, but of actions likely to be of assistance in the psychological study of animals—actions tending to demonstrate faculties of memory, discernment, initiative. The jury—a small, well-chosen committee, composed of veterinary surgeons, doctors, and men of letters—will appraise not mere strolling players, so to say, hired for spectacle purposes, but beings [so-called inferior] maintaining a personality which is developed by the curiosity and solicitude of their masters.

The candidates inscribed for this novel competition are those very cats and dogs with whom we live in such close familiarity ; there is also a horse and an ass—the much calumniated—as well as monkeys and birds. The animals may be examined in their own homes, if such be desired, as certain manifestations of intelligence are inherent to the surroundings in the midst of which they were developed.

The results are to form the object of communications to the *Institut de Psychologie* in Paris.

The Action of the Human Hand over Plants.

Bulletin de l'Institut Général Psychologique, Paris, 1905.
No. 2.

AT a recent meeting of members of the Psychological Institute at Paris, Dr. Favre spoke of some experiments he had carried out, illustrating the action of the human hand over plants. He had taken some seeds of common garden cress, and placed them on damp blotting paper. In each experiment he had under observation four similar preparations, each containing five selected seeds.

"One of these preparations [with the five seeds it contained] was submitted to the influence of the right hand, the second to the influence of the left hand, the third to the influence of both hands, the fourth was left to itself. The length of the stalks of each of the five seeds in each preparation was taken every day.

"Two operators acted in these experiments. The first, Mme. S., was chosen because of her reputation of exercising a powerful influence over sensitive persons. The second was myself. The two operators are right-handed.

"Among the conditions, which varied spontaneously—that is to say, without the intentional intervention of the experimenter—I must draw special attention to the health of the operator. For two of the experiments the operator was ill,—*asthenic*."

These experiments gave rise to the ascertainment of certain facts of "coincidence," *viz.* :—

"The results appeared to demonstrate that the human hand exercises an action over the germination and growth of plants ;

"That the action of the two hands differs one from the other in sense and in intensity of effect ;

"That one hand in each experiment is really effective ;

"That the right hand is the most active ;

"That the right hand favourably influences growth ;

"That the right hand chiefly influences weakly plants—plants of feeble vitality ;

"That an action of six minutes, the first day, suffices for the influence of the hand to be apparent during the whole period of germination ;

"That the health of the operator exercises an influence over the action produced ;

"That the better the health, the stronger the action.

"In order to ascertain whether these coincidences are fortuitous and accidental or constant, whether they are contingent or necessary, to ascertain the real 'secondary causes' and the real 'laws' which here intervene, we must institute many experiments.

"In the meantime it would be imprudent to draw any fixed conclusions touching the 'causes' and 'laws.' We may only put forth hypotheses—hypotheses which will furnish matter perhaps for well-controlled experiments."

These experiments present a certain amount of interest, especially when it be borne in mind that some people—the fakirs of India, for example—claim to be able to influence the growth of plants with their hands.

The Psychology of a Poet.

M. MAURICE BLOCH has recently come across a hitherto unpublished letter from Victor Hugo, addressed to Alexander Weill. This letter is, in parts, very interesting from the point of view of the psychology of the poet, especially the following extracts :—

"I am of those who, believing in God, consider themselves as a work created solely to glorify the Creator. The stern solitude in which I live, and in which I feel I shall die, leaves no room for other thoughts. I am composed of an Alas and a Hosannah : Alas, when I behold the earth; Hosannah, when I look beyond man, and when I feel in my brain the splendid penetration of Heaven."

M. Berthelot on certain Luminous Phenomena.

AT the Academy of Science in Paris, on the 25th April, M. Berthelot commented upon an interesting paper by Professor Gerney, concerning certain phenomena of very feeble luminosity which crystals of arsenic acid present at the moment of crystallisation.

M. Berthelot called attention to the fact that this luminosity is of such feeble intensity that it cannot be registered even by photography. In this way, M. Gerney's treatise tends to show that the reproaches bestowed on the N-rays as being of a physiological, and not of a physical, order are unfounded. These phenomena of chemical luminosity, perceptible only to the retina, are well known by all chemists—at least in principle.

THE PSYCHICAL MOVEMENT.

THE PSYCHOLOGICAL CONGRESS AT ROME.

THE fifth Psychological Congress, which was held in Rome, created very little stir out of Italy. The Italian spiritualist journals are strongly protesting against the attitude of the President, Professor Sergi, referring to an article in the *Secolo* of Milan, in which Professor Sergi claimed that "spiritism should be excluded from discussion at the Psychological Congress at Rome—no matter the name it gave itself—because, up to the present, the phenomena on which it is based were not amenable to scientific experimental methods of investigation." Professor Sergi dismisses, with a wave of the hand, all the experiments of Crookes, Lombroso, etc.

The *Nuova Parola* of Rome observes that "the Congress of Psychology and allied Sciences" was transformed into a "Congress of . . . allied Sciences": cerebral histology, criminal sociology, nervous diseases, etc.

Luce e Ombra accuses Professor Sergi of sectarianism, intolerance, misoneism, and regrets the absence of Professors Flournoy and Richet who were unable to attend the Congress. The Milan Journal expresses the hope that spiritualists will know how to take their revenge at the sixth Congress of Psychology, which is to take place at Geneva, under the liberal and enlightened presidency of Professor Flournoy.

Signor Carreras of Rome, in a letter to the *Revue du Spiritisme*, also enters into the intestine conflicts which have arisen out of the intolerance of those who organised the fifth Psychological Congress. In presence of this intolerance, Professor Luciani, the Honorary President of the Congress,

retired, while Professor Fano, President of the First Section, warmly attacked Professor Sergi. Signor Carreras adds:—

“At that Congress in Rome, one would have thought that no one had ever read a volume treating of supernormal phenomena, even that of Myers . . . officially, of course, for it is different behind the scenes! There, one could hear at least half the congressists relate having observed the most astounding phenomena with the most celebrated mediums . . . in itself a psychological phenomenon worthy of attention.”

The Archaeological Examination of the *Apports* received with the medium Charles Bailey.

IN reply to certain remarks contained in the article on Mr. Charles Bailey's mediumship, which appeared in our last issue, *Luce e Ombra* declares that the reason of the Milan Committee's long delay in making known its appreciation of the seances given at Milan by Mr. Bailey, is due exclusively to the difficulties met with in examining the *apports*.

In the meantime, Dr. C. W. MacCarthy, of Sydney (Australia), one of the firmest believers in Mr. Bailey's mediumship, and author of the pamphlet *Rigid Tests of the Occult*, has forwarded to the Society for Psychical Research a number of *apports* produced at Mr. Bailey's seances in Australia. These objects chiefly consist of clay tablets with cuneiform characters, and several Egyptian and Indian coins, which were sent by Dr. MacCarthy for examination by competent authorities. The Department of Egyptian and Assyrian Antiquities at the British Museum states [through Mr. Leonard King and Dr. E. Wallis Budge] that the clay tablets are all imitations, and that the coins, though genuine, are of no rarity or value.

While on the subject of Mr. Bailey, it may interest our readers to know the opinion of Signor Antonio Fogazzaro, the well-known Italian novelist, anent Mr. Bailey's mediumship. Signor Fogazzaro was present at several of Mr.

Bailey's seances in Milan, and in a recent interview he declared that the mediumistic manifestations he had witnessed in Milan did not strike him as being particularly serious.

The Society for Psychical Study at Milan.

THE Society for Psychical Study at Milan [which edits the Journal *Luce e Ombra*] has definitely constituted its Council of Direction:—

Honorary President : Signor Antonio Fogazzaro, Senator.

President : Signor Achille Brioschi.

Vice-President : Signor Odorico, Member of Parliament.

Secretary : Dr. Fr. Ferrari.

Vice-Secretary : Signor Baccigaluppi.

Treasurer : Signor Redaelli.

Council of Advice : Sigs. Marquis d'Angrogna, J. Galimberti, A Margorati, H. Sironi, lawyer, Count Visconti de Modrone.

The following is the letter which Signor Fogazzaro wrote, when accepting the position of Hon. President:—

"I receive with pleasure the offer which is made to me of the honorary presidency of an Association which proposes to instil in Italy the same scientific character in the same order of work to which the Society for Psychical Research in England applies itself. I therefore beg you to receive my thanks and acceptance. I accept in the hope that the Association *Luce e Ombra* will remain faithful, in its manner of proceeding and in its publications, to those rules of serene objectivity which are a law to scientific investigation. Should the Association ever discard these rules in favour of preconceived themes of a philosophical or religious nature, I shall be unable to belong to it any longer, even though those themes should conform to my inmost convictions. As a matter of fact, we cannot affirm that a truth is demonstrated by facts, when these facts are still insufficient, without committing an imprudent act of zeal, which only brings back the truth affirmed, and lands it between the doubts of persons filled with uncertainty and the negations of adversaries."

OBITUARY.

Professor Marc Thury.

THE death is announced of Marc Thury, Professor in Physics and Natural History in the University of Geneva. Marc Thury was one of the first savants to defend the authenticity of mediumistic phenomena of a physical nature. His book : *Table-Turning, in relation to the problem in General Physics, which it raises*, is but a reply to the book : *Table-Turning ; the supernatural in general and spirits*, published by Count A. de Gasparin, in 1854, at Paris. M. Thury did not altogether approve of the spirit theory, by means of which M. Gasparin explained these phenomena ; but he did not hesitate to recognise the facts themselves, after having personally examined them. It is in this book that M. Thury laid down that maxim which has ever since remained the fundamental principle of all psychical research scientifically undertaken :—

“ The mission of science ought to be to recognise the truth : but her testimony is weakened if she draws part of her information from revelation or tradition, as in that case there is petition of principle.”

A later edition of M. Thury's book was published in 1888, and the author wrote a preface therein, in which he remarked that the thirty years which had elapsed since his book was first published, had not sufficed to solve the problem, but, “ that some day an edifice would be erected on the stone which was laid in 1854.”

Ercole Chiaia.

ERCOLE CHIAIA, whose death occurred recently, is not, correctly speaking, the name of a savant nor of a man who became illustrious by his writings, but it is the name of one of the most indefatigable propagandists—and one of the

most successful—to whom mediumistic studies owe their great development in recent years among men of science.

Born in 1836, Signor Chiaia obtained his doctorate at the University of Naples. He was, however, expelled from Naples for some time by the Bourbon Government. In 1860, after Garibaldi's expedition, he entered the Italian Army as a cavalry officer. When he married, he left the Army and went into business.

It was then he began to interest himself in spiritism. Chance had thrown the then unknown Eusapia Paladino in his way. He put forth every effort to induce savants, worthy of the name because without preconceived notions, to study his subject. As a result, heated polemics arose in the Italian press, and Signor Chiaia launched his famous challenge at Professor Lombroso in 1885, which, thanks to the intervention of Aksakoff, was the means of bringing about that series of seances in the autumn of 1892, in Milan, which have been so widely spoken of, and at which Professors Lombroso, Richet, Schiaparelli, etc., were present.

The consequences of Signor Chiaia's work will be durable, because they were not founded on words, but on facts.

REVIEWS.

Metapsychical Phenomena.

*By Dr. J. Maxwell.**

MESSRS. DUCKWORTH have just brought out an English translation by Mrs. Finch of Dr. Joseph Maxwell's book *Les Phénomènes Psychiques*, which was published by Alcan in Paris, 1903-4.

Dr. Maxwell is particularly well qualified for dealing with this difficult subject: A lawyer of standing—Deputy Attorney-General at the Court of Appeal, at Bordeaux—he brings to the acumen which the exercise of his profession has doubtlessly given him, a practical acquaintance with classical psychology and neurology, thanks to a six years' medical curriculum undertaken with the object of further qualifying himself for his self-imposed task.

The French edition was a sort of interim report of a series of experiments, extending over several years, undertaken by Dr. Maxwell in a spirit of pure investigation, and unbiassed by any preliminary hypothesis as to the possible causes of the alleged facts.

The English Edition contains some important additional material, to wit: an Introduction by Sir Oliver Lodge, and a new chapter descriptive of *Some Recently Observed Psychical Phenomena*, produced in the presence of Professor Richet and Dr. Maxwell. Professor Richet has largely contributed to this excellent and well-edited volume, for, in addition to his Preface which introduced the French Edition to France, the English Edition contains—besides numerous notes

* *Metapsychical Phenomena.* By Dr. J. Maxwell, M.D., Deputy Attorney-General at the Court of Appeal at Bordeaux, France. [Messrs. Duckworth, 3, Henrietta Street, Covent Garden, W.C., 448 pages. Large crown 8vo. Price 10s. nett.]

throughout the new chapter — a curious and hitherto unpublished case of clairvoyance, which recently came under Professor Richet's immediate observation.

The book is probably the most important contribution of recent years in the way of a scientific and methodical examination of the phenomena variously known as "spiritistic," "occult," or, to use the term suggested by Professor Richet and adopted by Dr. Maxwell, "Metapsychical."

In his conclusions, which throughout the book are rich in suggestions in the way of the solution of these problems, Dr. Maxwell states his belief in the existence of psychical forces as yet unrecognised by Official Science.

Dr. Maxwell has confined himself, almost exclusively, to the simple registration, as it were, of certain facts:—phenomena pointed out to the attention of the Scientific world by Sir William Crookes thirty years ago. For though our author puts forth a few tentative theories, they are, one and all, admittedly inadequate: at least as far as the original matter is concerned. "We know nothing at present," says Sir Oliver Lodge in his admirable Introduction, "which will suffice to weld the whole together into a comprehensive and comprehensible scheme."

It is, however, when we come to Professor Richet's *A Complex Case*—"a case involving the whole problem of spiritism"—and to a few strange incidents in the new chapter *Recent Phenomena*, that the baffled, unbiassed reader seems driven to accept—temporarily, at least, or as covering a very large part of the ground—the theory of extraneous influences. "It seems to me necessary to admit that there exists intelligent forces in Nature other than man . . ." says Professor Richet, page 230. "These forces may be called angels, genii, demons, spirits, no matter the name we give them. It is evident, however, that this hypothesis of intelligent forces ought not to be confounded with the hypothesis of human personality surviving after death.

These are two absolutely distinct hypotheses. Now I think it is not the hypothesis of intelligent forces which is doubtful: what is extremely doubtful is that these forces can enter into communication with man. . . . " Professor Richet has the "courage of modesty," and ventures to attach himself to a hypothesis *X*, as, to his mind, "none of the hypotheses heretofore presented can explain, in a satisfactory manner," the facts he relates.

This will scarcely satisfy certain "enthusiasts in this country, who have sought to make these ill-understood facts the basis for a kind of religious cult in which faith is regarded as more important than knowledge, and who condemn the attitude of scientific men, even of those few who really seek to observe and understand the phenomena." [Sir Oliver Lodge. *Introduction*, page vi.]

We cannot, however, help thinking that these same enthusiasts will know how to admire and appreciate the courage and modesty of such men as Lodge and Richet, who put their scientific reputation in jeopardy, as it were in thus coming to the fore and proclaiming, honestly and fearlessly, *Sine ira nec studio*, their belief in the existence of certain phenomena;—phenomena, the existence of which is so much disputed when it is not altogether ignored—by Official Science. And they are to be admired also in their very rejection of theories which their reason cannot accept, even though, when rejecting, they be unable to propound theories to replace those they reject.

Dr. Maxwell describes his attitude before these phenomena as that of an impartial onlooker: "It matters little to me if a table or chair moves of its own accord; I have no particular desire to see them accomplish these movements. The only interest which I find in this fact is its truth. Its reality alone is of value to me, and I have applied myself to establish this without any possible error" [page 18].

All along the line,—clairvoyance, "raps," movements of objects without physical contact, luminous phenomena—after an exhaustive investigation, Dr. Maxwell affirms the reality of these phenomena. "I am certain that we are in presence of an unknown force; its manifestations do not seem to obey the same laws as those governing other forces more familiar to us; but I have no doubt they obey some law" [page 19].

In his experience he has come across not a little fraud, and has wisely studied fraudulent phenomena and defrauders themselves with the same exactitude and care which he bestowed upon genuine phenomena. This is important; and indeed, judging from his various remarks on this point, it is plain that not much in the shady region of fraud is unknown to him: he appears to have made it a point of making himself familiar with pre-arranged effects of every kind. His patience and prudence are everywhere exemplary. For example, he bases his conviction in the reality of "raps" on no less than 200 irreproachable experiments, all carried out in broad daylight, the sounds being produced without physical contact of any kind whatever: auscultation of the substance upon which the "raps" were given testified to the vibration, thus proving that the molecules of that substance were actually set in motion.

Dr. Maxwell rejects, categorically, the theory of the cracking of the joints as entering into play in those "raps," upon which he bases his conviction.

"I am certain . . . that knockings of variable rhythm and tonality are heard in the presence of certain persons—knockings or "raps" which cannot be explained by any known process. They are heard at diverse distances; they often seem to obey the expressed wishes of the sitters, and to manifest a certain independent intelligence. On the other hand, their production appears to be intimately connected with the nerve-energy of the medium and sitters"

[page 92]. He says elsewhere [page 60] : " I am persuaded that the impersonal strata of the consciousness play a rôle in psychical phenomena similar to the rôle they play in the phenomena of hypnotism."

If we now turn to the new chapter vi.—page 268 to page 363—we shall find abundant evidence of *apparent* independent intelligence in the phenomenon of " raps " ; but we shall also find evidence, just as abundant, for some intimate connection not only between these phenomena and the nerve energy of the medium or sitters, but also between the intelligence manifesting in these phenomena and the intelligence of the medium or sitters ; notwithstanding the fact that the raps, localised by auscultation, may have been produced without physical contact. The production of " raps " by the direct, conscious, personal will of the medium is forcibly demonstrated at pages 309-310 ; while it is certainly more reasonable to accept the play of the lower strata of the medium's consciousness in the incidents related at pages 312, 315, 316 [exception made of the word *arythmic*], than to fall back on the spirit hypothesis.

There are some important telekinetic phenomena well and minutely described [pages 318 to 330], which were forthcoming under excellent conditions of light and control. Investigators, accustomed only to seances with the ordinary paid medium, will envy Dr. Maxwell's happy fortune in finding in one of his own friends such a rare and inestimable treasure as the gentleman through whose mediumship these telekinetic phenomena were received. With the exception of Sir William Crookes' experiments with Home, we know of none which have been carried out under such favourable conditions of observation as Dr. Maxwell's experiments with his friend M. Meurice : broad daylight ; perfect liberty of action and examination—even during the moment of production—of the object in movement, of the medium, and of the space between the medium and the object in movement ;

moreover, a medium who retains his personal consciousness during the production of the phenomena, and who is capable of bringing a correct analysis of his subjective impressions into the research!

It may be asked why, aided in the investigation by such a gifted friend, who is evidently capable of producing more complex phenomena, Dr. Maxwell and Professor Richet have been content to dwell so long with the phenomenon of "raps." Many investigators disdain such a "trifling" (?) phenomenon, and pass it over, directing their attention solely to the obtaining of the terribly intricate phenomena of *apport* and materialisation. Now the question is often posed: "Why has no progress been made? Why are we no nearer the comprehension of these phenomena to-day than we were thirty years ago?" May the answer to these pertinent questions not lie in the fact that the ABC of this nascent science has never yet been studied: that is to say, that raps—the first, the most easily obtained, the simplest phenomenon of a physical order—have been disdained? But now, thanks to the clairvoyance, the pertinacity, the inexhaustible patience of these two savants, Dr. Maxwell and Professor Richet, in applying themselves to the study of the ABC of these phenomena, we are beginning to see gleams of light; and no doubt if these favoured savants continue their investigation in the same patient, cautious manner—as they seem to have the intention of doing—they will sooner or later arrive at a further elucidation of, if not all, at least some, of the problems presented by these phenomena.

We consider it difficult to exaggerate the importance of Dr. Maxwell's experiment, pages 309-310: this demonstration of the possibility of exteriorising a certain force and of *consciously* using that force at a certain given distance from one's body, permits one to presume that the submerged strata of the general consciousness—the little comprehended

subliminal—can do as much as the limited, everyday, personal consciousness, and, from the vaster range of knowledge at its disposal, should be able to do more. "All things considered, the chances seem great that these raps are not accidental, but significant of some fact in the complex and obscure structure of human personality—dare we say in the structure of the cosmos?" [page 318]. Series C, in Chapter VI. presents, as the writer says, "baffling difficulties. It really seems to indicate that there is activity in the metethereal environment, and that the spirit can act in that environment" [page 283].

Reluctantly do we yield to the exigencies of space, and terminate our brief study of this eminently readable and important work. All who are investigating in this order of research owe an immense debt of gratitude to Dr. Maxwell. His book is priceless, and coming, as it does, at a moment when a strong wave of healthy interest in these matters is being manifested, it will probably meet with as hearty a reception in England and America as in France.

"Audacity and prudence: such are the two qualities in no wise contradictory, of Dr. Maxwell's book," says Professor Richet (page xxii.). "Whatever be the fate in store for his ideas—ideas based upon facts—we may rest assured that the facts, which he has well observed, will remain. I think I see here the lineaments of a new science—though only a crude sketch so far. Who knows but that physiology and physics may find herein some precious elements of knowledge?"

"Woe to the savants who think that the Book of Nature is closed, and that we puny men have nothing more to learn."

X. Y. Z.

The Bear of Frevorst.

NICHOLAS LEHMANN [Imperial Art Institute, Prague] has just published a gravure of Gabriel Max's painting: *The*

Clairvoyant of Prevorst in France; a pendant to the same artist's far-famed picture *The Great Physician*. It is of the same size [90 cm. high, 120 cm. wide], and the price is 30s.

We are told that "a serious exhaustive study of twenty-seven years is here put before us in the shape of a picture of which every inch of canvas is historically true in form and colour."

The picture represents a young woman lying in bed. The closed eyes, the features refined by pain, give a strange halo of suffering to the face, which, without being exactly beautiful, derives a truly majestic beauty from—sorrow or ecstasy? "She was not beautiful," says the artist, "but the tate of this inner ecstasy transfigures every face, so that it seems beautiful." And though, at first sight, a hush falls on the gazer as in the presence of Death, this soon gives place to a delightful sense of peace and strength; while every moment of contemplation but serves to enhance the wonderful glow of rapture which lights up these pale features.

The more we contemplate this beautiful picture, the more fully do we realise what Dr. Kerner characterised as the principal feature of the "Seer of Prevorst": "She was long in parting with life; she was held spell-bound on the threshold between life and death in the moment of dying by some power, and was more capable of seeing into the world before her than into that which she was leaving behind. We know that men in the moment of dying often gaze across into another world, and tell us of it: we know how the spirit, as though freed from the body, can often disclose itself at great distances, although still bound to the mortal frame. If we can imagine a person remaining in such a state for years, instead of for an instant, as is generally the case, we shall realise the truth about this clairvoyant. . . Her body shrouded her spirit like a veil. She was of no

great stature, her eyes had the piercing look of a seer, and this was further heightened by the shadow of dark eye-lashes and eye-brows; she was like a flower of light living solely of beams . . ." She herself said: "The aerial emanations and nervous discharge of others still bring me life, and from this I must live. They do not feel that they are discharges, which they would lose in any case, and which my nerves attract; only by this means can I go on living."

"When she was so absorbed—gazing beyond the threshold of death—she looked into her inner consciousness and thought, to see the mystery of life, and, unconscious of herself, she represented its ultimate secrets in strange circles—the 'circles of life.'"

In his picture, Gabriel Max has chosen a moment of manifestation. She has just been drawing those circles which we see on a piece of paper below her knees, and has sunk back on her pillow in a state of meditation, her hands marvellously tender and spiritualised, lying to right and left of the counterpane.

We think that this beautiful engraving of a remarkable picture will interest not only psychologists and theologians, but also everyone to whom the revelation of the soul is of paramount importance.

THE MANY HATE THE FEW, BUT WITHOUT THE FEW THEY
COULD NOT LIVE.

OHN.

BIBLIOGRAPHY.

The Proceedings of the Society for Psychical Research. April, 1905. [Brimley Johnson & Ince, 35, Leinster Square, W.C. Price 2s. nett.]

This is a particularly interesting number. It contains (1) an important article by Professor Charles Richet, *vis.*, his Presidential Address, "La Metapsychique," delivered before the Society for Psychical Research, 6th February, 1905; (2) a "Report on various Spiritualist Phenomena," by Lieut.-Colonel Taylor; (3) "The Light thrown on Psychological Processes by the Action of Drugs," by Ernest Dunbar.

Professor Richet's article deals with the history of psychical research, its great progress since the foundation in 1882 of the Society for Psychical Research, and the very different status it now holds in the estimation of cultivated persons. The writer suggest a provisional classification of the phenomena—real or alleged; a classification which readers will find explained by Professor Richet in the February number of the ANNALS OF PSYCHICAL SCIENCE.

Prof. Richet points out the inadequacy of all theories so far proposed to cover all the facts. He refers to some of the special difficulties of psychical research, the large part played by errors and illusions of different kinds, and the necessity for strict methods of scientific investigation, and urges that every effort should be made to advance the study.

Root-Principles in Rational and Spiritual Things, including an examination of Haeckel's *Riddle*. By THOMAS^s CHILD. [H. R. Allenson, 1 & 2, Ivy Lane, London, E.C. Price 6d.]

IN this modestly got up book, Mr. Child sets out to "inquire into the claims of Haeckel for the solution of the World-Enigmas by the law of substance and the theory of evolution." He compares some of Professor Haeckel's statements with his definitions, which he finds inconsistent and contradictory [*s.g.*, affirming spontaneous generation here and implicitly denying it there]; and strives by these very inconsistencies to demonstrate the untenableness of the argument of this philosopher, who is unable to conceive any monism but that of physical substance.

THE ANNALS OF PSYCHICAL SCIENCE.

Immortality: its Naturalness, its Possibilities, and Proof.
By J. M. PEEBLES, M.D., A.M., 'Ph.D.

THIS pamphlet is the substance of a lecture which Dr. Peebles was to have delivered before the members and associates of the Victoria Institute; but which, at the last moment, Dr. Peebles was asked to withdraw. The references made in the pamphlet to spiritualism formed the pretext of this request. As regards the phenomena of "spiritism," Dr. Peebles quotes the phrase: "The man who denies these facts is simply ignorant."

Notes on the so-called Second Letter of Toscanelli, supposed to have been addressed to Christopher Columbus, and its Bearing on the History of the so-called First Letter. By JOHN B. SHIPLEY.

MR. SHIPLEY concludes "that the writer of the Columbine Text was a half-educated Italian, though we do not profess to decide here which of the Brothers Columbus is best entitled to the dubious honour of having concocted this gigantic mystification of several years' standing."

OTHER PUBLICATIONS RECEIVED.

The Occult Review. June. [W. Rider & Son, Limited, 164, Aldersgate Street, London. Price 6d.]

Mind. April. Editor, Charles Brodie Patterson. [Uplands Farm Alliance, New York. Price 25c. monthly; \$2.50 yearly.]

The Review of Reviews. May. [Edited by W. T. Stead. Price 6d.]

The Psycho-Therapeutic Journal. May. [Edited by Arthur Hallam, 3, Bayley Street, Bedford Square, London.]