

The Annals of Psychical Science

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Research in the Phenomena of Spiritism.*

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THE REGRESSION OF MEMORY.

CASE OF MAYO.

By COLONEL A. DE ROCHAS.

IT is known that in certain cases, and especially during the last moments of life, the memory of the past returns, often with intensity and remarkable precision.

For some years* I have been able to establish that the phenomenon could be experimentally brought about in certain subjects by putting them to sleep by means of longitudinal passes; in this way they can be made to retrace, to go back over, every phase of their existence.

When, by means of transversal passes the subject is brought back to his normal state, he goes through the same phases, this time in the order in which they really took place. In this way he returns to his actual age, whilst, by the opposite process, he becomes young. It has been possible to verify that the souvenirs thus awakened were exact, and that the subjects took, successively, the personalities corresponding to their age.

Up to this point we are in presence of curious phenomena, until now very little studied, but which, after all, are only the extension of other phenomena which are well established.

* The first case I observed was that of a young man, twenty years of age, who was preparing for his licentiate *ès-lettres*. I published an account of this in 1895, in the French Edition of THE ANNALS OF PSYCHICAL SCIENCE, under the title: "The Impressions of a Magnetised Person related by Himself."

It is not the same thing when we continue the lulling passes [longitudinal] beyond early infancy, and the awakening passes [transversal] beyond the actual age of the subject. In the first case, we determine the recollection of past lives, in the second the view into the future, either of his present life or of his future lives.

The diverse personalities thus assumed by the subject are perfectly well defined; they always succeed one another in the same order and each with its correct characteristics. I am not the only one to have obtained these results. They were obtained in Spain before me [of which I was, until recently, unaware], and they have lately been obtained at Lyons. The process was always the same.

Being unable to reproduce all my observations in these pages, I will limit myself to recording the details of the last one I made. It is, as it happens, the most interesting, because the subject is a young girl of 18 years, in perfect health, and one who has never heard a word about either magnetism or spiritism.*

Having lived in the same house as this young girl for nearly two months, I was able to proceed with the experiments very slowly and impartially, allowing her faculties to develop in their natural bent.

Nearly all the sittings took place in the presence of Dr. Bertrand, the family doctor, and M. Lacoste, engineer, a friend of her step-father's, who have been kind enough to take down all notes. These notes are all the more valuable in that neither Dr. Bertrand nor M. Lacoste had ever

* Mlle. Marie Mayo is the daughter of a French engineer who spent a part of his life in constructing railways in the East, and who died there. The mother married again, her second husband being also a French engineer who also constructs railways in the East. As for the daughter, she was, until the age of nine years, brought up at Beirut (Syria), where she was under the care of native servants and attended a daily school kept by nuns, where she was taught to read and write in Arabic; she was then brought to France and placed under the care of an aunt who lives in Provence.

witnessed experiments of the kind; they indicated the different phases much better than I should have done, because, being already accustomed to them, they would have struck me less forcibly; therefore, I am producing these notes *in extenso*, thinking that the reader will thus be better enabled to seize the physiognomy of the seances.

JOURNAL OF THE SEANCES.

First seance, 2nd December, 1904.

I tried by means of longitudinal passes to put Mlle. Mayo to sleep; in a few minutes she felt benumbed, I brought her back to her natural state by means of transversal passes. A quarter of an hour afterwards, I repeated the experiment, and determined the *first state of lethargy*. I went no further, but awakened her.

Second seance, 4th December, 1904.

I try to put Mayo to sleep and to awaken her again by pressure of the hypnogenic points in the wrist. I arrive at determining a light sleep and very feeble suggestibility.

Third seance, 5th December, 1904.

I push Mayo right into the state of somnambulism by means of longitudinal passes. In this state, in which her eyes are open and in which she remains in communication with the experimenters, I try the effect of music. Yann Nibor sings before her some of his most moving songs. Mayo sits up, captivated, and mimics the emotions which she feels—with less intensity however than was the case with Lina. The piano alone not only produces lesser effects, but seems sometimes to produce a disagreeable impression on her.

After these attempts, I continue the magnetisation of Mayo, and I push her into that state of *rappert* in which she hears none other than myself.

Fourth seance, 6th December, 1904.

I push the sleep up to the point where she sees a slightly luminous phantom form itself beside her; the vision is indistinct; I find no indication of regression of memory.

Fifth seance, 7th December, 1904.

I make Mayo pass slowly through the diverse states by means of passes.

I ascertain that she only takes suggestion during a very brief moment at the end of the *first state of lethargy*.

In the state of *somnambulism* which follows she is not at all suggestible. She has retained her memory of what happened in her waking state and in her preceding states of *somnambulism*. By pressing the centre of the forehead I bring about the recall of souvenirs relative to facts which happened previously in more profound states. After the *second state of lethargy*, the state of *rapport* is less clearly manifested. Mayo hears and sees no one except myself; but she still remembers my name and her own name. She sees the fluid and presents the phenomenon of exteriorisation of sensibility.

After a further lethargy [the third state], she enters into the state characterised by *sympathy to contact*, that is to say, she feels every action exercised upon me when I touch her. Moreover, she has *lost the recollection of everything which happened in the preceding states*.

Sixth seance, 9th December, 1904.

Mayo arrives at exteriorising more completely her astral body; she sees it distinctly beside her. I tell her to give it her mother's form;* she succeeds. No trace of regression of memory.

* There results from the numerous experiments which I have made with two subjects, one of whom could exteriorise her astral body and the other could see it, that the one who could exteriorise her astral

Seventh seance, 10th December, 1904.

Complete exteriorisation of the astral body, which builds itself up beside the subject. I persuade Mayo to make her astral body rise as high as she can. I ascertain that she displaces it, but she cannot make it go through the ceiling. She feels a painful sensation every time I touch the fluidic cord which rises above her head.

Eighth seance, 11th December, 1904.

This seance is devoted to the study of the expressions of Mayo's face and gestures by sentiments expressed musically. It is Yann Nibor who sings. Mayo admirably expresses the sentiments awakened in her by "La Marseillaise" [her gestures resemble those made by Lina], and by Yann Nibor's "Honneur et Patrie."

Ninth seance, 12th December, 1904.

During this seance we especially studied the progress of the phenomenon from the point of view of time. M. Lacoste made these notes, counting the hours according to the Italian method, 1 o'clock to 24 o'clock, beginning from midnight.

13.30.—Waking state, no suggestibility. The passes produce no effect on the subject.

13.33.—M. de R. then takes Mayo's hands, and by placing his thumbs against the palms of the subject's hands, and by his will, projects his fluid on Mayo, who immediately feels a current pass through each arm. At the end of one minute (13.34) sleep is complete.

13.36.—Mayo passes out of the lethargic state and enters into the somnambulistic state, which M. de R. calls the

body could model it according to will like the sculptor moulds the wax in his fingers. One of these experiments was made at Paris, in my own home, in presence of Aksakow, with Mme. d'Espérance as the seeing-subject, and Mme. Lambert as the exteriorising-subject.

second state of hypnosis.* Her eyes are open; she is apparently wide awake, but she presents cutaneous insensibility.

M. de R. continues his action by his hands, and thus determines, at 13.38, the *second lethargy*. Perceiving that the respiration diminishes, he re-establishes it by placing his right hand on the subject's chest. He then continues the magnetisation by means of passes.

13.39½.—Mayo awakens in the *state of rapport* [third state]. She is not suggestible; she refuses to show her leg, but runs to embrace M. de R. She does not see the fluid of the hands from the interior of her body. She begins to exteriorise herself, and to feel the sensations of the magnetiser near the points where he touches her.

13.44.—Continuation of the passes: *third lethargy*.

13.46.—Awakening into a new state: the fourth.† She does not remember having already been there. She feels at a distance the sensations of the magnetiser. She has forgotten her name. The instinct of modesty persists; she refuses to show her leg.

13.47.—Continuation of the passes; she enters into the *fourth lethargy*.

13.50.—She awakens into the *fifth state*. M. de R. ascertains, by pinching the air around Mayo, that she is beginning to exteriorise herself at her head. For about one minute she rests her head on the magnetiser's shoulder as

* The first state is the state of credulity, which precedes the first lethargy and which is characterised by suggestibility. This state is not observed with every subject, and is especially conspicuous by its absence in Mayo's case.

† These names were given at the time of my first experiment according to the symptoms which appeared characteristic, but which are not always clearly marked with every subject. The phenomena are generally developed in the same order, but the phases of lethargy are like the rungs of a ladder which can be placed in one groove or in another: therefore I will henceforth limit myself to specifying the states by the number of their order.

though to take some force from him; then she returns to her ordinary attitude. She has forgotten her name; she finds it again when M. de R. rubs the bridge of her nose.

13.54.—Continuation of the passes. Entrance into the *fifth lethargy* with a slight jerk.

13.56.—She awakens into the sixth state. She sees a slightly luminous phantom form at her left side. M. de R. ascertains that all her sensibility is localised in this phantom. She refuses to show her leg even to a lady.

14h.—M. de R. continues the magnetisation. The subject enters into the *sixth lethargy*.

14.1.—Awakening into the seventh state. Mayo sees her phantom at her right side: the phantom to her left has almost disappeared. She remembers having seen her mother appear [sixth seance], but she does not desire to see her again.

14.3.—Continuation of the magnetisation. Entrance into the *seventh lethargy*.

14.4.—*Awakening into the eighth state*. The astral body is complete. M. de R. tries to make it rise, to send it into another room. The body is stopped in its journey by the ceiling and the walls. M. de R. tells Mayo to stretch out towards him the astral right hand, and he pinches it; Mayo feels the pinch.

She says the circle, which M. de R. traces around her, looks like a luminous cylinder.

14.11.—M. de R. proceeds, by transversal passes, to awaken her gradually.

14.15.—The full waking state. Mayo feels in no wise fatigued; the first finger of her right hand bears the very distinct imprint of a finger-nail.*

Tenth seance, 13th December, 1904.

Search for the hypnogenic points, by means of cutaneous

* This stigma lasted for several hours after she woke up.

insensibility and sensibility at a distance. I seek in a somewhat haphazard fashion, and only in the spots where I am able to permit myself exploration. I ascertain that hypnogenic points exist in both wrists, above both eyes, above and behind the ears, and in the hollow of the collar-bone.

Eleventh seance, 14th December, 1904.

Seance devoted to musical effects during somnambulism. The piano is still disagreeable to her.

Twelfth seance, 16th December, 1904.

Reproduction of the phenomenon of exteriorisation of the astral body by the successive formation of a half-phantom to the left, then a half-phantom to the right.

An unexplained irregularity presented itself: Mayo, looking at the phantom on her left, saw it in profile, but the profile was turned backwards instead of facing in the same direction as her physical body.

Thirteenth seance, 17th December, 1904.

After having once more ascertained that Mayo was suggestible neither in the waking state nor in the somnambulist state, I put her to sleep, and awakened her again very slowly by aid of pressure on the hypnogenic point on one or other of her wrists, repeating each time at a different moment of the first lethargy: "You cannot get up without my permission." I then establish that the suggestion has no effect except when it is formulated during the brief instant which precedes the awakening into somnambulism.*

* I had already observed, many times [see *Les Etats profonds de l'Hypnose*, ch. vii.], that the suggestibility which in other subjects betrays itself from the moment of the state of waking [state of credulity], increasing during the first lethargy, persisted during somnambulism, and disappeared during the second lethargy. In Mayo's case, the curve representing the intensity of suggestibility is hidden beneath the ordinary level.

I push the sleep up to the state of *rappori*. In that state, we are able to approach a lighted candle to her eyes without her seeing it; but as soon as I look at the candle she suddenly 'draws back. A bottle of ammonia is held to her nostrils, she smells nothing; but she smells it very strongly as soon as I—with many precautions—breathe in the emanations of ammonia.*

I ask her to embrace me; she does so with pleasure on the cheek; I touch her lips gently: she draws back, offended. She remembers no one.

I continue the magnetisation. She sees, building itself up at her left, a luminous phantom, which assumes her own form. I ask her to give this phantom the form she had when 18 years of age; she sees herself at that age; then at 14, then at 12. At 10 years of age she thinks she is at Marseilles, which is correct. At 8 years she is at Beirut; she speaks of her father, her mother, and the friends who frequented their house; all this is again correct.

Then, by transversal passes, I make the astral body return to the physical body, which is done with some difficulty, and I then proceed to awaken her completely.

When Mayo is thoroughly awake, I observe no appreciable changes in her mentality; but, not wishing to risk an accident, I put her to sleep again, and again exteriorise her astral body. She again sees it in the form of a child of 8 years old. I bid her give it the form of 18 years, and awaken her.

When she falls into the first lethargy, I ask her to try and recall to mind what happened during her sleep and to

* There is evidently something else here than ordinary *rappori*. There is transmission of sensations; and it is thus we are able to explain why Mme. Lambert, who, in the state of *rappori*, saw only myself on a grey background, suddenly perceived a mountain which was forty kilometres away from us, when I fixed my eyes on that mountain.

write it down for me. I repeat this request when she thoroughly awakes.

Fourteenth seance, 18th December, 1904.

At the beginning of the seance, Mayo handed me the following note, which she had written in obedience to my request of yesterday :

"When M. de Rochas presses my wrist I feel something strong, warm, which penetrates up my arm and which makes me feel heavy as though with sleep. I hear first of all distinctly, and I understand very well, the words which are said near me. Then, little by little, my ideas become confused and I perceive only a murmur, but I understand when it is M. de Rochas who is speaking. I feel very well in this state and I would remain in it always if I were allowed to do so. But a moment comes when I feel that I am waking up ; again I see everything which surrounds me ; I think as usual and no one could make me do what I do not wish to do, nor believe what is not true. Nevertheless, I am not quite as usual, since I do not feel anything when someone pulls my hair, or touches my hand or my face, or when I put my finger in the flame of a candle. I feel neither heat nor cold.

"I like M. de Rochas a little more than usual."

She related to me that all night long she dreamt she was still at Beirut.

I try to verify again the succession of the states.

After the first lethargy comes the somnambulism, which I call the second state of hypnosis. [The first state is the state of credulity, which is wanting in Mayo.] Then the second lethargy, the state of *rapport* [third state], when her memory commences to be confused without having completely disappeared.

After the third lethargy she exteriorises herself and feels my sensations even when I do not touch her, provided I do not go too far away [fourth state]. She commences to see a blue phantom form itself to her left,

and perceive in this phantom a dark hole above the ear and another on her wrist. These holes correspond to the hypnogenic points otherwise ascertained during the twelfth seance.*

Fourth lethargy.

Fifth state. Mayo sees a phantom to her right, red; she sees it in profile, and perceives a dark hole in the forehead and in its wrist.

Fifth lethargy.

Sixth state. She sees, as in a looking-glass, her fluidic body completely formed and in front of her, with its face turned towards her; she perceives dark holes on both sides of the forehead, above the ears, on both wrists, and in the hollows of the collar-bones; the latter are the largest.

I produce the waking state by means of transversal passes. The astral body enters again into the physical body without dividing itself into two, into a red phantom and a blue phantom.

Fifteenth seance, 19th December, 1904.

I put Mayo to sleep by pressure on the hypnogenic point of her left wrist.

The first lethargy and second state [somnambulism] present nothing in particular.

During the third state [*rapport*] Dr. Bertrand put a lighted candle close to Mayo's eyes: no movement whatever, but an abrupt recoil and closing of the eyelids as soon as I

* I had already ascertained with Madame Lambert, that the hypnogenic points corresponded to the holes, more or less deep, in the astral body. With her, not only were there hypnogenic points, but also fairly large surfaces containing the same property: corresponding to these surfaces were kinds of apertures in the astral body through which the fluid flowed out.

I have made similar ascertainments with other subjects and one of them even claimed that when the fluid was blue the point was simply hypnogenic, and that it was red when the point was hysterogenic; but I have not had an opportunity of verifying this assertion.

looked at the flame. The Doctor held a bottle of ammonia to Mayo's nostrils, I tell her to draw in a deep breath ; she does so, and feels nothing, but she throws her head back suddenly when I touch the Doctor's hand.

Her legs are touched : she does not move. Her thighs are touched ; immediately she assumes an offended air, and turns her head away. Fourth state. She has forgotten everything, even her name ; she begins to exteriorise herself. Fifth state. She sees, to her left, her phantom, which is in profile, the face turned backwards, she sees in this phantom some dark points which correspond to her hypnogenic points.

When I tell her to indicate on her physical body the point corresponding to one of the hypnogenic points which she sees on her phantom, *e.g.*, the one on the forehead, she touches, with her finger, the hypnogenic point on the *right* side of her forehead and not the one on the left side. I put a mirror beside the phantom ; she sees the phantom in the mirror and then correctly indicates the hypnogenic point on the left side of her forehead.

Sixth state. Formation of the phantom in profile to her right.

Seventh state. Formation of the complete phantom ; of the double, which she sees facing her, in front of her, a little to the right.

The instinct of modesty has disappeared and she remembers no one.

I ask her how old she is : she replies 18 years. I tell her to return to the age of 16 ; she sees her present body transform itself accordingly ; likewise for 14, 12, and 10 years of age.

When she is 10 years old I ask her where she lives. She replies : "Marseilles" ; which was true, and of which I was not aware.

At 8 years of age, she is at Beirut, which is still true.

She remembers the people who frequented her home. I ask her how *Bonjour* is said in Turkish, she replies *Salamalee*, which she has forgotten in her waking state.

At 4 years old, she is again at Marseilles.

At 2 years old she is at Cuges in Provence [exact].

At 1 year old she can no longer speak; she contents herself with looking at me and replying 'yes' or 'no' by nodding her head.

Further still into the past, "she is nothing more" [*"elle n'est plus rien"*]. She feels that she exists, and that is all.

Further back still, she is all "in the grey," and remembers having had another existence.

I push her no further: I bring her back, simply by successive suggestions, to the age of 16; then I continue awakening her by means of transversal passes.

Here she is back again at 18 years of age, thoroughly wide awake. I continue the transversal passes under pretext of completely freeing her. Twice I asked her how old she was, she replied laughingly: "But you know quite well!—18." Then her eyes became vague looking and, when I again asked her age, she replied: "20."

Q. Are you still living at Aix?

A. No [and with sadness], I am far away.

Q. Do you remember M. and Mme. Lacoste?

A. Yes.

Q. Do you also remember M. de Rochas?

She smiles while answering in the affirmative, and thus shows that she recognises me.

I bring her back to her normal state by means of longitudinal passes.

Sixteenth seance, 20th December, 1904.

By pressing, during the waking state, the point of the somnambulistic memory in the middle of the forehead, I

obtained the regression of the memory up to the limit we went the previous day, but not beyond.

Rapid reproduction of the phenomena of the preceding seance. Confirmation of the notes we then made.

I put Mayo's hand to sleep by means of longitudinal passes. This hand, separately, goes through states analogous to those produced when I act on the head and trunk. It begins by being insensible, then it is suggestible,—that is to say that, in obedience to my commands, the fingers cannot bend until I give them permission to do so. This state lasts but a short time, then the insensibility continues, followed by suggestibility [which corresponds in Mayo to somnambulism and to the second lethargy]. Finally, the state of *rapport* appears, characterised by the following: the hand perceives only those objects which are touched by the magnetiser.

I awaken the hand by transversal passes.

By operating on the nose or on the ears or on the mouth with the tips of the fingers, suggestibility is determined also, but always during a very brief moment.

Seventeenth seance, 22nd December, 1904.

I put Mayo to sleep first of all by the pressure of the hypnogenic point on her left wrist. I continue the magnetisation by passes and I push her up to the formation of the astral body, first to the left, then to the right. The memory which she had lost progressively in proportion as the sleep became more and more profound, reappears in its entirety when the astral body is exteriorised. But Mayo still sees only me and the objects with which I put her into *rapport*.

I then determine, by suggestion, the regression of the memory up to the age of 12, and I beg her to write her name in order to give me a specimen of her handwriting.

She writes slowly "Marie" (see Fig. i.). I bring her back to



FIG. i., 12 YEARS.

8 years old and I make the same request. To my great astonishment, she writes two letters in Arabic (see Fig. ii.);

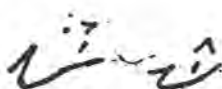


FIG. ii., 8 YEARS.

I ask M. Lacoste for an explanation, and he tells me that at that age she was at Beirut attending the school kept by the nuns.



FIG. iii., 18 YEARS.

I make her go back progressively into the past up to the age of 6 . . . 4 . . . 3 . . . to the moment of her birth . . . in her mother's womb . . . further back still.

Q. Where are you now?

A. I am a woman. She calls herself Lina.

Q. Where do you live?

A. I do not know.

Q. Are you living or dead?

A. I am dead.

Q. How did you die?

A. She did not die from sickness . . . it was by

water . . . drowned . . . it entered . . . she could not breathe any longer . . . it was swollen.

Q. Were you present at her funeral ?

A. Oh, no ! Her body was not recovered.

Q. Did you suffer from decomposition in the water ?

A. No. After my death I was neither happy nor unhappy.

Judging that the experiment had been pushed far enough, I tell Mayo to go on in the direction of the future. I make a few transversal passes, and I ask her if she has returned to the world. Following upon her reply in the affirmative, and another request on her side, she tells me that something impelled her to reincarnate and that she came down to her mother when the latter was *enceinte*.

I then bring her back successively to 2 . . 4 . . 18 and 19 years of age.

Q. Where are you now ?

A. Not here.

Q. Do you know in what country you are ?

A. No.

At 20 years of age :—

Q. Where are you ?

Mayo makes a sign signifying she does not know.

Q. Where will you be when you are 20 ?

A. I do not know. I see people who are not as those here.

Q. I am going to make you still older. You will stop me when there is something notable in your life : a sickness, a marriage. . . . Now you are 21 years old . . 22 . . are you there ?

A. No.

And suddenly she returns to 18 years. Her half-phantom is still to her right.

I awaken her completely by transversal passes, then by pressure of the hypnogenic point of the right wrist.

Mayo has then completely lost all recollection of what happened during her sleep. I press, with my finger, the point of the somnambulistic memory placed in the middle of the forehead, and I determine the awakening of this memory.

I make Mayo retrace progressively her past; she returns thus to the epoch of her birth. In pushing her further, she recalls to mind having already lived; that she was named Lina; that she died in water, drowned; that she rose up into the air; that she there saw luminous beings, but that she was not permitted to speak to them; that in this state she did not suffer and did not grow weary; that one is able to return to earth. . . .

I again take up the direction of her memory in the opposite sense, I bring her back to 15, 18, 19, 21 years of age. At 21 she is in a country the inhabitants of which are black, and not at all clothed. She cannot go any further and falls back abruptly to the age of 18.

I remove my finger and Mayo remembers nothing.

Eighteenth seance, 23rd December, 1904.

In this seance I try to obtain a few more details about Mayo's preceding life, and about her future.

Lina was the daughter of a fisherman in Brittany; she married at 20; her husband was also a fisherman; his name was Yvon; she does not remember his family name. She had one child, who died at the age of 2; her husband perished in a shipwreck. In a fit of despair she threw herself into the sea from the top of a precipice. Her body was eaten by fishes. She felt nothing at the moment; but as for that she suffered no more after her death.

As far as her future is concerned she sees herself at 19 travelling on the sea with her mother; they establish themselves in a country the people of which are naked. She sees nothing beyond this.

I ascertain that Mayo, however sensitive she may have become, cannot be put to sleep without her own consent.

Nineteenth seance, 24th December, 1904.

Reproduction of the story of Lina with a few more precise details of her life, her sojourn in erraticity after her death, the impulse she felt to reincarnate in her present body, and of that reincarnation, which was made gradually.

Having pushed Mayo further still into the past, beyond Lina's life, she falls again into erraticity, but in rather a painful state because she had previously been a man who was "not good." While her astral body was exteriorised, quite unintentionally I struck her astral hand with my hand, and her corporal hand became very red in a very few seconds.

Twentieth seance, 26th December, 1904.

The redness, which was produced yesterday on Mayo's hand by the blow given to her astral hand, still subsists. There is no lesion on the skin.

I again verify, by magnetising Mayo, that the semi-phantom, which forms itself to her right, is red, and that the one to the left is blue. I also ascertain that she still sees these phantoms in profile turned in the contrary direction to her own profile, and that the profile is turned in the same direction when she looks at the phantoms in a mirror. This is a new phenomenon which I have not yet met with, and which I cannot explain.

I then proceed with the regression of memory.

In proportion as Mayo becomes younger in her present life, she sees her astral body assume a progressively younger form. She perceives the face and hands fairly distinctly; the rest of the body is much more indistinct.

When the moment comes for her to return to her mother's

womb, the little body disappears, diffusing itself in the atmosphere.

When Lina was in the "grey" after her death she tried to find her husband and child, but unsuccessfully.

She lived in the time of Louis XVIII.

In her preceding incarnation she was a man named Charles Mauville, whose existence unfolded itself in an inverse order to that in which I set it forth.

Charles Mauville began public life as a clerk in a ministerial office at Paris. [I try in vain to obtain the precise localisation of this office and the minister's name.] At that moment people fought constantly in the streets; he himself killed some people, and he took pleasure in killing; he was a wicked man. People had their heads cut off in public thoroughfares. When he was 50 years old he fell ill and left the office. He died soon afterwards. He is able to follow his funeral, and hear people say of him: *Il a trop fait la noce*. Nevertheless, he remains some time attached to his body. He suffers and is unhappy. Finally he passes into Lina's body.

Twenty-first seance, 27th December, 1904.

Arrived at the seventh state,* Mayo has lost her memory completely; she knows no one; there is no one in the world save herself and myself; but she cannot even remember our names. At the same time she has preserved her intelligence and the memory of her language, since she replies to my questions. She sees a blue semi-phantom of herself to her left, and another semi-phantom (red) of herself to the right. She only distinguishes well those parts of her body which are uncovered. When she raises her right arm she sees the left phantom raise its arm and *vice versa*.

* See ninth seance.

I push her up to the eighth state. The phantom is then one and complete. Her ordinary memory has come back.

I then proceed by successive suggestions, with the regression of memory.

When she has arrived at the age of 1 year I ask her if she knows how to speak. She replies "No."

Q. But how is it then that you answer me?

A. But it is *I* who answer you; that which I see quite small is only a part of myself.

Q. Then you are not wholly in your small body?

A. No. There is a luminous fog around that body.

Q. But is there nothing else?

A. Yes. Besides this there is my spirit which sees my two bodies: the one such as it was at one year old, the other such as it is to-day.

I push the regression of memory further back still.

Mayo confirms the fact that she [her astral body] only enters her body [physical] a little while before birth and then only partly. Before that she is not in the tiny body but around her mother. Yet she begins to feel some sensations of one and the other; when she comes into the world she has one very clear sensation, that of breathing.

Before she was called to her present mother she was in the "grey"; she did not suffer.

Rapidly I make her go back on the past by means of longitudinal passes, and when I interrogate her she has become Lina; she is 15 years old, she is not married; she lives with her mother; she never saw her father and does not know her family name.

Further still into the past:

She is in the "dark." She suffers and cannot explain the kind of suffering; it is not a physical suffering, it is something like remorse. She remembers quite well having

been Charles Mauville, and does not hesitate in recalling the baptismal name and the family name. Mauville died from a chill at the age of 50.

I push Mayo back to that moment. She coughs. I bring her back towards the present by rapid transversal passes. She enters into Lina's body and rapidly goes through the different phases of her life. I slacken the passes somewhat when I arrive at the moment of her death. The respiration then becomes broken; her body sways about as though borne by waves, and she presents signs of suffocation which I hasten to dissipate by awakening her completely.

Twenty-second seance, 29th December, 1904.

The *compte-rendu* of this seance was drawn up by Dr. Bertrand.

M. de R. tries to put Mayo to sleep by means of longitudinal passes; he cannot. He puts her to sleep by pressing hypnogenic point on her right wrist.

Cutaneous insensibility is almost immediately produced, but there is not the slightest suggestibility in the somnambulistic state [second state].

In the state of *rapport* she sees only M. de R., who asks her if she can make herself younger and return to the age of 16 without her astral body leaving her physical body. She replies in the affirmative, and says she feels she is 16 but she remembers what she was at 18 years of age.*

M. de R. continues the passes; M. arrives at the state in which she feels all the sensations of the magnetiser when he touches her [fourth state]. As for M., she is insensible to all excitations made on the cutaneous surface; but the moist parts of her body, such as the tongue, the mucous

* The memory is, therefore, double, as long as the astral has not left the physical body. Dr. B.—This phenomenon is not a general one, as we have been able to ascertain previously. A. de R.

membrane, the palms of her hands, are sensitive. M. de R. makes the remark that this is due to the solubility of the fluid in liquids.

She leans her head on M. de R.'s shoulder for a moment in order to gain force, she says; then, when she has the dose she needs, she returns spontaneously to her normal position.

The passes continue. After a new lethargy M. arrives at the fifth state. Her astral body appears in the form of two luminous clouds representing herself rather indistinctly in profile, and produce themselves successively, the first one, blue, to her left, the second one, red, to her right.

At the sixth state the two semi-phantoms unite and form one complete phantom, half red and half blue, which she sees a few steps in front of her. At this moment her memory, which had become little by little very cloudy, suddenly returns in its entirety.

M. de R. orders M. to make her astral body rise as high as she is able. She sees it rise above her head under the influence of her will, but has no power to make it pass through the ceiling. M. de R. ascertains that M. feels very keenly the slightest movements made by M. de R. in the air above her head. It is the cord between Mayo's physical and astral bodies which is then touched; but the action is only felt when the contact takes place with someone who is in *rappport* with her or with her magnetiser.

M. de R. having provoked the descent of the astral body, attacks the phenomenon of progression and regression in time in the personality of the subject.

After having brought her by suggestion to 16 years of age, he brings her—also by suggestion—to 18 years, then to 20; at this point the following dialogue takes place.

Q. In what country are you?

A. I do not know.

Q. With whom are you?

A. With my step-father.

Q. And afterwards?

A. There are negroes.

Q. Come! Go a little further on: You are now 21, . . . 22 years old.

Mayo cannot go beyond 20 years of age. After some painful efforts—always at 20 years of age—she is with negroes, in a house, rather far away from a railway-station, the name of which ~~she~~ cannot read. M. de R. insists; she replies always: "I cannot," or "I do not know."

M. de R. then brings her back, by transversal passes, to 18 years, then to 16, . . . 14, . . . 12, . . . 8. At this moment, by slightly lifting up her dress, he verifies the existence of the instinct of modesty. But at 5 years of age this instinct has disappeared.

At 2 years, she replies that she does not yet know how to speak, she only knows how to say "Papa."

M. de R. then tries to make her designate the spot where her *spirit* is. She replies, with a little hesitation, that it is like a white flame, like a luminous finger, between her present body and her tiny astral body.

Q. Go further back into existence. Return to your mother's womb. What becomes of the tiny body?

A. It becomes confused.

Q. Where are you now?

A. I do not know. I see nothing. I feel that something is moving.

Q. Come back to your present life. What sensations did you feel when you were born?

A. My astral body took form when the umbilical cord was cut.

Q. Return to your mother's womb; then come out of it. You are still held by the umbilical cord. Do you breathe?

A. No.

Q. The umbilical cord is cut. Do you breathe?

A. Yes.*

Q. Now go back to the "grey."

M. declares she does not suffer, that she sees nothing, that she thinks of nothing : she feels spirits about her, but does not see them.

At a given moment she was *forced* to reincarnate, and came near to her mother, whom she surrounded.

M. de R. then commands :

"Become Lina once more . . . at the moment when she is drowned."

Instantly, M. makes an abrupt movement in her chair ; she turns on her right side, her face in her hands, and remains thus for a few seconds. One would say it was the first phase of the act which is accomplished voluntarily, for Lina dies from drowning ; but it is a voluntary drowning, a suicide, a fact which gives quite a particular aspect to the scene. It is quite different from an involuntary drowning.

Then M. returns abruptly to her left side. The respiratory movements are precipitated and become difficult ; the chest rises with effort and irregularly ; the face expresses anxiety, anguish ; the eyes are scared-looking, she makes veritable movements of deglutition as though she were swallowing water in spite of herself :—for we see that she resists. At this moment she utters a few inarticulate cries. She writhes rather than struggles, and her face expresses such real suffering that M. de R. orders her to become a few hours older. Then he asks her :

* Mayo's replies are not conformable to present physiological data.

The child breathes as soon as he sees day, or, at least, *ought* to breathe.

But the cord is not immediately cut. It *ought not to be* cut immediately ; and the accoucheur should always wait a few seconds in order to ascertain that respiration is established before the cord is cut.

I can only look upon Mayo's replies as correct if she was born—which sometimes happens—with the cord wound round her neck, the neck drawn in by the cord, and she, herself, perhaps in a state of asphyxia.

Dr. B.

Did you struggle a long time ?

A. Yes.

Q. Is it a bad death ?

A. Yes.

A few more transversal passes.

Q. Where are you ?

A. In the "grey."

Lina then remembers nothing, not even her suicide. She does not suffer.

By continuing the transversal passes M. de R. brings M. back to her present life: to 2, 6, 10 . . . 18 years of age, and he finishes awakening her by pressing the hypnogenic point on the left wrist.

Twenty-third seance, 30th December, 1904.

The *compte-rendu* of this seance was drawn up by Commander Remise, President of the Theosophical Society at Marseilles.

Mademoiselle X. is 18 years old. Intelligent and cultured, she is also thoroughly healthy, both physically and morally. She presents the peculiarity of not being suggestible. The seances do not tire her.

As soon as the first longitudinal passes are made she falls asleep, passing rapidly through the state of credulity and coming almost at once to the second state of hypnosis: somnambulism. During the magnetic sleep she loses progressively cutaneous sensibility and the memory of exterior things, and does not recover the latter until her astral body is entirely exteriorised. In proportion as this exteriorisation is effected, she sees, forming at a distance of about one inch from her physical body, and following exactly the same outlines, larger and larger layers of fluidic substance which interpenetrate one another, and the sensibility of which diminishes from the centre to the periphery. It is easy to assure oneself of this by pinching the air at different distances from the physical body.

In a little while the medium sees no one except her magnetiser and herself. Though I am seated in front of her, at a yard's distance from her, she does not see me. As soon as the Colonel establishes communication by slightly touching me, she perceives me and tells me so.

Although during these experiments her physical body remains insensible to direct contact—which is comprehensible, seeing that her sensitive body is exteriorised—on the other hand, she feels all the sensations felt by her magnetiser. Thus, on being made to inhale ammonia, she does not perceive it, whilst she throws herself quickly backwards as soon as the bottle is held to the Colonel's nostrils; when this incident is explained to her she cannot believe it.

When she is awakened, in order to recall to her memory what she has just experienced, it is necessary to press on the point of the somnambulistic memory which is situated in the centre of the forehead.

When her astral body is completely exteriorised it detaches itself from the physical body, and she sees, about one yard away towards her left, a bi-coloured blue and red phantom joined to the physical body by a fluidic cord of the thickness of a finger.

Possessing no clairvoyant power, I am unable to verify either the colour or the degree of subtilty of the phantom; but I am able to verify its presence and sensibility by gently advancing my hand in the direction indicated by the medium; the contact with the astral body produces on my fingers a very marked sensation of coldness. This sensation is, without doubt, produced by the part of the etheric double exteriorised with the astral body. In obedience to her magnetiser's command, Mlle. X. effects the division of the phantom. The red half-phantom places itself at about one yard away to her right, whilst the blue one remains at her left. She then proceeds with the reconstitution of the two phantoms into one standing to her right.

The Colonel pinches the air between the astral and physical bodies on a level with the line where Mlle. X. sees the cord. Mlle. X. at once shows, by a slight movement backwards, that she feels the sensation.

In accordance with my request, she effects the levitation of her astral body, but it is, she says, stopped by the ceiling, through which it cannot pass. A pressure of the fingers a few centimetres above the physical body determines, by the movement it provokes on the part of the subject, the exact position of the cord which, going from the top of the head, follows a perpendicular direction.

In accordance with the Colonel's invitation, the medium brings back her astral body to within one yard to her right.

Consciousness has not left her physical body. As I am aware that some sensitives have the property of exteriorising it, I ask the Colonel if Mlle. X. can make it pass into her astral body: upon his injunction she tries to do this but in vain.

The experiments of the regression of memory then begin.

At the request of her magnetiser, she goes back progressively on her present incarnation, up to her birth, then far beyond. First of all she sees herself at 16 years of age; she does not yet know the Colonel: nevertheless when the latter puts the question to her: "You are 16 years old. Do you know Colonel de Rochas?"—the smile which accompanies her negative answer seems to say: "I do not know him, it is true, but he is not a stranger to me"; as though her consciousness at 18 years, her present consciousness, exercised a retro-active action on her consciousness at 16 years. This peculiarity is again manifested in the recital of her anterior incarnations.

Successively she sees herself at the ages of 14, 12, 8, 6, and 5. The instinct of modesty appears between the ages of 5 and 6: the proof of this is obtained by gently touching her knee. At 5 this caress leaves her insensible, whilst at

6 it provokes a slight emotion accompanied by a rapid movement of the hand towards the part touched.

Operating by word only, the Colonel makes her give to her astral body the forms it had at the different ages, going back progressively into the past. She then takes on simultaneously the states of aspect she had at those ages. Thus at 12, she was at B., she did not yet know French and learnt to write Arabic.

When she comes to the moment of her birth, her astral body disappears, but she then sees it enveloping her mother's physical body, like a cloud of fluidic substance which did not previously exist. [This is doubtless the germ of what will, later on, form the astral body, and it is probably *something else also*.]

Beyond the epoch of conception, she sees herself floating about in the "grey." She does not suffer, and perceives nothing around her, although she feels that there are other beings whose nature she does not understand. She traverses this stage rapidly, and, after a critical moment [death by submersion], she finds herself in Brittany in the body of Lina—a fisherman's wife.

Going further back still, she is in the "dark," where she suffers.

Further back still, she sees herself in the body of a wicked man—Charles Mauville—who dies at the age of 50. She cannot go back beyond the birth of the latter, and the Colonel, not considering it prudent to push the experiment any further, brings her back successively towards her present existence, asking her to describe, with some details, the principal phases of her successive existences. He proceeds, for this purpose, by means of questions and answers.

The first relate to Charles Mauville.

Q. Where were you born?

A. At Paris.

Q. Under what *régime*?

A. The monarchy,

Q. You are 30 years of age. Where are you, and what are you doing?

A. I am at Paris, and work in an office.

Q. What is the nature of your work?

A. (After some hesitation)—I do not know.

Q. Write your name.

A. (Signs, without hesitation, Charles Mauville.)

Q. Who governs France now? A Consul?

A. No, several.

Q. You are, no doubt, a revolutionary.

A. (No reply, but a significant smile.)

Q. You probably approved of the death of the King and Queen?

A. Of the King, yes; of the Queen, no.

Q. You are a man of bad conduct?

A. (After hesitation, and rather confusedly)—Yes.

Charles Mauville is 50 years of age. M. retraces for us one of the phases of the illness which carried him off. She seems to feel all the characteristics of chest disease: oppression, painful fits of coughing, etc.

The Colonel causes her to stop at his interment.

Q. There were many people following the coffin?

A. No.

Q. What did they say about you? Nothing good, did they? They remembered that you had been a bad man?

A. (After hesitation, and in quite a low tone)—Yes.

She is next in the "dark"; the Colonel makes her pass through it rapidly, and she reincarnates in Brittany. She sees herself as a child, then as a young girl; she is 16 years of age, and does not yet know her future husband. At 18 years of age she meets him; shortly afterwards she marries him and becomes a mother. Here we witness an accouchement scene of striking reality. The subject turns round upon her chair, her limbs become stiff, her face contracts,

and her sufferings appear so intense that the Colonel orders her to pass on rapidly.

(*Note*: Of course this incident was not revealed to her on waking.)

She is 22 years of age; she has lost her husband in a shipwreck, and her little child is dead. In despair she drowns herself. This episode, which she has already reproduced at another seance, is so painful that the Colonel orders her to pass on, which she does, but not without suffering a violent shock. In the "grey" which she next sees, she does not suffer, as we have said, whereas she suffered in the "dark," after the death of Charles Mauville. She reincarnates in her present family, and is brought back to her present age. She is awakened by means of transversal magnetic passes.

Twenty-fourth seance, 31st December, 1904.

In this seance I propose to try to obtain some details as to the personality of Charles Mauville, and to try to push Mayo back to a former life. I consequently deepen the sleep rapidly, by means of longitudinal passes, up to the childhood of Mauville.

At the moment when I question him, he is 5 years old; his father is foreman in a manufactory, his mother is clothed in black and wears a bonnet.

I continue to deepen the sleep. Before his birth, he is in the "dark," and suffers; he is tormented by spirits whom he sees shining.

Before this, she was a lady whose husband was a gentleman attached to the court; her name was Madeleine de Saint-Marc. At the moment when I question her for the first time, she is 25 years of age, she is pretty, but has no lover. I offer to supply the deficiency; she replies with a light cuff, delivered with grace. I do not desist, and I speak to her of precious stuffs which I have brought back from my

travels. I send my valet, "Champagne," to fetch a black lace scarf (a *real* one), which I show her. She unfolds it and admires its fineness. I ask her to be good enough to accept it; she thanks me, with a smile:—"You know that this is an engagement"—she throws it back with vivacity, and rises with a bound.

I again address some words to her; she answers as though she had no recollection of what had just taken place. As she is standing up I ask her if she is going out. "Yes, I am going to vespers." "Will you permit me to accompany you?" "Certainly." She starts walking slowly, her head high and disdainful. I keep by her side, without offering her my arm, which she takes of her own accord. After a few steps she stops. I place a chair behind her, thinking that she was going to sit down; but she falls on her knees, goes through her devotions, and afterwards sits down, keeping up her disdainful air. After a few minutes she rises, pushes back the train of her dress with her foot, and asks me to take her back.

When I suppose that she has got back home, I make a little enquiry as to her life.

She has known Mlle. de Lavallière, who was very much in sympathy with her; she hardly knows Madame de Montespan. Madame de Maintenon displeased her.

Q. It is said that the King has married her secretly?

A. Pooh! she is simply his mistress.

Q. And the King, how do you like him?

A. He is very proud.

Q. Do you know M. Scarron?

A. Lord! how plain he was!

Q. Have you seen M. de Molière act?

A. Yes, but I don't like him much.

Q. Do you know M. Corneille?

A. He is a savage.

Q. And M. Racine?

A. I know most about his works; I like them very much.*

I propose to her to make her grow older in order to see what will happen to her later on. She absolutely refuses. In vain do I command her with authority, and I only succeed in overcoming her resistance by means of energetic transversal passes which she tries to avoid by every possible means.

When I stop, she is 40 years of age; she has left the court; she coughs, and feels ill in her chest. I make her speak of her character; she confesses that she is egotistical and jealous, especially of pretty women.

Continuing the transversal passes, I bring her to 45 years; she dies of consumption; I witness a short death scene and she enters into the "dark."

The awakening takes place without stopping, by rapidly continued transversal passes.

Twenty-fifth seance, 1st January, 1905.

This seance is exclusively devoted to the impressions made by music on Mayo when put into a light sleep.

Twenty-sixth seance, 2nd January, 1905.

The *compte-rendu* of this seance is drawn up by Dr. Bertrand.

M. de R. puts Mayo to sleep as usual. She passes through all the successive stages. She arrives at the moment of the formation of the astral body; she sees it.

Q. If you were to put your *astral finger* into water, what would happen?

A. It would melt.

Q. And after you were awakened, what would happen?

A. I don't know.

* At present, Racine is her favourite author; she does not remember ever having heard of Mlle. de Lavallière.

Q. What did we do yesterday?

A. I remember a little, but not much.

M. de R. orders M. to come back to the age of 16, 14
. . . . 2 years.

Q. How is your astral body—what aspect has it?

A. It has no clothes on—I see the head—the rest a little—it is vapoury—it has the form of a child with mist around it.

(M. de Rochas remarks to me that the astral body is only complete at 7 years of age.)

At four days.

Q. How is it?

A. Still the same.

Q. At one day?

A. It is scarcely seen any longer, and the cloud increases.

Q. And on the eve of birth?

A. It is there no longer—I see it no more—yes, it turns—it stirs—it surrounds the mother.

Q. At three months before birth, do you see it?

A. No.

Q. And before—where are you?

A. In the grey.

M. de Rochas: Go back—go back—you are Lina—you are twenty-five years old: are you married?

A. Yes.

Q. Have you a little boy?

A. He is dead.

M. de R.: You are 20 years old—are you married?

A. Yes.

Q. Have you a boy?

A. No.

M. de R.: You are 21—are you *enceinte*?

A. Yes.

Q. What do you feel ?

A. Pain in the heart.

Q. You feel something moving inside ?

A. Yes.

(But in spite of the insistence of M. de R., M. refuses to follow the course of events, and jumps at once to 24 years of age).

Q. What age are you ?

A. 24 years.

Q. Go back—go back—become younger.

A. No.

Q. Why not ?

A. Because . . .

M. de R. Come to 15 years.

M. No, no (accompanying these words with sharp gestures).

M. de R. : You do not want anyone here ?

A. No.

M. de R. tells everyone to go out of the room ; he makes as though to go out, and coming back, asks : What age are you ?

A. 24 years.

M. leans on M. de R.'s shoulder to gain strength [fluid] ;

M. de R. goes away for an instant, and returns :

Q. What age are you ?

A. 15 years.

M. de R., thinking that M. does not wish to explain what took place during her married life, does not insist, and says : Go back, go back, before your birth—in the dark—go back. . . . You are Charles Mauville—you are 30 years of age—you live at Paris ?

A. Yes.

Q. You used to fight ?

A. Yes—it amused me.

M. de R. made the observation that at this moment the

subject had no feeling of modesty, like a boy—he touched her chest: M. made no movement.

M. de R. Go back—go back—you are small—smaller—you are in the dark—do you suffer?

A. Yes.

Q. You are Madeleine: how old are you?

A. 30.

Q. What is your father's name?

A. Dorneuil.

Q. Your mother's name.

. . . (no answer).

M. de R. Be younger—you are 15 . . .

M. Not so fast.

Q. You are there—what does your father do?

A. Nothing.

Q. Where do you live?

A. . . .

Q. Is it a château?

A. Yes—in a château.

Q. Whom do you receive? Is anyone courting you

. . . (she laughs)—Do you want to marry?

A. Yes.

M. de R. I am going to make you older—you will tell me what goes on at the Court. Do you know anyone at the Court?

A. I know a young man—Gaston de Saint-Marc.

Q. Does he please you?

A. Yes.

Q. What is his position?

A. He is at the Court.

Q. Grow a little older. And the marriage?

A. It has taken place.]

Q. You are contented?

A. Yes.

Q. Where were you married?

- A. At the château.
- Q. There were many people there ?
- A. To be sure there were.
- Q. Who married you—a bishop ?
- A. Yes, a bishop—from Paris.
- Q. Where do you live ?
- A. In a hôtel [private mansion] in the city.
- Q. Do you love your husband ?
- A. . . . No . . .
- Q. Do you see other young people ?
- A. No.
- Q. Have you been presented to the King ?
- A. Yes.
- Q. Where ?
- A. At Versailles.
- Q. What does your husband do ?
- A. He is a gentleman.
- Q. Has the King a favourite ?
- A. I do not know yet—I have not long been here.
- M. de R. Grow older—you are 22 years old.
- Q. Who is favourite ?
- A. La Vallière.
- Q. You know her ?
- A. Yes—she is *bête*—she weeps all the time—she is unhappy.
- Q. How does she walk ?
- A. A little in advance.
- Q. She limps ?
- A. Perhaps so.
- Q. Do you know the Ministers ? Who is the Minister of War ?
- A. M. de Louvois.
- Q. Is he amiable ?
- A. No.
- Q. And Vauban—is he well ?

A. No.

Q. If anyone paid court to you, whom would you prefer ?

A. The King.

Q. Do you know Madame de Montespan ?

A. I do not know her.

Q. And Madame de Maintenon ?

A. I do not know her.

. . . . Grow older. You are 23.

Q. Does your husband neglect you ?

A. Oh, yes, a great deal.

Q. He has mistresses ?

A. You may be sure of that.

M. de Rochas rises, goes away, and returns with a pretty trinket, which he offers to Madeleine in amiable terms . . . and making a declaration . . . but this does not seem to affect M. much ; she is seated on a sofa with the air of a *grande dame*, and receives the compliments and the declaration without flinching, without embarrassment—like a woman who is accustomed to such situations.

Q. Have you seen the King ?

A. Yes . . . one day when he was coming down the grand staircase.

M. de R. You know Abbé Bossuet ? (negative sign)—Well, let us go and hear him, if you will, at St. Etienne du Mont, where he preaches to-day.

M. rises. M. de R. offers her his arm, and they go together to the other end of the room.

M. de R. says : We are there now.

M. slightly raises her dress and kneels down. She rises after a moment and listens—and as M. de R. asks her if

she sees Bossuet, she replies, "Yes . . . do not speak so loud," and continues to listen.

M. de R. accompanies her back nearly to the sofa. M. has at that moment truly the air of a *grande dame*.

Q. You have heard him? What did Abbé Bossuet say?

A. I did not hear very well.

Q. What were you thinking of during the sermon?

A. That does not concern you.

Q. And Madame de Montmorency? Do you know her? Is she pretty?

A. . . . *Hew!* (with a slight shrug of the shoulders).

The seance having lasted long enough, M. de R. awakens M., and she passes through all the phases of her several existences. At one moment she coughs—a veritable fit of coughing—then she dies—and it is evident from her movements and her attitude that she suffers.

"Become again Charles Mauville, and go on towards the future"—a moment afterwards she again coughs, and M. de R. recalls that Charles Mauville died of chest disease at the age of 50, as did Madeleine. Then Charles Mauville dies. A few moments afterwards, under the influence of transversal passes, she is once more Lina.

Then she weeps, twists herself, and hangs on to M. de R.'s coat—*her breasts are really more voluminous than usual* (as we all observe). Lina has real "pains"—suddenly she becomes calm: it is over—the infant is born—Lina has given birth to a child. Then she weeps: it is her husband who dies. . . She weeps again . . . and suddenly, but very rapidly, she debates with herself, sighs, drowns herself, and is again "in the grey."

At last she comes to herself: she is 18 years old.

Then M. de Rochas awakens her completely. M. does not feel any fatigue, and immediately begins to laugh and talk as though nothing had happened.

Twenty-seventh seance, 4th January, 1905.

The *compte-rendu* of this seance was drawn up by Dr. Bertrand, in an impersonal form.

M. passes successively through the different states, and comes to the state of *rappor*t. She sees nothing.

Q. Do you see that lamp ?

A. No.

M. de R. looks fixedly at the lamp.

Q. And now ?

A. Yes.

Dr. Bertrand, at the request of M. de R., places an object in his hand, which M. de R., turning away his head, does not look at.

M. absolutely does not see the object at all.

The Colonel then looks steadily at it.

Q. And now ?

A. It is a mummy.

It was, in fact, a small Egyptian statuette, having the form of a mummy.

The doctor places another object in M. de R.'s hand.

A. It is white—it is a piece of white cardboard.

(It was in fact a photograph, presented face downwards.)

The doctor turns it round.

A. It is Yann Nibor. (It was not Yann, but a photograph of M. Lacoste, taken from beside, and at the same table with, a photo of the Breton poet.)

M. arrives at the period of sympathy by contact (fifth state), then to that of the formation of the half-phantoms.

M. de R. touches the half-phantom formed.

Q. What sensation do you feel ?

A. It presses me.

M. de R. persists with his hand.

A. That hurts me.

Q. Is the half-phantom connected with the physical body?

A. No.

Q. How is it?

A. It is in space.

On M. de R. continuing the passes, the astral body becomes complete. It is in front of the subject and a little to her left. The memory, previously lost, returns from this moment.

M. de R. brings M. back to 16, 12 . . . 6 years. He tries to give her suggestions of sensation; she does not take them.

M. de R. brings her to the age of 5 years, 3 years, 1 year and says: "You suck—I am your nurse."

A. No (laughing).

M. de R. You are in "the grey." Go still further back—You are Lina—you have drowned yourself—at what age?

A. 26 years.

Q. Go back to 24 years. Can you write?

A. Yes.

M. de R. gives her a pencil. M. writes with a certain amount of hesitation *Line Be*. (Fig. iv.) She hesitates—"I do not quite know"—she stops.



FIG. IV.

M. de R. Go back—come to the age of 10. Can you write?

A. No.

M. de R. Go back—come to the "dark" before your

birth. Back further still. You are Charles Mauville at the age of 30. Are you there ?

A. Yes.

Q. Write your name.

M. writes *Ch. Mauville*—she writes very well, very rapidly, without hesitating (Fig v.).

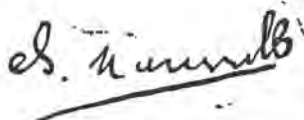


FIG. v.

M. de R. Go back—you are 15 years old. Do you go to school ?

A. Yes.

Q. Where ?

A. With some priests.

Q. At what College ?

A. St. Charles—but I do not quite know—(she hesitates)
—I do not quite know whether it is Charles.

M. de R. Write "Collège de St. Charles."

M. writes "Collège de St. Charles" very well and without hesitating (Fig. vi.)*



FIG. vi.

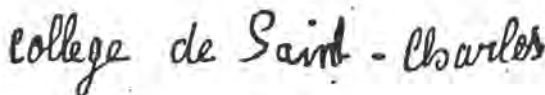


FIG. vii.

* Fig. vii. shows the same words written by Mayo when awakened.

M. de R. Go back—you are 10, 5, you are in the "dark."
. . . . You are Madeleine de St. Marc—are you there?

A. Yes.

M. de R. You are 30 years old—give me your signature.

M. does not wish to write, and lays down the pencil, saying "I do not quite know how."

M. de R. But when you want to write?

A. I have it written for me.

Q. But you can read?

A. Oh, certainly.

M. de R. takes a book and presents it, open, to Mayo, who looks at it but does not read.

Q. Why do you not read?

A. I do not read those letters; I only read writing.

Q. Did you not sign your marriage-contract?

A. No—(and shakes her head).

M. de R. You were married at 20; you are at the day of your marriage—at the church—at the moment for signing. Have you not signed?

A. No.

Q. What happened in the evening?

M. turns away quickly, and will not answer.

M. de R. Become older—(negative signs from M., who turns round—rises—and leaves the sofa).

M. de R. makes transversal passes upon her.

Q. You are 22—you are married?

A. Yes. . . .

M. de R. continues the passes. M. coughs.

M. de R. Reincarnate—become Charles Mauville again—Charles at 5, 10 years. Does he go to school?

A. Yes, with the priests—at the Collège de St. Charles, at Paris.

M. de R. You are 20—is the King still there?

A. Yes.

Q. Are you interested in politics?

A. No.

Q. What fault do they find with the King ?

A. They have more spite against him.

Q. Have you heard Cagliostro spoken of ?

A. No.

Q. About the Queen's necklace ?

A. Yes.

Q. What do you think about it ? Did the Queen buy it ?

A. No.

Q. Did M. de Rohan give it her ?

A. No.

Q. In what year are we ? what month ?

. . . . (no answer).

M. de R. Are there newspapers ?

A. Yes.

Q. Take one and read the date.

A. I do not see.

Q. You are 21 years old—what is the Government doing ?

A. It is quite ready to fall.

Q. You are 22—where is the King ?

A. He is in the prison—with the Queen.

Q. And you—what are you doing ?

A. I am content—I am in an office.

Q. Where ?

A. On a public square—there is a fountain there.

Q. At the Palais-Royal ?

A. No.

Q. On the Boulogne side ?

A. No—there is a garden in one corner.

Q. You are 23. The King is dead. Where was he executed ? was it on the square where your office is ?

A. No. I do not remember the name of the square.

Q. Has there been any fighting yet ?

A. No.

Q. You are 24—there is fighting—have you killed anyone?

A. Yes.

Q. You think there is going to be fighting?

A. Quite sure.

Q. Why?

A. They will fight because there is no longer a King.

M. de R. ascertains that M. is quite "like a boy." She allows herself to be kissed and a hand laid on her chest, without any opposition.

M. de R. continues the passes [transversal].

M. begins to cough—she dies from chest disease—she passes into the "dark."

Q. Where is your astral body?

A. In the "dark."

Q. Why? Is it because you liked going on the spree and killing people?

A. Partly on all accounts.

M. de R. Become Lina again. You are 4 years old. Do you see something shining around you?

A. No.

M. de R. passes his hand around Lina; she stops him by a movement of recoil when he comes to the top and left of the head—which seems to indicate that there is at that point an emanation of the astral body.

Q. Become older. What did your father do?

A. He was a fisherman.

Q. Was the house your own?

A. Yes.

Q. Do you live in a village?

A. I do not know.

Q. Older still—you are 10, 15, 25, without stopping.

M. It is too quick—I cannot.

M. de R. You are 17—do you wish to marry?

A. Yes.

M. de R. Become older—you are 20—21—you have a child? How old is it?

A. Three months.

Q. Pass on rapidly—you are 25—you have lost your husband—your child?

A. Yes.

Q. Become rapidly older—you are in the "grey"?

A. Yes (a quick jump marked the moment of drowning).

M. de R. Go forward—you are about to reincarnate in the body of Marie—you are 10—14 years old.

M. I cannot go on so fast.

M. de Rochas. Let us come back—you are 8? Do you see your astral body?

A. I do not see well.

M. de R. has the light moved away, and M. sees her astral body to the left.

M. de R. continues to make M. grow older, giving her successively the ages of 10, 12, 14, 16, 18 years. At 18 years he says to her: "Enter into yourself—bring back your astral body. Has it re-entered?"

A. Not well.

M. de R. keeps on with transversal passes. "And now?"

A. Yes.

M. de R. continues the passes. The awakening is long in coming. M. leans on his shoulder to gain force. . . . Finally she awakes.

M. de R., pressing on the frontal point, asks her: Why was the awakening so slow?

A. I do not know.

Twenty-eighth seance, 7th January, 1905.

Account drawn up by Dr. Bertrand.

M. de Rochas shows me several hypnagogic points on Mayo, characterised by cutaneous insensibility, and the

sensitiveness manifested along a sort of jet which escapes from these points. This was what I already knew with regard to the hypnagogic points on the wrists. The new points are equally conjugated, that is to say, that on pressing the one the subject is put to sleep, and by pressing the other she is awakened. The one system is situated behind each ear, above the mastoid process. The other system has its first point at the upper median part of the breast (above the sternum), and its second point nearly in the middle of the back on the median line.

Mayo is then put to sleep by the ordinary process . . . the insensibility becomes complete: M. passes her hand over a candle without feeling it.

However, the sensibility "of the touch" subsists. M. touches scissors—a piece of money, etc., and recognises all these objects with her eyes closed. *M. absolutely does not perceive ammonia*; she does not react at all to the light; her pupil is not affected by a lamp or a candle brought close to her eye and suddenly and rapidly withdrawn.

On arriving at the state of *rappport*, Mayo only sees M. de R., and nothing else. M. de R. orders her to walk: she rises, walks, and goes and strikes herself sharply against the door of the room.

Mayo's skin is not sensitive, but she is sensitive at a distance. She is made to place her hand on a sheet of paper—then on pricking her "at a distance" with the point of a pencil, and joining by lines all the sensitive points, the outline of the hand can be followed at a distance of about an inch; in the same manner a second sensitive layer, but to a less degree, can be followed, at a distance of about an inch and a half from the first.

Mayo is sensitive to gold, which burns her. M. de Rochas lets fall his ring, and asks M. to pick it up. M. seeks for it, and makes a quick movement of recoil: her hand has touched the ring, and she has experienced a burning sensa-

tion. She is even more sensitive to the diamond, which also burns her, and she is never deceived when her hand is touched by true or imitation diamonds. M. de R. shows that tin, on the other hand, causes her to feel a sensation of cold, while iron, nickel, and steel have no effect.

M. de R. continues the passes.

.

M. arrives at the state of sensibility at a distance (fourth state). M. de R. presses his own hand; M. withdraws her hand. M. de R. presses his ear; M. puts her hand to her own ear.

Under the influence of longitudinal passes, the astral body begins to form to the left. Mayo says that she does not see it well, because there is too much light. M. de R. orders her to cause it to pass behind the open door of the cupboard, situated to her right. She does so without difficulty.

When her astral body is well formed, she can give it any form she wishes, or that her magnetiser wishes, when she obeys him.

M. de R. I am looking at M. Lacoste: does your astral body change?

A. No.

Q. Think of him, and take his form. Look well at M. Lacoste—take his form.

A. Yes.

Q. Has your astral body a beard?

A. Yes.

Q. Resume your ordinary form.

When this form is resumed, M. de R. observes that the astral emanation dissolves in different substances according to the psychic state of the subject. The general solvent is water; but silk absorbs this emanation in persons whose spirit is already evolved, and does not allow it to radiate; it

serves as an insulator; it is for this reason that certain sensitives are incommoded by clothing or coverings of silk, while they "breathe" more easily under woollen clothing, which, on the other hand, absorbs the more material emanations. He puts a silk handkerchief into Mayo's hands, and after a few moments she says that she suffers. M. de Rochas withdraws the handkerchief and shakes it, to the evident satisfaction of the subject.

M. de R. begins again, as in the other seances, to make M. younger. She is 16, then he makes her return to 18 and on to 20 years.

Q. You are among the blacks—you see them?

A. No. I know that they are there because I am in their country, but I do not see them.

Q. Do you see your step-father?

A. No, but he is there. I do not see, but I know. . . .

Q. Where are you?

A. I do not know.

Q. Are you in the land of the negroes?

A. I play.

Q. At the theatre?

A. Yes.

Q. You play the piano?

A. No.

Q. Comedy?

A. No.

Q. What age are you?

A. 20.

And it is impossible to get any further.

M. de Rochas then awakens Mayo, but the awakening is very long in taking place.

When it is complete, M. does not remember anything. Pressure by M. de R. on the point situated in the middle of her forehead revives her recollection. She then remembers

the objects she has touched (scissors, piece of money, etc.), the incident of the ring and the burning, the going forth of her astral body and the progressive diminution of her memory.

Q. When did you recover your memory?

A. When the astral body was fully formed.

Q. What more happened?

A. The astral body was partly dissolved, the ends of the fingers were gone when a handkerchief was given me to hold.

Q. Did everything come back all right?

A. Yes, when the handkerchief was shaken.

Twenty-ninth seance, 6th January, 1905.

This seance had for its object to try to go back beyond the time of Madeleine. I succeeded in fact in bringing Mayo back to the state of a child who died quite young; but the tension appearing too great, I did not persist, and brought her back gently to the waking state, noting the following particulars:—

When she is Madeleine de Saint-Marc she absolutely will not grow older, and I bring on a very violent crisis by trying to force her by suggestions and by passes.

When she has again become Charles Mauville at the age of 30, I cause her to give me the signature again (Fig. viii.)

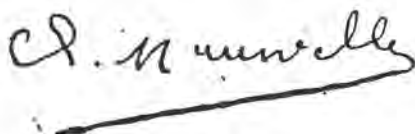


FIG. viii.

—which has the same character as that which was given at the twenty-seventh seance (Fig. v., p. 41).

I make her write again when she is brought back to the personality of Lina, at the age of 12: she then goes to school and makes strokes (Fig. ix.). At 16 she still goes to

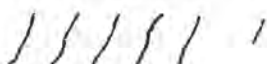


FIG. IX.

school and writes very well (Fig. x.); her writing is then

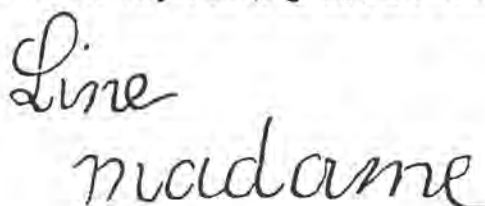


FIG. X.

much more correct than when she was 24 (Fig. iv., twenty-seventh seance), and had no longer any occasion to write.

Thirtieth seance, 9th January, 1905.

At this seance I studied the cerebral localisations, and arrived at almost the same results as those I communicated in an article in an early number of the *Annales des Sciences Psychiques*. I notably determined very clearly the locality of religious ecstasy.

I afterwards taught Mayo to recognise by cutaneous insensibility when she was under the influence of a suggestion, and how to cause that suggestion to disappear. Lastly I showed her how she could put herself to sleep and wake herself by means of the hypnagogic points.



If we could prove that the personalities "played" by subjects had really lived, we should have a proof of very

great force in favour of the survival of the soul and of its successive reincarnations.

Unfortunately that proof has not been obtained. Quite the contrary.

In the case of Mayo, it is difficult to recover the traces of the more or less obscure personages of whom she "objectivates the types"; but these personages are not improbable.

In that of Josephine, the one which I have been able to study for some months, the persons are very plausible. I have been able to ascertain that the places and the families spoken of exist, or have really existed, although the subject has no recollection of them in the waking state, but; it has been impossible for me to obtain the proofs of their birth or of their death in the registers of the parishes or at the *mairies*.

Lastly, in the case recently studied by M. Bouvier [*La Paix Universelle*] I have assured myself that Marguérite Duchesne, the last incarnation of his subject, who is said to have lived at Briançon from 1835 to 1855 in the rue de la Caserne, where her father was a grocer, never existed; but having myself lived at Briançon at that time, I recognised the places of which she spoke, although she has never been there. As for the preceding incarnations, they swarm with improbabilities. Thus one of these personalities who lived in the middle of the eighteenth century says that he has passed the council of revision and that he is a newspaper carrier. A preceding incarnation goes back to the time of François IV., speaks of the Court being held at Versailles, etc., etc.

Are we to assimilate these phenomena to mere dreams? Certainly not. There is in them a constancy, a regularity, which we do not find in ordinary dreams, in which the impressions stored up in our brain reappear, under the influence of various causes, determining one another as in a

kaleidoscope. And, besides, how are we to explain why physical causes, such as longitudinal and transversal passes, should have absolutely certain effects on the memory of the subjects between the moment of their birth and that of their present life, and that they produce phenomena which do not rest on any basis of fact ?

I believe that we must compare these manifestations with those which have been studied in the case of Mlle. Hélène Smith, and generally with all those which are provisionally attributed to spirits, and in which we see the true and the false intermingled in a way calculated to drive to despair those who do not reflect upon the darkness in which all observers have to struggle at the beginning of every new science.

CRITICAL STUDY ON THE APPARITION AT PRESBOURG.

By PROFESSOR CHARLES RICHEL.

BEFORE entering upon the examination of some of the facts reported in this narrative,* it will be well to analyse the judgments formed at the time when the events happened.

At the end of the *Narratio rei admirabilis*, there is a list of the ecclesiastics, abbots, bishops, and archbishops, who conducted the judicial proceedings (*processus judicialis*) instituted for this purpose on May 12th, 1642. Then comes a list of the thirty-two witnesses who appeared before this tribunal from the 12th to the 24th of July, 1642. Lastly, there is an examination of the conditions of the apparition of Presbourg, by Peter Bacca, of Hungary, who, in full freedom of mind, judges what there is of true and of false in the appearance. Although he does not say so, it is evident that the author is of the reformed religion.

The ecclesiastical tribunal, which sat in July, 1642, had given its formal approbation, since it was in 1643 that the *Narratio rei admirabilis* was published. The critique of P. Bacca was written some years later, in 1648, and published by Vaetius, a then renowned Protestant theologian, in his *Theological Dissertations*, in 1654-1655. The author has not much difficulty in showing that the testimonies of persons other than Regina Fischer are very few and prove very little.

* See the April number of THE ANNALS OF PSYCHICAL SCIENCE.

The following is a summary analysis of his criticism :—

First of all, with regard to the testimony of Regina, must we establish so grave a fact as the apparition of a spirit coming from purgatory, solely on the allegations of a young girl of nineteen, superstitious, having the weakness of her age and of her sex, subject to delirium, to fancies, to groundless terrors, to stupid credulity? Everything goes to prove that she alone did everything; for, on many occasions, she took care to tell the priests to withdraw, and it was not in their presence that the spirit spoke, or that the statue of the Virgin was decorated, or any operation performed. It was to Regina alone that the spirit would make his confidences, with very few exceptions. If then we reject, as is necessary, the testimony of Regina, there remains very little.

There is indeed the sign made on the hand, and the mark of the burning (*Pustula ex eo attactu statim ebulluit, . . . mansitque macula ad rei fidem*). But on this point the criticism of the Protestant theologian is weak, and he does not insist upon it, or at least asks by what sign it could be recognised that this pustule (stigma) came from purgatory, from hell, from the devil, or from any magical operation. That souls in purgatory burn in a fire analogous to terrestrial fire is, he thinks, doubtful. Thus he cannot consider the marks of fire left on the letters as irrefutable indications that a spirit was there.

Finally, relying on the testimony of Regina alone, we cannot say whether it is a question of an evil spirit, or of a diabolical illusion, or of magical phantasmagoria, or of human error. Although he does not lay stress on this, one feels that the critic of the *Narratio rei admirabilis* inclines to the belief that it is a question of a demon, and of the devil. (*Quod ad manum igneam impressum potuit antea, aut post, aut simul cum turbatis phantasmatis, tale quid a diabolo junctum fuisse.*)

He also rejects the arguments drawn from the fact that

Regina did not know J. Clement, because this ignorance is scarcely probable.

As regards the testimony of other witnesses, no great reliance must be placed on them. Naturally the sister and the stepmother of Regina do not count. As to the thirty-two witnesses who appeared before the tribunal, why are their answers not given? Nothing is mentioned except their names, and what they deposed under oath, but nowhere is it indicated what were their actual words.

Even admitting that they gave their assent to the fact of the apparition, their testimony does not prove much; for they are chiefly Jesuits, accustomed to mental reservations, along with their clerks, and their penitents, probably instructed by the Jesuits themselves. Besides, they were not able to see anything, because it was in their absence, demanded by Regina, that the spirit spoke.

There remain the servants of Count Palfi; but the desire of Count Palfi to have news from Regina as to the fate of his mother renders their testimony doubtful. The two other witnesses who had seen the spirit, the wood-carver George Scheibel and Tobias Wenceslas, his assistant, should also not be received without reserve, considering that the trade by which they lived was that of making statues for the churches (*per artes suas pepeli iconolatriæ subordinatas*). If the city guards saw lights in the Palfi palace, even if their testimony was authentic, it might be asserted that these lights only proceeded from a natural cause, for the whole value of this fact resides in the affirmation of the person who lived in the Palfi palace, and who claims that the doors had been closed. Though he was a Lutheran, this is no reason for accepting his statement without further proof, and besides he himself may easily have been deceived by some artifice.

On one of the most important points the author puts

forth a very weak criticism: this is the movement of the table, and the wreath which is said to have been seen moving in the air. This is the text of the passage:—*Quod alii præsentes strepitum quem et mensulae motum perceperint, et corollam per aerem delatam conspexerint, id eos non facit idoneos testes; nec signa hæc, ad petitionem confessarii edita, præsentiâ boni angeli indubitate probant.* (The fact that the persons present heard the noise and saw the movement of the table, and the carrying of the wreath through the air, does not constitute a sufficient testimony; and these phenomena, which they recount at the request of their confessor, are not indubitable signs of the presence of a good angel.)

The same with the violent blow given to Regina, the fetid odour of blood left on the hands, the violent torments to which he subjected her; there are in these, says the critic, many proofs which show the presence of an evil spirit.

Finally, the general conclusion appears to hesitate between these two alternatives, either pure delirious fantasy on the part of Regina, or an evil spirit. But in fact the critic, with a broad eclecticism, adopts an opinion in some degree mixed; it is an evil spirit, the devil himself, who has disturbed the mind of Regina, and who was the agent in all the strange phenomena which were observed.

But our modern estimate must be different from a discussion, mainly theological, of the seventeenth century; for a certain number of facts, then very imperfectly known, have now been established, which allow us to class the *ensemble* of the phenomena of the Presbourg apparition among the religious manifestations of hysteria.

The story of Regina resembles many other apparitions said to have appeared to nuns, monks, and devout believers; apparitions which, according to arbitrary judgments, have been received by the Churches as veridical or as erroneous. But, freeing ourselves from all religious preconceptions, we

have only to ask ourselves whether they are objective or subjective.

If purely subjective, we need take no great heed of them ; for in that case no proof of their reality can be given. In the first place it is not possible to know, from the account given by a hysterical person, whether she has lied or not ; for untruth is then so mixed up with reality that it is beyond human power to distinguish what is untruth and what is truth. And then, even if the account is sincere, which is possible after all, the fact of a hallucination has no great importance in itself. Morbid psychology contains so many examples of this that it is of little importance to have one more.

The case is quite otherwise if objective phenomena are mingled with the hallucination. We must then examine what are the objective phenomena.

A. In the first place there is the testimony of other individuals who saw the phantom. Now on this point the information is not very precise.

1°. The wood-carver's assistant and the wood-carver saw an old man who (vaguely) resembled Clement. But this is all ; and we have not even the testimony at first hand of the wood-carver and his assistant. If one saw a phantom and spoke to it, one would be rather more astonished, it seems to me, than were the two artists in the presence of the old man who resembled Clement. They were neither affected nor astonished.

2°. It is said, at the end of Section V., that the spirit often showed itself to Regina's sister and to another woman ; but we have no details ; it is spoken of *en passant*, as it were, as a matter of no importance.

3°. We have almost a formal proof that the apparition was subjective ; for the priests did not see it, even at the moment when Regina saw it distinctly. Section V. is very instructive in this respect. " The spirit addressed Regina in a low

tone, and said that it could not speak in the presence of persons other than herself." . . . "The priests conjured it to speak; it would not answer." . . . "All this went on between the spirit and Regina, in Regina's bedroom, and the priests were waiting outside." . . . "The priests were standing outside the door; they wished to enter . . . but the spirit forbade them to do so; they again tried to enter, and again the spirit prevented them."

It is therefore evident that the apparition only showed itself to Regina, and that, as regards its objectivity, there is not even the beginning of a proof.

B. There may be other objective phenomena than the apparition itself. We shall distinguish those which may have been produced by the action of Regina herself, and others for which the intervention of Regina appears more difficult to suppose.

(a) In the first group we must place everything that happened on June 23rd (pp. 220-223) in Regina's room, while the witnesses were out of the room; a great uproar, noises similar to detonations, arrangement of the stole and crucifix around the statue of the "Lady of Sorrows," disposition of the candles, etc. All this, without doubt, was performed by Regina in a state of unconsciousness or of semi-consciousness, or even, if we assume wilful fraud, in a state of full and complete consciousness.

(b) The phenomena relating to the impression of the fiery hand on the fabric, and a stigma in the form of a cross on the hand, require rather more delicacy in interpretation.

Certainly it is not impossible to produce a mark of fire on letters; but to produce the impression of a hand on fabric (whether resembling or not the hand of the deceased Clement) is rather a more difficult matter, and it requires a very clever fraud (if it was fraud) to impress on linen fabric the mark of a hand which burns the stuff. One cannot, I think, contest the fact that this mark was made; several

persons saw it ; a drawing of it could be made, and although free play might have been given to the imagination of the draughtsman, none the less it is a remarkable fact that there was something resembling a human hand in the mark made on the fabric.

It is a rather strange thing that this fact of a fiery hand on a fabric is not an isolated fact. I owe to the kindness of M. de Rochas the communication of an analogous fact, which appeared recently in the journal *Le Purgatoire*, and which dates from the eighteenth century (at the Convent of Sainte-Claire), and probably we shall quote in a future number some bibliographical references concerning it.

There are also the blisters, and the mark of a cross on Regina's hand. We do not think that it is a question of simulated or falsified phenomena ; for we know, from a sure source, that stigmata can appear in hysterical persons, with definite forms, under the influence of moral emotion, or of religious delirium. These are scientifically established facts, which only prove the influence of cerebral action on the circulation and the trophism of the skin.

Perhaps the story of the blow (p. 214) is also to be explained by a transudation of blood. From Regina's nostrils and mouth there ran so great a quantity of blood that not only her face and hands but also all her clothes were covered with blood—and yet there was no trace of any wound on her body.

There then remain a certain number of phenomena which cannot be explained by pathological physiology alone.

I will do no more than mention the lights which appeared in the Palfi mansion, and which were observed by the night watchman, as well as the fall of the statue (p. 215), for these manifestations come under the category of facts often related with regard to haunted houses ; and it is difficult to establish the authenticity of the testimonies, or to separate what Regina may have done, consciously or unconsciously,

from what was produced by the so-called apparition. He dragged chains about, and many people could hear him sometimes uttering heavy sighs and groans, sometimes shaking the doors with great noise (p. 218).

A more interesting feature is the indication of certain phenomena of movement very analogous to the phenomena of *telekinesis*. On June 28th the spirit came, as all present were made aware by the shaking of the table (p. 225)

. . . *ejusque reditus indicio fuit mensulæ commotio quam præsentibus adverterunt.*

Especially noticeable is the fact of the white stone coming into the box, and of the wreath which was seen to be moved. Regina saw the "angel" make these movements; the assistants clearly saw the movements of the objects, but could not, like Regina, distinguish the form which effected them. I will quote the full Latin text, on account of its importance:—*Erant in eo altariolo scatula quinque sacris reliquiis referta, inter ardentes cereos, sacrasque nonnullas icones ordine quodam locatæ: angelus, acceptum nescio unde album lapillum, puellâ vidente, in scatulam quæ in superiore loco locata erat, ad fundum usque projicit, capsulamque claudit, et hoc, inquit, signum erit meæ præsentia. Præterea corollam, ut fit, e rosis contextam, e clavo manus dexteræ Christi crucifixii pendulam, cum accepisset, eidem scatulæ circumponit; simulque piam quandam iconem ex mensulâ acceptam, concinne adaptat: idque totum agit, iis, qui aderant, facile, non personam, rem tamen videntibus. Nam aliquo spatio per aerem delata corona oculos feriebat, et aures strepitus aliquis imponentis, qui facile percipi posset.*

Certainly the testimony of the writer who tells this tale, mixed with so many fables, is not irreproachable; all the more so as he himself has not seen these movements without contact, and contents himself with relating them according to the assertions of those who were present, assertions of which we have not the complete text; moreover, we may

fairly suppose that these anonymous witnesses were not very rigorous observers. However, taken as a whole, these phenomena so closely resemble what is seen in phenomena called spiritistic, that we should consider it imprudent to absolutely refuse to admit their authenticity.

To sum up, from the history of the Presbourg apparition we can extract a certain number of facts :—

1°. The mystic and religious hallucinations of a highly hysterical person, with stigma, unconsciousness, ecstasy, simulation of strange phenomena, all facts well studied at the present day, and almost classical.

2°. Phenomena of collective belief, collective hallucinations communicated to persons other than their principal author (Regina).

3°. Facts of haunting, as difficult to explain and accept as the ordinary phenomena of *hantise*.

4°. Movements without contact, inadequately observed, but sufficiently resembling what is described as occurring at spiritistic seances.

It is probable that light will never be fully thrown on this history from Presbourg. But it has seemed good to us to rescue it from the old theological archives in which it lay buried.

CORRESPONDENCE.

MR. J. B. SHIPLEY has addressed us the following letter :—

"*Xenoglossy in Hebrew Characters.*—The word in Hebrew characters which follows the Greek phrases last written by the hand of Madame X. (ANNALS OF PSYCHICAL SCIENCE, p. 370), appears not less interesting with regard to the study of this phenomenon than the Greek phrases themselves, although it is not alluded to in the article.

"Two letters only in this word require alteration, and the error (if it be really due to the medium, and not, as is quite possible, to a printer's mistake), is of precisely the same order as those in the transcription of the Greek characters, and is even more excusable, because of the well-known difficulty experienced, even by experts, in producing a Hebrew text absolutely free from error or possibility of misreading. This difficulty arises from the extraordinary degree of similarity between several of the letters of the Hebrew alphabet.

If, then, we replace the letters פ and נ by ע ('ain), and נ (nun), respectively (the *final tsadi* in the middle of a word is manifestly incorrect), we get :

וְשִׁיעָה נָא

two words which occur in the 118th Psalm, verse 25, translated in the English version as "Save now."

"It would appear from the Talmud (see Hastings' and other Bible dictionaries), that a shortened form of this expression was in liturgical use on high festivals; and this shortened form is written in Greek ὡσαννά (Mat xxi., 15, and parallel passages), and copied into the English version as '*Hosanna*'—which is evidently the significance of the phrase written."

AMIDST THE REVIEWS.

We assume no responsibility whatsoever for information appearing under this heading.

A Premonitory Dream.

[*Les Nouveaux Horizons*; Douai, Juin, 1905.]

"THE psychical phenomenon which I am going to relate," writes Dr. Samas in *Les Nouveaux Horizons*, "is not of very recent occurrence: it happened five years ago. But although, at the time being, the friends of the subject were greatly struck by it, the relation of the phenomenon has not yet been given to the public. The circumstances which accompanied the incident were so curious and, at the same time, so precise, that the phenomenon seemed to me worth recording.

"The following is a brief account of the facts:—

"During the night of the 24th-25th May, 1900, M. R., then aged 28 years, living in a large town situated in the north of France, dreamt that he was at his barber's; the latter's wife told his fortune with the cards [let us remark, *en passant*, that the lady in question has never shown signs of possessing this social talent], and announced: 'Your father will die on the 2nd June.'

"In the morning, 25th May, M. R. related this dream to his family [he was then living with his parents], and everyone—naturally very sceptical as regards this kind of information—laughed and turned the dream into ridicule, no one attaching the slightest importance to it.

"Let us remark that M. R.'s father suffered occasionally from asthma; but his attacks were at long intervals, and at this particular moment he was in excellent health.

"On the 1st June, M. R. senr., while attending the funeral of a person he had known, related this dream to a friend who was present; he concluded his remarks by laughingly saying, 'If I really have to die to-morrow, I have not much time to lose.' That day passed away without M. R. feeling, in any way, indisposed.

"And now for an odd, incidental fact. During the evening, one of his sons, an officer at Verdun, came home; he was not expected.

Having obtained a few days' leave of absence, he had, first of all, decided not to go home; at the last moment he went back on his decision, and having no time now to inform his family beforehand of his intended visit, he set out for his home.

"All the family thus re-united, the evening passed off gaily, all sitting up until late into the night.

"At 11.30, M. R. senr. went to bed, in nowise indisposed.

"At midnight, he was suddenly seized with a feeling of oppression; intense dyspnœa, violent coughing, blood-stained and frothy expectoration; the doctor was quickly sent for, he arrived too late.

"At 12.20—June 2nd, consequently—M. R. senr. died.

"Let us succinctly examine the facts, and see if we can find their explanation.

"Doubtless, sceptics would soon get out of the difficulty by saying it was simply a coincidence. Hazard can do much, but it explains nothing.

"It might be put forth that there was, in this case, a *relation between cause and effect*. M. R. senr., cardiac and consequently sensible to emotion, was struck, in his imagination, by the dream; further, the unlooked-for return of his son constituted a second emotion; perhaps also his imagination, already over-excited, saw in this amassing of circumstances some fatal presentiment, capable of determining by reflex action, by the action of the moral over the physical, the ultimate crisis which struck him down.

"But we have seen that neither M. R. senr., nor any member of his family, attached the least importance to this strange dream.

"Is it not more logical to consider this as a veritable premonitory dream?"

A Premonitory Dream.

LEADING TO THE DISCOVERY OF A CRIME AT ATHENS.

Le Petit Bleu, Brussels, received from its correspondent at Athens, and published in its issue of 23rd April, 1905, the following curious history:—

"Greek justice is occupying itself just now with an odd murder affair, which occurred two years ago.

"In 1903, a fishing boat, owned by a man named Antonios, left Piree bound for Syra, having on board, as well as the owner, two sailors, one of whom was a Cretan, named Spijro Balazakia, the other a Samian.

"Some time afterwards, the day after a storm, the sailors arrived, alone, at Syra; they related that, during the preceding night, the boat had foundered and that they had had great difficulty in saving themselves. Their story was implicitly believed.

"Nevertheless, on the very night of Antonios' disappearance, the latter's sister had a terrible dream: she saw her brother strangled and thrown into the sea by the two sailors. She was not, however, affected by her dream, for she knew that the Cretan, Balazakis, had always shown great devotion to her brother, in whose service he had been for the past ten years.

"But, a few days ago, she had a fresh dream: she again saw her brother, who reproached her for her indifference: 'You are then the accomplice of my assassins,' said the voice from the grave, 'since you have no wish to avenge my death. Look at the boat and house which Balazakis possesses! he has bought them with the money which he stole from me and which should now belong to you.'

"The poor woman awoke, horror-struck. She set out to search, and in fact discovered, in a spot which she had never seen, the boat and house indicated by her brother. She informed the police, and when, two days later, Balazakis returned to port, he was arrested; he confessed having strangled his master during the latter's sleep and having thrown his body into the sea; he indicated the spot where his accomplice had gone to; this individual was arrested also, and confessed, his relation corroborating that of Balazakis in every way."

A Premonition Fulfilled.

[London, April 26th, 1905.]

JEROME K. JEROME, in *To-Day*, publishes the following experience of a correspondent:—

"A Liverpool friend, in the tea trade, was present for the first time at a private seance at the house of a Hanley tradesman, to whom he was a complete stranger. A planchette was used as the means of communication. He placed his hands on the board, and in a few minutes the pencil commenced to write. When it ceased my friend took up the paper and found a message was given for his special benefit, as follows: 'Close the account with — (giving the name), or he will rob you!' This was like a bomb explosion to my friend, who said the person named was one of his best and most valued customers. However, he decided to write to his son, who was in partnership with him, and, as he took the same view as his father—*viz.*, that it would be absurd to close so good an account on such flimsy grounds—they

decided to pay no attention to the warning. Three weeks after this customer bolted, letting them in for a big amount ! ”

An Example of Useful Work accomplished in Dream.

[*Archives de Psychologie*, Geneva, February-March, 1905.]

M. PIERRE BOVET, professor at the Academy at Neuchâtel, Switzerland, communicates the following history just as it was related to him by Mr. J. G., a native of Neuchâtel, 20 years of age, a student at the College (*Gymnase*), of Neuchâtel. The fact in question happened in the spring of this year :—

“ It is customary, in the College, to study at home the works of certain French authors. Last year [1903-1904], we had to read up [for the term between Christmas and Easter]: *Les Femmes Savantes*, *le Médecin malgré lui*, *le Misanthrope*, of Molière; *Andromaque*, *Phèdre*, of Racine; and Song 1st of *Art poétique*, of Boileau. I had read them all up except one: *Le Misanthrope*.

“ The evening preceding the examination, as far as I can remember, did not find me at all nervous; only I was much annoyed at not having accomplished all my task. It was rather late when I made up my mind to go to bed. I fell asleep at once, and did not wake up until the next morning at 6.30, the hour when I am generally called. While dressing, I recited ten lines of verse (almost unconsciously, just as you hum a song which is running in your head). I did not find out at once what these verses referred to. Suddenly I remembered that during the night I had read *Le Misanthrope* in dream; only the last ten lines had remained fixed in my memory, but nevertheless, I had a fair general idea of the piece itself.

“ Truly, without this dream, I should have been in a sorry plight; for, as it happened, our professor asked us to speak on the character of *Alceste* in *Le Misanthrope*. I said everything which came to my mind. A week later, to my great astonishment, I read the following note on my paper: Almost sufficient.”

Professor Bovet adds the following details, which Mr. J. G. gave him verbally :—

“ The dream surprised him very much, he related it the same morning to a comrade but without seeking in any way to explain it. He never thought, as others would doubtless have done, of any supernatural interpretation; he saw in his dream neither any answer to prayer, nor any spirit intervention. Mr. J. G. often dreams, but, in his experience, he has had no other cases of manifestly useful dreams.

"Finally, he has no recollection of ever having heard *Le Misanthrope* read, or of ever having seen it performed. His memory is visual: he sees the exact part of the page where the verses he repeated are to be found. In his dream, he read the piece in a perfectly well-defined edition: the one he possesses [Molière, *Œuvres Complètes*, avec dessins de Geffroy et Allouard, t. 1^{er}, Paris, 1872].

"The interest which I see in this dream, for which it would not be difficult to find parallels, resides in the analogy which it presents, from the point of view of its origin, with many so-called spirit messages. Its contents should no doubt be explained by an unconscious memory of the visual image of the last ten lines, which in the edition cited above are found on the same page [the piece ends on the verso, which bears eighteen lines], and by a veritable reflection in a state of dream, the occasion of which is manifestly the 'annoyance' which dominated his mind when Mr. J. G. fell off to sleep, and which ended in a passable reconstitution of the action of *Le Misanthrope*. In other words, his dream sets forth the *useful* work which the mind is capable of doing during sleep, by grouping together unconscious memories, under the ascendancy of an emotion."

How the Medium Mrs. Pepper operates.

In the last number of *THE ANNALS*, we referred to the medium Mrs. May Pepper, of Brooklyn [New York]. Her name has been mentioned several times in recent years by American spiritistic journals; but lately three important daily newspapers, the *Herald*, the *World* and the *Journal*, have spoken considerably about her. These newspapers report with pride their interviews with several celebrated savants, Professors Hyslop, William James, Quackenbos, etc., and a few distinguished theologians, Savage, Newton, etc., who, one and all, having studied Mrs. Pepper, declare they are convinced of her supra-normal faculties. We think, therefore, it may be useful to sum up the *compte-rendu* of one of her seances as it is given by Mr. Hermann Handrich, of Brooklyn, in an article published by the *Uebersinnliche Welt*.

Mrs. Pepper is the ordained pastor of an important spiritualist church at Brooklyn—a church which is attended by considerable numbers of people every Sunday evening. On the platform in the church—which is brilliantly illuminated by electric light—there is a small table on which the congregation place letters addressed to deceased friends. The envelopes enclosing these letters bear no address. The medium-pastor, after a prayer and a short sermon,

goes to the table and takes a letter from the pile before her. She holds it in the air, and declares it is an attempt to mislead her, to puzzle her. She reads on the envelope the initials W. H. R., and says that on the contrary they ought to be R. H. W.

She then takes an envelope which is sealed and tied with string; she addresses an elderly man, tells him that the letter was written by him and that a young girl helped him to seal it. She adds that, in the pile of letters in front of her, there are two more from him, each containing the fragment of a question. This proves to be correct and the elderly gentleman's embarrassment is noticeable; the medium promises to give him a reply after the service, in a private interview.

The medium takes up another letter. "This is also an attempt to put me astray," she says, "inside it is addressed to a grandfather named Figueria." The medium asks the owner of the envelope to raise his hand, but no one obeys the injunction. "Very well; grandfather must help me himself to find another letter which is somewhere in this pile." She leans over the platform as though to invite the spirit to come up, then she draws herself up, and, whilst every eye is fixed on her, she orders the supposed spirit—who is said to be now standing, invisible, beside her—to look for the second letter which is addressed to him. Before all eyes, the pile of letters moves; then one of them is taken, as though by an invisible hand, and thrown on to the floor. The medium calmly picks up the letter, and a man who is sitting at the back of the church declares himself to be the author. She says to him: "You are in a business which has something to do with steel; you want to know if you would do well to open a branch." Upon this being confirmed, she added: "You may carry out your plan, for neither grandfather nor I see any objection to it."

The medium then takes up a letter marked P, says that the spirit invoked is named Parshall, and she asks to whom the letter belongs. A lady in mourning raises her hand. Mrs. Pepper then says to this lady that Parshall is the spirit of a person who committed suicide by inhaling gas; her name was Irene Parshall, and she wishes to speak about Nellie. . . . "Who is Nellie?" asks the medium interrupting herself. The lady, weeping, replies that it is she, and confirms the accuracy of the preceding details. The medium thereupon explains that the spirit wished to tell Nellie that she had found it impossible to support her troubles and that she believed she had to do what she did, but that she now regretted it; she did not understand the import of her act, and she would never have believed that Charles "Who is Charles?" "Her husband," replied the lady, weeping, and

the gentleman who was with her, also in deep mourning, became pale as death. The medium continued: "Good! Irene says that she would not have thought that Charles would have felt it so deeply, for he was more *au courant* with the circumstances than you think." On receiving this revelation, the lady, trembling violently, cast a significant look at her companion.

ECHOES AND NEWS.

Neuropathic Halos.[*Revue de Médecine*, Paris, April 10th, 1905.]

DR. CH. FÉRÉ, one of the doctors in charge of the Asylum *Bicêtre*, says that some time ago he was much struck with two impressions which, though analogous and characteristic, have remained incomprehensible to him. "I had hoped," he writes, "to renew the observation; but I waited a long time in vain; after an interval of more than twenty years, I have come across only one witness to a fact of the same kind.

"The new facts of radio-activity may throw some light upon these observations, which, moreover, may serve to guide the study of the psychology of certain changes of luminosity.

* * *

"*Observation I.*—In 1883, I observed a woman of 28 years of age, who came of a neuro-arthritis family, and was, herself, subject to various hysterical symptoms during the previous ten years: convulsions, anorexy, white œdema with permanent stigma. . . .

"She had also violent, generally menstrual, attacks of headache, which began in the morning and terminated in the evening in an attack of vomiting, after having been obliged to spend the day in bed. It was during an unusually painful attack, accompanied by a sensation of frontal bruising, and by cold in the cyanotic extremities, that I was struck, towards 4 o'clock in the afternoon [23rd February], by the sight of a light possessing a radius of about 20c.m., which encircled her head; the light, which was of an orange colour, diminished in intensity near the periphery. The same

phenomenon was manifested around her two [uncovered] hands. The skin, which was usually white and *mat*, had [taken an orange tint, of a deeper shade than the halos. This colouring of the skin had preceded, by a few seconds, the lights surrounding the head and hands which had appeared about two hours before my observation. The colouring of the skin and the lights ceased about two hours later at the moment of the habitual vomiting. Her husband had never noticed this aspect under other circumstances nor] during other headaches, but the pain had never been so intense.

"Observation II.—I observed [15th February, 1884] another woman, aged 25 years. I knew of nothing indicating nervous trouble except monthly headaches, from which she suffered since puberty, at about 13 years of age. She had a child, a girl of 4 years old, who, on several occasions, had had various attacks of a hysterical nature.

"One day, suffering from an unusually severe headache, the mother remained in bed. . . . The child had a fit of convulsions: she showed very marked strabism. The young woman, painfully affected, stiffened herself back; at the same time, her skin presented a change and became, suddenly, of an orange colour, similar to what I had observed in the preceding invalid: then a light, of the same orange colour, was manifested around the head and hands. This light was of less extension and had an aspect more decidedly radiated and more luminous, though the hour was advanced [3 o'clock], than in the first case. The phenomenon only lasted for a few minutes, after which the patient recovered power of speech. Her husband had never seen such a spectacle either during any of the numerous headaches which he had observed in his wife, whether she had been compelled to keep to her bed or no, or during any moment of emotion.

* * *

"I have studied a large number of neuralgic patients,"

continues Dr. Féré, "from whom I have been unable to obtain any information whatever bearing on the enquiry pursued in the preceding phenomenon.

"I have studied facts of keen emotion; but no one has ever brought before my notice facts of halos, nor of skin-colouring. I have read a great many documents relative to certain personages who are provided with halos not by history but by legend. A goodly number of personages in religious history provided with this mark were subject to exaltation, ecstasy, terror, mysticism, enthusiasm: we may consider them as subject to, at least transitory, neuropathic states. We may imagine that if a nervous storm can manifest itself by a halo or by a luminosity, the same might have been found in these personages—or in some of them; others may have been provided with these marks by the imagination of believers;—I admit the possibility of some real facts serving as a foundation to common legend. When I submitted my observations to my master, Charcot, he manifested his scepticism in the following remark: 'What you have seen twice in one year, you have a chance of seeing again; this would be Reichenbach's od.'

"I waited for more than twenty years [until 12th July, 1904], before hearing a narration recalling to my mind the facts above mentioned; I have, however, been unable to verify this narration. Nevertheless, it is interesting, for it indicates that this change of colour in the skin and these luminosities may be closely connected with nervous conditions apart from the condition of headache, and is found, with remarkable analogy, to accompany keen emotion.

"*Observation III.*—Mme. B.'s father and mother are still living and enjoy good health: one is 78, the other 73 years old. She has only one sister—44 years old—who has never been ill; she has children, all in perfect health. She herself enjoyed excellent health until last year. As the result of much vexation, over-work and insomnia produced

by her husband's illness [he is suffering from ataxy], she has fallen away a great deal. Her sleep is often troubled, soon after it begins, by subjective sensations of the diverse sensorial organs but especially that of vision and audition. For some months, she is awakened alternatively by sensorial shocks [abrupt noises or subjective illuminations], or by emotional shocks, which often leave her in a state of intensely painful anxiety. Her husband is wakened up by her exclamations and is terrified by a phenomenon which accompanies the anguish.

"This is a light which surrounds his wife's head. In total darkness, he and she and the surrounding objects are suddenly reflected in the glass of the wardrobe which stands in front of the bed. This reflection is caused by a light which surrounds his wife's head; the light is constituted of diverging rays of unequal length [from 20c.m. to 25c.m. long], radiating round the circumference of the profile in whatever position it may be. Her face is pale and tinged with yellow. The halo develops as abruptly as the emotion; it also disappears with the emotion, gradually; the attack lasts scarcely more than a quarter of an hour"

THE PSYCHICAL MOVEMENT.

Concerning the medium Charles Bailey.

The Revue Scientifique et Morale du Spiritisme reproaches me for having founded on mere supposition my criticism on the seances held with Charles Bailey, at Milan: I *supposed* that Mr. Bailey was able to conceal an indiarubber sack on his person; I *supposed* that, by certain movements of his body, small articles could have been taken out of the sack; etc.

No doubt, if I had felt certain that things had really happened as I indicated, I would have stated my conviction that the Australian medium cheated. But, as I was only able to establish the *possibility* of Mr. Bailey being in a position to deceive the experimenters, I confined myself to expressing my opinion that, under such conditions as prevailed at the seances in question, these same seances could not be admitted as sufficiently convincing, and that other precautions should be taken with regard to this medium in the future.

The editor of the *Revue du Spiritisme* is not of the same opinion: He thinks that "until the contrary has been proved, the seances at Milan must be considered as valid, and as constituting a magnificent demonstration of the phenomenon of *apport*." It is but a question of method, one which has, doubtless, incalculable consequences, but beside which I will simply put, in juxtaposition, the following lines from *Light* [May 27th, 1905]:—

" . . . There remains the question as to whether these various objects were really introduced into the seance-room by super-normal means. We do not profess to be able to decide this question either.

But we do say that the fact that the question can arise is in itself a serious reflection on the manner in which the seances were conducted.

We refer here, not only to the Sydney sittings, but to those held with the same medium at Milan and Rome. Test seances are not really worthy the name unless the conditions of verification are such that the sitters are bound by the results. They are utterly useless if it is possible to suggest afterwards that this or that important precaution was not taken."

C. DE VESME.

Mr. Charles Bailey and the Milan Society for Psychical Studies.

THE Committee of the Society for Psychical Studies at Milan, charged to conduct the experiments held with the medium, Mr. Charles Bailey, has at last published its conclusions. We will give them in their entirety:—

"The Committee . . . whilst it deploras :

"(a) The medium's strange obstinacy in refusing to consent to allow himself to be thoroughly undressed ;

"(b) Having been obliged to submit to conditions of total darkness at the critical moment of the *apport* ;

"(c) Having been unable, because of the short time accorded the research and in consequence of the very nature even of the phenomena, to apply any method which might enable the Committee to state, precisely and scientifically, the process and origin of the phenomena in question ;

"is, on the other hand, obliged to state :

"1. That during the course of seventeen seances, notwithstanding the search of the medium's person by different individuals and by various methods, nothing has ever been found which might justify the hypothesis of fraud ; that, even in admitting that for some of the phenomena an approximative explanation might be found, as far as others are concerned—*e.g.*, the *apport* of living birds, the instantaneous disappearance of a small bird, etc.—it does not seem possible to formulate a likely explanation.

"2. That, moreover, the hypothesis of suggestion becomes inadmissible if we take into consideration the number

of experimenters, who were constantly being changed and who were differently seated each time, as well as the material traces which were left of the phenomena.

"Given this, the Committee, whilst making reserves on the archeological value of certain *apports*, believes it is able, in principle, to come to a conclusion in favour of the objectivity of the facts,* and calls the attention of science to these phenomena which find no sufficient explanation in recognised laws."

This declaration is signed by Sig. Baccigaluppi, A. Brioschi, Dr. Clericetti, O. Cipriani, Dr. F. Ferrari, A. Marzorati, Odorico, Redaelli, Dr. E. Griffini.

Dr. Ferrari publishes, at the same time, the following declaration :—

"I had occasion to visit the medium Mr. Bailey, during his sojourn at Milan, in consequence of a chill he caught which made him very anxious. I came across nothing of an abnormal nature: he is a man of average height, fair, rather thin, his osseous and muscular frame quite regular. I carefully examined his heart and lungs, which I found to be normal; the stomach and intestines were also in excellent condition. I do not remember having observed any special deformity in his body, except a very slight hollow at the sternum, such as is frequently met with in boot-makers. He told me it was a congenital deformity. I found his reflex action, his tactile sensibilities, as well as all his senses, perfectly normal. On the whole, he appeared to me to be an ordinary, normal man in ordinary, good health."

Signor Oreste Cipriani, a writer of talent, adds a few personal observations to the collective declaration of his colleagues on the Committee. Among other things, he

* A somewhat elastic clause. The phenomena would have been *objective* even if the medium had cheated.—*Editor's Note.*

speaks of the "lump" which some doctors in Rome had observed on the medium's body at the beginning of a seance. He regrets that the doctors in question should have given no exact indications touching the size of this protuberance and its locality on the medium's body. It is unquestionable, as a matter of fact, that a protuberance with a quarter of a square inch of surface could not conceal an ordinary nest; on the other hand, a lump of a surface of two square inches would scarcely have escaped the observation of those persons who searched the medium at Milan. Certainly, it would have been better had the medium been searched at the end of each seance; but this was never possible, Mr. Bailey being always opposed to this proceeding on the pretext of nervous exhaustion, which obliged him to retire to his room immediately.

Signor Cipriani does not admit the possibility of a trick aided by an adjusted indiarubber bag. But, on the other hand, he formulates a strange hypothesis: that Mr. Bailey might have swallowed some of the articles and brought them up again during the seance under cover of the darkness. He speaks of a charlatan, well known in Milan, whose speciality consisted in being able to swallow stones* and bring them forth at will even after a considerable lapse of time. Signor Cipriani points out that the *apports* of small living birds always occurred when the seance had scarcely begun.

If this hypothesis is to hold good, we can scarcely understand Mr. Bailey's repugnance to allowing himself to be undressed. Moreover, with all due deference to Signor Cipriani, it would appear rather improbable that a small live bird should be able to remain three-quarters of an hour in a man's stomach, even if it should be protected by an egg.

* According to Signor Marzorati, one of the members of the Committee, the stones which this charlatan swallowed were about the size of a hazel nut.

“HUMAN PERSONALITY” IN THE UNIVERSITIES.

It was recently announced that *Human Personality*, by Frederic Myers, had been included among the books recommended for study during the year 1905 in the section of Metaphysics, at Trinity College, University of Dublin. We now learn that the University of Madras has definitely adopted *Human Personality* as a text-book for its courses of lectures on Psychology, at the Faculty of Philosophy and Letters.

ANIMALS AND PSYCHIC PERCEPTIONS.

By ERNEST BOZZANO.

THE celebrated case of canine telepathy which occurred to the well-known English writer, Mr. Rider Haggard, a case which was rigorously investigated and documented by Mr. Haggard himself, as well as by the Anglo-American Society for Psychical Research, in London, has resulted in attracting the serious attention of psychical researchers to the fact of the possibility of telepathic transmission taking place between animals and man. Although among the recorded psychical cases there were included certain other examples of like nature, some of them being sufficiently documented and evidential, yet such a possibility had not until then been taken into serious consideration; this was due to the fact that these examples, besides being rather rare, were up to a certain point capable of explanation by other and less difficult hypotheses. Hence the great importance of the indisputably telepathic case which occurred to the English writer.

At the same time, and conversely, the mere fact of the existence of the case in question sufficed to confer greater importance on the other examples of the same kind already known, examples which by force of analogy must logically be interpreted in the same manner; all the more so as the telepathic explanation suits them much better than the other explanations provisionally adopted.

On the basis of arguments of this nature, considered in

relation to the fact that among the records of psychic cases there are mentioned, in considerable numbers, other forms of psychic perception in relation to animals, I have determined to collect the best cases of this nature for the purpose of attempting a preliminary classification of them.

Such, then, is the theme of the present monograph.

I must premise that I have not thought it advisable to include in the classification thus undertaken all the cases known to me, and this in order not to exceed the limits of an article in a Review. I have been careful, however, to enumerate, at the end of the respective categories, the cases not quoted at length, designating the sources.

I must also warn the reader that the all too sparse harvest of cases has given rise to the inevitable difficulty that those related have not proved to be sufficiently documented and sifted according to the rules required by the method of scientific research. Nevertheless, considering that the theme appeared even now worthy of examination and study, I deemed it opportune to undertake such a classification, even were it only by way of an attempt.

I trust, moreover, that the mere fact of having specially drawn the attention of psychical researchers to this subject will result in inducing others to make fresh contributions of recent and unpublished cases, or at least of cases which have escaped my researches.

This being premised, I enter upon the subject.



CATEGORY I.

Telepathic Hallucinations in which an Animal acts as Agent.

CASE I.—(In a dream, with apparent indication of possession.)—This is the Haggard case, which for the sake of brevity I will confine myself to reporting as it was

precisely summarised in the number for August, 1904, of the *Revue des Etudes Psychiques*, referring for further details to the number for October, 1904, of the *Journal of the Society for Psychical Research*.

"Mr. Rider Haggard relates that he had gone quietly to bed about 1 a.m., on July 7th. An hour later, Mrs. Haggard, who slept in another bed in the same room, woke up with a start, hearing her husband groaning and emitting inarticulate sounds like the moaning of a wounded animal. Being frightened, she called to him; her husband heard her voice as in a dream, but was not able at once to free himself from the nightmare that oppressed him. When he was completely awake, he told his wife that he had dreamed of 'Bob,' the old retriever dog belonging to his eldest daughter, whom he had seen lying in a terrible plight, as though dying.

"This dream consisted of two distinct parts. In the first, the novelist only remembered having experienced a sense of grievous oppression, as though he were in danger of suffocation. But between the moment when he heard his wife's voice and that in which he regained full consciousness, the dream became much more vivid. 'I saw good old Bob lying on his side among brushwood by water. My own personality seemed to me to be arising in some mysterious manner from the body of the dog, who lifted up his head at an unnatural angle against my face. Bob was trying to speak to me, and not being able to make himself understood by sounds, transmitted to my mind in an undefined fashion the knowledge that he was dying.'

"The husband and wife went to sleep again, and the novelist was not again disturbed in his sleep. At the breakfast table next morning he told his daughters what he had dreamed, and laughed with them at the fright their mother had had; he attributed the nightmare to indigestion. As for Bob, no one concerned themselves about him, because on the previous evening he had been seen with several other dogs, and had been fed as usual by his young mistress. But the daily mealtime passed, and Bob did not make his appearance; his mistress became anxious, and the novelist began to suspect that his dream had been true. He instituted active inquiries, and four days afterwards the poor dog's body was found floating in the river about a mile from the house, with his skull crushed in and his legs broken.

"A first examination by a veterinary surgeon gave rise to the belief that the animal had been caught in a trap; but there were afterwards found evident indications that the dog had been struck by a train on

a bridge which crossed the river and thrown into the water, among the reeds, by the shock. On the morning of the 10th of July, a platelayer had found on the bridge Bob's collar, stained with blood, so that there was no doubt that the dog was dead on the night of the dream. It happened that an empty train had passed on that night a little before midnight, and to this the misfortune must have been due.

"All the above circumstances are proved by the novelist by a series of attesting documents.

"According to the veterinary, the death must have been almost instantaneous; thus it must have occurred about a couple of hours or more before Mr. Haggard's dream."

Such in brief is the case which occurred to the English writer, in which we find manifold circumstances which concur in excluding categorically any other explanation than that of direct telepathic transmission between the animal and the man.

It could not, in fact, be a question of a telepathic impulse originating in the mind of a person present, seeing that no one was present at the occurrence, or had been informed of it, as is proved by the investigation conducted by Mr. Haggard himself, and as moreover might easily be presumed, on account of the advanced hour at which the event took place.

It could not be a case of an ordinary form of hallucinatory nightmare with fortuitous coincidence, because the facts met with in the vision are too veridical, besides the fact of the coincidence between the dream and the death of the animal.

It could not be a question of a case of telæsthesia by which the mind of the novelist had "perception at a distance" of the drama, inasmuch as in that case the percipient would have had to remain as a passive spectator; this was not the case. He was—as has been seen—the subject of a most notable phenomenon of personification or incipient possession. Such a phenomenon—as is well observed by the editor of the *Journal of the Society for*

Psychical Research—presents an interest parallel with the “personifications” and “dramatisations” so frequent in sensitives or mediums during the state of trance.

Lastly, it cannot be a case of a premonitory dream by which Mr. Haggard learnt, not the occurrence of the event which had already happened, but the circumstance of the discovery of the body in the water, which was to happen some days later, because such a solution of the problem does not explain anything; neither the fact of the veridical coincidence between the dream and the event, nor the phenomenon of the dramatisation, equally veridical, of the event itself, nor yet the notable case of personification or possession.

These are the principal considerations which concur in proving in an incontestable manner the reality of the phenomenon of direct telepathic transmission between the animal and the man. I have felt bound to formulate them all in order to answer some objections timidly put forward from various sides after the Society for Psychical Research had received and commented on the case in question. At the same time the same considerations may serve as a guide to readers in order to decide as to the acceptability or otherwise of the telepathic hypothesis in regard to the cases which follow.

CASE II.—(Collective Audition.)—I reproduce from the *Journal of the Society for Psychical Research*, Vol. IV., pp. 289-290, the following case, related by Mrs. Beauchamp, of Hunt Lodge, Twyford, who expresses herself as follows in a portion of a letter, here reproduced, to Mrs. Wood, Colchester:—

“Here is a sort of dream presentiment story! Last night—Megatherium (a small Indian dog) sleeping with my daughter—I woke, hearing him run round my bedroom, I know his step so well. My husband woke too. I said, ‘listen.’ He said, ‘It is Meg.’ We lighted a candle, looked well, there was nothing and the door was shut. Then

I had a feeling something was wrong with the dog—it came into my head he had died at this minute, and I looked for my watch to see the time, and then I thought I must go up and see about him. It was so cold, and it seemed so silly, and while I was thinking I fell asleep. It must have been some little time after, someone knocked at the door, and it was my daughter in agony. ‘Oh! mamma, Meg is dying.’ We flew upstairs. He was lying on his side like dead—his legs stretched out like a dead thing’s. My husband picked him up, and for a while couldn’t see what was wrong, for he was not dead. Then we found he had nearly strangled himself—got the strap of his coat somehow from under his stomach and round his neck. He soon revived and recovered when we got it off, and he could breathe freely. I shall always in future go and see, if I have such a distinct feeling about any one. I could swear I heard his patter so distinctly round the room, and so did my husband.”

(For further details the reader is referred to the *Journal*, *loc. cit.*)*

CASE III.—(In a dream):—“*February 10th, 1885.*—On the first Monday (Bank Holiday) in August, 1883, I was staying with my family at Ilfracombe. About 10 p.m. I went to bed, fell asleep, was awaked about half-past ten by my wife coming into the room, and told her that I had just had a dream, in which I had seen my dog ‘Fox’ lying wounded and dying at the bottom of a wall. The spot and surroundings I did not know, but the wall was one of the usual Gloucestershire dry-walls. I at once inferred that he had fallen off the wall, he being fond of climbing. On the following Thursday came a letter from one of my servants, left at home, at Barton End Grange, Nailsworth, saying that Fox had not been seen for two days. On the same day I wrote to say she must make every inquiry about the matter.

“She replied on Saturday with a letter which I received on Sunday, saying the dog had been worried by two bull-dogs on the previous Monday evening.

“About a fortnight afterwards I returned home, and made my inquiries most carefully, and found that about 5 o’clock on Monday afternoon, a lady had seen the two bull-dogs worrying my dog, and

* I have to thank the Council of the Society for Psychical Research, for their kindness in allowing me to extract from the *Journal of the S.P.R.* (which, being of a private character, is intended exclusively for the members of the Society) the case here reported, together with the other four referred to further on.

cruelly tearing him. A woman near this place stated that she saw the dog about 9 p.m. dying under a wall, which she pointed out to me, and which I had not before seen. It was near her cottage. The next morning the dog was not there. But I heard from one or another that the owner of these dogs, on his return on this Bank Holiday, hearing what had happened, and fearing consequences, at about 10 to 10.30 p.m. had secretly buried it, a time thus agreeing with my dream.

"E. W. PHIBBS."

Mrs. Jessie Phibbs, wife of the gentleman who signs this narrative, confirms her husband's account (*Journal of the S.P.R.*, Vol. II., p. 22).

Case IV.—(Auditive, with coincident luminous perception.)—I take the following case from Vol. VIII., p. 45, of the *Annales des Sciences Psychiques*, which took it from the Italian review *Il Vessillo Spiritista* :—

"Mlle. Lubow Krijanowski, daughter of the late General of the same name, and sister of Mlle. Wera Krijanowski (now Mme. Semenoff), narrates the following circumstance which happened to her, and which relates to the much-debated question of the souls of animals.

"It is about a little dog, which was a favourite with all of us, especially of Wera; and partly on account of this affection, and of the way in which it was spoilt in consequence, the animal fell ill. It suffered from shortness of breath, and coughed; the veterinary surgeon who attended it did not say that the illness was dangerous. Yet Wera was very anxious about it; she got up in the night to rub it and give it medicine; but no one thought that it might die.

"One night the state of Bonika (that was the little dog's name) became suddenly worse; we felt apprehensive, especially Wera, and we resolved to go to the veterinary in the morning, for if we merely sent for him, he would not have come until evening.

"In the morning, therefore, Wera and our mother set off with the little sufferer; I stayed at home and began to write. I was so absorbed that I forgot that my people had left, when all at once I heard the dog coughing in the next room. It was there that its basket was, and since it had been ill, as soon as it began to cough or moan, some of us would go to see what it wanted, give it something to drink, or its medicine, and adjust the bandage around its neck.

"From force of habit I rose and went to the basket; seeing it

empty, I remembered that Mamma and Wera had gone out with Bonika, and I stood perplexed, for the cough had been so loud and distinct that I was forced to reject all idea of mistake.

"I was still standing thinking beside the empty basket, when I heard close to me one of those little cries with which Bonika saluted us when we came in; then a second, which seemed to come from the next room; and again a third, which seemed to lose itself in the distance.

"I confess that I was seized and held by a painful trembling; then the idea came to me that the dog had expired; I looked at the clock; it was five minutes to twelve (noon).

"Disturbed and agitated, I placed myself at the window and awaited my people with impatience. Seeing Wera returning alone, I ran to her and said point-blank, 'Bonika is dead.' 'How do you know?' she asked, in stupefaction. Before answering, I asked whether she knew exactly at what time he had expired. 'A few minutes before noon,' she answered, and then told me what follows.

"When they arrived at the veterinary's about eleven o'clock, he had already gone out; but the servant urgently requested the ladies to be good enough to wait, seeing that her master was to be home about noon, as that was the hour at which he usually received. They therefore stayed, but, as the dog appeared more and more restless, Wera put it now on the sofa, now on the floor, and looked at the clock with impatience. To her great joy she found that it only wanted a few minutes to noon, when the dog was again seized with a choking fit. Wera wanted to put it on the sofa again, but as she lifted it, she suddenly saw the dog, as well as her own hands, bathed with a purple light so intense and so brilliant that, not understanding what was happening, she cried 'Fire!' Mamma saw nothing, but, as she had her back turned to the fireplace, she thought that her dress had caught fire, and turned round in fright; she then saw that there was no fire in the grate, but immediately afterwards it was found that the dog had just expired, which made Mamma no longer think of scolding Wera for her ill-timed cry and for the fright she had given her."

CASE V.—(Impression):—"New Road, Llanelly, November 13th, 1904. —I own a rough terrier, about five years old, which I have brought up from a pup. I have always been a great lover of animals, dogs especially. This dog returns my affection so much that I never go anywhere, not even leave the room, but he must follow me. He is death on rats, and the scullery being visited occasionally by these rodents, I have a comfortable bed for Fido to sleep on. In this room

there is a fire-place with an oven suitable for baking, and a boiler for washing, with a flue running back into the chimney. It was my custom to take him to his bed the last thing before retiring for the night. I had undressed and was about getting into bed, when an unaccountable feeling came over me of impending danger. I could think of nothing possible but *Fire*, and the impression was so strong that I yielded to it and actually dressed again, and went downstairs and examined each room to satisfy myself that all was right. When I got to the scullery I missed Fido, and thinking he had slipped by me unobserved to go upstairs, I immediately began to call him, but getting no response, I called to my sister-in-law to know if she had heard him, and getting an answer in the negative, I began to feel excited, and rushed back to the scullery again, and called repeatedly, but not a sound could be heard. What to do I did not know. It then occurred to me that if anything will get him to respond it will be the sentence: 'Come for a walk, Fido,' which always gave him delight. As soon as I had repeated this sentence, I heard a faint cry, muffled as if distant; calling again, the cry of a dog in distress came plainly. I eventually traced it to the flue, at a point where the flue uniting the boiler with the chimney runs. For the moment I could not think how I could get him out; moments were precious, life was in danger. I took a pickaxe and soon tore down a portion of the wall, when with some difficulty I drew him out half dead, panting, vomiting, tongue and body black with soot; my pet would soon have been dead, and as the boiler is only used occasionally, I should never have known what had become of him. Hearing the noise my sister-in-law came to the scene. We found a rat-hole in the fireplace which led to the flue. Fido had evidently chased the rat into the flue and could not turn or retreat.

"This occurred a few months ago and was reported at the time in our local paper, but I never thought of sending it to you until I read the Rider Haggard story.

"J. F. YOUNG."

Miss E. Bennett, sister-in-law of the signer, confirms the account given by her brother-in-law.

(For further details as to this case, the reader is referred to the *Journal of the S.P.R.*, Vol. XI., p. 323.)

CASE VI.—(In a dream.)—I take the following case from Flammarion's book: *L'Inconnu et les Problèmes psychiques*, p. 413:—

"I can quote to you another personal fact, which struck me very forcibly when it happened, but as this time it has to do with a dog, perhaps I am wrong in taking up your time with it. I excuse myself by asking where these problems stop.

"I was a girl at the time, and I had often, in dreams, a surprising lucidity. We had a bitch of uncommon intelligence; she was particularly attached to me, although I caressed her very little. One night I dreamed that she was dead, and that she looked at me with human eyes. On waking, I said to my sister, 'Lionne is dead; I dreamed it, it is certain.' My sister laughed and did not believe it. We rang for the maid and told her to call the dog. The dog was called, but did not come. She was searched for everywhere, and at last was found dead in a corner. Now the evening before she had not been ill in any way, and my dream had not had any apparent cause.

"M. R. LACASSAGNE, *née* DUTANT (Castres)."

CASE VII.—(Visual.)—I extract the following from an interesting article by Mme. d'Espérance, which appeared in *Light*, October 22nd, 1904, p. 511:—

" . . . Only, however, on one occasion have I had any *personal* experience of the spiritual existence of an animal whom I had known well in life. It was a small terrier, a great favourite and friend of the family, who, in consequence of her master leaving the country, had been given to an admirer dwelling a hundred miles or so away.

"One morning, a year or more later, on entering the dining-room, I saw, to my astonishment, 'Morna' scurrying round the room in a perfect frenzy of delight, round and round, under tables and chairs, as she was wont to do in moments of excitement or joy after an absence from home. Naturally I concluded that 'Morna's' new owner had brought her, or that she had found her way home again herself, and I went to make inquiries of the other members of the family. No one, however, knew anything of the dog's return, and search or call as we would, 'Morna' did not show herself again. I was told I must have dreamed I saw the dog, or had been deceived by a shadow, and the incident was forgotten.

"Months, or perhaps a year, passed before we met 'Morna's' new owner, and asked after her welfare. He then told us that 'Morna' was dead, had been engaged in battle with an enemy and had died from the wounds she received. As far as I could ascertain, this had happened about the time, or a little while previous to the day, on

which I had seen her (spirit) racing round the room in her old home."

CASE VIII.—(Visual.) I take from the *Proceedings of the S.P.R.*, Vol. XIV., p. 285, the following case related by Mrs. Mary Bagot:—

"In the year 1883 we were staying at the Hotel des Anglais, at Mentone. I had left at home (in Norfolk) in the care of our gardener a very favourite little dog, a black and tan terrier, named Judy. I was sitting at table d'hôte, and suddenly saw my dog run across the room, and unthinkingly exclaimed: 'Why, there is Judy!' There was no dog in the hotel, and when I went upstairs I told my daughter, who was ill, what I had seen. A few days after I got a letter saying that Judy had gone out with the gardener as usual in the morning quite well, but when he returned at breakfast time she was suddenly taken ill, and died in half-an-hour. At this distance of time I cannot distinctly remember whether the dates agreed, but my impression is that she had died the day I saw her."

Mrs. Bagot's daughter, Mrs. Wodehouse, at Mr. Myers' request, sent to the latter her diary kept during her stay at Mentone. In it the incident which occurred to her mother is referred to as follows:—

"March 24th, 1883 Mamma saw Judy's ghost at table d'hôte!"

The same lady related to Mr. Myers her own personal recollections of it, from which I extract the following:—

"I distinctly remember my father and mother and sister (Mrs. Algernon Law) and my cousin (Miss Dawnay) coming into my bedroom all laughing and telling me how my mother had seen Judy (black and tan terrier) running across the room whilst they were at table d'hôte. My mother was so positive about it, that one of the others (I think my father) had asked the waiter if there were any dog in the hotel, and he had answered in the negative."

(For further details as to this case, I refer the reader to the volume of the *Proceedings* above quoted, as well as to the *Journal of the S.P.R.*, Vol. VII., p. 243.)

I omit, for the sake of brevity, four other cases, for which I refer the reader to the following works and publications:—

Case IX.—*Proceedings of the S.P.R.*, Vol. X., p. 127.

„ X.—*Phantasms of the Living*, Vol. II., p. 446.

„ XI.—*Journal of the S.P.R.*, Vol. VI., p. 375.

„ XII.— „ „ Vol. XII., p. 21.

CATEGORY II.

Telepathic Hallucinations in which an Animal acts as Perceptant.

I have considered it necessary to include the present category in the classification, in order to have the opportunity of mentioning that the cases belonging to it, however interesting they sometimes appear, cannot assume any importance from the point of view of psychical research. This is due to the impossibility of verifying what has really happened to the animal, or what it has in fact perceived, when, at a given moment coincident with the death of a distant person with whom it is familiar, it gives evident signs of experiencing or perceiving something abnormal. It appears evident that in such cases the fact of the coincidence pure and simple between the two events cannot serve as a certain basis for any form of scientific induction, but at most may serve to form a matter of personal conviction.

I therefore refrain from enumerating or referring to cases of this nature which I have collected, and confine myself to reporting one only, by way of example. The one I select is of very recent date; I take it from the number of the *Revue Spirite* for January, 1905, p. 51, where it is narrated by Baron Joseph de Kronhelm, a well-known correspondent of psychical journals:—

“An officer of my acquaintance, stationed at Gajain, Podolia, left in April for Manchuria, for the war with Japan. On the eve of his departure he entrusted his dog, a fine animal, very intelligent and

greatly attached to him, to another officer of the same regiment, a friend of his, asking him to keep the dog until he came back, if God permitted him to return. In case of his death the dog was to remain in his friend's possession. Three months after the departure of the officer, the dog, without apparent cause, began one morning to howl terribly, which greatly incommoded the officer's family and neighbours. Nothing that could be tried to calm it was of any avail. The poor animal paid no attention to the caresses of the officer and his wife, refused to eat, howled incessantly day and night, and only ceased howling on the third day. The officer, a very well-informed man, who had already heard of presentiments in animals, noted carefully the date of this event, and said to his wife, 'God grant that I may be mistaken, but this howling of our dog, without any apparent cause, is a sign of ill-omen . . . there will surely come to us some misfortune or some bad news.' And they had not long to wait. Some time afterwards the news came of the death of the officer who owned the dog, who fell during an encounter with the Japanese, on the morning of the day on which the dog had begun to howl."

CATEGORY III.

Telepathic Hallucinations perceived collectively by Animals and by Man.

I hasten to explain that by the phrase "perceived collectively by animals and by man," a phrase which will be repeated in the titles of the two following categories, I do not in any way mean to assert that the animals experienced precisely the same hallucinatory sensations as the person, but only that they perceived, whether simultaneously or previously to the person, something psychically abnormal which apparently objectivised itself before them, or struck upon their sensorium, in such a way as to excite or frighten them; an induction which cannot be considered doubtful, and in which is included everything that is of substantial importance from our point of view.

This being stated, I must add for the sake of truth, that in some of the cases referred to in the present category and

in the two following ones, there are episodes in which, to judge from the behaviour of the animals, one would be logically led to conclude that they had in fact experienced the same hallucinatory sensations as the human beings.

CASE I.—(Auditory-visual):—"One of my student friends (I am a lady doctor) had gone to India as a medical missionary. We had lost sight of one another, as sometimes happens, but we still loved one another.

"One morning, in the night of the 28th-29th of October (I was then at Lausanne), I was awakened before six o'clock by little blows struck on my door. My bedroom opened into a corridor, which ended at the staircase of the house. I left my door half open to allow a large white cat that I then had to go and catch mice (with which the house swarmed) during the night. The blows were repeated. The night-bell had not rung, and I had not heard anyone come up the staircase.

"By chance, my eyes fell on the cat, which occupied its usual place at the foot of my bed: it was sitting up, its fur bristling, trembling and growling. The door shook as though pushed by a light draught of air, and I saw a form appear, enveloped with a sort of white vapoury stuff, like a veil over a black ground. I could not see the face distinctly. It approached me; I felt an icy breath pass over me, I heard the cat growl furiously. Instinctively I closed my eyes, and when I reopened them all had disappeared. The cat was trembling in all its limbs, and was bathed with sweat!

"I confess that I did not think of my friend in India, but of another person. About a fortnight later I learnt of the death of my friend, in the night of the 29th-30th October, at Shrinagar, Kashmir. I learnt later on that she had succumbed to peritonitis.

"MARIE DE THILO,

"Doctor of Medicine, at Saint-Junien (Switzerland)."

(FLAMMARION: *L'Inconnu*, pp. 166-167.)

CASE II. (Auditory-collective):—"The apprentice of the 'Avalanche' (which was wrecked, and the crew drowned) possessed a retriever dog, which was very fond of him, and which answered to a shrill dog-whistle that he carried. On the night of the shipwreck his mother and aunt were in the sitting-room, and the dog in the kitchen. Between nine and ten o'clock the ladies were startled by hearing a shrill whistle upstairs, in sound resembling that of the dog-whistle used

by the young man. The dog heard it also, gave his usual recognising bark, and hurried upstairs, where he supposed his master was."
(HUDSON TUTTLE: *Arcana of Spiritualism*, p. 234.)

CASE III.—(Visual, with precedence of the animal over the person):—

"A young lady parishloneer of mine in Boston, some years ago, was sitting at her piano musing and playing one Sunday in the early evening. The family were all out, and even the servants were not in the house. Her pet dog was lying on a chair beside her. As she sat at the piano, her back was toward the front of the house and the door leading into the hall. Her attention was attracted by the action and attitude of the dog. He started up, the hair bristled upon his back, and he began to growl, looking all the time toward the front of the house. Upon noticing this, she turned to find out what it was that had alarmed her pet. Then she saw the shadowy outlines of three figures in the front parlour and near the door leading into the hall. She thought she recognised one of them before they faded and disappeared. Meantime the dog had become so alarmed that he had hidden himself under the sofa, from which place of refuge he was induced to come only after a great deal of effort on his mistress's part. The significance of this incident lies in the fact that there was apparently something there which the animal could see before his mistress discovered it, and without any suggestion from any ordinary human source." (REV. MINOT SAVAGE: *Can Telepathy Explain?* pp. 46-48.)

CASE IV.—(Visual-collective, with precedence of the animal over the person.)—The following case, sufficiently important inasmuch as there were seven persons who were subject to the same form of telepathic hallucination at the same time as a dog, was communicated by Alexander Aksakof to the Society for Psychical Research; I take it from *Proceedings of the S.P.R.*, Vol. X., p. 227:—

"*St. Petersburg, May 4th, 1891.*—This is the phenomenon which was witnessed by the whole of our family. It was at St. Petersburg, in 1880, when we were living in rue Pouchkarska. One evening in the month of May, about 6 o'clock, my mother (now Madame Téléchof), was in the salon with her five children, of whom I was the eldest (I was then 16 years of age). Just then an old servant of the house,

whom we treated as a friend (but who was at that time no longer in our service), had come to see us, and was engaged in conversation with my mother. Suddenly the merry gambols of the children stopped, and the general attention was turned towards our dog 'Moustache,' who had rushed, barking fiercely, towards the stove. Involuntarily we looked in the same direction, and saw on the cornice of the great stove, made of porcelain tiles, a little boy, of about 5 years of age, in his shirt. We recognised the boy as the son of our milk-woman—André—who often came to our house with his mother to play with the children; they lived quite near us. The apparition left the stove, passed above us all, and disappeared in the open casement. During all this time—about fifteen seconds—the dog did not cease to bark with all its might, and ran and barked, following the course of the apparition. The same day, a little later, our milk-woman came to the house and informed us that her son André, after a few days' illness (we knew that he was ill), had just died; it was probably at the moment when he appeared to us.

"DANIEL AMOSOF.

"MARIE TÉLÉCHOF (*mother of M. Amosof, having re-married.*)

"KOUZEMA PETROF (*living at present at Lëbiajeyë, near Oranienbaum.*)"

In this last case the dog's conduct on seeing the apparition was so characteristic and eloquent as to lead irresistibly to the conclusion that it had seen the same vision which appeared to the other seven precipients. It should in fact be noted that the dog (which was moreover the first to be affected by the telepathic impulse) rushed barking in the direction of the stove, the point at which the other precipients located the apparition, and that during the time the apparition remained visible it did not cease to bark in its direction, following it in its movement through the air.

In the other cases also there are incidents which tend towards the same hypothesis, although in a less evident degree.

Thus in Case I., it is to be noted that as the cat spoken of showed itself frightened to the point of being seized

with trembling and getting into a state of perspiration, all this goes to show that it also had the vision of something so entirely abnormal as to strike it with terror, and if this something was not the spectral form perceived by its mistress, what else could it have been ?

So also, in Case II., it is to be observed that when the dog which had belonged to the poor apprentice rushed upstairs, barking joyfully, and when the two ladies who were also percipients were able to localise the hallucinatory sound of the familiar whistle as coming from the same place, all this leads us to deduce logically that the dog had heard the same sound.

The same may be said of Case III. In fact, as the dog mentioned suddenly raised itself on its paws, growling and fixing its gaze in the direction of the door, and then ran to take refuge under the sofa, all this manifestly goes to indicate that he also had the vision of something spectral which frightened him, this latter circumstance being one which often occurs in similar cases, and it is all the more notable in that dogs have the instinctive habit of being irritated and growling at the sight of intruders in the flesh, but not of being frightened at them.

* * *

I shall omit the descriptions of thirteen analogous cases, for which the reader is referred to the following works and publications :—

Cases V., VI., VII.—*Proceedings of the S.P.R.*, Vol. V., pp. 307, 308, 453.

Case VIII.—*Proceedings of the S.P.R.*, Vol. X., p. 327.

„ IX.—C. Flammarion, *L'Inconnu*, p. 104.

Cases X., XI., XII., XIII.—*Phantasms of the Living*, Vol. II., pp. 149, 245, 458, 510.

Case XIV.—*Journal of the S.P.R.*, Vol. IV., p. 53.

Cases XV., XVI., XVII.—*American Proceedings*, pp. 144, 145, 146.

CATEGORY IV.

**Visions of Human Phantoms occurring outside of any
Telepathic Coincidence, and perceived collectively by
Animals and by Man.**

I refer in the first place to two cases of ancient date, briefly summarising them.

CASE I.—(Visual.)—In his book on the *Seeress of Prevorst*, Dr. Justin Kerner gives an account of an apparition which the Seeress had perceived near her for more than a year. He observes with regard to it that every time that the Seeress announced the presence of the apparition, a greyhound belonging to the family gave manifest indications of observing it also, and always went close up to some person present, as though wishing to ask for protection, very often beginning to howl piteously. From the day on which it appeared for the first time, the dog did not want to remain alone at night.

CASE II.—(Visual-auditory.)—Under the title *Real Apparition of my Wife after her Death*, Chemnitz, 1804, Dr. Woetzel published a book which produced a great sensation at the time. He narrates how one evening, some weeks after the death of his wife, being in his own room, there arose around him suddenly as it were a gust like a whirlwind, although the doors and windows were shut. The light was extinguished, and at the same time a little window in the alcove was opened. By the dim light that pervaded the room, Woetzel perceived the form of his own wife, who said to him in a feeble voice : " Carl, I am immortal ; one day we shall see each other again." The apparition was repeated a second time, and on the latter occasion Dr. Woetzel's dog described a complete circle around the figure, wagging his tail joyfully.

In this case also the conduct of the dog is worth noting, inasmuch as it leads to the presumption that the animal did in fact perceive a form resembling that of its late mistress.

All this, however, does not prevent us, in both the cases quoted, on the basis of the fact that the first to perceive the respective hallucinations were the Seeress and Dr. Woetzel, from having ground for sustaining the hypothesis that the two percipients served as agents of transmission to the animals of a form of hallucination elaborated in their mentality. This, if correct, would not diminish the importance of these cases from our point of view, inasmuch as it would serve to prove categorically that there are phenomena of telepathic transmission between animals and man, which is the object of the present classification. And this fact once recognised for hallucinatory forms of the type above described, it would be neither permissible nor logical to refuse to recognise it for the genuine forms of veridical telepathy, or for any other manner of psychic perceptions, at the bottom of which there always exists a more or less masked form of telepathic transmission.

Having stated this, I may observe that the hypothesis in question only accounts for those cases in which the hallucinatory vision was perceived first by the person; not for those in which the precedence belongs indubitably to the animal.

CASE III.—(Visual.)—The following case was communicated to the Society for Psychical Research by Alexander Aksakof, and I take it from the *Proceedings* of that Society, Vol. X., p. 328.

(*Note taken of the narrative of Madame T.*) October, 1891:—"In 187—, Madame T. was one day at the house of her neighbours in the country, M. and Mme. B., at P., their estate in the province of Twer. The conversation turned upon a tragic event which had occurred in the T. family, and ended in the suicide of one of Mme. T.'s relatives. Suddenly she saw this relative appear in the room adjoining the salon

where they were, the door being open. At the same moment the dog belonging to the mistress of the house, which was lying at her feet, got up, and began to bark furiously in the direction of the door. M. and Mme. B. saw nothing, because their backs were turned towards this door, and Mme. T. said nothing to them about what she had seen."

(Confirmation of this narrative by a letter from the witness, Madame B.)
October 15th, 1891:—"It was in 187—, at our estate, P. (Province of Twer). We were three in company: Mme. T., our neighbour who had come to see us, my husband and myself; we were in the small salon of our country house, not far from an open door leading into my bedroom, lighted by a large window. Mme. T. was seated on a couch, facing that door; I was sitting near her on a stool, also facing that door; but my husband was in a corner, so that he did not see that door. At my feet was lying my dog, Beppo, with his head turned towards that door. We were speaking of the event which had just happened in the T. family, when the wife, led on by passion, abandoned her children and her husband, and the latter, in his despair, blew out his brains. My husband accused the wife, Mme. T. accused the husband, whom she had always loved very much, but in this case she did not excuse him. Suddenly she was silent, and the dog, raising his head, began to howl, and wanted to rush towards the open door of the bedroom; all his hair stood up, and he tore himself out of my hands to throw himself upon someone. I had great difficulty in holding him; my husband wanted to beat him, and I defended him. Neither I nor my husband saw anything beyond the anger of the dog. Mme. T. was silent, and when our dog became calm, she proposed to go into the hall, where her husband was. Soon M. and Mme. T. left, and it was not until afterwards, when I went to visit them at their country house, that Mme. T. told me that she had seen, in front of the door of my bedroom, the phantom of the man whom she accused, clothed in white, and with an expression of despair in his movements, as though reproaching her for being also against him. 'Your Beppo saw the same thing,' she said to me; 'he was furious and wanted to throw himself on to the apparition.' I saw Beppo's fury but I did not see the apparition.—N. B."

CASE IV.—(Visual-auditory-collective.)—From another very notable case related by Alexander Aksakof and published in the *Proceedings of the S.P.R.*, Vol. X., pp. 387-391, I take the following extract, mentioning for the better com-

prehension of the subject, that the case in question refers to the story of repeated apparitions of a young girl named Palladia, who died at the age of 15. The narrator, M. Mamtchich, was also the principal percipient.

"In 1885 I was living with my parents at a country house in the province of Poltava. A lady of our acquaintance had come to spend a few days with us, along with her two daughters. Some time after their arrival, having awoke at daybreak, I saw Palladia (I slept in a separate wing of the house, where I was all alone). She stood before me, at about five paces away, and looked at me with a joyful smile. Approaching me, she spoke these few words: 'I have been, I have seen,' and disappeared, still smiling. What these words meant, I could not understand. My setter slept in the room with me. From the time when I perceived Palladia, my dog bristled up its hair, and jumped yelping on to my bed; pressing up against me, he looked in the direction in which I saw Palladia. The dog did not bark, whereas ordinarily he did not let anyone come into the room without barking and growling. And every time that my dog saw Palladia, he pressed close up to me, as though seeking refuge. When Palladia disappeared, and I went into the main part of the house, I said nothing to anyone about this incident. In the evening of the same day, the eldest daughter of the lady who was with us told me that a strange thing had happened to her that morning. 'Having woke early,' she said, 'I felt as though there was someone at the head of my bed, and I distinctly heard a voice saying to me: 'Do not be afraid of me, I am good and loving.' I turned my head, but saw nothing; my mother and sister were sleeping quietly; I was greatly astonished, for nothing of the sort has happened to me before.' Upon which I replied that many inexplicable things happen to us; but I did not tell her anything of what I had seen that morning. Not until a year later, when I was already her *fiancé*, did I inform her of the apparition and the words of Palladia on that same morning. Was it not that she had come to see her also? I ought to add that I had not seen the young lady before she paid us this visit, and that I never thought that I was destined to marry her."

Mme. Mamtchich adds her confirmation as follows:—

"May 5th, 1891.—I remember very well that on July 10th, 1885—when we were on a visit to the parents of M. E. Mamtchich—I had woke up at daybreak, for it had been agreed between my sister and

myself that we were to take an early walk. Raising myself in bed, I saw that Mamma and my sister were asleep, and at that moment I felt as though someone was standing at the head of my bed. Having turned half round—for I feared to look fully—I saw no one; when I lay down again, I immediately heard, behind and above my head, a woman's voice saying softly but distinctly: 'Do not fear me, I am good and loving,' and another phrase besides, which I forgot at the very moment. Immediately afterwards I dressed and went for a walk. It is strange that these words did not frighten me at all. . . ."

CASE V.—(Visual, with precedence of the animal over the man.)—From the interesting account sent by Prof. Alexander, of the University of Rio Janeiro, to Mr. Myers, with regard to psychic phenomena of which he himself was a witness, I take the following episode:—

"Afterwards, one night when it was very dark, as we were seated under the veranda, the slow and monotonous barking of a dog, which was chained up outside, attracted our attention. We found him looking into the air at something that neither Mr. Davis nor I could perceive. The girls, however, declared that they saw a well-known spirit form standing in front of the dog, and the barking really expressed great fright. Later, when the family were living in the house below, the youngest of the girls, still almost a baby at that time, called her father's attention to someone who was near the door: 'A man! A man!' she said; but to no other eyes than her own was any man visible. And lastly, before she could succeed in making us see what to her eyes was so evident, her expression became one of intense astonishment, and she articulated her usual 'All gone!' which, in her imperfect language, meant that something had disappeared."

(*Proceedings of the S.P.R.*, Vol. VII., p. 183.)

CASE VI.—(Visual, with precedence of the animal over the man):—

"August 8th, 1892.—When aged about 18, about the year 1874, in my father's house, I got up one summer morning about five o'clock, and lighted a fire to get myself some tea. A large bull-terrier dog used to follow me about everywhere, so of course he had to be near me when I was getting the fire to light. He gave a short growl and looked towards the door; this caused me to look round, and to my great terror I saw a tall, dark figure with flashing bright eyes coming into the kitchen towards me. I screamed for help and fell to the floor.

My father and brothers ran down from their bedrooms thinking that thieves were in the house. I told them what I had seen, but they said it was an imagination caused by a recent illness. But why should the dog have seen something as well as myself? This dog often used to see things invisible to me. He would start and snap at them, and then turn to me a look with his big eyes, as much as to say: 'Did you see that?' (From MR. H. E. S.)

(*Proceedings of the S.P.R.*, Vol. X., p. 327.)

The two following cases relate to phantasmogenic localities; they would therefore belong to Category VI. of the present classification; nevertheless, taking account of the fact that in these localities there were no manifestations of psychic phenomena except the apparition of a human figure, it appears to me more convenient to assign them to the present category.

Case VII.—(Visual-Collective):—"March 2nd, 1884.—About the year 1875, I and my sister (we were about 13 years old then), were driving home in the tax-cart one summer afternoon about four o'clock, when there suddenly appeared, floating over the hedge, a female figure moving noiselessly across the road; the figure was in white, and the body in a slanting position, some ten feet above the ground. The horse stopped suddenly and shook with fright, so much so that we could not get it on. I called out to my sister: 'Did you see that?' and she said that she had, and so did the boy Caffrey, who was in the cart. The figure went over the hedge, on the other side of the road, and passed over a field, till we lost sight of it in a plantation beyond. Altogether, I suppose, we watched it for a couple of minutes. It never touched the ground at all, but floated calmly along. On reaching home we told our mother of what we had seen, and we were perfectly certain it was not a mere delusion, or illusion, nor an owl, or anything of the kind.

"I have never seen anything like this nor any apparition before or since. We were all three in good health at the time, and no one had suggested any grounds for the apparition beforehand, but we afterwards heard that the road was supposed to be haunted, and a figure had been seen by some of the country folks.

"VIOLET MONTGOMERY.

"SIDNEY MONTGOMERY."

(*Phantasms of the Living*, Vol. II., p. 197.)

CASE VIII.—(Visual, with precedence of the animal over man):—

"It was during the winter of 18—that one evening I happened to be sitting by the side of a cheerful fire in my bedroom, busily engaged in caressing a favourite cat—the illustrious Lady Catherine, now, alas! no more. She lay in a pensive attitude and a winking state of drowsiness in my lap.

"Although my room might be without candles it was perfectly illuminated by the light of the fire. There were two doors—one behind me leading into an apartment which had been locked up for the winter, and another on the opposite side of the room, which communicated with the passage.

"Mamma had not left me many minutes, and the high-backed, old-fashioned armchair which she had occupied remained vacant at the opposite corner of the fire-place. Puss, who lay with her head upon my arm, became more and more sleepy, and I pondered on the propriety of preparing for bed. Of a sudden I became aware that something had affected my pet's equanimity. The purring ceased, and she exhibited rapidly increasing symptoms of uneasiness. I bent down and endeavoured to coax her into quietness, but she instantly struggled to her feet in my lap, and spitting vehemently, with back arched and tall swollen, she assumed a mingled attitude of terror and defiance.

"The change in her position obliged me to raise my head, and on looking up, to my inexpressible horror, I then perceived a little, hideous, wrinkled old hag occupied mamma's chair. Her hands were resting on her knees and her body was stooped forward so as to bring her face into close proximity with mine. Her eyes, piercingly fierce and shining with an overpowering lustre, were steadfastly fixed on me. It was as if a fiend were glaring at me through them. Her dress and general appearance denoted her to belong to the French *bourgeoisie*; but those eyes, so wonderfully large, and in their expression so intensely wicked, entirely absorbed my senses and precluded any attention to detail. I should have screamed, but my breath was gone while that terrible gaze so horribly fascinated me. I could neither withdraw my eyes nor rise from my seat.

"I had meanwhile been trying to keep a tight hold on the cat, but she seemed resolutely determined not to stay in such ugly neighbourhood, and after some most desperate efforts, at length succeeded in escaping from my grasp. Leaping over chairs and tables and all that

came in her way, she repeatedly threw herself with frightful violence against the top panel of the door which communicated with the dis-used room. Then, returning in the same frantic manner, she furiously dashed against the door on the opposite side. My terror was now divided, and I looked by turns, now at the old woman whose great staring eyes were constantly fixed on me, and now at the cat, who was becoming every instant more frantic. At last the dreadful idea that the animal had gone mad had the effect of restoring my breath, and I screamed loudly.

"Mamma ran in immediately, and the cat, on the door opening, literally sprang over my head, and for upwards of half-an-hour ran up and down stairs as if pursued. I turned to point out the object of my terror: it was gone.

"Under such circumstances the lapse of time is difficult to appreciate, but I should think that the apparition lasted about four or five minutes.

"Some time afterward it transpired that a former proprietor of the house, a woman, had hanged herself in that very room.—Miss K."

General K., brother of the percipient, confirms the above account. (For further details concerning this case, see the *Journal of the S.P.R.*, Vol. III., pp. 268-271.)

* * *

For ten other cases belonging to the present category I refer to the following works or publications:—

Case IX.—*Proceedings of the S.P.R.*, Vol. V., p. 470.

" X.— " " Vol. VI., pp. 247-248.

Cases XI.-XII.— " " Vol. X., pp. 327, 329-330.

Case XIII.—*Light*, 1903, p. 141.

" XIV.—*Journal of the S.P.R.*, Vol. III., pp. 241, 245-246, 248-249-250, 252, 325-326-327.

Cases XV.-XVI.—*Journal of the S.P.R.*, Vol. IV., pp. 139, 215.

Case XVII.— " " Vol. VIII., p. 309.

" XVIII.— " " Vol. IX., p. 245.

CATEGORY V.

Visions of Animal Phantasms occurring outside of any Telepathic Coincidence, and perceived collectively by Animals and Man.

However numerous may be the cases belonging to this category, very few of them are such as can be taken into consideration. Given the circumstances of production peculiar to the phenomena in question, it will readily be understood that the majority of them cannot but be of a purely hallucinatory order, in the classic sense of the word ; or at least it will be understood that they cannot but be, in the great majority of the cases, refractory to all attempts at scientific research. I hold, however, that we cannot assert categorically that they are all absolutely refractory, nor that they are all of a purely hallucinatory order, and this in view of a small residuum of cases in which the complex manner of their production seems worthy of more mature reflection. Of this we shall have to speak presently.

I will begin by referring to two cases of a purely hallucinatory order.

CASE I.—(Visual-collective) :—Returning from church, my husband came to meet me at the Wynt-gate. Instead of going straight home, we went along the walk leading to the Dungeon, and as it commenced raining, we sheltered under one of the fine old trees overhanging the pass. We had not stood many minutes when we saw a large beast coming straight towards us. My husband, thinking it was one of the beasts from the park, met it, saying : ‘Get out, you beast,’ striking at it ; when, to our astonishment, it disappeared like a shadow. I must mention that we had a small dog with us. The night was a sort of grey light (it was in September, about a quarter to eight o’clock), and the animal seemed to come from the Dungeon ; in fact, we thought it quite close upon us. We were not afraid, and both thought that it was delusion or a reflection at the time ; it was after

that I felt timid about it, and never dared venture near the old castle again, where I had spent many happy moments by myself

"ELIZABETH POTTER.

"BENJAMIN POTTER."

(*Proceedings of the S.P.R.*, Vol. VI., p. 240.)

Case II.—(Visual-collective) :—"December 14th, 1890.—In the beginning of the summer of 1884 we were sitting at dinner at home as usual, in the middle of the day. In the midst of the conversation I noticed my mother suddenly looking down at something beneath the table. I inquired whether she had dropped anything, and received the answer: 'No, but I wonder how that cat can have got into the room?' Looking underneath the table, I was surprised to see a large white Angora cat beside my mother's chair. We both got up, and I opened the door to let the cat out. She marched round the table, went noiselessly out of the door, and when about half way down the passage turned round and faced us. For a short time she regularly stared at us with her green eyes, and then she dissolved away, like a mist, under our eyes.

"Even apart from the mode of her disappearance, we felt convinced that the cat could not have been a real one, as we neither had one of our own, nor knew of any that would answer to the description in the place, and so this appearance made an unpleasant impression upon us.

"This impression was, however, greatly enhanced by what happened in the following year, 1885, when we were staying in Leipzig with my married sister (the daughter of Mrs. Greiffenberg). We had come home one afternoon from a walk, when, on opening the door of the flat, we were met in the hall by the same cat. It proceeded down the passage in front of us, and looked at us with the same melancholy gaze. When it got to the door of the cellar (which was locked) it again dissolved into nothing.

"On this occasion also it was first seen by my mother, and we were both impressed by the uncanny and gruesome character of the appearance. In this case, also, the cat could not have been a real one, as there was no such cat in the neighbourhood.

"MRS. ERNI-GREIFFENBERG.

"MRS. GREIFFENBERG."

(*Proceedings of the S.P.R.*, Vol. X., pp. 305-306.)

Such are the cases which, until proved to the contrary, must be considered as of a purely hallucinatory order, and

which constitute the great majority of those belonging to the present category.

* * *

Before coming to the residual group of cases to which I have alluded as being worthy of more mature reflection, it is well to allude to another small group composed of examples in which the peculiarity which serves to distinguish them resides in the fact that the apparition of a given animal phantasm, although still of purely hallucinatory order, seems, nevertheless, to be connected with another well-known class of psychic perceptions: that which relates to phenomena of symbolical visions having a premonitory significance. Cases of this nature are, however, too rare to permit us to venture upon precise affirmations in regard to them. I therefore confine myself to mentioning them as a mere matter of duty, with the caution, however, that in forming a just judgment about them it will be indispensable to consider them cumulatively with all the others belonging to the same class.

To illustrate this theme I will refer to the two following cases:—

CASE III.—(Visual):—"January 17th, 1892.—My step-grandfather was lying ill in my father's house. I was coming downstairs when I saw a strange cat coming towards me along the hall. When it saw me, it ran behind a green balsa door which separated one part of the hall from the other. This door was fastened open, and I went forward quickly to hunt the strange cat (as I thought) away, but to my utter astonishment there was no cat there, or anywhere else in the hall. I at once told my mother (and she told me the other day that she remembers the occurrence). My grandfather died next day. Taken in connection with the above, the following is interesting. My mother told me that the day before her father died she saw a cat walk round her father's bed; she also went to hunt it out, but it was not there.

"MRS. E. L. KEARNEY."

(*Proceedings of the S.P.R.*, Vol. X., p. 156.)

CASE IV.—(Visual):—"There is a tradition in my mother's family that before a death a large black dog often appears to some of the

relations. I was going downstairs, about dinner time, one winter's evening in 1877. The lamps were lighted, and as I turned into one of the passages leading to the staircase, I saw a large black dog walking noiselessly before me. I thought, in the dim light, it might be one of our collie dogs, and called: 'Laddie,' but it did not turn or make any sign. I followed it, feeling uncomfortable, and was still more startled when, on getting downstairs, every trace of the dog had disappeared, and yet every door was shut.

"I said nothing about it to anyone, but often thought of it. Two or three days later I heard from Ireland of the unexpected death of an aunt, my mother's sister, in consequence of an accident.

"MRS. WELMAN."

(*Proceedings of the S.P.R.*, Vol. V., p. 302.)

It will not be without value to reproduce at this point some wise remarks by Mrs. Sidgwick, regarding the general class of phenomena of the symbolical-premonitory order:—

"A single case of this kind can have little evidential weight, from the absence of any manifest relation between the hallucination and the event which it is supposed to prefigure. But it would be quite possible that such cases might become evidentially important through frequency of recurrence. For this they should be recorded with their date before fulfilment: if they really occur in the experience of particular individuals and families, the keeping of such records ought to be easy, and were they kept, it would soon be settled beyond a doubt how far the time-relation between the phantasm and the death is definite and invariable. What has to be proved is (1) that the particular phantasm is not met with in the family except in connection with a death; (2) that the interval allowed between it and the death is sufficiently short in relation to the number of people whose deaths may be foreshadowed to make it decidedly unlikely that one of these would die in that interval; (3) that it is not experienced only when there is expectation of death."

(*Proceedings of the S.P.R.*, Vol. V., p. 302.)

* * *

I now come to the small group of cases to which I have already alluded, cases which, if genuinely reported, far from showing themselves easily reducible to phenomena of hallucination truly and properly so called, would lead us to

admit the existence of other very difficult psychical problems to be solved.

On the basis of the contents of these same cases, it would in fact seem that the vision of a given animal phantasm had been perceived by different percipients successively in the same locality; all this without their mutual knowledge of this fact, and even before the percipients themselves, or some of them, had been informed of the existence of precise legends or sayings with regard to such visions. Nor is this all; cumulatively with these circumstances of fact, it would seem that living animals had given manifest signs of perceiving something psychically abnormal in the same locality, and that too, very often, in precedence to human beings.

These are the most notable methods of production peculiar to the cases in question. Unfortunately, however, they are not corroborated by attesting proofs adequate to their extraordinary character.

In illustration of this group I will, however, confine myself to relating one case only, which I gather from an article [from which I have already quoted], by Mme. d'Espérance, which appeared in *Light*, October 22nd, 1904. Taking into consideration that the person who relates it is a distinguished lady universally known in the field of psychical studies, that this same lady was the principal protagonist in it, and that she vouches for the truth of what she asserts, it appears to me to be worthy of serious consideration.

These are the passages of the case in question which most closely concern us :—

CASE V.—(Visual, with precedence of the animal over the person) :—

"The scene of action was close at home, and I happened to be an eye-witness of it, and on one occasion since the publication of the story have seen a repetition of what I believe to be the same thing. I give the story shortly :—

"In 1896 I took up my residence permanently in my present home. I knew the place well, having paid several long visits to it previously, and also knew that it had the reputation of being haunted, but beyond this very few of the stories had reached my ears, first, because I knew scarcely anyone in the neighbourhood, and secondly, because those I did know did not understand my language, nor I theirs. Communication was, therefore, for some time at least, extremely limited, so that what I saw, or fancied I saw, was not the result of previous information.

"In my daily walks I generally went through a little wood, a favourite spot because of the shade and protection from heat its trees afforded in summer, and the shelter they provided from the rains and cold winds of winter. A public road runs along one side of the wood, and I had frequently noticed that horses shied and were frightened when passing it. This behaviour always puzzled me, for there was never anything to account for it. Once or twice, when accompanied by a couple of canine friends, they obstinately refused to enter the wood, but laid themselves down with their muzzles between their fore paws, deaf alike to threats or persuasion. They would joyfully follow me in any other direction, but, if I persisted in going through the wood, they would break loose from me and scamper off home with every symptom of fear. When this had happened two or three times I mentioned it to my friend, the lady of the manor, who said that such things had happened ever since she could remember, not at all times, but at intervals, and not with all horses and dogs. She also told me that the part of the road running past the wood was looked upon by the peasantry as a rather eerie place, it having been the scene of crimes committed in the beginning of the last century. A bridal party had been attacked by a disappointed lover of the bride, and the bride, the bridegroom, and father, had all been killed. The murderer escaped but was overtaken a field or two away and was there slain by the brother of the bride. This story is well known and authentic. Near the wood (though not at the spot where the horses are frightened) stand three stone crosses, marking the place where the murders were committed, while two fields away another stands on the spot where the unhappy murderer fell. It is about one hundred years since all this happened, but it is not to be wondered at if the presence of these crosses keeps the story of the tragedy alive; still they do not explain the behaviour of either horses or dogs.

"One day in the autumn of 1896, my friend and I were out walking . . . we reached the wood, which we entered at the west side, and were strolling quietly along. . . . I was the first to turn,

and there before me stood a red-brown calf. Startled by the unexpected and near proximity of such an animal, I uttered a surprised exclamation, and the creature ran into the wood on the opposite side of the pathway. As it darted into the brush-wood a curious red brightness flashed in its large eyes, giving me the impression that they emitted fire. As I previously mentioned, the sun was setting, and it instantly occurred to me that its level rays, shining full on the animal, gave a sufficient explanation of this peculiarity, in the same manner that a window flashes in the direct rays of the sun.

“ As we neared home my friend discovered that she had lost the silver knob of her parasol. Meeting, just then, one of the gardeners, she told him to send a man to look for it, at the same time mentioning the direction and the pathway we had taken. The man said he would go himself before it grew darker, explaining that the workpeople had a great objection to going through the wood, particularly in the evening. ‘Why so?’ asked my friend. The gardener replied that the superstition of the ignorant peasant workpeople about the place, always irritating and vexing, had lately become even worse, in consequence of the report getting about that *the calf with the fiery eyes* had been seen in the wood. Therefore none of them would willingly venture into the wood, or even pass it alone. . . . My friend and I exchanged glances, but did not attempt to question the gardener’s wisdom. He went off to look for the missing silver knob, while my friend and I walked on to our home.

“ Since then, once or twice at long intervals, rumour has had it that *the calf with the fiery eyes* has been seen by someone, and the wood for a time has been carefully avoided by the peasantry. But (except when absent from home now and then) few days have passed that I have not walked or driven through the wood, and nearly always accompanied by two or three canine friends, without, however, encountering the mysterious calf, until, a few weeks ago, while out walking on an intensely hot day, I turned into the wood to find shelter from the sun and glaring whiteness of the roads. I was accompanied by two collies and a tiny terrier. The two collies laid themselves down at the entrance, refusing to proceed, but tried to induce me to go in another direction, exercising all their canine persuasions and art for the purpose. Finding I persisted in going my own way, they accompanied me, but with visible reluctance. This, however, they seemed to forget after awhile, and gambled on ahead of me while I strolled quietly along, picking blueberries as I went. Suddenly they came rushing back to me and crouched, whining, at my feet, while the little terrier

sprang into my arms. I could not in the least understand what alled them all. Almost at the same moment I heard a sound of many beating hoofs; they approached rapidly from behind, and before I could move out of the way there came a herd of roe-deer in full stampede, galloping past, unheeding both me and the dogs, nearly throwing me down as they brushed past. I looked round, alarmed, for the cause of their terror, or what might be pursuing them, and saw a *red-brown calf* turn and lose itself in the brushwood. Then all was quiet. The deer had gone like the wind to another part of the wood. My dogs, who under ordinary circumstances would have given chase, yelping with excitement, crouched, still trembling and whining, at my feet, while the little terrier refused to leave my arms. For several days afterwards he refused to go through the wood, and the collies, though not refusing, only went under protest, showing plainly a considerable amount of suspicion and fear.

"The result of all our inquiries only confirmed our first impressions *vis.*, that the red-brown calf, or, as the legend has it, *the calf with the fiery eyes*, was no ordinary living, earthly creature. . . . But what connection, if any, existed between it and [the tragedy enacted near the wood, is a question to which I can find no answer. I do not, however, doubt that the strongly intuitive, or clairvoyant, faculties of the animals made them aware of some unusual or unearthly presence in the wood, and that the shrinking from the supernatural, which in human beings we call superstition, was the cause of their strange behaviour. Had I been the only person who had seen the mysterious creature it is more than possible I should never have mentioned it, but it has been seen at different times by many persons living on the estate." (*Light*, October 22nd, 1904, pp. 511-513.)

Such is the very remarkable case narrated by Mme. E. d'Espérance, who reasonably enough remarks that under the circumstances it could not possibly have been a living calf that was seen. I will remark, for my own part, that such a hypothesis is untenable on the most superficial analysis of the facts; this will be evident when we consider in the first place that a calf in flesh and blood could not exist, live, and appear in a given locality during a whole century; next, that horses, dogs, and deer, are not usually frightened at the sight of a harmless calf; lastly, that this would not account for the panic of fear often shown by

horses and dogs when to all appearance there was nothing abnormal to the senses of men.

What, on the other hand, would be desirable in the interests of psychical studies would be that the aforesaid lady should employ herself with taking down in writing the testimony of her distinguished friend who was also a witness of the facts, as well as the testimonies of other percipients known to her. Although no one thinks of raising any doubt as to what the excellent lady asserts on her own word, for all that it should not be forgotten that the methods of scientific investigation are ruled by inexorable laws which cannot be infringed without incurring the penalty of producing a work of dilettantism rather than of science. Now, one of these inexorable rules with regard to psychical research prescribes very precisely that we are not to receive accounts of extraordinary cases unless they are documented and attested by several witnesses.

The task ought to be an easy one for this lady, and if she were to undertake it, she would render a signal service to the cause she has so much at heart.

CATEGORY VI.

Animals and Phantasmogenic Localities.

The present category is also sufficiently well furnished with interesting and instructive examples.

Within its scope are included the case just referred to, related by Mme. d'Espérance, also cases XII., XIII., and XVII., of Category IV.

I will commence with a brief enumeration of historical cases, which I take from Dr. A. Russel Wallace's article entitled *Are there Objective Apparitions?* in *The Arena* for January, 1891, reprinted in his work *Miracles and Modern Spiritualism*, revised edition, 1901, at the pages indicated for each quotation.

CASE I.—“ In the disturbances at Epworth parsonage, an account of which is given by the eminent John Wesley, after describing strange noises as of iron and glass thrown down, he continues: ‘ Soon after our large mastiff dog came, and ran to shelter himself between them (Mr. and Mrs. Wesley). While the disturbances continued he used to bark and leap, and snap on one side and the other, and that frequently before any person in the room heard any noise at all. But after two or three days he used to tremble, and crept away before the noises began. And by this the family knew it was at hand; nor did the observation ever fail ’ ” (pp. 241-242).

CASE II.—“ During the disturbances at the Cemetery of Ahrenburg, in the island of Oesel, where coffins were overturned in locked vaults, and the case was investigated by an official commission, the horses of country people visiting the cemetery were often so alarmed and excited that they became covered with sweat and foam. Sometimes they threw themselves on the ground, where they struggled in apparent agony, and notwithstanding the immediate resort to remedial measures several died within a day or two. In this case, as in so many others, although the commission made a most rigid investigation, and applied the strictest tests, no natural cause for the disturbances was ever discovered ” (page 242. See also R. D. Owen’s *Footfalls on the Boundary of Another World*, p. 186).

CASE III.—“ In the terrible case of haunting given to Mr. R. Dale Owen by Mrs. S. C. Hall, who was herself cognisant of the main facts, the haunted man had not been able to keep a dog for years. One which he brought home when Mrs. Hall became acquainted with him could not be induced to stay in his room day or night after the hauntings began, and soon afterwards ran away and was lost ” (p. 243, also *Footfalls*, p. 326).

To these historical cases Dr. Wallace adds the two following ones of recent date :—

CASE IV.—“ In the wonderful case of haunting in Pennsylvania, given by Mr. Hodgson in *The Arena*, of September, 1890 (p. 419), when the apparition of the white lady appeared to the informant’s brother, we find it stated: ‘ The third night he saw the dog crouch and stare, and then act as if driven round the room. Brother saw nothing, but heard a sort of rustle, and the poor dog howled and tried to hide, and never again would that dog go to that room ’ ” (p. 243).

CASE V.—“ In the remarkable account of a haunted house during

an occupation of twelve months by a well-known English Church dignitary, the very different behaviour of dogs in the presence of real and of phantasmal disturbances is pointed out. When an attempt was made to rob the vicarage the dogs gave prompt alarm, and the clergyman was aroused by their fierce barking. During the mysterious noises, however, though these were much louder and more disturbing, they never barked at all, but were always 'found cowering in a state of pitiable terror.' They are said to have been more perturbed than any other members of the establishment, and 'if not shut up below would make their way to our bedroom door, and lie there, crouching and whining, as long as we would allow them'" (pp. 239-240; also *Proceedings of the S.P.R.*, Vol. II., p. 151).

CASE VI.—In the circumstance of a haunted house at Hammersmith (*Proceedings of the S.P.R.*, Vol. III., pp. 115-116), in which there were heard noises of all sorts, including the echo of footsteps and the sound of sobs and sighs, in which the doors were seen to open without apparent cause, where, lastly, a female form appeared, which was seen successively by three adult persons and by a child of six, the house-dog also participated in the perception of the phenomena.

"Very soon," writes Mrs. R., "the old noises began in our little library: jumping about, the window rattling, the whole place shaking till my windows rattled too. The dog whined incessantly, and the banging and jumping seemed to grow more and more boisterous. . . I left my room and passed the rest of the night in Helen's. The dog evidently was still afraid of the room when the morning came. I called to him to go into it with me, and he crouched down with his tail between his legs, and seemed to fear entering it. . . . I was alone in the house with only Helen and the maid."

CASE IX.—In another instance of a haunted house at Versailles (*Annales des Sciences Psychiques*, 1895, p. 85), Monsieur H. de W. thus expresses himself in a letter to Dr. Dariex:—

"At the end of about ten minutes, as the servant was telling us her troubles, an old armchair on castors, placed in the corner on the left, began to move, and, describing an irregular line, passed between Mr.

Sherwood and myself, then turned on itself, at about a yard behind us, struck the floor two or three times with its hind feet, and returned, in a straight line, to its corner. This happened in full daylight, and we were able to satisfy ourselves that there was no confederacy, nor trick of any kind. The same armchair resumed its course at three different times, taking care, strangely enough, not to knock against anyone. At the same time violent blows were heard from another corner of the room, as though masons were working in the next room, which was wide open and quite deserted. The friend who had brought us sent his dog into the corner of the room; the animal came back howling, evidently in profound terror. He would not move again in any direction; his master was obliged to take him in his arms as long as we remained in the house."

* * *

From the *résumé* of the two historical cases here related, and from case IV., it will have been gathered that it sometimes happens that animals have psychic perceptions of things which persons present are not able to see. Also in the example related by Mme. d'Espérance there are similar incidents, as also in cases VI. and XIII. of Category IV. It should be carefully noted that in the accounts of psychical phenomena in which animals are concerned it very frequently happens that we have to deal with this peculiarity. Conversely, the cases are extremely few in which an animal is unmoved by the production of psychic phenomena perceived by man. All this gives foundation to the presumption that animals are better endowed in this respect than man himself.

I will refer to two more examples of a similar nature:—

CASE VIII.—From the documents published by Dr. G. Morice in attestation of a phantasmogenic case at the château of T. in Normandy, one of the most interesting and extraordinary cases known (*Annales des Sciences Psychiques*, 1892-1893, pp. 211-223 and 65-90), the following is narrated:

"He (M. de X., the first owner of the château) purchased two formidable watch-dogs which were let loose every night: nothing

came of it. One day the animals began to howl in the direction of a clump of trees in the garden, with such persistence that M. de X. thought that robbers were hidden there. He armed himself and his servants, surrounded the clump, and let loose the dogs. They rushed into it with fury, but scarcely had they entered it when their howlings changed into plaintive barkings, like those of dogs who are being chastised; they ran away with their tails down, and could not be got to go in again. The men then went into the clump, searched it in all directions, and found absolutely nothing there" (pp. 82-83).

CASE IX.—In the well documented account furnished by Miss R. C. Morton to the Society for Psychical Research, of a haunted house inhabited by herself, a house in which, among other things, the phantom of a woman dressed in black used to appear, she thus expresses herself with regard to the behaviour of a little terrier :—

"Twice I remember seeing this dog suddenly run up to the mat at the foot of the stairs in the hall, wagging its tail, and moving its back in the way dogs do when expecting to be caressed. It jumped up, fawning as it would do if a person had been standing there, but suddenly slunk away, its tail between its legs, and retreated, trembling, under a sofa. We were all strongly under the impression that it had seen the figure. Its action was peculiar, and was much more striking to an onlooker than it could possibly appear from a description." (*Proceedings*, Vol. VIII., p. 323.)

* * *

For thirteen other cases belonging to both subdivisions of the present category, I refer the reader to the following works and publications :—

Case X.—*Proceedings of the S.P.R.*, Vol. V., p. 470.

" XI.— " " " Vol. VI., p. 262.

" XII.— " " " Vol. X., p. 353-354.

Cases XIII., XIV., XV., XVI.—*Journal of the S.P.R.*, Vol. II., pp. 149
199, 253-254, 256, 348, 351.

Case XVII.—*Journal of the S.P.R.*, Vol. III., p. 120.

" XVIII.— " " " Vol. V., p. 307.

Cases XIX., XX., XXI.—*Journal of the S.P.R.*, Vol. VI., pp. 16, 65,
172.

Case XXII.—*Journal of the S.P.R.*, Vol. VII., p. 331.

Having arrived at the end of the present classification, it only remains to draw up a brief statistical summary of the cases contained in it, premising that I shall leave out of count Categories II. and V., which do not afford any strictly valid proofs.

Category I.—Telepathic hallucinations in which an animal acts as agent	12 cases.
„ III.—Telepathic hallucinations perceived collectively by animals and by man	17 „
„ IV.—Visions of human phantoms occurring outside of any telepathic coincidence, and perceived collectively by animals and by man	18 „
„ VI.—Animals and phantasmogenic localities	22 „
Total cases	69

The cases in which the animals were subject to psychic perceptions of a supernormal order *in precedence to man* amount to thirteen, as appears from the following enumeration:—

- Category III.—Cases III., IV., VIII., XIV.
 „ IV.— „ V., VI., XI., XIII., XIV.
 „ VI.— „ IV., VIII., IX., XI.

The cases in which animals gave evident signs of perceiving psychically things which persons present were unable to see amount to twelve, as shown by the following list:—

- Category IV.—Cases VI., XIII.
 „ VI.— „ I., II., IV., VIII., IX., XVIII., XIX., XX., XXI., XXII.

The two cases of Category IV. were also cited in the preceding subdivision, inasmuch as they contained incidents common to both.

Even without taking account of this duplication we have for the two subdivisions together a total of twenty-three cases which give precedence to animals, a figure which

represents one-third of the whole series of cases; a very notable proportion, the high inferential value of which appears self-evident. For it results in eliminating the hypothesis according to which the phenomena of psychic perception in animals would have as its exclusive cause a phenomenon of hallucination originating in the centres of ideation of a human agent, and unconsciously transmitted to the corresponding centres of the animal present and percipient.

Lastly I will note that the sixty-nine cases here enumerated could easily be doubled by the aid of other collectors.

Even if we wish to show ourselves very particular and strict in the analysis of single cases, even if we wish to exclude a certain number from the total count, and even if we assign due weight to the inevitable errors and amplifications arising from lapse of memory, in spite of all this we shall still have to admit that among the cases enumerated there are a good number of which the substantially and incontestably genuine character cannot be doubted. From all this it results that now, and henceforth, it is not permissible to deny *a priori* the possibility of the occurrence of phenomena of psychic perception in animals. And if, on the one hand, it is incontestably true that from the point of view of scientific research there is yet a long distance to be traversed before the category of phenomena in question can be considered as definitely gained for science, on the other hand, however, and on the basis of the facts above set forth, it is permissible henceforth to recognise without fear of error that the verdict of future science cannot be other than fully affirmative. Therefore no labour can be better employed than that spent in gathering further facts of an evidential nature suited to probe to the bottom a subject involving psychical problems of the highest importance.

And here, to complete the thesis, it is appropriate to point out that animals, besides sharing with man the intermittent exercise of faculties of supernormal psychic

perception, show themselves furthermore normally endowed with special psychic faculties unknown to man, such as the so-called instincts of direction and of migration, and the faculty of precognition as regards unforeseen atmospheric disturbances, or the imminence of earthquakes or volcanic eruptions. In regard to this we may point out another very notable coincidence of fact, and that is, that although man is destitute of such superior faculties of instinct, nevertheless these same faculties exist in the unexplored recesses of his subconsciousness. In fact the faculties of telepathy, telæsthesia, lucidity, premonition and precognition, as manifested in man during physiological sleep, or by the effect of induced sleep or somnambulism (rarely, perhaps never, in the complete waking state), correspond to the faculties of animals above referred to, although in man they ordinarily show themselves under aspects more conformable to his nature.

Sometimes, however, they are manifested in a manner sufficiently analogous to those of animals, as when Mrs. Piper succeeded in following telepathically the traces of a distant and unknown person (which corresponds to the faculty of direction in animals), or as when she succeeded in correctly describing beforehand a future sickness which was impending for one of the experimenters (which substantially corresponds to another animal faculty of precognition). And in the same way that in animals this last faculty presumably derives its origin from a fact of a perception *sui generis* of electric or magnetic perturbations occurring in a given atmospheric zone or region of the earth, so in Mrs. Piper the faculty in question presumably derives its origin from a fact of telepathic, or telæsthetic, perception of the latent germs of the sickness foretold. Although so far the parallelism is sufficiently close, yet, even confining ourselves to the medium in question, it sometimes happens that the faculties of perception very greatly exceed those shown by

animals, as when Mrs. Piper alluded to detailed events of an accidental nature or extraneous to the sickness predicted, that is to say, to particulars which from their nature could not be foreseen ; this is a phenomenon of a nature radically different from those previously considered. (Read on this point a case which occurred with Mrs. Pitman, in *Proceedings*, Vol. XIII., pp. 496, 497.)

What perplexing psychic problems to solve ! However, the time has not yet come for attempting this task. I will therefore confine myself to remarking that in the day when we shall come to obtain the scientific proof that the phenomena of supernormal psychic perception which occur in human experience are realised in an identical manner in the experience of animals, and complete this proof by the further fact that the higher forms of instinct proper to animals are found to exist in the subconsciousness of man, on that day we shall also have arrived at the demonstration that there is no qualitative difference between the human and the animal *psyche*. So also at that day we shall have arrived at a better understanding how, to the biological evolution of species elucidated by science, there corresponds a parallel psychical evolution which dominates the former, and which (if we are to judge by the guidance of the marvellous faculties latent in the subconsciousness, and manifestly independent of the law of natural selection), far from having to be considered as a mere product of functional synthesis of cortical centres, far from being made to consist in a simple epiphenomenon, we shall be logically compelled to recognise as deriving its origin from a sovereignly active immaterial principle which exhibits organising force, a principle in virtue of which alone the law of natural selection is enabled to act efficiently in view of the biological-morphological evolution of species.

To psychical science belongs the glorious task of demonstrating this in a not far distant future.

PROFESSOR RICHTER AND TELEPATHY.

AN OPEN LETTER.

MY DEAR FRIEND,

When reading the Presidential Address which you delivered in London before the Society for Psychical Research, I recognised in myself—am I wrong?—one of the friends whom you reproached for putting forth *telepathy* as an explanation. Will you permit me to try to dissipate what is perhaps but a misunderstanding? To do so, it is first of all necessary in making use of new words to do so only after having defined in the clearest possible manner the sense I give them. For me:

Mental Suggestion always implies the idea of conscious will on the part of the agent who suggests to a subject an idea, a suggestion, a picture, a movement, etc. Examples: the experiments of Ochorowicz, those of Drs. Gibier and Janet at Havre.

Telepathy. I should like to reserve this word, of which the last half means rather to suffer than to feel—for the *spontaneous* and involuntary transmissions of emotions or sufferings: warnings of illness, accident, or death, dividing themselves into several categories according as A. acts on B. alone or on several persons, or on B.'s neighbours, or according as there is reciprocal action or not, or according as in:

Delayed Telepathy, the influence remains latent, unconscious, and only reveals itself some time after the impression. This category has enormous importance, because it is the one which includes cases of phantoms of the dead, and messages, in appearance, thoroughly spiritistic. The impression pro-

duced on B. may not be awakened until after A.'s death. And it may even never have been conscious in B., and read only all the more easily for that by C. in B.'s brain. This hypothesis renders illusory the hope which Myers had when he proposed to the members of the S.P.R. to write, before dying, some fact known only to them, and seal the envelope, the latter not to be opened until a medium, claiming to be in communication with the spirit of the dead, believed he or she had read the contents of the letter.

Lucidity.—I will suppress this, because the word has become too ambiguous. It is used in the most different senses. It should have been retained to designate clairvoyance without transmission of thought. Telepathic lucidity is a term which ought not to be employed; it is the cause of much misunderstanding and is not necessary.

Mental Transmission is an expression which is too much neglected; it is nevertheless very clear. It differs from telepathy because it implies neither emotion nor suffering. An abstract thought, a name, a number, a drawing, etc., may be transmitted in an extra-normal fashion. You may perhaps remember that experiment, so fine, so irreproachable, so scientific, which you made about a dozen years ago, I think, with Mlle. R. P., I myself being present. You made us both go into a room some distance away from your library. Then from a pack of thirty-two cards spread out on the table before you, you selected a card designated by hazard and not by choice.

No sign, no look, no chain of ideas could have guided Mlle. R. P. Nevertheless she put her finger without any hesitation upon the card thought of. There had been on your part no voluntary suggestion or attempt to influence. You thought passively, an excellent condition. Let us keep the phrase, mental transmission. And here come the old, clear words:

Thought Reading.—They are very useful, because they

designate facts which are only observed with mediums. I will return to this point, it will be necessary to enlarge upon it. Lastly :

Telæsthesia, proposed by Myers, would replace lucidity advantageously. Does telæsthesia exist ? The faculty to see through space, through opaque bodies, to feel the presence of water through earth, sensibility to metals, to medicines at a distance, the faculty to see the internal organs of the human body or colours in darkness.

Telæsthesia includes all that. It varies according to the medium. Does it exist ? Are there or are there not mediums capable of succeeding in the following experiment : a large number of nut-shells each containing a different word having been put into a bag, one of the shells having been drawn out by the experimenter with the absolute certitude that it could not have been opened, to read the word it contains. Or, the number of a volume, of a page, of a column, of a line and a word, in a large work, such as the *Encyclopædia* of Larousse for example, having been chosen haphazard, to read the word, and, so that there can be invoked neither collective hallucination nor mental suggestion imposed upon the medium, to write instantaneously in the *procès-verbal* signed by witnesses the numbers selected by hazard and to photograph the page in Larousse.

You once had, my friend, an experience of this kind with Eglinton. He asked you to designate a page of an English book in this fashion. Then he told you to hold one of his hands while his other hand held under the table a slate, on which a piece of pencil had been placed. The word "year" was written on the slate. It was indeed the word chosen by hazard. It is said that false beards have been found in Eglinton's portmanteau. Therefore he is but a juggler. This reply is absurd, you would never have allowed yourself to be taken in, and, moreover, given the conditions of the

experiment, jugglery explains nothing. But a hardened sceptic may say: "You were hallucinated; Eglinton made you read 'year' where there was really some other word." The immediate inscription of the numbers and the photograph of the page would have cut short any such objection. Of this veritable *telæsthesia* [or second-sight, as it was called in former times], I know of no other serious example than the one given by Crookes in his account of his experiences with Home. Crookes having put his finger on a newspaper in a haphazard fashion, in darkness, asked the spirit to read the hidden word. The spirit read it. Was the darkness absolute? Was the newspaper behind Crookes and out of the normal sight of Home? Finally, may not Crookes have been influenced by a power of suggestion belonging only to a few extraordinary mediums?

By these definitions of words, I find I have replied to the passage in which you say: "Between telepathic clairvoyance and non-telepathic clairvoyance, I can see really only shades of difference." . . . The telæsthetic sense, if it exists, is still excessively rare, whilst sensibility to the transmission of thought is very probably universal, and must even be found in certain animals: there are recitals, very deserving of credit, according to which dogs or horses have manifested intense fear at the moment when a phantom was seen by a human being, or in a haunted place [see *Les Annales des Sciences Psychiques*, first year: *De l'Objectivité des Apparitions*, by Wallace]. When you say that cases of telepathic clairvoyance appear more numerous than others, probably because we are more easily deceived therein, and conscious or unconscious indications have been given by persons in the neighbourhood of the subject, evidently you can have only *experiments* in view. But how comes it that in the numerous volumes of psychism which I have read, I have come across so few cases of probable telæsthesia, not one under the unimpeachable conditions I

have indicated, and, on the contrary, many hundreds proving the transmission of thought? To take the reports of sittings held with only one medium, Mrs. Piper, we find hundreds of cases of transmission and reading of thought, and not a single case of second sight.

In your address before the Psychological Institute, at Paris, 20th March, you say that Mrs. Piper had revealed a series of facts which George Pelham was certainly the only one who knew, and which Mrs. Piper could not have known. If it were so, we should be forced to believe that G. P. still lived. But is it not infinitely more probable—for me, it is certain—that this same Mrs. Piper who, in Phinuit's time, was so well able to read in your brain the name of a dog you once owned, has a subconsciousness which is prodigiously sensitive to the thoughts of others, and which, during the last two years of G. P.'s life, may have been able to enter into mental, subconscious communication, particularly at night-time, with G. P., and thus have known what he dreamt about, insignificant things, as far as that goes, which haunted his brain during sleep? How many times have Messrs. Hodgson and Hyslop, who have studied this medium so conscientiously, been struck by the appearances of dream, of analogies with the thoughts of a *sleeper*, which the messages presented, whilst the so-called spirit is mute on the grave subjects which occupied him during the day, as I think I remember aright; for example, the title to be given to a work he had been preparing. There it is! that *delayed* transmission of thought of which I spoke just now.

It is very likely, you say, that every human being is (more or less) capable of lucidity. In vain do I interrogate my memory, I find not the slightest trace of that extraordinary and mysterious intellectual power. Not the slightest trace of it, I assure you. Nevertheless, what would I not give to be mediumistic in however small a degree! It is to be hoped an inquiry on this point will be instituted by the

S.P.R., and that every member be requested to give a reply [even though it be a negative one], to this question: "Do you think you have a particle of mediumship, what kind, and why?"

Mediumship being, according to my opinion, an individual gift, metapsychism will make real progress only from that day when mediums are studied by physiologists who have increased tenfold the power of every means of investigation at their disposal to-day. Then monographs of mediums will be written. The medium will be observed even at night, during natural sleep. To succeed in making a medium dream aloud would not perhaps be, even now, beyond the power of a Bramwell or of a P. Farez.* Sthenometers, kodaks, phonographs, scales, electrometers, etc., ought certainly to be even now at hand at every seance. From the psychological point of view, the study ought not to be less thorough. Is it asking for what is impossible when we ask that the life of the medium might be known to the savant in its entirety? When we study a man of genius, it is, nevertheless, what we seek to do; the history of his parents, of his family is recorded [the useful and decent limit of curiosity has even been exceeded].

In order to discuss thoroughly a case of xenoglossy, would it not be necessary to have the biography, day by day, of the medium since his infancy? No one knows this better than you, since you go so far as to say that the memory is an *implacable* faculty of our intelligence, that not one of our perceptions is ever forgotten. I would not venture to go so far, and I would say simply that in certain individuals this may happen. From the fact that a few resurrections of memories astonish us, does it follow that "not any of those

* It is well known that in cases in which ordinary suggestion failed, M. P. Farez was able to gain possession of the subject's mind, to enter into *rappor*t with him without awakening him, and to make him accept the suggestion desired.

memories ever disappear?" But here it is that, notwithstanding the pain I feel in seeing myself disapproved of by you, I invoke the transmission of thought. Let us suppose, which does not seem possible to me, that you are able to affirm that the medium has never either read or heard the phrase which she has just pronounced in a foreign language and, for that, let us suppose that the medium is your own daughter and that you have never lost sight of her since her earliest infancy: the phrase may still have been communicated to her extra-normally, very probably at night, during her sleep, by some other person dreaming with intensity and persistence of the phrase in question, as, for example, a collegian preparing for an examination in Greek would be likely to do. Perhaps even this intensity and this persistence are quite useless. We are totally ignorant of the conditions necessary for the transmission.

A method which might succeed would consist in *according* two mediums; one of them, A., would be chosen for his power of suggestion, and the other, B., for his passivity, his suggestibility. With B., a natural tendency for automatic writing would be developed. By regularity in the hours of seances, by, if possible, a similar mode of life, we should arrive at *accord*. Certain savants believe in the influence of orientation: why not try this in seances? The choice of place may have its importance; the sea-side, a sojourn in two islands separated only by the sea would be preferable to a sojourn in a large city where the multiplicity of influences is doubtless harmful. Both mediums being put to sleep, ideas, dreams, images, scenes, would be suggested to A., whilst B. would be so arranged as to be able to write them down. As all the observations made so far concur in showing that it is *between two subliminal consciousnesses* that the transmissions occur the most frequently, some results, I think, would in this way certainly be obtained. I have by no means the foolish pretension of having invented this

method. It is altogether similar to the fine experiments of Ermacora, which you will easily recall to mind, on telepathic dreams.

But I am turning aside from my subject and I have not yet replied to your reproach against us for believing that all is simple and explained when we say "mental transmission." For my part, I protest: I think I have never written this enormity: "*There is here only a simple fact of mental transmission.*" I have never ceased to be conscious of the profound mystery of that transmission. But in the end, what can our poor science do when she seeks for an explanation? What we call to *explain*, is only to bring together many facts, apparently very diverse, under the same category, and to show that they are diverse manifestations of the same phenomenon. This phenomenon in itself is not any the less profoundly unknown for all that. Let us take electricity as an example. In my youth, I learnt that electricity was a certain vibration of ether. By force of repetition it is generally imagined that these words define something. But I have never been under any illusion as to their emptiness. To-day less than ever, to-day when we begin to speak very seriously of atoms of electricity. Oh, then it is that I understand nothing at all. Why not atoms of heat, of light or of gravitation? But that does not prevent electricity from explaining a great quantity of facts in appearance very diverse. And savants, without understanding the essence of it, have made use of this force to produce marvels such as certainly authorise the Papuan to look upon us as veritable magicians.

In the same way, in physiology, you explain a great many facts by heredity. But heredity in itself is even more mysterious and incomprehensible than telepathy.

In how many centuries will the mechanism of mental transmission be known? In the meanwhile, it is useful to know how to recognise it under its most astonishingly varied

aspects, as in raps struck on a table and revealing to us the latent memory of the sitters or the anguish of a person at a distance ; in a message written automatically in a crystalloscopic vision ; in the consultation with a somnambulist or a fortune-teller, in direct writing [if it exists] ; in the apparition of a phantom, etc. This unification is not a fruitless labour.

When mental transmission has replaced wireless telegraphy, without doubt we shall be just as ignorant concerning both mechanisms. Hertizian waves, psychic vibrations, the comparison has been often made already, and it is not the only one which draws together the prodigious discoveries of physics and metapsychic phenomena ; photographs of the invisible and second sight, radio-activity and apparent creations of force at spiritistic seances. Even before these discoveries, all science had already impelled us to look upon thought as a vibration. Before them, it was known that exaggerated intellectual work ended by translating itself into headache, meningitis or madness ; it was known that we must eat in order to be able to think, that is to say that oil must be put into the lamp to make it burn. From Noah's time, the effect of certain drinks on the intelligence has been known.

Thought is a resultant. All the successive transformations of the solar energy in the history of the world end in thought. Thought is a vibration.

But such as we are, thinking beings, are we the last word of our universe ? It would, I think, be a singular fatuity to believe so, and what I wish to arrive at is to propose to you a fourth manner of understanding metapsychical phenomena beside those which you indicate.

Being neither human nor extra-human, might not the unknown forces which are occupying our attention be *supra-human* ?

In other words, might they not be the first appearances

of future powers? Why should evolution cease at man? Are we then such great marvels? Have we not formidable blemishes, distressing imperfections? And, after having raised itself from the oyster to man, is Nature incapable of forming beings beside which we shall appear as veritable oysters? It is towards the development of knowledge of the world that progress seems to move the most surely, knowledge of the world and how to use that knowledge. There is also a particularly striking direction towards the perfecting of intercommunications. It is when observing this that we are prepared now to see telepathy, telæsthesia, telergy, and even telekinesis, make their appearance after physical inventions the names of which begin also with that same syllable expressing rapidity of communications or action at a distance.

Just as every time that, in the history of the species, certain faculties have been advantageous, they have been developed; so these last born, as soon as recognised, will grow perhaps very rapidly. And—do not laugh—marriage will contribute to this end. Let a Home one day meet a Eusapia and let them please one another: it is possible that the result of their union may be the most prodigious of mediums.

The power alone to be able to set oneself free from the force of gravity and, like Joseph of Copertino, float about high above the trees, *that alone* (!) renders, I think, very enviable the lot of the supra-men of the thirtieth century. And you, my dear friend, do you not envy them if, like the demons dreamed of by Maxwell or Lord Kelvin, and realised by the subconsciousnesses of Home and Stainton Moses, they should be able to follow the evolutions of molecules and direct them [power over fire, over gravitation, creations of perfumes, *apports*, etc.]. But, in my opinion, it is still mental transmission which will be the greatest of all conquests, for it is by it that moral evil will be overcome. When it shall be known that our brains are transparent,

that no secret will be possible any longer, we shall be forced to be honest men. There will be no more hypocrisy, no more falsehood, no more hope of escaping justice. . . .

I think the moment has come for me to stop, my friend. Let us stop here, in contemplation of so fine a future. Forgive me for having tried to hold your attention too long and believe me to be,

Yours very affectionately,

MARCEL MANGIN.

P.S.—Just two words more, if you will allow me, although it be wandering away from the subject. Concerning the photographs of phantoms, you say that, unfortunately, up to the present unimpeachable photographs do not exist. Must we then consider those in Gibier's book as apocryphal? Are they not reproductions of those which Crookes took of Katie King?

XENOGLOSSY.

NOTE BY THE EDITOR.

THE following note has been appended by the Editor to the French version of Professor Charles Richet's article on *Xenoglossy*, which appears in the current number of *Annales des Sciences Psychiques*. It refers to the words: "However, I do not desire to make a complete critical and bibliographical study of this phenomenon" (ANNALS OF PSYCHICAL SCIENCE, June, 1905, Vol. I., p. 338.)

It must be well understood that we can only take account of valid examples of this phenomenon. For we find, in spiritistic literature, numerous examples of persons writing or speaking languages of which they were ignorant. Frequently we can and must explain these by auditory memory. How many times has the example been repeated of the uneducated woman who, in a fit of delirium, uttered several Latin phrases, to the great astonishment of those who were present. Later on it was found that these were sentences taken from the breviary, which the woman had heard read by a priest in whose service she had been, and which she had retained in her memory unconsciously.

Still, it is rather shabby to take refuge behind the examples which are easily explained, and to take no notice of those of which it is less easy to give an explanation. Of such examples, Judge Edmonds alone cites more than fifty in his letter: *Speaking in a Language unknown to the Medium*, published by the *New York Tribune*, in 1859, and reproduced in Germany by Aksakoff in his pamphlet: *American Spiritism; Judge Edmonds' Researches*. Among these facts, which are far from being all of equal value as to observation and testimony, none are so striking as those which relate to Judge Edmonds' own daughter. Judge Edmonds was a man highly esteemed in the United States, of which he was one of the most eminent citizens, being President of the Senate and member of the Supreme Court of New York; no one has ever called in question his high intelligence and integrity. Miss Laura, his daughter, had received an excellent education, and was a devout Catholic. The Church then taught her not to

lend herself to spiritistic practices, and she at first refused to be present at these manifestations; however, she was mediumistic, and the numerous spontaneous phenomena which occurred around her soon aroused her curiosity, and she began to attend the seances. Then she became a speaking medium. She did not fall into trance, as many others did, but was conscious of all that she said and of everything that took place in her presence. Then she began to speak different languages. "She knew no other language but English and French—as much of the latter as she had learnt at school," writes her father; and yet she spoke nine or ten languages, sometimes for an hour at a time, with perfect ease and facility, as in the following instance narrated by Judge Edmonds:—

"One evening I received a visit from a gentleman of Greek nationality (a Mr. Evangelides), who presently began conversing with Laura in that language;* in the course of this conversation he seemed greatly affected, and even wept. Six or seven persons were present,† and one of them asked the cause of his emotion. The gentleman avoided a direct answer, saying that it was about family matters.

"The next day he had a fresh conversation with Laura, and as there was no stranger present, he gave us the desired explanation; the invisible personality with whom he was conversing through Laura was no other than an intimate friend of his own, who had died in Greece, the brother of the patriot Marco Botzaris; this friend informed him of the death of one of his (Mr. Evangelides') own sons, who had remained in Greece and was perfectly well when his father left for America.

"This gentleman came again several times to see me, and ten days after his first visit he informed us that he had just received a letter from his home informing him of the death of his son;—this letter must have been on the way at the time of his first interview with Laura.

"I should be very glad if anyone would tell me what to think of this fact. To deny it is impossible, it is too evident. I might as well deny that we receive light from the sun.

"Neither can I consider it as an illusion, for it cannot be

* "My daughter," says Judge Edmonds in the preface to his work entitled *Spiritualism*, "had never until that moment heard a single word of modern Greek."

† There were, among others, Mr. Green, artist, of New York, Mr. Allen, President of the Boston Bank, two railway contractors from the Western States, Miss Jennie Keyes, niece of Judge Edmonds, etc.

distinguished from any other real fact observed at any time in our life.

"It took place in the presence of eight or ten persons, all educated, intelligent, and as capable as anyone of distinguishing between illusion and reality.

"It would be idle to pretend that it was the reflection of our own thoughts; we had never seen the man before; he was introduced to us by a friend that same evening; besides, supposing even that our thoughts could have informed him of the death of his son, how could they make Laura understand and speak Greek, a language which she had never before heard spoken?

"I ask again, how am I to regard this fact, and many other similar ones?"

Unfortunately, as we have said, though the facts of this kind, related by spiritists, are very numerous, yet those which appear to be duly observed and supported by sufficient testimony are, on the other hand, very rare.

C. V.

CORRESPONDENCE.

GENTLEMEN,

A clergyman has written to me the following account of experiences he has had.

June 6th, 1905.

H. A. DALLAS.

"The last double I saw beyond a doubt was that of my Vicar, on Tuesday, 28th March last. I was to take the service at 10 a.m., and entered church just after some ladies and followed them into the north chapel where we hold the weekday services. I went that way to find the lessons before going into the vestry. As I walked up slowly I saw Mr. H— moving rather quickly up the other side of the church by a direct way to the vestry and watched him disappear under the organ loft as he went in that direction. Supposing he had some-

thing to tell me, I was naturally surprised to find he was nowhere in either of the two vestries, and in fact (as I found on enquiry) was not in the church at all, but at home. I said nothing about it to him because he is in bad health and I thought it might possibly make him nervous. But the visual spectrum was as clear and as apparently external as it could be.

"Some time previously I had a very clear impression in a crowded street of the Vicar of S. S——, who at that time was hundreds of miles away in the North. I wondered why he would not look at me as he passed. He looked exceedingly cross and so I did not address him. There is nobody in the whole world, I am convinced, the least bit like him. He has a remarkable face and figure.

"My wife's double I saw twenty years ago at Southsea, and published an account of the illusion soon after the event.*

"At the time I never supposed for a moment that these appearances were other than the real persons, and so I did not impose any test upon them. You see whenever the 'double' of a friend presented itself to me I had no reason to doubt its substantiality. Once in the country, in Suffolk, returning from a long bicycle ride, I suddenly saw a lady familiar to me with her back turned going to the post with some letters in her hand—a little too far from me to address. In another minute turning a corner I met the real lady with the letters and spoke to her. I did not tell her of the 'double' because she was in very delicate health. She was the only lady in the parish, her walk was rather peculiar, and her dress very distinctive.

"Once at the house of a lady friend in Oxford, on coming away with friends I asked who was the pale woman sitting in the corner who spoke to nobody and to whom nobody spoke? There was no such person there. The vision I had was of our hostess' dead mother, who when alive always sat there. I picked her photo out of an album of faces. If one only knew at the time the figure was unreal! I am so anxious to see if the impression would be equally vivid and visible with the eyes shut."

* We have been unable to come across the published report of this incident, the gentleman in question having forgotten the name of the journal in which it appeared.—*Editor's Note.*

AMIDST THE REVIEWS.

We assume no responsibility whatsoever for information appearing under this heading.

A Prediction Verified.

[*Luce e Ombra*; Milan, June, 1905.]

SIGNOR CARRERAS, formerly Director of the Review *Medianità*, contributes to *Luce e Ombra*, for June, an interesting case of premonition received typtologically during a mediumistic sitting held in Rome on the evening of April 7th, 1905. The persons present at this sitting were Signor and Signora Bindi, Signor Adolpho Daddi [a lawyer, who is himself endowed with mediumistic faculties], and his son, Signor Gino Daddi. These sitters formed the chain around a small table, their hands resting on the table. The room was illuminated by a red light.

After waiting for a few minutes, there suddenly appeared a very bright white light beside the medium; the light only lasted for a moment. Whilst the sitters were commenting upon this unexpected phenomenon, the table began to give rapid blows, spelling out the word "Janer," the name of the personality who had already manifested several times through the same medium. Wishing for a test, the sitters asked the *soi-disant* Janer for advice as to how they could find a place for a young woman in whom they were much interested. The question was put by Signora Bindi. Immediately the table replied, typtologically:—

"Ask Mr. X.; he will be able to help you."

This reply was received with some surprise, for Mr. X. is scarcely known to Signor Daddi, who, however, knows his brother, Z., very well, for whom he sometimes transacts important business.

Asked how Mr. X. could help them, the table replied:—

"He is a colleague and friend of the person to whom you must recommend the young woman."

It was remarked that it was difficult to ask a favour of a person with whom they had no relations whatever. Then, to the incredulous surprise of all present, the table said, typtologically:—

"The favourable opportunity will present itself to-morrow. Mr. X. has need to ask a favour of Adolpho."

"Of me?" asked the lawyer, in surprise.

"Yes. To-morrow morning he will call at your office, with his brother, to ask for a legal opinion on an important matter."

"How do you know that?"

"The brothers have decided it between themselves this evening."

The next morning, shortly after the lawyer had reached his office, he was not a little astonished to receive a visit from the two brothers, who desired legal advice—as announced by "Janer." The lawyer took the opportunity to mention the matter of placing the young woman, and Mr. X. promised to give the desired introduction, which turned out successful, as the typtological message had predicted.

This recital bears the signatures of the four persons above mentioned.

Signor Carreras instituted an inquiry with the following results:—

1°.—The lawyer, Signor Daddi, had not spoken for a considerable length of time to Mr. X.'s brother.

2°.—The lawyer, Signor Daddi, could not have known, by any normal sensory channel, the desire of the two brothers, X. and Z.

3°. On the other hand, neither the lawyer, Signor Daddi, nor any other member of his family had ever expressed the desire to recommend the person in question.

4°. There was no possibility whatever of establishing any past or future connection between the business which necessitated occasional meetings between Signor Daddi and Mr. Z. and the favour demanded by Signor Daddi of Mr. Z.

5°. The prediction was verified in every detail.

Signor Carreras concludes that the theories founded upon the action of the subconsciousness and telepathy are insufficient to explain this case, in which he thinks he sees the intervention of an extraneous intelligence: that of the deceased "Janer," especially as he had already given proofs of will and intelligence, in the opinion of Signor Carreras, independent of the medium.

Phantasms in East Africa.

[*Die Uebersinnliche Welt*; Berlin, June, 1905.]

Die Uebersinnliche Welt gives an account, by Colonel Langheld, of his experiences while in charge of a station in the interior of German East Africa. The only white civilian there was the son of a large

Colonial merchant in Hamburg, who was travelling to gain experience and promote the interests of his firm. He was of a strong and earnest nature, and had made a firm friendship with the Colonel, who, on the occasion of the young man's departure for the Victoria Nyanza, felt an uneasy sense of danger, and recommended him to be prudent. His friend replied: "If anything befalls me you shall know of it at once; I will give you a sign, wherever you may be."

About two months later, the pigeons, in their cote in the middle of the yard, appeared to be disturbed by some animal. Having set a watch, the Colonel was aroused in the night, and saw two round points, more like glowing coals than the eyes of a wild beast, gleaming from the dovecote. He fired, and saw an animal like a chimpanzee, having long reddish-brown hair, fall to the ground and immediately rise and disappear round the corner of the house with lightning rapidity, uttering a terrible shriek. An old Soudanese sergeant declared that it was a "devil," and that European weapons were powerless against it. He said that it came as a warning when a European had died an unnatural death, and that this was the third time he had seen it. A strict search revealed no traces of blood, although the shot had been fired at only four yards' range. The Colonel's dog was found to have hidden himself in great terror, and could not be induced to pass the corner of the house where the creature had been last seen.

Later in the same night the Colonel, still awake, heard light footsteps on the verandah, where he was accustomed to take his meals, and soon he heard sounds as though glasses and other articles were being moved on a table. Rising to see who was there, he was surprised to find a European sitting at the table, which was fully set out for a meal. As the stranger raised his head in the full moonlight, he saw that it was his friend the young Hamburg merchant, but hollow-eyed, with sunken cheeks, and a suffering mien. The Colonel, with a feeling of icy chill, managed to utter a question, when suddenly the apparition vanished, and the table appeared clear of all dishes, etc., as was usually the case after the last meal. On getting a light, nothing was to be seen of the visitor.

Six weeks later, word came to the station that, on the same day on which these remarkable events had happened, or seemed to happen, the young merchant had lost his way during a hunting expedition, and had been partly devoured by wild beasts. His body, when found, was recognised by a portrait which the Colonel had given him.—[*Light*, June 24th, 1905.]

THE PSYCHICAL MOVEMENT.

An Address on the Phenomena of *Hantise*.

It was before the attentive and serious audience of the *Institut Général Psychologique*, in Paris, that, on June 19th, Dr. Maxwell, Deputy-Attorney-General at the Court of Appeal at Bordeaux, expounded his views on the phenomena of *hantise*. Without doubt it would have been easy for him to amuse his audience by relating a string of anecdotes, but he preferred to treat his subject scientifically.

The phenomena of *hantise* have always existed. Theologians have often commented on these facts; for centuries intellectual culture has consisted in discussing texts instead of studying realities by observation or experience, and these phenomena were explained as being the work of demons. But nowadays no one believes any longer in demons, and we ask for some more certain explanation.

The facts group themselves together under three categories. We have personal haunting and local haunting. Local haunting is of two kinds: there are haunted houses where characteristic phenomena are objective and can be observed by everyone; in other cases the phenomena appear subjective and are most frequently perceived by one person only.

Personal haunting has always been the most frequent. The *daimon* of Socrates and the familiar spirit of Jerome Cardan are classical examples. Are we in presence of morbid phenomena of the kind presented by the alterations of personality? It might be thought so, and without doubt it will be thought so. But Dr. Maxwell is lenient. After

all, haunted persons appear to him normal, and the fact that the phenomena disappear when the health is really attacked is not without importance. It even happens that messages are transmitted containing information which, he thinks, cannot have been known either to the experimenters or to the subject. It is the same thing with local hauntings. In the phenomena of *poltergeists*—to use a German word which has been adopted definitely in England to designate the phenomena of haunted houses—we observe a very remarkable uniformity in type. In every country, in every age, these phenomena manifest in like fashion: stones are thrown with force against windows; furniture is displaced, water falls, fire suddenly breaks out.

How can these facts be explained? The good faith of the narrators has been proved beyond a doubt—but this is a question which is always open to debate. If there be people who lie, or whose imagination is excessively developed, there are others, however, whom we ought to believe; for there are facts which cannot be discredited and which it would be unscientific to deny.

In the third category of phenomena many curious things are observed. What we may retain is the fact that there are places where, at different moments, different persons, unknown to one another and never having entered into communication with one another, have seen, or thought they have seen, a *ghost*, for example. This ghost bears no resemblance to the one invented to frighten children with in stories which would have been better left unwritten. This ghost is indifferent to the living; he takes no notice of them. He seems to continue living a past life and has preoccupations which are foreign to us. He goes about his own business; he is absorbed in his own thoughts.

This is a very singular feature, and we must point out another equally strange feature: the phantom has no physical reality; also, he is only perceived and heard by a

minority ; when several people are grouped together, perhaps one only will see him.

As Dr. Maxwell well said, in terminating, before explaining a ghost we must hold him. And we are not at that point yet. But we must study the facts, and the *Institut Général Psychologique* is well qualified to undertake a scientifically conducted inquiry.

An Address by Mrs. Annie Besant on Phenomena produced by Yogis.

MRS. ANNIE BESANT gave several lectures when in Paris lately. The greater number of her lectures dealt with theosophical questions ; but the one given before the *Institut Général Psychologique* dealt with metapsychical phenomena produced by the Yogis of India. Having lived the last twelve years in India, in close contact with the Hindoos, Mrs. Besant is particularly well qualified to speak on the subject.

Mrs. Besant first of all dealt with the ideas of the Hindoos concerning the animic principles in man—ideas which have been common to the race for thousands of centuries, and which Western races are only now beginning to adopt. What English psychists called the *subliminal self* has been known for a long time by the Hindoos : Yoga is in fact the science of developing this super-consciousness up to that pitch of perfection at which man is supposed to have conquered matter—to have made himself master of, and independent of, matter.

From the point of view of the Yogis, consciousness is Lord of all things and disposes of matter. The Ego wishes to see—says the Hindoo—and the eyes appear ; the Ego wishes to speak, and the tongue becomes loosened, etc. By the constant exercise of a tenacious will power the Yogis obtain the ability to move the ears at will, arrest the

heart's action for a time, and so on. By will power they suppress physical suffering, as we would do by means of anæsthetics; they also claim to be able to act upon surrounding objects, in which case the operation is said to be performed with the help of *elementals*. Mrs. Besant related a few wonders of this kind which she herself had witnessed, and which in our eyes bear a strong resemblance to the legerdemain of skilled conjurors, but which, it appears, occurred under circumstances which Mrs. Besant considered as rendering the phenomena extremely difficult to explain as tricks of any kind, especially when the operator, but for a loin cloth, was naked.

Mrs. Besant had heard many persons, who were thoroughly deserving of credit, relate having witnessed other still more extraordinary phenomena, but which are probably not really objective: the Yogis are, in these cases, supposed to hypnotise the spectators by a succession of monotonous tones sung in a minor key, sounds of which they alone possess the secret and by means of which they are able to make the spectator see what they choose.

Mrs. Besant's listeners, whatever might be their opinion on the phenomena under notice, manifested a lively interest throughout the lecture and at the close warmly testified to their appreciation of her talents and kindness.

A new Psychological Review.

WE have received from Rome the first number of the *Rivista delle Riviste di Studi Psichici*. This review is an emanation of the *Nuova Parola* which, under the direction of Professor Arnaldo Cervesato, has made for itself a reputation as an ardent and intelligent defender of Spiritualism and the new Idealism.

KARIN: AN EXPERIMENTAL STUDY OF
SPONTANEOUS RAPPINGS.

By HJALMAR WIJK (*Gothenburg*).

AT a country villa in the south of Sweden, in the spring of 1904, there were heard sounds as of violent rappings on the floor and walls, the cause of these disturbances being apparently inexplicable.

At that time there dwelt in the villa, Mr. N., an Inspector of Forests, his wife, a maidservant, and a German forester, Herr B. It was not long before it was evident that these rappings were, in some manner, connected with Mrs. N. herself. It was observed that they only took place when she was in the house, and then always in her proximity, whilst, on the other hand, no one else seemed to influence them in any way.

The phenomenon continued during a part of the summer and autumn, and had undergone certain changes when, in the beginning of November, I had the opportunity, together with my friend Dr. Paul Bjerre, of studying it, for a short time, on the actual spot.

This paper is an account of our investigation and the conclusions we have arrived at.

Our investigation began at a time when the most intense period of the phenomenon had ended. In order to form a conception of the nature of the phenomenon, which we

might use as the foundation of our inquiry, we were, therefore, forced to collect accurate information about the earlier period of the rappings, and when this information and our own observations seemed clearly to show that the rappings were connected with Mrs. N., we tried to gain information about her earlier life and the periods of it which might have some bearing on our subject.

The previous history of the phenomenon proved to be of essential importance to an understanding of the origin, development, and nature of the rappings. Before proceeding to describe our investigation, I will, therefore, begin by giving an account of what we thus discovered, and preface it by a description of Mrs. N., whom henceforward, for the sake of brevity, I shall call by her Christian name, Karin.

Karin is twenty-seven years old, delicately formed, with a certain childishness in her appearance and ways. Her bright and gladsome spirits have been somewhat subdued through disappointments and sorrow, yet without having quite lost their original character. Her manner is frank and confident, and immediately reflects all the different emotions of her soul.

Her constitution seems thoroughly sound, and one gets the impression that the symptoms of nervousness she has of late displayed are not attributable to any originally morbid disposition; nor do any similar symptoms appear to occur in her family.

Her father died from paralysis, but was hale and hearty up to three years before his death. Her mother, who is still living, is of a thoroughly healthy constitution, and Karin's younger brother also enjoys the best of health. Karin, who has been married since 1897, has no children.

Her childhood and adolescence were years of peace and happiness, and during this period she showed no sign of any nervous symptoms. It was when she became a woman, and

the hardships of life began, that these symptoms first commenced to show themselves, caused by strong mental agitations and disappointments, which, in conjunction with the nervous complaint they brought on, have left deep traces in Karin's mind, and exercised a certain depressing effect on her whole temperament.

Her illness began late in the summer of 1898, in the shape of fainting-fits accompanied by tremors. During the first weeks these fits occurred several times a day, and kept Karin for some weeks confined to her bed. In the following winter they occurred less regularly and at longer intervals. In the spring of 1899, the illness took a partly different form, which from that time became predominant. The attacks were prognosticated by a violent and unconquerable feeling of anxiety, which ceased the same instant that the tremors occurred. These always began in the arms and occasionally extended to the rest of the body. The fits usually lasted from half-an-hour to an hour, ceased abruptly, and were followed by intense lassitude.

During the time these attacks lasted, Karin often lay in paroxysms of tears or laughter; she was quite passive, could neither speak nor move, and her consciousness seemed always to be more or less veiled during the time—in a few instances, even quite gone. Generally, however, she seemed to retain a recollection of what took place around her while the fit lasted.

At the outset, these attacks of hysteria seem to have been caused, on each occasion, by some strong emotion of Karin's; afterwards, in proportion to the decreasing intensity of the complaint, the proximate cause became more diffuse. Latterly, the attacks have considerably decreased, both in violence and frequency, and now there occur periods of one or two months during which she is quite free from them. Thus, during the spring and summer of 1904, Karin was quite exempt from fits, and, during our stay at the villa,

we only had occasion to notice one not very pronounced attack.

In addition to the form of the illness here described, Karin has also exhibited other—often severe—hysterical symptoms of an organic nature. On the other hand, her temperament and character have never betrayed any kind whatever of hysterical features, and, more particularly, we found her entirely free from that tendency to intrigue or dissimulation, which is frequently observed in hysterical patients.

In Karin's temperament there is no tendency towards mysticism; on the contrary, she criticises such subjects with uncommon calmness and good sense, and her own experiences in this domain seem never to have left any deep traces on her mind.

Her earliest experiences of this sort date from ten years back, when, on several occasions, she heard sighs, steps, etc., about her. More important, however, than these few and isolated cases is her aptitude for psychography, which was discovered a couple of years after the beginning of the hysterical attacks, to which it bears a very curious resemblance.

It was in the autumn of 1901 that Karin was led by the example of several friends to attempt psychography; after a few attempts she was completely successful, and from that time forward she has occasionally occupied herself with it for amusement. Her method of proceeding with it is as follows:—With her eyes blindfolded, and holding some object, such as a glass, in her hand, Karin sits in front of a sheet of paper on which the letters of the alphabet are written in rows in regular order. Soon her arm and hand begin to tremble, the glass jumps here and there over the paper, and points out the letters with varying certainty and speed. All this process offers certain points of contact with Karin's attacks of hysteria; not only do the tremors resemble each other, but also her state of mind, in both

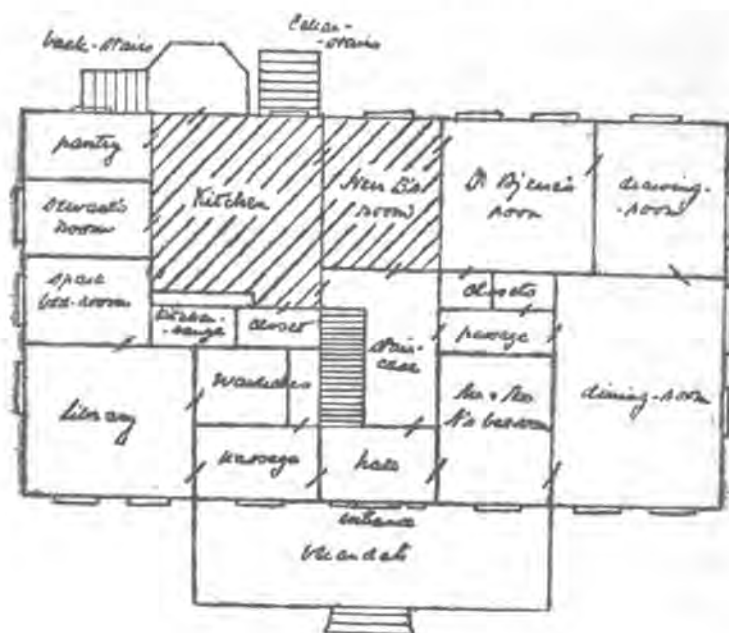
cases, presents certain similarities: a difficulty in speaking and acting, whilst the receptive faculties are only slightly diminished. All these features, however, occurred here in a milder form than in the hysterical fits. Karin can practise psychography at any time; it demands no other conditions than that she should have her eyes blindfolded; but it may succeed more or less easily, and is, in the latter case, often very fatiguing.

The information which Karin has obtained through psychography offers nothing of particular interest. At first, there only appeared messages from deceased friends and relations of Karin and her husband, often from two or three in the course of the same sitting. But one day, in the spring of 1903, the glass in Karin's hand began to perform a merry drumming on the table, and a new personage, of the name of Piscator, enters on the scene. This individual, who gave some vague biographical information about himself, strongly reminds us of the well-known impudent and coarse comic figure which is stereotyped in the Spiritualistic literature. He overwhelms Karin with declarations of love and has quite a different humour from that of his predecessors, being violent and irritable in the extreme. To Karin he finally becomes a torment. As she believes that what she automatically spells out is produced by her own subconscious imagination, Piscator's personality throws a sort of shadow over her; he becomes, in a way, her worse Ego, which is odious to her.

Piscator gives, throughout, the impression of being a mere creation of Karin's sub-conscious fancy, and that is perhaps why he now more and more displaces his predecessors in psychography, who did not leave the same free play to her imagination. In any case, he had no rival in psychography at the time when the phenomenon of rapping began in the spring of 1904.

It was on the 18th of April that Karin and her husband

moved into the country villa already mentioned. This building, which they now rented for the first time, lies near a disused factory, in a remote woodland district in the South of Sweden. The house is one-storied, built of timber, standing in an open space between the skirts of the wood and the high road; it is surrounded by a garden. The garret is spacious and contains several rooms; a cellar runs under a portion of the back of the house, whilst the rest of the villa is built immediately on a stone foundation; in front of the entrance door, towards the road, there is a verandah approached from the garden by a short flight of steps. One of the rooms at the back of the house was occupied by



Plan of lower floor.

Herr B., a former functionary in the abandoned factory, who still had some work in connection with the woods belonging to it. The remainder of the villa was occupied by the new tenants, who, however, only used a part of the rooms. These rooms are, for the most part, large and scantily furnished, and uncarpeted. The bedroom occupied by Karin and her husband is situated in the front part of the house, with an entrance from the hall and with the window looking out on the verandah.*

The whole building has a certain aspect of desolation, and whether it is only owing to that or to some real cause, it has long had a bad reputation in the neighbourhood. When it has been unoccupied and shut up, people are said to have seen lights shining from the windows, and heard weird sounds proceeding from it, and these stories are connected by tradition with real or supposed crimes that are said to have been committed there. Mr. N. and Karin did not hear these reports until the fresh events that now occurred set them again in circulation.

On the 9th of May the manager of the works received a visit from some gentlemen who were invited to spend the night there as his guests. These had, late in the evening, sat down in the library of the villa, on the other side of the hall, opposite the bedroom. Mr. N. had gone away on business, and Karin, who had gone to bed early, was kept awake for a long time by the noisy talk of the gentlemen. About midnight she heard them finally breaking up; the two who were to sleep at the manager's house left to try to find the way, whilst the third, who had got a room at the villa, locked the door after them, and retired to his quarters. Then all was quiet, and Karin was just about to fall asleep, when she was startled by the sound of heavy footsteps on the verandah, followed by three loud knocks. As soon as

* See plan of lower floor. The shaded part indicates the cellar.

she recovered from her first alarm, she put on some clothes and went out to open the door. It was one of the aforementioned gentlemen, who could not find his way in the dark, and had, on that account, returned to ask for a lantern. He had found the door locked, and had hammered at it to wake up his companion.

He then got a lantern to light him on his way; Karin went to lie down again, and was just going to sleep when she was startled by the sound of three loud raps exactly like those that had alarmed her a little while previously. When she got up to see what it was, she found no one there. After she had lain down again the same three knocks sounded again and again for about an hour; then all was silent till 3 a.m., when the knocks were repeated once more—for the last time that night. Karin could not localise with certainty the first three knocks that awakened her; all the others, however, seemed to her clearly to come from the neighbourhood of her bed.

It did not occur to Karin that these hammerings could be anything except a bad joke on the part of the gentlemen in question or someone else, and she did not puzzle herself much about the matter. Apart from the weariness caused by a disturbed night, she felt calm and well on the following morning.

On the following night, however, directly she had gone to bed and put out the light, the sound of knocks recommenced and was repeated at intervals for about two hours. They were heard quite as distinctly by the servant girl, who that night slept in the dining-room, beside the bedroom, and who was dreadfully frightened at the incessant and unaccountable knocking. Mr. N. came home on the following day, and when the noise in the night began in the same way, he determined to clear up the matter and get hold of the disturber of the peace, if there was one. Watch was kept both in and outside the house, and the building was searched

from top to bottom, but without any result: nothing was discovered and the knockings meanwhile continued as before. Mr. N. and Karin shifted from room to room, even into the garret, but the noise of the three knocks followed them everywhere, and it was soon evident that they only depended on Karin's presence.

Except on one day when Karin made a journey to the town, the knockings went on regularly every evening up to the 30th of May, when Karin, wearied out by sleepless nights, went away for a week's rest. In her absence everything was quiet in the villa as well as where she stayed, but on the second night after her return the knockings began again. From this time, however, they were less regular, and no longer occurred every day.

On the 4th of July, Mr. N. and Karin moved into the town and stayed there till the 12th of September. During this time nothing disturbed the peace of the villa. Herr B., who was now the sole occupant of the house, declares indeed that he heard loud knockings one night on the ceiling of his room, but this solitary instance must be regarded as too uncertain for purposes of discussion, especially as Herr B. seems formerly to have been subject to hallucinations.

On the very day that Karin and her husband went back to the villa the knockings began again, but now, as a rule considerably less violently, and often at an interval of several days; by the middle of October the phenomenon disappeared entirely. Finally, on the evening before our arrival, one solitary instance occurred. Karin then received a telegram that caused her an instant's keen anxiety, and, at that very moment, a couple of raps were heard on the floor at her feet, and, later in the evening, a few loud knocks.

This period, the outlines of which I have here briefly described, comprises the whole course of development taken by the manifestation. At the very beginning the manifesta-

tion attained its maximum intensity, which continued for about three weeks; after this period it diminished in strength while, at the same time, it had lost its original fixed form, and, by the middle of October, its energy seemed spent. During this development it is especially the first form of the phenomenon and the circumstances of its gradual disintegration that it is important to study in order to gain some comprehension of its nature.

From the foregoing it must be evident that I establish a close connection between the first occurrence of the knockings and the event immediately preceding it. The whole form of the phenomenon during the first period bears in fact the unmistakable stamp of being an automatically occurring reproduction of this event.

Just as on the 9th of May, Karin, when on the point of dozing off, was alarmed by the three loud hammerings, so it happened, during a period of three weeks afterwards, that every evening, as soon as she had gone to bed and extinguished the light, three loud knocks were heard, now, however, in the vicinity of her bed, and not only once, but repeatedly. The resemblance between this phenomenon and the episode of May 9th is further increased by the fact that, on the two or three following nights, when Karin and her husband had gone to bed and it was dark, they both heard heavy footsteps going up the steps of the verandah, and crossing it, proceed to the entrance-door, the handle of which they heard turned. When they got up to see what it was, nothing was visible, and as soon as they lay down again the knockings began.

The original clear and well-defined form of the phenomenon probably began to be impaired through the attention the knockings attracted and the consequent attempts to discover an explanation of them. The knockings, however, retained their primary character entirely unaltered until the end of May, when the first real attempt to modify them was made.

Mr. N. and Karin had at that time begun to wonder if the knockings would not, in some way, obey them, and when the knockings began in the usual way after they had gone to bed and put out the light, they asked to hear the raps a certain number of times or in a certain part of the room. Sometimes this succeeded; *e.g.*, the raps might, at request, come on the ceiling, or seventeen times in succession, etc.; but occasionally the command was ineffectual, or even, as though out of defiance, the opposite to what they asked took place.

A new departure was taken in the beginning of June. Up to that time the knockings had only been heard when Karin was lying in bed. Attempts were now made to produce them in a dark room when Karin was sitting up dressed, and these attempts were usually successful.

There is no doubt that these interferences contributed, in a great measure, to the alteration which began at this time to take place even in the spontaneous manifestations: the rappings did not henceforth occur regularly every night, their intensity became very variable, and the former original rhythm of three strokes gave place to a great number of combinations.

Another circumstance seems likewise to have contributed largely to bring about this change. When the attempts to modify the form of the phenomenon had gone on for some time, one day the rappings took the form, as it were, of a merry drumming, exactly like that with which Piscator made his first appearance in psychography. It was then that the thought occurred to Mr. N. and Karin as to a possible connection between the phenomena of the rapping and psychography. Questions were put, and were answered by raps; communications of the same sort as those given by psychography were obtained, and the individual who rapped introduced himself as Piscator.

This troublesome method of communication was soon

abandoned; but, from that day, Piscator was spoken of, seriously or in jest, as the person guilty of the rappings. Piscator, the dominating conception of Karin's subconscious imagination, had hereby brought the phenomenon under his influence, and from that time the original purely automatic form of the rappings became more and more modified by varying and intricate external and internal influences.

It is therefore impossible, during this latter period, to distinguish a fixed line of development. The phenomenon became more and more irregular, diminished in force and frequency, and seemed gradually to be approaching a complete disintegration.

During the development of the phenomenon, its manifestations and the conditions of its appearance have, in some respects, undergone changes or presented important variations; in other respects, on the contrary, they have retained a fixed character.

The rappings have oscillated in strength from heavy blows, as from a hammer, to sounds so weak that they could hardly be caught with certainty. They have nearly always been heard in Karin's immediate vicinity, often, as it were, under her feet; and when she lay in bed, the blows have sometimes seemed to strike the iron bedstead till it shook. Other instances are also told of similar distinctly mechanical manifestations of the phenomenon. The floor is said to have trembled perceptibly when the thumpings were particularly violent, and on one occasion a visitor felt his chair shaking under the blows that seemed to strike it.

The phenomenon has not always, and then generally slightly, been weakened by the presence of other persons. On the other hand, during the whole of its manifestation, it has been extremely sensitive to light. During the first weeks, when the knockings occurred every night, Mr. N. and Karin

could only secure quietness by keeping lights burning. The rappings then wholly ceased or very nearly so. During the following period this sensitiveness to light was perhaps somewhat lessened, but the phenomenon always appeared by preference in complete darkness or in twilight, and really hard knocks have never occurred in strong light.

The appearance or absence of the phenomenon could never be connected with such external circumstances as the weather, and has never exhibited any regularity with regard to days and dates. Neither do the knockings appear to have been affected by Karin's occupations or state of mind; on two occasions, however, it seems as if a sudden emotion had directly caused the manifestation of the phenomenon. The fact that during the first period the knockings preferably occurred when Karin was just going to sleep is probably only a feature of the automatic character of the phenomenon at that time; during Karin's sleep the raps have, however, only once been observed.

The various attempts made by Karin to influence the phenomenon by her will seem to show that such influence, when it took place, never could be exercised directly, but only by way of a subconscious mental state that lay beyond the control of her will. The result of the above-mentioned attempts to determine the number of rappings, for instance, has shown a capriciousness inconsistent with a true volition, but, instead, strongly reminiscent of what had occurred in psychography. For instance, when the knocks have been ordered to sound loudly, they have not always obeyed the injunction; but, on the other hand, when they were irritated by mocking exclamations, they have always become violent, and occasionally thundered like sledge-hammers. In the same way Piscator could, in psychography, be irritated to such an extent that the glass in Karin's hand hammered violently against the table. The result of these experiments

has been the same whether the commands were issued by Karin or by any other person present.

Karin has never been able, by her will, to produce or stop the rappings instantaneously, but when she felt a strong desire to hear them, her wish seems sometimes to have favoured their appearance. They have then usually been especially loud, and continued until the candles or lamps were lighted. On these occasions, however, a previous sitting for psychography, doubtless, perceptibly assisted in causing a manifestation of the phenomenon. Such instances as Karin regards herself as having, in some way, helped to produce, have sometimes occurred during the period when the knockings were scarce and faint, and the greater force and perseverance of the phenomenon in these special cases has then appeared particularly perceptible. On the other hand, in spite of her ardent wish, she did not succeed in producing any knockings during the latter half of October, when the phenomenon seemed to have entirely ceased.

With Karin the occurrence of the rappings has always been accompanied by more or less vague sensations of a peculiar kind. Like the phenomenon itself, these have undergone a development from a simpler to a more composite type, but this alteration in them does not wholly coincide with the particular alteration in the phenomenon, and is less clear than the latter.

During her stay at the villa, Karin often had a vague feeling that some invisible being was wandering about the room. This feeling was always particularly strong immediately before and during the course of the rappings, and, when these took place in complete darkness, Karin has often fancied she heard a sort of pattering noise or, at times, a sound as if the sole of a boot was gliding over the floor. These sounds have often been noticed by Mr. N. when he was present.

During May and June this was the only sensation that

accompanied the phenomenon ; but, on Karin's return to the villa in September, the rarely occurring cases began to be prognosticated by an anxious feeling resembling that which generally preceded Karin's nervous attacks. Just as in those attacks the anxiety ceased when the tremors began, so, in these cases, the feeling disappears with the beginning of the rappings, and, while these are going on, only a slight restlessness, together with a chilliness about the hands, occasionally remains. Similar attacks also occasionally occur during this time without being accompanied by rappings. They have been particularly severe prior to those instances of the phenomena which Karin thinks she had helped to produce by her will. This circumstance seems to strengthen the assumption that these cases were really produced in some such manner, and it perhaps also indicates that the occurrence of the anxious feeling in September was occasioned by the decline of the phenomenon, its manifestations now bringing with them a much greater loss of energy than before.

Generally, the fits of knocking have not occasioned any obvious effect on Karin's consciousness. During the preceding restlessness and anxiety, Karin is often, to some extent, absent-minded, but not so markedly as she generally was during the practice of psychography, and she seems nearly always to have a fairly clear recollection of what has happened.

Besides the rappings, Karin had, in the course of the summer, a number of very characteristic sensations of a peculiar nature. During the first period of the rappings she often had prescience of her husband's arrival in such a way that she heard him come in, take off his things in the hall, etc., quite a quarter or half-an-hour before he actually came home.

On two different occasions, when sitting in the dark, she saw a peculiar kind of radiance in the room ; on one of

these occasions the light appeared very clearly in the form of a small flame that arose close to her husband's shoulder, and then gradually moved away and disappeared. Mr. N. perceived the phenomenon as clearly as Karin did.

Karin has at various times fancied she heard an object, *e.g.*, a chair, moved in the room, and other persons present have frequently thought the same. This, too, has generally only occurred in complete darkness, and she has never been able to ascertain that an actual removal has taken place.

One afternoon, when Karin was sitting by herself, writing, in the dining-room, she heard the sounds of scouring from the kitchen, and chairs being moved, just as if a big cleaning were going on. As she knew that the maid was out, she went in astonishment to the kitchen door, from which the sounds continued equally loud. Karin dared not open the door, but went and fetched the maid, who was at work in the mangling-shed. When they went into the kitchen together, the sound of the scouring had ceased, but both had a peculiar sensation as if chairs had been moved on the floor, and Karin, moreover, thought she heard faint rappings. That very morning the kitchen had been scoured in Karin's presence.

The description I have been giving of Karin's previous experience and the history of the rappings is founded on statements furnished by Karin and her husband which I took down during our visit to the villa in November. I have had the opportunity of comparing these statements both with those of other eye-witnesses and also with our own observations, and have never found them in any way in conflict with these.

The information we received was only scattered notes, and the idea of their mutual affinity was apparently quite

unfamiliar to Karin and Mr. N. Even the connection between the episode of May 9th and the beginning of the rappings did not strike them until we had questioned them on the subject. The veracity of their account is therefore, corroborated in a particularly high degree by the strong family likeness that connects the different phenomena and makes them appear as various expressions of one and the same abnormal disposition in Karin's nature.

Karin's perfect *bona fides* also appeared in her efforts to gain light with regard to the nature of the mysterious rappings. Her sound common sense rejected the idea that they might be the work of some sort of spirit; she saw that she herself must be the cause of them in some way unknown to her.

Mr. N. was likewise equally interested in solving the puzzle. The report of the rappings had, far and wide, revived the story that there were ghosts in the villa, and the proprietor began to hint to his tenants that he thought that they were maliciously arranging the rappings in order to bring his house into disrepute.

Both Karin and her husband were, therefore, particularly interested in getting the matter cleared up, and during the course of the summer a number of acquaintances, who came to visit them, got full permission to make all the examinations they pleased. These, of course, chiefly aimed at ascertaining if any trickery was at work. When the rappings began Karin had, for instance, to stand on a cushion in the middle of the room, or, if she were lying in bed someone held her hands and feet. The phenomenon then diminished in force, but continued otherwise unaltered, and the knockings were just as inexplicable as before.

It was in September that Dr. Bjerre and I, through a paragraph in a newspaper, learned about the phenomenon, and when Karin and her husband were informed of our wish

to institute an inquiry into it, they invited us at once to be their guests.

This case seemed to us a highly attractive subject for investigation. We had here a person who, in a mild degree, seemed to present many of the psychical peculiarities that characterise the so-called "mediums," and one of these symptoms appeared in an exceptionally marked and pure form. The numerous analogies between the state of trance and the phenomena presented by mediums on the one side, and on the other, the deeper hypnosis and hypnotic suggestions, had, in a previous investigation of this sort, brought us to the conviction that hypnosis would be the right means of throwing light on these groups of phenomena, in furnishing the instrument for an experimental scientific investigation.

The phenomena presented by mediums are in general, like the rappings in this case, the expression of an intelligence that one may generally assume as having its root in the medium's secondary consciousness. Should we not, by means of hypnosis, be able to get at this secondary consciousness, through suggestion transform it as we please, and in that way subordinate the physical phenomena connected with it to our will—produce them, stop them, or modify them at pleasure? It was with thoughts and plans such as these that we proceeded to our investigation.

Our arrival at the villa, on the evening of the 2nd of November, synchronised with the period when the phenomenon seemed to have completely disappeared. For a fortnight no instance had occurred, except the above-mentioned one on the previous day, and Karin expressed her anxiety lest possibly our journey might have been made entirely in vain.

This anxiety of hers, however, proved unfounded, for hardly had we got to bed on the first night before the knockings began. Bjerre's room lay at the back of the villa, separated from the bedroom by a narrow passage;

my room lay further off in another part of the building, but we both heard the noise quite plainly. It was loud rappings in series of three or four, that were repeated a number of times with irregular intervals.

Bjerre dressed and followed Mr. N. into the bedroom. Karin lay wide awake in the dark, and expressed her joy at our really having heard the rappings. She appeared quite calm, and had hardly had any clear presentiment that they were about to begin. Bjerre and Mr. N. then sat down in the dining-room by the bedroom door, and after a while a few solitary knockings again sounded. Then everything was quiet, and the night passed on without disturbance.

Strangely enough the knockings were not preceded, in this case, by any manifest feeling of nervousness, although they probably had been evoked by Karin's ardent desire that we should witness the phenomenon.

During the three following days we contented ourselves with waiting for fresh spontaneous manifestations of the phenomenon, in order to enable us to form an idea of its nature before we ventured on direct experiments. For the same purpose we made Karin, during these days, perform a deal of psychography. The messages we obtained through these experiments were, however, of no interest, and did not indicate that Piscator was their author.

A few experiments were also made with table-turning, which Karin had often practised previously. In the course of these experiments Karin's hands began to tremble in the same way as whilst she was doing psychography, and the table-turning being performed in darkness its result could not be accurately appraised. At one of these experiments extremely faint rappings were audible, as if someone had knocked on a carpeted floor, but from a great distance and in a sort of hollow way. This was for two days the only manifestation of the phenomenon.

In the evening of the 4th of November, Karin had a

slight nervous attack, caused by the strain of the table-turning I have just mentioned. In order to calm her nerves Bjerre put her into a light hypnotic sleep. This was the first time in her life that Karin had been hypnotised. The favourable result of this first attempt entirely dissipated the scruples her husband had hitherto entertained against hypnotism. There was, therefore, nothing to prevent us from beginning our experiments, and as the spontaneous rappings appeared to have entirely ceased we considered that the moment had now arrived for us to interfere.

On the following day, November 5th, we began our investigation. We had hitherto avoided communicating to anyone our thoughts and plans, and in order not to disturb the results of the experiments we were about to make, we also refrained from mentioning anything of their import. At the seances that ensued, either Mr. N. or Karin's mother, who had now arrived, was generally present, but the dialogue between Karin and Dr. Bjerre was always carried on in such a whisper that only he and I, who sat beside him, could catch what was said.

In the afternoon of the 5th, Karin was hypnotised by Bjerre and brought almost immediately into a state which is characterised by complete catalepsy, close *rapport* with the hypnotiser, and after waking up, total loss of memory of what has happened during the sleep. Karin's deep breathing and the expression of her features convey the impression of a heavy sleep that seems hardly disturbed by any dreams. Her answers come slowly and listlessly, and there are no traces of any keen mental activity, or of play of the imagination.

Bjerre cautiously endeavours to find his bearings in the sphere of her subconscious imagination, but without success. His questions as to whether she sees anything are at first answered in the negative, and the vague visual perceptions

she experiences later on in the seance are perhaps only caused by the questions then put to her. She remembers nothing about how the rappings first began, and gives no sign whatever as to being conscious of the existence of Piscator. We had expected to find the phenomenon of rapping overgrown with a profusion of imaginations concentrated around Piscator, but nothing of the kind appears.

Bjerre then begins to put direct questions, but only gets negative answers. She does not see Piscator, he is far away, she does not know where. She sees instead an old woman dressed in grey. These answers are given hesitatingly and reluctantly, and as Karin seems tired Bjerre arouses her. She awakes easily and feels rested and cheerful.

The state of sleep I have just described was the normal one in all subsequent seances, although, on different occasions, important deviations from the fundamental character, as I have described it, took place; sometimes, for instance, the catalepsy has been broken off; her susceptibility to suggestions and the strength of the *rapport* between her and the operator has also been very variable. All these deviations, however, have been influenced either by our suggestions or by her own subconscious imagination—in any case, by a factor alien to the hypnotic sleep itself. At the beginning of each seance, before such foreign influences have had time to make themselves felt, the character of the sleep has, in the main, been quite constant.

In the evening of the same day Bjerre again hypnotises her. Her sleep is the same as in the afternoon, and now, too, she answers very hesitatingly the questions put to her by the hypnotiser. She cannot see Piscator; there is something white that stands before him, and which she in vain tries to thrust aside with her hand. To Bjerre's question whether it is only Piscator who is in the habit of knocking, or if it is also the old woman that she described in the previous seance, she replies that it is also the old woman.

It seems quite likely that the notion of "the old woman" in the previous seance had only been suggested to Karin through Bjerre's chain of questions; if that is so, her answer, in this instance, is merely an empty echo of the hypnotiser's last words, without any real import.

As Piscator is not there, Bjerre asks her if she thinks he will come. She answers, "Yes." "When can he come?" Karin: "That depends upon you." Bjerre then suggests to her that she shall ask Piscator to come on the stroke of eleven that night and rap three raps. She raises some objections, but when the suggestion is repeated, she yields to it.

We had made Karin practise psychography in the course of the day, but had, for the most part, got evasive replies to our questions. In order to try to get a better result, Bjerre now, during the seance, suggests to her that Piscator shall next time give positive answers in the psychograph, which she promises. After the seance is over, we make her practise psychography, at which, time after time, the words are spelt: "Piscator answers positively 'yes'"—an obvious result of the characteristically misinterpreted suggestion. During the evening Karin showed no sign of pain or nervousness. We sat for a while together in the dark to listen if the rappings would begin; but all was silent, and Karin declared she felt convinced that there would be nothing that night.

About 10 p.m. Mr. N. and Karin went to bed, and I sat down with Bjerre in his room to watch the result of the experiment. Exactly at 11 we were interrupted in our conversation by three loud raps from the direction in which the bedroom lay; these three raps were then repeated three separate times. Mr. N. now came in to tell us about the rapping, and we followed him into the bedroom where Karin lay in a condition of great agitation, with convulsive movements in her arms and the consciousness somewhat

veiled. She whispers, "It was Piscator," and Bjerre has to calm her by a few passes. After a while she quite recovers her senses, and has then forgotten the words she has just previously uttered. She tells us that, a little while after she had gone to bed, she was attacked by a feeling of anxiety, and fancied she heard something pattering all round the bed. The first unexpected raps had alarmed both her and Mr. N.; they appeared to come from the vicinity of the bed, and were unusually loud, in fact like the blows of a hammer.

Whilst we remained in the bedroom no more rappings were heard, but after we had sat down with Mr. N. outside the bedroom door, a few more raps sounded. These, however, were not quite so loud as the first, and Karin felt no uneasiness whilst they lasted. The remainder of the night passed quietly.

That this outbreak of the phenomenon was caused by the hypnotic suggestion seems to be beyond doubt. The sensations that accompanied the outbreak are typical of the result of a post-hypnotic suggestion, although they were in this case intensified to such a degree that they can be compared to Karin's fits of hysterical dread. Moreover, the phenomenon occurred precisely at the appointed time, and the suggestion was so far obeyed that the rappings sounded in groups of three. That these three rappings were repeated again and again might certainly be explained as a misinterpretation of the order. The experience derived from our following experiments seems, however, to show that this repetition of the rappings beyond the limit assigned is a constant phenomenon. We have already pointed out that Karin, at the normal outbreak of these rappings, is incapable of stopping them. It seems as if, by analogy, the suggestion in this case were unable to stop at a fixed point the forces it has set in motion.

On the following day, the 6th of November, Karin was

quite calm and in her usual health. We determine, however, henceforward, not to meddle with psychography, and generally to try and avoid everything that might exercise a disturbing influence on our experiments.

In order to ascertain if yesterday's experiment could be repeated by daylight, Bjerre hypnotises Karin about 4.30 p.m. He asks her if she remembers anything from yesterday. "Yes, Piscator came." At the thought of him she shows extreme disquiet, and when Bjerre asks her if Piscator is also coming to-day to rap, she exhibits violent opposition to such an idea. It is as if her sound instinct for self-preservation rose up against our suggestion. It is only with difficulty that Bjerre manages to convince her that she need not fear Piscator, as we could send him away whenever we liked. Finally, she obediently repeats what Bjerre suggests, *viz.*, Piscator is to come at 9.30 p.m. and knock three distinct knocks three times in succession and then leave at once; Karin is not to feel any uneasiness when he is gone, and is to sleep quite calmly that night, undisturbed by rappings. When, after a while, Karin awakes, she shows, as usual, no trace of the disquietude she felt during her sleep. On the contrary, she feels pleasantly rested, and as soon as a certain heaviness in her head has disappeared, she is cheerful and calm in her mind.

We spent the evening in reading, and tried, in every way, to captivate Karin's attention, but she soon becomes absent-minded, and by 8 o'clock she lets drop that she feels just as if "something is going to happen" that evening. By 9 her uneasiness grows into an agony, which she vainly tries to overcome; she shivers, is seized with slight tremblings and cannot sit still, but wanders backwards and forwards about the room. A little before 9.30 she throws herself down on a chair beside us, who are sitting round the lamp in the drawing-room. The very moment when Bjerre sees the hand of the dining-room clock pointing to 9.30, we hear

some faint rappings on the floor by Karin. Bjerre is able to observe that she is sitting absolutely still. After a moment she too seems to catch the sound, and says to us: "Hush, there's a rapping!" The rappings were very weak, but we both fancied we could count three sequences of three rappings each.

We ask Karin if she is now feeling calm, but she replies that the nervousness is not yet over; she goes and stands by the stove and again we hear a few rappings, so extremely faint that our observation of them is disturbed by the rain dropping outside. We extinguish the lamp to hear if by this means the phenomenon will become stronger. Karin stands on a cushion and the rappings are again heard, but very faintly. She then sits in an easy chair with her feet resting on the cushion—the result is the same.

After all had been quiet for a while Karin says we might as well re-light the lamp; her nervousness is quite gone and she does not think we will hear anything more. She confesses that the pang before the attack had been exceedingly severe. It comes over her with a feeling as if she had done something wicked; her balance is quite disturbed, and she feels a loathing of life that she cannot overcome. This has not, however, been worse this time than on several previous occasions when the rappings have been "provoked" by her wishes. She is surprised that she has now had the same feeling as on those occasions, "for now," she says, "there was no one who thought of producing any rappings."

Karin is quite calm when we separate for the night, and she thinks she will sleep well. A little later, however, Mr. N. comes into Bjerre's room, and tells us that he and Karin had plainly heard heavy steps walking up to the verandah and advancing to their bedroom window. They had gone out at once to see who it might be, but there was nobody there.

We follow Mr. N. to the verandah in order to investigate the

matter ourselves. In the soft fresh-fallen snow which covered the steps no trace of any footprints could be discerned.

In the course of the night Mr. N. and Karin were disturbed by sounds of pattering in their room, and of a rattling noise as if some collars on the table had been moved. Mr. N. declares he heard some very slight rappings, but, anyhow, they were not caught by Karin.

This day, too, the manifestation of the phenomenon seems plainly to have been the consequence of the suggestion that had been made. The rappings began exactly at the appointed stroke of the clock, notwithstanding that the conditions of the light were very unfavourable; such loud raps as these are said never to have been heard before in such a strong light. The number of strokes at the beginning was the correct one, *viz.*, three times three, and when they continued again, in spite of the suggestion that "Piscator was to go," it seemed, nevertheless, as if the three raps were continually maintained. Finally, it should also be observed that Karin, perhaps in verbal obedience to our suggestion, did not hear the rappings during the night, which Mr. N. says he noticed.

That Karin's anxiety to-day was so particularly acute may probably be ascribed to the unfavourable circumstances in which the phenomenon was forced. The analogy that she herself observed between her feelings to-day and the sensations connected with the manifestations that she thinks she has provoked by her own volition seems to corroborate the idea that these latter have really been produced by some sort of self-suggestion.

Our next seance was held on the following day, November 7th. When Karin had fallen into her usual deep sleep, Bjerre asks her why she was so uneasy yesterday.

A.—"Because Piscator came."

Q.—"Did he go at once, as he ought to have done?"

A.—"No, he would not go; he did not go before 11."

(It was perhaps at this time that the disturbance in the bedroom ceased.)

Q.—“Who was it that was walking on the verandah?”

A.—“It was Piscator who wanted to come in.”

This again shows how Karin connects Piscator with all these different forms of phenomena, whether this is a consequence of our suggestions, or depends upon an original form of her subconscious imagination. Her anxiety before the rappings, for instance, is caused by Piscator's coming, and it only ceases entirely when he goes. When our suggested orders are not obeyed, it is Piscator who is disobedient, and so on.

As Piscator is thus made responsible for the suffering our experiments cause Karin, he becomes more and more odious to her. That is why she now receives with extreme repugnance Bjerre's question as to whether Piscator is to come back that night, and it is only reluctantly that she at last assents to this suggestion.

We had intended to try to-day if we could extend our influence so far as to produce phenomena of levitation, and Bjerre therefore during her sleep asks her if Piscator can lift a chair when he comes to-day.—“No, that he can't do.” Bjerre then reminds her of the case when a chair was heard to move in the dark, but Karin tries to evade the question by saying that it was “the old woman” that moved it. When Bjerre tries to force the suggestion, Karin gets so nervous that he is obliged to give up the attempt. Instead he suggests to her that Piscator will come at 5 o'clock when we are sitting in the twilight in the drawing-room, and will rap four times, after which he will at once disappear. “He won't do *that*,” declares Karin. Bjerre tries to suggest to her that he can compel Piscator to obey—that he can drive him away when he wishes to do so. Karin does not, however, believe that this is possible;—“it is too late,” she says, and all at once her notion of Piscator seems to have

expanded into a personification of all her own sufferings, the physical as well as the deeper psychical ones. He torments her, she says, he has always tormented her, and she will never be rid of him. She is weary, suffering, abandoned; and the discord in her life comes before us with a powerful and immediate intensity. Bjerre has a great deal of trouble to bring her back to her usual sphere of ideas, and she repeats the given suggestion listlessly and mechanically. After she is aroused, she feels, as is always the case, thoroughly recuperated, though she seems somewhat serious.

At 4.15, when we are all sitting together around the fire, Karin begins to feel a restlessness that soon perceptibly increases. She fancies we must hear rappings this evening, but is surprised that the pain begins so early, saying, "for at this hour, you know, there is never anything, as a rule." The nervousness soon becomes intolerable; she can hardly keep still, and paces up and down the room, but finally sits down again beside us; the time is past 5. At last, at 5.15, faint rappings sound in the vicinity of Karin, which we all notice simultaneously. They seem to come in sequences of four, and continue for a good while quite irregularly. Meanwhile the nervousness leaves Karin. The rappings, which have now ceased, begin again after about half an hour. In order to hear if they get stronger when Karin is alone, we go into the adjoining room, but they continue to sound much as before. I count three or four groups of four rappings, then two of six, and afterwards two of three rappings, etc., quite irregularly.

Karin now fancied it was definitely over, but at 6 p.m., when she stood in the fully lighted dining-room, faint rappings were again heard. These also continued after she had got up on a table with a cushion under her feet. After this nothing more was heard, and the night passed quietly.

The result of the suggestion we had given was less accurate on this occasion than in the previous experiments:

the phenomenon occurred a quarter of an hour too late ; the appointed number of rappings was exceeded even more than usually, and the 4-beat rhythm was not kept up to the end. This less satisfactory result is probably the consequence of the suggestion having been given, in this instance, less sharply than usual. In reply to our questions, Karin declared to-day that she always tries strenuously to suppress the anxious feeling that precedes the phenomenon, her fear being that she might otherwise fall into a faint. It is conceivable that this effort, on such occasions as to-day, may contribute to delay the appearance of the phenomenon, and it is not impossible that the psychical relaxation which occurs when at last the rappings begin and the painful feeling ceases may be one of the causes why the phenomenon could never be restrained within the limits assigned.

On the following day, November 8th, as Karin seemed tired, we decided not to undertake any experiment, but to hypnotise her in the afternoon only in order to strengthen her. She has gradually acquired more and more taste for hypnosis, and longs every day to be put into a trance.

When she was asleep Bjerre puts the same questions to her as at the seance on the previous day, and gets the same answers.

Q.—“ Do you remember anything about yesterday ? ”

A.—“ Piscator came.”

Q.—“ Why did he rap more than he was ordered to ? ”

A.—“ He wouldn't go.”

Q.—“ But he would have to go if you only willed it.”

A.—“ I cannot ; help me ! ”

Bjerre asks why Piscator does not go and rap at other places than this particular villa.

A.—“ Because he does not feel comfortable anywhere else.”

Q.—“ Why is that ? ”

A.—“ Because I am so nervous here.”

Bjerre, in order to calm her, suggests to her that Piscator is not to come to-day, and that she is to sleep calmly that night. "But he *will* come," she objects. Her nervousness will not be calmed; it seems to have the same deep roots as yesterday, and cannot be completely dispelled by the suggestions made to calm her. On waking up she is, however, as calm and refreshed as usual.

At night, between 10 and 11, when Karin and her husband had gone to bed, and I was sitting with Bjerre in his room, Mr. N. steps in to us, and asks if it is we who are rapping; he and Karin had heard distinct though not loud raps that seemed to come from the direction of Bjerre's room; the light had all the time been burning in the bedroom, and Karin had not experienced any sensation of nervousness.

In order to hear if the phenomenon would be repeated, Bjerre and I sat down for a while by the bedroom door; after the light was put out some few rappings were heard from within; afterwards the night passed quietly.

This is the first time that the phenomenon occurred in direct opposition to our suggestion, and Karin was right when she warned us that Piscator *would* come in any case.

On the following day, November the 9th, we told Mr. N. and Karin about the experiments we had made and our object in making them, without, however, saying anything in regard to our future plans. Mr. N. had surmised that we had, in some way, caused the latest rappings, but Karin had scarcely entertained any suspicions. She shows a lively interest in the experiments, and is eager for us to proceed with them, partly, perhaps, as an excuse to be hypnotised, which now seems to be a real necessity for her. In any case it is curious to see how, in the normal waking state, she wishes us to continue experiments that have caused her such severe pain; whilst, when she is hypnotised, she shows the repugnance of a sound instinct to our suggestions.

Bjerre hypnotises her in the evening in order to try if we could not produce rappings in the course of the seance. He asks if she recollects anything from yesterday. "Yes, Piscator came." (This refers, no doubt, to the rappings last night.)

"But he was not to come, you know."

"He did come, though."

Bjerre asks if Piscator can come now at once, make four raps and then go away. Karin only yields by degrees to the suggestion, and when Bjerre wants to force it she is seized with anguish; she whispers, "I cannot," and "he won't," and it appears as if the *rappport* between the hypnotiser and herself is about to be broken completely. Bjerre has to give up the attempt, and has a good deal of difficulty in calming her. He suggests to her that Piscator is now to disappear at once, and is to return and rap next time that Karin is hypnotised, but he must not come before that. Karin is only calmed with difficulty, her sleep is deeper than usual, and Bjerre wakes her up by degrees so as to prevent too violent a reaction.

Karin afterwards feels rested, but is a little nervous, and wonders if Piscator may not be coming. We therefore determine not to prosecute the experiments that night, but to postpone the next seance until the following day.

The seance to-day was held by lamp-light so that we might more easily observe Karin in case the phenomenon should appear. This might possibly have contributed to the failure of the experiment, but it is probable that the real reason has been of a deeper nature.

Karin's different expressions as to the impossibility of carrying out the suggestion are in that respect interesting: "I cannot," and "he will not." Karin's and Piscator's personality have never been more closely blended than this in the hypnotic state. The characteristic feature of Karin's hypnosis, which clearly distinguishes it from the ordinary

mediumistic trance, is that Karin's personality is never supplanted by Piscator's, *i.e.*, it is not Piscator who speaks and acts, but always Karin, and Piscator is always spoken of in the third person. This is perhaps the circumstance that made interference with the phenomenon possible by means of suggestion, and which, on the other hand, made its manifestations weaker, more uncertain, and less diverse than the phenomena developed in mediumistic trance.

Karin, in spite of a sleepless night, was on the following day, November 10th, calm and well.

At 12 o'clock Bjerre puts her to sleep, this time in broad daylight, so that her sleep should be less heavy, and it would be easier to stop a repetition of yesterday's seizure of pain.

We had expected that Piscator would come, by reason of yesterday's suggestion, and dominate Karin's imagination; but, instead, it seems as if his image had become completely effaced. He is no longer the cause of her nervousness; last night, when she could not sleep, it was her thoughts, not Piscator, that kept her awake, and when Bjerre questions her as to the latter's coming, she shows no anxiety, and seems not to understand his words. Can this be a consequence of the seances of November 7th, and of yesterday, when Piscator failed to acquit himself of his task? Has his existence thereby been shattered, or is it mere dissimulation on the part of Karin to escape the painful—perhaps impracticable—suggestion? Or does it only depend on her sleep being less deep and more free from dreams than usual, in consequence of the light? Anyhow, it looks as if the notion of Piscator was in process of being dissipated, and as we must now soon bring to a close our experiments with Karin we utilise this turn of affairs to try to restore her subliminal consciousness to a more normal state, and to obliterate the traces of our interference with it. Bjerre therefore

suggests to her that Piscator will never come again, and that she will sleep quite calmly on the following night.

Karin's increasing desire to be hypnotised seems to go hand in hand with an increased proneness to give way, during the sleep, to a deeply melancholy feeling of all the unhappiness she has experienced in the course of her life. So likewise to-day ; she is, as it were, dissolved in a sensation of her own sufferings, and Bjerre has a good deal of trouble in calming her.

The events of the afternoon of that same day also point to a continued inward disturbance and lack of equilibrium. At 4 p.m., Karin had a slight nervous attack, with tremblings, caused by some deep emotion. An hour later faint rappings occurred ; they continued, also, though extremely weak, after Karin had mounted on a cushion on the table in the well-lighted dining-room. About 6 p.m., when Karin was pacing restlessly backwards and forwards, the rappings were again heard very faintly, though distinctly.

Later on in the evening they were heard once more. Whilst we were, for a special reason, sitting quite still and silent, Karin was seized with a sudden fit of laughter, which she tried with all her might to overcome ; at that very moment a whole succession of faint rappings sounded. The room was then well lighted.

The sporadic cases of rappings during this day were perhaps a discharge of the suggestions that remained from the last two seances, which had never found their natural outlet. This appearance of the phenomenon seems, certainly, to conflict with the suggestion that Piscator was not to come back again ; but the influence of this suggestion on the rappings has evidently been weakened in the same proportion as the Piscator-notion itself. The rappings in the third case to-day seem, just as when the telegram arrived on the 1st of November, to have been directly caused by the sudden mental agitation.

The 11th of November is the day of our departure. When Bjerre hypnotises Karin at noon, it is only to "prosecute" our attempts to obliterate the traces of the experiments.

These, however, seemed to be already half effaced.

"Why were there rappings yesterday afternoon?" asks Bjerre.

A.—"Because I was so nervous."

Q.—"Wasn't it Piscator who came?"

A.—"No, it was only because I was so nervous."

Now, too, she is wholly absorbed in her own griefs, and her feeling of them seems to have supplanted everything else. Bjerre tries to calm her, and suggests she will never hear any more rappings, after which he awakens her.

We left the villa that evening.

Karin and her husband stayed on for a few days longer. Meanwhile only one very faint instance of rapping occurred, and that was probably caused by some keen emotion on the part of Karin.

After they returned to their home in the town, at first everything was quiet as usual. However, in January 1905, Karin writes to me that the rappings have now begun for the first time there. Assuming that this information is correct, it seems to support our views as to the restriction of the phenomenon to the villa being of an accidental nature, probably depending on an association of ideas in combination with the origin of the phenomenon; ideas that were afterwards gradually weakened, and now seem at length to have been entirely dissipated.

An investigation of this kind always runs the risk of acquiring the character of an arbitrary construction, particularly when, as in this case, the investigator has only been able to observe a short period of the whole course described, and

has, besides, been reduced to obtaining necessary information from others.

In order, in some degree, to counteract this danger, I have tried as fully as possible and in all detail, to account for the period of the phenomenon and of Karin's life that I myself had the opportunity of observing. I have done this all the more, as an opinion on the genuineness of the present case must, in an essential degree, be based on the general impression of the whole psychical condition of which the phenomenon constitutes a link. Such a general impression becomes, of course, more just in proportion as the materials are more complete and the less they are manipulated and treated in conformity with a guiding principle.

Interesting as such a case as the present one may be, even if the phenomenon be subconsciously simulated—conscious simulation is here out of the question—nevertheless, my account of this case, and the conclusions I draw from it, rest entirely on the conviction that we have to deal with an actual phenomenon.

Proof of genuineness is usually, in these cases, sought in test precautions; *i.e.*, in the conviction, based on careful observation, that the events in question are of a nature that contradicts all known causality. It is well known how difficult it is to carry out such a test investigation, and how easily it may lead to false conclusions, either by preventing the free course of the phenomenon, or by involuntarily suggesting fraud. Even if these risks are happily avoided, the result of such an examination is, however, completely negative; for the denial that any known causal relation has been productive of a phenomenon, involves at the same time a denial of the possibility of this phenomenon, and leaves us without any positive idea as to the nature of the phenomenon by which this negative impression might be destroyed. A conviction thus acquired as to the genuineness of a phenomenon must, therefore, be both fruitless and psychologically unsatisfac-

tory, if it be not, at the same time, supported by positive argument—by an insight gained with regard to the deeper connection of the phenomenon with other similar known phenomena—by a feeling of its naturalness.

In the case of which I have been treating, the control we exercised has never been strictly rigorous—that it satisfied us, however, depends mainly upon the fact that in each special case the result of the control entirely agreed with that general conception of the genuineness of the phenomenon that we gained by contemplating it as a whole. This conviction does not rest on a conception that simulation must be psychologically incompatible with the way in which the phenomenon manifested itself. On the contrary, the possibility of simulation is nowhere psychologically excluded, and one ought especially to bear in mind the part that psychic anomalies play in hysteria, with the manifestation of which, in the case of Karin, the phenomenon seems to stand in the closest connection. Neither does the successful accomplishment of the suggestions afford proof against the occurrence of simulation : of far greater importance for such an argument are those instances of the phenomenon that have occurred in opposition to, and in addition to, the suggestions given, and which render very difficult the adoption of a theory of simulation. Our conviction of the genuineness of the phenomenon is not, however, determined by single arguments, but is based on the whole impression we gained by our studies and experiments, by means of which the phenomenon appears as the product of, and a natural link in, a complexus of certainly simpler, but, nevertheless, kindred and fully recognised psychical phenomena.

In such a judgment one ought not to be misled by those hallucinatory features which occur both interwoven with the phenomenon and also more or less independent of the same. Such incidents of an apparently hallucinatory character

have occurred in this case in great variety :—Karin's auditory hallucinations in her youth—her presentiment of her husband's return home—the sound of pattering in the room—footsteps on the verandah—perceptions of light—scrubbing in the kitchen, and other instances. If the rappings had not been observed so frequently and with such certainty, one might, quite naturally, have added them to the list of hallucinations. As it is, they appear instead with the full marks of reality, and one even hesitates to assign indiscriminately all of the phenomena lately mentioned to the sphere of delusion when one remembers how many of these were witnessed simultaneously by other persons present.

Such an intermixture as this of phenomena of different degrees of objectivity certainly adds to the difficulty of judging, but constitutes, on the other hand, perhaps the most interesting characteristic of the phenomena of this class.

The first object of this study has been to attempt to describe the different manifestations of this sort which, together with the phenomenon of rapping, make up Karin's psychical character, to make clear the connection between them, and to point out the common family likeness that unites them into an organic complex. I have tried to show how, in this case, there seems to exist a causality between a well-known nervous affection (hysteria), and the still too obscure phenomenon of rapping ; how this latter has been interwoven with psychic phenomena which perhaps are due to this same nervous disease—phenomena such as the hallucinations and the second personality that developed itself by the practice of psychography—and finally, I have tried to show how wholly external psychic influences in the form of the reputation of the villa for ghosts, or an atmosphere of *hantise*, have also played a part.

The second object of this study has been to point out how the rappings, as might be expected from the foregoing

account of their nature, could be subjected to influence of the will by means of hypnotic suggestion. Some light ought to be thereby thrown on the nature of the phenomenon through analogy with other psychic and physical functions that can be influenced in the same way.

If the results of our examination are correct, they will entail certain far-reaching consequences arising out of the important practical part that the phenomenon of rapping plays in spiritualism, and its probable kinship with other mediumistic phenomena. They will then form a solid ground for judging the psychic import of spiritualistic rappings and their relations to medium and circle, and will strengthen the conclusion already arrived at in this respect by less certain methods. They will, moreover, arouse hope that still other and higher mediumistic phenomena, *e.g.*, levitation, etc., can be produced and studied in the same way.

The brief time at our disposal has prevented us from extending personally our investigation to these departments, to say nothing of carrying out, in a general way, more thorough and exhaustive examinations. In this article I have also aimed less at accounting for a particular case than at pointing to the possibility of introducing an experimental method into this domain of study. The importance of finding such a method cannot be exaggerated, for it is only by building up our theories on a scientific experimental basis that we can hope to approach an explanation of these obscure phenomena which, with some reason, are still commonly called "the occult."

PREVISION BY FANCIED RESEMBLANCE.

By PROFESSOR DR. G. C. FERRARI.

ALMOST every people has its proverbs, or, more properly speaking, its phrases and expressions which refer to the existence of some kind of connection between the mention of the name of a person and the appearance on the scene of the person himself. Without having recourse to the inevitable Chinese and Persians, who have proverbs to suit all tastes, we may mention the well-known ones: *Lupus in fabula*;—*Quando si parla del sole, il sole spunta*;—*Roba nominata è per la strada*;—*Quand on parle du loup, on en voit la queue*;—"Talk of the Devil and he will appear," etc.; in all of which the fact is clearly alluded to as of common occurrence.

Nevertheless, I believe that none of those who have made a study of the so-called "psychical research," or "metapsychics," have as yet referred to this subject, which derives its importance from the very fact of being so common as not to have as yet attracted special attention. It will, therefore, not be unprofitable to devote a few words to it.

It undoubtedly happens to many persons, while, for instance, they are out for a walk, that they suddenly, without any logically assignable reason, think of some friend or acquaintance, whom there is no special probability that they will meet in that part of the city, and that soon afterwards they meet this very person coming around the corner or out of a house; in short, under conditions that absolutely preclude the possibility of their having seen him previously, even subconsciously. This fact is so frequently observed, not only in my own case, but by very many persons whom

I have questioned on the subject, that I have never thought it worth while to publish it.

I speak of it now because two friends of mine who live in two different cities, and are quite unacquainted with each other, have spoken to me, at different times but in identical terms (except for one particular), of a fact somewhat different from that just described, but of which it is not any easier to find a sufficient explanation. The matter is all the more interesting from the fact that these two persons are entirely different from each other in education, in turn of mind, and in physical endowments, having only in common, as regards the matter in question, a disposition to introspection and decided powers of "visualisation."

The phenomenon presented by them is the following. One of them, M. C., when he is among a crowd, or in the street, or at a theatre, sees a person, usually a stranger, and says, "How strangely that person resembles So-and-So! Can it be really he?" On approaching nearer he finds that he has been mistaken. But soon afterwards, and often without any probability of that person being there, he meets the very person whom he thought he had just recognised. The matter is all the more strange, because M. C. is a young man endowed with excellent sight and is also a very skilful physiognomist, being exceptionally quick at perceiving resemblances even when they are so slight as to be unobserved by others; and also because this experience has now become so habitual to him, that when he happens to notice some resemblance between a person he meets and one whom he knows, but does not expect to see at that place, he says, "You will see that before long I shall really meet my friend"; and frequently, but not always, this actually happens.

It appears that this friend of mine has always been subject to this phenomenon, which now only occasions him a little surprise or wonder, when the circumstances are more

than usually remarkable. It occurs most frequently when he is in good spirits, and sometimes it is repeated even several times on the same day, while weeks may elapse before the phenomenon again presents itself.

He does not believe in the explanation that I proposed to him, namely that the fact of his attention being specially aroused by the first fancied recognition helps him to "ferret out" (so to speak) the real person, as, for instance, when he finds the latter in a hall or theatre. But the strangest part of the phenomenon, at least in this case, is, in my opinion, the first mistake as to the person, inasmuch as my friend, who is a really exceptional physiognomist, *mistakes* (although, be it understood, on the basis of a real resemblance) a stranger for a well-known person *whom he is about to meet*. And the fact that, as he admits, sometimes the actual meeting with the person whom he thought he recognised does not come off, might arise from his being so accustomed to the mysterious phenomenon that a resemblance deliberately noted makes him think of the possibility of meeting the person of whom he was reminded, which of course does not always happen.

Sometimes, however, even in the latter case, the meeting occurs in the manner foreseen, and this complicates the phenomenon somewhat; because, if this never happened, the obvious inference would be that the phenomenon takes place correctly when it is the subliminal that gives rise to it, but not when the normal consciousness intervenes as though to produce it.

I will remark, however, that although the person referred to is endowed with keen attention and excellent analytical capacity, yet this same facility of concentration must render him more liable to mistake a state of consciousness not entirely vigilant for one of perfectly complete consciousness.

This first friend of mine, who is 26 years of age, described this phenomenon to me about a year ago, in the first place

by word of mouth, and then, at my request, in a letter; but I obtained this note of the case solely as a "curiosity." Some few weeks since, however, another friend (M. A. C.), about a year younger than the first, while I was talking with him about so-called "supranormal occurrences," mentioned a phenomenon which he had observed in himself, and which was the same as that to which I have referred above. In order not to influence him by putting questions, I asked him to write to me exactly what had happened to him, and I was not excessively surprised to find that he employed the same expressions that my other friend, M. C., had made use of to describe identically the same thing. He wrote:—

"It often happens that, while walking in the street, I mistake an unknown person for one whom I know very well. On discovering my mistake I think no more about it, but it is almost certain that during the day I shall meet the said person, either in the street, at a café, or at the theatre, even in a place where there was little likelihood of my meeting him."

The only difference between the two cases (a sufficiently important one, however) is that the actual meeting, in the case of M. A. C., does not occur immediately, as in the first case, but some hours later. He mistakes one person for another in the street, is struck by the fact, and *knows* that he will meet the latter in a café, a theatre, or elsewhere, during the day. The first mistake in the person, however, is a radical one, without his being able to say whether the actual resemblance was or was not a very pronounced one; but this arises from his short-sightedness, although the defect of vision is not very marked, and he does not habitually wear glasses.

Lastly, while writing this article, a lady (E. F. G.), well known to me, and perfectly sincere, has related to me the following incident, which happened to her a few hours before seeing me:—

"I was passing in front of a photographer's window, and caught a

glimpse of a photograph of a group of ladies, one of whom struck me as resembling a young lady friend of mine who was a violinist, a native of Bologna, but who for some years has lived at a distance, though she still has relatives here. I turned back to get a better look at it, and saw that the photograph represented a school of harpists; I even identified the one that had suggested to me the idea of my friend, but saw that the likeness was quite a vague one, without any essential resemblance. I proceeded on my way, turned the corner of the street, and in about five minutes I met the actual person whose features I had thought I recognised in the photograph; she was in Bologna without my having had any means of knowing of her presence."

This lady asserts that after the first erroneous recognition she had thought that she must have been mistaken, knowing that her friend had been away from Bologna for years, while the photograph was presumably a recent one. She had not, however, at first noticed the harps, she says, referring evidently to the conscious part of herself. On seeing the harps, and that the likeness was only a distant one, she thought that the harps had been noticed by her subconsciousness, and had called up the recollection of the violin which her friend formerly played, and she concluded that the false recognition had been caused by this association of ideas.

For the interpretation of these obscure phenomena, very pronounced cases are generally of little use; we must therefore hope that others will be published, because only by a precise analysis of the differences they present can we hope to derive the elements needed for forming a correct judgment.

We will, however, try to analyse, as best we can, the cases that we have at our disposal.

I will first of all note that the proverbs quoted at the beginning of this article refer to something that may perhaps be closely analogous to, but which is still different from, what I have since described. These sayings, in fact, concur in asserting merely a close concomitance between

the *speaking about* a person or thing, and the immediate *appearance or realisation* of the same.

On the other hand, the various cases to which I have referred appear to relate to the apparent connection between a mistaken *belief*, even though it be more or less justified, that a certain thing has occurred, and the actual happening, though in a way which could not be foreseen, of the same occurrence within a more or less short time.

The second example (that of M. A. C.), which is the one I have been able to study the least perfectly, because under the circumstances the subject might too easily have been influenced by suggestions on my part, presents a peculiarity which might also serve as an explanation. The subject, as I have said, is short-sighted, and the phenomenon in his case might be explained as follows. The mistake in the person, when he thinks he sees his friend A in a stranger B, disturbs him somewhat, and gives him a shock (as always happens in such cases); at all events, the image of A is present in his consciousness more strongly than usual. Now it is possible that if, later on, looking round among the crowd, he encounters the physiognomy of A, this face, which had already been refreshed, as it were, in his memory by the fact of the mistake lately made, now makes a fresh impression upon him, as when a photographic plate is exposed a second time to the same view, and therefore reawakens the consciousness of itself, or at least recalls to it the attention of the subject. This interpretation may not be the true one, but at all events it would be the most obvious one if this case were the only one that had been observed. But it is complicated by the fact that we can compare it with the other cases referred to, which, as we shall see, do not admit of the same explanation.

The third case is, indeed, a typical one, and presents in the most genuine form possible, being a first experience, what occurs in the first instance. Further, it may be useful

as an indication of the importance of the "false recognition" throughout the whole course of the phenomenon.

The lady in question tells us that she "recognised" the face of her friend before she had distinguished the features, and without seeing any other detail of the photograph, although there were some very conspicuous ones, for instance, the harps.

Now this circumstance is susceptible of two different interpretations: either it is simply a retarded recognition of a "sensitive process," that is to say, it is a case of a sensation which afterwards becomes a "perception"; or we have here the external projection of an internal image, that is to say that the image of her friend, already existing and, for reasons that we shall see, vibrating in a special manner in the subliminal consciousness of the lady (who was not thinking about anything in particular, and certainly is not aware of having thought about her friend)—this image localised itself in the first face that in any way resembled it, by the same phenomenon by which the timorous nocturnal wayfarer sees in every tree an assassin waiting for him, the partly deaf man hears in every indistinct murmur the mockery that he fears, and by which the enamoured Dante writes: "*Per una ghirlandetta—Ch'io vidi, mi farà—Sospirare ogni fiore.*"*

That this second interpretation, although more complex, is the one which is the more probably correct, may be inferred from the fact that no face in that group bears, in my opinion, any resemblance to the young lady, inasmuch as I, who also am well acquainted with her, was unable to pick out the one that was mistaken for her. Not only so, but the lady herself (Mme. E. F. G.), who is a keen self-observer, considered that the connection between the photo-

* For a little garland I have seen, every flower will henceforth make me sigh.

graph and the recollection of her friend was due to the sub-conscious perception of the harps (though these were not consciously noted, it will be remembered), and that this perception had called up the recollection of her friend the former violinist for reasons of special affection.

Certainly this second mode of interpreting the first part of the experience gives a very peculiar aspect to the whole case, because it considerably diminishes the importance, in every other case, of the fact of the mistake in the person, reducing it to an accidental circumstance. There would, therefore, only remain the fact that the photograph of a stranger suggested to the lady in the third example the precise image of a friend, whom there was no probability of her meeting, but whom she really met five minutes later, after walking 300 yards and turning the corner of a street.

It must not be forgotten that this is an isolated case, and we must therefore discuss the eventuality of a simple and very possible fortuitous coincidence; but such an opinion is strongly contradicted by the first of our cases, in which the very similar fact of the mistaking of an unknown for a known person is *very frequently* followed by a *real* meeting with the latter.

To tell the truth, we have in the first case the fact that usually the resemblance really exists, at least as regards some details in the person or dress, but what I have already said must not be forgotten, namely, that this friend of mine is a physiognomist of exceptional skill, so that it is possible that he would notice points of resemblance that would escape other people. We have, besides, a correlative observation, namely, that the great frequency with which the meeting with the actual person follows the mistake has caused him to acquire the habit of expecting to find a given person after having met another who greatly resembles him—even though that may not always happen. Now this correlative observation shows that the *fact* of meeting an

unknown person who resembles a known one who is unexpectedly encountered shortly afterwards, is of quite subordinate importance; but that the mistake must be due to an "objectivation," so to speak, of the internal sensation that my friend has vibrating within him as to the person whom he is about to meet. It seems to me, in short, that we have here a real phenomenon of elementary premonition, akin to telæsthesia and having the same psychological value.

That is to say we appear to have here, to use a metaphor merely as an illustration of an idea which can only be expressed with difficulty, something analogous to what takes place in the *detectors* of the Herzian waves in the Marconi system of telegraphy: when the known person comes within a certain radius his approach is in a way *felt*, but he is not identified, because this method of feeling is outside of the habitual action of our senses, and therefore, as in the case of other phenomena of this nature, it passes unperceived, because our attention is not yet adapted to receive it. For this reason it is necessary that a special call should be made upon our attention, and here the false recognition comes into play in the first and third cases, even if, for the reasons above set forth, we leave the second one out of count. The objection that the third case is only an isolated observation may be a strong one, because it may be merely a matter of coincidence; but this objection may also be invalid, because it is known that cases of repeated phenomena of telæsthesia or telepathy in the same person are not common, although there are persons who are particularly subject to these phenomena.

We will now gather up the scattered threads of our discussion, and arrange the data according to a regular scheme. We find that the ancient observation—codified, so to say, in the proverbs of every nation, in which the coincidence is noted between the appearance of a person or of a pheno-

menon at the moment when he or it was being spoken of (*lupus in fabula*, etc.)—finds its counterpart in the fact reported by my three correspondents (though perhaps also observed by many others), namely, that the unforeseen approach of a certain person is under certain circumstances perceived at such a distance as to put out of the question the action of any of our ordinary organs of sense. Not only this, but, as though to furnish evidence of this presentiment or premonition, the subject is induced to recognise that same person in a stranger, with whom he has some character in common.

It would not be difficult to interpret these different facts by means of a single theory common to all of them, but this would be imprudent and unjustified. "Many shall run to and fro, and knowledge shall be increased," said the Wise Man. It is only by the minute and rigorous analysis of many different observations of the same fact, carried out by different persons, that we can hope to come fairly close to the truth. And it is only with a view of contributing to this scientific truth that I have described the cases which I have so far been able to observe, and have attempted to analyse them so far as their nature permits.

Before concluding, however, I should like to be allowed to mention certain considerations suggested by these mysterious cases.

In the first place, the proverbs quoted throw a certain amount of light upon the importance of the *word* in the development of natural phenomena. Of this there are endless examples preserved in the history of beliefs and superstitions. From the magic word which brought up the Devil from his infernal abode, from the holy word which hurled him back to it again, from the Word which gave life to the Microcosm to the one which even now must be accompanied by a special conjuration in order to avoid giving rise to the worst of evils—all these attest this same

relation between a verbal sound and an altogether extraneous fact which is held in some mysterious way to depend upon it.

But this observation, of which there are traces in the proverbs quoted at the beginning of this article, takes us somewhat beyond our field.

On the other hand, the examples which we have recorded bear rather upon the influence exercised by the belief in a fact upon the occurrence of the fact itself. I apply, perhaps somewhat arbitrarily, the word "belief" to the condition in which our subjects think that they have recognised, in an unknown person, the known one whom they are about to meet; in fact, our third case suggests the bestowal of this name upon it. As in the phenomenon of belief, we have here a special disposition of the mind of the subject, whereby that person, moved by a special state of affection, completes the objective data presented by the experience, in such a way as to cause these data to assume a special significance which induces the conviction, together with the effects thereby involved.

This special condition of "belief" appears, however, unless further observations prove the contrary, to be bound up with the presence, more or less near, of a particular agent who causes it to arise, namely the known person whom the subject is about to meet. Now if we can really demonstrate the existence, in these cases, of a direct connection between the first erroneous idea of recognition and the meeting with the real person, it will be less illogical to suppose that the imminent meeting gives rise to the belief than that the latter causes the appearance of the person.

In this case the coincidence, which might seem at first sight to be merely a "psychological curiosity," would assume a certain importance, especially according to the modern view which recognises so great an influence of the will over the consciousness and belief; that is to say it would perhaps be possible to arrive at an explanation of the famous adage,

"to will is to be able," by a retroactive influence, so to speak, of that which we know we are *able* to accomplish upon that which we decide to *will* to do.*

It will easily be seen how interesting and fruitful a subject is here opened out, but just for these reasons we cannot allow ourselves to be drawn into developing it here. We had to make allusion to it in order to show how closely interwoven everything in the domain of facts must be, and especially in order to point out how even a simple fact may serve to throw light upon the way to inferences of the greatest general importance.

Let me conclude with a further consideration. I have said that no one, as far as I know, has hitherto described the phenomenon. It may be that no one has noticed it, or it may be that others, although they have observed it, have not thought it worthy of special note. It may be again, that this special form of sensitiveness (if it be a matter of sensitiveness) is now beginning to manifest itself, though the perception is so subtle that it may easily be mistaken for a prevision or a premonition. Everything is possible, of course, and it is not given to us to know whether any limit is placed to the evolution of our *psyche* in its process of continually more and more perfect adaptation to surrounding nature, so that we do not yet know to what we may ultimately attain.

Undoubtedly the cases which we have brought forward, at all events the first and third, may very easily be fitted into the framework of these hypotheses, on which they also, in our humble opinion, appear to throw a double light.

* Compare the fine article by G. Papini: "Acting without feeling and feeling without acting," in *Rivista di Psicologia*, edited by G. C. Ferrari (Bertalia, Bologna).

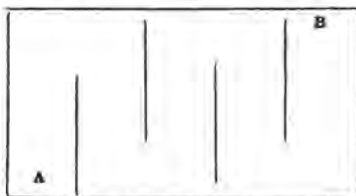
AMIDST THE REVIEWS.

A Mediumistic Cat?

[*Luce e Ombra*, Milan, July, 1905.]

M. AURELIEN FAIFOER, Professor of Mathematics at Venice, makes known a case of animal mediumship of a physical nature, almost entirely new in the records of spiritism. It was obtained by Dr. Ermacora, of Padua, whose positivist and critical spirit was recognised and warmly eulogised by F. Myers. M. Ermacora died without thinking fit to publish this experience, which could not fail to be received with the greatest scepticism even by many convinced spiritualists; no doubt he would have decided to make it known if it had been confirmed by other similar ones.

In the course of a spiritistic seance, the medium employed by M. Ermacora, while in trance, said that Macacco (the cat belonging to the medium's house) would be able to write with its paw by drawing it over paper blackened with smoke; this would be accomplished during the night, in the little room in which the animal slept. He advised M. Ermacora to make such arrangements that the genuineness of the phenomenon could not afterwards be doubted. Thereupon M. Ermacora, who, be it said in passing, was an accomplished mechanician, himself made a box of the shape and size of an ordinary trunk, the inside of which he divided into two equal compartments, one above the other. In the lower portion he then made small passages by means of divisions placed as in the figure given below. At the end A of the passage he made a square hole large enough to allow the cat to enter the lower storey, and, by following the zig-zag course of the five passages, to reach the point B, where a hole was made in the board dividing the lower portion from the upper half of the box. By climbing through this hole the cat could gain access to the upper compartment.



One day when M. Faifofer and M. Ermacora were at the medium's house, the latter suddenly fell into a trance. M. Ermacora at once opened the box, and fixed with drawing-pins on the floor of the upper compartment, a small sheet of paper which had been smoked over a paraffin lamp; he then fastened the box by means of two complicated English padlocks, which he had bought at two different shops, and asked the so-called spirit which spoke through the medium to cause Macacco to write the word *Vittorio*.

The next morning the two experimenters found written, as though it might have been done by a cat's paw, the word *Vitt.*; it had not been possible to write more on account of the size of the piece of paper being too limited for the object which had served as a pen. On the boards of the box were found black marks, such as Macacco must have left with her paw blackened by the writing, on her way back to the outlet-hole A, after performing the task. When the floor of the upper compartment was removed, the marks of the cat's paw were found on the bottom of the box, becoming gradually less black, as was to be expected.

"At this moment," adds M. Faifofer, "Macacco jumped on to a chair and shook one of her fore paws, as though she wanted to write."

M. Ermacora fixed the blackened surface and marks by means of paraffin, and gave the sheet of paper to M. Faifofer, who afterwards made a present of it to Madame d'Espérance, who had manifested a strong desire to possess it.

"Of these experiments, more or less successful," concludes M. Faifofer, "M. Ermacora made about fifteen. Perhaps he would have arrived at the degree of certainty which he desired had it not happened that Macacco one night fell from the roof of the house into the street, and was killed on the spot."

[EDITOR'S NOTE.—Some further particulars as to these fifteen (or so) experiments would not have been out of place in order to assist the reader in forming a correct idea on this subject. One would also like to have precise details as to the tragic death of this cat, in order to be sure whether someone had not an interest in putting a stop to experiments which might have ended in the detection of the fraud (if such there was) which had enabled the first attempt to be successful.

What might have been the nature of such fraud? Here, of course, we have not to concern ourselves with the degree of confidence deserved by the medium, especially as M. Faifofer does not touch upon this aspect of the question. Now it only needs that the medium, or some

other person, should have succeeded in opening the two padlocks in order to explain everything. Was it absolutely impossible that the supposed perpetrator of the fraud, having once seen the padlocks, should have been able to find similar ones in the two different shops (of Padua, probably) at which M. Ermacora bought them? Herein lies the whole question. We lack the necessary elements for determining the degree of probability of this hypothesis, but it appears to us to be sufficient to allow of our doubting, for the present, whether the fact of automatic writing by cats has been established.]

An Interesting Case of Premonition in the Republic of San Marino.

A MR. FRANCISCI, the San Marino correspondent of the *Messaggero*, of Rome, sends to that paper the account of a supranormal occurrence which he says happened almost under his own eyes, since the two chief personages of the adventure, mother and son, live a few steps from his dwelling, in the locality called Roncidello, on the frontier of the little Italian Republic.

Marino Tonelli, aged 27, is an egg-merchant, and in the course of his business visits the neighbouring markets, among others that of Rimini. On the evening of June 13th, being in that town, he had the imprudence to indulge in too copious potations—which, however, he was not in the habit of doing. He returned home in his little cart, with his egg-baskets, which were fortunately empty. It would seem that the young man had almost fallen asleep, for, on reaching a spot known as the Coste di Porgo, where the road is winding and very steep, he felt a smart shock, and, on opening his eyes, found himself lying in a field by the side of the road, at the bottom of a small ravine, down which he had rolled. He then saw that his vehicle was partly overturned on the side of the road, while the horse, almost suspended in the air, was in a very dangerous position. After making sure that he was not injured, the young man went to the relief of the animal, and, with the aid of some persons who had come up, got the cart out of the ravine, into which it had meanwhile fallen.

While this work of rescue was going on there appeared before the eyes of M. Tonelli the figure of a woman who, by the light of the moon, seemed to be his mother. The young man was greatly astonished, but could no longer doubt that it was she when he also heard her well-known voice and felt himself embraced by the old woman, who, weeping for sympathy, asked if he had hurt himself, and added :

"Do you know, I saw you! I could not get to sleep; your wife and the two little ones had been asleep a good while, but I felt agitated and extraordinarily uneasy, in a way that was new to me, and that I could not understand. Suddenly I saw appear before me this road, this exact spot, with the ravine at the side; I saw your cart overturn and you thrown out into the field; you called to me and begged for help, you seemed to be dying. Thank God, this last detail is not correct, but all the rest is just as I saw it. Finally, I felt irresistibly impelled to come here, and, without arousing anyone, nerving myself against the fear of solitude, the dark, and the stormy weather, here I am after a walk of four kilometres; I would have come a thousand to help you."

The correspondent of the *Messaggero* ends by saying, "Such is the fact, such is the exact story that I gathered from the lips, still trembling with emotion, of these good people."

In consequence of this narrative in the *Messaggero*, we applied to Prof. A. Francisci, asking him to be good enough to submit to the heroes of this adventure a short list of questions intended to clear up certain points which the account published in the Roman paper had left obscure. The following are the questions and the answers given to them:

(1)—Was this the first accident that had happened to M. Tonelli on the road, at all events recently?—*Answer*: Yes.

(2)—Is the place called Coste di Porgo the only dangerous point on the road? At least, is it the most dangerous of all? On the roads usually taken by M. Tonelli when returning from markets, are there other places as dangerous as that where the accident occurred?—*Answer*: On this road there are much more dangerous places, as well as on the other roads which M. Tonelli is in the habit of traversing.

(3)—When Mme. Marie Tonelli began to feel disturbed, had the usual time for her son's return already passed? Had it passed when she decided to set out for the place?—*Answer*: It was a little past the usual time.

(4)—Did the anxiety of the mother and the vision of the accident occur after M. Tonelli had already had the fall?—*Answer*: The mother's anxiety preceded the vision of the accident by some hours, and the vision preceded the accident by some three-quarters of an hour, that is to say, the time necessary to traverse on foot the distance of four or five kilometres between the Tonellis' house and the spot called Coste di Porgo.

(5)—Does M. Tonelli remember having thought of his mother at the

moment of the accident?—*Answer* : He remembers having thought of her with much affection, as well as of other members of the family, but especially of his mother.

(6)—Has any other supranormal event ever happened to Madame Tonelli or her son?—*Answer* : No.

It results from the replies to these questions that this incident, which was at first presented as a case of telepathy, is certainly not one, since the vision seen by Mme. Tonelli occurred three-quarters of an hour before her son's fall; the vision itself had also been preceded by that inexplicable feeling of disquietude which is well known in metapsychics, and which is a form of *presentiment*. Under these circumstances the reply given to the fifth question appears to have no bearing on the case. The incident so serviceably reported by M. Francisci appears therefore to be rather a case of premonition.

The necessity for carefully clearing up all the details of a supranormal event before passing judgment upon it is thus once more demonstrated.

A Lawsuit occasioned by a Haunted House.

[*Le Temps* ; Paris, July 2nd, 1905.]

In his recent address before the Psychological Institute at Paris, Dr. J. Maxwell spoke about the absolutely contradictory evidence which was occasionally met with by judicial authorities in their inquiries relating to "haunted houses." The following information, which we extract from *Le Temps* of July 2nd, 1905, is a striking example:—

"A little while ago the newspapers of Lyons spoke of a haunted house at Saint-Fons. Stones were said to be thrown against windows, revolver shots heard, etc., etc.

"The house thus attacked is inhabited by a married couple named Didier, who addressed themselves to the Commissary of Police, and informed him of what was occurring. Police were stationed about the house as sentinels to watch for the mischievous phantoms: alas! the police heard the noise indeed, and observed that the windows were broken by the projectiles, but they could perceive no culprit.

"Finally a woman, a tenant of the same house, was accused of being the author of the evil. A complaint was lodged; witnesses testified to having seen the woman, Deléglise, her husband, and her daughter, occupied in throwing stones, etc.

"Yesterday the debate at the Police Court came on. The married

couple, Didier, formally accused the married couple, Deléglise. The latter denied the accusation energetically. Witnesses were called on both sides. The Didiers brought forward as witnesses four of their tenants, who affirmed on oath having seen the Deléglise family get up in the night, organise the hubbub and cause all the damage.

"The accused, on their side, brought forward as witnesses a few of their neighbours, who said that the only authors of these facts were the Didiers themselves. Two witnesses declared that one evening, towards ten o'clock, the daughter, Miss Didier, threw stones against the windows of the house in company and with the help of the daughter of a tenant.

"The Court appeared perplexed. Were the Didiers amusing themselves in thus tormenting their own home? What spite could they have against the Deléglise family?

"The Didiers claimed 100 francs damages from the Deléglise family.

"The Court purely and simply acquitted the accused."

Are the Blind Clairvoyant?

[*Light*; July 1st, 1905.]

A curious question is opened up by an article of Mr. Raymond Blathwayt's in *Great Thoughts*, describing a recent visit to the Royal Normal School for the Blind. An essay was read by one of the boys, dealing with a recent excursion to St. Paul's Cathedral, and stating that the blind students "climbed to the highest point, and greatly enjoyed the magnificent view of London" spread out at their feet. The possibility of this apparently inexplicable fact was confirmed by Dr. Campbell, the principal of the school, himself perhaps the most remarkable blind man in the kingdom. Dr. Campbell said:—

"Why, of course they enjoyed it. Their one great desire when they got to the top of the dome was to see the Crystal Palace in the distance. Do you think I don't enjoy views? I frequently go to Switzerland, and I have climbed Mont Blanc for the view. I have been to all the great picture galleries in Europe, and I can honestly say that no one appreciates the old masters more than I do."

All that Dr. Campbell could be got to say in explanation was, "Ah! that is the secret of the blind!"

It is pretty well understood now that the division of the senses according to the five recognised sense-organs is largely an arbitrary one. Thus it is asserted that the canals of the ear act as organs of

the "sense of balance," and perhaps also of locality and direction; we have also seen a "sense of posture" mentioned by a recent writer. Blind people are said to know, by a sense akin to hearing, when there is any person or obstacle in their way; but we should much like to have some elucidation of this "sense of scenery" in the blind. Can any reader throw any light upon this apparent paradox?

A Crime discovered by a Dream.

A CORRESPONDENT draws the attention of the *Two Worlds* (Manchester) to the following story, which, he states, appears in *Le Matin*: "Many crimes have been discovered by spiritual faculties in dream. Here is a true one, and very remarkable. The Rev. Mr. Perring, minister, near London, had recently buried his eldest son. Two nights after the funeral, Mr. Perring saw in a dream his son covered with blood, and heard exactly the voice of his son say, 'Oh father, do come and stop them; I cannot rest in my coffin.' The poor father, very upset by the dream, tried to sleep again, when another vision came. He heard again the voice of his son shouting and screaming, and the words, 'Oh father, they are pulling my body to pieces.' As soon as the daylight came the minister went to the church, and saw that the grave had been disarranged, and after further examination that someone had been in the night and had broken the jaws of the corpse and had stolen the teeth. After enquiry the police found the teeth at a dentist's in the locality." The story appears circumstantial, and is one of a most interesting class, which would appear to prove spirit communication.

ECHOES AND NEWS.

A Haunted House in Touraine.

THE following paragraphs appeared in the *Touraine Républicaine* for May 31st, 1905 :—

"On Friday evening, about 9 o'clock, at the hamlet of La Carte, on the Loire, a family named Coulon, consisting of the husband and wife and two sons aged 21 and 12 respectively, were seated at table for their evening meal, the doors and window-shutters being closed. Suddenly, without their knowing whence or how, the members of the family were assailed by a shower of stones and various objects; the disturbance continued for no less than two hours, during which time several panes of glass were broken.

"The Coulons thought that some one was playing a practical joke upon them, but could not discover any clue to the cause of the annoyance, though they searched both in and around the house.

"On Saturday evening, at the same hour, the disturbance was repeated, in the presence of about forty persons, who had come to the Coulons' tavern full of curiosity to penetrate the mystery, which, however, they did not succeed in doing."

The same paper said in its issue of the following day :—

"We are informed that the inhabitants of the hamlet of La Carte, having suspected a man who lives there, but is not a native of the place, of being the author of the disturbances, found an excuse for administering to him a severe chastisement. The man is named Rondeau, and takes his meals at the Coulons' tavern."

Other journals add that an ox-bone, which had several

times been firmly nailed up outside the house, was repeatedly brought into the room, all the doors and windows being shut. It must be understood that people had searched the house from top to bottom, had locked the doors of the loft and of the rooms and taken the keys, and had even fired guns, but without checking the mysterious disturbances ; besides all this, poor Rondeau had been severely knocked about and half blinded under the imputation of being a sorcerer. It is thought that he must have acted as an unwitting medium, as well as Mother Coulon herself, about whom there are stories as to things that have previously happened.

A Veridical Collective Dream as to Desecration of Bones in a Cemetery.

IN the pretty little town of Castel di Sangro, hidden away in the midst of the high mountains of the Northern Abruzzi, and until the last few days almost buried in snow, an event has occurred which has caused great excitement among the population, and kept the local authorities busily occupied.

M. Pascal Coccozza, an excellent man, gamekeeper to Baron Raphael Corrado, dreamed, on the night of the 3rd of March last, that his father, who had been dead for ten years, appeared and reproached him and his brothers for having forgotten him ; and, worse still, for having allowed his poor bones, which had been disinterred by the grave-diggers, to remain behind the tower of the cemetery, on the snow, and exposed to the ravages of wolves ! M. Coccozza, deeply impressed by this distressing dream, told it to his sister the next morning. To his great surprise, his sister told him that she had had *exactly the same dream*. Then the worthy keeper, without further ado, and in spite of the snowstorm, took his gun and went to the cemetery, which lies on a rocky hill overlooking the town. There, behind the tower, among the bushes and upon the snow, *which was*

marked with the footprints of wolves, he saw human bones ! The dream had therefore been a veridical one.

Naturally, M. Coccozza made a complaint against the guardian of the cemetery, M. Francesco Mannarelli, to the acting Mayor, M. Fiorangelo Frattura ; the latter passed on the complaint to the Justice of the Peace, M. Casoria, who ordered the arrest of M. Mannarelli and three other gravediggers. The accused said, in their own defence, that the time fixed for the exhumation of the remains and the removal of the bones to the ossuary—*ten years*—had just expired, and that they were proceeding with the removal when night fell, and being overtaken by the cold and snow, they had had to leave a portion of the bones behind. They also, as part of their line of defence, tried to deny that the bones found were those of M. Coccozza's father, thus contesting the gamekeeper's right to consider himself injured by their negligence. But it was established by private information, and by further search at the cemetery, that the bones were really those of M. Coccozza's father, who had died ten years before. The magistrate was so thoroughly convinced of this, by reason of the way in which the events had happened, as well as on account of the remarkable coincidence of the ten years fixed as the time for the removal of the bones, that not only did he cause the account of M. Coccozza's dream to be entered in the records of the proceedings, but he also consented to the keeper being made a civil party to the prosecution ; in fact, the justice recognised the negligence shown towards the bones of the father as constituting an infringement of the rights of the son, an offence against his interests.

After this it seems to me that the dream must be regarded as veridical in all respects. Although on the one hand it does not exclude the possibility of telepathic action of the gravediggers on the percipients, yet it implies also the intervention of an extra-human agency, who was the only

one who knew that the wolves had meddled *with his bones and no others*. Besides, the gravediggers, at the moment of exhumation, could not have known to whom the bones belonged, because they were only marked by a cross and a number. Lastly, strangely enough, the dream occurred at the same time to the two percipients, who were the only ones interested in the matter.

DR. GUIDO FIOCCA-NOVI.

Castel di Sangro (Italy).

May, 1905.

DOCUMENT I.

(Extract from the newspaper *L'Echo del Sangro*, of March 15th, 1905.)

HORRORS WORTHY OF OUR TIMES.—At the moment of publication we learn that the guardian of the cemetery and some other gravediggers have been arrested because the bones of deceased persons had been left exposed to wild beasts, and outside of the useless enclosure which surrounds our cemetery. These are things which would make the hair of the Evil One himself stand on end, but for which certain of our "conscript fathers" do not care the least in the world. Very well! Let our Sub-Prefect hear, see, and rejoice! We shall not fail to publish further information on this subject.

DOCUMENT II.

LAW OFFICE OF

ALBERICO GIANNONE,

CASTEL DI SANGRO.

CASTEL DI SANGRO,

May 23rd, 1905.

I, the undersigned, at the request of Dr. Guido Fiocca-Novì, declare that I have full knowledge of the account of a dream given by M. Pascal Coccozza, reported fully and correctly by the said Dr. Fiocca-Novì in the article which he has given me to read. I will add that M. Coccozza is morally incapable of disseminating untruths, all the more so as these would not have been necessary, under the circumstances, for the accusation of the guilty parties. The bones found are really those of the late M. Coccozza *père*. This is the truth.

(Signed) ALBERICO GIANNONE.

DOCUMENT III.

OFFICE OF THE JUSTICE OF THE PEACE OF CASTEL DI SANGRO.

At the request of Dr. Guido Fiocca-Novì, and for the furtherance of scientific objects, with the authorisation of the Justice of the Peace of Castel di Sangro,

IT IS HEREBY CERTIFIED

that, from a perusal of the documents in the proceedings taken, by order of the Justice of the Peace, against Francesco Mannarelli, Antonio Gentile, Ippolito Fusco, Antonio Petrarca and Giovanni Ricchiuto, in consequence of a complaint dated March 4th, 1905, for the crime of abstraction of bones belonging to human corpses, it results:

(1) That on folio 1 of the *procès-verbal* of the arrests made on March 4th, 1905, the constable, Vito Peschinelli, on receiving the complaint of M. Pascal Cocozza, went to the spot and verified M. Cocozza's statement, assuring himself also that around the bones there were the marks of the paws of wolves and foxes, which helps to explain the disappearance of some portions of the skeletons.

(2) That at folio 15 of the notes of the plaint, dated March 7th, 1905, M. Pascal Cocozza, aged 45, related to the magistrate, by whom he was interrogated, that he had, during the night of the 3rd-4th of March, 1905, seen in a dream his father, who complained that no one thought of placing his remains in safety. M. Cocozza went at once to the cemetery; he then returned thither with his brother-in-law, who said he remembered the precise spot where the deceased had been buried. That this brother-in-law affirmed that the deceased must have been exhumed by the opening of the grave which bordered on the ravine, near the cemetery; M. Cocozza then found that in this ravine, for a distance of 15 or 20 yards, there were thirteen human bones. That M. Cocozza *père* died on January 10th, 1895.

(3) That on folio 20 of the report of the Royal Carabineers, dated March 9th, 1905, containing the result of the researches, the Marshal of the Carabineers, author of the report, declared that everything led to the assured belief that the bones in question had been left by the gravediggers on account of the difficulty which they had found in taking them to the ossuary, around which a great quantity of snow had accumulated.

(4) That in the summons issued against the accused, dated April 7th, 1905, the Justice of the Peace ordered, among other things, that the

injured party, M. Pascal Coccozza, be summoned to appear at the hearing of the case, if he desired to do so.

From the Registry of the Justice of the Peace of Castel di Sangro, this 24th of May, 1905.

(Stamp of the
Justice of the Peace.)

GUIDO RIDOLFI,
Vice-Registrar.

Visé: the Justice of the Peace, A. CASORIA.

In August, before publishing this case, we wrote again to Dr. Fiocca-Novi, asking him to inform us as to the result of the prosecution of the gravediggers, and to assure us as to whether, during the days immediately preceding the dream, M. Coccozza had not passed near the cemetery, where he might have been more or less subconsciously struck by the disorder which reigned in that spot. M. Fiocca-Novi at once replied by a letter, of which we give the passages bearing on the events under consideration.

CASTEL DI SANGRO,

August 4th, 1905.

DEAR SIR,

In the first place this is the result of the prosecution. The gravediggers have been condemned, with the exception of the guardian Mannarelli, who was acquitted because he gave good proof of his absence. M. Coccozza was admitted as civil prosecutor, in his quality of injured party, the Justice of the Peace believing entirely, from the evidence brought forward in the pleadings, in the reality of the dream. However, M. Coccozza, who is a good fellow, as I have said, let the matter drop, and is to seal his peace with the gravediggers by the aid of a few glasses of Sulmonal wine.

As to the *casual* or *subconscious* knowledge that M. Coccozza may have been able to acquire as to the state of the bones, this hypothesis must be entirely set aside: (1) because the cemetery is difficult of

access, and anyone going there must do so on purpose since, it is on the summit of a hill with very steep slopes, surrounded by cyclopean, Oscan and mediæval walls, as you may see from the photograph I send you herewith; (2) at the time when the event occurred, the snow was very deep, the country was infested with wolves, and we had a temperature of no less than 21° below zero (-6° Fahrenheit)! It is for these very reasons that the poor gravediggers went away. How could M. Coccozza have gone to walk in the graveyard under such conditions of place and temperature, when it was only with the greatest difficulty that he and others (including my own man) could be got to go out of doors?

DR. GUIDO FIOCCA-NOVI.

A new Psychological Magazine.

DR. SOUZA COUTO, of Lisbon, has started the publication of a monthly magazine entitled *Estudos Psychicos*, which will no doubt exercise a happy influence on psychical research in Portugal and Brazil, where, as in all countries where Spanish is spoken, publications relative to facts of mediumship and telepathy still present the same exclusively moral and theological features which French and English publications once presented. Dr. Souza Couto's merit lies in the fact that he is giving a strictly experimental aspect to his journal, dealing with facts and not with idle discourse which often throws so much discredit on these studies and on those who busy themselves therewith.

We do not doubt but that Dr. Couto's periodical will render remarkable service to metapsychical research.

CONCERNING THE PHENOMENON
CALLED MATERIALISATION.

By PROFESSOR CHARLES RICHTER.

PART I.

IT is not without some hesitation that I have decided to publish the following experiences: because although they have been preceded by analogous experiments conducted by diverse savants, and in particular by Sir William Crookes, they are strange enough to provoke incredulity. Nevertheless, it seems to me that certain facts are undeniable, and these are the facts which I desire to lay before the public, refraining, at the same time, from any theoretical interpretation or any discussion of the same facts. The only point which I will deal with, after having laid bare the facts, will be to establish whether there was fraud or reality.

In the first place, the following were the conditions under which the experiments were conducted.

Thanks to the kindness of General and Mme. Noël, of Algiers, thanks to the goodwill and abnegation of Mlle. Marthe B., I was able to pursue these experiments during a whole month—from August 10th to September 10th, 1905. I had already had the opportunity, in 1903, of being present at a few seances at the Villa Carmen, the residence of General and Mme. Noël, but I did not then consider I could draw any firm conclusion as is the case to-day. It

may be perhaps useful to add that M. and Mme. Noël have, during the last one or two years, published various notices concerning these singular facts in a French Review of spiritism. But I will make no allusion whatever to these recitals, and will dwell only upon those facts which I myself witnessed.

The persons who were present at these experiments were General and Mme. Noël; Mme. X., a lady whom I know and who knows General and Mme. Noël, but who wishes to withhold her name; M. Gabriel Delanne; and the three daughters of M. B., a retired military officer: Marthe (aged 19 years), Paulette (aged 16 years), Maia (aged 14 years). Marthe was engaged to be married to Maurice Noël, the son of General and Mme. Noël, who died last year at the Congo. It is highly probable that the greater part of the phenomena which were forthcoming was due to the influence of Marthe as medium; for the various persons I have mentioned were seated outside the curtains of the cabinet where the materialisations were produced, whilst Marthe was always inside the cabinet behind the curtains. On two occasions during these experiments another person was also seated in the cabinet with Marthe: a person named Ninon who exercises the profession of chiromancer; but her rôle was practically *nil*, for she was only twice present. A negress, one of Mme. Noël's servants, a girl of 22, named Aïscha, also took part sometimes in the seances as a *soi-disant* medium, being then seated behind the curtains. But her rôle appears also to have been a very mediocre one; for several most important phenomena were forthcoming when Marthe was quite alone in the cabinet—without either Aïscha or Ninon.

The room in which these experiments took place is a small kiosk situated in the garden of the Villa Carmen. This kiosk or pavilion is entirely separated from any habitation; it is composed of one room only, and is built over a

stable and coach-house. This room has two windows and one entrance door. One of the windows looks out on the street and is 5yds. above the street. The other window looks out on a stone staircase which leads from the garden to the street. [The garden slopes down abruptly from the Rue Fontaine-bleue to the Rue Darwin]. The door looks out on the garden. Each of the two windows is blocked up and covered with canvas nailed to the wall. Over this canvas there is a thick tapestry curtain which is also nailed to the wall. The floor of the room consists of flag-stones cemented together. A kind of linoleum is nailed on the floor; near the seance cabinet this linoleum is covered with a thin felt carpet.

The seance-cabinet is made by a canopy which forms a triangle in one of the corners of the room. This triangle represents a rectangular triangle, the hypotenuse of which measures 3yds. The height of the canopy is 7ft.; that of the room itself is 9ft. 6in. There is therefore a space of 2ft. 6in. between the dais of the canopy and the ceiling.

The triangle is closed by a very thick, dark, tapestry curtain. The curtain runs on a rod by means of brass rings.

In front of the curtain, leaving barely sufficient space to pass between it and the curtain, is a round table of black wood, around which we were seated nearly always in the following order :

Looking at the curtain as in a theatre, and beginning from the spectator's right, there were seated around the table successively: Maia, Mme. X., myself, Paulette, G. Delanne, Mme Noël, General Noël.

Before every sitting, I examined the room minutely and thoroughly—the canopy, the curtains, the chairs (lifting them up), a bath and an old trunk which were in a corner of the room—and I am able to *certify* that no one was hidden in the room when the seance began. Moreover, as the curtains over the windows were securely nailed to the wall,

as there was no trap nor secret panel in the walls, I am in all certitude able to *affirm* that no one could enter the room during the seance.

The seances were held by the light of a candle placed in a red photographic lantern which stood on a shelf at a height of 6ft. 9in. above the floor.

Finally, I will note that the curtain had an opening, and was so made that the right side was longer than the left side. When the curtain was fully opened, and the eyes became accustomed to the feeble light, we were able to distinguish the hands and faces of the mediums and their garments. At the same time, it was rather difficult to recognise them even when the opening was at its maximum. On the contrary, in the room itself, outside the cabinet, at a distance of 1yd. to 1½yds. the various sitters could be easily recognised.

After several preliminary operations, on which I will not dwell, Marthe and Aïscha seated themselves in the cabinet [Marthe to the left, Aïscha to the right], and the curtain was closed.

The seances took place either at 4 o'clock in the afternoon or at 8 o'clock in the evening. They lasted from two to three hours. At the close of each seance I examined the room as thoroughly and minutely as before the seance.

*(To be continued.)**

* Several pages of Professor Richet's paper [itself only received at the last moment] have been lost in the post. It has not been found possible to have the missing pages re-written and forwarded in time for the publication of the October number of THE ANNALS.

We are, therefore, obliged to hold over parts II. [the missing part] and III. for the November number.—EDITOR.

THE RELATION OF SPIRITUALISM TO ORTHODOXY.

By FREDERICK H. BALFOUR.

WHENEVER a momentous discovery is announced in the sphere of science, whether physical or psychological, there is one test that it has invariably to undergo. The question is immediately asked by a thousand voices: "Does it square with religion? Can it be reconciled with revelation? What bearing has it upon those fundamental dogmas on which Christianity is based?" And if the answer is unfavourable, so much the worse for the discovery—at any rate, as regards its acceptance by the orthodox. The Copernican theory, Darwinism, the demonstration of past geologic ages undreamt of by adherents of the Mosaic cosmogony, all had to undergo this test. All were flagrantly contradictory of the Book of Genesis, and every one of them was ridiculed, anathematised, rejected, with indignant scorn. And now comes the turn of Spiritualism.

In the few remarks I have to offer I do not in the very least propose to suggest a theory, still less to dogmatise. On the contrary, my attitude is that of an enquirer; of a very ignorant person, appealing to those whose studies and experiences have been such as to enable them to resolve the difficulty under which I am labouring. I will at once state that difficulty in the plainest terms at my command. Are the revelations of communicating spirits, respecting their surroundings and conditions in the Unseen World, reconcilable with New Testament teaching, or are they not? That is the point I want cleared up, and every thoughtful reader will admit that it is one of transcendent importance whichever way it may be answered. And the persons I appeal to in my difficulty are those who call themselves "Christian" Spiritualists; those, I mean, who, acknowledging the reality of spiritualistic phenomena, at the same time continue to be Christians in the fullest and most orthodox sense of the

word. It is to such, and such only, that I appeal, and I do so in the fervent hope that they will be able and willing to put an end to my perplexity.

The case, then, stands thus. There appears to be a perfectly unmistakable consensus in the accounts, or descriptions, given by communicating spirits of the world in which they live. We are told that our planet is surrounded by concentric rings or circles of attenuated matter, invisible to our physical eyesight, extending from the surface of the globe to a considerable distance beyond the limits of the atmosphere. Whether this distance be measured by hundreds or thousands of miles is nothing to the purpose. And the scenery of this region is, as we are assured, in all important respects a *replica* of the scenery of our own world. There are mountains, valleys, plains, rivers, lakes, trees, flowers, gardens, and even cities. And the life of the inhabitants in this wonderful realm is very much like the life that we ourselves lead on earth. As the characters and tastes of those who have passed over remain unchanged under their new conditions, so do their habits and occupations. Of this two well-authenticated instances will suffice by way of illustration. The spirit of a young lady some time deceased describes how she was met on the other side by her parents, in very much the same way as if they had been meeting her at a railway station after a journey. She tells us how she walked home with them to their house—a charming place in the country, if I remember correctly; she gives details of the life she leads, a life of cultured ease and intellectual activity; she speaks of the lectures she attends, the admirable concerts she goes to, the numberless opportunities she enjoys for improving her mind and educating her sense of art. In another case, quoted in *Light* for February, 1905, a twelve-year old boy rejoices the heart of his surviving mother by describing to her the pretty house he lives in, the pony he rides, the canary that perches on his head and sings, the

school and the church he attends, the clothes he wears, even the picnics in which he takes a part.

Other spirits give, as might be expected, a less glowing account of their surroundings, but all agree in this—that the conditions of life in the spirit world are in all essential particulars a counterpart of those existing here and now. The monk still kneels before his crucifix, the scientist works in his laboratory, the student immerses himself in his books, and the children romp and play. And among those who inhabit the world after death we find the rough and the gentle, the cultured and the frivolous, the rowdy, the scholar, and the saint—precisely as we find them here.

Now it would be difficult, I think, to discover anything in the New Testament which offers the slightest support to any of these representations. The hints as to what the next world may have in store for us are few indeed, but they have nothing in common with the revelations of the seance-room. We read of one man, rich and selfish, who, the moment after death, found himself in flames and torments. We read of a beggar who, having similarly died, was carried by angels into that region of ecstasy which was hyperbolically spoken of by the Jews as Abraham's bosom. The only approach to a description of celestial scenery occurs in the Apocalypse, where we read of a sea of glass mingled with fire, and of a wonderful city, the New Jerusalem, with gates, walls, trees, thoroughfares, and a river, but *no temple*; "for the Lord God Almighty and the Lamb are the temple of it." Even this affords no corroboration of what the spirits tell us, for we hear nothing from them of any Divine Presence whatever; they do not seem to be any nearer God or Christ than they were here, nor do they appear to be divided into two great categories of lost and saved. Whichever version, then, may be the true one, it is undeniable that the Christian teachings and the accounts received from spirits are not easily reconciled.

Meagre, however, as are the details given in the New Testament in this respect, there can be no question as to what is the belief held by the general, if not universal, Christian consciousness. The dying Christian has no doubt whatever that he is going straight to "heaven"; in other words, that he will immediately find himself in the presence of his Lord. When Mr. Spurgeon died at Mentone a few years ago, his deacons telegraphed to his church in London, "Our beloved pastor *entered heaven* at half-past nine this morning." And there can be no question that Mr. Spurgeon himself was convinced beyond all possibility of doubt that he would be escorted by glorious white-winged angels through celestial atmospheres into the very presence of the Saviour, and that Abraham, Moses and David, St. Paul, St. Peter and St. John, would be among his chosen friends throughout eternity. Was he mistaken? Did he find himself in no more wonderful place than a sort of etherealised England? Is he now living in an astral villa in some heavenly Upper Norwood, officiating perhaps, once more, as pastor of some glorified Baptist chapel? If so, he must be most grievously disappointed. And yet it may be so, if what the spirits tell us about schools, churches, and houses in the astral regions be all true.

In close relation with this point there is another, which also calls for notice: I mean the peculiar use, made by Spiritualists, of this very word "spiritual" or "spirit." Their quotations from Scripture are frequent. Such passages as "Believe not every spirit," "Try the spirits," "Concerning spiritual gifts," and so on, are constantly in their mouths; but they interpret these expressions in the language of the seance-room, identifying the "spirits" we are to test with the intelligences that rap on tables and send tambourines flying through the air, and "spiritual gifts" with clairvoyance and the various forms of mediumship. Surely such a construction is unjustifiable. What do we mean when we talk of

a religious spirit, a spirit of enquiry, a spirit of scepticism, an anti-Christian spirit? Simply a prevalent intellectual tendency, a *Zeitgeist*. When we say that a spirit of scepticism is abroad, we mean that the general tendency of thought is sceptical; we are not thinking of a disembodied personality. While as to spiritual gifts, or fruits of the spirit, the references made to them by St. Paul show that he was thinking of Christian graces, developments of personal holiness, rather than of clairvoyance, or the power of making tables walk about alone.

One more consideration remains to be alluded to, and then I will conclude. If spiritualism be true, if it does in all solemnity and soberness unveil for us the realities of the Unseen World—and here I remind the reader once more that I am addressing the “Christian” Spiritualist—how is it that the greatest saints are not the greatest mediums? Or, at the very least, the most fervent believers in the revelation? That would appear no more than natural, most in accordance with fitness. And yet it is notoriously not the fact. Men like Cardinal Newman, Dr. Doddridge, Captain Headley Vicars, General Gordon, George Müller of Bristol, Canon Liddon, Mr. Spurgeon, and a thousand others eminent for piety and spirituality of life had little or no sympathy with Spiritualism, probably knew little or nothing about it, and most certainly were no mediums. Is it not a little strange that these pre-eminently spiritual and saintly men should have been entirely passed over, and that persons like Mr. Home, Eusapia Paladino, Dr. Slade, and the Davenport Brothers should be selected as channels for so sacred a revelation? Were *theirs* the “spiritual gifts” alluded to by the Apostle? How is it that there is often such a gulf between Spiritualism and spirituality?

If any convinced believer in Christian Spiritualism can throw any light upon these obscurities he will do an immense service to the cause of Truth.

CONCERNING SPIRIT PHOTOGRAPHY.

By COLONEL ALBERT DE ROCHAS.

THOSE who interest themselves in psychical phenomena are now convinced, through numerous experiences, that certain subjects are able to feel mechanical actions exercised at some distance from their skin, and that other subjects—also at a distance—are able to move inert objects.

These experimenters, extending their studies further into the domain of the unknown, are now seeking to determine what amount of objectivity lies in the phenomena of apparition and materialisation. The more sceptical consider them indeed as pure hallucination, whilst others believe in their reality, and put forth, as proof thereof, numerous photographs which they have registered.

Unfortunately these photographs can be manufactured, and, to my knowledge, at least one photographer has given himself up to this imposture in order to attract to his studio a particular class of clients. But the imitation of a phenomenon does not prevent that phenomenon from having existed; I will even say that it is a strong presumption in favour of its reality, for only models are imitated.

Therefore it is very important to make known every case of spirit photography presenting serious guarantees of authenticity.

Such is the one I am laying before the readers of *THE ANNALS*. The letter accompanying figures I. and II. dates from a few years back; it comes from M. B., an earnest, worthy man whom I knew personally, and whose family is connected with my own.

Now and then the objection has been made to this kind of photography that the personages taken for spirits or astral doubles are due to casual images produced by small



Fig. i.



Fig. ii.



Fig. iii.

holes in the case of the camera. This might well be the explanation of figure III., where we see the face of an elderly woman reproduced to her right, though in this reproduction there are particularities which are difficult to explain.* But figures I. and II. clearly show a vapourish image which transformed itself while the operator was changing his plates.

* * *
M. B. to Colonel de Rochas.

"DEAR SIR,

"A most unlooked-for circumstance permits me to recall myself to your remembrance.

"A very unheard-of thing has happened to us, something which has made a great impression upon us all. As I know that you have gone in for hypnotism with some success, and the case in question bears, I think, some relation to that subject, I am laying it before you in the hope that you may be able to give me some explanation of it; whatever the nature of the elucidation, of the hints you may give me, I promise you to keep to myself everything which may be likely to upset those more concerned than I.

"The following is the fact:—

"I have a brother-in-law who is an amateur photographer. Recently, wishing to take his daughter's photograph, he obtained the following negative: In the foreground, a very good likeness of the young girl; in the background a sort of shadow-phantom representing the young girl in a way easily recognisable, but very thin, aged, ill, as though on the point of giving up the ghost. This phantom is indeed a transparent shadow, for we are able to distinguish the folds of the curtain which served as background.

* The expression of the mouth is not the same; the eyes are turned more to the right in the accidental face than in the other. The position of the right arm is not quite the same. The chest of the accidental figure stands out distinctly on the doorpost, whilst in the other it is against the arm of the young woman; finally, the body of the elderly woman allows the hand and cuff of the gentleman behind her to be seen, as though her body had been partially dematerialised in order to form the neighbouring phantom.

"For three years this young girl has been rather seriously ill, suffering from chloro-anæmia; at present she is quite well. She is nervous and very impressionable. Recently, in the country, while sitting in the sunshine with some friends, she saw an unknown lady arrive who, perceiving people, turned back again. She ran after this lady, who suddenly disappeared; she searched in vain for her everywhere. This happened about ten days ago; she was profoundly impressed by the incident.

"Previous to this nothing similar had ever happened to this young girl, and the incident was put down to hallucination. But we cannot say the same for this photograph since the image actually subsists.

"There is really something abnormal—supernatural perhaps—which it is impossible for us to explain.

"Neither the father of this young girl, nor the young girl herself, nor any of us have ever had anything to do with spiritism or magnetism. The young girl especially is in total ignorance of both.

"Explain this case to me, I beseech you, and tell me all you think of it. I repeat I will say nothing to the family but what I believe may be said with safety.

"The two photographs which I send you are from two different negatives; they were taken at the same time. . ."

* * *

I wrote to M. B. to reassure him. I gave him a few details on the ideas, now admitted, concerning the astral body, and I asked him to introduce me to the young girl, who, I thought, ought to make an interesting subject for study.

M. B. replied that the young girl's parents wished the affair on no account to be spoken about for fear of injuring her recovery. Therefore I was never able to see the young girl, and I do not know what has become of her; as for M. B., he died recently.

MODIFICATIONS IN THE NERVOUS FORCE EXTERNALISED, ACCORDING TO THE STATE OF HEALTH OF THE SUBJECTS.

By DR. PAUL JOIRE.

[EXPLANATORY NOTE ON THE STHENOMETER.—For the benefit of those of our readers who are not yet acquainted with the sthenometer, we will preface the present article by a description of the interesting apparatus devised by Dr. Joire for the purpose of detecting and measuring the nervous force emitted by the human body.

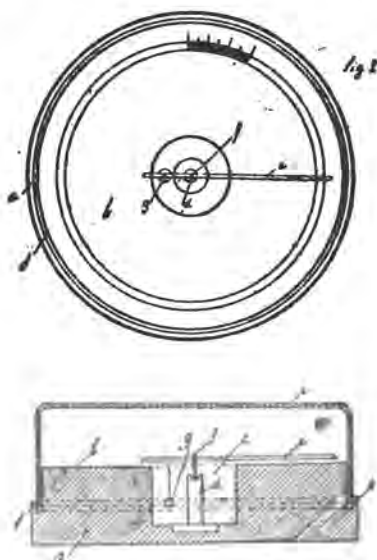
The apparatus consists of a base *a* of any suitable material, the upper face of which is graduated into 360 degrees, and forms a dial *b*. This base is perforated in its centre, forming a cavity *c*, in the centre of which is fixed an upright glass support *d*, the upper end of which is hollowed out to form a slight concavity. Above the dial *b* is fixed a light needle or pointer *e*, most frequently made of straw, traversed by a pivot *f*, the point of which rests on the bottom of the concavity in the support *d*.

One arm of the pointer *e* is much shorter than the other, and is weighted with a counterpoise *g* suspended by a rigid fibre, so as to keep the pointer in a horizontal position.

The base *a* has a circular channel *j* running all round it, at the bottom of which is placed a ring of cloth *k* to receive the edge of a glass shade *l* which serves to protect the pointer from currents of air.

In order to make use of the apparatus the hand is supported on a separate cushion, and the extended fingers are brought near to the side of the shade, but without touching it, and at right angles to the pointer.

After a few minutes, in the majority of cases, a very decided motion of the pointer is observed, being attracted towards the hand. This movement extends over 15, 20, and sometimes up to 45 and 50 degrees.



The movement is thus very perceptible, and easy to determine. But it is naturally important to make sure that it is not caused by *sound, heat, light or electricity*. In an article published in *Annales des Sciences Psychiques* (July-August, 1904) Dr. Joire has explained the precautions taken by him to avoid all these various causes of error.

Sound was easy to eliminate; it was sufficient to experiment in complete silence.

In order to obviate the action of heat, a thick layer of wadding was placed between the hand and the instrument. After a few minutes the needle moved in spite of this interposition. As a counter-proof, a hot iron was brought near it, the wadding being still interposed, and no movement took place.

To determine the effect of light, experiments were made in darkness; the needle moved 28 degrees, just as usually happened in the light with the same person as the subject of the experiment.

There remained to be examined the fourth force, electricity. In the first place the use of metal in any form was strictly avoided in the construction of the instrument. Nevertheless, as an electric current may always exert an influence on any body, an experiment was tried.

A square of wire gauze, connected to earth by a metallic chain, was placed between the hand and the apparatus. Under these conditions

It was observed that the needle moved exactly in the same manner as when the hand was presented without anything interposing. In order to have proof that a wire gauze thus arranged intercepted all electrical action, a counter-experiment was tried.

A metallic point, connected with a powerful source of electricity, attracts or repels, according to the pole used, a light body to which it is presented. It may be added that the movement thus obtained by means of electricity is a quick, irregular one, in no way resembling the movement of the sthenometer needle under the influence of the hand. In the experiment in question, after having produced the movement just described by means of a rod connected with a powerful electrical machine, it was also found that all electrical influence was absolutely annihilated by the interposition of the wire gauze screen with connection to earth.]

I SHOWED last year that the externalisation of nervous force, which we observe by means of the sthenometer, is found to be more considerable, in healthy persons, with the right hand than with the left. The figures indicated by the movement of the needle oscillate within certain limits, and these variations indicate the personal capacity for externalisation, and may also be produced accidentally by a state of temporary fatigue and by various influences which affect the psychic state of the subject for the moment. Although these figures, therefore, have not an absolute value, they afford, as we shall presently see, important indications when they are sensibly diminished or increased.

A matter that is of still greater importance than the absolute value of the figures, is the proportion existing between the figure indicated by the right hand and that indicated by the left. This proportion varies in the different diseases of the nervous system with a regularity that is truly astonishing, so that the fraction presented is sufficient, in many cases, of itself alone, to enable us to form a diagnosis. And that this variation is really dependent upon the disease, is proved by the fact that if we study regularly the action produced on the sthenometer by a patient under treatment, we see the fraction formed by the

figures given by the two hands gradually approach the normal proportion in the same measure as the patient progresses towards a complete cure. If during the course of treatment there occurs any relapse or fresh attack, this fact is immediately registered by the difference which is at the same time produced between the two figures.

We shall proceed to examine the indications given by the sthenometer in a certain number of diseases; the facts will furnish the best proof of the truth of our assertions.

First of all we will observe the variations in the force externalised by neurasthenics. It is well known how protean in form this malady is; we shall therefore divide these cases into categories, in which we shall see that the sthenometer gives different indications.

The fundamental characteristic, however, which we shall find in all patients afflicted with neurasthenia, is the complete reversal of the force externalised, which is shown by the fact that the deviation obtained with the left hand is greater than that given by the right, which is diametrically the reverse of the normal condition.

We shall not stop to consider the general nature of the disease, which is well known to everyone. I shall merely indicate in a few words the dominant features of each case.

The first subject in this category is a man of 45, who has suffered from neurasthenia for some months. The principal symptoms are impaired digestion, dizziness, a tendency to melancholy, and insomnia.

The sthenometrical examination gave:

Right hand	+28°
Left „	+52°

The second patient is a lady of 34 years of age, a neurasthenic, in whom digestive troubles predominate, with heavi-

ness and congestion of the head after meals, melancholy, and almost complete insomnia.

A trial with the sthenometer gave :

Right hand	+14°
Left „	+20°

With a third patient, who presented similar general symptoms, with vomiting, loss of appetite, general enfeeblement, great disinclination to submit herself to our experiments with her hands, or to leave her house, we obtained the following formula :

Right hand	+20°
Left „	+40°

Another patient complained of great general fatigue, digestive troubles, weakness and heaviness of the head, especially during work and digestion ; he called our attention to the important fact that his ardour for work had not diminished ; he was always wanting to set about something fresh, but physical fatigue overcame him and stopped him immediately. The figures obtained were :

Right hand	+23°
Left „	+40°

Still another patient complained especially of pains in the stomach, somnolence after meals if he set about any sedentary work, and dizziness if he walked ; melancholy and gloomy ideas regarding his illness, great weakness and intestinal troubles. In his case we found :

Right hand	+32°
Left „	+56°

I will stop here in this enumeration, already somewhat long, but let us compare the predominant symptoms which characterise this malady in all these patients. We find in all of them the prevalence of digestive troubles, which dominate the whole scene. It is not difficult to see that, in all the preceding cases, the insomnia, the weakness, the

melancholy are dependent upon the defective action of the digestive organs. It is especially to be noted that the depression, observed in the greater number of these cases, is mainly as regards the physical strength; none of them complained of trouble or enfeeblement of the intellectual faculties.

Their general formula is also very similar; we observe, in the measurement of their externalised force, not very low figures, but always the reversal of the normal formula, that is to say, the preponderance of the deflection of the needle obtained with the left hand over that given by the right hand. The proportion between the two figures is also very nearly the same in all these cases.

To show clearly that the readings thus obtained are really indicative of the disease, I will set forth the different readings observed in the case of a patient of this kind before and after recovery.

This man's case presented the same general symptoms, which I need not recount, namely, neurasthenia with predominance of digestive troubles. His formula, taken by the sthenometer before the commencement of the treatment, gave:

Right hand	+23°
Left ,,	+38°

At the close of the treatment, and when the patient was cured, we again took the formula, which was found to be:

Right hand	+30°
Left ,,	+25°

The latter formula is quite normal, the subject thus showing no signs of any other nervous affection besides the neurasthenia, and as this formula was taken after the cure was complete, the case is a very striking one.

The patients of the second group will be seen to present

entirely different features. These also are neurasthenics, but, instead of organic troubles and physical weakness, we shall see that in them psychical depression predominates. In these patients we note, as the most important symptoms, diminution of memory, loss of will-power, enfeeblement of all the intellectual faculties, and the apparition of phobias, more or less specialised.

The formula of the figures representing the angle of deflection of the needle of the sthenometer, obtained with the right and left hands, while following the same general rule, now takes quite a different form.

The first case is that of a man about 40, who had been ill for eight months. He was sent to me by his doctor as neurasthenic, and in fact presented all the symptoms of that disease. I found that the prevailing features of his case were considerable depression, complete loss of will-power, general enfeeblement of the intellectual faculties, and lastly, the fear of death. The examination by the sthenometer gave :

Right hand	+ 4°
Left "	+22°

The second patient was also a very intelligent man, aged 48, very much overworked in his business. After having followed several courses of treatment he was sent to me. He was not at all himself, the intellectual depression was such that he could no longer follow his business. However, his physical activity was still great; but there was considerable enfeeblement of the will.

A sthenometrical examination gave:—

Right hand	+ 3°
Left "	+25°

A lady of 35 years of age was brought to me by a colleague; her case was neurasthenia, especially characterised by insomnia, intellectual depression, and enfeeblement of will; she found herself incapable of directing her household.

She had a phobia as to a particular disease : she had had bronchitis, and was convinced that she had pulmonary tuberculosis, and that she would die of it. I must note that she had nothing of the kind, and that in spite of the assurance of several doctors who had examined her, she persisted in her phobia as to a fatal disease.

With the sthenometer we found :

Right hand	+ 7°
Left ,,	+21°

The differences which we mentioned a while ago as existing between these two groups of patients, and which do not appear to have greatly struck those who have occupied themselves with neurasthenia, will be brought into relief in a striking manner by a comparison of the figures. The formulæ for the patients of the second category show a difference, of the same nature, it is true (that is as regards the reversal), but much more considerable than with the first subjects; and in every case this is due to the great falling off in the figure given by the right hand of each patient.

I will now give the indications obtained during the treatment of a neurasthenic who presented all the general symptoms of the disease, with a combination of physical enfeeblement and moral depression.

1st trial :	Right hand	+10°
	Left ,,	+20°
2nd trial :	Right ,,	+20°
	Left ,,	+26°
3rd trial :	Right ,,	+30°
	Left ,,	+35°
4th trial :	Right ,,	+45°
	Left ,,	+37°
5th trial :	Right ,,	+35°
	Left ,,	+30°

These readings were taken at fortnightly intervals. It will be noticed that the figures of the first formula are both

low, and the difference very considerable, the one being double the other.

The proportion diminishes in the first three trials, by reason of the progressive rise of the figures. At the fourth trial we come to the normal predominance of the reading for the right hand over that given by the left, but the figures are excessive, as though there was an oscillation which finally brings the subject back to a normal formula at the fifth trial.

We have so far dwelt upon the modifications which are indicated by the sthenometrical examination of neurasthenic patients; we shall now consider what takes place in another disease of the nervous system, not less frequent, namely hysteria. We do not in this case observe anything like the same formulæ as in neurasthenia; there is no longer the reversal of figures that caused us to observe the abnormal preponderance of the force externalised by the left hand over the right.

The characteristic symptom of hysteria, in the examination of patients of this category by means of the sthenometer, is the very considerable difference which exists between the figure indicated by the right hand and that given by the left. Moreover, this difference is due in every case to the great decline of the figure given by the left hand, which sometimes goes down to nothing.

I will now give the figures obtained in a certain number of cases of hysteria.

Mlle. D., aged 28. Pains in the head of a hysterical nature, great affection of the power of sensation; on examination of the reflexes I found a zone of anæsthesia comprising the inner portion of the cornea of the left eye, the excitation of which produced no pain. Anæsthesia of the medial and right region of the pharynx. No suppression of reflex action. Sthenometrical examination :

Right hand +25°

Left „ + 5°

Mr. P., aged 21; numerous zones of hyperæsthesia, psychical troubles. An examination with the sthenometer gave :

Right hand +23°

Left „ + 3°

Mr. A., 36 years of age, hysterical. Contraction of the pharynx, hysterical neuralgia, zones of hyperæsthesia and zones of cutaneous anæsthesia. Anæsthesia of the pharynx and absence of reflexes. Insomnia and numerous psychical troubles. The sthenometer gave :

Right hand +25°

Left „ + 0°

When, after appropriate treatment, we find the manifestations of hysteria abate, and the disease tend towards a cure, we observe, along with the general improvement, a modification in the figures obtained with the sthenometer, which tend to approach the normal ones.

Madame D., aged 35; hysterical vomiting, dizziness, agoraphobia. Absence of reflexes in the cornea and pharynx. Her examination with the sthenometer on October 21st, before the treatment, gave :

Right hand +27°

Left „ + 0°

The vomitings ceased under the influence of the treatment, the agoraphobia almost completely disappeared. On a fresh examination with the sthenometer on November 26th we found :

Right hand +40°

Left „ + 8°

Mlle. P., aged 48, hysterical. Very great impressionability, hysterical neuralgia, zones of cutaneous hyperæsthesia, zone

of anæsthesia in the cornea with absence of reflexes. An examination with the sthenometer before the treatment gave:

Right hand	+34°
Left „	+ 3°

The following month there was a considerable improvement in the general condition, and the neuralgia had disappeared. A sthenometrical examination gave:

Right hand	+17°
Left „	+23°

There were still psychical troubles which explain this deviation from the normal. Unfortunately, an examination with the sthenometer could not be made after the completion of the cure.

We shall now consider the combination of hysteria and neurasthenia, that is to say, the development of neurasthenia in hysterical patients. The curves given by the superposition of these two diseases are most interesting, for we shall see the special characteristics which we have found for each of these diseases denoted successively by the figures indicated by the sthenometer.

The first patient we shall examine is a woman of 34 years of age, hysterical. She had a first slight crisis in consequence of a fright, then the crises were repeated more severely at various irregular intervals. She had a veritable phobia of the crisis, was frightened at every noise; remembering the origin of the first attack, she might be said to be "afraid of being afraid." We noted agitation, constant enervation, nightmares and broken sleep. Lastly, for some time there had, in addition, been digestive troubles and vomiting. This patient presents contraction of the pharynx and zones of hyperæsthesia.

An examination with the sthenometer gave :

<i>October 1st :</i>	Right hand	+25°
	Left "	+ 9°
<i>October 12th :</i>	Right "	+38°
	Left "	+32°

The first formula approaches closely that which we have seen above as characteristic of hysteria. It will be noticed, however, that the difference between the two figures is not so pronounced as in the majority of those furnished by hysterical patients. We might ask the reason of this slight amount of difference, in a case of hysteria so well characterised as the present one.

We shall understand it by what follows, on observing the combination of neurasthenia and hysteria. However this may be, on October 12th, after having observed a notable improvement in the hysterical troubles, the greater part of which had yielded under the influence of hypnotic suggestion, we obtained in the second formula the normal figures.

Shortly afterwards, the patient, in spite of the advice given to her, thought well to interrupt the treatment.

She came back to us on January 2nd ; the hysterical manifestations have calmed down, she has had no more crises, she has no longer any phobia of the crisis, no more vomiting ; but she still suffers from digestive troubles, which are dependent upon the neurasthenia, for she again complains of insomnia, general weakness, discouragement, and other usual symptoms of that disease.

A sthenometrical examination at that date gave :

<i>January 2nd :</i>	Right hand	+35°
	Left "	+50°

The patient was at once placed again under treatment, and on January 15th we made a fresh examination with the sthenometer, and found a normal formula :

January 15th: Right hand +43°
 Left „ +32°

Let us now compare these different formulæ, so as to bring out the real interest of the curve which they present, showing hysteria, the amelioration of this disease, the neurasthenia which then shows itself, and the cure of that malady :

October 1st: Right hand +25°
 Left „ + 9°
October 12th: Right „ +38°
 Left „ +32°
January 1st: Right „ +35°
 Left „ +50°
January 15th: Right „ +43°
 Left „ +32°

I will quote another case of the same kind. It is that of a woman aged 35, hysterical, numerous troubles of sensibility, hyperæsthesia, general diminution of the pharyngeal reflex. Her condition has become worse on account of family troubles and fatigue. We observe a considerable enfeeblement of the will, and indecision with regard to the smallest things. Extreme nervousness.

The hysteria is at present the predominant feature. Examination by means of the sthenometer gave at the outset a plainly hysterical formula :

June 8th: Right hand +38°
 Left „ + 0°

On June 17th we again found the low figures denoting hysteria, but neurasthenia shows itself by the superiority of the figure for the left hand :

June 17th: Right hand + 2°
 Left „ + 3°

On June 24th all the hysterical symptoms had improved, and there remains a decidedly neurasthenic formula :

June 24th: Right hand +15°
 Left „ +24°

By August 2nd the neurasthenia was cured, the hysterical groundwork is again manifest, but the sthenometer gives a much better formula than that first taken :

August 2nd: Right hand +30°
 Left „ +7°

Finally, on August 17th, there had been an interruption of the treatment and the patient had been exposed to recent fatigue; both figures are therefore rather low, but the difference between the two hands is almost normal :

August 17th: Right hand +10°
 Left „ +4°

Let us review the curve given by this patient :

June 8th: Right hand +38°
 Left „ +0°
June 17th: Right „ +2°
 Left „ +3°
June 24th: Right „ +15°
 Left „ +24°
August 2nd: Right „ +30°
 Left „ +7°
August 17th: Right „ +10°
 Left „ +4°

These two observations are interesting on account of the similarities and correspondences they present.

I shall now mention a case of chorea, but unfortunately I have only observed one case of this disease with the aid of the sthenometer.

Chorea in a young man of 17. The first formula, before treatment, shows the reversal of the normal figures for the force externalised by the right and left hands :

Right hand +17°
 Left „ +30°

After a cure had been effected by the application of magnets, we found a normal formula :

Right hand	+55°
Left „	+52°

When we observe a considerable depression of the nervous system in consequence of acute nervous accidents, the figures for the externalisation of force often fall to 0°.

A hysterical patient, who had had slight but repeated crises during several successive days, was examined by means of the sthenometer. We observed :

Right hand	0°
Left „	0°

After a fortnight's treatment the figures were again taken, and gave :

Right hand	+33°
Left „	+8°

Another observation is not less interesting. An epileptic young man was brought to me, after having been subject to prolonged poisoning by bromides. He had a somnolent aspect, memory entirely clouded, and an air of complete stupidity. This condition, resulting from bromide poisoning, gave, on sthenometrical examination, a formula quite analagous to those given by neurasthenics :

Right hand	+22°
Left „	+43°

After six weeks of treatment, another examination with the sthenometer was made on the day following a sharp attack, and I found :

Right hand	0°
Left „	0°

Six weeks later there was a considerable improvement, the fits became much less frequent, and slighter ; memory

and intelligence were quite evidently returning. At this period an examination by means of the sthenometer gave :

Right hand	+55°
Left ,,	+43°

I now bring this long enumeration to a close, allowing the figures to speak for themselves, some of the correspondences being very striking and forcibly convincing. I designedly refrain, for the present, from drawing any conclusion, for I make no claim to have as yet discovered any general law which can be formulated upon sufficient bases.

I only hope that I may have aroused the attention and curiosity of investigators, with regard to a fact hitherto unobserved, and that others will follow in the path I have here indicated.

NOTE :—The sthenometer is constructed by MM. Ponthas et Therrod, 6, rue Victor Considérant, Paris.

REMARKS ON "A STUDY OF SPONTANEOUS RAPPINGS."

By H. A. DALLAS.

ONE of the most significant portions of the interesting article called "A Study of Spontaneous Rappings," which appeared in the September number of this journal, is that which records the experimental reproduction of this phenomenon by hypnotic suggestion, affording, as it does, further corroboration of the fact (already experimentally observed by Dr. Maxwell, see "Metapsychical Phenomena," pp. 274-310), that intelligence, other than the sensitive, can operate upon and through the mind and organism of a psychically gifted person, so as to produce audible atmospheric vibrations. Further than this, however, the experience does not seem to throw light at present on "the psychic import of spiritualistic rappings," when these convey intelligent information unknown to those present.

The main question involved, *viz.*, whether these intelligent communications are the result of the operation of incarnate or discarnate minds, remains as before; except that it is perhaps easier to conceive that *discarnate* beings can utilise this unknown force for reasonable purposes, when it is evident that an *incarnate* personality, distinct from the medium's, can, to some extent, so use it. If an independent incarnate mind, by suggestion alone, can produce audible raps through an effort of will, it is not unreasonable to suppose that discarnate beings, if they exist, may do the same more effectively.

A PREMONITORY DREAM.

"ON Ascension Day, 1905, on arriving home, at about a quarter past four, I made the acquaintance of a young man who had called in order to ask us to interest ourselves in him. He came from the same locality as my mother who knew his family very well. I recommended him to one of my colleagues at the Rothschild Hospital; and my friend at once gave him a situation in the hospital as an attendant.

"The following day, feeling rather tired, I went to bed at about two o'clock in the afternoon; I fell asleep and dreamt the following dream:—

"I saw this young man in the dining-room of my home; he was wearing black velvet trousers and a short overcoat; he sat down in an arm-chair with a very contented air, and rubbed his hands together gleefully as though very pleased with something. When I awoke I related my dream to my mother, who was very much surprised, because the man had come at that same moment, and was dressed in the same way, quite different from the previous day [he had not sat down in the arm-chair]; he had come to thank me for what I had done for him. I was much struck with the coincidence. The room in which I was lying is far away from the dining-room, and the sound of the man's voice could not have reached me.

Signed : "CHARLES TAUBMANN.

"Rue Buffault, Paris."

"I certify that the above is correct."

MME. TAUBMANN.

Dr. Taubmann added verbally that the rather characteristic garments of his visitor had particularly struck him; therefore we might ask

ourselves if he had not perhaps passed the young man in the street before making his acquaintance, and was then struck by his strange appearance.

This incident, the memory of which was more or less forgotten and subconscious, probably allowed Dr. Taubmann to picture to himself, in his dream, his petitioner of the previous day; this would then explain the more striking points of Dr. Taubmann's dream, for the visit of thanks was easy to foresee, and the other details (that he sat down in an arm-chair and rubbed his hands together gleefully) were incorrect.

As Dr. Taubmann's dream was communicated to us by one of his friends, Dr. R. Warcollier, we begged the latter to lay before him the preceding observations.

The following is the reply which Dr. Warcollier has kindly forwarded us:

"DEAR SIR,

"I acquainted Dr. Taubmann with your hypothesis for his dream.

"1°. He does not think it at all probable that he should have seen the young man in question before making his acquaintance, for he had only been one month in Paris.

"2°. The costume was one kept for 'ceremonies,' and was put on especially for this visit of thanks.

"Unfortunately, it is difficult to clear up this point with the person referred to, who is of humble up-bringing and would see only motives of curiosity in any questions put to him on the subject. In any case, there remains the coincidence of the moment of the visit with the dream. For his part Dr. Taubmann is convinced he was impressed telepathically: the accessory details were due to the dramatisation of the message."

It will be seen that Dr. Taubmann's explanations do not destroy the hypothesis we raised. However, the psychological interest of this fact is not any the less diminished.

CORRESPONDENCE.

GENTLEMEN,

I have only just read in *THE ANNALS OF PSYCHICAL SCIENCE* (English Edition, Vol. I., page 398), the necrological notice on M. Marc Thury. This notice contains a few slight mistakes which are prejudicial to the Genevese savant as well as to Count A. de Gasparin, prejudicial especially to the great cause of truth which you are striving to further in your excellent Review.

It is not quite correct that M. Thury published a book concerning "Table-Turning." He confined himself to issuing a small pamphlet—which has become extremely rare—on phenomena which he witnessed at M. de Gasparin's home at Valeyres. In this pamphlet he considered the facts from the point of view of science, in their relation to general physics, without making any attempt whatever to contradict the explanations put forth by M. de Gasparin. The latter, moreover, far from explaining the phenomena produced in his presence and under his roof by the spiritistic theory, quite the contrary, devoted his work, *Les Tables Tournantes*, to demonstrating that the "spirits" had nothing at all to do in the matter, that the only "spirits" at play were those of the experimenters themselves. In his work: *Le Surnaturel en Général*, he endeavoured to show on what meagre foundations all the stories in the past relating to this serious question had been constructed.

It is not the moment to determine whether he did or did not succeed in his demonstration. What is of importance, and requires insisting upon, is the fact that M. de Gasparin taxed his ingenuity to the utmost, put forth all his force as dialectician, *not* to uphold the spiritistic theory, but, on the contrary, to establish its absolute inanity in the present as well as in the past. He put forward an agent not then recognised by science: the magnetic fluid.

According to M. de Gasparin's idea—and he explains himself fairly clearly—there is no supernatural, genuine supernatural, except that of the Gospel. His orthodoxy was absolute. He believed in the Gospel, absolutely and solely in the Gospel as the only means of salvation.

This did not prevent him from being liberal-minded: his was a liberalism rare in his time, rare at all times. He demanded for error

the same rights to free discussion, to public manifestations as accorded to truth, in the invincible power of which he had profound faith.

A last remark: It was not Thury's work which was reprinted in 1888, but Gasparin's, with a kind of explanation from the savant whose death we deplore. Thury was not only a man of science. He was interested in everything, projecting the flashes of his luminous intelligence on all questions which concern humanity.

DANIEL METZGER.

August 12th, 1905.

GENTLEMEN,

Apropos of Prof. Richet's article on "Xenoglossy" in the June ANNALS, it may interest him and your readers to recall certain incidents in the life of William Blake, the mystic, artist and poet. They are not strictly xenoglossical, as no element of transcription in a language foreign to Blake is present; but in other respects the features are so analogous to those Prof. Richet records, as to compel one to class the incidents in the same category of phenomena. Mme. X., says Prof. Richet, "saw Greek characters all around her"; she "seemed to be looking into space and to be copying something that she saw before her": "her writing is (as if done) . . . by copying from an image in front of her"; "it looked as though the text Mme. X. was trying to decipher was being held up before her eyes in space."

Compare now Mr. W. M. Rossetti's memoir of Blake (*Blake's Poetical Works*, Bell & Son, London, 1891). Blake's brother Robert died in 1787. William saw Robert's soul ascend through the ceiling "clapping its hands for joy." Robert afterwards appeared and by an ingenious suggestion solved for William the difficulty the latter had, through poverty, in publishing the famous *Songs of Innocence* (pp. 26-7). The still more famous poem *Jerusalem*, Blake said, in the preface thereto, was dictated to him. "The grandest poem that this world contains; I may praise it, since I dare not pretend to be other than the Secretary; the authors are in eternity." Again (p. 41), "I have written this poem from immediate dictation, twelve or sometimes twenty or thirty lines at a time without premeditation and even against my will." Further (p. 49): "Varley it was who encouraged Blake to make authentic sketches of certain among his most frequent spiritual visitants. The visionary faculty was so much under control that at the wish of a friend he could summon before his abstracted gaze any

of the familiar forms and faces he was asked for. . . . Varley sitting by. . . . Varley would say 'Draw me Moses,' or David, or would call for a likeness of Julius Cæsar, or Cassibelaunus, of Edward III., or some other great historical personage. Blake would answer, 'There he is' and paper and pencil being at hand he would begin drawing with the utmost alacrity and composure, looking up from time to time as though he had a real sitter before him. . . . Sometimes Blake had to wait for the vision's appearance; sometimes it would come at call. At others in the midst of his portrait he would suddenly leave off and remark 'I can't go on; it's gone.' 'I must wait till it returns'; or, 'It has moved; the mouth is gone; or 'He frowns; he is displeased with my portrait of him!'" Milton once visited him asking him to correct a passage in the *Paradise Lost*; "but I declined; I said I had my own duties to perform" (p. 60).

Blake would have been an interesting subject for Col. de Rochas in regard to "regression of memory." He had been apparently not "in the grey," but in a place of greater brilliancy. To Crabb Robinson he said (p. 59), "I was Socrates or a sort of brother; I must have had conversations with him. So I had with Jesus Christ. I have an obscure recollection of having been with both of them." To Flaxman, whom he addressed as his "dear Sculptor of Eternity" (not merely through anticipating the sculptor's posthumous, but rather because of the assurance of his prenatal, fame), Blake wrote (p. 35), "I am more famed in heaven for my works than I could well conceive. In my brain are studies and chambers filled with books and pictures of old, which I wrote and painted in ages of eternity before my mortal life; and these works are the delight and study of archangels. Why then should I be anxious about the riches of mortality? . . . (Once failing to find a publisher for a work, Blake said, 'Well, it is published elsewhere; and beautifully bound,' p. 42). . . . You, O dear Flaxman, are a sublime archangel; my friend and companion from eternity. In the divine bosom is our dwelling-place. I look back into the regions of reminiscence and behold our ancient days before this earth appeared. . . . I see our hours of eternity which can never be separated though our mortal vehicles should stand at the remotest corner of heaven from each other."

This letter reminds one of Sri Krishna's words in the *Bhagavat Gītā*: "Many have been in past times the births of me and of thee also, Arjuna. All these I know, but thou knowest them not."

Yours faithfully,

W. L. WILMSHURST.

AMIDST THE REVIEWS.

An Apparition of the Virgin Mary in France.

[*L'Echo du Merveilleux* ; Paris, August 1st, 1905.]

WE quote the following textually, and without making any comments thereon, from the *Echo du Merveilleux* :—

" ST. LÉGER LES CROISILLES (PAS-DE-CALAIS),
18th July, 1905.

" SIR,

" I am sending you, in the hope that you will publish it in your following number, the enclosed recital of an apparition which has just been seen within six kilometres of my home at St. Léger. Though I was informed of the fact on the 21st June, I wished to take time to gather all information. I also waited for the ecclesiastical authorities to authorise an inquiry, but it seems that before doing so they are waiting for a second apparition.

" In any case, having been three times on the spot, I am absolutely sure of the accuracy of the fact. There are also other witnesses, but they do not dare speak. A weekly journal, the *Annonces d'Arras*, gave, in its last number, June 25th, ten lines to the mentioning of the apparition, but only according to rumour. As for me, I am sending you something *complete and authentic*.

" Yours very truly,

" OVIDE BULTEL, *Homme de lettres*."

* * *

" On Monday, June 19th, 1905, at 8.30 p.m., M. Léonce Dupuis, aged 45 years, farmer at Venville-Vitasse, went into his backyard to draw some water. A heavy storm was threatening ; several claps of thunder had been heard. The said Dupuis was then in his back-yard, when suddenly he perceived in the air, towards the East, a little further away than his garden, and above the field called *Couture du Gard*, which belongs to the sugar-factory, a wonderful apparition. It was the Holy Virgin, dressed entirely in a sky-blue robe and carrying on her left arm the Child Jesus, also clothed in a sky-blue robe. She was beautiful beyond all description ; and a dazzling golden light, like

to the setting sun, was behind her. She was kneeling, and her right arm was raised in sign of prayer or blessing. She was looking at a magnificent crucifix similar to a tombstone; this crucifix was azure-blue, bore a wreath of blue thorns, and was about as tall as the Virgin. At the foot of the apparition was a foundation of azure-blue, serving as a kind of step.

"Dumbfounded at this wonderful sight, M. Dupuis called out to his wife, Louise Delattre, aged 30 years, who was inside the house: 'Louise, Louise!' But she, being busy with her two children, Solange, aged 6 years, and Lucien, aged 5 years, hesitated about going outside on such a night. Her husband insisted, and ran to the window, crying: 'Come out at once if you want to see something beautiful!' Finally she went out, followed by her two children, and also by three others, her nephews and niece: Edgar Morel, aged 13 years, Fideline, aged 10 years, and Albert, aged 4 years, children of the couple Morel-Dupuis, inhabiting the same house. 'Oh! Papa, it is the holy Virgin!' at once cried out Solange and Lucien. 'Mama, come and see the holy Virgin!' cried Edgar, Fideline and Albert. And the mother of these latter, Louise Dupuis, wife of Morel, aged 49 years, who is Léonce Dupuis' sister, came out in her turn. So that the apparition was seen by six witnesses.

"The two families trembled with joy and also with fear; they wept and raised their hands to heaven. 'My good Mother,' cried Mme. Dupuis, 'come to our help!' 'Good Holy Virgin!' cried Mme. Morel. 'Protect us, save France!' I must tell you that Mme. Morel has three other children, one of whom is in garrison at Bar-le-Duc at the threatened frontier. The children wept, repeating: 'It is the Holy Virgin!' But Mary said nothing; and the onlookers, perhaps frightened by this silence, returned to the house. Then the apparition disappeared; it lasted five minutes. What struck everyone with surprise was the fact that the storm ceased as soon as the apparition disappeared; only a few drops of rain fell.

"The Dupuis and Morel families relate this fact faithfully to anyone who cares to question them. It is the theme of all conversation in the village.

"Drawn up at Venville-Vitasse, in the Dupuis-Morel house, this third day of July, 1905.

"*Certified exact,*

"OVIDE BULTEL, *Homme de lettres.*

"St. Léger, *via Croisilles.*"

**The Phenomenon of Animic Exteriorisation [Telmesthesia]
obtained at Lisbon.**

[*Estudos Psychicos*; Lisbon, September, 1905.]

DR. SOUZA COUTO, in the Review which he has lately started, gives the account of a mediumistic seance which was directed by himself.

There were present: Messrs. Fernando de Lacerda, José Simoens dos Santos, Drs. A. d. O. and C. F., seven ladies, and the medium, S. S.

Dr. Souza Couto writes: "Having taken the customary preliminary precautions the seance began, the medium becoming rapidly entranced. I noticed that after a period of violent agitation the cataleptic state came on with very pronounced stiffness of the hands and arms.

"We then heard the noise of the fall of an object, and we saw immediately that we had received the *apport* of a copper coin dated 1834.

"Very distinct phosphorescences followed, moving about above the medium; some were amorphous, others had well-defined outlines; they emanated chiefly from the finger-tips, the eyes and the mouth of the medium. This phenomenon was clearly observed by everyone; the sitters unanimously certified to its reality.

"Then the medium began to manifest exteriorisation in the manner—well-known to experimenters—which is peculiar to this phenomenon.

"The medium said he felt a sensation of going out of himself, of becoming suddenly free and flying in the air; then he was seized with terror, and said he was afraid of falling. He began to describe anxiously the impressions he felt during his journey . . . he saw houses, streets, lights underneath him . . . until he found himself inside a house.

"He was much afraid of being seen. I assured him that he had nothing to be afraid of on that score, that he might be quite sure his presence would remain unnoticed. And I asked him to describe what he saw.

"As I have already had occasion to observe, the medium's vision was unable to take in all the objects on the spot, a regular and sufficient previous adaptation was necessary; his sight conquered the various points one by one, becoming gradually sharper; I have several times observed with this medium that, when asked to give the description of an object, he tried this adaptation and he gave the required description by degrees.

"The medium assured us he was really present at the place indicated, he was fully conscious of it; it was not like a person who sees through space, he saw himself really at the spot itself.

"I will give a brief summary of the principal points seen by the medium: he saw himself in a room in the centre of which was a table and several chairs.

"There were two ladies in the room, one, whom he described, was older than the other, who was quite a young girl; the latter was reading a book. It was a dining-room; he saw two vases of a special form which he described. There was also a piano on one side of the room.

"Begged with persistence to look at the title of the book, the medium declared he could not read at the distance at which he was standing. He was told to go nearer; he pretended to do so and he then read: *Le Diable à la Cour*.

"At this moment one of the sitters, Dr. A. d. O., certified to the accuracy of the above facts.

"At the close of the sitting the following points were elucidated:—

"Dr. A. d. O., before leaving home, had arranged things in such a way as to be able to check the description, if the medium, in the event of his exteriorising himself, should happen to describe his home, with which the medium was wholly unacquainted. Now this did indeed occur, and Dr. A. d. O. authorises us to affirm it peremptorily.

"Dr. A. d. O. is a man of unimpeachable honour and scientific scruples; he reasons only according to well-verified facts without in any way exaggerating their importance.

"In the present case, he draws his conclusion in the authenticity of the phenomenon on the following considerations—and we share his opinion:—

"The medium, although unacquainted with my home, gave an exact description of the persons in the room at the time, and of the articles of furniture the room contained; this cannot be a normal fact, I look upon it as an exceptional fact; there was a piano in the dining-room that evening, and the title of the book my daughter was reading was correctly given."

Such is Dr. Souza Couto's recital. Those who prefer to consider the phenomenon presented by the medium as a simple transmission of thought, will doubtless attribute the animic journey through the air to the medium's own fertile imagination. In any case, we have here at least a fact of clairvoyance.

Veridical Collective Hallucination at Cordoba.

[Constancia ; Buenos-Ayres, July, 1905.]

La Libertad, a journal issued at Cordoba [Argentine Republic], published, in June, the following information :—

"To the long series of facts bearing upon the manifestation of spirits are now to be added two cases which have been related to us by people deserving of all credence.

"The first of these cases concerns Madame Argentina A. François, the mother of the young girl Celina who committed suicide on the 24th May by shooting herself. This lady, who was until lately Directrice of the French College, informs us that at the same hour at which her daughter put an end to her life in the Rue 25 de Mayo, she herself was alone in a house in the Rue Tucuman. It was a quarter to seven, and Madame François had not yet lighted up. The door was closed, and a large heavy stone was inside the room, lying against the door. Madame François distinctly heard the stone removed and the noise of the hinges of the door turning, as though someone were opening it.

"'Who is there?' called out Madame François, and as no one answered she got up and went to the door but could see no one : the door was closed and the stone was in its usual place.

"As she was on the point of going outside into the courtyard she heard a strange noise, similar to the heavy flight of a condor, and at the same time she thought she saw her daughter Celina, wrapped in a white winding-sheet, glide like a shadow among the flowers.

"Madame François declares she is not accustomed to feeling afraid, but this time the strange noises she had heard and the phantom she had just seen gave her a great fright. She was still quite upset with this emotion when the news of her daughter's suicide was brought to her. . . .

"According to the persons to whom we owe the foregoing information, Celina was gifted with qualities favourable to the production of the phenomenon of telepathy. She possessed the requisite *timbre électrique*, was of a nervous, susceptible temperament, had a lively imagination, and was excessively impressionable.

"The above case coincided with an analogous case, which, however, occurred at a different hour.

"A young girl, Santos N., living in the Rue Entre Rios, relates that on the afternoon of the 24th May she was alone at home, her parents having gone out for a walk. All at once she thought she saw someone

who, judging from her height and general appearance, looked like Celina to whom she was greatly attached. This occurred at 6 o'clock, while the young girl was lighting a lamp. 'Celina! Celina!' cried Santos, without obtaining any reply, whilst the person thus addressed passed silently round the courtyard, stopping an instant at the door of each apartment. Celina's phantom then disappeared into one of the rooms, and as Santos called and looked for her everywhere in vain—finding no one in the whole house—she was seized with fear and ran to the door leading into the street, where she remained until her parents returned, to whom she then at once related what had just happened.

"An hour and a half afterwards Santos N. heard of the death of the unfortunate Celina, and received such a shock that she fainted. . ."

M. Gédéon François, Celina's father, confirms the foregoing recital in the spiritistic journal, *Constancia*, Buenos-Ayres; he adds that his wife, contrary to what had been stated, did not see her daughter in a white winding-sheet. He remarked that Celina had for eight months been trying to obtain automatic writing, but without success. She was 17 years old.

Are the Blind Clairvoyant ?

CONCERNING the extract from *Light*, "Are the Blind Clairvoyant?" published in our number for September, page 198, Dr. Dariex makes the following remark:—

"We contest *absolutely* the possibility of *really blind* persons seeing the panorama of a city and perceiving a real image of surrounding objects. They can only have an imaginary perception, and not a real visual one; they can only see, as the mystics see, by auto-suggestion or as hypnotic subjects do when an imaginary scene is suggested to them. The vision enjoyed by the blind people from the Normal College can only be the combination, or rather the result, of an auto-suggestion and of the idea formed by these blind persons of the panorama of London from descriptions which they have heard or read for themselves by the method used for the blind. However, if anyone wishes to know whether these blind persons can or cannot see a landscape, let him take them to a place unknown to them, and about which they have been told nothing, and ask each one to give a detailed description of *what he sees* at this place. It will then be clear that they do not see."

A Strange Case of Telepathy.

[*T. P.'s Weekly*; London, July 25th, 1905.]

THE following extract from *T. P.'s Weekly* affords an illustration of what Dr. Ferrari, in the *ANNALS OF PSYCHICAL SCIENCE* for September, 1905, pages 181 to 192, has called "Prevision by Fancied Resemblance":

"Professor Richet related an interesting case of telepathy, which is worthy of being produced since it has never before appeared in print. 'I daresay you are aware,' said the great physiologist, 'that I was once the editor of the *Revue Scientifique*. Well, one day, some years ago, when I was on my way to the office, I saw on the other side of the street (the Rue de l'Université) down which I was walking, a friend of mine, Monsieur B——, a Professor at the Lyons Faculty of Medicine. As he rarely came to Paris, this greatly surprised me. Seeing that he was walking rapidly, and being myself rather in a hurry, I did not cross the street to speak to him. "He is sure to come to see me the first thing," I said to myself as I hurried on towards my work.

"When I had been in the office about a quarter of an hour, sure enough the *garçon de bureau* brought in my friend's card. But, as Monsieur B—— appeared in the doorway, I immediately recognised that he was not the man I had seen in the street; he was, indeed, different in many ways. To make sure, however, I said to my friend, "Were you in the Rue de l'Université about half an hour ago?" "No," was the reply, "I have come straight from the railway station, where I arrived by the 10.30 train."

"Now, as far as I could tell; it was at that very time that I thought I saw my friend, of whose visit to Paris, moreover, I had not the slightest idea. I cannot regard this as a mere coincidence; it is only explainable to my mind by admitting the hypothesis of telepathy."

Psychometry applied to Mining.

[*The Two Worlds*; Manchester, August 4th, 1905.]

WM. DENTON, and after him, Professor Barrett, foretold the use of the psychometric faculty in various useful ways, and here we have a pamphlet which concerns the alleged psychometric gift of Mr. J. J. Hindell, who lives at Launceston, Tasmania. Gold was the first mineral this gentleman was asked to try his psychometric knowledge on, and on the road to Ringarooma he succeeded in locating a large quartz formation for a small syndicate, which proved to him his skill

in this direction, which was now beyond all question. Mr. Hindell was later asked to go to Golconda in company with others who were going to look at a mine, with the intention of purchasing same if it proved a good property. They went down the shaft and found a quartz reef about six inches, that the mine manager said would increase as sunk on, and would junction with another known lode. But Mr. Hindell said it would not do so, but, on the contrary, would decrease in size until it finally disappeared in the slate. The mine manager and directors were indignant at this statement, and maintained the property was a good one. The gentlemen with Mr. Hindell however, abided by his advice and would not purchase the property, The company still worked on, but in less than three months' time the reef was worked out and the company was compelled to shut down, as they could not trace another reef anywhere; so the intending purchasers saved a large sum of money, which otherwise would have been wasted.

ECHOES AND NEWS.

Seances with the Medium Politi at Milan.

A SERIES of seances was held last May by the Society for Psychical Studies at Milan, with the medium Augustus Politi of Rome (a man of about 48 years of age), the results of which are recorded in *Luce e Ombra* for August. The Committee was composed of Messrs. Baccigaluppi, Brioschi, Marzorati, Odorico, Redaelli, Dr. Ferrari; among those present we notice the names of Count Castelbarco, Marquis d'Angrogna, and Count Visconti de Modrone; Professor Lombroso was present at the last seance. The seance-room was the one belonging to the Society, in which the sittings with Charles Bailey were held.

The results obtained were not particularly striking; they were very similar to those obtained by Colonel de Rochas and other experimenters at Paris in 1902. The table rose four inches from the floor under good test conditions and in a good light, while Messrs. Brioschi and Politi were each leaning a closed fist on the centre of the table; a small table dragged itself up to the seance-table, moving noisily over the floor. While the sitters were forming a chain round the table, their hands joined in the centre, a loud knock shook the table, Politi at the time being in the seance cabinet.

At another moment, while the medium was at the table, the curtains of the cabinet, directly behind the medium, were seen to swell as though blown outwards by a strong wind, sometimes to the distance of half a yard.

When the medium was in the cabinet, brilliant lights, some single, some in groups, appeared in that direction; one of these lights assumed the form of a cross surrounded

by an aureole ; another appeared to form a triangle. Several of the sitters felt themselves touched. Signora Vanoni heard a voice to her left call her several times by her name, "Theresa," and then pronounce the word "Mama," which was also heard by other sitters.

"After that," continues the report, "Signor Brioschi also heard himself called, the name 'Achille!' being pronounced in a clear voice which seemed to him to be that of his mother ; those near heard it also, those further away saw a light forming behind and above him, floating upwards ; at the same time Signor Brioschi felt himself touched . . . a second later a voice said quickly : *Ciao** ; everyone heard it ; at the same time a luminosity was seen to form itself beside Signor Brioschi ; one of the sitters thought it looked like a human form. . . A more distinct luminosity appeared afterwards, and a voice again called 'Achille.' The outline of the form was distinct enough for Signor Brioschi to fancy he recognised a resemblance therewith to his mother. . . ."

These phenomena, with slight differences, were repeated at most of the seances (eleven in number).

President Sulzer.

OUR readers may recollect that amidst all the evidence heard during the Anna Rothe trial, at Berlin, the most important and remarkable was that given by Herr G. Sulzer, President-elect of the Supreme Court of Justice, Zurich.

We might indeed not agree with Herr Sulzer in his appreciation of the phenomena produced by Anna Rothe, but no one could help admiring the clear ideas, the upright conscience and, especially, the moral courage of this witness.

The *Tribune* of Geneva, for June 22nd, contained a very

* A familiar form of salutation in Milanese dialect, signifying "Farewell."

unpleasing article concerning the non-re-election of President Sulzer, whose term had just expired. Now, the *Basler Nachrichten* for June 25th has published the following information :—

“The former President, G. Sulzer, announced last week to the President of the State Council, Zurich, his formal decision to renounce his functions as President of the Court of Appeal. Consequently, he has by no means been ejected from his post, as some papers maintain. His successor, Dr. Meili, has, moreover, only accepted his candidature because he had long since learnt from Herr Sulzer himself of his determination to enter into retirement. Under no circumstances would Dr. Meili have permitted himself to become a competing candidate with Herr Sulzer.”

Death of the Healing-Medium, Philippe.

IN our number for January of this year, we published a fairly long article concerning the healing-medium, Nizier Anthelme Philippe, as he sometimes called himself, or to speak of him by his true name, Philippe Laudard. We will not return to the rather legendary details of his life now that the unexpected news of his death arrives. The information furnished a few months ago to a reporter of *Gil Blas* by “Papus,” is, as a matter of fact, about all the relatively authentic information that is available touching the Lyonesse thaumaturgist. Several of the leading French papers have had much to say about him on the occasion of his death, but throughout their spun-out prose we perceive the utmost ignorance of all biographical data concerning the personage they are writing up for their readers. There are many vague phrases about this “Cagliostro of the twentieth century,” about his strong influence at the Court of St. Petersburg, about the birth of the Czarevitch, which he is said to have predicted, and about the Russian victories

which he also, less happily, predicted. But not the slightest quotation, no proofs at all offered, in support of these tales.

It is possible that Philippe was more or less a charlatan—without knowing it; but one thing is incontestible: if he were a charlatan, at least he was not desirous of becoming known. He never sought publicity.

The son of the journalist Serge Basset is said to have been cured by Philippe in a miraculous manner; the initiated speak of other equally astonishing cases, but the persons interested, less courageous than Serge Basset, will not permit the publication of their accounts. Riches came to Philippe by his marriage, and not by the sale of *orvietan*.

The following is the substance of his own story as told to a correspondent of the *Matin* in an interview which he tried in vain to avoid:—

“I do not know when I first became conscious of my power. I have never understood, and never tried to explain, the mystery. I effected cures at the age of thirteen, though hardly old enough to understand the strange things accomplished through me. I went about curing people, and revealing the clairvoyant illuminations which came to me from some unknown source. I obeyed the inspirations without knowing whence they came. My part was limited to that of an unconscious intermediary between men and a higher power which was not in myself. I foresaw, without knowing how, things which were to happen, and found that my presence, or my thought at a distance, had an effect on the maladies of my neighbours.

“I have not cultivated any psychic force by concentration of will; I know nothing of magnetism, or of science. I have not been able to make anything of the books on hypnotism and occult science which I have occasionally looked at, nor to repeat the elementary experiments of famous magnetisers. Yet I followed my mission of healing

and comforting both the humble and the great ones of the earth."

Death of the Medium Dr. Slade.

THE death is announced of Dr. Henry Slade, one of the most celebrated mediums which the second half of the last century produced. He was of English nationality, but the climax of his career consisted in a series of seances given by him in Germany in 1878. These experiments had been organised by the indefatigable Aksakoff; they were held at Leipzig and were responsible for the conversion of Professor Zöllner, a conversion which was followed by discussions in which men like Wundt and Helmholtz took part, and which have remained famous in the annals of spiritism.

A few months before he went to Germany, Dr. Slade had been subjected to a trial in London, which created a great sensation and which, even now, is all concerning Dr. Slade of which the ordinary public is aware. It is known that the speciality of this medium was chiefly direct writing on slates. Professor Ray Lankester constituted himself Dr. Slade's principal accuser, founding his accusation upon the following fact: The medium had scarcely placed the slate under the table when Lankester seized hold of it suddenly and, observing that the slate already contained writing, charged Slade with having himself written the brief message which was upon it, for, said the professor, "the spirits could not have written the message in such a short time," and he considered therefore that the medium had cheated. It is chiefly thanks to this extraordinary reasoning that Dr. Slade was condemned, and that the public remains convinced that this medium was a trickster and condemns him to-day as such. However, our intention is not to maintain that Dr. Slade never cheated, but simply to point out on what astounding arguments public opinion is sometimes based.

Arrived at middle age, Dr. Slade unfortunately gave way to drink and ended his days in a sanatorium at Michigan, to which he had been sent by the American spiritualists.

A Japanese Psychometrist.

A MR. A. M. ROBINSON, described by the *Chicago Tribune*, and other American newspapers, as "a well-known traveller," seems to have discovered in Japan a rather remarkable psychic named Ehima Kasakura, aged 16, living at Yakka-ichi. He is an ordinary youth who has received but an elementary instruction. His supernormal faculties consist chiefly in what "occultists" call psychometry: he reads strange histories in connection with articles placed in his hands. However, the few examples which Mr. Robinson gives allow us to suppose that it is only the phenomenon of thought-reading which is in play—although the character of the greater number of these phenomena is so obscure that it is difficult to indicate them otherwise than by the rather vague term of *lucidity*.

For example, it is related that Ehima unmasked a Japanese soldier who returned from the war and told a wonderful tale of his daring deeds. As he was showing a metal flask which he said he had carried on his person during the charge and which saved his life, Ehima, gazing at the flask, said to him: "Liar and coward! You were afraid. You hid in a ditch and were shot while running away down hill." The next day the soldier committed suicide, confessing his cowardice.

Soon after that there came a letter from Ollu, Ehima's brother, an officer in the army. The letter was cheerful and hinted nothing of danger; nevertheless, Ehima declared that his brother had been chosen to go on a desperate mission concerning which he gave many correct details. One month later the family received a letter from Ollu's captain telling of his glorious death in attempting a sublime errand.

Mr. Robinson handed Ehima a silver piece which he always carried about him. It was dug up by his grandfather in Scioto County, Ohio, years ago ; there was no clue to its origin except that it was believed to be one of a dozen medals given by President James Madison to the Miami Indians. The boy had never heard anything about President Madison, and as for "Indians," he knew only of those in India ; but after holding the medal in his hand for a while he said :—

"I see a big white building in a big city. There is a crowd of white men and one, two, seven, nine red men. The red man—the big red man with the feathers in his hair—promises he will be the friend of the white mikado. The white mikado shakes hands with the red men and gives them silver pieces like this."

"I see some more," he added. "The red man is dead. They have killed his horse, his little spotted horse. They have put him on a platform above the ground. All his people weep. His bow and arrow and his gun and pipe are at his side. The medal is around his neck."

Robinson was dumbfounded. He suddenly remembered that, when a boy, his grandfather told him that Yellow Horse, a chieftain, had died near their town in Ohio, and had been buried on a platform. He remembered distinctly that his grandfather described the killing of the horse—a Pinto of which the chief was proud. He remembered that there had been trouble between the whites and the Indians because the chief's body was disturbed and some of his belongings taken.

"I have since learned through friends who, at my request, investigated Government records at Washington, that Yellow Horse was at the head of a delegation of Indians that visited Washington during Madison's term, and that twelve special medals were struck in honour of the visit and presented to the chief and his followers."

Other foreigners have tested the boy, but a few weeks ago Government agents held an interview with his father and stopped the exhibition of his powers, requesting the father to see that the boy reserved his gifts for the use of his country. It is said that blank papers and small articles picked up in Kuropatkin's headquarters at Mukden have been submitted to Ehima Kasakura, and army officers have been in secret consultation with him. Recently, also, he made a hurried trip to Tokio in charge of a favourite army officer, but the cause of that trip is unknown, and its results are secret.

An Oriental Medium at Nice.

THE great event of the last few months in the spiritistic centres at Nice was the arrival of a mysterious medium who has provoked the curiosity of one and all. According to the *Bulletin* of the Society for Psychical Studies at Marseilles, his life has been filled to overflowing with strange adventures: He is nothing less than an adept of Thibet, having, however, lived some time in America. He calls himself the Yogi Rama, President of the Theosophical Society of Washington. In one of the towns close by Nice he gave some seances, at which some seven or eight well-educated, highly-cultured persons were present, and during which it is said that phenomena of telepathy, lucidity, exteriorisation of sensibility, and materialisation were forthcoming. At Nice itself he delivered addresses before the Society for Psychical Studies of that town [as well as English the Yogi Rama speaks Italian and French], and gave some experimental seances concerning which many marvellous things are related. "One day," says the *Bulletin*, "he caused himself to be bound firmly, hand and foot, and locked in a room on the second floor; a few seconds later he was found, unbound, in a room downstairs." We will spare our readers the details of "photo-

graphs of the sitters' thoughts, even without a camera ; of a correspondence with his friends in Thibet by means of a bird which arrived bearing a message in its beak ; of the disaggregation of a visiting card destroyed by fire, and its restitution *ad integrum*," etc., etc. The *Bulletin* acknowledges that some of these phenomena may be legendary ; and it is just from this point of view that we are referring to the subject at all ; the record published by Dr. J. Breton in the *Revue Scientifique et Morale du Spiritisme* is, so far, a relation of rather modest phenomena, which, moreover, were produced under the most persuasive conditions of mediocrity.

We have first of all experiments in automatic drawing : Rama presents several cards glazed on both sides ; he asks you to choose one and begs three persons to affix their signature or a word of recognition thereto. Rama places this card on a small table with pen and ink beside it ; he begs another person to cover everything with two serviettes well spread out ; and, after having put himself into a state of "concentration," he pinches and lifts up the two spread-out serviettes with his left hand, glides his right hand under the serviettes, takes the pen, dips it in the ink, and begins to work : writing or drawing. Finally, the medium draws the card away from under the serviettes, and a very mediocre pen and ink sketch is to be seen representing Liberty enlightening the world, with the legend *Fiat Lux*. This is the vignette which ornaments the cover of the publication *Lux*. The card is the same one which had been chosen with the signatures on the back.

Dr. Breton admits that the cards might have been especially prepared to receive a counter-drawing ; with a little dexterity, Rama could have glided this prepared drawing under the serviettes and fixed it on to the card ; the movements of his right hand might well have been aimed at attaining this end. It would not require a particularly clever juggler to effect the immediate dis-

appearance of the original drawing. At the same time, the reporter considers that the drawing did not bear the characteristics of a counter-drawing; the ink was the same which had served to trace the signatures of control; and at the end of the operation the drawing was still wet.

To this we might reply that Rama could have previously found out the kind of ink used in the hotel where the seances were held. Even a very ordinary conjuror, under such conditions, would be able to find a way of moistening the drawing.

If this experiment was not meant to be looked upon as a piece of conjuring, the medium above all persons should not have been permitted to impose upon the experimenters the card which was to contain the drawing.

The second experiment is entitled by Rama: *The medium's guide permitting a being in space to leave a souvenir*. Rama's eyes are bandaged, he holds a *bloc-note* in his left hand and a lead-pencil in his right hand. The medium passes rapidly into a state of trance and writes on a leaf: *Souvenir à la Société Psychique de Nice, 26 Mai, Rama*. He tears off the leaf and hands it to the sitters. Rama then takes the serviette which is on the table, wraps it round the *bloc-note* and his right hand, and walks up and down the room, writing at the same time. Finally, he uncovers the *bloc-note*, tears off a leaf and hands it to the President. It contained a poem signed E. N.; the writing was straight and fine; the letters were very close together but equally spaced. During this experiment, Rama spoke in good French, whilst in his normal state he speaks this language very incorrectly.

In criticising this experiment, Dr. Breton observes that as far as the first two lines on the first leaf are concerned, Rama could very easily have seen under the bandage. Touching the writing of the poem, his right hand and the *bloc-note* were quite covered with a thick serviette, but

under the blank leaf of the bloc-note, there might easily have been concealed another leaf on which the poetry might have been previously written. Nothing would be easier then, than to make the blank leaf disappear. Finally, Rama himself supplied the bloc-note, and neglected to hand it to the sitters for examination before the experiment.

Third experiment: *Voluntary vibrations obtained by the mere force of Thought: Sparks drawn out of a candle.* Rama begged Mlle. Lucie Bayer, Secretary of the Society, to choose one of the four lighted candles standing on the table. After a certain lapse of time, during which Rama gave a dissertation on *Od*, Brahma, Vishnu and Siva, the signs + and - o and the neuter gender, he put out all the lights except that of the chosen candle; he drew a little nearer to the candle, his hands stretched out towards it at about a distance of one yard. He made several movements with his hand to "gather in the fluid," etc. In a few minutes a brilliant flash, similar to an electric spark with crepitation, came out of the flame. "The odic fluids + and - o have combined to form ♀," said Rama.

Dr. Breton considers it is very difficult to perform this experiment by trickery. Nevertheless, it seems to us that the medium could have attained his object by putting into each of the four candles a grain of some deflagrating substance. This small operation might have been performed by the medium at the beginning of the seance, perhaps even before, when the sitters were not present, or when their attention was turned from the candles ignorant of the fact that they were going to be the object of an experiment.

In fact, that conjuror does not exist who, in everyone of his seances, is unable to effect more difficult feats than those effected by Rama, and who does not at least make a pretence of allowing the spectators to examine the objects on which he intends operating. Dr. Breton says that Rama's trance must be real because he has noticed a general state of de-

pression, a little sweat on his brow and in the palms of his hands, troubled respiration, his pulse beating at the rate of 140 pulsations a minute, broken voice . . . when Rama is entranced.

But this is hardly sufficient to prove that he has produced supernormal phenomena. The recital of seances with the Yogi Rama, "President of the Theosophical Society at Washington," is to be continued in the *Revue Scientifique et Morale du Spiritisme*: perhaps it has something better in store for us than what has been published so far, in which case, we will not fail to acquaint our readers thereof.

THE PSYCHICAL MOVEMENT.

Tributes to the Memory of Ercole Chiaia.

A SOLEMN commemoration was held at Naples, August 13th, in memory of Ercole Chiaia, the valiant propagandist of spiritism, whose death occurred a few months ago. The September number of *Luce e Ombra* is entirely devoted to three interesting discourses pronounced on that occasion by Messrs. Zingaropoli, the well-known barrister, G. Morelli and Professor Passaro, and to the letters of adhesion received from many distinguished persons, several of whom owe to Ercole Chiaia their first steps towards their acquaintance with mediumistic phenomena,—among others, Professor Bianchi, of the University of Naples, at present Minister of Public Instruction for Italy; the celebrated astronomer, Professor Schiaparelli; Professor Th. Flournoy; Professor Porro, of the University of Genoa; Camille Flammarion; Colonel de Rochas, etc. Professor Lombroso said: "You are right to honour highly the memory of Ercole Chiaia. In a country where there is such a horror of what is new, it required great courage and a noble soul, to become the apostle of theories which have met even with ridicule, and to do so with that tenacity, that energy, which always characterised Chiaia. It is to him that many owe—(myself among others)—the privilege of seeing a new world open out to psychical investigation—and this by the only way which exists to convince men of culture, that is to say, by direct observation."

M. Victorien Sardou wrote: "Cavaliere Ercole Chiaia, because of the impetus he gave to psychical studies in Italy,

has earned the gratitude of all those who, like myself, have devoted themselves to these studies; with all my heart I unite with you in rendering homage to his dear memory."

Here are also a few lines from Professor Charles Richet's letter: "It would be base ingratitude not to recognise the great part M. Chiaia has taken in the development of psychical studies. His perspicacity, robust will and love of well-doing enabled him to win many triumphs in the cause of Truth. And indeed it requires much courage and a truly great soul not to grow discouraged in face of mockery and calumny, to go straight ahead like the old Chevalier Bayard *sans peur et sans reproche*. E. Chiaia was such a man, and to those noble qualities of wisdom and courage he added delicate courtesy and most winning modesty. . . ."

Professor Morselli, of the University of Genoa, wrote: "I willingly join in rendering homage to the memory of E. Chiaia, though, touching the subject of the probable or presumable nature of psychical phenomena, I do not share the ideas which he was the first to propagate and maintain in Italy. But all who study normal psychology, pathologic or supernormal, owe a tribute of esteem and veneration to those who, like M. Chiaia, have worked in the midst of enormous difficulties and amidst the easy sarcasms of incompetent persons or absolute adversaries, in favour of what looked like the Truth to his convinced and upright mind. . . . The cult of Truth, whatever may be the manner of conceiving and believing it, is always a step towards the conquest of vaster and more profound knowledge."

We will terminate by these few words from *Luce e Ombra*: "If Cæsar Lombroso, a few days ago, was able personally to confess to us under our own roof, that he now believed in the survival of at least a part of the human personality, we owe it to the admirable tenacity of Ercole Chiaia, who knew how to direct the honest conscience of the savant

and entice him, so to speak, to submit before the testimony of facts."

A Coming Spiritualistic Priesthood.

Light, for July 15th, draws attention to what seems to be a general movement in America, and also in Great Britain, towards moulding the spiritualistic element "into a sect, with churches and ordained pastors, or certificated 'exponents.'"

The *Banner of Light* remarks :—

"It is not improper to ask the Spiritualists of the country to ponder the significance of this important step, for this usage establishes, or at least lays the foundation for the establishment, of a new hierarchy, a present-day priesthood, whose power may, in time to come, be as difficult to override as ever was the power of priestcraft in any former age."

As illustrative of this movement we take the following extract from the *British Australasian* for September 7th :—

"The Rev. Loie F. Parker, an ordained minister of the National Association of the Spiritualists of the United States and Canada, arrived in Melbourne last month. She states that the ordained ministers and media of the association number 17,000, and it possesses property valued at £500,000."

A Petition from Belgian Spiritists to their Parliament.

A CONGRESS of Belgian spiritists was held at Liège towards the end of June. Nothing of note, however, occurred except the following vote addressed to the Belgian legislature :—

"Considering that spiritism, as an experimental science, is founded on phenomena which go back to remote antiquity ;

"Considering that these phenomena, brought again to light in modern times, were certified to in 1854 in a petition signed by 14,000 names, addressed to the Legislature of the United States ; that this petition did not receive, at that time, the attention it deserved ; but that, from that moment,

independent savants of every nationality have, by their works, decided in favour of the petitioners ;

“ Considering that public opinion remains in doubt and uncertainty because official savants have not yet decided to study this question ;

“ Considering that spiritism is, for humanity, a question of the highest importance, on which depends every problem which modern society is seeking to solve : philosophy, ethics, politics, social and individual life ; that it is unquestionable that, in order to put an end to the conflict which exists to-day between religion and science, nothing in the world offers so much interest as to know whether we have a soul, and, if so, whether that soul continues to live after the death of the body ;

“ On these grounds we beg the National Legislature to appoint a Commission of scientific inquiry charged to verify the accuracy of spiritistic phenomena, and to report on the same to the two Chambers.”

It goes without saying that this petition has not the slightest chance of being treated seriously by the Belgian Parliament.

Touching this subject it may be recalled to mind that a similar petition—also signed by 14,000 names—was presented to the Legislative Assembly of the United States in 1852, that is to say, during the first days of Spiritism. Senator Talmadge, former Governor of Wisconsin, and several other distinguished personages—magistrates, professors, aldermen, etc.—signed the document. The Congress of the United States, after a brief discussion, dismissed the petition, and passed to the order of the day.

REVIEW.

Science and a Future Life. By JAMES H. HYSLOP, Ph.D., LL.D.
(Publisher: Herbert Turner & Co., Boston, 1905.)

It is not easy to determine to which class of readers this book will be most interesting, whether to those who are unfamiliar with the previously published Reports on Mrs. Piper's trance phenomena, or to those who have already carefully studied the details of those records. The former will no doubt be amazed by the bulk and consistency of the evidence for supernormal facts which the book contains, and more especially by the relevancy of these facts to the hypothesis of discarnate activity, which Professor Hyslop maintains to be the "best working hypothesis in the field, to explain the phenomena." But those to whom much of the contents of the volume is not new will, perhaps, be in a still better position to estimate the significance of the evidence, and the arguments based on it, and to appreciate the skill with which the writer has performed a difficult task.

In the first chapter Professor Hyslop deals with the origin of psychic research, and traces it to (1) the destructive influence of materialism, which impelled reflecting minds to explore new fields in order to ascertain if they might reveal some aspect of reality which would save faith in a spiritual world from utter bankruptcy. And, (2) to the sporadic occurrence of many curious facts in present and past ages.

He points out that the importance of psychic research does not depend on the nature of the conclusions to which it leads. If those conclusions should only serve to expose illusions, and thus to protect the race against vain credulity, the study will have done good service. If, on the other hand, the result of the study should be to reinforce, by weighty evidence, hopes of immortality, which, more especially through the Christian era, have been bound up with ethical ideals, the whole race will owe an incalculable debt of gratitude to those who, in despite of difficulty, and sometimes in the face of contempt have persevered in their attempt to verify abnormal facts and to discover their significance. The Professor does not make this *latter* statement, but it may be permitted to his reviewer to do so. What he does say is, that survival is the central core of the faith of Christendom, and that to allow this faith in survival to go by default is to heedlessly imperil, not faith

alone, but the whole integrity of our moral system. For in the past this faith has apparently sustained it, and "certainly affected the destinies of democracy. When the belief thus became fixed, and determinative of social and individual morality, it is easy to see what the disturbance would be if the belief were subjected to the scrutiny which has dissolved so many convictions of the past." To this scrutiny it has been subjected; the search-light of science has been turned upon this central belief and the result must necessarily be of profound interest.

The Professor then proceeds to point out what sort of evidence is required by science in dealing with this question. Science requires, first of all, evidence that supersensible reality exists at all, and, secondly, it demands evidence in support of the hypothesis of the survival of *individual consciousness*. With regard to the first point the requirements of modern science may be said to have been met. Electrons, ether, electrical energy, rays, etc., attest the existence of supersensible reality. Their effects are sensible, but the forces which these effects denote are not sensible. The witness of science to supersensible realities does not, however, suffice to dethrone what is commonly known as materialism. "As long as the facts are what we observe them, namely, the resultants of composition, all the meaning of materialism that made it a view opposed to immortality remains intact." The affirmations of science regarding the supersensible basis of phenomena may fairly be claimed as a reason for conceiving "that there might be realities of a supersensible type, making possible the survival of consciousness" (p. 79). But the crucial question is left unsolved, and that is: Are there facts that suggest at least the probability that we survive death? It is the answer to this question that occupies the remainder of the book.

Whilst recognising that there are other sources from which evidence might be drawn, Professor Hyslop bases his answer almost exclusively on that supplied by the Piper records; this case being the one which has chiefly attracted his attention.

Chapters V., VI., VII., VIII. are entirely occupied with the record of incidents which have already been published in the *Proceedings of the Society for Psychical Research*, and a few subsequent experiences. These are grouped together in a much more readable form than in the original reports. To the average reader these four chapters will be far more interesting than the more detailed record from which they are drawn, and those who are familiar with those records will recognise how justly the selection has been made.

The theories which have been suggested in explanation of the facts are, chance coincidence, guessing, suggestion by the sitters, fraud,

telepathy, and communication from spirits. He assumes that no intelligent reader who has read the selection of cases cited in this volume can entertain the first three of these theories. And in chapter IV., "the history of the Piper case," he shows that the fourth is inadmissible also. Only two reasonable theories therefore remain for consideration, and with these he deals at some length.

The term telepathy has of late become somewhat popular and it has been applied in an indiscriminate and loose fashion to various psychological phenomena that cannot be otherwise accounted for. It is timely therefore that the public should be checked in this unscientific use of a new scientific word, and should be reminded that, whilst the word denotes a fact which is fairly well attested, it is not in itself an explanation. Two errors are prevalent in this connection: (1) The fact covered by the term is ill-defined, or not defined at all, by the average man, and (2) it is commonly supposed that to refer an occurrence to telepathy sufficiently accounts for it, and shuts out altogether the need for any other hypothesis. With regard to (1) Professor Hyslop points out that the evidence for telepathy amounts to this: that observation shows that the *ideas actively present in one mind can be transmitted to another*. He does not deny that there may be transmission of latent thought. He intimates, indeed, that there are facts which suggest this larger telepathy, but all that is proven, he maintains, is a limited kind of telepathy in connection with present active mental states, and there is no scientific evidence in support of the possibility of "omniscient thought-reading, which is apparently without analogy of any kind in physical and mental phenomena" (p. 36).

In relation to point (2) he affirms that, since the *modus operandi* of telepathy is entirely unknown, it is quite premature to use the fact as one which excludes other hypotheses. The existence of telepathy as a mode of communication between incarnate minds "increases the need of caution" in accepting alleged communications from the discarnate, but it rather tends to strengthen the possibility of the latter. "If supersensible communications can take place . . . the acquisition of knowledge is not always an ordinary physical affair, and it would be only a question of evidence to determine" whether the telepathy is from the incarnate or discarnate.

There are characteristics in the communications through Mrs. Piper which seem to involve the acceptance of the latter hypothesis. (1) The amazing *selectiveness* and unity of consciousness shown in the facts which are stated by "communicators." This is "quite at variance with anything that we know in telepathy." (2) The errors and

trivialities are of a kind which are intelligible on the theory that rational beings are attempting under difficult circumstances to prove their identity, but are not easily reconcilable with the random operations of telepathic impact. (3) The change of communicators, with their distinctive and well-sustained personalities, cannot be explained without attributing to telepathy an almost devilish capacity to simulate spirits. "No telepathy which does not extend in some way to all living minds and memories can even approach an explanation" of many of these cases. This personal element may be illustrated by the fact that those communicators who did not know Dr. Hodgson when living often indicate that fact, although, of course, Mrs. Piper knows him well. Such distinctions are not compatible with telepathy.

It is impossible in the space at my disposal to do anything like justice to the impression which this book is likely to make on careful readers; moreover, what that impression will be will of course be largely determined by the personal equation, and by the capacity for estimating evidence which the reader may possess. The faculty which can grasp a large body of evidence, and assign to each portion its just value, unbiassed by personal preconceptions, and without ignoring the incidental circumstances which so largely affect its cogency, this faculty is perhaps a rare one. It is those who possess most of it who will best appreciate, and profit by, the study of this work.

H. A. DALLAS.



Fig. iii.

Friday, May 18, 1894

May, 1893

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REPORT

ON THE
RESEARCHES MADE BY THE
BIOLOGICAL SURVEY OF THE
U. S. GEOLOGICAL SURVEY
DURING THE YEAR 1893
BY
J. A. REYNOLDS, JR.
AND
J. A. REYNOLDS, JR.
WITH
ILLUSTRATIONS BY
J. A. REYNOLDS, JR.
AND
J. A. REYNOLDS, JR.
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1894



Figure 1

CONCERNING THE PHENOMENON
CALLED MATERIALISATION.

By PROFESSOR CHARLES RICHTER.

(Continued from p. 210.)

PART II.

ALL the experiments conducted at the Villa Carmen cannot be described here in detail; for the protocol of these experiments, written by me immediately after each seance, would be truly too laborious and tedious. It will perhaps be sufficient if I set forth methodically a few essential facts: those which appear to me to have the most importance.

I said further back that it was not possible to suppose the presence of some individual concealed in the seance-room, or of someone entering the room during the seance, in order to explain the presence of a new personage appearing beside the mediums.

I will establish, first of all, that the personage in question is neither an image reflected on a mirror, nor a doll, nor a lay-figure. In fact, it possesses all the attributes of life. I have seen it leave the seance-cabinet, walk about, go and come. I have heard its breathing and its voice; I have touched its hand several times: that hand was warm and jointed. I have been able, through the drapery with which the hand was covered, to feel the wrist, the bones of the

wrist and of the metacarpus, which yielded to the pressure of my hand-clasp.

Therefore, the only fraud possible—and it is absolutely impossible to suppose any other—must consist in that the so-called phantom is the medium disguised. For reasons which I will give in detail further on, I consider this hypothesis extremely difficult, not to say impossible, to admit. But before entering on this discussion I will relate at full the following experience, one which proves decidedly that the phantom—or the form which was before our eyes—possesses some of the essential attributes of life.

On Friday, September 1st, Marthe and Aïscha were seated behind the curtain. In front of the curtain were the usual sitters: General Noël, Mme. Noël, M. D., Paulette B., myself, Mme. X., Maia B. I had prepared a bottle containing some clear baryta-water, and arranged in such a way that by blowing through a tube made of india-rubber, it was possible to make the expired air bubble in the baryta-water. After the production of several phenomena, the details of which I will not enlarge upon, Bien Boa (this is the name by which the phantom calls itself), asked to be permitted to try the experiment of the baryta. At the same time, he bent forward, outside the curtain, and, through the opening he thus made in bending forward, I distinguished clearly Aïscha seated far away from B. B. and Marthe. I could not see Marthe's face very well; but I recognised the skirt and the chemisette she was wearing, and I saw her hands. M. Delanne, who was nearer the cabinet than I was, affirms he saw Marthe's face.

B. B. bent forward, as I said. The General took the tube of baryta from my hands and handed it to B. B., who tried to blow through it. During the whole time this experiment was going on, I distinguished clearly the entire form of Marthe, who was seated far in the background. M. Delanne remarked aloud to me that he distinguished Marthe com-

pletely; and, as the capital point of the experiment lay precisely in a thorough and complete view of Marthe, all my attention was devoted to her. At the same time we heard B. B. trying hard to blow through the tube, but he did so badly, and his respiration, instead of passing through the tube, passed outside it, consequently there was no gurgling or bubbling of the water.

*“For some time B. B. makes fruitless efforts, and we hear his blowing.

“Then the General explains to him that he must make the liquid bubble, which can only occur when the expired air is made to pass through the tube. Then at last B. B. succeeds; he blows strongly, and I hear the *glouglou* which lasts for about half a minute; then he makes a sign with his head that he is fatigued, and cannot go on any longer, and he passes the tube of baryta to me: I observe that the liquid has become quite white.”

I desire to point out: (1^o) That my eyes did not leave the tube, and that it left my hands to pass into those of the General and B. B.; also that I saw the tube all the time near the mouth of B. B., while the expired gas was bubbling through the baryta-water, and that immediately afterwards there was carbonate of baryta, as I observed by the sufficient light of the room, *without the tube having left my sight*. (2^o) That at various times I was able to see, behind B. B., the form of Marthe; her hands I saw very clearly, her face with less certainty, but at all events the whole outline of her face, although it was too indistinct to be able to recognise the features.

Following upon this extraordinary and exciting experiment, there occurred an incident which was rather comical; for comical things mix themselves up very impudently with serious matters. After the persons present had assured them-

* The passages between inverted commas are transcribed textually from my notes.—C. R.

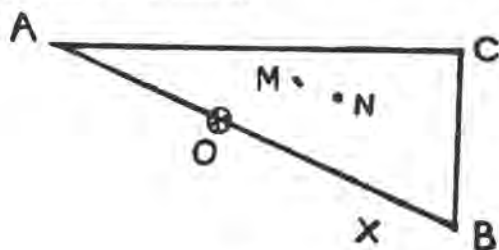
selves that there was carbonic acid formed, (white carbonate of baryta) they became so enthusiastic that they broke out into applause, crying: "Bravo!" Then B. B., who had disappeared behind the curtain, reappeared three separate times, showing his head and saluting, like an actor returning to the stage in response to the applause of the audience.

It should also be noted that while B. B. was blowing into the tube, M. Delanne remarked to me aloud that the form of Marthe could be perfectly distinguished behind B. B., and he made this observation at three different times, while B. B. was blowing.

It results from these facts that the phantom of B. B. possesses all the attributes of life. It walks, speaks, moves and breathes like a human being. Its body is resistant and has a certain muscular strength. It is neither a lay figure nor a doll, nor an image reflected by a mirror; it is as a living being; it is as a living man; and there are reasons for resolutely setting aside every other supposition than one or the other of these two hypotheses: either that of a phantom having the attributes of life; or that of a living person playing the part of a phantom.

(2) The following phenomenon appeared to me to be of prime importance.

The experiment was made under the same conditions as the others, except that Mme. X. was not present. [It was on Tuesday, August 29th, and it was on that day that photograph No. 1 was taken.]



After the photograph had been taken the curtain closed again. In the diagram (page 272) the triangle A C B represents the cabinet in which Marthe was sitting at M and Aïscha at N; A B is the curtain, with an opening at O by which the form of B. B. comes out and returns.

"Scarcely had B. B. re-entered at O, when I saw, without any movement whatever of the curtain, a white light at X, on the ground, outside the curtain, between the table and the curtain. I half rose in order to look over the table; I saw as it were a white luminous ball floating over the ground; then, rising straight upwards, very rapidly, as though issuing from a trap-door, appeared B. B. He appeared to me to be of no great height; he had a drapery and, I think, something like a *caftan* with a girdle at the waist. He was then placed between the table and the curtain, being *born*, so to speak, out of the flooring outside the curtain (*which had not stirred*). The curtain is nailed to the wall all along the angle B, so that a living person, in order to leave the cabinet by that way, would have no other means than to crawl along the floor and pass under the curtain. But the coming out was sudden, and the luminous spot on the floor preceded the appearance of B. B. outside the curtain, and he raised himself straight up (*developing his form rapidly in a straight line*).^{*} Then B. B. tries, as it seems to me, to come among us, but he has a limping, hesitating gait. I could not say whether he walks or glides. At one moment he reels, as though about to fall, limping with one leg, which seems unable to support him (I give my own impression). Then he goes towards the opening of the curtains. Then, without, as far as I believe, opening the curtains, he suddenly sinks down, disappears into the ground, and at the same time a sound of *clac, clac*, is heard, like the noise of a body thrown on to the ground. A

* These words in italics are not in my notes. I add them in order to render intelligible the notes hastily written and sometimes obscure.

very little time afterwards (*two, three, or four minutes*), at the very feet of the General, in the opening of the curtains, we again see the same white ball (his head?) on the ground; it mounts rapidly, quite straight, *rises to the height of a man*, then suddenly sinks down to the ground, with the same noise, *clac, clac*, of a body falling on to the ground. The General felt the shock of the limbs, which, in falling, struck his leg with some violence."

It appears to me that this experiment is decisive; for the formation of a luminous spot on the ground, which then changes into a living and walking being, cannot, seemingly, be produced by any trick. To suppose that Marthe, disguised as B. B., could, by gliding under the curtain and then rising upright, give the appearance of a white spot rising in a straight line, seems to me impossible. All the more so as, the next day, perhaps to show me the difference, B. B. again appeared in front of the curtain, but this time by lifting up the curtain, behind which he had formed, and placing himself on all fours, as we say, then rising to his feet. There was no possible analogy between the two modes of procedure.

Several times, for instance three times on Thursday, August 24th, I saw him plunge himself straight into the ground. "He suddenly became shorter, and under our eyes disappeared into the ground; then raised himself again suddenly in a vertical line. The head, with the turban and the black [moustache, and as it were the indication of eyes, grew, rose, rose, until it nearly reached even higher than the canopy. At certain moments it was obliged to lean and bend, *because of the great height which it had assumed*. Then, suddenly, his head sank, sank right down to the ground and disappeared. He did this three times in succession. In trying to compare this phenomenon to something, I can find nothing better than the figure in a Jack-in-the-box which comes out all of a sudden. But I do not know

of anything resembling that vanishing into the earth in a straight line, so that at one moment it seems as though only the head was above the ground and that there was no longer a body."

Important as this last experience is, three times repeated, it seems to me less decisive than the preceding experiment, the birth by means of a white spot on the ground outside the curtain; in fact, in the case of the body sinking in a straight line into the ground, one might suppose that by extraordinary efforts of clever gymnastics, some very skilful person, by dislocating his joints, could draw himself backwards while allowing his head to lower itself in front until it touched the ground, so as to give the impression of a head descending in a straight line to the ground. (But how could the appearance of the drapery be caused to disappear?)

It would have been for me a matter of considerable importance to feel the hand, or the body, or any portion of the drapery *melt* in my hand. I ought to say that I have in vain, at various times, asked insistently for this experience. B. B. indeed promised to give it me, but I have had nothing, absolutely nothing, of the sort. However, the fact of his thus forming himself and disappearing allows it to be supposed that this is not impossible. If this is so, there is no doubt that it would be a decisive experiment, for the hypothesis of a tactile hallucination, or even illusion, on my part, is out of the question.

In any case there remains this, which is of considerable value, namely, that a living body was formed, outside the curtain, before our eyes, issuing from and returning into the ground.

I was so convinced that this living body could not come from the curtain that I at first supposed the possibility (absurd, however) of there being a trap-door. On the day after this experiment of August 29th, I minutely examined the flagstones, and the coach-house and stable immediately

under that part of the kiosk. The ceiling of this stable, a very high one, is whitewashed, and garnished with spiders' webs which had not been disturbed for a long time when, with the help of a ladder, I examined the ceiling of the stable.

Now I pass over some other facts to which I shall have occasion to return when I discuss the reality of these phenomena, and come to the photographs.

PART III.

Study of the Photographs taken at Villa Carmen.

These photographs, obtained by the light of a sudden conflagration of a mixture of chlorate of potash and magnesium, were taken simultaneously by Mme. X. with a kodak, by M. Delanne with stereoscopic camera, and by myself with a Richard stereoscope-verascope; so that in certain cases there were five plates taken simultaneously at one single deflagration of magnesium. This excludes all possibility of photographic fraud. Moreover, the negatives were developed by Messrs. R— and M—, optical instrument makers at Algiers, who were absolutely ignorant of the nature of the negatives which I submitted to them.*

On Fig. i. (Kodak) and Fig. *ia*. (Richard-stereoscope-verascope) there is seen a large form enveloped in white drapery, floating in the opening of the curtain. To the left there is clearly defined the back of the chair on which Aïscha

* At the moment of writing this article I do not know to what extent all the details which I give may be visible in the annexed plates. All that I can say, is that they appear very clearly on the photographs which I have before my eyes, and which I shall be happy to show to those who may desire to see them.†—C. R.

† The set of six photographs (three Kodak and three stereoscope-verascope) of which reproductions are given in this issue of THE ANNALS, may be obtained by applying to the Office of THE ANNALS OF PSYCHICAL SCIENCE, 110, St. Martin's Lane, London, W.C. Price 2s. each photograph, or 5s. the set.—EDITOR.





Fig. i.

is seated, with Aïscha's left shoulder in a good light. The smallest details can be distinguished of the design of the cotton check in which she is dressed. The photograph of the phantom taken with the Kodak is much clearer than that of the verascope. It can be seen that this drapery is of a stuff sufficiently fine and transparent to allow of the appearance through it, in a vertical black line, of the dark curtain. Beneath this fine drapery appear the forms of the elbow, arm, and hand; a very long hand, scarcely formed, of which the extremities of the fingers, as though they were not covered with drapery, *seem to lose themselves in a sort of mist of white vapour with indeterminate outlines.* Above, the whole of the face is not seen, but only the lower part of it; a head leaning forward, of which only the very short chin is seen, hidden by a thick black beard which covers the whole of the mouth, and above which only the end of the nose can be distinguished: unfortunately the photograph stops there, and is cut transversely by a streak which does not allow the eyes to be seen at all, and crosses the face at the lower extremity of the nose. The neck is bare, with a short black ribbon (?) and various indistinct ornaments which are beneath the white drapery. Below the phantom and to its left there can be distinguished a sleeve which appears more or less empty, and something like the form of a bodice. The white brilliance of the phantom illuminated by the magnesium is so strong that the table of black wood is illuminated by it, and its reflection is seen as in a polished surface. The opening of the curtain is also, to a certain distance, illuminated by it. The curtain is, however, slightly pushed back and thrown over to the left.

The stereoscopic picture (Fig. 14.) adds certain interesting details; everything is confirmed, notably the cloudy indistinct form of the left hand of the phantom enveloped in the drapery. The clouds which terminate the hand are in front of the curtain. The difference in precision will also

be noted between the white drapery, the contours of which cannot be distinguished, and the clear outlines of Aïscha's shoulder. B. B.'s face is very deeply sunk into this drapery, which seems to form in front of it, as though to protect it, a long tunnel, at the bottom of which the face is, as it were, hidden. Between the face and the drapery there are ornaments, bands, stuffs, of which the nature cannot be distinguished, but which truly seem very complicated. At the bottom, to the left, a small angular projection reveals the sleeve of Marthe, who is seen to be placed much further in the background. That only the end of the sleeve is seen, is because the angle at which I took the verascopic photograph was not the same as that at which the Kodak photograph was taken. What is remarkable is the extreme thinness of this drapery, contrasting with the comparative thickness of B. B.'s veil in the other photographs.

Fig. ii. is verascopic only. It was taken on Tuesday, August '29th, when Mme. X., who took the Kodak photographs, was absent. Various interesting things can be distinguished. First of all Aïscha appears, very clearly photographed. We see her black face, her features, her skin with its metallic lustre; her head is turned backwards, and she is looking towards B. B., making her eyes converge to the right without moving her head. The whole of the canopy is seen, for unfortunately the photograph was taken a little too high up. At any rate, every one can thus see for himself the conditions under which the experiment took place.

As regards B. B., he is well seen at the right side of the curtain. He has his head covered by a sort of casque with some metallic ornamentation, and over this casque a turban, and falling over the ears a sort of chin-piece, which is only well seen to the right, and which covers the right cheek and ear, and seems to be applied to the cheek under the casque. From the turban the drapery descends, floating and form-

ing a sort of pendentive. The left arm, of which nothing can be distinguished, is enveloped in a thick drapery extending towards Marthe and completely hiding her. (In fact, B. B. had informed us that, as Marthe feared the magnesium light, he would take care to hide her eyes and face during the taking of the photograph.) The drapery which covers the body falls straight down, but caught up, as it were, in small bunches at the upper part. Below these bunches, garnishing the neck, and forming a sort of cape, is a series of singular ornaments, the aspect of which is difficult to determine.

As to the face itself of B. B., it is rather indistinct, *flou*, when compared with the clear, accentuated face of Aïscha. The nose is long ; the eyes are open, as it seems, and a very thick black moustache, which appears as though glued on to the upper lip, forms the base of the face. This moustache, as it falls, masks the chin.

It will be noticed, also, that the outlines of the drapery are *flou*, [cloudy, vapoury, and that this undecided form contrasts curiously with the precise and hard limits of the outline of the handkerchief which we had put round Aïscha's head in order to recognise her easily in the darkness, as also it contrasts with the clear outlines of the curtain, so clear indeed that at one point we can see a black thread which stands out from the frayed curtain.

I will also call attention to the strange shape of the drapery which is as though hanging from the left hand of B. B. It is like a sort of white cloud descending from the hand and covering the head and body of Marthe. In fact, thanks to the relief given by the double plate, we can clearly see the white pendentive which descends from the turban placed in front of the arm. The arm stands out clearly from the body, and at the place where the hand would be there is a thick drapery which falls down. Nothing is less like an ordinary garment than this vestment, which is com-

be noted between the white drapery, the contours of which cannot be distinguished, and the clear outlines of Aïsha's shoulder. B. B.'s face is very deeply sunk into this drapery, which seems to form in front of it, as though to protect it, a long tunnel, at the bottom of which the face is, as it were, hidden. Between the face and the drapery there are ornaments, bands, stuffs, of which the nature cannot be distinguished, but which truly seem very complicated. At the bottom, to the left, a small angular projection reveals the sleeve of Marthe, who is seen to be placed much further in the background. That only the end of the sleeve is seen, is because the angle at which I took the verascopic photograph was not the same as that at which the Kodak photograph was taken. What is remarkable is the extreme thinness of this drapery, contrasting with the comparative thickness of B. B.'s veil in the other photographs.

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ing a sort of positive. It is not a negative
can be distinguished. It is not a negative
ing towards. It is not a negative
R. R. had a negative attitude.

As to the face itself of H. H. ... when compared with the ... The nose is long; the ... thick black moustache, which ... the upper lip forms the base of the ... as it falls, making the chin.

It will be noticed, also, that the ink of the letters are fine, cleanly, vigorous, and that the strokes contrast curiously with the general appearance of the outline of the handwriting which is a characteristic head in order to recognize the only person who contrasts with the clear outline of the word is indeed that at one point we are not sure that it stands out from the irregular curve.

I will also call attention to the drapery which is a fine example of the B. B. It is like a net of white material, hand and moving the best of its kind, thanks to the skill of the maker. It is placed on the white pedestal with small figures from the past. It is a fine example of the art of the past and is a fine example of the art of the past.

posed of three portions: a white robe with bunches at the top falling straight down over the body, a turban put on over a casque with a pendentive quite detached from the robe and issuing from the turban, and finally this mass of white draperies covering the wrist and hand of B. B. (which are not seen), and masking, as it falls in the form of a thick veil, the place where Marthe is, or rather ought to be.

Another observation ought to be made, namely, that there is in front and above, over the right portion of the curtain, and much in advance of the curtain, as indicated by the stereoscopic relief, a white luminous spot, a sort of white twig with efflorescence. This is not a photographic error, for it occurs on both the plates. It is possible that this spot is due to a portion of magnesium being projected in front of the objective at the time of the explosion. But I do not think so, for there was nothing of the kind to our knowledge. In previous photographs which Mme. Noël showed me, I have seen these *fluidic* spots (effluvia ?) between the two mediums, with identical appearance. It is, however, possible that these effluvia may have affected the plate before the magnesium flash; for I took care to leave the camera open for some time before the flash; the red light was not sufficient to affect the plate, even after a long exposure.

Figs. iii., *iiia.*, and *iiib.* are certainly the best (except Fig. *iiia.*, Kodak, which was taken *after* Fig. iii. and when the apparatus was not properly re-adjusted).

In Fig. iii. we see a little of Aïsha (the right side) and the armchair in which she is sitting, also her robe. Then, at her side Marthe is seen, seated; neither her face nor her hands can be distinguished, but her skirt, chemisette and waist belt are seen, also the left arm stretched out towards Aïsha. B. B. is at the side of the curtain, and standing up.



Fig. *iii*a.



Fig. ia.



Fig. ii.



Fig. iiib.

[illegible]



Fig. 11



The face of B. B. is clearer than in Fig. ii. The nose is shorter. There is not only a moustache, but perhaps also a beard. The casque-helmet is very large. It has metallic reflections, so that it is apparently of metal. (It is interesting to note that in the previous experiments—those at least at which I was present—B. B. had only a turban). The helmet-casque comes down almost to the eyes, to the level of the eyebrows, which it passes, and it is so high that its height exceeds, by about one-third, the distance from the eyebrows to the chin. This great height of the casque, surmounted by a rounded protuberance at the upper part, like certain old medieval helmets, is better seen in the Fig. iii_a. than in Fig. iii. The ears are completely hidden and invisible. The drapery covers the helmet and thence falls over the shoulders, and in front of the breast. This drapery is behind the curtain, the fringes of which are outlined upon it. Below the head is the chin-piece, which seems to have fallen down, and hangs in front of the breast; and there are perhaps also some indistinct ornaments below the neck. The drapery, at the upper part to the left of the head, has fringes which stand out. These fringes are much better seen in the stereoscopic view, Fig. iii_b. which also we clearly distinguish the metallic appearance of the helmet, which projects boldly in front of the eyes. But what appears fully evident in this stereoscopic view is the arrangement of the perspective: In the foreground the fringe of the curtain; a little behind this, the head of B. B. and the drapery which covers his turban and falls straight from his head; then in the background, Marthe, separated very decidedly from B. B. by a tolerably wide empty space. The drapery does not fall down to the ground, it stops short, becoming thinner (like a shawl covering a person's shoulders), and below, between the curtain and Marthe's black skirt, there are seen two things like straight sticks, serving as supports to this strange personage. The drapery is white, and

appears to be of another tissue, much denser than that of Fig. i.

In Fig. iii*b*. there can be seen a singular appearance of the drapery at the point where it covers the head of Marthe. There it is altogether misty, and is in the background, as also is Marthe's head, so that the appearance is that of a sort of luminous, misty column issuing from Marthe's head, and masking it, so as to form a drapery which ascends and loses itself at the left side of B. B.

As for the curtain, it seems to bulge out a very little, being pushed forward by B. B.'s back.

I have little to say as to the other personages in Fig. iii*b*.: Aïscha is at her usual place, her black lustrous skin shows up well, likewise the handkerchief knotted on her head. Her jet-black hands are seen crossed; it can also be observed that she is looking towards B. B. Around the table are seen, near the curtain, General Noël in profile, then Mme. Noël, who is shading her eyes in order not to be blinded by the magnesium light, then M. Delanne, who is taking a photograph.

With regard to Marthe, whose presence it is so important to confirm, neither her head, hands nor feet are seen; only her clothes are shown, but they are easily distinguished; the left arm is towards Aïscha. It looks as though Marthe had taken Aïscha by the neck, passing her hand behind Aïscha's neck. One would be tempted to believe at first that it is the hand, more or less thin, of Marthe which is in front of Aïscha's neck; but this would be a mistake, for what can be seen on Aïscha's neck is a coloured handkerchief which she wore tied round her neck; Marthe's hand is not seen. The sleeve, however, *appears to be empty*; it has strange bends, as though, being empty, it had been fastened by a pin to Aïscha's chair. Apart from this, the rest of Marthe's body, under the vestments covering it, is perfectly normal. The robe is full; one can make out that there are knees in front,

and that there is a waist under the belt, which is very well seen. The chemisette, with guipure in the form of a collar, is evidently not very ample, but Marthe is so very slender that this is not surprising, and we know the fashion of chemisettes with pendentives coming down in front of the breast. Below the belt there is also seen a small black border which is the upper part of the skirt. There remains, however, this singular circumstance, that Marthe's right arm is not seen at all.

Lastly, if we compare Figs. i., ii., iii. with each other, we see that the height of B. B. is very different in Fig. i. on the one hand and in Figs. ii. and iii. on the other. In Fig. i. he is much taller, and the comparison is easy by taking as a point of comparison the height of the chair on which Aïscha is sitting.

PART IV.

Discussion and Conclusions.

In the first place, as will no doubt be expected, I shall present no theory nor attempt at a theory concerning these strange phenomena. It is a heavy enough task even to analyse their reality.

It is therefore solely a question of deciding whether or not there was any deception.*

If we had to judge by reasons of a psychological order and not by reasons of a material order, there could be no question of deception. The absolute honourableness, irreproachable and unquestionable, of Marthe B., the *fiancée* of Maurice Noël, the General's son, could never be called in question.

* Do I need to excuse myself to General and Mme. Noël, and to Mlle. Marthe B., for discussing with perfect freedom their good faith and their sagacity? They all three know how great is my respect for them, and my profound gratitude. But the duty of the savant in such a case is not the same as that of the friend.

Moreover, before the mediumistic faculties of Marthe had been discovered, there had already been phenomena of materialisation at the Villa Carmen, due to two other mediums, and the form of B. B. had manifested also with these mediums.

Lastly, as the materialisations took place in the cabinet with Ninon or Aïscha generally at the side of Marthe, we should also have to assume the complicity of Marthe, Ninon and Aïscha, who look upon one another, it seems to me, if not with suspicion, at least with no very great goodwill.

To suppose that Marthe, the daughter of an officer, and the *fiancée* of the General's son, should concert with a negress and a palmist to practise an odious deception on General and Mme. Noël for twelve months, is absurd. For it could not be a matter of unconscious fraud; it would need, to bring in this casque, these draperies, this turban, this false moustache a whole apparatus of great complexity, which Marthe could not conceal from her two sisters in the small villa in which they live, and the wilful and prolonged complicity of Paulette and Maia would have to be added to that of Ninon and Aïscha. Such a complot, so skilfully carried on, would be impossible: and the loyalty, purity, and simplicity of mind of Marthe could not be simulated with such astuteness that the most incredulous are constrained to believe in them.

But it is not upon this ground that we shall place this discussion. We shall suppose, on the contrary,—although it is the reverse of good sense and truth and probability—that Marthe may be cheating, that she is a skilful conjuror, agile and resourceful. We have to find out whether this suppleness and agility could throw us off the scent.

The reason why I dwell so much on Marthe's personality is because all deception proceeding from other persons should be set aside: (1) There are no trap-doors in the

room; (2) the room is searched very carefully every time and no person could remain hidden in it unknown to us; (3) no person could enter it without our knowledge; (4) the persons in the room, and whom we can see and hear during the whole time of the experiments, could not intervene directly for the mechanical production of the phenomena, which take place behind the curtain and at a distance from them; (5) Aïscha, who can moreover be seen very distinctly in almost all the experiments, does not come into question, for she is always very far from the form of B. B.; and besides, in several experiments, B. B. showed himself without Aïscha being in the cabinet, or even in the room.

In fact, I repeat, every other hypothesis of fraud must be resolutely set aside which is not that of deception, most artfully managed, on the part of Marthe B.

Even this deception could only consist in this, that she should disguise herself as B. B.; bring in under her dress a helmet and various draperies, a false beard, and complicated ornaments, and that, in the little cabinet in which she was seated beside Aïscha, she should undress in order to put on the drapery she had hidden, and put upon the chair on which she sat a sort of mannikin or lay figure, with gloves, and apparatus for simulating her body, her knees, her arms, her face; then that she should take all these objects again, the drapery, and the lay figure, and hide them afresh under her dress, all this in the presence, and by the side of, Aïscha.

Now this hiding away of a quantity of apparatus is manifestly impossible; for, as we all of us observed, Marthe had for corsage only a very thin muslin chemisette. She is frail, with small arms, and a very slender waist. After the seance this chemisette is soaked with perspiration. Moreover it fastens behind with hooks, difficult to undo, and equally so to fasten again. It is therefore not in her corsage that she can hide all these draperies and other paraphernalia which appear

with B. B. Is it in her dress? But she wears very short dresses, very clinging, defining her body absolutely. She goes and comes, runs, mounts staircases quickly, both before and after the seance. The voluminous draperies which surround B. B. could not be hidden by her under that thin tunic.

Even if she could succeed in this, nothing would yet be explained. For besides the draperies she would also have to hide the lay figure on which to arrange her own clothes so as to give the appearance of a Marthe seated on a chair, an appearance so striking that it is only from excess of scrupulousness that I do not say I distinctly recognised her in the person seated beside Aischa, behind B. B., who is seen moving. In fact, I repeat again, B. B. is like a living being; he is neither a lay figure nor a doll; he is a living person and, if he is not a phantom, it could only be Marthe.

But, still contrary to all good sense, let us assume this also. Let us suppose that Marthe, whom we have never searched, nor bound, could bring in on her person all the apparatus necessary to serve for her disguise, is it possible that she could have made use of them?

Now I answer boldly, No.

(1) In certain cases the drapery appeared, shook, and moved, almost at the same time that Mme. Noël was in the cabinet. On August 31st, scarcely half a minute after Mme. Noël had left the cabinet, we saw appearing in the opening of the curtains the diadem-casque of B. B., and a floating drapery. On August 29th I distinguished very clearly, without possible dispute, Marthe and Aischa seated side by side. Then the curtain was drawn sharply, and I saw a large white drapery, as though enveloping an arm, placed very high up, which drew the curtain and disappeared with the speed of lightning.

(2) It is not sufficient to cause the drapery to appear;

it must also be made to disappear. Now most frequently other persons, for instance Mme. X., sometimes also Mme. Noël, entered the cabinet almost unexpectedly, and never noticed anything of a suspicious nature. The draperies and B. B. disappeared as rapidly as they had come.

(3) It appears to me to be absolutely impossible to produce the phenomenon of the luminous spot, arising out of the ground and giving birth to a living being. No agility, not even that of a professional gymnast, could produce this impression, which struck me as a categorical proof.

(4) In the photographs there are clearly seen three personages when Aïscha and Marthe were alone in the cabinet. It is impossible to pretend that Marthe had disguised herself as B. B., leaving a lay figure in her place, and put on, while quite nude, the draperies and the casque. For then where would her legs and body be? The head is straight, and the bust vertical.

(5) Certain details of the photographs are characteristic: The great height of the form in Fig. i.; the *flow* and cloudiness of outline; the large hand and the drapery scarcely materialised of Fig. i.: the cloud covering the face of Marthe in Fig. iii. and Fig. iii*a*.: the different aspect of the draperies in the different photographs; sometimes a turban, with pendentives, sometimes fringes, etc.

Such are the extremely powerful reasons which militate in favour of the reality of these phenomena. But I do not conceal from myself the force of some objections; it would be childish not to bring them forward in all their force. Why does the body and sleeve of Marthe in Fig. iii. seem empty? Why do we not see Marthe's right hand? Why, in all these photographs, do we never see Marthe's face clearly, as clearly as we see the face of Aïscha, for instance? Why is darkness necessary at that point? Why is the face of B. B. so similar to the face that Marthe might have, if she had stuck a coarse black moustache on to her upper lip? Why, after

having promised that his hand should melt away in mine, was I never able to obtain anything of the sort, when I had declared that this experience would be for me the *experimentum crucis*, the fundamental one? Why was I not permitted to touch and hold B. B. when he was walking about, around us, in the room?

These are certainly very serious objections, but it is allowable to suppose that the phenomenon, so mysterious, almost miraculous, which we call *materialisation*, is accompanied by a sort of disaggregation (?) of the pre-existing matter, so that the new matter formed is formed at the expense of the old, and that the medium *empties herself*, so to speak, in order to constitute the new being which emanates from her, and which cannot be touched without harm to the medium.

If Marthe were really a clever conjuror, if she were mistress of such prodigious cunning, she would certainly have understood that the empty sleeve nailed to Aïscha's chair would give the impression of an empty sleeve. All the more so as nothing would have been easier than to conceal this sleeve, like the rest of her body, behind the drapery. I am not afraid of saying that the emptiness of this sleeve, far from demonstrating the presence of fraud, establishes, on the contrary, that there was no fraud; also that it seems to speak in favour of a sort of material disaggregation of the medium which she herself was incapable of suspecting.

But I do not wish to go any further into theory at present. I do not even wish to hazard an affirmation of the phenomenon.

In spite of all the proofs which I have given, in spite of all that I have seen and touched, in spite of the photographs, conclusive as they are, I cannot yet resolve on admitting this fact of materialisation; it is too much to ask of a physiologist to expect him to accept, even after much experimentation, a fact so extraordinary and improbable, and I shall not yield so easily, even to evidence.

However, I have thought it my duty to mention these facts, in the same way as Sir William Crookes thought it his duty, in more difficult times, to report the history of Katie King. After all it may be that I have been deceived. But the explanation of such an error would be of considerable importance. And then—need I say it—I do not believe that I have been deceived. I am convinced that I have been present at realities, not at deceptions.

Certainly I cannot say in what materialisation consists; I am only ready to maintain that there is something profoundly mysterious in it, which will change from top to bottom our ideas on nature and on life.

CHARLES RICHET.

ON PROFESSOR RICHT'S ALGERIAN PHOTOGRAPHS.

By SIR OLIVER LODGE.

PROFESSOR RICHT has told me of some remarkable phenomena which he has recently witnessed in Algiers, and has shown me some photographs of them which he and others took by means of a magnesium flash.

It appears that the illumination by which the phenomena were seen, consisted of a dim red photographic light, so that the camera could be exposed to the object for some time, even as much as half an hour, until the signal was given for the production of the flash.

The photographs taken by M. Richet himself have the great advantage of being stereoscopic, thereby giving a view of three dimensions of space, and having the further consequence of eliminating all appearances due to accidental flaws in the plate, since such flaws would not coincide on the two views of the stereoscopic slide.

The photographs represent a draped figure, apparently of a man, of which however only the face is exposed, and not the whole of the face, since the forehead and the ears are hidden, and the mouth more or less masked by either a moustache or a moustache and beard. The upper part of the head is hidden by a sort of helmet in most of the photographs—on one occasion by a sort of turban,—the throat is wrapped in a kind of chin-cloth, and the rest of the body is completely draped.

The figure is either leaning forward in a constrained attitude or else the legs are absent, since the drapery diminishes and appears to taper to an end in their direction. But the figure is standing or supported near a cur-

tain, and accordingly the absence of legs is not completely demonstrated.

One of the photographs shows the sketchy outline of a hand, wrist, and sleeve of arm up to elbow, not exhibited plainly but as if partially concealed behind drapery: the appearance is that of a *man's* hand and arm under these conditions. It is holding up some drapery, which in this particular photograph seems specially thin and transparent; but it does not look exactly as if it were behind the drapery, it looks rather as if itself were of a filmy or vaporous or half-formed texture. The face in this copy is above the picture, only the tip of the nose and the heavy moustache and chin being visible. It looks as if in this picture the figure was taller or more elevated than in the others.

In a few of the photographs, which were evidently taken by the same flash, the chin-cloth appears accidentally to have dropped six or eight inches and to be resting on the drapery, so that one might expect to be able to see the throat; but the chin in this case is retracted a little, and in the result no more of the face is visible than before.

Comparing the face with the faces of the admittedly real and human persons visible in some of the photographs, it may be described as less fully and strongly marked than theirs: in some it may even be considered rather a sketchy outline of a face—to employ the description given by Dickens of Chevy Chymer, Esq.; but a face, whether natural or artificial, and not any accidental arrangement of light and shade, it unquestionably is. In the clearest of the photographs it is difficult to suppose that it can be a mask, in some it looks rather like a mask, but in others it looks like a real face with rather a corpse-like or bloodless appearance.

The eyes are closed, I think in all (though in one it may be doubtful), and the cheek is contracted or slightly grimaced, in a fashion not uncommon to those who are, or who expect to be, exposed to the glare of a magnesium flash.

The nose is strongly marked and prominent, and the crease of skin separating the cheek from the upper lip is also well developed.

In one of the stereoscopic photographs, evidently taken at a different time from the others, though the general appearance of the figure is similar, a turban is worn instead of, or in addition to, a rudimentary sort of "helmet," and on the face the hair, which has distinctly an artificial aspect, is clearly a large and drooping moustache, whereas in other photographs there may perhaps be a beard as well. In this view, moreover, there is rather more of the forehead above the eyes visible than in the others. But the face or chin-cloth is here in position and hides most of the cheek.

As to the possibility of bringing masks and drapery into a searched room, of concealing them till the proper time, of then arranging them in the dark with sufficient skill to produce a human appearance, and then of getting rid of them again preparatory to the final scrutiny and examination,—I must leave it to those present, especially to M. Richet, to speak.

So much for the main figure, which purports to be an abnormal appearance or "phantom" temporarily exhibiting itself and then disappearing.

As usual, the photographs alone would be of no value, and considered absolutely by themselves they can only suggest some of the many "fakes" which photographers can easily arrange when no supervision or control is exercised. Photographs can only be of service as a supplement to human testimony, but as a confirmation of the visual and other observations and facts narrated to me with care by M. Richet, these are of the greatest interest.

One of the stereoscopic photographs, happening to have a larger field of view than the others, shows five of the people who were present: the total number of people present (not counting the phantom) was nine, but three or four of

them—some occupied in taking photographs—are naturally outside the field of view.

Of the people present it is to be presumed that the most important are the two behind the curtain, in the immediate neighbourhood of the figure, in a corner of the room previously and subsequently searched. One of them is a negress whose presence was supposed by some of the circle to assist the production of the phenomena, but she herself was not much interested in them and glad to be excused from attending. Her face and hands and dress are all conspicuous and easily and solidly visible. She wears a white cloth round her head to make her whereabouts visible in the ordinary dim light preceding the magnesium flash. Her apparent importance is discounted by the fact, definitely stated to me by M. Richet, that he has seen the same or quite similar phenomena when she was not present, her place being taken by someone else; though it happens that on these occasions no photographs were taken.

The other person behind the curtain is a young lady of 19 who is the ostensible medium, and who, for convenience, shall be spoken of as "the medium."

The photographs show no part of the actual body of the medium, neither the face nor the hands, but they show her clothes which appear to be worn as usual. The face is hidden—purposely hidden—by the drapery of the figure, in order to protect it from the flash of light. The reason for hiding the hands is less obvious, but in one photograph the left sleeve is stretched out towards the negress and the left hand apparently hidden behind her back. The right hand is not visible either, by reason of the position of the drapery hanging from the figure on that side. If the phantom figure were a draped doll, this would be the hand that must support it.

Another alternative is that the medium is standing up and personating the phantom; but it is very difficult to see

how in that case her dress can be left in a sitting position on the chair; though there is a known conjuring trick by which with the help of a prepared stage and a skilled operator a disappearance of this kind can be managed.

The body and the skirt of the dress are both visible in several of the photographs: the bodice appears to be a white blouse with some ordinary lace covering or decoration hanging from the neck, a belt or girdle is round the waist, and the skirt appears to be of black or dark cloth, and is visible in some of the photographs, not down to the feet, but half-way down between knees and feet.

The white skirt of the negress is on one side of the black skirt of the medium, and in some of the photographs appears to be touching it; the white trouser-knees of one of the men-sitters is visible on the other side of the dark skirt, but with an intervening space. In the stereoscopic view it can be seen that both these white objects are more *forward* in the picture than the dark skirt, and that in all probability there was no contact in either case—the white skirt being merely foreshortened or optically projected on to the other.

The skirt of the medium in all the photographs seems rounded and modelled, as if it was certainly supported by a wearer, and in one of the photographs especially the rounded outline of both knees is perceptible. Undoubtedly the dark skirt is distended by something solid, ostensibly the legs of the medium, in a quite natural and ordinary way. If it is empty it must be kept distended by some rounded solid framework so as to retain a perfectly natural appearance. The girdle or belt also appears to surround a solid waist.

But the same cannot be said for the bodice and the sleeve. These hang rather limply and feebly, not as if they were empty, but as if their contents were shrunken. The sleeve stretched out to the negress may contain an arm, but if so it is a very thin one. Yet it does not look as if it contained

only a stick, it looks rather as if it might possibly be supported, say by a pin from the back of the chair on which the negress sits. This appearance, however, is not well marked, and it is improbable that it really was so; there is in fact nothing *inconsistent* with the presence of a thin arm inside the sleeve; indeed, the elbow of an arm is indicated. And I find that it is possible for a thin arm stretched out thus to give to a similar sleeve an aspect not at all dissimilar. Nevertheless at first sight it must strike everyone that the sleeve has a sort of empty appearance; but if it were really empty there was no necessity to stretch it out and display it: if deception at all, this was a foolish deception, whereas the rest of the arrangements was clever. The bodice of the dress hangs loosely on the figure, but it cannot be truly said that it looks empty in all the photographs. It does not look very full certainly, but it might hang like that on a thin person, and it looks rather more rounded or modelled in the stereoscopic view than it does in the ordinary flat photograph. I incline to think, moreover, that the position of the face is dimly visible through the drapery, which is apparently slightly modelled by the chin, and that accordingly the medium is actually in her ostensible position, *viz.*, seated on a chair at the same height as the negress. In that case, the only fraudulent mode of producing the figure, short of a third person or confederate, is by the use of a concealed mask and drapery skilfully combined and held in her right hand by a stick. But inasmuch as the testimony is to the effect that the figure moved its mouth, spoke, definitely breathed, and sometimes came into the room, this hypothesis is a forced one, even apart from the searching.* The photographs alone, however, do not exclude it. It is

* On this Professor Richet remarks:—There can be no doubt on this point. The phantom has all the attributes of a living being; he speaks, and one sees his lips move; he breathes out carbonic acid; he walks, making a noise with his feet; his hand is warm, bony and muscular, both resistant and mobile.

notable, and may be important, that the face of the figure is asserted to resemble in its features those of the medium. This is a trait which has been recorded in similar cases by other observers, notably Sir William Crookes. I have not myself seen a photograph of the medium.

Incidentally, in one of the stereoscopic photographs, a luminous trace in the foreground is conspicuous. This is certainly objective and looks like the track of the slow passage of a point of light. It is asserted that sometimes "fluidic lights" were visible, but it is not recollected that a light called by that name was visible on this particular occasion during the exposure of the camera. The question arises whether it is not simply due to a fragment of glowing magnesium flung off; but though it is not difficult to imagine such a piece thrown forward, from behind, into the field of view, remaining brightly luminous for a fraction of a second and then dropping, it is not possible to reconcile the trajectory depicted with that simple hypothesis. It is clearly due to a real moving light of some kind, but what that light was I cannot say. It seems either to arise or to disappear in the neighbourhood of the curtain, and to come well forward so that most of its track is near the camera.

And now concerning the general deductions to be made from a scrutiny of the photographs combined with M. Richet's statements. It may be feasible, though it certainly would not be easy, to arrange a mask and drapery in semi-darkness and under supervision to produce the photographic effect. It is quite clear that, in that case, the second person behind the curtain must be a confederate; but even so, the hypothesis would not account for the other facts—the talking and breathing and coming into the room. I should prefer to suppose either that a second confederate was introduced, which the testimony maintains was utterly impossible, or else that the medium impersonated the figure, abandoning her own outer garments and by some strange device leaving them

in position so as to represent her continued presence seated on the chair, whereas she was really on this hypothesis standing up and gesticulating. The abandonment of the clothes and leaving them in position seems to Professor Richet under the observed circumstances impossible; nevertheless, this or a second confederate seems to me the only alternative to what must be regarded as an equally impossible hypothesis, *viz.*, the supernormal utilisation of some portion of matter for the unconscious or automatic construction of a phantom resembling the medium in facial features.

Were it not that the establishment, or re-establishment, of a veritable objective phantom or materialisation is so exceedingly important an event, his explanation and statements would leave but little doubt in my mind; but considering the consequences of admitting the reality of an appearance so abnormal—the unconscious production of an honest medium—I of course reserve my opinion, and in fact have not formed any. I am well aware—as is everyone else—that phenomena of much the same kind have been observed and vouched for as genuine by eminent scientific men. These responsible authorities have been forced by actual experience to admit that such things can occur. But modern testimony must not thus hark back to the past: it must be itself crucial and substantial if it is to give to former statements any useful and valid support.

What the photographs definitely prove is that the appearance of a third person behind the curtain was not due to glamour or suggestion of any kind, but that the identical appearance which appealed to the eyes (and indeed sometimes also to the ears and touch as well)—the same appearance as was visible in the dim red light—also impressed itself exactly and still more clearly and in fuller detail on the photographic plate in the glare of the magnesium light.

Whatever may turn out to be the real explanation of

these photographs, they are the best of the kind which I have recently seen ; and whereas the so-called spirit photographs have hitherto left me under the impression of an artificial arrangement or photographic hoax of some kind—of which so many are possible,—these impress me, when taken in conjunction with the evidence as to their taking and development, as being of a quite genuine photographic character. Moreover the photographs taken by different and independent observers are confirmatory of each other, and if there is any hoax or fraud about the business, it is not of a photographic kind. I wish therefore to take the opportunity of directing attention to the detailed narration of M. Richet and his collaborators concerning the circumstances under which they were obtained, and concerning the other experiences, and especially concerning the varied conditions under which this apparent phantom made its appearance.

For according to the testimony of members of the circle, not only was the presence of the negress quite needless, but the presence of the young lady here called the medium could also be dispensed with ; inasmuch as the same impersonation or characterisation, accompanied by the same visible and auditory phenomena, had been obtained even with other mediums, in the presence of the same family in the same house at Algiers.*

On the whole I perceive that it is impracticable to suppose that the phantasmal figure was due in any normal manner to the young lady near whom it appears. I judge from the photographs that she really is in her ostensible position

* Professor Richet appends a note to the following effect:—I saw the same phantasmal appearance in 1903, during a series of experiments too short to possess definite scientific value, and the medium was another person altogether—a woman of thirty-five. Moreover, Dr. — and also other persons, not counting our host and hostess, have seen the same phantom perhaps fifty times with this other medium.

and is not concerned in any conscious impersonation; nor can she be considered capable of adjusting an artificial representation which shall move, speak, and breathe, as the evidence asserts the figure does. Whether any part of her organism is utilised for the purpose, during the trance, by abnormal means, is another matter altogether, and one that I refrain from discussing;—the only rational alternative to something abnormal would seem to be the introduction of a confederate in the pay of the family—but of this Professor Richet strenuously denies the physical possibility—a man either hidden in the room or entering it from a concealed cupboard or through a door after the sitting has begun, and then leaving again before the sitting is concluded.

The futility of such a procedure on the part of a private family—the absurdity of supposing that for a period of years they have in their domestic circle amused themselves with this sort of deception—is manifest; but some violent supposition is necessitated by the evidence, unless the evidence itself be discredited.

OLIVER LODGE.

September 30th, 1905.

CONCERNING RECENT EXPERIENCES AT ALGIERS.

By MME. X.

AFTER reading Professor Richet's able summary of these experiences, I feel there remains but little to be said by other sitters at the seances in question. There may be, however, a residue of interest in certain bits of evidence which, owing to special circumstances, I may be able to furnish. These circumstances consist chiefly in that [1°] I was in Algiers for several weeks before Professor Richet arrived, and many opportunities for observation were graciously given me by Mme. Noël and Mlle. Marthe B.; [2°] that at almost every seance I was allowed practically free access into the seance-cabinet: A voice from the cabinet often bade me enter therein early in the sitting, likewise occasionally during the sitting. Thus it has happened that I have entered the cabinet almost on the footsteps, so to speak, of the materialised form; and on one occasion [8th September] before I had time to resume my seat in the circle a form clothed in voluminous white draperies opened the curtain and showed itself beside, and a little in front of, Marthe, whom I had just left.

However quickly I may have gone into the cabinet, on no occasion have I ever seen any form or drapery in the cabinet whilst I was within—once or twice I imagined I could see the vague outlines of a form, yet, on putting out my hand, I could feel nothing, so my impression was, perhaps, purely subjective. On one occasion, I read in my notes that, surprised at this sudden disappearance of a form I had followed,

as I thought, into the cabinet, I asked if B. B. was still there, though unrevealed to my sight and touch. I thought I heard a voice answer in the affirmative, thereupon, holding securely the hands of Marthe and Aïsha, I asked to be touched. In response to my demand I felt a hand lay itself on my head, moving its fingers about as though trying to undo a ribbon I was wearing on my hair at the time. Whenever I went into the cabinet, I generally felt these touches, sometimes as of a whole hand resting on my head, sometimes as of finger-tips trying to undo my hair. Once, while I was securely holding the hands of Marthe and Aïsha, the words "*Sois bénie*" were pronounced close to my left ear, nearly in my ear [too far away from Marthe for it to have been possible for her head to have reached the position whence came the words without my perceiving it] at the same time that a hand rested on my forehead.

The complexity of the phenomena and their intricate connection with the organism of the medium were manifested to me on several occasions. For example, I have mentioned *hearing a voice and feeling the touches of a hand when I felt sure I held the hands of Marthe and Aïsha within mine*. But it was not long before I became aware of the fact that any relaxation of control on my part was taken immediate advantage of, and the phenomena of speech and touch simulated by the sleeping Marthe. It seemed to me as though a constant effort were put forth to avoid labour of some kind: Something seemed to be in a state of acute watchfulness, always on the *qui vive*, as though desirous of effecting an economy of the unknown force which was producing the abnormal results I was experiencing. For example, I was generally called into the cabinet ostensibly to receive the whispered instructions of B. B. concerning the various experiments which we desired to make. The voice usually sounded as though coming from corner A [see diagram, page 272] about

two feet away from Marthe, but careful observation proved to me that Marthe herself, by gently stretching her body and bending her head sideways, imitated to perfection this "direct" voice. However, whenever I became aware of this *simulacre*, I would lay my head against Marthe's, or put my hand on her lips, and then ask B. B. to give me his instructions himself and not through Marthe. I nearly always received what I asked for, though often only after waiting for some considerable time.

As a rule, as long as I remained in the cabinet no phenomena were forthcoming outside, though, as I have already said, phenomena have sometimes followed my exit so closely as to preclude, in my opinion, all possibility of Marthe, however agile she might be, acting the rôle of B. B., leaving a dummy seated in her place. I said, *as a rule* no phenomena were forthcoming whilst I remained inside the cabinet. There was, however, one notable exception to this. On September 3rd I was called into the cabinet by B. B. and asked to remain in it. I took Aïscha's chair. The latter was to all appearances sound asleep; she was lying motionless on the floor huddled up in corner B; she did not move all the time I remained in the cabinet. Now I affirm having held Marthe's hands as long as I was in the cabinet: As soon as I sat down, I took her hand within mine, and laid my head on her left shoulder; at no time did I feel any suspicious movement of her feet, nor was any effort made to liberate her hands. Save for a gentle, almost imperceptible breathing, she was motionless. Under these conditions, though I could see nothing, I heard the sitters exclaim that a woman's white hand was agitating the curtain and making signs to the sitters. The hand, it seems, signified that Professor Richet might approach the curtain. I have it in my notes that Professor Richet told me, at the close of the seance, that he was able to touch and examine this hand, which was a woman's right hand. He did

not consider that this hand, which was plump and dimpled, bore any resemblance to Marthe's hand, which is very thin and osseous. Professor Richet told me also that his hand was drawn into the cabinet and kissed: He distinctly felt human lips; he was also made to feel something which a voice from the cabinet told him was hair, and which he said felt very much like horse-hair. Now I wish to state emphatically that I held Marthe's hands all the time, that I was keenly alive to the value of this experience, and that I made doubly sure that it was really the hands of a living person, of Marthe herself, which I held, and not those of a lay figure. Though I saw nothing, neither hand nor hair nor form, I heard a voice and I heard some, but not all, of the words this voice uttered: I can affirm that this was not the voice of Marthe, for with my face against Marthe's face, the slightest movements of her lips must have been detected by me.

Against this last incident may I be allowed to put another as illustrative of what may be looked upon as exhaustion or an effort to economise force rather than as wilful deceit:—

On September 9th we had sat patiently for nearly three hours without receiving any phenomena of importance. The curtain was open, leaving Marthe and Aïscha exposed to view; the only phenomenon received was that of a hand covered with flimsy muslin-like drapery, more or less ample, which showed itself now and then to the left of Marthe [the spectator's left]; it was allowable to suppose that a form was standing at corner A of the curtain [see diagram, page 272], from the fact that the curtain occasionally presented the appearance of a form leaning against it, also that those favourably seated—myself and Maia—were able, now and then, to see a tall form draped in white apparently standing behind the curtain, corner A. Finally, in response to the entreaties of the sitters that the form might show itself, a voice from the corner replied: "I cannot materialise my hair," giving one

to understand that the form did not desire to show itself hairless. Given the fact that Marthe was visible nearly all the time, especially whenever the hand enveloped in drapery was seen, the genuineness of this phenomenon may seem undeniable.* Finally I was told by a voice from the cabinet, to go close to the curtain. I did so, and knelt down, holding the now closed curtain in my hands. Through an aperture in the curtain I was able to see Marthe seated in her chair. Urgent request was now made for phenomena, but without any success. At last, after incessant and reiterated demands to the supposed "spirit" to show "at least a hand if nothing else were possible," a hand was actually shown. But I am quite sure this was Marthe's hand which we saw, for I distinctly saw her rise from her chair, pass her hand through the aperture in the curtain, and shake her hand about in a way identical with the way in which the "materialised" hand had, a little while before, shaken itself about—and this at a moment when I had seen Marthe's two hands on her knees. This "automatism" is easily explained, so it seems to me, by circumstances: We were at the close of a long and relatively unsuccessful seance which had already lasted more than three hours. An admission of inability to materialise hair, a steady refusal to come out of the corner behind the curtain—whence every now and then a hand covered with drapery emerged, as though to encourage the sitters to be patient—with a final confession of inability to do more, all this seems to indicate lack of force; and the exhausted medium was most probably hypnotised into simulating reality by this tiresomely reiterated request for the very phenomenon

* Professor Richet remarks that he could at no time clearly distinguish Marthe's features. But Professor Richet, besides being slightly myope, was ill-placed to be able to distinguish clearly the features of anyone seated in Marthe's place. At all times, Marthe appeared to be considerably troubled physically when any light fell on her face, and she always sat in the shadow caused by the curtain at line A (see diagram, page 272) in order to avoid the direct rays of light.

simulated. It was a pure automatism, and a clumsy one too.

On Thursday, August 3rd, a few days before Professor Richet's arrival, a most interesting phenomenon was forthcoming. Marthe was alone in the cabinet on this occasion. After waiting for about twenty-five minutes Marthe herself opened the curtain to its full extent and then sat down in her chair. Almost immediately—with Marthe in full view of the sitters, her hands, head, and body distinctly visible—we saw a white diaphanous-looking thing gradually build itself up close to Marthe. It looked first of all like a large cloudy patch near Marthe's right elbow, and appeared to be attached to her body; it was very mobile, and grew rapidly both upward and downward, finally assuming the somewhat amorphous appearance of a cloudy pillar extending from about two feet above the head of Marthe to her feet. I could distinguish neither hands nor head; what I saw looked like white fleecy clouds of varying brilliancy, which were gradually condensing, concentrating themselves around some—to me invisible—body. This phenomenon lasted from about five to ten minutes, during which time I did not lose sight of Marthe's hands, which she kept clasped together on her knees. The curtains were then drawn together again, this time by some force which was certainly not normal, inasmuch as Marthe had not stirred, and no one among the sitters had touched the curtain.

Professor Richet has spoken only of phenomena in close connection with the central figure of B. B. But, although this will be straying from my path, I hope he will allow me to relate a curious incident which occurred on September 5th:—

A small kitten had, unnoticed, followed the sitters into the seance room: she jumped on to my lap and remained there

for about half an hour. During this time a few phenomena were forthcoming, *e.g.*: The curtains were drawn aside [leaving Marthe and Aïsha exposed to view] by a hand enveloped in drapery; this hand, more or less hidden in drapery, showed itself frequently. Now the kitten suddenly left my lap and ran into the cabinet, jumping on to the knees of Marthe. However, its attention appeared to be turned to something in corner A of the cabinet. To a remark from one of the sitters: "What is she looking at?" a voice from the corner answered: "She sees me," accompanying the words with action: that is, a hand covered with drapery stretched out and played with the kitten; the latter responded, seizing hold of the drapery. But suddenly the kitten let go the drapery, turned round facing corner B of the cabinet, and acted for all the world as though in presence of something hostile. It "put up its back," growled and spat; "she sees another cat," said the voice at angle A, and at the same time a long "miau" was heard to proceed from corner B. The kitten sprang from Marthe's lap and came back into the circle, settling itself on Paulette's lap. We heard twice more the sound of "miau-miau" from corner B; then suddenly a black, shapeless mass appeared on Marthe's lap. It remained there for about two minutes and then disappeared. Its disappearance was peculiar, for it seemed to fade away gradually into nothing, so that I felt inclined to ask myself if the phenomenon had been a reality or an hallucination. Of course, the sound of miauling might have been imitated by Aïsha, but it may be asked whether a kitten would be likely, in such a case, to be deceived into making angry and vicious response. Then the strange dark mass on Marthe's lap, which occupied about the same space a large black cat might have occupied and which appeared and disappeared again so strangely without any apparent movements on the part of Marthe and Aïsha, remains to be explained.

The phenomenon described by Professor Richet on p. 273 was forthcoming on three different occasions previous to his arrival in Algiers: A luminous spot appeared to form on the floor in front of the curtain, developed rapidly, in a vertical line, into a tall, draped form, which seemed to take a delight in descending and disappearing as rapidly as it had ascended. But the descent and disappearance were performed absolutely noiselessly, whereas, on the occasion spoken of by Professor Richet, it was accompanied by noise.

Several times have I seen B. B. take one of Marthe's hands and shake it; and it generally seemed to me on such occasions as though her hand was lifeless and the sleeve of her dress almost empty, so limp did the latter seem to hang. And, *à propos*, the following incident, as it demonstrates intelligence, may be of some interest: During the photographic experiment of August 31st, *before* the first flash was given, B. B., Marthe, and Aischa, were all three fairly distinctly visible, at least to me, though B. B. was standing somewhat in front of Marthe. B. B. asked if the position he had assumed would do, explaining that he must hide Marthe's eyes, as he feared the flash would waken her. The importance of having Marthe's photograph on the same negative as B. B. was pointed out to the latter, and he then lifted up Marthe's left arm, and putting her hand around Aischa's neck, asked if *that* would be sufficient, repeating that he must hide Marthe's eyes,—which he is indeed seen to be doing in the photograph (Fig. iii). As he lifted up Marthe's arm I was particularly struck with the empty appearance of the sleeve, and I confess that a nervous and unaccountable dread suddenly took possession of me as to whether that empty-looking sleeve might not be accepted by many as proof of fraud. It was a highly unscientific feeling, I own, but I mention it in order to show how real the appearance of emptiness must have been to me.

The photograph (Fig. iii) does not show Marthe's right hand

or arm; but a few minutes before the flash was made I saw very clearly Marthe holding her right hand to her face as though shielding her eyes. In fact, a favourite position of Marthe's is to sit thuswise, with her right hand up to her head.

It is quite beyond my powers of comprehension to conceive it as possible for Marthe and B. B. to be one and the same person, notwithstanding the fact that there is such a strong resemblance between the two;—a resemblance greatly intensified whenever Marthe was alone in the cabinet, without either Aïscha or Ninon. I rarely left Marthe's side for at least an hour before and after the seance. If she concealed a lay-figure on her person and other necessary paraphernalia, it is difficult, not to say impossible, to understand how she did it. She has accompanied me on fairly long walks, at times *immediately* after the seance, climbing hills with agility; I have, time after time in the cabinet, felt her clothes saturated in perspiration; her gown of light muslin or cashmere [fastening down the back], clinging tightly to her body, was never in disorder, no hooks undone, etc., as must have been the case had she substituted a lay-figure in her place.

Finally, it was as far as my experience and personal conviction are concerned, materially impossible for her to have disguised herself as B. B., leaving a mannikin in her place dressed in her clothes, because it has happened not once, but frequently, that B. B. or a hand covered in drapery was to be seen immediately before I entered the cabinet or immediately after my exit therefrom: *e.g.*, when on September 3rd, the curtain drawn aside and Marthe and Aïscha in full view of the sitters, white drapery was seen on *both* sides of the curtain, at the same time. On that occasion I was called into the cabinet while this drapery was visible, yet when I entered there was none to be seen and neither Marthe nor Aïscha had moved, so that it must have disappeared in an abnormal fashion, judging by appearances.

NOTES.

Prevision by Resemblance

By MRS. VERRALL.

The hope expressed by Dr. Ferrari in his interesting article on "Prevision by Resemblance," that other cases will be published, induces me to send the enclosed notes. For many years I have had from time to time an experience similar to that of M. A. C. as described by Dr. Ferrari; that is to say, when walking in the street I mistake an unknown person for a friend or acquaintance, recognise the mistake on a nearer view, and almost invariably meet the friend shortly afterwards, but at a place not within sight at the time of the error. The experience is not very frequent, and for some years I accepted the fact without attempting to analyse or explain it. But a closer attention has enabled me to formulate some observations and to record some instances.

I am a good visualiser and my mental impressions take a visual shape, so that the thought of a person at once calls up a mental image of that person. But on the occasions of which I speak it is not a mental image that I see. What happens is that while I am out walking, usually alone, I see what I take to be an acquaintance; on a nearer view I find that I am mistaken, and that—this is characteristic—the actual person before me is wholly unlike the acquaintance whom I thought I was about to meet. Then soon afterwards, in the course of the same walk, I meet that acquaintance. It is not the common case of mistaking one person for another owing to a likeness between the two; that happens to me often enough, perhaps more often than to most people, for though I have good sight I am also apt to note points of personal resemblance that do not strike other people. But I have learnt clearly to distinguish ordinary confusions between like people from these "anticipatory" cases; when I find that I have mistaken a stranger for an acquaintance, and that the stranger bears not the least resemblance to that acquaintance, I confidently expect to meet the acquaintance round the next corner, and I am seldom mistaken in this expectation, as the following record of the last few years will show.

Since the beginning of 1900 I have kept a record of these occurrences; I am not able to give any corroboration of my statements, as from the nature of the case no record but my own is available. Nor is my own record noted before verification, as such things should be where it is possible; I do not carry a note-book and pencil with me, as the occurrences are not common enough to justify such a proceeding. When I discover a mistaken identification I decide whether this is to "count" or not, and note it in some way, such as a knot in my handkerchief; the incident is recorded in my note-book within a day or two of its occurrence. On one occasion, as will be seen, I was able to obtain independent evidence corroborative of my own record.

The total number of records is six. The dates in italics represent the date of entry in my note-book.

1. *February 24th, 1900.*—On February 22nd as I was crossing Queen's Road I saw on the path coming towards me Miss A. B. and a young girl. I was surprised to see Miss A. B. with a companion, as she usually walks alone, and I thought her companion looked much younger than herself. As I passed I saw that it was not Miss A. B., and bore no sort of resemblance to her, being darker, fatter, rosier, and younger, in fact of about the same age as the other, whom I had from the first seen to be a mere girl. Some two minutes later I met the actual Miss A. B. coming in the same direction as the pseudo Miss A. B. It was impossible that I should have seen her before, as the two points of the road are not visible one from the other.

2. *April 19th, 1900.*—On April 18th, turning north from Selwyn Gardens, I saw Mrs. C. coming towards me, dressed in deep black; I wondered for whom she was in mourning as I had lately seen her in colours. Just as I was bowing I saw that it was a perfect stranger, much shorter than Mrs. C. I decided that Mrs. C. might be expected, and I met her on her bicycle about three minutes afterwards, when I had turned down a side road and reached a point not visible from the first point.

3. *May 3rd, 1901.* On the morning of May 3rd, when I was near the bottom of Sidgwick Avenue, I saw coming towards me a lady whom I took to be Mrs. D.; then I reflected that Mrs. D. always wore a fur boa at all seasons of the year, and that I had never seen her in a pink hat. I looked again and saw that the lady with the pink hat was not the least like Mrs. D., so I knew that I should see the real Mrs. D., and I did see her a minute afterwards. She was coming into my road by a cross road, and though quite close was out of sight when I first took the stranger to be Mrs. D.

4. *March 24th, 1903.*—On Sunday, March 22nd, my daughter and I were walking in the Trinity Fellows' Garden, and looking from a distance at two young men sitting on a bench recognised one as Mr. E. The other I said must be Mr. F., as the person in question was in clerical dress, and Mr. F. was the only young clerical Fellow. (The gardens are not open to the public.) My daughter then asked if I knew Mr. F., and on my saying that I did not, she expressed a doubt as to whether the person on the bench were he, Mr. F. being tall and slight whereas the occupant of the bench was short and somewhat broad. We therefore concluded that it must be some friend of Mr. E.'s unknown to us, as there was no clerical Fellow answering to the description. At this point we heard the entrance gate click, and looked round; a tall young clergyman was coming into the garden, whom my daughter at once recognised as Mr. F. We were then out of sight of the bench, and it was only some minutes later that on approaching the seated pair we found that Mr. E.'s companion was Mr. G. an acquaintance of ours, not a cleric at all nor dressed in anything resembling a clergyman's dress, but in a blue serge suit.

It was impossible for us to have seen Mr. F. at the time when I thought I saw a clergyman on the seat; we were not in sight of the entrance gate at the time. This seems to be another case of anticipatory vision, but the odd point here is that, Mr. F. not being known to me, it was not Mr. F.'s appearance but only his costume that was transferred to the other person. It is also to be noted that my daughter, who knew Mr. F., saw that the seated figure was not he, but did not observe that the dress was not that of a clergyman.

This is the only instance in which my statement is confirmed by someone else, as it is the only occasion when I was not alone.

Besides these four cases there are two others recorded, when a mistaken identity was not followed by the meeting of the real person.

5. On May 19th, 1903, I three times in one day, once in the morning and twice in the afternoon, mistook a stranger for Mr. H., and contrary to my expectation did not meet Mr. H. I noted this incident as a failure on May 20th, with the comment that I did not remember ever to have had such an experience before and that the recurrence made it specially odd. On May 27th I mentioned the incident with names to a friend and then heard for the first time that Mr. H. had been and was still ill. He was confined to his room on May 19th, but there had been no special anxiety on that day.

6. On the morning of March 21st or 22nd, 1904—the note was not entered till April 10th, but the date was fixed with certainty to one of

those days—I was passed while out walking by an acquaintance, Miss K., on a bicycle. That, at least, was my impression, and it never occurred to me to doubt the fact until I heard on March 24th that she had died on March 22nd, not having recovered consciousness after an operation the day before. This case is not completely parallel with the other instances above related, as, though I must have made a mistake in the identity of the lady who passed me on a bicycle, there was no recognition on my part of the mistake, and therefore I am not able to say whether there was a real resemblance or not,—in other words, whether the case was one which should "count" or not. But I include it here as it seems to belong to the same class as the others, and, at least, will show that my record is as complete as I can make it.

October 9th, 1905.

CORRESPONDENCE.

GENTLEMEN,

THE ANNALS OF PSYCHICAL SCIENCE for September present us with two very interesting articles. The first, "A Study of Spontaneous Rappings," is the history of an investigation of certain mysterious rappings produced through the agency of a Mrs. Karin N. the author of the article, Mr. Hjalmar Wijk, and his *confrère*, Dr. Paul Bjerre, being the investigators.

After removing all doubt as to the genuineness of the rappings by the usual tests, the subject, Mrs. N., is hypnotised by Dr. Bjerre and it is discovered that not only may the raps be fairly controlled, but a false personality, "Piscator," is gradually forced from "control," and the raps may still be produced by the direct agency of the subject.

The investigators conclude, therefore, that hysteria, which always appears in the subject before the rappings, as also before hypnotic sleep, has a causal relation to the phenomena, and they venture to hope that a method of experiment, on the basis of a causal relation of hysteria to the phenomena in question and perhaps to other kinds of psychic phenomena, has been discovered, which may have far-reaching consequences in future investigations.

In our opinion, however, the nervous affection so generally and loosely classed as hysteria requires explanation fully as much as the phenomena often ascribed to it as cause.

The raps in question were always heard at a distance from the medium's body, and although they were controlled to a degree by the hypnotist and produced almost at will, and the pseudo personality Piscator, who had played a prominent part in the phenomena until the advent of the investigators, was gradually eliminated without affecting the raps, or at least without causing them to cease, yet the real cause of the rappings is as mysterious as before. Why should hysteria be a cause of noises heard at a distance from the patient's body and while that body was perfectly quiescent? What was the agency through which hysteria could or did act? These are the real questions.

It is certainly something gained to produce raps without the agency of so-called spirits, but after eliminating them the mystery deepens; the theory of spirits did furnish an explanation to those who could

believe in them, but ignoring this explanation, we still face the question, in what way can hysteria have any causal relation to distant rappings?

Unless the theosophical theory is at least provisionally accepted, we shall remain as much in the dark as before hysteria was found to be in causal relation to psychic phenomena. We are told that Mrs. N. "was subject to auditory hallucinations in her youth," "had a presentiment of her husband's return home," "had heard patterings in the room," "footsteps on the veranda," "perceptions of light," etc., all of which border on what are called "occult perceptions." She was subject to hysterical attacks during her whole lifetime and our investigators find there is a causal relation between hysteria and the various psychic phenomena produced through (by) her.

The theosophical explanation is briefly this, every physical particle has its etheric counterpart, is in fact produced by the ether (see Faraday's articles on Ether, also the speculations of Prof. Lodge and others), in the case of organised bodies including the human. The etheric body is absolutely necessary, first, to produce the form; second to enable the vital force to act on physical organs and tissue, and it is furthermore, the seat of the senses. In the normal state of health, this etheric body is in close union with the physical. For an account of its nature and functions, read Dr. B. W. Richardson's essay on nervous ether, in Vol. V. of the *Popular Science Review*, pp. 329-334, also the views of Samuel Metcalfe, quoted in the *Secret Doctrine*, Vol. I., p. 524. Both of these scientists discovered the etheric, or as it is usually named in theosophy, the astral body; without suspecting it was a body, they supposed it was a force simply. As an organised body, however, it may, and does, often act apart from the physical, but only when the physical body is in a quiescent state, as in trance, deep sleep, etc., because consciousness can only function on one plane of perception at a time. Those persons whose astral body is loosely connected with its physical, are the mediums, hysterics, and sometimes the insane. In the case under notice, the raps were produced by the astral body of Mrs. Karin N. at some distance from the physical body, which was either in an hypnotic sleep or hysterical condition. Any person gifted with, or having acquired, psychic sight (*clairvoyance*), could have seen the form issue from, usually, the left side of the subject, and watch it make the raps which become audible by repercussion on the inner hearing of the auditors, and are supposed to be the same as are made by physical concussion. We should remember that no matter how loud the sound and violent the blows, there is

never any evidence on the physical objects of having been struck, this is presumptive proof that the sound is not that produced by violent contact of physical objects.

If asked why we do not constantly hear astral sounds, the answer is, that a certain *rapport* is necessary in ordinary persons. At spiritualistic seances there are often thunderous sounds which shake the house and would, if physical, be heard for blocks, yet passers-by never hear them, and even persons not admitted to the circle and in an adjoining room do not know of any sounds being made, nor do they feel the vibration of the house.

As a matter of fact we are living in the astral world, it is all about us, and through us; visions, apparitions, and hallucinations, are glimpses into this perfectly natural, though unknown realm; what is known as "second sight" is only the ability to occasionally see astrally, so also is clairvoyance. Dreams are often seeing in this mysterious world. Certain conditions of disease, principally fevers, raise the vibrations of the physical body until it reaches perception in the astral world. In fact, once we adopt the idea of the existence of this state of matter as a key, we may logically solve many problems in mental and nervous diseases, spiritualism, premonitions, visions, levitation, apportionment of objects, telepathy, hypnotism, clairvoyance, ghosts, appearance of the dying in distant places, and many others which, without this key, must remain unsolved.

The subconscious or subliminal self, the various personalities which hypnotic subjects so frequently assume, receive an adequate explanation once this subject is studied. But to get evidence at first hand requires a certain training of the mind to acquire astral perception, because in ordinary humanity, under normal conditions, the mind responds to the vibrations of physical matter only and the vastly more rapid vibrations of astral matter pass through unperceived. Even in physical matter certain tones and colours are not perceived, and are, therefore, non-existent to some persons, while they are apparent to others. A trained seer can perceive the astral body of a dying person slowly pass out through the head, while others only know the lower extremities are getting cold, and the cold passes upward as the inner body leaves.

To conclude this too long letter, we can say that when our men of science will take as a working hypothesis this theosophical theory of an astral body within the physical, which can, under certain conditions, act independently of the physical body, they will very soon be able to explain, naturally and by law, psychic phenomena of all kinds which

now interest them, and will get a clue as to the way mind can act upon and control matter.

Very truly yours,

C. E. BIRDSALL, F.T.S.

GENTLEMEN,

The following account of the fulfilment of a prediction I received to-day direct from the person whom it concerns, who is a friend of my own, and whose testimony I believe to be entirely reliable. I have substituted another name for that of my friend, who desires to remain anonymous :—

In June, 1895, a pedlar woman brought some articles in a basket to sell at the house where my friend was staying, and asked at the same time to be allowed to tell her fortune; this she refused to have done. The woman then volunteered the information that my friend (whom I will call M. South), would soon make a short journey, that she would meet with disappointment and trouble, and she added: "You will be married before the year is out." The latter statement seemed highly improbable, and annoyed M. South, who was then over fifty years of age. The woman was told to go away. She persisted, however, in asserting that M. South would be married before the year was out, and said she could tell much more if she was given sixpence.

In July of the same year, M. South heard of a small business and took a short journey to enquire about it. She arranged to take it over, and bought furniture for the house and had her luggage sent there. On the day fixed for taking over the business, the arrangement fell through, causing much trouble and expense.

At that time, an old friend, who had known her for many years, asked her to become his wife. She hesitated for three weeks and then decided to decline the offer, but when the time appointed for giving her answer arrived, she felt quite unable to meet him and as if she were constrained not to do so, and this she experienced on three occasions on the same evening. Two days later she met him, and instead of giving him the answer she had intended, she accepted him. "I seemed outside myself, obliged to consent," she remarked to me when relating the circumstance.

The marriage proved to be altogether for the welfare of both. It took place December 17th, 1895; the prediction that had been made to her unsought was thus fulfilled.

A few further details are of interest. Mr. S. was a widower; his first wife had been a great friend of M. South. Two or three days before her last illness began, she had told her husband she had a presentiment that she would not live long, and added that she hoped he would marry her friend as soon as possible after her death. He allowed two years to pass, however, before proposing to her (out of respect for his first wife). And when the proposal was made it came as a complete surprise to my friend.

H. A. DALLAS.

AMIDST THE REVIEWS.

Thought-reading by means of Automatic Contractions of the Hand.

[*Bulletin de l'Institut Général Psychologique* ; Paris, May-June.]

At the meeting held on March 10th, by the Psychological Society of Paris, Dr. d'Allonnes gave a description of an experiment which he had conducted in the Psychological Laboratory of Sainte Anne's Lunatic Asylum (Paris). The experiment consisted in a device for recording the automatic contractions of the hand of a subject whose thoughts one desired to guess.

On a revolving cylinder he traces the data at a distance, for instance, of one centimetre. Each datum is represented by a number, or by a letter of the alphabet. The person whose thoughts we wish to read is seated with his back turned to the cylinder. He holds in the palm of his hand an india-rubber bulb of a cylindrical shape; it consists of a tube of stout india-rubber, one end of which is closed up, the other being connected by means of a thin tube to one of Marey's inscription-drums; the slightest contraction of the hand of the subject immediately causes the indicator to move.

The operator asks the subject to think of a letter. Then he calls out, one by one, the series of the letters of the alphabet according as the datum corresponding to each of them is pointed to by the indicator. Very often the subject designates, in the clearest and most decided manner, the letter thought of by the operator; he does so by an involuntary and generally unconscious contraction of the hand. Numbers may be substituted for letters, but the result is the same.

Now all thought being more or less susceptible of being condensed into a formula composed of letters or signs, any one single thought, however complex, abstract, and *à priori*, may be guessed letter by letter, or sign by sign, provided the subject is made to reduce his thought to a formula, and then to take, one by one, the elements of this formula. It is quite a simple matter. It is enough to say to the subject:

"Think of something, no matter what; and I will guess your thought, word for word, and letter for letter. We will begin with the first letter of the first word: I will repeat one by one the letters of the alphabet, you need not utter a word; in the same way, I will go through the whole alphabet for the second letter and for each of the others."

M. d'Allonnes further remarked that when a subject is conscious of his involuntary reactions and tries to suppress them, he will react more forcibly than had he not shown a wish to resist.

He gives some interesting results on this subject of divination of thought against the will of the subject, these results being obtained through a woman twenty years of age; she is a criminal and in full possession of her reason. M. d'Allonnes forced her to acknowledge, against her will, that she had committed petty larceny, that she did not care for her lover any more, that she had been betrayed by him. The diagram which M. d'Allonnes presents, shows the words, "*gai voler*" (*j'ai volé*). M. d'Allonnes thinks that it is possible by experimenting in this manner on criminals to obtain the name of an accomplice. He does not consider the morality or the legality of such a practice, but solely dwells on its psychological possibilities.

Moreover, observation proves that certain subjects who, under ordinary circumstances, give no reaction whatever, even when their will is not hostile, begin to respond very clearly if they are over-tired or intoxicated. Perhaps an injection of *cafeine* or a slight nervous or physical break-down would greatly reduce the number of recalcitrants.

Judging from the experiments in question, the subjects who respond well without being tired or exhausted, number from seven to eight in every twenty. They seem more numerous among women than among men.

Dr. Janet is of the opinion that such cylindrical contrivances are not necessary—they may be advantageously replaced by the "*tablette*," as used by spiritistic mediums, whereby the person experimenting can work much faster; or, better still, the simplest method is to put a pencil in the hand of the subject, and thus obtain automatic writing.

Dr. Dumas confesses that he was astonished at the results obtained by M. d'Allonnes's method: Dr. Dumas thought of a name, and the instant the first letter of the name came round the cylinder immediately registered a shock. He was surprised at this, because he is not, under ordinary circumstances, susceptible to suggestion, and he felt convinced that he had not moved. It is possible that this method might give more exact results than those which are usually employed.

Dr. Manouvrier writing on this subject says:—

"Fifteen years ago I acquired the conviction, experimentally, that it is by very subtle movements of this nature that the talking tables of spiritists can divine thought. These tables possess no registering apparatus; they are themselves the apparatus; they are accustomed to detect the slightest alteration of the voice in the intonation given to a letter. When the alphabet is repeated, and the person experimenting comes to the right letter, it is impossible, unless, at least, it is done after considerable practice, to pronounce the letter exactly in the same way as the others, and the medium detects this difference. The method which I made use of in order to set aside all doubt of this mechanism consisted in altering slightly and intentionally the enunciation of a letter of the alphabet which was not the right one. The medium, who was considered one of the best among spiritists in Paris, did not fail to take advantage of the false intonation in such a way that the so-called spirits were much disconcerted, as was foreseen, in a most ridiculous manner, to the great stupefaction of the spiritists present."

In M. Manouvrier we have a characteristic example of the tendency which exists to generalise, with overmuch precipitation, the results of an experiment conducted with one subject only and in one particular centre. If M. Manouvrier should desire to renew his experiments under different conditions he will not be long in coming across cases where thought-reading is forthcoming, when the person "whose thought is guessed" is not the person spelling out the alphabet; often he is not touching the table, often he is not even present in the seance room.

A Fact of Regression of Memory in a Child.

[*Bulletin de l'Institut Général Psychologique*; Paris, May-June.]

DR. PAUL SOLLIER, whose interesting study on *Autoscopy* was the subject of much keen debate two years ago, has just communicated to the Society of Psychology, at Paris, a fact which the recent experiments of Colonel de Rochas and M. Bouvery on the regression of memory point out more especially to our attention.

A lady took under her charge her niece, a little girl but three weeks old, whose mother had just died; the lady looked after the child until the latter was nine months old, at which age the little girl was handed over to her father, who was living in a provincial town. Whilst the child was staying with her aunt, the latter was in the habit of taking the little girl into her boudoir, which was the room she occu-

pled more than any other, and there the child used to play until her aunt had attended to her household occupations. In the boudoir was a speaking tube, corresponding to a house telephone, by means of which the aunt used to communicate with her maid; she used to blow through the speaking-tube, and immediately afterwards an answering whistle would be heard signifying that the maid had heard her mistress' call; then the latter would approach the speaking-tube and call out "Louise!" The child had very often been present at this little scene. Naturally the child was quite unable to speak a single word, being only nine months old.

Nearly two years elapsed before the child returned to her aunt; when she came back she was two and a half years old, and able to talk. On her arrival she was asked if she recognised the rooms or the different familiar nick-nacks lying about the house. The child recognised absolutely nothing. The former maid, Louise, had left and another had taken her place. The little girl went to the boudoir with her aunt. As soon as the latter took up the speaking-tube and whistled for her maid, the child looked at her aunt and said to her in a questioning tone: "Is Louise still there?"

Here was the bringing forth of an auditive image which had been stored away somewhere in the child's memory, at an age when the faculty of language and consequently its reproduction, was not yet developed.

"It seems to me," says Dr. Sollier, "that this fact might show, in a normal subject, the manner in which the impressions can be stored away at an age when the centres corresponding to these differences of impression are yet very little or not at all developed. This enables us, to a certain degree, to understand how impressions are stored away and fixed in the brain, and how, in certain pathological cases, in certain cases of regression of personality which are observed in hysterical subjects, either spontaneously or under provocation, we are able to awaken recollection even back to periods when the child was in a state of certainly very feeble intellectual development, and even when certain centres, as, for instance, the centre of language, appear to be in a state of absolute inactivity.

"I have very often observed similar facts and have drawn attention to some of them; I have seen hysterical patients, twenty years of age, who were quite incapable of giving any information about their early childhood—as, for instance, what occurred when they were fifteen months old—go back, by progressive and regular regressions, fifteen months, twelve months old, and even further back still. Some were

brought back to an age when they were incapable of pronouncing a single word, and when they could not do more than utter inarticulate sounds; they would make the gestures they used to make at that stage of childhood, especially the gestures of a child in the arms of its nurse or when suckling. I have made it a point to learn if, as children, they had been brought up on the breast or the feeding-bottle, and I have *always* observed the absolute veracity of their recollections: these gestures corresponded exactly with their actions as infants."

Curiosities of Coincidence.

[*The Daily Graphic*; October 4th, 1905.]

MR. GEORGE MICKLEBURY, 30, Sheen Grove, Barnsbury, N., forwards to *The Daily Graphic* for October 4th, the following account of a telepathic incident which occurred to him recently:—

" . . . As I was hearing High Mass at St. John's, Duncan Terrace, Islington, on Sunday morning last, October 1st, just before the solemn moment of consecration was reached, I heard the voice of my daughter Maria cry in loud distressful tones, 'Pray for me, father, I am drowning!' I was so startled that I almost jumped off my knees, much, I fear, to the disturbance of my two friends, Mr. Callow and Mr. Widdows, between whom I was kneeling, for they subsequently asked if I was taken ill. So realistic was the cry that it required a great effort to compose and compel myself to remain until the close of the service. At its conclusion I hastened home, dined hurriedly, and caught at St. Pancras the 2.20 train to Bedford, from which town I walked about two miles and a half to the farm where my girl is staying with some old acquaintances of ours. On inquiring for her my consternation was indeed great to learn that she was in bed. It appears that she and three companions went for a row on the river Ouse in a private boat which, by some means not yet explained, capsized and turned its occupants into the water. Her friends saved themselves without any difficulty, but my daughter's feet got entangled in the river-weed, she was unable to rise to the surface, and lost consciousness before her rescue was effected. She was taken home and put to bed as a precautionary measure against cold and chill, which might follow her immersion. Happily, she was much less hurt than alarmed. I was soon by her side. When she had related the morning's misadventure she said: 'Father, you were at High Mass to-day, and sat between Mr. Callow and Mr. Widdows.' I was

surprised, for it is our custom to hear an early Mass in order that we may go to Holy Communion, and afterwards have the morning free for cycling or some such healthy recreation. I, therefore, asked her how she knew this. She replied that just as she was losing her senses she thought of me and immediately saw me in church kneeling between my two friends as distinctly as though she were there herself; moreover, she noticed that Father Pycke was the celebrant, which indeed was the case, and then she remembered no more, as she became unconscious.

"These are the bare facts of an experience which I cannot help regarding as wonderful. I will not comment on them; however, it may be interesting to know that there is nothing hysterical in the temperament of my daughter or of myself; in fact, we are both very prosaic, and phlegmatic rather than excitable. Neither of my two friends had any cognisance of what was happening by their side; but Father Pycke, to whom I mentioned the matter on my return yesterday night, tells me that at that moment my daughter came so forcibly into his mind that he at once said on her behalf the '*Memorare sanctissima Virgo Maria*,' the very prayer which, by strange coincidence, flew to my own lips the instant I heard her cry. But I am bound to add that Father Pycke attributes the vivid recollection of my daughter rather to the fact that she is one of his most regular penitents, whom he seldom fails to remember to the Divine Presence on the altar, than to any super-normal influence, and he points out that there can be no doubt that many of the congregation would be saying the same prayer at the same moment, as it is one that is well known and popular among all Catholics. The reverend father, who is an authority on psychology, informs me that it is a case of 'thought-transference,' of which he has known many instances still more remarkable; that in 'thought-transference' there is nothing supernatural or magical, but that it is a force whose laws have yet to be discovered, and that when these laws are discovered it will be as amenable to human control and as useful to mankind as electricity; that it is altogether distinct from what is known as spiritualism, which he holds in contempt as an imposture."

Death Foretold in a Dream.

[*Daily Mail*; London, October 31st, 1905.]

"A TRAGIC sequel to a dream was reported yesterday at Dunblane, West Perthshire.

"A joiner, named Henry Malcolm White, of Grangemouth, arrived

there on Saturday to see his brother Alexander, a mason. On being asked why he put in an appearance so unexpectedly, he replied, 'I dreamed that Alexander was dead, and I could not rest till I came to see for myself.'

"The brother was then in good health, but he was seized with illness yesterday and died in an hour."

ECHOES AND NEWS.

Dr. Jean Bayol, a French Politician and Spiritist.

EARLY in October the French papers announced the death of Dr. Jean Bayol, Senator, Vice-President of the General Council of the province of *Bouches-du-Rhône*, and former Governor of the Senegal.

In writing the obituary of the deceased the papers called to mind more especially his belief in spiritism. In fact, politician though he was, Dr. Bayol took no precautions to conceal his views on this subject.

He took part in the Psychical and Spiritualistic Congress held at Paris in 1900, on which occasion he read a very interesting paper on the belief in Spiritualism from the point of view of the savage races of East Africa, among whom he had spent a considerable portion of his life. Two years previously a journal had instituted an enquiry into, or rather a series of interviews with reference to, the subject of "marvellous" occurrences, and M. Bayol hastened to communicate those facts which he had witnessed personally; he said among other things:—

"The following is the most remarkable instance of typtology with which I am acquainted; it took place in broad daylight at a seance held for the purpose of investigating the phenomenon of table-rapping, and the facts are confirmed by all those who were present.

"Standing about two feet away from the table, I sang a few lines of the well-known opera, 'La Dame Blanche'; and I begged the table to repeat the tune by rhythmic rappings, at the same time preserving exactly the measure of each bar of music. "The table forthwith, before the astonished audience, repeated with the utmost precision the tune of 'La Dame Blanche,' which I had just been singing."

In 1891 M. Bayol communicated to the ANNALS OF PSYCHICAL SCIENCE [French Edition] a dream which his mother had dreamt, in which she believed she had been present at a scene of carnage in connection with some human sacrifices in which the inhabitants of Dahomey frequently indulged. Now Bayol, at this date, had actually been present at the spectacle in question; in fact, this was the origin of the armed intervention of France in Dahomey.

In the *Temps* for October 6th, M. Caston Stiegler publishes a curious article dedicated to the memory of Jean Bayol; after speaking about a ceremony celebrated in Provence in honour of Alphonse Daudet, he goes on to say:—

“In the evening, as we were walking about in Arles . . . Bayol took pity on our idleness and suddenly cried out:—

“‘If you would allow me to give you a seance, perhaps that would amuse you.’

“I hardly understood what he meant. He continued:—

“‘A spiritualistic seance! providing, however, I find my medium.’

“We clapped our hands. Experiences in spiritism would indeed amuse us, we averred.

“However, he had already asked someone, a resident in the neighbourhood, to go in search of the medium, with whom he soon arrived. The medium was a young man, tall, slight, rather shy, and seemed to possess nothing that betokened a charlatan. His profession is in no way connected with occultism. He is a railway employee, and occasionally sends a few articles for publication to a journal published at Marseilles. M. Rigardier, for such is his name, is very quiet and simple in his bearing, although he produces some extraordinary phenomena.

“‘Now that I have my medium,’ said M. Bayol, ‘I believe I shall have the pleasure of introducing you to Acella.’

"Who was Acella? This picturesque name, which I heard then for the first time, puzzled me.

"In 1885,' Bayol explained to me, 'when making excavations, a sarcophagus containing a few bones was found at Arles; on the sarcophagus there was an inscription. You will be able to read it to-morrow in the Museum, and you will see that these remains were those of a young girl—Acella by name, the daughter of a proconsul of Arles—who died at the age of seventeen, during the reign of Antoninus. She died a virgin; no marriage wreath adorned her brow, as André Chenier says. . . .'

"And are you certain you can evoke the soul of this young Roman maiden?' I asked.

"That is not quite the point,' replied Bayol in a hesitating manner. 'I do not adopt all the theories propounded by spiritists. But I use, just as they do, certain methods by means of which I produce some curious phenomena, which you yourself are just going to witness. Is it the soul of Acella herself which is about to appear? That I cannot affirm. But wait a moment.'

"We had reached the end of the walk; a few steps further on was a small dismal-looking house, which stood in complete isolation. The house belonged to the family of a friend of M. Regardier's, and had been kindly left at Bayol's disposal for his experiments.

"I noticed nothing remarkable in the ground-floor room we entered. By candle-light it seemed to me spacious and vaulted, like the refectory of an abbey. Its bareness impressed one. There were only a few cane chairs, a small round table and a hat-rack, on which hung two or three caps. The voice resounded and re-echoed from one bare wall to the other. We closed the doors, the windows and the shutters.

"Although there were seven of us I soon noticed that we ceased to speak. The surroundings, the circumstances, and

the expectation of an extraordinary event, all combined to plunge us into a contemplative mood, and I own that we were slightly nervous.

"The little round table, which I have just mentioned, was to serve as an instrument of ritual.

"Bayol, M. Rigardier and I approached the table and put our hands on it. At the end of about five minutes it began to shake. . . . Then Bayol, who officiated, called out in a loud voice:—'Are you there, Acella?'

"We heard a sharp rap.

"Really, even now, while writing this history I can feel once more the shiver which seized me at that instant.

"It must be borne in mind that the sharp rap signified yes. For a curious language or code is established, by some means or other, between the spirits of the dead and the living, which enables them, seemingly, to understand one another, strange though it may seem. However, the contact between the medium and the round table being prolonged they revolved together round the room with incredible violence and rapidity. I would never have imagined that such a noise could have been made, and I still find it a matter for surprise that the furniture was not broken to pieces by the force of the series of concussions it was subjected to.

" 'Is it necessary to put out the light?' asked Bayol.

"The little table replied in the affirmative, and the candle was snuffed out, much to my regret; for I have an instinctive mistrust of what takes place in the dark. But discussion was not permitted. As soon as the candle was put out Bayol began to cry out in a very loud voice. He evoked Acella—that very Acella in whose existence he did not believe, as he had told me only a quarter of an hour before.

" 'Acella! Acella!! Oh friend; Oh intelligence! Manifest yourself! Come to us! Give us some proof of your existence! Show us that there is a controlling Force, a

power for good, a power other than matter or that which emanates therefrom. Come to us from the darkness of the grave! Bring us some news of that unknown world in which you live!’

“Suddenly we saw near the ceiling a greenish blue light in the shape of an irregular ring, variable in form and dimensions. It resembled very much those emanations of light to be seen in laboratories when certain preparations of phosphorus are handled. But in the case of this ring the light was much more beautiful. It glided fitfully now to the right, now to the left, rose and sank, and returned to its ordinary level very much like a skein of silk which was being incessantly wound and unwound, just as if the skein had been held by invisible hands, which wished to play with it. The light first seemed entangled, then unwound itself in such a supple and sinuous series of entanglements and unravellings that only the capricious movements of sea-waves can give one an idea of what was seen. This beautiful meteor in miniature did not cause us any fear, quite the contrary. We hailed it with enthusiastic acclamations. The phenomenon lasted, I fancy, for two minutes.

“Bayol did not express any satisfaction. He wanted better results. Once more he evoked Acella.

“‘Acella! Acella!! Come forth, Intelligence! I beg and pray of you!’

“Then he altered his tone. Now he would be humble and supplicating, at another time imperious. He commanded. He ordered. Then, perhaps to give us an opportunity of seeing the spirit of the little girl that was dead and gone, he exclaimed:—

“‘Come . . . if there is no danger for anyone.’

“There was no danger. . . . The same phenomena were reproduced, with the accompanying current of cold air and the appearance of the luminous ring. The phenomena were more intense. The current of air whistled by like a

small hurricane. The ring shone with the brilliancy of a small comet. It began to waver, to oscillate, to entangle and disentangle itself, always with the same grace. Finally it came and rested on my head; but I felt no particular sensation; then it went and rested on Bayol, who was my left-hand neighbour, and whose hand I held; then, while resting on Bayol's head the light disappeared without leaving any trace. We felt sorry. We would all have liked to have kept before our eyes this will-o'-the-wisp, so beautiful and graceful in its movements, and so caressing that it seemed to us quite a friend.

"Bayol wished to continue the seance. The condition of the medium, however, which was distressingly pitiful, dissuaded us. We roused the medium, and, absorbed in thought, we returned, passing by the *Alis-camps*, among the graves, under the waning light of the moon.

" 'What is your opinion of these two phenomena?' I asked Bayol. 'What connection do you establish between them and what you term the Soul of Acella?'

" 'I do not know,' he answered, while he absent-mindedly teased the glow-worms with the end of his stick. 'A hundred times have I made the experiment which you have just witnessed. I have repeated it in the presence of twenty or thirty different people. On each occasion I have been obliged to evoke Acella in order to obtain the current of air and the light, which, however, I am absolutely unable to explain. May I not draw from these occurrences, the conclusion that there is a connection between Acella and the phenomena? What this connection may be I cannot say, but there are the facts.' "

In conclusion, M. Stiegler gives the translation of a sweet and soulful poem, written in the Provençal dialect. Bayol dedicated this poem to Acella, whom he addresses in the most tender and passionate terms.

He adds that Bayol boasted that he had no other passion ;

and it is precisely on this account that the article in the *Temps* is happily entitled : "Acella's Lover."

An Autobiography of Sir Alfred Russel Wallace.

THE daily press and scientific and spiritualistic journals of Great Britain are busy commenting on a recent publication entitled *My Life*—an autobiography of one of the most illustrious scientists of this country, Sir Alfred Russel Wallace. Dr. Wallace told a reporter of the *Daily News*, to whom he had granted an interview, that he had never felt any jealousy of Darwin, who had had all the honour of the discovery of the origin of species, which discovery had been contemporaneously but independently made by the two scientists. Concerning Modern Spiritualism, he expressed himself thus : "I feel myself that my character has continually improved, and that this is owing to the teachings of Spiritualism, that we are in every act and thought of our lives here building up a character which will largely determine our happiness or misery hereafter ; and also that we obtain the greatest happiness ourselves by doing all we can to make those around us happy."

The Mystery of the Merstham Tunnel.

THE popularity which supernormal psychical phenomena are acquiring among all classes of society is frequently shown by the daily papers, which never allow a single instance to pass without making some remark on it, especially when the instance quoted is not one of the best examples. So at the time when public attention was centred round the "Mystery of the Merstham Tunnel," here in England, in the beginning of October last, the Editor of the *Pall Mall Gazette* hastened to consult M. von Bourg, the well-known clairvoyant, who succeeded some years ago, when all other efforts had proved futile, in indicating the spot where the body of Mr. Foxwell, the Banker, would be

found—concerning which the Society for Psychical Research carried out an investigation.

M. Von Bourg, to whom a glove belonging to the victim had been handed—but who unfortunately knew the details of the case beforehand—saw in the crystal the scene of the supposed attack which cost Miss Mary Money her life ; but he declared that he could not clearly discern the aggressor's face. A lady and gentleman, relatives of the victim, were present, and perceived the same scene in the crystal.

Most of the English papers reported and commented on these visions, the value of which, however, it is impossible for the time being to gauge, as the decision at the coroner's inquest was an open one, and does not allow us to affirm definitely whether Miss Mary Money had fallen from the train by accident or whether she had been murdered.

Two cases of presentiment. M. Savorgnan de Brazza and Mme. Galli-Marié.

A FEW days after the death of the African Explorer, M. Savorgnan de Brazza, the correspondent of the *Temps* at Rome forwarded the following despatch :—

"I went to the Palace of the Brazza family, which, standing at the foot of the Quirinal, is a remarkably striking building with a quaint appearance of some ancient Baronial Hall, with its courtyard and flower gardens extending nearly as far as the fountain of Trevi. It was in the spacious drawing-room which looks out on the terrace, that I was welcomed by Count Antonio the brother of the great explorer. Grief was apparent on the Count's open and genial countenance. My host was a gentleman . . . whose whole demeanour betokened nobility and generosity.

"'My mother is there,' said he, as if to caution me to speak low. The fact was that the Countess de Brazza, *née* Marchioness Simonetti, now about 80 years old, was still ignorant of the death of her son Peter. Count Antonio

told me, with deep emotion, that the Countess was of a very nervous temperament, and that recently her nervousness amounted almost to physical suffering. Her agitation began when her son Peter first fell ill. The doctors who were summoned failed to understand this telepathic phenomenon which ceased the very day on which Peter de [Brazza died. Strict orders were given that the Countess was not to be made acquainted with the fatal event, and Count Antonio is striving to conceal the sad news as long as possible from his mother, dreading the time when he will be obliged to tell her everything."

So too on the occasion of the death of Mme. Galli-Marié, the Parisian papers reported an instance of presentiment which once occurred to the famous singer. It is well known that it was she who created "*Carmen*." "She was," writes the *Eclair* [September 24th], "the living personification of this incomparable rôle. Further, there seemed to exist veritable spiritual intercourse—in a measure psychical—between the singer and the composer of '*Carmen*.'"

"Mme. Galli-Marié was in the act of performing her part one June evening, when suddenly she stopped singing. She had felt a piercing pain in her side, just as if she had been stabbed to the heart. She began her song again and went on to the end of the act, but when she entered her dressing-room, she said: 'Some mishap has occurred to our friend Bizet. I felt a blow and I suddenly saw his face beside me; it all happened with the rapidity of a flash of lightning . . . Oh! God! how pale he looked!'

"Messengers were sent out to gain information: Bizet had just died! Here was an instance of one of those telepathic phenomena which science accepts to-day as established."

It may be that the science of to-day accepts these phenomena; but most certainly science does not accept them when

they are presented in such an uncertain manner. As a matter of fact, when Bizet died, the other papers reported this same occurrence in a very different manner. According to this last version, while Mme. Galli-Marié was singing "Carmen," on Wednesday, June 2nd, 1875, at the beginning of the third act, where she tells her fortune by cards, she mechanically turned up a card which signifies death. Seized with a presentiment, she shuffled the cards again, and the sign of death turned up once more. She finished the act with considerable difficulty, and on leaving the stage she fainted.

The next morning the news arrived that Bizet had died at Bougival during the night. It is probable that some occurrence of a supernormal nature did actually take place, and gave rise to the above reports; but it is extremely difficult to get at the truth of the matter, especially after the lapse of so many years.

A Haunted House at Naples

THE *Tribuna*, published at Rome, received from Naples, on October 23rd, the following particulars:—

"The thickly populated district of Vomero is much disturbed by the dread of ghosts, as is only too often the case.

"Madame Mosco, *née* Billi, lives at Vomero in a small flat, in company with her husband's family. Yesterday evening, while the family were dining, they saw the dishes on the table vanish right away before their eyes. Much astounded at what had occurred, these good people decided to make a few experiments. They accordingly put on the table two pieces of bread, which disappeared likewise, and so did a bottle of wine.

"Then, not knowing what to do, seized with fear, they sent to the neighbouring convent for two French nuns; Sister Pauline and Sister Antoinette. But the disappearances continued even in their presence. They sent for a priest: Canon Castellano appeared on the scenes, and

having donned his stole, exorcised the house. But that did not mend matters.

"The home of the Mosco family was immediately invaded by a crowd of curiosity seekers. To-day, it seems, the ghosts are somewhat subdued.

"The police have thought fit to interfere in order to find out what the matter is, and also to make sure that these spiritistic exploits are not the work of someone playing a practical joke. These events have excited the imagination of the people to an extraordinary extent; and each villager criticises the matter in his own way."

THE PSYCHICAL MOVEMENT.

Beyond the Field of Science.

THE organisation "Potentia" published on October 9th, through various organs of the press (the *Figaro* in Paris, the *Standard* in London), an article by Professor Charles Richet, which might well serve as an Introduction to his paper concerning the materialisation seances which he recently witnessed at Algiers.

Speaking of the occult—of what he has endeavoured to characterise by the word "Metapsychic"—Professor Richet writes: "To put it frankly, popular tradition has not, on the whole, been deceived. The occult world exists. . . ." And a little further we read [though this passage has been cut out by the *Standard*]: . . . "We must, nevertheless, speak of phantoms, for this is the most moving chapter of the whole occult domain. Well, at the risk of being looked upon by my contemporaries as a fool, I believe there are phantoms. . . ."

But the most important part of this article is, without doubt, that where the author attacks the grave problem: "Can these phantoms and forms be related to beings that have already disappeared? If that were proved, if the dead really returned among us, it is conceivable the whole face of the world would be changed. Suppose for a moment that all have clear, certain, indisputable proof that they do not entirely die, that death, instead of being death, is but the gate of life, *mors janua vitæ*, and that a future is reserved for all human souls surviving the decomposition of the body, then our terrestrial life would take a totally different direction. Laws, morals, and science would be upset.

"Alas! We are far, very far from such proof. But here and there we have strange facts, of a psychological order rather than a material, which would tend to make us believe that in unknown conditions of clairvoyance certain mediums are possessed, so to say, by the souls of beings that have disappeared."

This article naturally has caused a certain sensation in France; among the commentators who have been roused to criticism, we notice M. Denys Cochin, the conservative deputy and the author of several scientific and biological works. In the *Figaro* itself there appeared, a few days after, a reply by M. Decazes. This last gentleman, falling back on well-known arguments all the better known in that they have been repeated so very often, especially by theosophists, does his utmost to discourage investigators, maintaining that mediumistic phenomena can never prove the survival of the soul after the death of the body. In this assertion, which savours more or less of dogmatism, it is easy to recognise the tendency, apparent in all religions based on "theosophy" in the widest, oldest and etymological acceptance of the word: "the science which comes from God" (admitted *à priori*) as opposed to that which human beings may be able to find out, after much painful labour, through experimentation and the deductions issuing therefrom. And these men, who refuse to believe in phantomseven if they give proofs of their identity, adapt themselves very easily to beliefs based on hazy dogmatic traditions, on the trances of Yogis and other "saints," and, since they are afraid that experimentation might only result in the break up of their theological systems, which vary according to the infinite variety of religions, they hasten to proclaim the impossibility of ever succeeding by experimentation—by Science—of lifting up a corner of the veil which hides from our eyes the hypercosmic destiny of man. These very people will be the first to-morrow to ridicule those savants who speak con-

tinually about the *impossibility* of obtaining such and such a result, and in order to prove the imprudence and futility of these remarks about the impossible, they will probably repeat some examples cited by M. Richet in his article in the *Figaro* and in many other articles also, or they will quote those instances compiled by Flammarion in the first chapter of his work : *L'Inconnu et les Problèmes psychiques*.

The Californian Medium, Mr. Miller, in Europe.

COLONEL DE ROCHAS recently published a letter, which had been written to him by his friend M. Van der Naillen, of San Francisco, California, containing the account of some seances which had taken place in that city with the medium Mr. Miller ; when some extraordinary phenomena of materialisation were forthcoming.

M. de Rochas proposed that Mr. Miller and M. Van der Naillen should come to Europe, and that a Committee of scientific investigators sufficiently versed in psychical matters should be formed in Paris in the coming spring, 1906, to devote a month's study to the phenomena said to be produced through Mr. Miller, who has accepted the invitation thus tendered. M. Van der Naillen hopes to be able to accompany the medium.

THE SCIENTIFIC APPREHENSION OF THE SUPERPHYSICAL WORLD.

By W. L. WILMSHURST.

"THE three true stages of knowledge are as the three acclamations *Sancte ! Sancte ! Sancte !* Holy in the description or dilatation of His works ; Holy in the connection or concatenation of them ; and Holy in the union of them in a perpetual and uniform law."—BACON.

"Methinks, like Gideon's little band,
God with design has picked out you
To do these noble wonders by a few . . .
And now He chooses out His men
Much in the way that He did then ;
Not those many whom He found
Idly extended on the ground
To drink with their dejected head
The stream, just so as by their mouths it fled.
No, but those few who took the waters up
And made of their laborious hands the cup."*

ABM. COWLEY (1656), *Ode to the Royal Society*.

A PRELIMINARY PARABLE.

IN a short and little-known poem entitled "The Horse-shoe,"† one that is almost lost sight of amid the rich overgrowth of his greater works, Goethe has related an incident, perhaps apocryphal but at any rate ideally true, in the life of our Lord, which will serve as a starting place for a reasoned consideration of our subject, the Superphysical World. The Master, accompanied by a little band of followers, was journeying on foot through Galilee, discours-

* Judges vii. 4-7.

† *Legende vom Hufeisen*. (Werke, Parabolisch.)

ing to them as He walked of that subject which it was His mission to proclaim, which with a perennial wealth of metaphor and parable He was continually endeavouring to make clear, but which, notwithstanding His similitudes, His hearers seem to have found so much difficulty in understanding—the Kingdom of Heaven. As He talked He descried in the mire of the highway a horseshoe which He bade him who walked nearest Him to pick up and keep; some time or other it might prove of service. But the disciple thus addressed, and tradition has been wont (perhaps unfairly) to attribute these examples of apostolic perversity and stiffneckedness to St. Peter, was too engrossed with his own ideas of the subject under discussion, too preoccupied in putting a mundane and material instead of a spiritual interpretation upon the Master's promised Kingdom, that he disdained to lower his thought to so mean an object as a cast horseshoe and ignored the request to pick it up. Whereupon the Lord stepped back a pace or two and Himself stooped, lifted it out of the mire and, proceeding with His discourse, bore it with Him, saying no more about it. At the next village He, unobserved, sold it for a penny at a blacksmith's shop and with the money bought some cherries which He secreted in His robe. Later on, when the disciples, tired and thirsty with their journey under the midday Syrian sun, began to flag and drop behind in the march, the Master, Who now was walking on alone in front and perceived their distress, let fall here and there a cherry in their path, and he who had at first disdained to stoop once for the horseshoe was now only too thankful to stoop many times to pick 'up and' refresh himself with the mysteriously provided fruit.

Such is Goethe's parable of the Horseshoe. Like all great parables it is capable of many interpretations. It will bear, I think, the interpretation I now suggest. It inculcates the imprudence of despising any element or factor,

however apparently useless and degrading, in God's wonderful Universe. It teaches that even the relics and by-products of life should not be regarded as "common or unclean," but should be sedulously husbanded, valued and transmuted into food for the mind of man, so that, of the infinite store and variety of provision He has made for us, *nothing*, not a fragment, should be lost.

Is not the horseshoe typical of that body of facts known as psychical or metapsychical phenomena, which the majority of people, preoccupied with their own special religious or rationalised views of life, are wont to ignore or to exclude from their conception of the cosmos? Are not those facts ignored, or excluded from purview, for some such reason as swayed the obstinate apostle, *viz.*, that, even if realities, they are trivial, repulsive, not in harmony with their religious or scientific views, or, may be, that they are the cast-off shoes of an order of life which, in their own sight, is negligible or better left alone?

There are many, however, who are satisfied that the phenomena referred to are genuine and scientifically accredited facts (however originated), but ignore them because of the difficulty of explaining them and of reconciling them with other facts not of an abnormal type. Their minds, unable to co-ordinate these facts with established knowledge or beliefs, either remain in a state of perplexity, abandon the problem as insoluble, or attribute the phenomena to wholly improbable or erroneous causes. It may be asserted,—with some confidence, I think, in view of the present state of public perplexity, and of the failure of many able minds to come to positive and satisfactory conclusions on the subject,—that the task of providing an explanation is well-nigh hopeless so long as the phenomena remain uncorrelated with other established knowledge. "We are not masters of the accidents of which we are spectators," says Professor Richet, speaking of these phenomena. "Why?

Perhaps because our intelligence is not in a state to seize them." The present paper is an essay towards remedying the defect of which Prof. Richet speaks; towards taking such a comprehensive view of the cosmos that the psychical phenomena, often miscalled supernatural, may be seen to be attributable to causes perfectly natural and inevitable, to causes which may be adjusted (though perhaps only approximately) into appropriate places in the universal scheme of things. Those phenomena (the genuineness of which, on the strength of many accredited authorities, I assume as established) are

" Like perspectives, which rightly gazed upon
Show nothing but confusion; eyed awry
Distinguish form";

and from the consideration of them in association with other branches of scientific knowledge, results of enormous practical value to humanity may, I am led to think, ultimately be obtained.

There are two methods, and only two methods, by which the superphysical world may become apprehended (I am careful not to say comprehended) by the human mind. One method, which is relatively swift, immediate, and self-convincing, is by the development of the spiritual consciousness of man; the other, which is slow, gradual, laborious and tantalising, is along the line of scientific research and intellectual investigation,* a line along which we western races (as races) are now travelling.

Of the apprehension of the superphysical by the spiritual consciousness I will say but a word. The axioms which govern it have been stated for all time by many teachers

* All the great religions, especially the Vedanta philosophy, emphasise this conclusion. The Vedanta inculcates that the superphysical may be apprehended by the methods (1) of *Sankhya*, intellectual discernment, and (2) of *Yoga*, mystical devotion to the Supreme. But the greater of these is *Yoga*. See the *Bhagavad Gita*, *passim*.

and in many tongues. They are summed up in words which are familiar to us: "Seek ye *first* the kingdom of heaven—which is *within* you. . . . Let not him who seeks cease until he finds and when he finds he shall be astonished. Astonished he shall reach the kingdom. . . . Strive therefore to *know yourselves* and ye shall be aware"—of many things that compass you about unperceived by your physical sense faculties. The *Logia* of all the great Wisdom-teachers of the past inculcate self-knowledge, development of the spiritual self in man, as the infallible method of cognition of a world other and higher than this physical one of ours. And in all ages the witness of the Wisdom-teachers has been found to be faithful and true. In all ages have there been strenuous seekers of "the Kingdom" to whom a transcendental world has been opened and proved as objective a reality as the physical. Meditative mystics, introspective saints, simple men and women, often unlettered but pure in heart,* in moments of exalted consciousness have been, in St. Paul's graphic symbolism, "caught up into the third heaven and heard unspeakable words," or undergone remarkable experiences of a like character. The most valuable achievement of modern psychology is that it has stopped the mouths of those who alleged these experiences to be the hallucinations of deranged visionaries, and formulated the inductions that the mind has a reality of its own independent of the physical order; that a noumenal world is positively as existent as the phenomenal and is one whence perpetually issue streams of life and light and inspiration to the soul of man whether he be conscious of the fact or not. Indeed a well-known psychologist has recently made the following candid statement, which wholly corroborates the proposition I am submitting: "Our result so far is that the attempt to explain

* Morally, psycho-physically and etymologically, purity implies power.

the Universe in the terms of physical energy has brought us into an *impasse*. This suggests the question *whether the attempt has not been a misguided one from the start*, and whether we might not have fared better had we reversed the process and taken as our starting-point, instead of the atomic structure of matter and the law of the conservation of energy, *the structure of our own wills* and the system of ends of which consciousness in its essence consists."* It is a humiliating confession to make nineteen centuries after the utterance of the explicit instructions of the wisest and most perfect of mankind. Time is ill-spent in bemoaning lost opportunities, but one can scarcely refrain from reflecting for a moment what our knowledge of the universe might have been to-day, and how our sociological conditions might have stood at present, had psychology rather than physics been our chief study; had we examined and developed the latent spiritual faculties within us at least *pari passu* with our investigation of the material world without us, instead of adding the incubus of further complexity to the heavy funded debt of ignorance with which humanity stands at all times weighted.

But those who have followed those true *principia* of knowledge and become spiritually conscious of a superphysical world (for that door of approach is still always open) are but an almost infinitesimal minority. Humanity in the mass has ignored their methods and denied the validity of their results. It has become so utterly sceptical of all but material phenomena that, when psychical phenomena demand consideration, it disdains to stoop for the horseshoe—nay, it has often affirmed that no horseshoe is there to stoop for. Certain scientific leaders of world-wide repute, however, *have* stooped and now certify the genuineness of

* Prof. J. H. Muirhead in *Ideals of Science and of Faith*, p. 97. The italics are mine.

the phenomena. They are discovering, one by one, a number of facts with which (as with the cherries scattered in the disciples' path), if it will, the world, thirsty and weary of its own materialism, may hasten to refresh itself and enlarge and recast its aspect of the cosmos. Discovered, I say: yes, but that is only half the truth. We are wont to call the last four centuries, centuries of unprecedented scientific discovery. So they are; but it is wholesome, it is chastening to one's intellectual pride, nay it enables us to attain a truer, juster mental outlook, to reflect upon the circumstances under which those discoveries have been made, and the moral, temporal, and intellectual needs of humanity with which they have synchronised and which they seem destined to supply. The cherries, you will remember, were not found until a wise foresight knew how urgently they were needed, with what eagerness and gratitude they would be seized and turned to good account.

Rightly viewed, then, the epoch of scientific investigation which began four centuries ago, and the end of which is not yet, is one not so much of discovery as of disillusionment. That is the point made so effectively last year by Mr. A. J. Balfour when, in his presidential address to the British Association, he endeavoured to give a moral value to the intellectual perceptions of modern physicists. Let me quote his words: "The beliefs of all mankind about the material surroundings in which it dwells are not only imperfect but fundamentally wrong. It may seem singular that down to, say, five years ago, our race has, without exception,* lived and died in a world of illusions; and that its illusions, or those with which we are here alone concerned, have not been about things remote or abstract, things trans-

* Mr. Balfour has overlooked the hoary religio-philosophy of India, the essence of which is discrimination between the real and the illusory, and which displays a knowledge, obtained intuitionally, of the workings of the Cosmos which is only now beginning to be ascertained and verified by the experimental methods of Western Science.

cidental or divine, but about what men see and handle, about those plain 'matters of fact' among which common sense daily moves with its most confident step and most self-satisfied smile. Presumably, however, this is either because too direct a vision of physical reality was a hindrance, not a help, in the struggle for existence; because falsehood was more useful than truth; or else because with so imperfect a material as living tissue no better results could be attained." I hope I am not reading too much into the whole argument of Mr. Balfour's most luminous address in saying that he seemed to harbour the idea suggested by Goethe's parable, that the recent and transcendently important revelations of natural science have, like the cherries, been appropriately timed and permitted by the providence and beneficence of Someone who, unseen, is on the road ahead of us.

THE PROCESS OF DISILLUSIONMENT.

Consider then, for a moment, not as discoveries but as disillusionings, a few of the chief great conclusions of scientific thought in regard to the material universe. To do so will serve two purposes: (1) It will assist us in formulating on an intellectual and scientific basis an apprehension of the superphysical. And (2) it will make clear how essential to formulating such an apprehension it is to beware of trusting too implicitly in ordinary utilitarian sense-perceptions, which, as Mr. Balfour pointed out, have been evolved through the ages merely for the rough-and-tumble, tooth-and-claw struggle for physical existence, not for the higher ends of abstract and scientific thought, of ethics or things superphysical. Just as Nicodemus on seeking information about religious truth was confronted at the outset by a puzzling paradox, so in any attempt to apprehend the superphysical by the intellect an analogous proposition must be

accepted. Sacrifice, renunciation of all illusory preconceptions and prejudices born of our sense organs is essential, and, fortified indeed by all we have been enabled to learn through those primitive channels of knowledge, we must obey the maxim of the father of modern learning that "it is no less true in this human kingdom of knowledge than in God's kingdom of heaven, that no man shall enter into it except he become first as a little child."* For the study of the physical we have used science and our senses; for that of the superphysical we must learn the first principles of super-science and employ a chastened imagination.

The commencement of the process of disillusionment, then, was the recognition of the crude fact that the earth was not flat but globular. Then the geocentric theory of the earth's position proved illusory; from a position of supposed paramountcy in the universe our world, to the easily cheated human mind, became degraded to an insignificant, ephemeral mite floating in a void; a conclusion as false as that which preceded it, for even the crescent light of truth cast fresh shadows of deception. Man and his habitation appeared, under the development of astronomical science, to be of no account; so infinitely small were he and it as compared with the cosmic bulk. Turning his attention away from the abysses of space he centred his thought on the material constitution of his own world, only to meet with fresh surprises. Matter which had been reduced to a number of elements, elements which had been resolved to primal atoms, became, again in Mr. Balfour's words, "not only explained but explained away" into the abstract substance known as ether. Our senses had been deceived in their conception of the ultimate constituents of physical matter. The atom was found capable of being split; its very name as regards physical matter is obsolete and a

* Bacon. *Valerius Terminus*, 1.

misnomer, for whole universes of invisible corpuscles are now conceived as swinging, freely and roomily as sidereal systems in the heavens above us, within the ample latitudes of "that which is not further to be cut." And lastly, the void our world seemed to float in has proved perhaps the greatest illusion of all. For the postulation of the interstellar ether, and of the fact that gross matter is but a modification of that supersensuous substance, necessitates the corollary that we are placed and safely packed away within a cosmos of which we are an integral factor, and one whose remotest parts must needs be fashioned of the same raw material as ourselves, to whatever modification of form that material may, at any given place, be subject.

Thus the physicist who not long ago believed himself to be dealing with ponderable ultimates, and, "subdued to what he worked in," was constrained, almost against his will, to become a materialistic philosopher, is to-day aware that, as regards his sense-perceptions and save so far as they serve to steady his judgment, he might almost as well be a blind man, for he knows himself to be dealing with material so attenuated, subtle and elusive as, of itself, to afford him no philosophic foothold, and to be engaged in abstractions so refined as to necessitate the use of faculties that transcend the utilitarian so far as a man's brain transcends a sheep's. For is he not at last already working within the confines of the superphysical world?

If to the conclusions of inorganic physics we add those of biology (or organic physics) we are met by some significant facts. Even Professors Hæckel and Ray Lankester detract somewhat from the merits of their own peculiar philosophies by revealing the fact that in our brains, the organs through which our consciousness operates, there is a surplusage of cerebral development beyond the needs of a material struggle for life, a fact which leaves a door open for the possible solution of many psychical phenomena whose reality is already

established, as well as giving promise for the maturing of further faculties, latent and undreamed of, within us; for another induction of biology is that Nature's method is to create the organ long in advance of the owner's capacity to use it.

But, it may legitimately be asked at this stage, what is the place and destiny of man amid this everlasting flux of matter, this kaleidoscopic world of illusion? What guarantee has he that even his present knowledge of the physical world is not illusory; that even primordial ether and the inferences to be drawn from it will not in turn prove to be illusions that will give way under further research? To answer truly we must say—there is no guarantee: it is more likely than not that we shall still further be undeceived. Already mathematical analysis of the ether suggests that, abstraction though it be, still more remote and refined physical *substrata* must be imagined in order to make good even our present conception of it. Its assumed rigidity must be secured by the hypothetical motion of some still more primal material; there are ethers within the ether.* Yet despite this bewildering thought, there must steadily be borne in mind the dictum of the psychologist,—so appropriately timed as to neutralise the despair that otherwise might have been felt at so paralysing a prospect,—that notwithstanding the shadow-play of unrealities, despite the exposed trickeries of sense and the revelation of fresh, and possibly equally fallacious, aspects of the material world, the human consciousness may stand firm and unblenched. "The Mind is its own place"; it has a reality of its own quite outside of the physical order and from the security of which it may contemplate without fear of being overwhelmed the shadow-

* Prof. Whetham, *Recent Developments of Physical Science*, p. 279. By Hindu philosophers five ethers, and their respective vibratory qualities, are recognised, of which only one, the luminiferous, is at present apprehended by us. See, for instance, *Nature's Finer Forces*, by Rāma Prasad, M.A. (Theosophical Publishing Society).

dance of matter and watch the wondrous unfolding of world upon world without end. "When we deal with the cosmic and the general, we deal only with the *symbols* of reality," says Prof. W. James;* "the *axis* of reality runs solely through the egotistic places and our greatest, most responsible concern is our private, personal destiny after all." Here then, in the separation of the real from the unreal, of the infinite and eternal from the finite and temporal, is the starting place for any exploration of the superphysical world. Mind, spirit, has vindicated its own reality; has established an independent empire of its own. Matter has disclaimed jurisdiction over it. "The deep (firmament) saith it is not in me; the sea saith it is not with me." Such is the testimony of the material world to human immortality; negative testimony if you will; perhaps all the more important on that account.

In the security of this knowledge, then, we can afford to await developments of natural science, disillusionments though they may prove to be, in the assurance that they will bring us step by step, as they have done hitherto, nearer to an understanding of that superphysical world whose existence we are seeking to establish. Observe how the prophetic words of the Wisdom-teacher are being fulfilled. "Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is to construct what she has been and to prophesy what she yet shall be. Veil after veil we have lifted and her face grows more beautiful, august and wonderful with every barrier that is withdrawn." So wrote in 1898 one of the chief explorers of the infinitely little (Sir Wm. Crookes).† Last year the most eminent living investigator of the infinitely great (Sir Wm. Huggins) said: "By each discovery the vision of the world has become

* *Varieties of Religious Experience*, p. 498.

† British Association Presidential Address, 1898.

more glorious, the wonder of it more amazing, while chambers and palaces of nature still unexplored remain the exhaustless heritage of all coming generations. Are our theories more than artificial conceptions, mental pictures co-ordinating a large range of facts and guiding us to new facts? Have we approached even within telescopic view of the reality of things? . . . What is *behind* the obvious trend and direction of development of the cosmos? "* And simultaneously with these expressions of amazement the sands of the Libyan desert yield up to still other seekers a tattered fragment of papyrus, whereon are written words that are both an answer and a trumpet-call to further effort: "Let not him who seeks cease until he finds; and when he finds he shall be astonished. Astonished he shall reach the Kingdom, and, having reached the Kingdom, he shall rest."† And though the Kingdom spoken of is an inward principle and not an external fact capable of being grasped and analysed by Science, none the less is it true that Science herself is pushing her wondering way through the outer courts of Nature's temple, and advancing slowly but surely towards the inmost sanctuary where only the spiritual consciousness of man may hope to enter.

CONSTRUCTIVE HYPOTHESES.

We have reached a stage in our argument where it becomes possible to consider certain hypotheses in regard to the superphysical world: (1) its inorganic structure, (2) the nature of the life that inhabits it; and (3) interaction between it and the physical world.

1. As upon the physical plane investigation of material conditions has preceded the study of mental realities, so it

* Speech at Royal Society Dinner, December 9th, 1904.

† *New Sayings of Jesus*, discovered at Oxyrhynchus, 1903.

will be convenient in dealing with the superphysical to follow the same order of enquiry. Now physics, in first postulating the presence of an all-pervading medium and then resolving gross matter into that medium as its primal constituent, has opened up to us some of the most extraordinary mental pictures it has ever been the fortune of the human intellect to contemplate. It invites us, as Hegel once said of the study of philosophy, to stand on our heads. And our amazement gradually increases as we behold the abstruse technicalities of science to be invested with an undreamed-of moral value, and perceive that by the intellectual investigation, pushed to the limits of human understanding, of the remoter parts and more secret laws of Nature, we come to hear "large, divine and comfortable words" of truth, which not merely confirm our deepest intuitions, but tell us also of eternal principles, ruling in those ulterior planes and dimly discerned in this, obedience to which is, for our peace, as essential "in earth as it is in heaven."

We have not yet become habituated to the conception, so utterly subversive of all preconceptions based on the evidence of sense faculties, that we live and move not in a void but in a solid, not in a *vacuum* but in a *plenum*. Like the harmless, necessary phagocytes that swarm within our bodies, microscopic beings to which the confines of our blood-vessels constitute all their universe, so we human mites and all the stellar systems have been conceived as ranging about within the stupendous organism of some vast Being to whom, for whose well-being, we too are necessary. But separating for the moment in our thought the material from the mental constituent, we are constrained to view the cosmos as a rigid *solid*, of which the invisible and, to us, apparently void portion is by far the greater, and, inferentially, must be by far the more important factor. Conceive to yourselves a large block of pure, flawless ice or glass, and imagine some strain, electric current, or other form of

energy applied to it in such a way that certain particles of the block respond to the strain, so that the virgin block instantly becomes studded with innumerable fractures, nodules or groups of particles more closely concentrated than before. (This example is convenient but is, strictly, erroneous, for according to the vortex theory matter is not a concentration of, but a hole in, the ether; it *appears* to us as a concentration, but, again, appearance is in conflict with reality; to a superphysical being our material world would be relatively an unreality, and his a reality.) Imagine further the energy to be withdrawn or the current reversed, and the concentrated particles to be capable of flying back to their original state and position; the nodulated block becomes virgin again, "as clear as crystal." This imaginary experiment illustrates very crudely the supposed process of creation of the earth and stellar worlds, for their constituent matter is now shown to be a discontinuous substance, "a complex of energies which we find together in the same place." At the fiat of some mighty energy working in the invisible they have become manifest; at the withdrawal of that fiat they would cease to be; a momentary relaxation of the will which holds the objective universe together would cause it instantly to dematerialise* and, as foretold by Shakespeare's prophetic intuition, "like an insubstantial pageant faded, leave not a wrack behind"; (a truth the significance of which cannot fail to be apparent to those who have witnessed the manifesting and dematerialising of forms by invisible intelligences better skilled in the laws of matter than we).

From this mental picture of the material cosmos two consolatory certainties become clear to us. First it is a

* "Theoretically an explosive wave of atomic disintegration might be started through all matter which would transmute the whole world and leave but a wrack of helium behind."—WHETHAM, *Recent Development of Physical Science*, p. 245.

unity; whether finite or infinite in magnitude, despite its myriad modifications of form, a true *Unum-versum*, in which, save relatively to sense perceptions, there is no up or down, no near or far, no past or future, in which no part can be intrinsically greater or less than another, and the inherent energy and (or) material substance of which, however gross or rare for the time being, must be eternally conserved, as physical science indeed claims that they are. And secondly, if, by the displacement of the geocentric theory, and the consequent relegation of our earth to insignificance in relation to the All, our world be thought to have lost dignity, and humanity to be a negligible trifle amid the vast totality, (and the thought has darkened many minds),* that seeming loss has been a thousandfold restored. That is a purblind philosophy which says, as Dr. Darwin despairingly said the other day,† that our world is "a puny planet, circling round a star of inferior rank." Relatively to other worlds of course it is; but it is one that is knit in common kinship of constitution and material with the rest; all are members one of another, not so much separated as unified by that invisible medium of which all things visible are but the temporary excrescences. While we? We are no exiles from the heart and providence of the Eternal Parent Who makes the *entire* Universe His dwelling-place, and Whose Mind must be at least conterminous with His vesture of Matter, but offspring, "ray-children," miniatures of Him, placed—demonstrably placed—within the very body of His Being. And what of high and good and beautiful our puny souls can thrill to, is, we may be assured, no less freely distributed, though perhaps infinitely more readily

* E.g., "Le silence de ces espaces infinis m'effraie."—PASCAL, *Pensées*.

† British Association Presidential Address, Johannesburg, August, 1905.

responded to, in the remotest star and in those awful, seeming vacuities of space, which lose their dread for us when we realise that they also, and not alone the sidereal creation, are the very Temple of the immanent God.

The comparison here made of the material cosmos to a block of glass within which we are encased is, I think, justified on grounds other than those which physical science suggests. I hope no apology is necessary for being eclectic and laying under contribution other sources of suggestion in support of the hypothesis I am endeavouring to substantiate, *viz.*, that the supersensual substrate of the physical plane is the gross matter of the superphysical plane. In pre-scientific days, before ether, as such, was thought of, or any such conception of the material cosmos upon reasoned lines as is now possible to us was practicable, this idea of a solid gelatinous universe, parts of which had not yet become precipitated into physical form, seems undoubtedly to have been present to many minds. Now, thought always precedes action; a man's deeds are his objectified thoughts; and, arguing from the microcosm to the macrocosm, we perceive the possibility of the phenomenal world having undergone a noumenal pre-existence. In the scriptures of all the great religions, and in the Platonic philosophy, this idea obtains. References to celestial designs and occurrences, to conflicts between organised spiritual forces of good and evil, to tragedies enacted upon spiritual planes "from the foundation of the world," and destined to subsequent re-enactment upon the physical plane (like the phantasmal *simulacra* which are often seen to precede actual events in human life), occur in the myths of forgotten faiths, and in the scriptures of creeds now current. The clairvoyant seer of the Apocalypse, speaking of the material of the superphysical world in the metaphor readiest to him, describes it repeatedly as "a sea of glass like unto crystal . . . clear . . . transparent

glass."* Shakespeare's unerring judgment, again, tells in a wonderfully perspicuous passage of the contemplation by superphysical beings of, not our material bodies, but "man's glassy essence."† But I refer especially to the traditions of the existence of a pre-mundane humanity clothed in a body of supersensual materiality, an example of which is to be found in that most wonderful record of speculative enquiry and spirit-communing running through the second Book of Esdras in our Apocrypha. Here (ch. iii. 4-7, and ch. vi. 54 in particular) man, spoken of under the generic title Adam, is taken for granted as having peopled a primeval spirit world, "paradise," or Eden, "before ever the (physical) earth came forward"; and these protagonists of ours, it is asserted, were in consequence of moral transgression "appointed to death," to a cessation of their then condition; were doomed, in other words, to imprisonment in grosser matter; to become temporarily materialised spirits upon a lower plane than they had hitherto occupied. As the biblical writer expresses it, "The Lord God made coats of skins and clothed them."‡ Here then is the origin of the ancient and much misunderstood doctrine of the Fall; a fall in which moral lapse, if such there was, resulted automatically in material degradation, and one from which restoration to the pristine exalted condition was possible only along the gradual predestined lines of evolution through which we recognise our world now to be passing.

This digression into a sphere of thought with which science has no present concern may be permitted for the

* Rev. iv. 6; xxi. 18-21.

† *Measure for Measure*, II. 2. To a superphysical being the material body would be invisible; but the etheric, or "glassy" body, being of the same nature as his own, would be an objective reality. Whoever has looked *through* a human body exposed to Röntgen rays will the better appreciate the translucency of the physical form.

‡ Gen. iii. 21.

sake of comparing the conclusions of modern thought with old-world ideas of the genesis of things. Perhaps such a comparison may be at some time not without use, for, indeed, there is upon record a remarkable precedent for the formulation of scientific truth from the homologies of transcendentalism. It is not so well known as it might be that gravitation, and the laws of force, resistance and orbicular motion, were the result of the diligent study of metaphysical resemblances; that the great inductions of the master-mind of science, Sir Isaac Newton, which led up to our present conception of the ether, were based on the intuitional perceptions of the tutor at whose feet he did not disdain to sit,—the humble cobbler, but master-mystic, Jacob Behmen.*

To pass on. The postulation of the ether by science marks the commencement of a new and unparalleled era of human thought. It is the basis upon which must be formulated the laws governing psychical phenomena. A few years ago, according to the acid humour of the statesman-chemist, the late Lord Salisbury, "nothing more was known of this all-pervading entity except that it can be made to undulate." To-day we have advanced a step beyond that nescient stage, though, to any but an expert capable of thinking in abstruse mathematical equations, comprehension of the subject is not easy. To avoid technicalities it may be said in rough terms that it is itself matter, so highly attenuated as possibly not to be gravitational (though this seems uncertain), but still ponderable matter;† "a fairly close conglomerate of minute grains in continual oscillation . . . its structure may be fibrous like that

* Wm. Law (in the *Spirit of Prayer*, 1749) wrote: "The illustrious Sir Isaac ploughed with Jacob Behmen's heifer." Newton's own words, in deducing planetary attraction from the fact of Love, were "*Idemque dici possit de uniformitate ea, quod est in corporibus animalium.*"

† Sir O. Lodge asserts it is not matter, but substance. Prof. Mendeléef has estimated its atomic weight, on the assumed validity of a Periodic Law formulated by him.

of a bundle of hay; . . . persistency of strain in time with mobility of space."* It is far more complex than at first appeared, and, upon mathematical analysis, its existence and properties can only be accounted for on the hypothesis of other ethers within it, just as ether itself exists within the denser atmospheric air. Its atoms are possessed of the silence of infinite motion, the sleep of a spinning top, so that in the mass it is to be thought of as a rotational elastic solid;—a combination of qualities requiring some effort of thought to grasp; but we are upon, if not within, the borders of the superphysical, the fourth-dimensional and paradoxical, where a new order of thought obtains. Paradox, "an inversion of ideas with regard to the universe," begins with the hypothesis formulated, with the boldness which characterises genius, by Lord Kelvin,† that "the scholastic axiom that two portions of matter cannot jointly occupy the same space" must in this case, "without contravening anything we know from observation of nature, be denied; for matter and ether *can* both occupy the same space since matter *is* ether, or rather a hole in the ether." And it has been further suggested by some acute thinkers‡ that as the earth moves along upon its endless way, its atoms, which may be conceived of as predetermined in form and combination by complicated grooves in the ether or matrix of physical matter, become condensed or rarefied, dilated or compressed, according as the ether grooves, through which they pass, close or widen; thus accounting for the phenomena of radio-activity and the transformation of so-called chemical elements, the crumbling of atoms and the creation of new combinations of matter.

* Whetham, *Recent Development of Physical Science*, p. 279.

† *Baltimore Lectures on Molecular Dynamics*.

‡ See Professor Osborne Reynolds *On an Inversion of Ideas as to the Structure of the Universe* (Cambridge University Press), and C. H. Hinton's *New Era of Thought* (Swan, Sonnenschein & Co.).

These conclusions indicate the extremely intricate connection and interdependence of physical and super-physical matter. We have been wont to think of them as dual; there is no reason why henceforth we should not think of them as one; dual only in manifestation, as are steam and water. The mechanical laws of the ether are not yet known; something of its potentialities is obvious from the phenomena of light and of the waves of electro-magnetic force artificially generated for the purposes of wireless telegraphy, which travel at the same rate as light, but differ from light-waves in length and their ability to produce vision. But what of its potentialities of which we are ignorant? When its laws come to be understood and it becomes possible to link up the further knowledge thence derived with that of psycho-physics, there will doubtless be at our disposal an intelligible and demonstrable explanation of those complex interactions of mind and matter classified as telepathy, clairvoyance, clairaudience and psychometry, which at present rest outside the pale of official science through the absence of any known principle co-ordinating them with other recognised phenomena, and resemble that detached flotsam upon the ocean which signified to Columbus the propinquity of a new world. I anticipate even that, in due time, humanity, having developed sufficient moral stability to be entrusted with such terrible potencies, will acquire—as a few individuals have acquired—the ability to employ them; to harness to our practical use those secret forces, the manifestation of which now appears abnormal and supernatural to a race still but emerging from infancy. The mechanical functions of this invisible substance, ether, must needs, even from the little we know of it, be simply boundless; and this, looked at merely from our point of view upon the physical plane, and without reference to what must be patent to higher orders of unseen life and its possibilities of manipulation by them, as evidenced by many of the

phenomena familiar to students of the occult. Eternally self-contained and self-conserved it needs must conserve also the record of all that passes within it. To it, there can be no doubt, are due the phenomena of hauntings and telepathy. From it deflections can be made to the sensitised consciousness of the clairvoyant and psychometrist in accordance with a law which has been recently formulated that "whatever has at any time happened at any point of an extended being is happening there still, and will always happen there."* Like a *camera obscura* of infinite dimensions it registers every scene that falls within the range of its ubiquitous eye and treasures up every public or secret thought that is projected into it, "whether it be good or whether it be evil." Not without good reason has it been termed the "cosmic picture-gallery,"† *Memoria mundi*, the Judgment-books, the Recording Angel.

As it is both useful and of interest to make constant cross-reference from the progress of Western Science to the sagacious insight of the speculative philosophers of Greece and India, we may supplement the foregoing conception of the ether and its functions with the significant words of the Hindu *Ishopanishad* (circa B.C. 500): "The Atma (the *Autos*, Self or Body of Deity) does not move; is one; is swifter than the mind; the senses reach it not, as it is the foremost in motion. It goes beyond the others in rapid motion while itself at rest; in it the Recorder preserves the actions. . . . Whoso seeth all things in that Self, and Self in everything, from That he will no more hide."

Concurrently with our advance into the *penetralia* of the cosmos along the lines of physics, an auxiliary road of

* By Dr. W. P. Montague, of Columbia University, New York, in *Hibbert Journal*, 1903-4, p. 280, where the principle is elaborated.

† See the chapter under this title in Mr. Rāma Prasād's *Nature's Finer Forces*, before cited.

approach is being opened for us by mental science ; by the ascertainment of the principles of our own consciousness. Given an Ego with an imperishable reality of its own, independent of the physical order, and functioning through the limitations of the mortal brain, what does it perceive and how far are its perceptions likely to be true or false to other fundamental realities ?—that is the problem of psychology. The ordinary animal man, equipped for the material struggle for life, and unconscious of any but utilitarian ends, is as a rule satisfied with the world as it appears to him ; the world is real to him since he lives in it ; he knows and wants to know no more. But if he be constrained to take consciousness to pieces and examine its content he finds it adjusted merely to rudimentary, embryonic purposes, and that what he has regarded as real and objective is so only upon its own plane, but is from the higher plane, to which *ex hypothesi* he truly belongs, unreal and subjective. He experiences, to repeat Lord Kelvin, “an inversion of ideas . . . without contravening anything that is known from observation of Nature,” and to him has come, as it came to the seeker for religious truth, as it has come for the seeker of physical truth, an echo of the voice of the Wisdom-teacher bidding him, Renounce ; rid yourself of deceptive preconceptions if you would be born again and look with larger vision. As Kant once well put it : “If the guilelessness of healthy ignorance needs only an organon to discover truth, the perverted intellect with its sham science must first have a cathartic.”*

In psychology the disillusioning process dates from Kant, as in physics it dates from Copernicus. Kant indeed regarded himself as the Copernicus of mind, for as the astronomer exposed the fallacies supporting the geocentric theory, and restored the sun to central rank in our system,

* Letter to Mendelssohn (1766).

so the psychologist stripped all illusive externals from the human mind and vindicated the lordship of the transcendental consciousness. The two chief obstacles to right thought and larger mental vision he found to be the ideas of Space and Time; useful enough conceptions indeed for present utilitarian purposes, but having in reality no existence in themselves, save as inseparable characteristics of consciousness which, owing to its present physical limitations, does not have knowledge except as modified and toned down by sense-perceptions. Space and Time are instruments of the mind; they must be in the mind for us to observe that things are in them. Yet, despite appearances to the contrary and save relatively, they are not realities; they only afford us the possibility for a comprehensive co-ordination of sense-elements, of time-ing and space-ing physical things, and have been likened to chemically prepared photographic plates on which the sunlight of experience combines and delineates things external to itself in definite form. Ridding ourselves of these utilitarian thought-instruments, we come gradually to knowledge of our true selves, and enter the larger intellectual life where we learn to discriminate between appearances and realities; and on regarding a given object, not to say, "This is so and so because it so appears to me," but to ask: "What are the limitations of my mind which make me thus perceive this?" and so gradually to clarify our minds for seeing things in their true selves and not merely their outward forms; for seeing them as they would appear to a higher being, not limited as we. If we do not understand the true methods of perception of physical things how shall we be able to judge of the transcendental and superphysical? We, in a world of three-dimensioned space and one-dimensioned time, must possess some true grasp of our own bearings before attempting to realise those obtaining among higher orders of life, freed of our limitations and occupying

worlds of presumably ever-increasing space and time dimensions. And though the academic Pragmatist will urge* that such an attempt, if successful, would only result in "useless knowledge," he overlooks the benefit that would accrue to humanity by the adjustment to mundane life of such cosmic principles as might be deduced from such knowledge.

Is it reasonable, it may be asked, to suppose that humanity is intended or will ever be able to rid itself of its present Space and Time ideas; or, at least, to subordinate them within appropriate limits in its judgment of things? Analogies from the record of evolutionary progress, the already accomplished suppression of grosser instincts,† the widespread development of the clairvoyant faculty, and the premonitions of biology necessitate, I think, an emphatic affirmative as answer. That the possibility has been predicated theoretically; that it has been achieved, in fact, in many individual cases, is an earnest of the probability of universal accomplishment; and as the attention of men is more and more diverted from the material and formal, and more and more directed upon intrinsic realities (as now many tokens show that it is being directed), the mind of humanity will gradually habituate itself to new methods and, to adapt Shelley's words, will

"Think till thought creates

From its own wreck the thing it contemplates."

And such an advance in human mentality would mark and involve a simultaneous advance in human morality and sociology. The change in intellectual outlook, the elimination from our thought of unrealities, has been well called a process of "casting out the self." By the removal of obscur-

* As is urged in Mr. F. C. S. Schiller's *Humanism*, Essay II.

† See Huxley, *Collected Works*, *Evolution and Ethics*, p. 85, and note thereto.

ing factors, by seeing things in their abstract essence, we learn to see them as they really are; to see humanity as it really is; as a higher being, and, therefore, as God sees it. We lose sight of self and develop inevitable altruism. Knowledge of the higher space, or of that which is higher than and includes space, is the basis of religion and altruism.* We are in sight of a principle of scientific truth which will some day utterly transform present social ideals and help us so to regulate terrestrial life that it may be "in earth as it is in heaven."

The record of scientific discovery, then, has been throughout a record of disillusionment; a disillusionment, or cathartic, which we may regard as a necessary preparative for a still larger science. Research in both physics and psychology has brought us into contact with a superphysical world, subject, in both its material and mental phases, to a new order of law necessitating absolute "inversion of ideas" about the universe. In fact, inversion, which is only the scientific synonym for self-renunciation, is the moral corollary, as well as the practical consequence, of the results of all departments of scientific enquiry. And obedience (whether voluntarily undertaken, or necessitated by the compelling cosmic force of disillusionment) to the fundamental law of self-sacrifice is, *ipso facto*, attended by undreamed of compensation in the surprising visions it gives us of the great unities that needs must underlie the Universe. It gives us in the sphere of psychology a proof of the unity of mankind, linked imperishably to a larger, cosmic, Divine Mind. "The fact that the conscious person is continuous with a wider self through which saving experiences come, a positive content of religious experience, it seems to me is

* See Mr. C. H. Hinton's Works, and note the natural evolution from knowledge to altruism foreshadowed in II. Pet. i., particularly v. 5-7.

literally and objectively true."* It brings us in physics to a vision of solidarity in the world of matter, and the phenomenal world is perceived to be a precipitation into matter of an antecedent noumenal world. It demonstrates to us through metaphysics (regarded in its modern, not its classical, meaning), that what is thought of from the physical plane as noumenal, becomes phenomenal on a higher plane, and as such must be there perceived by discarnate consciousness, and is so perceived by incarnate consciousness having the faculty of dissociating itself from its normal physical limitations. Here on this plane, in Prof. James's words, "we perceive but the symbols of reality"; on the superphysical plane realities themselves are present.

"All we have hoped and willed and dreamed of good shall exist
Not in semblance but itself
When eternity affirms the conceptions of an hour."

(2) And what of *life* within the vast cosmic spaces, eclipsed from sight by our physical limitations, through which our world slides "as the wind passes through a grove of trees"? That life,—human life, to speculate no further,—exists there, in unimaginable stages of growth and fulness of activity, is certain. Will Science be able to prove the fact inductively? At present she says "No," and many others, whose assurance of the fact of survival based on other evidence is absolute, say "No," also. Time will decide. For the present, the Materialist (or nowadays perhaps one should say the Unspiritual Monist, for in his enforced perception of the unity of all things he waives terminology and is willing to treat the universe indifferently as all matter or all spirit) asserts that though he "can just conceive the ponderable and visible structure of the brain may have a

* James *Varieties of Religious Experience*.

counterpart in ether,"* there is no tittle of evidence to show that mind can exist dissociated from the mortal nerve-structure that supports it during physical existence. Possibly the conception he "just" permits himself to make may be, after all, a true one. Even the wildest visionary will hesitate to predicate mind or spirit uncontained by some vehicular matter, however attenuated. But possibly also, and this without making appeal to the moral or the psychical argument in favour of survival, the key to the biological problem is the necessity for "an inversion of ideas" in regard to *life*, comparable to the inversion that has become necessary and accepted in regard to matter. The biologist has in fact run into a veritable blind alley of his own making, and, like the tail-less fox of fable, invites all mankind to surrender an universal, inherent instinct, because, forsooth, he himself is baulked by a problem of his own setting. Survival of death, he tells us, is the "citadel of superstition,"† and, to his credit be it said, there is abundant precedent for suggesting that, in this case too, mankind has been subject to a ghastly illusion. But, after all, may not his conclusion be drawn from false premises? Water cannot be weighed in water, nor ether in ether. Can mind be measured in mind, or life be analysed in life? Does not *I am*‡ imply that *I am always*, that annihilation is under no circumstances predicable of *Me*, whatever happens to the material vesture, which is by no means *Me*? "It is my greatest desire," said Van Helmont, "that it might be granted unto atheists to have tasted, at least but

* See Mr. J. McCabe's criticism of Sir O. Lodge, *Hibbert Journal*, 1905, p. 755.

† Hæckel's definition.

‡ In Sanskrit or rather Proto-Aryan speech, the primitive language of civilised man, *aham* is the word signifying life, or I am, for the individual. The same word written as *Aum* is the sacred name of God in the East, or the *I AM* of the Old Testament. In both cases the word implies "eternal."

one only moment, what it is intellectually to *understand*; whereby they may *feel* the immortality of mind, as it were by touching." A single blast from the nostrils of a man who has formed a moral, instead of an intellectual, conception of the universe (*e.g.*, Emerson's "Essay on Immortality.") puts to utter rout the whole army of unspiritual monists for any healthy, unwarped mind. Until, however, the false trail of the biologist is abandoned and an "inversion of ideas, without contravening anything observable from the order of nature" is substituted,* official science will continue unable to certify the fact of *post-mortem* persistence of consciousness; but the circumstantial evidence,—were there none other and there is much,—and the inevitable inferences to be drawn from the results of official science, leave no room for doubting that the granting of the certificate is but a matter of time. *Ignoramus* is the true and honest confession it makes to-day; *Ignorabimus* is an unworthy slander upon its own splendid past. But until ignorance, or mere conjecture, rises into hypothesis what are the probabilities deducible from extant knowledge?

Revert for a moment to what we have learned from the discovery of the ether and all that it implies. From the precipitation of inorganic nature from a supersensuous abstraction into gross matter, liable at any moment to resolution again into its primal state, are we not justified in drawing an analogy in regard to ourselves? May we not imagine a pre-natal, post-mortal humanity which, as it moves through the seen and unseen spheres along the mighty spiral of evolutionary development, is, in the persons of its microcosmic units, fulfilling the same macrocosmic law? The secret, fundamental verities of the universe reveal themselves in startling parallels. "Natural religion," said

* Though emanating from a physicist, not a biologist, such an inversion has been hypothetically put forward by Sir O. Lodge in an essay on "Life," *Hibbert Journal*, October, 1905.

Emerson, "supplies all the facts which are disguised under the dogmas of popular creeds," and since the greatest, most important, verity ever established by science is the fact that the material world is a projection from a spiritual plane, is not the inevitable inference that the human spirit (like its divine prototype and exponent, the Word-made-flesh), "trailing clouds of glory," *came down from heaven*, and in the course of evolution *was made man* (a process still in operation and not yet perfected); that it also in its inmost spiritual essence must perforce have issued from the pure mothering spirit of Deity, and has therefore in truth been *born of a virgin* ;* that it *suffers* constriction and crucifixion in the refining fire, the conditioning house, of earth-life, *buried* as it is in dense matter and physical limitations; and that at length it, too, shall *rise again* to its true and pristine place of being?

(3) Speculation upon the unimaginable possibilities open to discarnate life is scarcely profitable: as well might a deep-sea fish hope to realise the potentialities of terrestrial man. Divested of gross physical limitations; enfranchised with larger space and time dimensions; omnivident, "full of eyes within and without," to use the strained, despairing

* The vexed question of the virgin birth has its roots in a very ancient philosophical idea. In Vedic lore, undifferentiated virgin matter or ether (*prakriti*) is regarded as the source of the physical world which is the cause of all illusion (*maya*), the term *maya* often being used to express matter. *Maya* being then the *matrix* or matter through which spirit becomes manifest is responsible for the idea that Deity has incarnated in the world, born of or through a virgin *mater* or mother. In Chinese Buddhism *Maia* is the goddess of creation and increase, apotheosised perhaps from *Maia*, the name of the mother of both Buddha and Krishna. The Virgin Mary (*mère*), has also thus come to be conceived by some fanciful thinkers less as a historical person than as a philosophical idea; and, by still others, as the human type of the sea (or virgin *mare*) of primordial matter which gave birth to the physical world. This strange mixture of fact, idea and philology; has probably contributed to the present confusion of thought respecting the Virgin birth of Christ, about which, however, I express no opinion.

symbolism of even the Apocalyptic seer ; its emotions, bared and quivering to such forces of good or ill, of love or hate, as it is capable of responding to, unmuffled by our armour of protective and Lethæan flesh ; qualified for work, yet subject to restrictions, alike incomprehensible to us, it plays its part in the cosmic scheme as we play ours a stage below. That interaction between it and us should exist is as natural and inevitable as that between the separate cog-wheels of a time-piece. Those who doubt this seem surely to be wanting in philosophic breadth and perspective. Such interaction may graduate from the sublime and sacred character spoken of in the terms of religion as " the Communion of Saints " to the astounding, if sometimes trivial and grotesque, type observable in the seance-room. If humanity exists in the unseen, it must needs be as varied as it is here, and presumably its desire for communication with us, manifested by what seemingly are intelligent personalities, must be keener on their part than on ours, and is a factor fraught no less with an abundance of moral significance than with an infinitude of pathos. That certain given psychical phenomena of an abnormal type, such as we are now familiar with, should not be due to such interaction, but should be producible by forces as yet undiscovered but latent in ourselves, is a proposition which is assuredly a legitimate subject for painstaking enquiry, in our present ignorant state of the patently abyssal depths and powers of personality. If there be a line of demarcation let it by all means be ascertained. That granted and proved, however (and patience, time and impartiality are essential for the purpose ; it may well be that the privilege of establishing the truth is reserved for the sceptical Didymus), does not a greater marvel remain behind ? If incarnate humanity be so capable, what of the possibilities of the discarnate ? Let it suffice for the present for those who know something of those possibilities to rest rich in the treasure of their own

knowledge and welcome such new evidence as time shall bring to light. Knowledge comes only to those fitted and willing to receive it ; the patient, truth-loving sceptic may in some cases be more fitted for it than the uncritical and over-credulous ; in either case " the light which one refuses to take in may come back condensed in lightning." If certain facts be found ultimately to be traceable to merely human potencies, so be it. There are others also, surpassing any latent capacities of ours ; visions, tokens, and voices saying " unspeakable things," and breathing

" Thoughts beyond the reaches of *our* souls."

" Let not him who seeks cease until he finds ;—and when he finds he will be astonished." The controversy respecting the spiritistic hypothesis is caused by a certain class of mind taking an unduly narrow and rationalistic, rather than a moral, view of life.

CONCLUSION.

Along the lines of reasoned demonstration here traversed, then, we may, I think, justify our moral intuitions in regard to the superphysical world and the phenomena which we are accustomed to associate with it. The views here expressed are of course capable of extensive amplification exceeding the limits of this paper, but such as they are I believe them to be well founded. Cosmical speculation is generally a perilous task for even the expert and best equipped professional philosopher, and the sense of temerity, great as I feel it to be, often weighs least heavily upon the unqualified and adventurous tyro. Still even one who, like Browning's Karshish, is but

" The picker up of learning's crumbs,
The not incurious in God's handiwork,"

and who is not hampered by the restrictions attaching to the professional scientist and theologian, may hope, perhaps,

out of the fragments that fall from the tables of the rich to regale himself, and offer of his medley garnerings to others.

The knowledge at our disposal nowadays, imperfect as it is, leads up at all events to an outlook upon the universe that is juster and steadier, more comprehensive and satisfying, than has at any previous time been possible to the intellect of man. We see a self-contained and self-conserving cosmos, one in essence; dual, even multiple, in aspect. A fraction of it, finite and conditioned, is perceptible to human sense-organs; the remainder of its immeasurable bulk is eternal, unconditioned and unmanifest to sense perception, but is lying close at hand, waiting to be still further perceived by faculties of consciousness the seeds of which are latent in us and are destined to mature in the patient course of evolution. Separate and wholly different sets of laws are seen to prevail in Nature's manifested and unmanifested planes; "that which is flesh is flesh and that which is spirit is spirit," and through the intermixture in man of a physical nature, subject to laws appropriate to the physical plane, and a spirituality whose true home is in the unconditioned, where separate laws obtain, there is, and must needs be, perpetual illusion and conflict; conflict which is the concomitant of all growth, and which becomes apparent in all forms of individual and social unrest and misery. The evolutionary process consists in the development of the higher and spiritual at the expense of the lower and physical, and in the process there must needs be a stage or stages of racial growth when the former tends to predominate markedly over the latter. Such a stage seems now to have been reached. We are, despite many appearances to the contrary, living in it; the evidence of the fact is abundant for those who care to look for it. "When the Master of the universe has points to carry in His government He impresses His will in the structure of minds" (Emerson), and the present amazing epoch of scientific discovery and

psychical phenomena, it can scarcely be doubted, is due to the promptings of unseen Intelligence. Not only in the sphere of scientific work is such an influence discernible. Along the whole world-wide line of civilised human interests the motion of a tidal current of spirit-force may be perceived. Upon its wave-crests are those, men and nations of men, who are being lifted to truer vision, to larger life; within its troughs are the forces of human inertia and reaction. It seems as though some cosmic principle of spiritual hydraulics (to coin a clumsy but perhaps not inapt metaphor) may be at work, interacting between the seen and unseen planes; and that impulses and instincts from those in the higher life are streaming in on us, unconscious of it though we be.* And the gradual assimilation of this new knowledge, of these new impulses, cannot but bear fruit in human thought and action. All will come to see that human life is a small segment of a circle, the rest of which, eclipsed from sight at those points whose interchangeable names are birth and death, lies within the higher reaches of the universe. All will come to see that this physical plane is a place for adjusting means to ends, for conditioning consciousness to loftier knowledge; that life, "passing *through* Nature," must treat her as a preparatory school for the university beyond. They will learn so to adapt and habituate their thought as to discriminate between the illusive and the real, the temporal and the eternal; to observe the physical and superphysical in their just and relative proportions, till, in Mrs. Browning's graphic, if flamboyant, phrase, not merely to their intellectual eye but to their new-developed clairvoyant vision

* Prof. Wundt (*System of Philosophy*) has formulated a law of the universe which he calls the *law of increase of spiritual energy*, and is confirmed in his conclusion by Prof. W. James (*Human Immortality*, p. 80). This suggestion should be compared with the profound reflections of a modern mystical divine, Rev. John Pulsford, in *Morgenröthe*, pp. 204-5.

"The sensuous and unsensuous seem one thing,
Viewed from one level;—Earth's reapers at the sheaves
Scarce plainer than Heaven's angels on the wing."

They will the better discern the value and sanctity of human life and, seeing death in its true aspect as an incident in an eternal process, will

"Hate the black negation of the bier,
And wish the dead, as happier than ourselves
And higher, having climbed one step beyond
Our village miseries, might be borne in white
To burial or to burning, hymned from hence
With songs in *praise* of death and crowned with flowers."*

And, best hope of all,—without which indeed all else is foolishness and unpractical utopianism,—from a surer appreciation of metaphysical truths, at the bidding of cosmic laws proclaimed by Wisdom-teachers from of old, and now for the first time receiving intellectual confirmation, human life in this world may come to be modelled on saner and humaner principles. Individualism, the gospel of Self, seen to be a sin against eternal realities, will give way before a growing and generous altruism. The struggle for life of self will, in accordance with the law of inversion, flower into struggle for the life of others, that Good may be for all and in all. From the principle which, we now see, necessitates "an inversion of ideas" whenever any branch of science pushes research to the frontier of the physical and superphysical, of the intellectual and the transcendental, some future Newton will doubtless construct an entirely new cosmology, the influence of which will react upon the practical conduct of human life. Politics, morals, sociology will eventually become transformed and the purpose of evolution, the "far-off divine event," gradually be accomplished by the harmonising of the seen and unseen portions of the universe.

Whoso labours, whoso *thinks* even, towards this great consummation is already unconsciously praying and helping the fulfilment of his prayer:—As above, so below; "In earth, as it is in heaven."

* Tennyson, *The Ancient Sage*.

ANIMALS AND PSYCHIC PERCEPTIONS.

By CAMILLE FLAMMARION.

THE facts recently reported in THE ANNALS OF PSYCHICAL SCIENCE (August, 1905), bring again under discussion the subject of psychic perception by animals, and the following appears to me to be of interest, although the explanation of it must still be left in the domain of the unknowable.

M. Julien Loisel, Licencié-ès-Sciences, meteorologist at my observatory of Juvisy, informed me some time ago that several witnesses had asserted that a horse had been alarmed by the apparition of another horse, harnessed to a carriage driven by a phantom.

Our old friend Scarron has already spoken, in the reign of Louis XIV., in his *Virgile Travesti*, of his observations in the infernal regions :

Je vis l'ombre d'un cocher
Qui de l'ombre d'une brosse
Frottait l'ombre d'un carrosse.

— "Who is the new Virgil who has seen this ?" I enquired of M. Loisel.

"My wife."

"Could she write me a little account of it ?"

"No doubt, but it is a good while ago. She was then eight years old, and now she is twenty-six."

"If she will kindly gather up her reminiscences I should be very happy to know them."

The following is Mme. Loisel's letter :—

"In response to your kind invitation I hasten to transmit to you

what I remember with regard to the strange and very impressive occurrence of which my husband has spoken to you.

"It was during a summer night in 1887. I was then 8 years old, and I was returning with my parents, in a carriage, from a place near Marcillac in the Corrèze. There were my father, my mother, and two or three other persons whose names I forget.

"Suddenly, right in the middle of our journey, our horse reared, sniffed with its nostrils through fright, stopped, and obstinately refused to proceed, in spite of the strokes of the whip given by my father.

"Almost immediately, a carriage drawn by a horse appeared. It came out of a little wood, crossed the road we were on very rapidly at some distance in front of us, then disappeared in the marshes on the other side of the road. I remember very well that the driver, motionless on his seat, turned his head and seemed to look fixedly at us, which made me dreadfully frightened.

"I know, through having heard it said many times since, that the thicket from which the carriage appeared to come, as well as the marshes in which it disappeared, were absolutely impassable, even for pedestrians, and I remember also that it was said in that part of the country that this place was haunted at night by fantastic apparitions. If I remember aright, a priest was said to have been murdered there.

"On account of these circumstances, the fact which I now recount produced such an effect upon me that it has remained graven on my memory, and I still see it before my eyes, though it is eighteen years ago.

"THÉRÈSE LOISEL,

"née ARGUEYROLLES."

In order to be more exactly informed as to this inexplicable phenomenon, and to have in my hands another testimony, I made enquiries of Mme. Loisel's father, who is at present an employé of the Contributions Indirectes at Culan (Cher), whether he had any remembrance of that occurrence. Here is his reply:—

". It was towards the end of August, 1886 or 7, in the commune of Marcillac-la-Croizelle, canton of Laroche-Canillac (Corrèze); we had been, with my wife and my little girl, to the fête at Nougien, a hamlet of the commune of Marcillac and about six kilometers from the town. We stayed rather late at the fête. On

our return, a little before reaching the place called Croix de Pensil, around which there circulates a number of local legends which I no longer remember, it was about eleven o'clock on a clear summer night, so that objects could be distinguished at a distance; we had scarcely issued from a pine wood through which the road ran, and we had before us a fairly large free space, when my horse suddenly stopped, frightened, without apparent cause. At first he refused to go on, in spite of the whip, and tried to turn round, then, finally, he began to blow hard with his nostrils, and paw the ground without advancing. Not understanding his sudden fright, which was absolutely contrary to his habits, I tried to find the cause, when I heard a noise on my left about 200 yards away, and almost immediately I saw coming out of a birch wood—which I knew to be very thick and impassable for carriages, and almost so for pedestrians, having often gone round it when out shooting to avoid passing through it, which was difficult on account of the closeness of the birch trees,—a horse at full trot going at a speed of eighteen or twenty kilometers, [eleven or twelve miles] an hour, and harnessed to a four-wheeled carriage. All this seemed extraordinary at such a place and hour. We were well placed for seeing, the horse followed a ridge and we were below; the ridge, the horse, carriage and driver appeared perfectly defined against the horizon. The speed at which the horse was going, the apparent quietness of the driver, who was absolutely motionless on his seat, the regularity of the movement on such ground, all contributed to our astonishment. But what surprised me most, and those who were with me, was when it passed in front of us about fifty yards away, crossing the road we were following. This road we knew to be sunk in the ground to a depth of at least half a yard, with ditches on each side. These obstacles, which appeared to us impossible to cross with such a vehicle, were however crossed without difficulty or slackening of the horse's speed, without any apparent jolt, and the course was continued on the other side of the road and on through the brushwood as far as another road leading to another village, but sunk at least a yard below the ground level. I did not doubt that there would be a catastrophe there for the equipage, and I confess that I was completely stupefied to see this fresh obstacle cleared with as much ease as the former one. Beyond the second road, and about ten yards away, there was a large marsh; the horse plunged into it and soon disappeared from our sight; it had passed behind the ridge and we saw no more of it.

"I was convinced, and said so to those who were with me (there were five or six of us), that we should hear the next day that a horse and carriage had stuck fast in the marsh. Being very curious about it, I made inquiries the next day and afterwards, but I never heard of anything of the sort having happened. Was anything wrong with my sight? I do not know. One thing is certain, that I remember the occurrence after more than eighteen years as though it had happened yesterday. But I never speak of it, fearing to pass for a hallucinated person.

"J. ARGUEYROLLES."

The author of this account is at present fifty-six years of age, and enjoys the best of physical and mental health, as does also his daughter.

Besides these two testimonies I asked for a third, that of Mme. Argueyrolles. The following is her account :—

"I remember that in the summer of 1887 we were returning in a carriage, my husband, my daughter, and some friends, from a *fête* held at Nougien, in the commune of Marçillac-la-Croizelle, canton of Laroche-Canillac (Corrèze). It was rather late at night, when on passing near a place where there was a cross, the horse stopped suddenly, pricking up his ears and breathing very hard with his nostrils. We were wondering what was the reason of this sudden stoppage when we saw, coming out of an absolutely impassable wood, a four wheeled carriage drawn by a horse; it passed in front of us at an incredible speed. The driver was sitting very quietly on his seat, not appearing to make any effort to restrain the runaway animal. We were in great fear on account of the circumstances and the character of the ground, for the carriage, on coming out of the wood, leaped over a ditch, crossed the road, then over another ditch, and disappeared from our sight in a place where there was nothing but marshes and quagmires, and all this without our perceiving any shock. We tried for a long time to find out what it could be, but were never able to learn anything about it.

"MATHILDE ARGUEYROLLES."

Here then are three observers, together with a horse. One might make many suggestions. If it had been moonlight the horse might have been frightened either at the shadow of the arms of the cross or by a gesture of one of

the travellers. Everyone knows that the best horses may take fright at nothing. But the coincidence of this sudden terror with the apparition is not a negligible fact.

One might also suppose that it was a triple hallucination, and even quadruple, if we count that of the horse.

I do not undertake to explain anything. I simply give the narrative, declaring, however, that the phantom of the carriage, the horse, and the driver, is absurd in the extreme.

Absurd, adjective, from *ab* and *surdus*, deaf, that which is contrary to reason, or to common sense.

"I know nothing more absurd," wrote Ptolemy, "than the extravagant hypothesis of the motion of the earth."

A CASE OF "TRANSFIGURATION."

THERE is a well-known, though very rare, phenomenon which spiritists call transfiguration, which occurs usually in mediumistic seances. The face, and sometimes the whole person of the subject are considered to be transformed, assuming generally the appearance of the personality manifesting. Dr. J. Maxwell, Deputy-Attorney-General at Bordeaux, has been good enough to send us the narrative of a fact of this nature, which is said to have occurred absolutely spontaneously. This case was communicated to Dr. Maxwell by one of his colleagues in the magistracy, who does not wish that his name should be published; but in case serious investigators should desire to know the names of the two percipients, and of the town in which the phenomenon took place, M. Maxwell can refer to the parties concerned.

My father was a doctor of medicine in a small town in the South of France. He was born in 1812; he married in 1843, and since that time he constantly lived in the same house until his death, in July, 1903. He was then 90 years of age. In 1893 he celebrated his golden wedding. My mother died in 1900, in the chamber she had occupied with her husband ever since her marriage. It was a most united household. At the age of 77 my father was very seriously ill for nearly three years, and it was the intelligent and devoted care lavished on him by his wife during that time that snatched him from certain death.

On January 1st, 1903, my father began to feel the first attacks of the painful disease from which he died, after six months of terrible sufferings. One day, about two months before his death, about 8.30 p.m., I was with him in his room. He was sleeping in his arm-chair on one side of the fireplace, and I was seated opposite to him in a similar chair which my mother had formerly used. We were alone

in the large room which had been his bedroom since 1843. I watched him as he slept, and was not long in noticing that his physiognomy gradually assumed an aspect which was not his own. I finally observed that his face bore a striking resemblance to that of my mother. It was as though the mask of her face was placed over his own. My father had had no eyebrows for a long time, and I noticed above his closed eyes the very marked black eyebrows which my mother had retained to the last. The eyelids, the nose, the mouth, were those of my mother. The face was sensibly more ample than in her lifetime, but I ought to say that at the time of my mother's last moments her face had enlarged to about that size; but in this appearance the physiognomy resembled my mother's natural appearance more than her own face did after having been deformed by disease. My father wore his moustache, and a pointed but rather short beard. This beard and moustache, which I saw, helped, contrary to what might have been expected, in forming the features of my mother. The appearance lasted for about ten or twelve minutes; then it gradually disappeared, and my father resumed his habitual physiognomy. Five minutes later he awoke, and I immediately asked him if he had not been dreaming, especially about his wife. He answered in the negative. During the appearance I remained motionless in my chair, attentively regarding the spectacle before my eyes. I instinctively avoided stretching out my hands to try to touch what I saw, for fear that the vision might at once disappear. My father had, in fact, several times told me, as well as other persons, that he had on various occasions during his illness seen my mother, and that he much regretted having raised his arms to try to embrace her, for the vision had immediately vanished every time he did so.

I should, perhaps, only have attached a relative importance to this appearance, which I should doubtless have considered

as a pure hallucination, had not a witness, namely, my father's servant, a woman aged 31, to whose care my mother, before she died, had recommended her husband, come into the room during the time it lasted, and seen it just as I did. When she came in I said to her no more than this: "Jeanne, look at Monsieur sleeping!" She came near to me and cried out, "Oh, how he resembles poor Madame! It is striking! It is quite extraordinary!" I had not, then, been the sport of a hallucination, and what I had seen was quite real. This appearance, of which the peculiar and very remarkable circumstance just mentioned enabled me to make quite certain, made a strong impression on me, and if I were to live for a hundred years I should never forget it! I have asked myself since that time whether it was my father's face that had taken on my mother's features, or whether the latter had superposed themselves on the face of my father. What inclines me to believe that it was not my father's face that had undergone a transformation, is that I clearly saw my mother's eyebrows; now, although it may be admitted that the face of a husband may, especially after a long period of married life, sometimes resemble that of his wife—which, however, was not the case with my father—it is not possible to admit that the eyebrows of the one could be marked on the face of the other, who actually had none. I should point out, however, that the phenomenon witnessed by me did not disappear suddenly, but, as it seemed to me, my father resumed his ordinary physiognomy gradually, and, if I may so express myself, by patches.

On the 7th of October, 1905, Mrs. Jeanne R., *née* B., aged 33, made the following declaration to us:—

"I remember very well that one or two months before the death of your father, I went up one evening into his

bedroom where you were alone with him. You said to me : 'Look at Monsieur sleeping !' 'Oh,' I cried, 'how he resembles poor Madame ! It is striking, it is really extraordinary !' Your father often told me, during his last illness, that his wife had appeared to him several times, and that he regretted having stretched out his hand to draw her towards him, because each time he did so she had immediately disappeared.

"JEANNE R., *née* B."

A VERIDICAL DREAM: TELEPATHY OR TELÆSTHESIA?

Reported by ERNEST BOZZANO.

G.P., an engineer, aged thirty-five years, born at Novi-Ligure, is a friend of Professor G. C., an architect, aged thirty-eight years, born at Florence. Professor C. has an office at Genoa, Rue Septembre, 41-5. Mr. G. P. is employed in this office.

One night in May, 1904, the engineer P., who lives with his family at Nervi, had the following dream :

He saw, in his sleep, architect C. stretched out on the floor, face downwards ; he noticed on his friend's back, and precisely in the lumbar regions, a red mark similar to what are called *envies* (birth-marks).

Engineer P. then awoke, looked at the clock, and noted that it was 4.30 a.m.

The next day, P. went into Genoa to his friend's office. He related to the architect his dream of the preceding night.

The architect then told him that on this same night, towards four o'clock in the morning, he was suddenly seized by severe pain in the kidneys ; he got out of bed, and, lying face downwards, on a large carpet spread on the floor, he begged his wife to massage him, which she did immediately.

He added that he had indeed—as may be observed by anyone desirous of so doing—a red birth-mark at the spot indicated by P., who had never seen C. undressed.

It is to be pointed out that P. is a man of a well-balanced temperament. He has never taken up the study of psychology, much less that of spiritism. He reported his dream very simply and with the greatest sincerity.

M. I. N. R., a lawyer, who was present when P. related his dream to C., proposed communicating it to a review of experimental psychology; but no one took the matter up seriously, and nothing more was said about it.

Later on, the same lawyer spoke of the fact to his friend, Chev. Carlo Peretti, who begged him to write an account of the event. This was done with the permission of P. and C., who with R. sign the report.

G. C.,
G. P.,
I. N. R.*

* The signatures are of course given in full in the report transmitted to us by our excellent collaborator, Signor Ernest Bozzano.—The circumstance of the birth-mark seen in a dream would lead one to suppose we are dealing with a case of *telesthesia*; however, we may not dismiss completely the telepathic explanation, given the fact that Professor C., during the operation of massaging, may have thought of the birth-mark. It may also be supposed that P. had heard the architect refer to the mark; still this subconscious recollection would not explain the coincidence of the dream with the severe pain which obliged C. to lie, face downwards, on the floor and uncover his back for purposes of massage.—EDITOR.

CORRESPONDENCE.

An Interesting Case.

GENTLEMEN,

Details concerning the case of which I am about to give a summary appeared on April 26th, May 17th, June 14th, 1890, in *Light*. These numbers are now out of print; the facts given below are extracted from copies in my possession; they are reported by Mr. E. Dawson Rogers, the editor of *Light*. He states that on February 16th, 1890, a private circle met at his house. Those present were: himself and his wife, his two daughters and his son, Mr. Withall (his son-in-law) and Miss Withall, Mr. and Mrs. Everitt, the latter lady being a medium who has always exercised her gifts freely and without asking any remuneration.

The seance was held in the dark. In the course of the evening a stranger spoke in the "direct voice" with a decidedly American accent, and stated that his name was Moses Kennedy, and that he passed away in September, 1889, at Glenfield, Missouri, aged 71.

Mr. Rogers sent this information to the Editor of the *Religio-Philosophical Journal*, Chicago, adding that he was not quite certain as to the word "Glenfield"; being a little doubtful if he had remembered it correctly. His letter to the editor was published in *Light* (April 26th), and is dated February 23rd. On March 29th, another seance was held, and the name Glenfield was corrected to "Glenwood," by the intelligence who purported to communicate.

A few weeks later, a letter, dated April 6th (also printed in *Light*), was received from a Dr. Suddich, Cuba, Missouri, to the effect that he had discovered that a man, named Moses Kennedy, had died September 30th, 1889, at Glenwood, Schuyler County, Missouri; and that his widow still resided there.

The editor of the *Religio-Philosophical Journal* then further enquired of Mr. Rogers whether Mrs. Everitt knew of Moses Kennedy's death, or had been in communication with any person in the flesh who could have informed her of it. This elicited from Mr. Rogers the statement that Mr. and Mrs. Everitt, of whose veracity he had not the smallest

doubt, had assured him that neither of them had heard of Moses Kennedy in any way, or of Glenwood in Missouri; and that he had written to Mrs. Kennedy to ask whether she could corroborate this statement, by saying if she had any reason to suppose her husband's death was known to the Everitts. Mrs. Kennedy's reply appears in *Light*, June 14th. She affirms that Mr. Kennedy had no correspondents in London, and that she had none, but that an obituary notice of his death had appeared in the *Religio-Philosophical Journal*, in December, 1889. With regard to the latter, Mr. Rogers affirms that none of the members of the circle except himself read that *Journal*, and that he had not read it for many months previous to the day on which the information was received at the seance. Mr. Kennedy had been an agnostic, but for the last ten years before his decease had become a spiritualist.

H. A. DALLAS.

Professor Richet and the Phenomenon of Materialisation.

GENTLEMEN,

The observations of so eminent a savant as Professor Richet on the phenomenon called materialisation must of necessity revive the controversy as to the genuineness of such occurrences.

It is unfortunate that Professor Richet was not enabled to *freely* handle the materialisation, and that his request that a portion of it should dematerialise in his grasp was not acceded to.

Although it is possible that the objections of certain spiritists to the handling of a "phantom" may be valid, would it not be possible, if further sittings are obtainable, and if the phenomenon is repeated, to secure a small portion of its vestments for examination? The fabric obtained would either dematerialise in the presence of a competent observer or not.

If the former phenomenon occurred it would, I think, be conclusive evidence of a fact which at least must modify our conceptions of matter.

If, on the contrary, no dematerialisation occurred, the drapery obtained should be subjected to physical, histological, and chemical examination.

It would then be found to be either :—

- (a) A form of matter with which we are at present unacquainted.
- (b) Or a fabric composed of recognisable materials, while it might be even possible for an expert in textiles to determine its origin, and expose a fraud.

I would also suggest that in case the phenomenon of apparent dematerialisation should prove to be genuine, that any portion of the vestments obtained should be immediately placed in a glass tube, sealed, and weighed, so that any alteration in weight on its disappearance might be recorded.

JOHN W. PICKERING, D.Sc. (Lond.).

AMIDST THE REVIEWS.

We assume no responsibility whatsoever for the facts—more or less well observed—which are reported by the various newspapers and authors whom we cite under this and the following headings.—EDITORIAL NOTE.

A Seance for Materialisation with the Medium, Mr. Eldred.

(*Light*, London, September 2nd, 1905.)

Light, for September 2nd, published an account of some seances which lately took place at Clown with a medium until then unknown—save to a few intimate friends—one who it would appear is not a professional medium. The account referred to is so remarkable that we consider it opportune to reproduce it almost wholly. A few points here and there may require elucidation, but I know the two signatures which the account bears and I can affirm that they are worthy of the fullest confidence. Mme. Ellen S. Letort, a Norwegian by birth, is a lady of talent and culture, absolutely devoid of all mysticism; for a long time she has been seeking for proof of the possibility of communication with the dead; but until her visit to Clown she remained dissatisfied with the proofs which she had been able to gather in favour of the spirit hypothesis. M. Charles Letort is a writer, the author of several highly esteemed works; he possesses all the necessary competence for the appreciation of metapsychical phenomena.

VESME.

"We have been fortunate enough to have a series of three sittings with the medium, Mr. C. Eldred, of Clown. . . . We were four friends, who, having arranged for two sittings, journeyed on purpose from France to Clown: Madame Bossel, from Paris; her father, M. Garsault, from Havre; my husband and myself. On our arrival at Clown, on Sunday, July 30th, we were heartily received by Mr. and Mrs. Eldred, who quickly inspired us with the greatest sympathy and confidence.

"After a few hours' pleasant intercourse, with conversation and music, we went up to the seance room, and, at the request of the medium, we thoroughly searched the room, which contained no other furniture than a little harmonium near the fire-place, an armchair in the cabinet, and two rows of seats just opposite the latter. The armchair, the walls, the floor were examined, and also the curtains which formed the cabinet, and which were nailed to the wall and floor

on one side, so as to leave only one entrance, in front. The only door leading into the room was locked, and my husband put the key in his pocket; moreover, this door, as well as the cabinet, was just in front of the sitters, who had full view of both during the seances.

"Besides ourselves the medium had, according to our wish, invited three friends, who, being regular sitters, would help in giving good conditions. One of them, Mr. Edwards, was seated in the first row, at my right side, and joined hands with me. The two others were placed in the back row (from which place they could not move during the sittings), and just under the gas bracket. Mrs. Eldred, forming the last link to the left of the first row, joined hands with M. Garsault. Our distance from the cabinet was about three-and-a-half yards.

"During the second sitting, on Wednesday, August 2nd, our friend, Mr. H. Blackwell, from London, had joined us, and was seated in the back row, between the two above-mentioned gentlemen; the key of the door, during this sitting, was kept by him.

"At both these sittings 'Arthur,' the medium's brother and principal control, materialised first, and, returning now and then to the cabinet for a moment, he certainly stayed with us from ten to fifteen minutes each evening. He showed us his naked arms, gave us his hand, made us touch the white drapery, and walked slowly about. At both sittings he brought two spirit lights, and, handing them to us, he allowed us all to examine them. They were round, luminous discs, somewhat similar to alabaster, of a hard substance, one a little larger, the other a little smaller, than a French five franc piece. Their rays—reminding one of electric light—were somewhat neutralised by the gaslight. They had neither smell nor taste and gave out no heat, being of about the same temperature as our hands.

"The first evening 'Arthur' dematerialised twice; first from below: lifting up his garment, it seemed to disappear between his hands; his body disappeared also, and presently there was only his bust floating in the air. Then just one movement, and he was again standing upright before us, entirely materialised. But he soon dematerialised again, and this time he seemed to sink into the floor. The second evening he showed us his naked feet, and we all distinctly saw them; immediately afterwards he lifted up his drapery, and there were no feet; there the spirit stood just before our eyes, but there were no feet to carry him. He let fall his garment and at once walked about as before. He withdrew the curtains, stepped into the cabinet, and we saw him raise his arm and turn up the gas. The light was now very

good, at least that of a good candle. The spirit stooped several times and kissed his sleeping brother and we also saw and heard him tapping slightly the medium's shoulder.

"Frequently when one of the medium's familiar spirits was out, the curtains of the cabinet were drawn aside, and the light was quite sufficient to allow us all to distinctly see the medium at the same time as the spirit. Once I was called up to the cabinet, and there, with the spirit to my left and the medium to my right side, and being less than an arm's length from both, I had all the time necessary to study them. What specially struck me and probably would have frightened me, if I had not read about similar experiences, was the state of the medium. He had shrunk up like a mummy; his head seemed to have sunk in between his shoulders, and his legs seemed to have become shorter. When he had sat down at the beginning of the sitting we had seen his feet reach out under the curtains; now they scarcely touched the floor. He seemed all shrivelled up, but on his cheeks there was a feverish red spot. Even my husband and friends, at the same time as they recognised the medium, could from their seats perceive how strangely diminished he looked.

"Eight or nine spirits materialised at each sitting, some of them very tall—taller than the medium, some small, and two children, one of whom came for my husband and myself.

"Among the personal friends that were recognised I will only mention a few. During the first sitting a female spirit came up to my husband. He rose, and after some hesitation recognised a woman who had been like a mother to him in his early childhood, but this woman had passed over in old age, and the spirit appeared pretty young, with dark hair. Though she showed herself for the first time, she came in good light, and was perfectly well materialised. We all went near to examine her, and she smiled quietly to all, looking round from one to another. She stayed out several minutes.

"At the second sitting a spirit went straight up to Madame Bossel and her father. The former rose first, and, seeing the face of the spirit, exclaimed: 'It is mother!' Then M. Garsault rushed forward with outstretched arms, and the spirit threw herself on to his chest, flung her arms round his neck, and kissed him all over the face. Madame Bossel, greatly moved, had fallen on her knees; but the spirit turned round to her, seized both her hands, and lifted her up. M. Garsault told us afterwards that he had fully recognised his wife, and she had given him her neck to kiss at his old favourite place; he

had felt a woman's warm bosom through the drapery, and her warm lips and breath on his face.

"Two well-known writers materialised during this sitting, one, an Englishman, for Mr. Blackwell, with whom the spirit had already been photographed; the other, a Frenchman, for my husband, whose hand he squeezed. This spirit has also manifested to my husband through other mediums. Both were recognised and stayed certainly with us from three to five minutes. So much for these two sittings.

"On Wednesday, August 9th, as we were having some music together, Mr. Eldred suddenly put his violin down, and, looking at his watch, had the great kindness of offering us a third sitting, which we thankfully accepted. Our friends having left Clown, we were only four sitters, Mrs. Eldred, Mr. Edwards, my husband, and myself.

"We went up to the seance room and the medium was soon entranced by his brother 'Arthur,' who said it was he who had wished the medium to give us this sitting. . . .

"The medium entered the cabinet and after some singing and playing the gas was lowered and the curtains drawn aside. Two spirits appeared. One of them, 'Mr. B.,' who had already materialised during the second sitting, came out to us, walked about, and sat down for some time on a chair outside the curtains. The other, a little nigger girl, was standing inside the cabinet, at the side of the medium. We could not, from our seats, distinguish the features of this latter spirit, but we could see the black face, surrounded by the white drapery. Mrs. Eldred asked whether it was 'Lily,' a little nigger girl who is one of Mr. Eldred's controls, and the spirit bowed affirmatively.

"At the following manifestation the curtains drew aside, seemingly of themselves, and, at the place where the little girl had been standing, we saw, as a kind of bas-relief on the wall, the head and shoulders of a spirit whom we knew from the preceding sittings. 'The General M.!' we at once exclaimed. The pale face appeared in good light.

"Presently another spirit, 'Mr. B.,' again stepped forward from behind the curtains, where he seemed to have hidden himself, and beckoned to me to come near. I thus approached the cabinet a second time, and was quite near the medium and the two forms. I intently looked at 'B.,' whose energetic, very living face, with dark eyes, strong, straight nose, and long dark whiskers I well remember. He pointed to the other figure, and I fully recognised the pale and characteristic face, with the heavy moustache, that we had seen twice before; but I did not see it move, and it appeared to me more like a real bas-relief

than a live face. My husband was then called up to the cabinet, and had, at first, the same impression as myself; but then he distinctly saw the head bow and turn slowly from left to right. He also observed the medium lying unconscious in his armchair, at the same time as he saw the two spirit forms.

"When he had returned to his seat, 'B.' beckoned to the curtains, and they drew together of themselves.

"Three other spirits materialised, one of whom was a clergyman with the black stole on his white garment, and one of them was 'FL,' the spirit who had come to my husband in the first sitting. She went straight up to him, put her arms on his shoulders and drew his head caressingly to hers; he felt the bones of her forehead and her warm breath on his face. As she had appeared too young at her first materialisation, she pulled her drapery aside and showed my husband that she this time had white hair.

"These are the principal features of these sittings. . . .

". . . The light, when best, was about that of a candle; when lowest, that of a night lamp.

"ELLEN S. LETORT,

"23, Rue du Bac, Paris.

"I certify the above report to be exact.

"CHARLES LETORT,

"23, Rue du Bac."

ECHOES AND NEWS.

The Ven. Archdeacon Colley on Spiritualism.

THE VEN. ARCHDEACON COLLEY (Dio. Natal, Rector of Stockton, Warwickshire) delivered a lecture on "Spiritualism," at Weymouth, during the week of the Church Congress. The lecture has now been published in pamphlet form, from the second edition of which we cull the following extracts—accepting no responsibility for them:—

"Here is an extract from my diary—December 28th, 1877:—Five of us were to-night with our esteemed medium in my rooms—52, Bernard Street, Russell Square, London. The first abnormal form that came to us on this occasion was that of a little child, like that of any English child of six or seven years of age. This small figure, in view of us all—three gas jets being full on at the time (with warm fire light)—grew into life before us.

"Not to repeat unnecessarily often how the marvels recorded were brought about, I, at the outset, may say that the coming of our psychic friends almost always was as follows:—

"As a column of support, standing at his right side, I with my left arm at the back usually upheld our entranced medium, having thus the best opportunity that could be desired for closely observing what took place.

"When in expectation of a materialisation (and sometimes suddenly when there was no expectation of any recurrence of the great psychic parturition) there was seen steaming, as from a kettle spout, through the texture and substance of the medium's black coat, a little below the left breast, toward the side, a vaporous filament, which would be

almost invisible until within an inch or two inches of our friend's body. When it grew in density to a cloudy something, from which (and apparently using up which for the quick evolving of much white raiment) there would then stand, to step forth timidly, as did this little maiden, or in the same way boldly and naturally, to companion with us other of our frequent psychic visitors. For as a cloud received One out of their sight, when the disciples at Bethany gazed on their ascending Lord, so, as from a cloud, thus inexplicably evolved from the medium, came our materialising friends; and, exhaling again to invisibility in a cloud (sucked back within his body) were they withdrawn from us. . . .

"The child-form now abnormally present with us, clad in white, and having beautiful golden hair, had all the actions of human girlhood; clapped its little hands; pursed its mouth for kisses we each gave it; spoke in a childish manner with a slight lisp; the medium, like an elder brother, instructing it and sending the little one hither and thither to bring this thing or that from different parts of the room, which she went for and brought us in a way quite natural. Then, drawing with winsome confidence to the masculine author of its temporary being, the dainty creature was gradually absorbed, and disappeared, to melt again into our friend's body.

"I speak of the coming of this little child first because of a dramatic incident occurring that very wintry night of deep snow. A large fire had been made and then banked up to last through the evening, and when the maiden, with childlike curiosity, tip-toe—bare feet on fender top—was reaching up to get some ornament from the mantel-piece, the fire suddenly blazed out with heat that made us quickly push back our chairs, and the little one, with a cry of alarm, started away, crouching down in fear at my right side with such a gesture that involuntarily I said: 'Did it burn you,

my dear?' 'Yes,' said the medium, 'for I felt it.' Yet he at the moment was standing at the far end of the room away from the fire."

The Archdeacon asks how could the most doubting Thomas hold out against what he witnessed one Tuesday evening [September 25th, 1877] when the medium "received back into himself the form of exquisite womanhood that had companied with us for awhile? For I led it to him, as he stood up to receive back at my hands this marvellous æon or emanation—human-spiritual. And, as I brought my sweet companion close up to him, the gossamer filament again came into view: its attenuated and vanishing point being, as before, towards the heart. Greatly wondering, yet keen to observe, did I notice how by means of this vapoury cord the psychic figure was sucked back into the body of the medium. For like a water-spout at sea, horizontal instead of vertical, the vital power of our medium appeared to absorb and draw in the spirit-form, but, at my desire, so gradually that I was enabled quite leisurely thus closely to watch the process. For leaning against, and holding my friend with my left arm at his back, and my left ear and cheek at his breast, his heart beating in an alarming way, I saw him receive back the lovely birth of the invisible spheres into his robust, corporeal person. And as I gazed on the sweet face of the 'disintegrating spirit, within three or four inches of its features, I again marked the fair lineaments, eyes, hair, and delicate complexion, and kissed the dainty hand as in process of absorption it dissolved and was drawn through the texture and substance of his black coat positively into our friend's bosom. . . .

" . . . A materialised spirit-form that often came in the same way as described, from the medium's left side, purported to be . . . his former earth-friend and brother minister.

" In the case of the little child's coming . . . into

visibility, tangibility and separate existence, the medium was unconscious. So now (when this particular evening our friend, known as 'Samuel,' took form from his friend's side to step into robust objectivity and separate being) the medium who leaned heavily against me was in trance, under control of one well known to us named 'Lily.'

"Mr. A. greatly desired that, if it were not dangerous, the materialised form, and 'Lily' in control concurring, should awake our medium, in order that he might see the marvel of his sometime fellow student and brother minister's abnormal self, actually and bodily present with us in our midst.

" . . . Being aware of this our medium's extreme nervousness we very carefully now made ready to awake him; and the scene that followed may better be imagined than described. Dazed for a moment, and then most astonished, our aroused friend looked enquiringly at the materialised spirit-form, and jumping up from the sofa on which we had placed him when 'Lily' relinquished control, he excitedly rushed forward to his one-time fellow student, shouting, 'Why it is Sam!'—'I declare it is Sam!' and there was hand-shaking and brotherly greetings between the two, boyish being the glee of the medium, and wonder on the part of us all at this astonishing display of spirit power.

" . . . When both friends were about to speak at once there was a momentary impasse, and neither seemed able to articulate; the medium's breath appearing to be needed by 'Samuel' when he essayed to speak, while the materialised form was also checked in his utterance when the medium began to speak.

"For awhile the materialised spirit-form of 'Samuel' stayed and talked with us, walking about the room with his former college friend joyously, doing also other things of which I cannot now speak. Then at last—laws compelling, about which we are altogether in the dark—he reluctantly

retired, and, drifting back into the medium, threw him into trance and resumed control. . . .

" . . . Then . . . came our Egyptian friend 'The Mahedi.'

"The bronze-hued skin of our abnormal visitor, which I was suffered very closely to scrutinise with my Stanhope lens, and observe the flesh markings, the finger nails and toe nails, the small hands, wrists, feet and ankles, the swarthy, hairy arms and nether limbs to the knee; the features mobile with life, yet at times with a sphynx-like cast of expression; the haughty, prominent nose; general contour of the face—facial angle good; black, piercing, but not unkindly eyes; hair lank and jet, with moustaches and beard, long and drooping; limbs wiry and muscular, and height some six feet eight inches, all added to my first impressions that 'The Mahedi' was an Eastern, but not of India or the Far East.

"My leisurely examination on this occasion of our strange, very tall visitor, was on other occasions repeated; and I was conscious of an amused feeling on the part of our mysterious friend at my rather troublesome anatomising of his stalwart physical-psychical person from time to time.

"There then was, and still now tarries for elucidation, the clothes mystery. . . . The clothes difficulty in Modern Spiritualism and Bible Spiritualism must be grappled with, and it belongs to the psycho-chemical researchers of the S.P.R. to bring every appliance of science to bear on the question.

"The head-dress of 'The Mahedi,' on his first coming to us, was a kind of metal skull-cap, with an emblem in front, overhanging the brow, which trembled and quivered and glistened. I was allowed to feel it, but there was little resistance to my fingers, and it seemed to melt away like a

snowflake under my touch, to grow apparently solid again the moment after.

"Spirit-Grabbers . . . fail to come anywhere near the perception of recondite truth in their physical-force pursuit of it when . . . having seized the garments of a materialised form, they find in their grasp simply an ordinary white sheet or piece of muslin, with the dazed medium wearing it, who, of course, is at once uncivilly treated and proclaimed a fraud. More knowledge of this subtle chemico-material psychic fabrication of the raiment . . . would, touching modern Spiritualism, correct uncharitable judgment in respect of the materialised spirit-forms' attire, when in our ignorance we suspect the reality of what we are witnessing of its phenomena.

"For once (February 18th, 1878) by daylight it was arranged, as a most dangerous experiment, that I should grasp the white attired Egyptian and try to keep him from getting back to invisibility through the body of the medium ('Samuel' being in control) and this is what happened, which ever since has made me, when I have read them, ponder the words of the apostle St. Paul, 'Whether in the body, or out of the body, I cannot tell; God knoweth' (2 Cor. xii. 3). For I was by an irresistible force levitated, as it seemed, instantly some eighteen or twenty feet from my drawing-room door right up to where the medium stood, whom strangely and suddenly, wearing white muslin over his black coat, I found in my arms just as I had held 'The Mahedi.' The materialised form had gone, and the psychic clothing that had evolved with him from the left side of my friend must also have gone the same way with the speed of thought back to invisibility through the medium. But whence its substituted drapers' stuff now on the body of our friend not wearing it an instant before?

"The impact of our collision—for, as my diary says, it was amatter of concur, collide, collapse—left us with no desire

to repeat the experiment which was nearly the death of us ; so the clothes mystery still tarries for solution. . . .

" . . . 'The Mahedi's' physical strength was what might be expected from his stalwart proportions. Seated in my round-backed reading chair he lifted me to the level of his shoulders apparently without effort. Then he took up a musical box, not seeming to know what it was and showing surprise when I set it going ; he then held it out at arm's length on the palm of his right hand, swinging it about with ease although it weighed 21lbs. 12ozs.

"He seemed to be interested in everything around him, walking up and down the room and taking up various articles to examine them. . . . Presently he espied and brought from the sideboard a dish of baked apples and I got him to eat some. Our medium was at this time six or seven feet away from the materialised form and had not chosen to take any of the fruit, averring that he could taste the apple the Egyptian was eating. Wondering how this could be . . . I with my right hand gave our abnormal friend another baked apple to eat, holding this very bit of paper in my left hand outstretched towards the medium, when from his lips fell the chewed skin and core of the apple eaten by 'The Mahedi'—and here it is before me now after all these years in this screwed-up bit of paper for any scientist to analyse.

"Several times I have had experiments of this sort repeated, and here in other screwed-up pieces of paper on the table before me should be something further in the way of proof that I was not hallucinated at the time when these things happened ; but never could I see the transit from the mouth of the psychic form at my right hand of what was masticated, or swallowed, of wine from a measured glass to pour in exact measure again from the mouth, or to drop from the lips of the medium six or seven feet at my left into these carefully kept papers."

The Archdeacon closed his lecture by saying that :—

"To be made Archbishop of Canterbury I would not . . . cut out one word of what I have written of the things first witnessed and reported many years ago, which in silence I have meditated all these seven or eight and twenty years.

"I am not astonished at the incredulity of the ignorant touching these astonishing marvels, for even now, after all my large experience, the things I have witnessed and recorded are so overwhelming that should a cessation of these inexplicable phenomena take place, and should the progress of these miraculous things be arrested, and further evidence of the reality of what I *know* to be true not be forthcoming, the future might perhaps find me in a doubtful mood relative to matters most assured; yea, incredulous, perchance, regarding what I have pledged my word as a clergyman for the truth of, and imperilled my clerical position and prospects carefully and accurately to report."

The Archdeacon remarks that these extraordinary phenomena were by no means accidental or brought about unstudiously. The discipline of Lent throughout the whole year was imposed on the circle; the phenomena received were, he says, rewards for "our asceticism and anchorite-abstinence, and simple habits of living. All must do the same who wish for like results. The phenomena of our circle were unattainable without it."

Strange Adventures of Two Children.

THE *Messaggero*, of Rome, following the *Corriere delle Puglie*, gives a long account of the adventures of the two children referred to in THE ANNALS OF PSYCHICAL SCIENCE, for January, 1905 (p. 57), from which we extract the most essential details.

In 1901 a building contractor, Signor Mauro Pansini, went to live in an old house close to the town hall at Ruvo,

in Apulia. A few days afterwards the pictures, crockery, candles, and other articles began to be thrown about and broken without apparent cause or means. The priest was called in, but was unable to exorcise the supposed demons.

One evening Alfredo Pansini, a son of the builder, then 7 years of age, fell into a torpid state; on being put to bed he began to speak in a voice that was not his own, saying that he was sent by God to drive away the malignant spirits. This phenomenon recurred frequently, and Alfredo, in a sort of hypnotic trance, spoke French, Latin and Greek, and recited in a wonderful manner several cantos of the *Divina Commedia*. On one occasion he spoke successively with twelve different voices.

This spontaneous hypnotism continued until his parents sent him to a seminary, where he was entirely free from it; but on returning home last year—at 10 years of age—a new series of phenomena commenced, in which both Alfredo and his younger brother Paolo, aged 8, were concerned. These consisted in the two boys being bodily transported in a very few minutes from one place to another, often ten or fifteen miles distant, and five or six places are named to which they were thus conveyed by unknown means.

Dr. Raffaele Cotugno, physician at the hospital at Ruvo, is reported to have studied the case, but as he could make nothing of the phenomena of transportation he proposed sending the boys to Prof. Leonardo Bianchi, but the parents were unwilling to let them go.

An evangelical pastor who happened to be at Ruvo was next applied to, and on Alfredo being questioned by him while in trance, the reply was given that it was the spirit of a person who had died in that house, and that what he did was commanded by God. On asking how the boys were transported from one place to another, the reply was given: "I have a horse with which I go to Rome and America in five minutes; I decompose the bodies and re-

compose them again." Some more physical manifestations occurred, sausages, etc., being brought on to the table, and sweetmeats placed in Alfredo's bed.

One of the last cases of transportation occurred on November 9th last: at 2 p.m. on that day the boys were at Ruvo, and at 2.15 p.m. they were at Bari, twenty miles away; the Archbishop Vaccaro took them to the authorities. It is noted that all these disappearances are announced some time beforehand, so that the boys know that they will be spirited away on a certain day.

The children are said to be fine, intelligent boys; both go to school; their father is in robust health, the mother rather ailing. There are in the family a girl of six and two other brothers, one of whom is secretary to the commune of Ruvo. The family try every means in their power to avoid these "misadventures," which have already caused them considerable trouble and loss.

ODDS AND ENDS.

M. DE FRÉMERY announces in the *Toekomstig Leben* on the 1st November that the medium FRED EVANS of San Francisco will not visit Europe, his fees being too high. Mr. Evans says there is no need for him to leave San Francisco to become a propagandist, seeing that he daily receives visitors from different quarters of the globe.

* * *

SIR OLIVER LODGE recently spoke before the students at the University at Birmingham, of which he is the Rector, on "Cases of Ultra-normal Lucidity." The case with which he particularly dealt was that of Mme. X., studied by Professor Richet, which formed the subject of a lecture delivered by Professor Richet before the Society of Psychical Research in London.

Professor Richet's lecture was published in the June number of *THE ANNALS OF PSYCHICAL SCIENCE*.

* * *

THE MATERIALISING MEDIUM, MR. CHARLES ELDEED, concerning whom we have something to say elsewhere, has entered the ranks of the paid professional medium.

* * *

MONSIEUR ELIE MÉRIC, D.Ph., LL.D., D.D., Professor at the Sorbonne, has just died at Paris. He was the Director of the *Revue du Monde Invisible*, a monthly publication which approached the study of supernormal phenomena from a Roman Catholic point of view; but without fanaticism or small-mindedness. He was, moreover, the author of numerous works on religious questions.

* * *

According to *The World*, of New York, the Christian centres of that town are much opposed to the Rev. Mrs. May S. Pepper, concerning whose mediumship we have made allusion in recent numbers of *THE ANNALS*, and who, although a woman, is the pastor of the First Spiritual Church of Brooklyn, and the representative of the spiritualists at the World's Parliament of Religions, held at Portland, Oregon, this summer. A Society has been organised which is making an appeal to the members of all churches. No decision has been reached as to what steps will be taken, but the Society has engaged an attorney, William H. Bryne, who will have charge of the legal matters, and determine if there is enough evidence to present the case to the District Attorney. It is charged that, under the cloak of religion, Mrs. Pepper is professing to be an instrument of communication between the living and the dead, evidently for pecuniary motives. The Society has sent out circulars entitled: "Is Mrs. Pepper amenable to the Law?" among the church members of Brooklyn.