

POSTHUMOUS HUMANITY:

A Study of Phantoms.

BY

ADOLPHE D'ASSIER,

MEMBER OF THE BORDEAUX ACADEMY OF SCIENCES.

TRANSLATED AND ANNOTATED BY

HENRY S. OLCOTT,

PRESIDENT OF THE THEOSOPHICAL SOCIETY.

TO WHICH IS ADDED

AN APPENDIX

SHEWING THE POPULAR BELIEFS CURRENT IN INDIA RESPECTING THE
POST-MORTEM VICISSITUDES OF THE HUMAN ENTITY.

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AUTHOR'S INTRODUCTION AND PLAN.

THE title of this essay will, perhaps, seem to certain persons in conflict with the philosophical opinions which I have all my life professed, as well as with the great school ⁽¹⁾ towards which the study of the sciences had led me even before I had heard the word of the master. ⁽²⁾ Let such persons be reassured: the contradiction is but imaginary. Besides the *Elements of Analytical Geometry*, which his biographers omit to mention, I have accepted of Auguste Comte's writings only his *Course of Positive Philosophy*. And, furthermore, I have had to reject certain passages wherein were already revealed the familiar tendencies of the "High-priest of Humanity"—tendencies to be regretted in a work which will take rank among the chief ones of this age, and which I regard as the highest expression that philosophic thought has ever attained. This system of expurgation naturally traced my own programme, and the ideas I shall now set forth are as far removed from the dreams of mysticism as from the hallucinations of the spiritists.

(¹) Positivistic.

(²) Comte.

Never transcending the domain of facts, nor invoking any supernatural cause to explain them, I have designed to give to my book the stamp of Positivism. And now let the reader observe how I have been led into researches so different from my ordinary work.

Every one is familiar with the great impulse that the study of *aërolites* has acquired of late—their connection with shooting-stars, the relationship between these latter and comets, the part which each of these *asteroids* plays in the economy of the solar world, the indications they afford as to the chemical nature of the matter diffused throughout space; all these amply prove the value which astronomers attach to this new branch of celestial exploration. Yet it is barely a half-century since the importance of such researches had begun to be felt, and each time that our journals announce a fall of meteors I cannot help recalling to mind the superb disdain with which the men of science used to greet every communication of the sort, and their obstinate denials of the most precise affirmations by observers. We all know the reply one day made by Lavoisier in the name of the Academy of Sciences: “There are no stones in the sky; therefore none can fall thence upon the earth!” Thus it was until 1803. On the 26th of April in that year, an enormous bolide (*meteoric stone*), which burst near *l’Aigle* (*Orne*), covered with its fragments more than ten square kilometers of ground. Several thousand

persons having witnessed this phenomenon, which occurred in full daylight, the Academy of Sciences came to the conclusion to send one of its members, Biot, to the spot to make an investigation. At his return, he laid before the eyes of his colleagues a number of specimens, and finished by convincing the sceptics. Stones could, then, after all, drop upon the earth, despite the assertion of the scientists that there were none in the sky. ⁽³⁾ Hoping to extricate the astronomers from their sad predicament, Laplace went into a calculation, by which he attempted to show that the lunar volcanoes possessed a projectile force great enough to fling out fragments of rock to a distance where the attraction of the earth might become preponderant over that of her satellite. Thenceforward projectiles had permission to fall among us. Later it was discovered that these asteroids circulated in countless numbers around the sun, and different observations assign to them for origin the streams of cosmic matter resulting from the rupture of cometary tails.

⁽³⁾ The remark was not original with Lavoisier; it had been said long before. The stolid dogmatism of the Academicians was the more inexcusable, since but a short time before—on the 16th of June, 1794—Chladni, the naturalist of Wurtemberg, had verified the fall of a meteorite at Sienna, in Tuscany; and, being such lovers of the classics as they were, the French savants must have read Plutarch's description, in his *Life of Lysander*, of the celebrated *aërolite* which fell in Thrace in 467 B.C., and which Pliny saw in his day, and says was then as large as a waggon. However, the illustration is well chosen by our author as showing the abnormal capacity of certain eminent physicists for credulous scepticism.

Aërolites, so long denied by the scientists, may now be seen by thousands in our collections.

Stone-showers were not the only phenomena of this nature. Many persons had witnessed the fall of large numbers of toads in the midst of certain heavy showers; there was but one answer to their affirmations—that of Lavoisier slightly altered: toads do not exist in the clouds; consequently none can tumble upon the earth. As it was absolutely necessary to take some notice of these animals, which fairly covered the ground, it was added that they came from eggs hidden beneath stones, and which were suddenly hatched out by the heat and electricity which usually accompany showers. It might have been objected that the *size of the toads* ill accorded with the diminutiveness of the eggs whence they were alleged to have emerged, and that furthermore it was their nature to first show themselves under the form of tadpoles before adopting that of their adult age. But the scientists were not men to permit themselves to be stopped by such trifling annoyances, and it was of small moment to them whether or not they gave a twist to the most fundamental laws of natural history when their theory was jeopardized. A rain of oranges having occurred after a heavy shower, it was soon discovered that these novel projectiles had come from a neighbouring orange-grove that had been stripped by the tempest. This undoubted fact set people to thinking, and to study at closer range the progress

and nature of storms which produced such phenomena. Before long it was seen they were dealing with cyclones, whose whirlwinds caught up whatever they encountered in their path to deposit it further on. If a sea was being traversed, the water was first sucked up and afterwards dropped, with its aquatic population, elsewhere in the neighbourhood. Toads, then, might fall upon the earth despite their not existing in the clouds.

It was permissible to suppose that such lessons would not be wasted, and that persons calling themselves discreet would for the future show more circumspection in their wholesale and systematic denials. It was not so. False notions, that we found upon our prejudices or an imperfect education, imprint upon our brain a sort of *personal equation*, of which we cannot rid ourselves. During thirty years I had laughed at the reply of Lavoisier, without perceiving that I myself invoked the identical argument in trying to account for certain phenomena equally strange with the showers of stones or toads. I refer to the weird noises that are sometimes heard in certain habitations, and that cannot be ascribed to any physical cause, at least in the vulgar sense that we give to that word. A circumstance worthy of remark doubles the singularity of this phenomenon. It is that these noises usually occur only after the decease of some occupant of the dwelling. While yet a child, I had seen the entire population of a canton thrown

into excitement. The Abbé Peyton, curé of the parish of Sentenac (Ariège), had died. The following days there were heard strange noises in the Presbytery, and of so persistent a character that the new incumbent was on the point of abandoning his post. The country people, as ignorant as superstitious, were not in the least embarrassed to account for the prodigy. They declared that the soul of the defunct was in suffering, because he had not had time to say before dying all the masses for which he had been feed. For my part I was not at all convinced. Reared in the Christian dogma, I said to myself that the Abbé Peyton must have undoubtedly quitted the planet for one or the other of the three posthumous residences, Heaven, Hell, or Purgatory, and I fancied that the gates of the two penitentiaries were too solidly bolted to permit of his indulging any fancy of returning to make up arrears. Later, having fallen into another current of ideas, as much from the study of comparative religion as of that of science, I grew still more incredulous, and felt a pity for those who pretended that they had witnessed such spectacles. Spirits, said I, exist only in the imagination of mediums or spiritists; hence one could not meet them elsewhere. In 1868, finding myself in Berry, I reddened with impatience against a poor woman who persisted in affirming that, in a lodging she had occupied at a certain time, every night an invisible hand had pulled the clothes off her bed as soon

as she put out the light. I treated her like a crazy idiot. Soon afterwards came the terrible year.⁽⁴⁾ I came out of it, for my part, with the loss of my sight and, a still graver thing, with the first symptoms of a complete paralysis. Having been an eye-witness to the marvellous cures effected by the medicinal springs of Aulus in the treatment of certain diseases, especially those due to the prostration of vital energy, I went there in the spring of 1871, and was able to arrest the progress of my malady. The purity of the mountain air, as well as the vivifying action of the mineral waters, determined me to fix my permanent residence in that locality. I could then study at close quarters these nocturnal disturbances which I had previously but known by hearsay.

After the death of the old proprietor of the springs, the bathing establishment had become almost nightly the theatre of scenes of this character. The watchmen dared not sleep there alone. Sometimes the bathing-tubs resounded at midnight as with the strokes of a hammer. If the closet was opened whence the noise proceeded, it straightway stopped, but recommenced in the next compartment. When they were quiet, there were other manifestations not less curious: blows were struck on the partitions, human footfalls were heard in the watchman's room, objects of various

(4) 1870—year of the Franco-Prussian War.

sorts were flung upon the floor, &c. My first impulse upon hearing these stories was, as usual, incredulity. However, finding myself in daily contact with persons who had been witnesses of these nightly scenes, the conversation would naturally keep reverting to the one topic. Certain peculiarities at last riveted my attention. I cross-questioned the manager and watchmen of the establishment, all those who had passed the night, and, in short, every person who could give me any facts about these mysterious occurrences. Their answers were identical, and the details they supplied so circumstantial that I saw myself forced into this dilemma—to believe, or to suppose them all insane. But I could not tax with madness some twenty honest villagers living peaceably about me, solely because they repeated what they had seen or heard, and because their stories were identical.

This unexpected result recalled to memory circumstances of a similar kind that had been related to me at other times. Knowing the localities where these phenomena had occurred, and the witnesses as well, I made further researches, and there again was forced to yield to the evidence. I then began to see that I had been as absurd as those whom I had so long been ridiculing, in denying facts which I had declared impossible simply because they had not been produced under my own eyes, and because I could not explain them. This post-

humous dynamic, which in certain points seems the antithesis of the ordinary dynamic, caused me to reflect, and I began to suspect that in certain cases, possibly very rare, the action of the human personality may prolong itself for some time after the cessation of the phenomena of life. The proofs which I possessed seemed to me strong enough to convince unprejudiced minds. However, I did not stop there, but consulted the most reputed authors of different countries. I then chose between such as presented the characteristics of the most incontestable authority, giving most value to facts which had been observed by a large number of witnesses.

It remained to interpret these facts, that is, to strip them of everything like the marvellous, so as to connect them, like all other natural phenomena, with the laws of time and space. Such is the chief aim of this book. In presence of a task so arduous I would not have the pretension of pronouncing the last word of the enigma: it suffices for me to state the problem exactly, and indicate some of the coefficients which must be included in the equation. My successors will find the exact solution within the lines I have traced for them.

A single word now as to the plan upon which I have worked. At the outset, I cite without comment the facts which seem worthy of keeping in mind, and only begin to draw inferences when there are enough to cover the different circumstance

which may enter into so delicate and obscure a question. Invariably one is forced to notice a mysterious agent revealing itself by manifestations of the most peculiar and varied nature. Averse from invoking a supernatural cause, I seek to discover whether there may not be in living nature some unfamiliar principle which, in certain cases and within certain limits, may act as an active and independent force. I find this principle not only in man, but as well in the higher species of the zoological scale ; so that posthumous humanity is, in fact, but a special example of posthumous animality, and that this latter presents itself as the immediate consequence of the living world.

The study of this principle leads me to that of the magnetic fluid, which seems to be its generative cause. I then analyze the various manifestations of this factor of psychology, notably in mesmerism, and find the explanation of a crowd of phenomena which, having been known only on their mystical sides, have seemed to be capable only of attachment to theology properly so called, or to its younger sister, demonology. Shorn of all supernatural explanation, the post-mortuary personality appears in its real aspect, and one can trace the origin of phantoms, their physical and moral state, and the destiny reserved for them. The philosophical purpose of the book may then be stated thus : to bring within the compass of the laws of time and space the phenomena of the posthumous order, hitherto denied by science

because it was unable to explain them, and to rescue the people of our epoch from the enervating hallucinations of spiritism ⁽⁵⁾.

(⁵) Professor Hare began his Philadelphia researches with the same declared object, as also did Mr. William Crookes, F.R.S. Both, however, ended in verifying the reality of the mediumistic phenomena. D'Assier does the same, although he does not realize it quite. But the deductions of these three savants are all different. Hare became a thorough spiritualist; Crookes refused to adopt any theory; while D'Assier remains a Positivist, after rendering immense service to psychological students.

AUTHORIZATION.

Tarascon (Ariège), 9 Décembre, 1885.

MONSIEUR LE COLONEL,

Vous me faites demander, par l'entremise de * * * , l'autorisation de traduire en anglais, avec une addition, le livre que j'ai publié sous ce titre: "Essai sur l'Humanité Posthume et le Spiritisme, par un Positiviste." Je vous accorde volontiers cette autorisation, vous priant de vouloir bien me faire parvenir un exemplaire de votre traduction dès qu'elle aura paru.

Bien à vous,

ADOLPHE D'ASSIER,

De l'Académie des Sciences de Bordeaux.

TRANSLATOR'S PREFACE.

THE present work is one of the most ingenious essays extant upon the solemn theme of the future life. By the quality of mind which Prof. Tyndall calls an "educated imagination," the author propounds a reasonable theory to account scientifically for many of the more striking phenomena of psychic action. While showing no proofs of familiarity with the esoteric theories of Aryan psychology, he nevertheless broaches them as original suggestions of his own mind; and the Indian believer in Karmic palinogenesis would be tempted to regard him as one who had, in his previous birth, been a Brahman. Besides the coveted pleasure of introducing so valuable a monograph to the non-French-knowing public, a stronger motive prompted me to undertake the labour of translating and annotating it. Hitherto, the believers in a future life have had to meet their opponents, including the Comtists, upon *cis-sepulchral* ground; all phenomena ascribed to apparitions and communications therewith being by the majority barred as unscientific, hence indiscussable. No amount of evidence, however seemingly valid, has been accepted as sufficient; not even the countless facts of Modern Spiritualism. *Nego quia*

absurdum est, has been the tiresome and conceited rejoinder. Out of the host of scientific leaders a mere handful have dared to investigate; fewer still to report impartially their results. It is in vain that two thousand volumes, exclusive of tracts and pamphlets,* have been published upon mediumistic wonders within the past forty years; and that similar testimonies abound in the records of all past generations of mankind: the same absurd answer has been repeated. So malignant has been the scepticism of the majority, the combined weight of professional disfavour has been thrown upon candid scientists like Hare, Wallace, Wagner, Crookes, and Zöllner, who had the integrity and courage to testify to their experiences with mediums and *séances*. Their facts being unanswerable, their sanity has been questioned. No doubt there are, of late, signs of increased interest in this wide department of research. The formation of a special society at London, and the marvellous experiments of Charcot and his colleagues in France with hysteriacs, betray a turn of the tide; yet we see the most marked desire to trace to some other than the spiritual or psychical source such phenomena as are being observed, rather than concede an inch to the spiritualists. Anything would be preferable to that; even the certainty of annihilation.

At such a conjuncture as this, the help of an avowed Positivist in removing the grave barrier and leading us into the frontiers of the Shadow Land is

* See "Light," 19th June, 1886.

most timely and valuable. It matters little that he parts company with us soon afterwards. It is the first step which costs. He drags the question upon solid scientific ground, and we ought to get on alone. If any Pharoah of Comtism shall henceforth pursue us, he will be engulfed in the sea that this new Moses will turn in upon him. M. d'Assier may, if he chooses, believe that final atomic dispersion awaits the posthumous human phantom sooner or later; he has given us weapons to slay materialists withal, and we are his grateful debtors. We are now prepared to trace evolution from the objective up to other and higher planes of activity. We need no modern helper for that; the teachers and textbooks abound, if not in the West, then in the East. It is a source of constant satisfaction to amateurs of Asiatic philosophy and science that the progress of modern research brings Western thought nearer and nearer the point where it must merge into the ancient Esoteric Doctrine. Not a single recent scientific discovery appears to conflict with this idea: quite the contrary; the irresistible force of attraction brings the two schools closer together every year. Electrical science is the Nemesis of the Aryan Rishis against our sciologists. It is in its infancy, it must be remembered; yet how gigantic already its strides! There are those who can foresee that, within the next ten years, electrical discoveries will be made in comparison with which those hitherto achieved will seem trifles. These discoveries will perhaps prove the connection of thought with cosmic forces, and give us a measure

of intellectual and psychical dynamics. It is also quite possible that within about the same time the present puzzle as to the intelligence behind the mediumistic phenomena will be solved to the general satisfaction. The boldness and originality of M. d'Assier's speculations will then be properly appreciated, and he will take his proper place among psychological writers. Let us all hope he may live to enjoy that satisfaction.

It has seemed to me that it would add value to the present work to collate for it the opinions of the Indian people respecting the shadow-world, and our relations with the same. Their beliefs are those of their ancestors, and, like the latter, founded largely upon personal experience. It is surely useless to argue that popular beliefs are no exception to the law of nature, which in time destroys that which finds no nutriment to renew itself upon. It is all very well to theorize upon the persistency of popular credulity; but if man's opinions are continually modified by education, and his faculties, like his bodily organs, die out when not exercised, it seems almost axiomatic that there would be no believers in apparitions and other psychical proofs of a future life if none had been seen and tested in successive generations up to the present. Allowing as much as possible for the sentiment of reverence, it is incredible that any body of theological dogma about past "miracles" should survive indefinitely, unless fresh "miraculous" phenomena were from time to time occurring. Contemporaneous Hindu belief as to man's future existence, and the reality of psychical

powers in us, rests upon something more than mere tradition or religious dogma : there is more or less of personal experience ; scarcely a fraction as compared with what their parents or grandparents had, to be sure, yet a great body of proof in the aggregate. During my seven years' residence in India, I have heard of nearly every phase of phenomena known among Western spiritualists or recorded in Western history. One may hear of them even in the Presidency towns. My travels have extended to every corner of the land, and brought me amongst most Indian nations, whether of the mountains or plains. I have enjoyed opportunities, probably wider than any other white man, to form close friendships with the most intellectual and influential class of these various nationalities. I think, therefore, that I ought to know what these people believe, and why, and the above assertion is made in the conviction of its truth. I venture to affirm, as the result of this experience, that in the India of to-day there can be found, with diligent search, ample proof of the reality of phenomena like those described by M.d'Assier, and even of phases he omits to mention. There are here true adepts of white magic, and practitioners of black sorcery ; mediums ; mesmerists ; "living phantoms" projected, "posthumous phantoms" haunting their houses and obsessing their relatives ; vampires, living and dead ; wehr-wolves, or temporary metamorphoses of the human Double into animal shapes ; blightings of persons, animals, trees, and crops by malignant will-currents or "evil-eye ;" criminal subjections of persons to another's will ;

ascetics in possession of herbs, minerals and preparations capable of effecting results that might almost be called miraculous ; others who have metallurgical secrets, of which that of the solidification of mercury by a vegetable juice is a striking yet by no means the greatest example ; men who can draw horoscopes that are alleged to premonish of even the petty events of one's life ; men who can fast for weeks together, and some who can even suffer themselves to be entombed and afterwards resuscitate themselves. Is it not important, then, to ask what India thinks of our mediums and their phenomena, our speculations and deductions from psychic facts ? Can we *afford* to ignore the Indian records, and keep stumbling and groping through the darkness of our Western inexperience, regardless of risks ? I thought not ; so I sent out to friends, in a number of places in India, the circular which will be found in the Appendix, soliciting replies. An Asiatic is never in a hurry, so, after waiting until my patience gave out, I got only those answers which have been tabulated with the circular ; others will come dropping in for months to come. Yet, though what I have are few as yet, they are interesting, and indicate the rich harvest that awaits the reaping. There are facts enough procurable to fill a library of books, and countless ancient books in which there is more truth written about the mystery of human nature than all the Transactions of our academies and societies contain. Time will show.

It will provoke the sympathy of his readers to learn that M. d'Assier is totally blind, and yet that, like

the late Mr. Fawcett, the historian Prescott, and a few other courageous men, he labours on as industriously as others do with their eyes to help them. How different from the deplorable despair of Ploetz, the German naturalist, who, becoming almost blind, the other day took poison. He left the following note :—"I consider myself justified, after my long career, which, threatened as I am with complete loss of sight, would be insupportable to me if, as would be the case, I could no longer devote it to the cause of science, &c." In answer to my request for some autobiographical notes for insertion in the present edition, M. d'Assier has been so obliging as to communicate the following facts. He was born March 9th, 1827, and in 1848 was preparing himself at the Ecole Polytechnique for his scientific career when the revolution of February broke out. He was then at Toulouse. As soon as the Republic was declared at the capital, he enlisted as a volunteer in the 11th Artillery, then garrisoned in the former city. When he saw that Europe was not disposed to interfere, he procured a substitute, and went to Paris to resume his scientific studies, at the Sorbonne, the Collège de France, and the Museum of the Jardin des Plantes. He assisted actively in the defence of French liberty against the usurpation of the 2nd December, just escaping the loss of his life. His health was quite broken down, and his constitution never rallied completely, while the fearful events of 1870 dealt him the supreme blow of making him blind. He visited Brazil in 1850-60, and made his début as a publicist in the *Revue des Deux Mondes*

in 1863, by the publication of his notes upon that country. At the present writing he is occupying himself, in his quiet retreat among the Pyrenees, with the preparation of a work in 18mo, entitled *La Terre*, which, with two predecessors, *Le Ciel* and *L'Homme*, already issued, will compose a work in three volumes, to be called, *Essai de philosophie naturelle—le Ciel, la Terre, l'Homme*.

And now to yield the tribune to this instructive teacher.

H. S. O.

Adyar, Madras, 1887.



POSTHUMOUS HUMANITY.

CHAPTER I.

FACTS ESTABLISHING THE EXISTENCE OF THE POSTHUMOUS PERSONALITY IN MAN. ITS VARIOUS MODES OF MANIFESTATION.

LET us open this chapter with the posthumous history of the Abbé Peytou, one of the most curious that could be cited, as well from the long duration of the manifestations as the variety of their forms; of which nearly the whole population of the locality were witnesses. It will suffice for me to record the following facts, for which I am indebted to the kindness of M. Augé, late schoolmaster at Sentenac (Ariège), the parish of the Abbé Peytou. Being unable to visit the spot in person, I begged M. Augé to interrogate the elders of the village as to what they had seen or heard of the matter.

Here is his letter :

Sentenac de Sérour, 8th May, 1879.

SIR,—

You have asked me to relate, for subsequent scientific discussion, the facts connected with ghostly visitors which are generally admitted by the most intelligent persons of Sentenac, and the circumstances of which incontestably prove their genuineness.

I shall narrate them exactly as they happened within the knowledge of perfectly credible witnesses.

I. When, some forty-five years ago, M. Peytou, curé of Sentenac, died, there was heard every evening, just after nightfall, the noise of somebody moving the chairs in the Presbytery, walking about, opening and shutting a snuff box and then making the sound of one taking a large pinch of snuff. All this, which lasted a long time, was of course immediately credited by the simpler and more timid among the villagers; others, who pretended to be shrewd common-sense fellows (*esprits forts*), were not in a hurry to believe; they simply laughed at all who seemed or, rather, actually did believe that M. Peytou, the deceased curé, had returned. Two persons—M. Antoine Eycheinne, the mayor of the Commune, but who died about five years ago, and Baptiste Galy, who is still alive, the only two educated men in the neighbourhood and at the same time the most sceptical—wished to have personal proof whether all the alleged nocturnal disturbances in the Presbytery had any actual foundation in fact, or were but the effect of a weak fancy in persons easily frightened. One evening, each armed with a gun and a hatchet, resolved to pass the night in the house, determining to know, in case they should hear any noise, whether it was made by the living or dead. They ensconced themselves in the kitchen, before a good fire, and began talking together about the simplicity of the villagers, and saying that, for their part, they could hear nothing, and would sleep comfortably upon the mattress they had taken the precaution to bring along. But suddenly, in the room just above them, they did hear a noise, then the chairs moved, then some one walked about, descended the stairs, and came towards the kitchen. They arose, M. Eycheinne moved towards the kitchen door, holding his hatchet ready to strike whoever might enter, and M. Galy raised his gun to his shoulder.

The apparent walker, having come close to the kitchen door, took a pinch of snuff—at least, the men on watch heard the identical sounds of a person who snuffs—and then, instead of opening the kitchen door, the ghost passed into the drawing-room, where he seemed to be walking about. MM. Eycheinne and Galy, retaining their weapons, went out of the kitchen into the drawing-room and saw—absolutely nothing. They went upstairs and searched the rooms of the house from top to bottom, looking into every corner, but found neither chairs nor any other things out of place. M. Eycheinne, who until now had been the most sceptical of all, then

said to his companion: "My friend, no living person is making this disturbance, it is the dead; it is M. Peytou—it is his step and his way of taking snuff that we have heard. We can now sleep in peace."

II. Marie Calvet was the domestic of Monsieur Ferré, successor to M. Peytou, and a brave woman upon occasion—one who allowed nothing to disturb her, who believed nothing of the things they were gossiping about, and one who, to use the common phrase descriptive of a fearless person, would even sleep in a church. One evening, just at nightfall, the woman was occupied in the barn-passage cleaning her kitchen utensils. M. Ferré, her master, who had gone to visit the neighbouring curé, M. Desplas, had not yet returned. While the aforesaid Calvet was hard at work on her pots and pans, a curé passed before her without speaking a word. "Oh, you will not frighten me, master," she said, "I am not so stupid as to believe that Monsieur Peytou has come back!" Seeing that the priest who passed, and whom she took for her master, said nothing, Marie Calvet raised her head, turned it in his direction, and—saw nothing. Then she began to get scared, and quickly ran to tell the neighbours what had happened, and to beg Galy's wife to come and sleep with her.

III. Anne Maurette, wife of Raymond Ferrau, still living, went at daybreak to the mountain, with her donkey, for a load of wood. In passing the Presbytery garden, she saw a curé walking along the path, with a breviary in his hand. Just when she was about saying, "Good morning, M. le Curé, you are up early," the priest turned away and kept on reading his prayers. The woman, not wishing to interrupt him in his devotions, passed on without the least thought of a ghost having entered her head. Upon returning from the mountain with her wood, she met the curé of Sentenac before the church. "You rose early, sir," she said. "I thought you must be starting upon some journey when I saw you reading your prayer-book as I passed your garden." "No, my good woman," answered he; "I have been up but a short time; I have but just finished mass." "Then," replied she in a fright, "who was that priest who was reciting his breviary in your garden at daybreak, and who turned away just as I was about speaking to him? I was sure it was yourself, sir. I should have died of fright, if I had thought it was the curé who is no more. Heavens! I shall no more have the courage to pass there."

Here, sir, are three facts, which are not the products of a weak

and terrified imagination. I doubt if science can explain them naturally. Are these ghosts? I cannot so affirm; but certainly there is something here which is not natural.

Yours faithfully,

J. AUGÉ.

We regret that M. Augé did not feel constrained to push his investigations somewhat further. We would especially have liked to know, beyond doubt, what truth or untruth there was in certain manifestations of the Abbé Peytou's desire to say mass. The peasants, simple-minded and ignorant, inferred that he must be suffering because he had received pay for a certain number of masses which he had not had time to repeat before he was surprised by death. M. Augé admitted to me that he had not placed any weight upon what he had heard respecting this matter, believing the thing absolutely impossible according to all he had ever read in works on theology. He did not perceive that the reading of the breviary was not less extraordinary than the desire to say mass; furthermore, he was ignorant of the fact that the posthumous man, as we shall have frequent opportunity to notice, loves to return to the things which were familiar to him.

The following history is not less characteristic, and made no less noise than that of the Abbé Peytou.

About twenty years ago, M. X., aged some sixty years, living in a parish of the Canton of Oust (Ariège), died after a brief illness. As he had been a man of some mark in his country, this event caused a certain sensation. Immediately after his

decease, his house became the scene of a crowd of nocturnal disturbances which I shall not relate here, as I shall have frequent occasion in the course of this chapter to revert to similar facts. This went on for several years. I shall cite only three facts, which I give as authentic, having them from the eye-witnesses themselves. The first witness was a gardener, whose story is as follows :

“On Easter-eve I was detained in a garden to finish some work I had not been able to do in the day. My task completed, as I was about to leave, I heard distinctly two or three times the sharp noise of scissors trimming a grape vine. At this noise I turned about and saw myself face to face with the deceased M. X.”

“How was he dressed?” I asked.

“As in life, his hat on his head, his muffler round his neck, and with a pleasant smile on his face.”

“Why did you not address him?”

“I was going to do so, then hesitated, and then getting to the garden gate, I left.”

“Were you long in his presence?”

“Long enough to repeat an Ave Maria.”

“Were you frightened?”

“No; I go about night and day, and have never seen anything. Yet upon reaching home I became scared by degrees.”

The second fact occurred the same evening, in

presence of the gravedigger of the village where M. X. lived and died. His story is the following:—

“On Easter-eve, having to dig a grave, and deceived by the bells of a neighbouring village which rang the *réveillon* at midnight, but which I mistook for the *angelus*, I went to the cemetery to do my work. Upon opening the gate I was surprised to see, standing near the great cross and not far from the tomb of M. X., a man. ‘Hallo!’ I said to myself, ‘here is somebody who is up mighty early to attend to his religious duties;’ and while I was trying to make out who it could be, I noticed that the individual advanced towards me, and I recognized him as M. X. I slammed the grating to at once, so as to put the thickness of the door between the personage and myself, and hurried home in a fright.”

“How was he dressed?”

“As when alive, with his muffler and hat.”

“Why did you not wait and speak to him?”

“I took good care not to do that!”

As his friends joked him about his tale, he replied invariably that they might believe or not for aught he cared; he told what he had seen, and had nothing more to say.

The third example happened under the eyes of a retired customs-officer. I quote literally his words. It should be noted that this thing happened on the same evening as the two others.

“On Easter-eve I was on guard, with another

officer, near a property that had belonged to M. X. I saw a person, who passed and repassed near me, opening and shutting an entrance-gate. I said to myself that M. X.'s steward is very early to-day. Then looking closer, I saw it was M. X. himself. My first impulse was to arouse my comrade, so that he might also see this extraordinary apparition. However, I refrained."

"How was M. X. dressed?"

"As usual, with the hat and muffler he always wore when alive."

"When you recognized him, were you frightened?"

"I am an old customs-guard, and was not at all afraid; in proof of which I did not waken my comrade. At the same time, it must be confessed that for the rest of the night I was not quite as easy as usual."

Apparitions in human form, such as I have described, are rare. ⁽⁶⁾ The most familiar manifestations of the posthumous personality seem to be noises occurring in a variety of ways, and sometimes degenerating into a racket very disturbing to the occupants of the house which it infests. Usually it is at night that these tumults occur. One hears, but sees nothing, not even the projectiles flung against the walls or upon the floor. Sometimes, however, these nocturnal uproars are

⁽⁶⁾ Not so rare, perhaps, as our author supposes; but since he makes out his case upon such as he cites, it is useless to weary the reader with an *embarras de richesses*.

attended with particular circumstances which enable us to identify their author.

Of such a nature is the story I am about to tell, and which I borrow from the learned translator of the works of Gorres, M. Charles Sainte-Foix :—

“The following incident occurred in my father’s house, about the year 1812. One evening, at about ten o’clock, my mother was awakened by an unusual noise in the kitchen, separated by the dining-room from the chamber where she slept with my father. She awoke him with an account of her uneasiness, and begged him to go and see if the door which opened into the court had been well closed ; for she thought it was the dog that had entered and made all the noise. My father, who was confident that he had fastened the door that evening, attributed the impressions of my mother to a dream or some illusion, and begged her to go to sleep again, as he proceeded to do himself. But after a few minutes my mother heard fresh noises, and again waked my father. Still she could not convince him, and, not being willing to believe except he himself heard, he sat up so as not to fall asleep again, and waited for the noise to recommence. He did not have to wait long, and ended by believing that his memory had played him a trick, and that he had really forgotten to close the outer door of the kitchen, that the watch-dog had entered there, and was knocking together the pots, saucepans, and all the other kitchen utensils ; for that was the sort of noise they heard. He then rose,

took a light, visited the kitchen, found everything in order and the door closed, so that after all he began to think that he had been deceived by his senses, and had been half asleep when he thought he had heard the noise. He went back to bed, leaving, however, his candle alight to see if the noise would be repeated. Scarcely had he lain down before a greater uproar than ever arose. Certain that this could not be in the kitchen, he visited all the other rooms in the house, from the cellar to the loft. The hubbub continued without intermission, but nothing was seen. He wakened the servants, who slept in an out-building, again with them searched the whole house, always hearing, but seeing nothing. The noise had changed in place and character; it had passed into the dining-room, where it seemed as if stones of twenty or thirty pounds weight were falling from a height of eight or ten feet upon a piece of furniture which stood against the wall. After eight or ten blows of this sort, a final crash, still more loud than the others, indicated a pause; then immediately afterwards it seemed as though some powerful hand was working an iron bar among paving-stones. Several neighbours, wakened by the noise, came to the house to know what it all meant, and help my father to make another search; for he thought so little of ghosts that not even the idea of them had come into his mind, and all his fear was that there were robbers. On the other hand, he said to himself that robbers had every

interest in concealing themselves, and that it showed great stupidity on their part to manifest their presence in such a tumultuous manner. Then he thought that perhaps it might be rats. But how could rats make such a disturbance and such a variety of noises? All that threw him into great perplexity, and he did not know what to think. About three o'clock in the morning he sent away the neighbours and the servants, telling them to go back to bed, since he was sure that it was not robbers, which was the important point for him. The noise had lasted about four hours, and had been heard by seven or eight persons. It stopped at about four o'clock in the morning.

“At about seven o'clock a messenger came to announce to my father that one of his relatives, named F., had died during the night, between ten and eleven o'clock, and before dying had expressed a strong desire that my father would take the guardianship of the children whom he had left behind him. He had, in fact, often expressed this desire to my father during his sickness, without being able to overcome his opposition. In vain my father had urged the multiplicity of his engagements and the anxieties that they caused him. In vain he had named other persons better circumstanced than himself to undertake the trust that he wished to confide to him. He had been unable, despite all these excuses, to turn him aside from this idea, which he had carried away with him into the other life.

“The coincidence of this death with the noise that had been heard during the night impressed my mother, and made her think that perhaps it was not the mere effect of chance. She insisted then that my father should promise to accept the guardianship of the children of the dead man. My father, not sharing her fears, stubbornly maintained his opposition. However, to quiet her, and believing that he was really binding himself to nothing, he promised her that if the noise recommenced he would accept the responsibility which they wanted to put upon him. Thinking, meanwhile, that the noise was made by some men who had a grudge against him or intended to play him some tricks, he resolved to take all precautions for discovering their artifices. So he caused two strong men, reputed very brave, to sleep in his room, and he quietly waited in his bed. At midnight the uproar was renewed, but much stronger and more terrible than on the previous evening. My father rose, and told the two men who slept in his room to rise up also and help him search every corner of the house; but they were seized with such a terror that nothing could persuade them to get out of bed, and a cold sweat covered the whole of their bodies. My father then himself went, with all the servants, throughout the house without discovering anything. The noise did not last so long, but was much more violent than the first time. My father, upon returning to his room, yielded to

the importunity of my mother, more to pacify her than because he believed that these noises resulted from any extra-natural causes; and nothing more of the kind was heard in the house. Three or four witnesses of this incident are still living, and can attest its truth. I have often heard the story told by my father, who never, however, believed that there was anything supernatural about it. Yet one thing had struck him, and gave him some uneasiness. The first night, at the moment when the noise was the loudest, he had called his dog, shouting out, "Here! here!" This dog was enormous, very strong, very savage, and this call of my father was usually enough to make him leap and bark. But this time, in place of bounding as usual, he crawled to my father's feet as though terrified. This circumstance made upon my father a very strong impression, and disconcerted him, without, however, changing his conviction."

Sometimes the posthumous personality is recognised by its footstep, when it is heard walking in a room. Examples of this sort are quite common. As, for instance: In the month of January, 1855, the proprietor of the old hot springs of Aulus died. Immediately, unusual noises were heard in this establishment. The watchman who slept there heard every night, as soon as the candle was extinguished, the noise that a man makes in handling papers or registers, although there was nothing of the kind in the room. Sometimes it was the steps

of a person walking beside him, or mounting or descending the staircase. Another day he felt some one trying to raise his bed. On certain nights a frightful disturbance occurred on the ground floor. One would have said that blows from a hammer were being given simultaneously on all the metal baths. The watchman arose, went and visited the bathing closets in turn, but saw nothing. The noise stopped as soon as he opened the doors, but began again as soon as he left. Equally strange things happened sometimes by day. At a certain time, at about one o'clock, a despairing cry sounded from one end of the building, the watchmen ran thither, carefully examined the place whence the cry had come without meeting anything, and whilst he was making his search a similar cry was heard from the other end of the building. This occurred on several days in succession. Another time, some customs-officers returning from the mountain, and passing on a hill which was near the hot baths, heard a frightful noise, as though the buildings were going to fall.

The different watchmen who were successively employed at this establishment were witnesses of the same nocturnal manifestations. I knew them all, and can affirm that they were not men subject to timidity. One of them, who had served in a regiment of Zouaves, had received from his comrades, on account of his daring, the nickname of "the jackal." Another is now a tiger-hunter on

the pampas of South America. Nevertheless, it often happened that they made friends come and sleep with them, so that they might not be alone in the building. It is superfluous to add that these also heard the same noises. Sometimes there were very curious variations in the phenomena. A woman who had come to sleep in a room adjacent to that of the watchman felt an invisible hand pull off her bedclothes. She rushed out of her room and would not return. At other times it was noises which were heard in the partitions. One night the long passage on the first floor re-echoed at about one o'clock in the morning with a strange and rushing noise, like that made by a locomotive running at full speed. This noise being repeated every night, the watchman, who then was the tiger-hunter of whom I have spoken, took his gun, waited for the invisible train, and fired at the moment when he thought he could feel it in front of him. He broke a branch off one of the acacias outside in the garden, but did not hit the invisible enemy, who began again more lively than ever. All who had heard the nocturnal footsteps, which were sometimes in the rooms, and sometimes on the passages or staircases, recognized the walk of the former proprietor of the establishment. One noticeable circumstance is that nothing of this kind was heard in another little bathing establishment, situated not more than three or four yards away from this one, but which belonged to another pro-

prietor. These noises gradually diminished, but did not entirely cease until 1872, when the establishment was demolished to give place to the present baths. However, a certain Madame Rumeau, of St. Girons, who came every year to Aulus during the bathing season to take charge of the linen of the establishment, and lodged in the new buildings, has told me that, in 1877, she had several times heard at night, in the refreshment room, a great clashing of glasses and bottles. It seemed as though they were smashing in pieces, by clashing together or falling on the ground. She went to inspect the room, but found glasses and bottles all in order. This strange circumstance is often noticed in posthumous manifestations; I shall frequently have occasion to recur to it.

In certain cases, along with the footsteps of a person can be heard the rustling of a dress. The manifestations that then occur are attributed to a female.

About 1830, Madame X., a lady of somewhat advanced years, died in her country house, in the vicinity of Bastide-de-Sérou (Ariège).

Some nocturnal manifestations, and even some by day, then occurred, either in her bedchamber or in the other rooms of the house. When the family received a guest, and he was given the room of Madame X. to sleep in, as soon as he was in bed and had put out his light, he heard some one walking in the room which he occupied,

or moving the furniture. Sometimes the mysterious personage approached the bed and tried to pull off the clothes. The sleeper would have to hold the sheets with all his strength, not to be entirely uncovered. The rustling of a silk dress accompanied each of the movements of the nightly visitor; so, therefore, the cause of these strange events was soon ascribed by every one in the house to Madame X. At other times the glasses and plates in the dining-room were disturbed, knocked together, fell on the floor, and apparently smashed with loud noise. They would run to see what was the cause of this disturbance, and to gather up the fragments. The noise would instantly stop, glasses and china were all found in their usual places, and there were no fragments on the floor. These scenes occurred sometimes by day as well as by night, and even in the absence of the occupants of the house. Not far from the dwelling was a farm. One fair-day, the farmer, wishing to drive his cattle to the town, rose very early to feed them, and then took them to the drinking-trough, which was just alongside the residence of Madame X. The family having left the previous evening, and no one being in the house, it might be expected that nothing unusual would have happened during this night. Nevertheless, at the moment when the cattle were drinking, so terrifying a disturbance went on inside the house that the poor animals, mad with fear, were scattered, and the farmer lost all the morning

catching them and bringing them back. The family of Madame X., thinking that the soul of the defunct was in pain, neglected neither masses nor prayers to bring her out of purgatory. All to no purpose; the posthumous manifestations of Madame X. continued for several years.

Not knowing what to do to meet the difficulty, they hit upon the following expedient. One night, before bed-time, they placed paper, pen, and ink on a table in the room where the nocturnal noises were heard most frequently, and at the top of the paper they wrote some lines, begging the ghost to indicate its wishes, so that they might be satisfied. The next morning they perceived that the paper, ink, and pen had been placed, intact, under the table on the floor. But on this same table was a dictionary, which had been opened during the night, and on one of the pages they remarked three little red spots of the size of a grain of corn that had been crushed, and that resembled drops of blood. The noises ceased soon after this singular adventure, and, what is remarkable, they were resumed some years later; but this time they were much weaker, and did not last long. I have all these details, which I have greatly condensed, from the family of Madame X.

Sometimes the individuality of the posthumous being discloses itself by tastes and customs which were familiar to the person when alive. About thirty-five years ago there lived at St. Girons a

young man of robust complexion and military tastes. He was fond of fencing, and often indulged in this exercise ; in his room was a collection of foils, gloves, masks, &c. Having become insane, they shut him up in the insane hospital of St. Lizier, where he soon after died. This hospital is about five miles from St. Girons. The room that the young man occupied before his sickness was situated upon the first floor. Immediately under him lived a tailor and his family. The day of the young man's death, at about eleven o'clock in the evening, the family were already in bed when they heard the street door open, and some one quickly run upstairs. "Hullo!" said the tenant, "one would swear that those are the footsteps of the lunatic; can it possibly be he?" At the same time the unknown entered the room on the first floor, and immediately after they heard the measured stamp of a man fencing. These blows were more hasty than those usually made, and this noise was immediately followed by a clash of foils and masks, which seemed to detach themselves from the wall, knock together, and fall on the ground. The tailor got up, lit his candle, and ascended to the chamber overhead. The noise stopped as soon as he opened the door; nothing had fallen on the floor, but everything was in its place. Our good man went back to bed, and the noise began again; silence returned only at about one o'clock in the morning. The following days, the same things were repeated at the same hour and under identical circumstances. Tired of making

useless visits to the room where the disturbances occurred, the tailor at last accustomed himself to it and did not trouble himself any more. These noises were still going on when he left the house. He was satisfied, as well as his wife and children, that the nocturnal visitor was none other than the young deceased, for all were unanimous in declaring that they recognized his hasty steps every time that he mounted or descended the stairs; so much so that they were accustomed to say when they heard him arrive in the evening at his usual hour, "*Té, té, etchoou qué tournash!*—here comes the madman again." It was the tailor himself who gave me these details.

In the following example, the posthumous personality is not so clearly revealed as in the preceding ones, but it is easy to follow its traces back to its origin.

"Near a village of Landes, a woman lost her mother. She lived, like most of the country-people, in a ground-floor apartment (*rez-de-chaussée*) which communicated with a cellar. After the death of her mother, she heard at night some one walking and rummaging in the cellar. Being alone in the house, with the outer door locked, she at first supposed that it was rats which caused the noise. Convinced, after numerous fruitless searches, that rats could not make such a noise, she went to tell her story to the *curé*, an experienced man, who was familiar with the habits of the poor people of the country; instead of

making her pay for masses, as is the usual custom in Catholic countries, he advised her to search carefully every nook and cranny in the cellar, and take out anything she might find hidden there. The woman, having followed this advice, found a small sum of money cunningly hidden in one of the most out-of-the way places. She took possession of this sum and heard no more of the noises. It was the hiding-place where the old woman used to deposit her little savings, and hence the personality of the nocturnal visitant can but be identified with her posthumous individuality."

In many cases, the post-sepulchral manifestations present no feature that very exactly indicates their author. Nevertheless, one can hardly be deceived in this study, for these events are always preceded by the death of some person in the house. This class generally consists of nocturnal disturbances of various descriptions. About fifteen years ago, a peasant, living in a hamlet in the Canton d'Oust (Ariège), hung himself in a state of melancholy. His house immediately became the theatre of nightly scenes of the most tumultuous and inexplicable character.

"The chairs were heard to move, the crockery to fall and smash with a loud noise, blows of a hammer or club to strike the partitions, and the furniture on every side, &c., &c. In the wood-shed it seemed as though the faggots were in insurrection: they knocked together, or flung themselves

against the walls with extraordinary force, and made a terrible racket. If any one entered the wood-shed or the dining-room, where the glasses seemed to be clashing and the crockery breaking, he was confronted with another phenomenon not less marvellous: the most absolute silence instantly succeeded, after the most fearful noise; everything was in its usual place; nothing had been injured. We have seen the same phenomenon occurring invariably under analogous circumstances, and it may be assumed in principle that it is one of the laws of posthumous manifestations. When the occupants of the house were in bed, an invisible hand pulled at their coverings, and each time they were obliged to hold on to them very strongly not to be forced to remain entirely uncovered. All these prodigies ceased as soon as a candle was brought. The posthumous personality seems to dread light; to borrow an expression from medicine, it is a 'photophobe.' Later on, I will give an explanation of this fact.

"One evening, at dusk, a woman in the house held in her hand a pair of scissors attached to a chain. The candle not being yet lighted, she felt some one pulling at this chain, notwithstanding that she was alone in the room. She called for help; a light was brought, and immediately the scissors fell. When the light was removed the disturbance began again, but again stopped when the candle was brought back. The experiment was repeated

several times, and invariably with the same result. These scenes lasted for several years, and were witnessed by all the people of the neighbourhood. The rumour having reached St. Girons, some of the notabilities of this town, among them magistrates and physicians, resolved to visit the spot, to satisfy themselves as to the authenticity of these facts. The project was not carried out, but the recollection of what I have related still lingers in the memory of all the inhabitants of the canton."

The tendency to pull the clothing off the bed and uncover the sleeper is a feature as common as the nocturnal disturbances, and one in which the action of the posthumous personality is indicated most unequivocally. Usually, these two kinds of manifestations go together, as we have seen in the previous examples. Nevertheless, there are cases where the mysterious visitor omits the hubbub, and is satisfied with pulling at the blankets or lifting the bed. This mode of procedure is still less agreeable to sleepers than the banging of partitions, and it often happens that they are obliged to desert the house if they would get any rest. I might cite several examples of this kind. Here is one told me by the very person who was the object of the adventure.

"It was a woman of sober character and fair education. She had brought up the son of a rich landed-proprietor who lived in a château in the

vicinity of Foix. The child, having lost his mother at an early age, conceived a son's affection for his governess. Having attained his majority, he left the paternal home and went to settle in Africa. In 1873, this woman, being in bed one night, thought she heard something unusual in her room. It seemed like a sort of stifled moaning, repeated at intervals. The next day a telegram announced the death of the young man. From that time forth, posthumous manifestations of a strongly marked character occurred in the same room. Nightly, at the same hour, the governess heard some one open the door of her room, although she had herself locked it, walk round the apartment, stop before the bed, draw the curtains, and tug at the bed-clothing. There would then be a struggle between her and the invisible one. The poor woman was obliged, in order not to be entirely uncovered, to roll herself in the bed-clothing. A sort of plaintive moaning was heard. At the end of an hour or two the chamber door would again open, and there would be total silence. The governess unhesitatingly attributed the cause of all these prodigies to the posthumous personality of the young man whom she had reared; for, beside the coincidence of his death and the manifestations which immediately occurred, she recognized his manner of walking in the footsteps which she heard every night in her room. Wearied at last with these unfortunate scenes, she fell sick, and was obliged

to leave the château, after having endured the thing for six months."

I have said that if the posthumous man frequently manifests himself by a variety of noises, his appearances in human form are rare ; (7) still one sometimes sees them immediately after the decease of certain persons. I have collected several examples of this kind ; among them the following, the authenticity of which I can guarantee. I have it from Madame D., of St. Gaudens. Here is her story :

"I was still a young girl, and slept with my elder sister. One evening we had just retired to bed, and blown out the light. The smouldering fire on the hearth still feebly lighted the room. Upon turning my eyes towards the fireplace I

(7) Here the author betrays his want of personal experience in the séance-room. Animated forms of the deceased are now seen often under perfect test-conditions, and some will "materialise" themselves before one's very eyes. While there have been numberless cases of fraudulent imitations of this astounding phenomenon—sometimes even by real mediums—still there have been genuine materialisations by the score. In the year 1874, I devoted about three months to the investigation of this subject, at the Eddy home-stead, in the village of Chittenden, Vt., and published my observations in a work entitled "People from the Other World." I saw as many as seventeen of these materialisations in a single evening, and nearly five hundred during the whole visit. I was enabled to touch, talk with, and even weigh and measure them. After the lapse of twelve years I see no reason to change my opinion as to the genuineness of the phenomena of William Eddy, though my views as to the psychical character of the forms have been altered by a study of Asiatic psychological science. The curious reader will find great abundance of proofs of materialisation in the works of Owen, Sargent, Crookes, Wallace, Stainton Moses, and other trustworthy writers.

perceived, to my amazement, a priest seated before the fire and warming himself. He had the corpulence, the features, and the general appearance of one of our uncles who lived in the neighbourhood where he was an archbishop. I at once called my sister's attention. She looked in that direction, and saw the same apparition. She also recognized our uncle. An indescribable terror seized us both, and we cried 'Help!' with all our might. My father, who slept in an adjoining room, awakened by these desperate cries, jumped out of bed, and ran in with a candle in his hand. The phantom had disappeared; we saw no one in the room. The next morning a letter was received informing us that our uncle had died the previous evening."

The posthumous apparitions can show themselves immediately after death, whatever may be the distance that separates the defunct from the place where he manifests himself. In other words, these phantoms move with marvellous rapidity, comparable almost to that of electricity or light. ⁽⁸⁾ I shall presently explain this phenomenon.

⁽⁸⁾ Rather, let us say, thought. Time and space exist only for us living; and, while it is a little premature to discuss the question of extra-corporeal mental dynamics, it may be said, as from the Asiatic standing-point, that the telepathic action in cases like those in point is instantaneous. However geographically far apart in the body, mind talks with mind, as two persons speak with each other across a table or even from "mouth to ear."

I have stated above that a young man appeared in the neighbourhood of Foix the very evening of his death, although he died in Africa. Others, who lived in America, have shown themselves in Europe at the moment when they expired, and had consequently crossed the Atlantic in a few seconds. Of numerous examples that I might cite, I will give only the following, taken from the work of M. de Mirville, *Des Esprits et de leurs Manifestations diverses*. I quote verbatim :

“M. Bonnetty, responsible editor of the *Annales de Philosophie Religieuse*, tells us that one evening, before sleeping, he saw the image of one of his friends, then in America, open his bed curtains and inform him that he had that instant died. The sad news is subsequently confirmed, and indicates that very moment as having been the last. But this image wore a waistcoat whose very extraordinary pattern had much struck M. Bonnetty ; he made subsequent inquiries, and begged that they would send him a drawing of this waistcoat pattern. They did so, and it was identically that of the apparition.”

Sometimes apparitions come during sleep. If it is objected that these are ordinary dreams, I shall answer that, whilst according the utmost possible agency to dreams and hallucinations, it is difficult not to believe in the reality of an apparition when you see before you a person whom you recognize at once by his height, features, and dress, who tells

you that he has just expired, and when on the next day, or at some later date, a letter confirms the vision.

I went to Spain, towards the end of 1868, a little after the Pronunciamento which put an end to the reign of Isabella. I knew the country was in a state of ebullition, and I wished to study upon the spot the consequences of the revolution which had just been completed. I was not long in perceiving that the Spanish nation, kneaded for fourteen centuries in the mould of the most rigid and absolute Catholicism that ever was seen, and moreover fundamentally monarchical, was not yet ripe for liberty, that it would fatalistically return to its old idols; and I did not shrink from imparting my forecast to the readers of the *Revue Contemporaine*, in an essay which appeared in the month of June of the following year.

On the twelfth of January of the same year I was at Barcelona, and one night in my sleep I distinctly saw before me the face of a young person who was sincerely attached to me, and whom, before leaving for Spain, I had left in Paris, dying from a chest complaint. My first movement, as soon as I perceived her, was to approach and bid her welcome. As I came closer, I saw her recede, and I recognized in her face the characteristic lividity of a corpse. I awoke with a start, and, while I had constantly been in the habit of regarding as dreams all apparitions of this kind of which I had heard, nevertheless I did not hesitate to say to the hotel-servant, when he entered,

the room the next morning: "To-morrow evening you will receive for me a letter from Paris in a mourning envelope." The letter arrived on the day and at the hour indicated. It announced that which I already knew—that I had lost my poor friend on the night of the twelfth of January.

The following fact is no less significant. It was related to me by my friend Victor Pilhes. These are the circumstances of its occurrence:

"Victor Pilhes had just been nominated Representative for Ariège in the legislature of 1849, when the manifestation of the thirteenth of June took place. Intelligence was brought that the French army was marching on Rome to overthrow the Roman Republic. The constitution being thus openly violated, some energetic men resolved to defend it. But France, emasculated by the governments which had succeeded since the eighteenth Brumaire, hastened *ruere in servitutem*—to plunge into serfdom, as Tacitus hath it. Instead of following those who defended her rights and interests, she handed them over to the mercies of the soldiery and police. Having come together without arms, they were easily dispersed or arrested. However, a small group of eight representatives of the people, amongst them the President of the Mountain, Deville and Victor Pilhes, was in the court of the Conservatoire, under the guard of troopers. At this moment they saw a company of chasseurs à pied coming in search of them. They had still a chance of escape,

owing to the indescribable tumult in the inclosure, when Deville cried out :

“I was a captain at Waterloo, and I did not fly ; to-day I defend the Right and the Law, and I will not desert my post, come what may.”

Electrified by these noble and patriotic words, the other representatives followed his example, and desirous of standing to their posts to the very end permitted themselves to be conducted to the Conciergerie. Betrayed after five months impeachment, they were brought before the High Court at Versailles and condemned to death. A decree of the Provisional Government having abolished this punishment for political offences, the sentence had to be commuted to one of perpetual detention in a state prison. About 1854 they were in the fortress of Belle Isle, where Deville had a stroke of paralysis. After sundry delays, he obtained his liberty and returned to Tarbes, to his family. Some months after his departure, Victor Pilhes, who, in the meanwhile, had been transferred to St. Pélagie, saw during his sleep Deville appear to him, saying :

“You are one of the men whom I have best loved during my life. I have come to bid you a last farewell ; I am dying.”

Our prisoner immediately awoke ; but, although this vision was to him but an ordinary dream, he could sleep no more. When he left his cell, he related his dream to his comrades, who attached no importance to it. Their attention was not attracted

until the next morning, when they received a letter from Tarbes announcing the death of Deville.

The first time that Victor Pilhes told me this story, I, like himself, saw nothing more in it than an ordinary dream, followed by a curious coincidence. Such is no longer the case; since, some hundreds of analogous facts have come to my notice.

I close here the list of posthumous manifestations attributed to the human personality, reserving to myself, however, the right to return to the subject in one of the following chapters, to complete it in certain respects. I could easily double or even treble it, with merely the documents which have been furnished to me; but I fancy that enough has been said to attract the attention of thoughtful persons. Still, I shall refer any who yet entertain doubts to the many works written upon this topic, of some of which the authors are learned physicians or eminent legal functionaries.

CHAPTER II.

FACTS ESTABLISHING THE EXISTENCE OF A SECOND PERSONALITY IN THE LIVING MAN. ITS VARIOUS MODES OF MANIFESTATION.

THE existence of the posthumous personality being demonstrated by some thousands of facts, observed in all ages and among all peoples, it remains to seek out its nature and origin. Evidently it proceeds

from the living personality, whose continuation it shows itself, with its form, habits, prejudices, &c. Let us, then, inquire if there is not found in man a principle which, detaching itself from the body while the vital forces abandon the latter, continues for some time the action of the human individuality. Numerous facts show that this principle exists, and that it sometimes manifests itself during life, exhibiting, at the same time, the characteristics of the living personality and those of the posthumous personality. I shall now relate some drawn from the best sources, and which seem conclusive. The first was communicated to me on my passage to Rio Janeiro.

It was in 1858; they were still talking, in the French colony of that capital, of a singular apparition which had taken place some years earlier. An Alsatian family, comprising a husband, wife, and little girl of a very tender age, were on a voyage for Rio Janeiro, where they were intending to join some compatriots established in that city. The voyage was long; the wife fell sick, and, no doubt for want of care and proper nourishment, succumbed before reaching port. The day of her death she fell into a syncope, remained a long time in this state, and when she recovered consciousness said to her husband, who was watching by her side:

“I die happy, for now I am relieved of anxiety as to the fate of our child. I have been to Rio

Janeiro, and found the street and the house of our friend Fritz the carpenter. He was standing in the doorway. I showed him the little one; I am sure that on your arrival he will recognize her and take care of her."

Some moments later she expired. The husband was surprised at this message, yet, however, attached but little importance to it. The same day, and at the same hour, Fritz the carpenter, the Alsatian of whom I have spoken, was in the doorway of the house that he occupied in Rio Janeiro, when he thought he saw passing in the street one of his compatriots, holding in her arms a little girl. She looked at him supplicatingly, and seemed to hold out to him the child which she carried. Her face, which seemed extremely emaciated, nevertheless reminded him of that of Lotta, the wife of his friend and compatriot Schmidt. The expression of her face, the singularity of her gait, which seemed more that of a vision than of something real, made a lively impression upon Fritz. Wishing to satisfy himself that he was not the dupe of an illusion, he called one of his workmen from the shop, also an Alsatian, and from the same locality.

"Look!" said he. "Do you not see a woman passing there, in the street, holding a child in her arms; and would not one say that it is Lotta, the wife of our countryman Schmidt?"

"I cannot say; I don't see it distinctly," answered the workman.

Fritz said nothing more ; but the different circumstances of this real or imaginary apparition deeply impressed themselves on his mind, especially the hour and day. Some time after that he saw his compatriot Schmidt arrive, carrying a little girl in his arms. The visit of Lotta was then immediately recalled to his mind, and before Schmidt could open his mouth he said to him :

“My poor friend, I know all ! Your wife died on the voyage, and before dying she came to show me her little girl, so that I might take care of it. See here, I have marked the date and hour ! ”

It was exactly the day and the moment noted by Schmidt on board the ship.

It was from reflecting upon the different circumstances of this story that I first deduced the problem of the doubling of the human personality.⁽⁹⁾

(⁹) The projection of the Double, of which many examples are recorded in works which treat of psychical phenomena, occurs in two ways—the involuntary and the intentional. Our author gives illustrations of both. An intense concentration of desire by a moribund or somnambulist person often carries the Double with a rush to the vicinity of the individual thought of, without the operator being at all acquainted with the process of projection. In some, the Double is so loosely attached to the physical organism that it can easily, and even without the conscious intent of the person, go out and make itself visible. Cases are cited under. But in Asiatic psychical science this psychic projection is a recognized *siddhi*, or acquired power, capable of development, but known to be dangerous, especially for neophytes, as the liberated and travelling Double, in a measure like a new-born infant, is liable to the gravest injury, and equally needs close watching and care. Hence the phenomenon is strictly forbidden unless under the guardian teacher's

But I could not, from a single example, establish a theory which was at every point the antithesis of that which I had been taught as to the nature of man. I had to wait until an accumulation of facts should corroborate the first. My studies upon the posthumous being tended towards this result, I compared the post-sepulchral phantom with the living phantom, and I had not much trouble in convincing myself that it was the same personage. I could not, however, establish such a conclusion save upon the basis of a great number of proofs. I then consulted the works of those writers who, after a more or less direct method, had treated

(*guru's*) supervision. So, also, it is a feature of the Eastern psychical training to be taught how the Double, upon reaching the intended focus of concentration, may be compacted into visibility to the ordinary observer. By "telepathic impact" upon the mind of a selected individual, or upon those of two or more, that person or those persons may be made to either see or not see the apparition—the living phantom, as D'Assier prefers calling it. Where the projection has been sporadic, and the operator is ignorant of psychical science, those only will see the Double—unless, of course, a dense solidification, like the mediumistic "materialisations," occurs—who are natural clairvoyants. In India, two classes of phantom-seers are known, viz., the *devagani*, or those who can see the higher races of the elemental kingdoms, and the *rakshasasgani* or *pisachagani*, those who can only see the lower orders of phantoms, including earth-bound human souls. The natural affinities of these two classes of visionaries are clearly defined in Bhagvatgita (cap. ix.), where Sri Krishna says each will, after quitting the body, go to the sphere and companionship to which his attractions tend. (For something about projection of Double, and special power of certain persons to see wraiths, &c., see *The Monastery* (Scott), caps. iv. and xx., the latter a very interesting illustration of throwing of glamour.)

this question. I found in the reports of the theologians, magistrates, physicians, magnetizers, &c., a harvest of facts much more abundant than I had dared to hope for. The doubling of the human personality, and, as a consequence, the existence of the posthumous phantom, became for me a matter of certainty. I shall now transcribe some of the examples which have seemed to me the most conclusive and most worthy of credence. The first is taken from the book published, in 1864, by M. Gougenot des Mousseaux, under the title, *Les hauts phénomènes de la Magie, précédés du Spiritisme Antique*.

An officer of the English army, having taken furlough with the intention of returning from India in the year 1830, had been at sea a fortnight, when meeting the captain, he said to him :

“So you have on board a mysterious passenger whom you are hiding?”

“You’re joking.”

“No; I have seen him, distinctly seen him; but he will not re-appear.”

“What do you mean? Explain yourself.”

“Very well. I was just about to retire, when I saw a stranger enter the saloon, go all round it from cabin to cabin, opening the doors, and each time, on leaving, shake his head. Having drawn aside the curtain of mine, he looked in, saw me, and as I was not the one whom he sought, he quietly retired and disappeared.”

“Beh! But how was he dressed, and what was the age and appearance of your unknown?”

The officer described him with minuteness and accuracy.

“Ah! God forbid!” cried the captain. “If what you say were not absurd, that would be my father. It could be no one else!”

The voyage finally terminated. Then the captain returned to England, where he learned that his father had ceased to live, and that the date of his death was posterior to the date of the apparition; but that, on that very day, and at the hour of the apparition, being ill, he became delirious. The members of the family, who had watched by him, added, in speaking of this crisis, that in his delirium he had cried out:

“Whence, think you, I have come? Well, I have crossed the sea. I have visited the vessel of my son. I have made the round of the cabins. I opened them all, and I did not see him in any of them.”

Des Mousseaux tells us that he had this story from an old captain of Sepoys of the British army in India, and that the latter had learned it from the family of the captain of the ship.

That which first strikes one in this story is the instantaneousness of the passage of the fluidic man. The living phantom moves with a rapidity not less marvellous than the posthumous phantom. The father of the ship's captain goes to find the vessel

of his son on the Indian route, examines attentively the cabins in turn, and comes back almost in the same instant. All that lasts only the time of one crisis. We have seen the same fact repeated in the aerial journey of the Alsatian woman to Rio Janeiro. This is a characteristic peculiar to every fluidic form, whether living or posthumous. I have given, in the preceding chapter, the reason of this phenomenon, which seems inexplicable at first sight. Another fact to notice is that, according to the story of the persons of the family who witnessed his sickness, the father of the ship's captain, the moribund, had fallen into delirium some moments before he went to search after his son, and the delirium continued until his return. Perhaps the expression, delirium, is badly chosen, and it is a question of syncope that we are dealing with. The state of syncope would seem to be the most favourable for the flight of the living phantom ; ⁽¹⁰⁾ we have seen it occur in the case of the Alsatian woman. I shall have occasion to cite other examples. With certain persons, sleep is quite enough to permit of the projection of the Double.

⁽¹⁰⁾ Exactly ; for, under the disturbance of the normal equilibrium of the corporeal and psychical energies, the potentiality of the latter is changed to actuality, and *vice versâ*. As the potential energy in a bent spring becomes *vis viva* when the compression is removed, so the latent potentiality of trans-corporeal psychical projection and function develops into actual work when the body becomes abnormally deprived of its usual power to restrain and compress the soul. This crisis may be brought on by disease, or consciously and with set purpose, as by Indian ascetics.

Here is an instance which I borrow from the same author :

Mr. Robert Bruce, a connection of the eminent Scotch family of that name, was first mate of a vessel. One day he was sailing near the banks of Newfoundland, and making the usual calculations for longitude and latitude, when he thought he saw the captain seated at his desk ; but he looked closer and saw that it was a stranger, whose fixed gaze filled him with astonishment. Hurrying on deck to the captain, who perceived his agitation, he asked him :

“ Who is that at your desk ? ”

“ Nobody,” answered the captain.

“ Yes, there is some one. Is it a stranger ; and how could that be ? ”

“ You dream, or you’re joking.”

“ Not at all. Kindly come down to the cabin and see.”

They went down, and found no one seated at the desk. The ship was searched throughout, but no stranger was found.

“ Nevertheless, the man I saw writing at your slate must have left his writing there,” said the mate to the captain.

They examined the slate ; it bore these words :
“ *Steer to the Nor'-West.* ”

“ But this writing is yours, or some one’s on board ? ”

“ No.”

Each member of the ship's company was made to write the same sentence, but not one of the writings resembled that on the slate.

"Well, let us obey this order. Put the ship to the Nor'-West; the wind is fair, and we may easily make the experiment."

Three hours later, the look-out reported an iceberg, and a vessel from Quebec, bound for Liverpool, frozen to it. She was dismantled, and crowded with people. The passengers were all taken off by the boats of Bruce's ship.

At the moment when one of these men passed the gangway of the rescuing vessel, Bruce shuddered, and started back much moved. It was the stranger whom he had seen writing the words on the slate. He communicated the fact to the captain.

"Kindly write '*Steer to the Nor'-West*' on this slate," said the captain to the new-comer, holding out to him the side on which was no writing. The stranger wrote the sentence.

"Well, you acknowledge that to be your usual hand?" said the captain, who was struck with the identity of the writings.

"But you saw me write it. How can you doubt it?"

The captain's only reply was to turn up the other side of the slate, and the stranger was confounded on seeing on both sides his own handwriting.

"Do you think you dreamed that you wrote on

this slate?" asked the captain of the wrecked vessel of him who had just written.

"No; at least, I have no recollection of it."

"But what was this passenger doing at noon?" asked the rescuing captain of his colleague.

"Being much fatigued, he fell into a profound sleep, and, as near as I can remember, it must have been shortly before noon. An hour or more after he awoke and said to me, 'Captain, we shall be saved to-day. I have dreamed that I was on board a vessel, and that it would come to our rescue.' He described the barque and her rig; and great was our surprise, when you bore down towards us, to recognize the accuracy of his description. Finally, the passenger said, in his turn: 'What seems to me strange is that everything here seems familiar to me, and yet I have never been here before!'" (11)

I will make one remark upon this strange adventure.

In the apparitions which occurred at Rio Janeiro, and on board the returning Indiaman, the Alsatian woman, as well as the father of the ship's captain, recollected perfectly, on coming out of their lethargy, the journey which they had made, and related its different particulars to the persons about them. Here we see the passenger announcing to the captain of the wreck that another vessel is coming to their

(11) For the original narrative from which the above was condensed, see Robert Dale Owen's *Footfalls on the Boundary of another World*, pp. 334—341.—O.

rescue, but he has not the least remembrance of that which he had written upon the slate of the ship which was to save them. When he came aboard her it seemed as though he could remember her, and yet he declared that he had never been there before. He had only fragmentary, confused reminiscences of what had occurred to him while out in the Double. One would say that we have here solutions of continuity in his dream. That is not surprising. The phenomena of "doubling" present, as we shall see in the course of this book, all the shades of difference, from the complete and living apparition of the human form to the simplest dreams. These different manifestations evidently depend upon the degree of moral energy in the individual, the tension of his mind toward a determined result, his physical constitution, his age, and probably other causes as well, of which we are ignorant.⁽¹²⁾ The same applies to the memory of what passes during the "doubling." Certain persons recollect most accurately all that they have done, seen, or heard. Others only catch vague and broken reminiscences alternated with perfect blanks; others have no remembrance of the part which they have played during their lethargic sleep. Such is the case of some somnambules, about whom I shall soon have occasion to remark.

Now let us open the book of a man whose name

(¹²) See note *ante*.

carries weight in everything pertaining to the rational use of magnetism, Du Potet. ⁽¹³⁾

We read the following on page 549 of his book :

“The following fact is well attested, and may be grouped with the phenomena of the order of spiritism which are the most difficult to explain. It was published in a manual, *The Pocket Book of the Friends of Religion*, for 1811, by Jung Stilling, to whom it was related as a personal experience by Baron de Salza, chamberlain of the king of Sweden. The baron says that, having been to pay a visit to a neighbour, he returned to his house about midnight, an hour at which, in summer, there is light enough in Sweden for one to read the finest print.

“As I arrived,” said he, “in my domain, my father came to meet me before the park gate. He was dressed as usual, and held in his hand a cane that my brother had carved. I saluted him, and we had a long conversation together. We arrived thus at the house, and at the door of his room. Upon entering, I saw my father undressed, lying in his bed in a deep sleep; at the same instant the apparition vanished. Presently my father awoke, and looked at me with an inquiring expression.

“‘My dear Edward,’ said he, ‘God be praised that I see you again safe and sound, for I have been extremely worried on your account in my

(¹³) *Cours de Magnetisme Animal.*

dream. It seemed to me that you had fallen into the water, and were in danger of being drowned.'

"Now that very day," added the baron, "I had gone with one of my friends to the river to fish for crabs, and I just escaped being carried away by the current. I related to my father that I had seen his apparition at the park gate, and that we had a long talk together. He replied that such things often happened to him."

One of the most striking and at the same time improbable facts is here presented. The human phantom speaks and sustains a conversation of some length. In the preceding examples the apparitions are mute. Nothing is more natural. There is needed a special organ for producing speech, and an interior force which puts this apparatus in motion. Admitting that the phantom duplicates the interior, as well as the exterior, of the human mechanism, whence does it draw the breath which puts in play the phonetic machine? If the passenger on the wrecked ship above mentioned could have spoken, it is probable that, instead of writing on the slate the instructions which were to save him and his companions, he would have transmitted them directly in an audible voice to the mate, Mr. Bruce, who stood before him in the captain's room. Should we, then, regard as absurd and completely impossible the adventure attributed to the father of the chamberlain of the king of Sweden? By no means, for it is confirmed by a crowd of analogous histories, of which

I shall cite some. Let us simply say, to explain the contradiction which exists between the two apparitions of which I have spoken, that the human phantom never loses its relation with the body which it has quitted, by a sort of fluidic communication which unites the one with the other. It is in the latter that the living force is acting which is necessary for its different evolutions. Useless to add that this force has its maximum at the emerging point, that it weakens with distance, and attains nullity when this distance exceeds certain limits. The phantom of the chamberlain's father, not having gone beyond the inclosure of the park, was consequently at but a short distance from the château where lay the body from which he drew his active power, and could therefore manifest itself by speech, whilst the case was quite different with the phantom of the passenger, which had had to travel a distance of some leagues to reach the room of the captain.⁽¹⁴⁾

(14) Quite another explanation would be given by Asiatic psychologists. No audible sound need have been uttered to make the son believe his father was speaking: it was only necessary for them to be in perfect psychic sympathy, and for the father to *think intently* that he was talking. The illusion of audible speech would then be imparted to the son's sensorium by *the vibratory effect of the psychic thought-current upon the same sensitive conductor* that is the final link between the sensorium and the mechanical apparatus of the ear and auditory passage. Instead of air-vibrations telephonically working the auditory mechanism, the agent would now be the subtler motions of a thought-current. This postulates the assumption that thought causes vibrations in a medium through which it can telepathically act, and such is the claim made. I have tested it experimentally, and seen it often done by others.

Let us quote another fact of a speaking-apparition from the same author.

Stilling gives some interesting details about a man who lived in 1740, who passed a retired life, had strange habits, and resided in the neighbourhood of Philadelphia, U.S.A. This man had the reputation of possessing extraordinary secrets, and of being able to discover the most hidden things. Amongst the most remarkable proofs that he gave of his power, the following was regarded by Stilling as well authenticated:

A ship's captain had gone for a long voyage to Europe and Africa; his wife, who had received no news of him for a long time, was advised to apply to this expert; he begged her to excuse him while he went in search of the particulars which she desired. He passed into the adjoining room, and she took a seat to wait. As his absence was prolonged, she grew impatient, and thought that he had forgotten her; she softly approached the door, looked through a blind, and was astonished to see him lying on a sofa motionless as if he were dead. She did not think it right to disturb him, but awaited his return. He told her that her husband had been prevented from writing by such and such reasons, that he was at that moment in a *café* in London, and that he would soon return home. The return of the husband occurred, agreeably with what had been thus announced; and the wife, having asked of him the motives of his long silence, he alleged the very

reasons which the adept had given her. The wife had a great desire to verify the remainder of these particulars. She was fully satisfied in this respect, for her husband had no sooner set his eyes on the magician than he remembered having seen him on a certain day in a London coffee-house, where this man had told him that his wife was very uneasy about him; to which the captain had replied by explaining why he had been prevented from writing, and had added that he was on the eve of embarking for America. The captain had afterwards lost sight of this stranger, and had heard nothing more of him.

Here, again, is a speaking phantom, and this time at several hundreds of leagues away from the starting point; for he had to cross the Atlantic to go from the suburbs of Philadelphia to the coffee-house in London. The explanation that we have given of this phenomenon on the preceding page does not apply here. It is, in fact, difficult to believe that the Double of the adept exerted the force that was necessary for these phonetic manifestations in the physical body. The distance which separates the phantom from its centre of action seems too great. A new explanation becomes necessary. We find it in an experimental fact well known to all those who are occupied in any way with the study of man considered from the point of view of these fluidic manifestations. It is, that every phantom exerts its force, not only

in the body whence it proceeds, but also in that of persons whose physical or moral constitution resembles its own, or which by their nature present a marked tendency towards what is commonly called the phenomena of spiritism. The Seeress of Prevorst, about whom I shall have frequent occasion to speak, possessed this faculty in the highest degree. She felt that she was nourished by the emanations of those who came to see her. The members of her family were those who gave her the most strength, by reason of the conformity of their constitution to this sort of vampirism, and they felt themselves weakened after they had spent some minutes near her. It was, then, in the body of the ship's captain, or in that of one of the persons in the same room with him, that the phantom of the expert fed himself with vital force, and thus supplied the deficiency of the current which reached him from Philadelphia. ⁽¹⁵⁾

⁽¹⁵⁾ Ingenious, but, I think, not correct. The operator, in this instance, was a trained expert, who was able, it seems, to perform this phenomenon of projection at will. We are not told whether the phantom saw the captain *alone* or in company; or, if the latter, whether his companions also saw it and heard the conversation. Even if others were present, it was quite within the power of a skilful expert of the sort to "materialize" his phantom into visibility and create a voice. Readers of theosophical literature will recollect the story of my personally having had such an experience at New York before my leaving for India, my occult visitor's body being then actually more than double the distance away from where we were talking than this alleged Philadelphia expert was from his body. My visitor gave me a turban cloth, in connection with which phenomenon see Scott's *The Monastery*, chap. xvii., where

It is not, however, the dialogue of the phantom that must be considered the most curious trait of this narrative. What strikes one, in my opinion, the most is the facility with which the expert falls into lethargy to undertake his voyage of exploration. Until now, we have seen apparitions produce themselves in a more or less unconscious manner, following after a sleep more or less lethargic, yet natural. In the case we are now considering, the patient knows that he is about to project the Double, and, to accomplish his object, he shuts himself in his room, lies upon a sofa, and sleeps, or rather falls into syncope, for it is not a question here of an ordinary sleep. Certain privileged beings, that is to say, who present, in certain physiological aspects, an organization of extreme delicacy, produce surprising effects, which seem so many inexplicable phenomena, but which are in reality but the exaggerated development of a principle inherent in our nature and common to all men. These personalities are rare; one sees them arise only at certain epochs.⁽¹⁶⁾ In antiquity it was Moses,

Halbert Glendinning receives from the elemental guardian of the house of Avenel a certain solid object—like my present, “materialized” at the instant.

⁽¹⁶⁾ This leaves quite out of the account the whole great body of Asiatic adepts, yogis, fakirs, and other religious ascetics. For one example of psychic projection—since it is useless to multiply instances—see an article on “Maroti Bāwā’s Wonders,” in the *Theosophist* magazine, vol. ii. p. 6, and confirmation of the narrative on page 202 of the same volume. The holy man was still living at latest accounts.

Appolonius of Tyana, Simon Magus; then it was Merlin the Enchanter and the thaumaturgists of the first centuries of the Christian era. In our times we have had Swedenborg, Cagliostro, and the Seeress of Prevorst. The adept of Philadelphia belongs to this galaxy.

If it is surprising to see a vocal organ in the human phantom, it is still more so to learn that the latter also possesses a digestive apparatus. A glass of water, for example, can be swallowed by the fluidic image of a person and instantaneously pass into that person's body. I might quote several examples of this kind, taken from different authors; but intending to devote a special chapter to the ogreish propensities of the posthumous man, I will not enter here into any of the details of the subject. I will but add that this apparatus can only be the gaziform replica of that which exists in the body, and that it is united to the latter by a plexus of invisible capillaries.⁽¹⁷⁾ This supposition is, no doubt, contrary to all the laws of physics. One

(17) Many cases of eating and drinking by "materialized spirits" are reported in the literature of Modern Spiritualism. It is said that the food and drink pass into the medium's stomach, though apparently consumed by the apparition at some yards' distance. There is not actual deglutition, but a disintegration of the food, and its transfer as highly attenuated and invisible matter to the medium's body—if it goes there; otherwise it is dispersed in space. One of the easiest yet most interesting of mesmeric experiments is to transfer sensations of sound, taste, feeling, &c., from the operator to the subject. The transfer of disintegrated matter is only a step farther.

cannot explain how an aëriform recipient can receive, without disintegrating itself, a liquid so heavy as water; and a thing still more extraordinary, how this liquid passes into another receptacle placed at a distance, and having with the first no apparent communication. It must be distinctly affirmed, and I shall have several occasions to repeat it, that the fluidic world obeys, in certain of its manifestations, laws as yet unfathomed, and which seem to connect themselves, at least in part, to the very obscure problem of the rarification of matter. It would not be impossible, however, to find analogies in the physical world.⁽¹⁸⁾ Let us

(18) AUTHOR'S NOTE:—Nature displays to us various phenomena which are not without analogy to that I have just described. Such are waterspouts. Navigators who have had the opportunity of observation see the lower surface of a cloud elongating itself into the form of a conical tube, which stretches itself downwards towards the sea. At the moment when its extremity is about to touch the surface of the water, the latter, twisting itself into a column, penetrates into the centre of the tube and rises up to the cloud, which swells and blackens more and more. Often they see, through the transparent sides of the tube, the water rise with the spiral motion of a screw. When the cloud is saturated with water, or rather when the opposing electricities which have produced this attraction between the sea and the meteor are neutralized, the aspiring tube breaks and the cloud discharges itself in rain. If one reflects that the walls of the tube are of extreme fluidity, and yet that they resist the full force of the gyratory pressure of the ascending column, one can easily convince himself that this phenomenon is not less extraordinary than the passage of a glass of water into the digestive organs of a phantom of a fluidiform nature, or than the presence of blood in its circulatory apparatus—a circumstance which is about to present itself for notice in the following examples.

only bear in mind this principle of natural philosophy, so familiar to all who devote themselves to the study of science: there is no solution of continuity in nature. The child who comes out of the body of its mother is attached to her by a vascular system which brought it strength and life. It is the same in this doubling; the human phantom is constantly in immediate relation with the body whence it has wandered for some moments. Invisible bonds, and of a vascular nature, so intimately connect the two extrémities of the chain, that any accident happening to one of the two poles reacts (*se répercute*) instantaneously upon the other. My meaning will be better understood from the examples I am about to relate. The first was extracted by Des Mousseaux from the judicial archives of England:

“A young son of Henry Jones, the little Richard, was one day touched by a woman named Jane Brooks. Passing her fingers downward along one of the child’s sides, Jane, after having in a friendly way pressed his hand, made him a present of an apple.⁽¹⁹⁾ He lost no time in cooking and eating it.

⁽¹⁹⁾ Which, of course, she had impregnated beforehand with her malignant aura. A glass of water mesmerized with kindly intent will act as a specific against disease; mesmerized with a vicious intent, is capable of killing a sensitive, like a deadly poison. Does the Western reader now get an idea of the real secret of the Hindu Brahman’s unwillingness to wear, sit upon, eat, drink, or touch things that have been in contact with non-Brahmans, that is to say, of persons who have not become psychically purified, as the true Brahman has, by strict training of soul, mind, and body? The

A moment later he fell sick, and the illness became serious. Now, one Sunday, when the child, tormented with the curious sickness which had seized upon his body, was watched by his father and a witness named Gilson, he suddenly cried out, at about noon :

“ ‘Look, there is Jane Brooks !’

“ ‘Where, where ?’

“ ‘There, on the wall. There, don’t you see her, at the end of my finger ?’

“For this sorceress, as well as the one who will appear in the next anecdote, seemed to enter the room, as she also left it, by passing through the wall ! ⁽²⁰⁾ Nobody, it should be remarked, distinguished her except little Richard. Was he then feverish ? did he dream ? Gilson, however, springing to the place pointed out by the child, slashed at it with a knife.

“ ‘Oh, father ! Gilson has made a cut on Jane’s hand ; she is all over blood.’

“What was to be believed or done ? As quick as

mere touch of a vile man or woman defiles by the evil aura it communicates. Hindus are not such fools as to shake hands, as we do, with the most casual acquaintance. Above all, women and children should be careful whose hand they touch.

⁽²¹⁾ At will, a psychic expert can in a moment condense his Double so that it would no more pass through a wall, or even a lattice, than one’s physical body could ; and in the next moment—provided, always, that he keeps perfect command over his memory and will—can volatize or aëlify it into invisibility, when it can pass through granite. And the same can be done by the “posthumous phantom.”

thought, Richard's father and Gilson ran to the house of the constable. The constable was one of those quite rare individuals, of a class that our academies would find the greatest profit to draw their recruits from, who know how to listen to people of sound judgment, however strange and singular their speech may seem to be. He gave them then quite a magisterial attention, that is to say that he put no obstacles in their way, but at once accompanied them to the house of the accused. They entered unceremoniously. Jane, seated upon her stool, held one of her hands with the other.

“‘How do you get on, mother?’ said the constable.

“‘Not so very well, sir.’

“‘But why are you covering up one of your hands with the other?’

“‘Oh, that is only my way.’

“‘Is that hand paining you, then, perhaps?’

“‘No, not at all.’

“‘But you must have something the matter with it; let me look.’

“And as the old woman refused, the constable, quickly grasping her, uncovered her hand all over blood. It was exactly as the child described it.

“‘It was a large pin that terribly tore me,’ cried out the old woman.

“But it was averred furthermore that a host of similar wicked acts committed by this wretch had

come to the knowledge of many witnesses. Jane, arraigned at the assizes, was condemned on the 16th of March, 1658, and that also marked the time when the sufferings of the boy Richard ceased.

“Messrs. Robert Hunt and John Carey, justices of the peace, before whom Jane was tried, affirmed that they had seen with their own eyes a part of the phenomena on which the accusation was based. And every one knows the high position which these magistrates hold in England. Needless to say that all the witnesses deposed upon oath, which is important.”

One cannot misunderstand the cause of the wound which the sorceress tried to conceal. This wound had been perceived upon the phantom's hand by the boy Richard at the moment when the slashing stroke of the knife was made, and it was found almost immediately afterwards by the constable on the hand of Jane, in the latter's dwelling. The child had seen not only the wound, but also the blood which spurted from it. The direct communication between the body and its phantom is here established in an official and undeniable manner. It implies in the phantom the existence of an arterial and venous system—a system which is in reality but the fluidic replica of that which is in the body. It may be asked if the blood which the boy Richard saw coming from the wound of the phantom was really arterial blood, or only its appearance. The following story affords the answer. I take it

from the same author, who has exhumed it, like the preceding one, from English judicial records:

“Another woman, named Juliana Cox, had attained her seventieth year; and as she knocked one day, while begging, at the door of a house, a servant-maid who opened it gave her a rough welcome. ‘Very well, my child; very well! Before this evening you shall repent of this!’ and that very night the maid was writhing in the most frightful convulsions.

“As soon as she felt better, she cried loudly for help, earnestly begging the people of the house to come. ‘See, see, this miserable beggar-woman is pursuing me;’ and, pointing with her finger, the poor girl pretended to show the infamous old woman, whom no other eye than hers could discover! ‘She must be hallucinated, maniacal, hysterical; what could be clearer? Let her leave us in peace.’ These were the expressions uttered about her in the kitchen by the philosophers in petticoats who surrounded her, and the molestations took their course. But one fine morning the servant-girl, perfectly certain that she should see her tormentor coming again, conceived the happy thought of arming herself with a cutlass. The phantom of Juliana Cox did in fact soon renew her visit; when, seizing her cutlass, the girl dealt a blow at her invisible enemy, and before all the witnesses who saw the flash of the blade her bed became instantly sprinkled with blood. It was the leg of the phantom, she said, that had received the blow. ‘Let us go

and see,' she cried ; and immediately she went, well accompanied, to the house of Juliana. Their purpose was to verify the wound. On arriving, they knocked at the door, but they might have knocked a long time if they had not burst it open ; then they rushed into Juliana's room. Quick, quick, what says the leg ? The leg, newly wounded, had been dressed not more than a few minutes before. And the lips of a wound have sometimes an indiscreet and terrible language. They then compared it with the servant's cutlass. What then ? The blade exactly fitted the wound. The blow aimed at the spectre of the beggar-woman, in a house where there were so many good eyes which ought to have been able to see her, but did not, thus took effect on this same woman in a place other than that of the apparition. However, it so happened that the wound, which seems to have rebounded from the phantom to the person, was visible and palpable to everybody. Nevertheless, the obsessions of which the poor servant was the victim did not cease until the day Juliana Fox was arrested. She was judged and condemned."

Here we not only see the wound made by the cutlass on the phantom's leg, but the bed on which the scene took place is sprinkled with blood at the same instant. Several persons were witnesses of this marvel. There may have been some exaggeration in the description, and the blood sprinkled on the bed may be reducible to a few drops ; but the quantity of liquid spilled matters little ; it was seen

to flow at the instant the blow was struck. This fact suffices. Doubt is no longer possible; the phantom possesses a circulatory apparatus as well as the body of which it is the double. Invisible capillaries unite the one to the other, and the whole forms a system so homogeneous, so closely connected, that the slightest prick received by the phantom at once reacts (*se répercute*) on all the vascular apparatus up to the extremity of the chain, and blood flows immediately. This explains the instinctive aversion shown by phantoms to fire-arms, swords, and cutting instruments of all kinds. It is the most certain way of putting them to flight, unless, however, feeling themselves the stronger, they try to disarm their adversaries. I shall return to this subject further on, and cite some examples. This fact was known in antiquity, and all the authors who have treated of spiritism or demonology—a designation which, according to us, is only applicable to phantoms of the living or the dead—are unanimous in testifying to it. ⁽²¹⁾

⁽²¹⁾ In ceremonial magic, one of the necessary articles is a consecrated, *i.e.*, well mesmerised, sword, which the magician may use as a defence against certain low classes of spectres. Ulysses with his sword drives off the phantoms which swarm to absorb the aura of his blood-sacrifice for the evocation of Tiresias, and even the latter cannot approach him while he holds the wand in his grasp. Æneas, too, when about to descend to the realm of the shades, is warned by the Sybil, his guide, to draw his sword and clear a passage for himself through the crowd of phantoms. See also Psellus (*De Dæmon.*) and other classical authorities. An interesting and learned discussion of the subject is in *Isis Unveiled* vol. i., 363 *et seq.*

We have seen that the human phantom is able to speak, when not too far distant from its starting point. At other times its lips are seen to move without any sounds being heard. ⁽²²⁾ Such is the case in the following instance reported by Gærres :

“Mary, wife of Joseph Goffe, of Rochester, was attacked by a wasting disease and taken to West Malling, nine miles from her home, to the house of her father, where she died on June 4, 1691. On the eve of her death, she feels a great desire to see her two children, whom she has left at home in the care of a nurse. She begs her husband to hire a horse, that she may go to Rochester and die near her children. She is told that she is not in a fit state to leave her bed and ride on horseback. She persists, and says that, at any rate, she wants to try.

“‘If I cannot sit up,’ she said, ‘I will lie at full length on the horse, for I want to see my dear little ones.’

“A clergyman came to see her at about two o’clock in the afternoon. She appeared quite resigned to die, and full of confidence in divine mercy.

“‘All my trouble,’ she said, ‘is that I cannot see my children again.’

“Between one and two o’clock in the morning

⁽²²⁾ Of the phantom forms that I saw at the Eddy homestead, some could only move their lips, some spoke in whispers, and others were able to thunder out their words in a way to be heard in any public hall.

she fell into a sort of ecstasy. According to the report of the widow Turner, who watched by her through the night, her eyes were fixed and her mouth shut. Her nurse placed her hand over her mouth and nostrils, and did not feel any breath; so she thought that the patient had fainted, and could not tell whether she was dead or alive. When she came to herself, she told her mother that she had been to Rochester and seen her children.

“‘It is impossible,’ said the mother; ‘you have not left your bed.’

“‘Well,’ said the other, ‘anyhow, I went to see my children to-night while I was asleep.’

“The widow Alexander, the children’s nurse, affirmed, on her side, that the same morning, a little before two o’clock, she had seen Mary Goffe come out of the room next her own, where one of the children was sleeping alone, the door being open, and come into her room; that she had stopped about a quarter of an hour by the bed where she was lying with the younger child. Her eyes moved, and her lips seemed to speak, but she said nothing audibly. The nurse willingly agreed to confirm by oath, before the authorities, all that she had said, and afterwards to receive the sacraments. She added that she was perfectly awake, and the day was breaking, for it was one of the longest in the year. She was sitting up in bed, had regarded the apparition with close attention, and had heard the clock on the bridge strike two. But after a few

instants she had said, 'In the name of the Father, the Son, and the Holy Ghost, who are you?' With these words the phantom had vanished.

"The nurse quickly put on some clothes to follow the phantom, but could not discover what had become of it. She then began to feel somewhat alarmed. She went out of the house, which was situated on the Quay, and walked about for some hours, going to look at the children occasionally. About five o'clock in the morning she knocked at the door of the adjoining house; but it was not opened until an hour later, and then she related what had happened. They told her she had been dreaming, but she answered, 'I saw her to-night as plain as ever I saw her in my life.' Mary de J. Liveet, one of the persons who heard her talk thus, heard in the morning that Mrs. Goffe was in the last extremity, and wanted to speak to her. She, therefore, went to Malling the same day, and found her dying. The mother of the sick woman told her, among other things, that her daughter had greatly desired to see her children, and, indeed, said she had seen them.

"Mary remembered the words of the nurse, for till then she had said nothing about them, believing there had been some illusion. Tilson, the vicar of Aylesworth-Maidstone, who has published this fact, heard all the details on the day of the burial, from J. Carpenter, father of Mrs. Goffe. On the 2nd of July, he made a very exact inquiry

of the nurse and the two neighbours she had visited in the morning. The next day the account was confirmed by the mother of Mrs. Goffe, by the clergyman who had come to see her in the evening, and by the person who had watched by her through the night. All were unanimous in their testimony; all were calm, intelligent persons, incapable of deception, and who, besides, had no interest in giving false evidence. This fact, therefore, unites all the conditions which make it incontestible."

According to the testimony of the nurse who saw the phantom of Mary Goffe, her lips moved as well as her eyes, and seemed to speak, but uttered no sound. It is permissible to conjecture that this mutism was due to a certain physical weakness; but to what cause shall we ascribe it? The distance which separated the invalid from the place of the apparition being but a few miles, the theory of distance can hardly be urged. On one side, the movements of the eyes and lips implied on the mother's part an evident desire to bid a last farewell to the dear ones whom she was about to leave for ever. Moreover, the phantom had exerted all the vital force which still animated the dying woman. The sick-nurse, who was on watch, attests this very precisely when she tells us that, at the moment of the vision, Mary Goffe was as though in *ecstasis*, her eyes fixed, mouth closed, and without any trace of breathing, so much so that she asked herself if she had not before her a lifeless corpse.

It is presumable that the phonetic powerlessness of the image reflected the exhaustion of the dying woman.⁽²³⁾

The facts which I have just cited and analyzed are, I think, sufficiently numerous and conclusive to prove the existence of the human phantom, and edify us with respect to its intimate constitution. I could multiply citations, but it seems useless. However, I will again borrow from Des Mousseaux the following narrative, which, in certain respects, finishes and sums up what I have said upon this subject :

“Mr. Robert Fale Owen was ambassador from the American Republic at the Court of Naples. In 1845, this diplomatist tells us, there existed in Livonia the boarding-school of Neuwelke, about twelve leagues from Riga and half a league from Wolmar. The school contained forty-two boarders, mostly of noble families, and among the assistant-mistresses was one Emilie Sagée, of French origin, aged about thirty-two, in good health, but nervous and of unexceptionable deportment. A few weeks after her arrival it was noticed that when one boarder said

⁽²³⁾ Not necessarily. On the contrary, the phantom, drawing its strength from the body, must grow stronger in proportion as that weakens. There are many cases on record of phantoms which have seemed to speak, although, presumably, their bodies were in the last extremity of weakness. If the Goffe phantom's lips moved, it was to utter the words that it was mentally framing, and, perhaps, if the children's nurse had been more sensitive she would have heard them.

that she had seen her in a certain place, often another one affirmed that she was in a different place. Upon a certain day, the young ladies saw suddenly two Emilie Sagées, exactly alike, and making the same gestures. The one, however, held in her hand a chalk pencil, and the other nothing. Soon afterwards Antoinette de Wrangel was dressing, while Emilie was hooking her dress behind; the young girl saw in a mirror, upon turning around, two Emilies hooking her dress, and fainted from fright. Sometimes at meals the double form appeared standing behind the chair of the assistant-mistress, and imitating the movements that she made in eating; but the hands held neither knife nor fork. However, the doubled form seemed only by accident to be imitating the real person, and sometimes when Emilie rose from her chair, the Double seemed to be sitting there. Once, Emilie being sick in bed, Mdlle. de Wrangel was reading to her. Suddenly the assistant-mistress became stiff, pale, and seemed ready to faint. The young pupil asked if she felt herself worse; she replied in the negative, but in a feeble voice.⁽²⁴⁾ Some seconds

(²⁴) When the Double is projected by a trained expert, even, the body seems torpid, and the mind in a "brown study" or dazed state; the eyes are lifeless in expression, the heart and lung actions feeble, and often the temperature much lowered. It is very dangerous to make any sudden noise, or burst into the room, under such circumstances; for the Double being by instantaneous reaction drawn back into the body, the heart convulsively palpitates, and death even may be caused. The Burmese will hardly on any

later, Mdlle. de Wrangel saw distinctly Emilie's Double walking up and down in the room."

Here is the most remarkable example of bi-corporality that was observed in this marvellous assistant-mistress :

"One day, the forty-two boarders were embroidering in the same apartment on the ground floor, and four glazed doors of this room opened upon the garden. They saw in this garden Emilie gathering flowers, while at the same moment she seemed installed in the arm-chair which had been vacated. The boarders immediately looked in the garden, where they still saw Emilie ; but they observed the feebleness of her locomotion and her air of suffering ; she was as though dull and exhausted. Two of the boldest approached the Double and tried to touch it. They felt a slight resistance, which they compared to that of some texture in muslin or crêpe. One of them passed through a portion of the figure ; and, after the boarder had passed, the appearance remained the same for some moments and then gradually disappeared. This phenomenon was repeated in different ways as long as Emilie remained in her situation, *i.e.*, in 1845-46, during a year and a half ; but there were intermissions of from one to several weeks. It was further remarked that the more distinct the Double, and more material in ap-

account consent to awaken any one from even ordinary slumber : they say the projected Double, or "butterfly-spirit," may be far away and unable to get back into the body if swiftly recalled.

pearance, the really material person was proportionately wearied, suffering, and languid; when, on the contrary, the appearance of the Double weakened, the patient was seen to recover her strength. Emilie, finally, had no consciousness of this doubling, but learned it only by hearsay. She never saw the Double, nor ever suspected the state into which she was plunged. This phenomenon having alarmed the relatives, they took away their children, and the institution failed."

I shall now analyze, as I have in the previous examples, the different peculiarities of this story. The facts speak for themselves; all commentary would be superfluous. However, I will note two or three points which especially deserve our attention, and which enlighten us upon the nature of the fluidic being which seems to constitute in us a second personality.

In nearly all the narratives of phantasmal doubling that we have seen unfold themselves up to this point, the person who was the subject of it has been in bed, motionless, and plunged either in sleep or lethargy. The same rule holds with the greater part of analogous facts, which I either pass without remark or which I shall have occasion to cite in the following chapters. Hence follows this natural conclusion, that a lethargic sleep is the first necessary condition for producing the phenomenon of the Double. With the assistant-mistress of Riga, we see this doubling occur at all hours of the day,

without apparent cause and under the most diverse circumstances. This remarkable fact must be attributed to the lady's nature, who, we are told, was of an extremely nervous organization. However, this exception is not solitary ; we shall meet others in the course of the book.

The resistance which the image of the assistant-mistress offered to the boarders, who tried to touch it, is another important fact to notice. This resistance was compared to that which one feels in pressing a gauzy fabric. Such an indication confirms that which has been revealed to us by the analysis of the human phantom from the aspect of its physical constitution. It is not purely an optical image of our exterior form ; it is a complete replica of all the constituent parts of our organism, and this copy, far from being an ideal thing, is composed of material molecules. I have designated the phantom thus produced by the word *fluid*, to imply that the atoms which constitute it are borrowed from the most tenuous molecules of the human body. But how reconcile the resistance offered by these material molecules with the extreme tenuity that must be attributed to the phantom to allow it to penetrate walls and closed doors, for we have seen it enter the most securely closed rooms ?

The phenomenon explains itself. We know that hydrogen, the lightest of the gases, passes through certain metals. We also recall the celebrated

experiment of the Academicians of Florence, who, having filled a golden globe with water, saw some liquid drops appear upon the surface after they had submitted it to a certain pressure. Whatever the thickness of a wall, it can be easily traversed by gaseous atoms, by reason of the numerous pores which in all bodies separate the molecules of even the densest matter.

Nevertheless, the manner in which the phantom of the assistant-mistress of Riga appeared and disappeared gives us the solution of the problem; her image formed itself not suddenly, but by imperceptible degrees. Appearing very mist-like at first, it was only after some moments that it showed its full consistence. The same occurred when she fainted. It is thus that the phantom proceeds who passes through a wall or partition. So to speak, he causes the molecules to pass singly, which becomes very easy, thanks to the elastic nature of the gaseous elements which constitute it. ⁽²⁵⁾

Another fact to mark is the change which was observed in the attitude, gestures, and physiognomy of the assistant-mistress each time that her duplica-

(25) In my book upon the Eddy phenomena, I describe (p. 253) an experiment I made to test the muscular power that could be exerted by a phantom hand, detached from any visible arm. The hand pulled 40 lbs. upon a spring-balance at the first trial, and 50 lbs. at the second. The first was a horizontal, the second a vertical pull—both in full light, I reading the indicator scale, and alone handling the spring-balance for the phantom.

tion occurred. The boarders saw her lose colour, relax her movements, and lose her strength, in proportion as her image developed. When the latter had attained its complete development, Emilie seemed exhausted and in a state of complete prostration. This torpor reminds us of the heavy and profound sleep which almost always seems the enforced prelude of phantasmal duplication. For naturalists, nothing is simpler than the explanation of this phenomenon. It is the application of a great principle of animal and vegetable physiology, daily noticed in living nature, and known under the name of the law of organic compensation. Invariably, when an organ grows abnormally, it is at the expense of those near it; the latter diminish in ratio as the other develops: the phantom of Emilie developed at the expense of her body, by drawing to itself, by a sort of aspiration, its constituent elements. Thus is confirmed the existence of a plexus of fluidiform capillaries connecting the phantom with the body from which it emanates. The extreme tenuity of this plexus makes it invisible, as is the phantom itself at the moment when it is about to manifest itself; for we have just read that it only becomes visible cumulatively in proportion as its constituent molecules reach it through the conducting threads.

Let us summarize this chapter. Innumerable facts, observed from antiquity to our own day, demonstrate in our being the existence of an in-

ternal reality—the internal man. Analysis of these different manifestations has permitted us to penetrate its nature. Externally it is the exact image of the person of whom it is the complement. Internally, it reproduces the mould of all the organs which constitute the framework of the human body. We see it, in short, move, speak, take nourishment ; perform, in a word, all the great functions of animal life. The extreme tenuity of these constituent molecules, which represent the last term of organic matter, allow it to pass through the walls and partitions of apartments. Hence the name of phantom, by which it is generally designated. Nevertheless, as it is united with the body from which it emanates by an invisible vascular plexus, it can, at will, draw to itself by a sort of aspiration the greater part of the living forces which animate the latter. One sees, then, by a singular inversion, life withdraw from the body, which then exhibits a cadaverous rigidity, and transfer itself entirely to the phantom, which acquires consistency, sometimes even to the point of struggling with persons before whom it materializes. It is but exceptionally that it shows itself in connexion with a living person. But as soon as death has snapped the bonds which attach it to our organism, it definitely separates itself from the human body and constitutes the posthumous phantom.

CHAPTER III.

FACTS ESTABLISHING THE EXISTENCE OF THE PERSONALITY IN ANIMALS, AND CONCERNING A POSTHUMOUS ANIMALITY. — FLUIDIC FORM OF VEGETABLES. — FLUIDIC FORM OF GROSS BODIES.

Is the existence in us of a living and phantasmal image, copying our external form as well as our interior organization, the privilege of the human species, or must it be considered as an attribute of animality? For every man initiated in the study of natural philosophy doubt is not permissible. He will unhesitatingly answer that the human animal is but a bough of the zoological tree, all his essential characteristics being found in different degrees in the other branches. This theoretical consideration, deduced from the great law of analogies which forms one of the principal bases of natural history, is experimentally confirmed by a great number of facts. Certain of these I will now cite :

Towards the end of 1869, finding myself at Bordeaux, I met one evening a friend who was going to a magnetic *séance*, and asked me to accompany him. I accepted his invitation, desiring to see magnetism at close quarters, which as yet I knew only by name. This *séance* presented nothing remarkable ; it was but the repetition of what occurs at meetings of this kind. A young person who seemed quite lucid filled the part of somnambule, and answered questions which were put to her. I was, however, struck with

one unexpected circumstance. Towards the middle of the evening one of the persons present, having noticed a spider on the floor, crushed it with his foot.

“Ah!” cried the somnambule at the same moment, “I see the spirit of the spider escaping.”

In the language of mediums, as we know, the word *spirit* designates that which I have called the posthumous phantom.

“What is the form of this spirit?” asked the magnetizer.

“It has the form of the spider,” replied the sleeper.

At the moment I did not know what to think of this apparition. I certainly did not doubt the clairvoyance of the somnambule, but not believing then in the reality of any posthumous manifestation on the part of man I could not admit it in animals. The history of the spider was only explained to me some years later, when, having acquired the certitude of the duplication of the human personality, I thought of searching for the same phenomenon in our most familiar animals. I mean those we call domestic. After some investigations I comprehended that the Bordeaux somnambule had not been the dupe of an hallucination, as sometimes happens with magnetic subjects, but that her vision was a reality. The following facts are the more conclusive in that they have to do with persons wide awake, and not with those in magnetic sleep. But, first of all, I

must establish in animals the existence of the living phantom, which will lead us to the posthumous. Several examples of phantasmal duplication in animals are known. The following instance, which I borrow from De Mirville, is significant. As it is somewhat long, and contains details useless for our subject, I shall content myself with giving a brief abstract.

On April 18th, 1705, M. Milanges de la Richardière, son of an advocate to the Parliament of Paris, when riding on horseback in the village of Noisy-le-Grand, suddenly saw his horse stop, without any apparent obstacle that could explain this singularity. At the same time he perceived a shepherd, of a sinister countenance, carrying a crook, and accompanied by two black dogs with short ears, who said to him :

“Monsieur, return home; your horse will not go forward.”

The horseman, who at first had laughed at the words of the shepherd, soon saw that the latter had but told the truth, for neither his encouragements nor his spurs could make the beast advance, and he was obliged to go back. Some days later, having fallen ill, doctors were called, who, after numerous unavailing attempts to cure him, declared that that which troubled the young Milanges was not of the nature of ordinary sickness, and began to talk of sorcery. Young Milanges then recollected the scene of the horse and the shepherd, and related

it to his parents. However, there was still some uncertainty about it, until the young man one day entering his room saw this shepherd seated in his arm-chair. He wore the same dress as on the day of the meeting, held his crook in his hand, and had the two black dogs by his side. Terrified at this sight, M. Milanges called his servants, but, as usually happens in such adventures, the latter perceived nothing. The apparition was visible only to him to whom it had been sent. However, at about ten o'clock that night, the phantom-shepherd having flung himself upon the young man, the latter drew a knife from his pocket and made five or six cuts at the face of his adversary, who finally relinquished his hold. Some days later the shepherd, having come to ask pardon of M. Milanges, confessed that he was a sorcerer, and that it was he who had persecuted him.

The young man, then, had not been duped by an hallucination when he saw the shepherd in his room, escorted by his two dogs. The sorcerer had transported himself there by projecting the Double, and it was his phantom that M. Milanges saw seated in his arm-chair. The black dogs also were but two phantoms; and this fact proves that the practices of sorcery which permit the duplication of the human being may be applied to animals with equal success.⁽²⁶⁾

⁽²⁶⁾ Of course, everything in nature partakes of identical qualities, evolution but bringing into activity what in lower organisms

The existence of the living phantom being demonstrated in animals, one conceives that it may be equally so as regards the posthumous phantom which is its continuation. This is supported by the following facts. The first was related to me by a farmer of the neighbourhood of Ste. Croix (Ariège), a serious man, and to some extent educated. Here is his story:

“One of my comrades was returning from his watch at a late hour of the night. He was a young man of my parish, who occupied an isolated farm. At some distance from his house he perceived an ass browsing in an oat-field by the side of the road. Moved by a feeling of neighbourly interest natural among farmers, he wished to take the unprofitable guest from the field, and advanced towards the animal to seize him and lead him to his own home until his owner should come to claim him. The ass allowing himself to be approached, my comrade removed him from the field and led him without resistance. He arrived thus at the very door of the stable; but at the moment when he was about to open it the beast suddenly disappeared from his hands like a shadow which vanishes. He looked

had been more or less latent. The phantom-sorcerer brought with him (without, of course, their agency) the Doubles of his dogs, as he also did those of his staff, &c. Every leaf and blade of grass, nay, every grain of sand, has its phantasmal double, as man has his. Even the highest principle of all—Atma, the immortal unchangeable spirit—is latent in the sand, and, by ascending degrees, manifests through the successive kingdoms of nature. So teaches the ancient Doctrine.

around him, but perceived nothing. Seized with fright, he hurried into the house and awoke his brother, to tell him the adventure. The next morning they went together to the oat-field, anxious to learn whether so extraordinary a being had committed much havoc, but found the crop untouched. The mysterious animal had browsed upon imaginary oats."

"From whom did you get this story?"

"From the young man himself, to whom it happened, as well as from his family."

"Did you think of asking him whether the night was dark? The quadruped might have escaped under cover of the darkness."

"That is the first question that we put to him each time that he spoke to us about it. He invariably answered that there was not a cloud in the sky, and that the night was so clear that he perceived the trees and all the bushes several yards off; otherwise he would not have been able to make out the ass, which was foraging at some distance from the road. He added that he had distinctly seen the ass vanish before his eyes at the door of the stable."

The nature of this phantom is sharply indicated by the different circumstances of the tale. The animal's spectre, originating on the same principle as the human spectre, should exhibit posthumous manifestations analogous to those that are observed with the latter.

We have established, by analysis of the apparitions mentioned in the first chapter, that the post-sepulchral man preserves the habits that he has observed during life. He shows himself in his garden, his fields, his favourite walks. He is seen with a crook in his hand, when it is a shepherd ; a prayer-book, when it is an ecclesiastic who appears ; an instrument of husbandry, when the case is that of a cultivator. He seems to be attending to his daily occupations. The ass of St. Croix offers no exception. He is met at night, because, like the posthumous phantom, he shuns daylight. He is in an oat-field, pasturing according to the instinctive habit of his race, but in reality browses, as one would naturally infer, but the phantom of grass or grain. He follows his leader whilst they are upon the road, but refuses to enter the stable, which is for him a prison, and vanishes in order to escape it. Here we have the essential features of posthumous manifestations ; and if the young man to whom we have spoken had inquired among his neighbours, he would have learned, in all probability, that some time previously a beast of burden had died and been buried on a neighbouring farm.

The following fact is not less authentic. Talking one day of nocturnal apparitions with an old Customs officer, I asked him if, in his long night rounds, he had personally seen something of this kind.

“No,” he answered ; “but I will tell you a

curious thing that happened to me while I was a Customs' guard."

"One evening, when I happened to be on guard with one of my comrades, we perceived, not far from the village where I lived, a mule which grazed before us, and seemed as though laden. Supposing that he was carrying contraband, and that his master had fled on seeing us, we ran after him. The mule dashed into a meadow, and, after having made different bolts to escape us, he entered the village, and here we separated. Whilst my comrade continued to follow him, I took a cross street, so as to head him off. Seeing himself closely pressed, the animal quickened his pace, and several of the inhabitants were awakened by the noise of his hoofs clattering on the pavement. I got in front of him to the crossing, at the end of the street through which he was fleeing, and at the moment when, seeing him close to me, I put out my hand to seize his halter, he disappeared like a shade, and I saw nothing but my comrade, who was as amazed as myself."

"Are you quite sure that he hadn't turned aside into another road?"

"Impossible; the place where we were had no outlet, and the only way he could get away was by passing over my body; and, besides, the night was clear enough for us to see all his movements. Next morning the inhabitants of the village were cross-questioning each other about the racket they had heard in the night."

We may apply to this apparition that which I have said with respect to the preceding one. Like the ass of St. Croix, and like all posthumous phantoms, our mule shows himself at night. He is met in a pasture, all absorbed in his favourite occupation, that is to say, browsing imaginary grass. As soon as he finds himself tracked by the Customs officers he takes flight as though he were really carrying contraband in his panniers, and he vanishes when he sees himself about to be captured—all things which characterize the post-sepulchral spectre. The most curious circumstance of the story is the phantom pack which he carries on his back. I shall give in the following chapter the explanation of this fact.

The following story shows us a posthumous horse. In the neighbourhood of the place where De Mirville lived—the author of this tale—was an old haunted castle. All who had stopped there were unanimous in complaining of nocturnal manifestations upon the premises which prevented them from sleeping.

In 1815 an English family, having come to stop there, soon found themselves obliged to pack off. They particularly mentioned the spectre of a horseman, armed at all points. Upon this subject the following minute account was given to De Mirville by one of his female relatives, who until then had not wished to pay any attention to the rumours which were about.

“Returning to Paris,” said she to us, “and having

ordered from the neighbouring town two good horses to draw our carriage the first stage, we left M. very briskly, and soon were beyond the avenues of the castle. All was going on well, when the carriage, going at a quick trot, suddenly stopped in the middle of an open plain, giving us a strong shock. My husband and I, flung to the bottom of the carriage, supposed at first that something had gone wrong with the harness; but we were soon completely undeceived, for blows began to rain upon the unfortunate animals, which began to back, snorting with terror. We supposed that they had sent either very skittish or very lazy horses, and we waited quietly, since there was no help for it; however, the crisis continuing, we concluded to put our heads out of the window to ask the coachman what had happened."

"Eh! madam, what has happened? Don't you see this horseman, who threatens my poor beasts with his lance and prevents them from passing?" and the whipping is doubled, and the beasts back continually. Then, at the same instant, he cried:

"Ah! God be praised, he has disappeared." Then, of their own accord, the poor beasts broke into a fast trot, but *all covered with sweat*, and trying to escape as quickly as possible, like animals in a panic.

Here there is no possible doubt as to the nature of the horse perceived by the coachman, and his

team, since he was bestridden by a posthumous cavalier.

I might multiply examples, but I find myself stopped by an obstacle. In certain cases, not yet well defined, our internal personality may, by reason of its fluidic nature, take on animal forms, as I shall have occasion to show in one of the later chapters. Hence, when one is in the presence of the spectre of an animal, there is some reason to apprehend that this may be a lycanthropic manifestation of the human phantom, unless certain particularities do not identify, as in the preceding examples, its true origin. But I have said enough to establish the existence of the fluidiform personality in animals, and to demonstrate that the post-sepulchral humanity is but one particular case of a more general law—that of posthumous animality.

The vegetable and animal kingdoms are so linked together, especially at their boundaries, by a host of points of contact, that one may ask himself whether trees and plants have their phantasmal duplication analogous to that of animals; the projection of the Double not being operative with vegetables, by reason of their absence of locomotion, the direct demonstration fails us. But we have indirect proofs which are not without a certain value. The first is afforded us by the experiments of the Marquis de Puységur; the second by the Seeress of Prevorst. When M. de Puységur had recognized the action of magnetism on man and, more generally,

on animals, he asked himself whether he could produce any effect on plants, and magnetized the trees in his park. I will not bring in here the practice of this operation repeated by other magnetizers. I will content myself with saying that the mesmeric fluid exercises a certain action on trees, that it is easy to prove this by watching the change of aspect which is produced in the leaves, when the trunk and branches are subjected to the action of magnetism. From such effects we may presume the existence, in the interior of vegetable forms, of a vital fluid which the magnetizers call the soul of the plant, and which for us is the analogue of the fluidic Double which we have observed in animals. The Seeress of Prevorst distinguished clearly, whenever she looked at a tree, its fluidic Double encased in the vegetable form, and thus confirmed the physiological deductions of the magnetizers.

The passage from the vegetable to the mineral is still more easy than that from the animal to the plant. Reduced to its simplest form, the vegetable is no more than a slow crystallization of its constituent elements, performed in the laboratory of nature, and recalling what passes when a crystal is formed in the vessel of the chemist. In both cases, it is the atoms of simple bodies uniting differently, according to their nature and the circumstances in which they are placed. It may thence be conjectured that certain properties of vegetables have their analogues in minerals. Is the phantasmal doubling of the plant

to be included in this category? The direct proof is still wanting, and analogies do not reveal much; for the existence of this duplication in vegetables seems to be, as in animals, a physiological phenomenon, and we all know that physiology has nothing to do with the crystallization of inorganic bodies. Nevertheless, we do not hesitate to reply in the affirmative; for, in default of the direct demonstration, we have a mass of proofs derived from another order of facts that I will mention in the following chapter. For the moment, I will be content to say that the Seeress of Prevorst perceived the soul of inorganic bodies as well as those of vegetables. It was their ethereal Double mixed, probably, with some molecules of their proper substance. ⁽²⁷⁾

One can realise this fact, if he considers that all bodies of any density contain innumerable pores connecting the interior and exterior, and consequently they are in every sense penetrated by the universal fluid in which they are bathed. The atoms

(²⁷) The reader, before adopting any definite theory, should have a *séance* with a genuine "flower-medium," like Mrs. Mary Thayer, of Boston, Mass., whose phenomena I tested. While she was enclosed in a large bag, sealed closely at her neck, and all possibility of trickery guarded against, I have seen a long table, quite covered with vines, plants, and flowers, dropped out of space. I marked a certain leaf of a rare plant in a garden without her knowledge, and the same evening, in response to my mental request, it dropped upon the back of my hand, with which I was at that moment holding the medium's two hands. The above occurred in the dark; but once a tree-branch was brought me in full daylight, through her mediumship, in the house of a gentlemen whose guest I was.

of this fluid emitted from the stars in the form of vibrations of light, heat, and electricity, impinge upon the molecules of the objects they traverse and rebound until they come into equilibrium. This collection of ethereal atoms naturally takes the external form of the body within which it takes up its position and whose phantom it becomes. ⁽²⁸⁾ Certain phenomena which the phantom presents in its manifestations, whether it be living or posthumous, which I shall analyze in the next chapter, find in this theory a rational explanation, and give it in some sort experimental sanction.

⁽²⁸⁾ I cannot quite follow the learned author here. Surely, if there were no pores traversing the plant-structure, this ethereal, universal fluid, presumably finer, atomically, than any of its gross correlations, electricity, &c., ought to be able to permeate the vegetable. And who can affirm that the plant, in its every part, is not a compound evolution from this very "universal fluid," from which its inorganic, organic, and vital portions were alike derived? The Eastern Doctrine affirms that the actual appearance upon any given planet of the mineral, the vegetable, and the succeeding kingdoms is preceded by the arrival, in an evolutionary wave, of their respective elemental *privations*, or models, or phantoms, which then, gradually and in their fixed order of succession, "materialise" themselves, as spiritualists would say. It is not a process of gross forms evolving and then absorbing, by osmosis or otherwise, the tenuous fluid of the stars, but of the orderly evolution of all things, in all their parts, principles, and components, from universal divine cosmic stuff, *i.e.* *Mulaprakriti*.

CHAPTER IV.

CHARACTER OF THE POSTHUMOUS BEING.—ITS PHYSICAL CONSTITUTION.—ITS MODE OF LOCOMOTION.—ITS AVERSION TO LIGHT.—ITS CLOTHING.—ITS MANIFESTATIONS.—ITS RESERVOIR OF LIVING FORCE.—ITS BALLISTIC.—EVERY MAN HAS A PHANTASMAL DOUBLE.—THE SEERESS OF PREVORST.

LET us return to the posthumous man. Being the continuation beyond the tomb of the inner personality that we have seen manifest itself in the phenomenon of duplication, it becomes easier to observe it. The living phantom and the post-sepulchral phantom have, in fact, as their common origin would indicate, numerous points of resemblance, so that the study of the one completes that of the other. I shall pass in review the principal traits which characterize them, so that we may inform ourselves as to the nature of the posthumous being. At the same time, we must not forget that we are entering the shadow-world, and that more than one point of interrogation will go unanswered.

Let us first study its physical constitution. What I have already said of the living spectre in the examples of duplication, cited in the second chapter, throws light upon the structure of the post-sepulchral spectre. It is the phantasmal replica of all the organs of the human body. It has been seen, in

fact, to move, speak, take nourishment, accomplish, in a word, the different functions of animal life. This applies to the posthumous phantom as well as to its elder brother, as I shall have occasion to show, especially in the chapter on the post-mortem vampire. The molecules which constitute it are evidently borrowed from the organism which gave it birth. It may then be defined as a gaseous tissue offering a certain resistance, as we are taught in the doubling of the assistant-mistress of Riga, cited in Chapter II.

The fluidic constitution of the phantom offers the explanation of several peculiarities which it presents. In the first place, it clearly accounts for the ease with which it penetrates houses. Some spectres open and close the doors of rooms, but others disdain these precautions, and know how to pass through when the entrances are all shut. They pass through partitions, or at least wooden ones. This phenomenon involves nothing contrary to the laws of nature. It is a direct consequence of the structure of the phantom. We know that all bodies, however great their density, are pierced with innumerable pores which give passage to fluid. Platinum, the densest of metals, is penetrated by hydrogen, and we have the record of the famous experiment of the Florentine academicians, who, submitting to a heavy pressure a hollow sphere of gold filled with water, saw tiny liquid drops ooze through the surface. One deduces from this, that the fissures of wood-

work of doors imperfectly joined may give access to the gaseous and elastic tissue of the spectre. ⁽²⁹⁾

By analogous considerations may be explained the rapidity with which the phantom, whether living or posthumous, may move. We have seen the Double of the Alsatian woman quit her ship, lost in the middle of the ocean, to repair to Rio Janeiro, and return on board within the interval of a syncope ; that is to say, in two or three hours, perhaps less. The same fact occurs with the father of the captain who was returning from India, and for the adept of Philadelphia. The phantom of the latter crossed the Atlantic, entered a coffee-house in London, and returned to his starting-point with the answer for the lady who waited in his reception-room. We have noticed facts not less extraordinary with the posthumous phantom. It is seen to show itself at almost the moment of death, at hundreds, sometimes thousands, of leagues distance. This is what happens with apparitions between the old and the new world. Certain persons who had relations far away,

⁽²⁹⁾ If, when one is out of the body, he is about to pass through an obstruction, say, for instance, a wall of masonry, he suddenly thinks of himself as he would in the body, viz., as a being having a heavy "fleshy tabernacle," he will instantaneously consolidate his Double, so that he will be stopped by the impediment, as would his physical self. He may in this consolidated condition bruise himself, or wound himself by running upon any sharp point that would be capable of wounding his body. The braise or wound will then repercuss upon the physical body, as explained above by the author in speaking of witchcraft phenomena in their psycho-physiological aspect.

having shown themselves to them at the moment when they were about to expire, it has been supposed that the phantom had the gift of ubiquity. Nothing of the sort. Its presence at the same hour at different points vast distances apart is easily explained by the marvellous rapidity of its flight, which makes it seem as though the apparitions were appearing simultaneously when they were but doing so successively. As to this extraordinary rapidity, the cause must be sought in the fluidity of the spectre, which allows of its passage almost without obstacle through the atmospheric air under the final impulse of the vital force. ⁽³⁰⁾

One of the characteristics of the posthumous being is its aversion to light and promptitude in shunning it; all the manifestations by which it reveals its presence are nocturnal and rarely diurnal. In the latter case it sometimes produces noises like those which are heard at night; but the phantom only appears when favoured by obscurity, in twilight, for instance. It even seems as if light annihilates its forces, for all noises stop as soon as a candle is brought into the room where they are occurring. This fact is amply established by the examples which I have cited. I will, however, add another thoroughly characteristic fact, and which confirms what I have said as to the physical constitution of the spectre. It is related by an eminent jurisconsult of the sixteenth century, Alex-

⁽³¹⁾ And the dominant one of the concentrated will.

ander of Alexandria. The following is a condensation of his narrative :

“In a haunted house in Rome we saw nightly a hideous and entirely black spectre, of the most threatening appearance, who seemed to implore our assistance. No one before my arrival had been willing to hire this habitation, because of the strange things which happened in it. Several of my friends came one evening to pass the night with me, to be witnesses of what they had heard told in this respect. They watched with us, and, although the lights were burning, they soon saw the spectre appear, with his thousand and one pranks, his clamours, his terrific manifestations, which made our companions sometimes think, despite all their courage, that they were destined to be its victims. The entire house resounded with the groans of this phantom ; but when we approached it, it seemed to fall back, especially to shun the light which we carried in our hand. Finally, after an indescribable uproar of several hours, and when the night was almost ended, everything vanished. Of all these prodigies a single one especially deserves mention, for, in my eyes, it was the greatest and most terrifying. Night having come, after I had fastened my door with a strong silken cord, I had retired to bed. I was still awake, and had not yet extinguished the light, when I heard the spectre make his usual clatter at the door, and presently, the door remaining closed and tied, I saw him, incredible though it

seem, introduce himself into the room by the chinks and the keyholes. Hardly had he entered when he slipped under my bed, and Marc, my pupil, as also the other who was lying with us, having perceived all this manœuvre, and being numbed with fright, began to utter cries of terror and to call for help. But, observing all this time the door to be closed, I persisted in not believing what I had seen, when I perceived the terrible phantom thrust from beneath my bed an arm and a hand, with which he extinguished my light. This being put out, he then began to upset, not only the books, but also everything in the room, at the same time making sounds which froze our senses. All this noise having awakened the house, we presently saw lights in the antechamber, and at the same time noticed the phantom open the door and escape."

As the author relates it, the most curious circumstance of this tale is the care taken by the spectre to extinguish the light before commencing his uproar. We have seen the same thing occurring elsewhere. The uneasiness with which the phantom feels the light is attributable to the disorganizing action which all light has upon its tissue.

We know that light is a vibratory motion impressed upon the ether by incandescent bodies. These vibrations of an almost infinite rapidity would soon alter the fluidic tissues of the phantom by dispersing its molecules, if it did not retire by day into its tomb or other most obscure retreat. It is the

same with the posthumous animal. It is photophobic in the same degree as the post-sepulchral man, and, like the latter, exhibits itself only at night. These precautions may prolong for a certain time the shade's existence, but not avert its end. Whatever pains, in fact, it may take to shun the daylight, it cannot entirely escape the multiple and incessant action of the luminous calorific and electric vibrations which pervade space and assail it from every side. The molecules of its tissue disintegrating from each other, there comes at last a day when it has no further consciousness of itself. Its personality has then disappeared; it has become but a vague form, which dissipates itself slowly and becomes lost in the universal medium. This slow agony of the posthumous being is verified, if I may venture to say so, experimentally by the very course of its manifestations: tumultuous at the beginning, they decrease gradually in frequency and power, and end in complete cessation; thus indicating the daily shocks which the shade suffers from cosmic agents until its definitive annihilation occurs. ⁽³¹⁾

⁽³¹⁾ *Exit Homo auctoris nostri*: beyond this vanishing point of the posthumous phantom M. d'Assier goes not in his theories. Our roads diverge. While he has chased his spectre beyond the field of physical science and thinks, with Sir Walter, that

"Even the last-lingering phantom of the brain,
The churchyard ghost, is now at rest again,"

the amateurs of Asiatic philosophy and science consider the research but begun in earnest. They now follow the higher principles attached to the Ego out of the lower sphere in which both its phantasmic double and outer shell were successively sloughed off, to the

Let us now pass on to another order of facts. What strikes us at once in a posthumous apparition is that the person exhibits himself in the costume that he had while living. It would seem that it ought to show itself as it was on its death-bed, at the moment when it was laid away in the tomb. But it is not always thus. We have seen that the Abbé Peytou and the Archbishop of Saint Gaudens wore their ecclesiastical costume; when one hears Mdme. X., of Bastide-de-Sérrou, walk in her room, one distinguishes the rustle of a silken dress. This is nothing extraordinary, for these garments would, perhaps, represent those in which they were clothed after their death. But this would not apply to the case of M. X., of the Canton d'Oust, who in three well-attested apparitions exhibited himself in a hat and a comforter, such as he usually wore round his neck. It is not at all likely that they would have put him on a hat and muffler when they laid him in his coffin. What is still more extraordinary, the shade frequently carries in his hand articles which were familiar to him. The Abbé de Peytou was seen to be reading his breviary in the garden of the Presbytery; and when they heard him moving in his chamber, they easily distinguished the noise that he made in opening and closing his snuff-box and taking from it a pinch of imaginary tobacco. When

more ethereal divisions of the evolutionary cycle, and so back again into earth, life, and new relations, over and over again, until the point of final purification, *i.e.* of evolution, is attained, and the truth of Nirvana is known,

we meet M. X., of Oust, in his vineyard, he carries the scissors with which he used to clip the shoots. The ass of Saint Croix and the mule of the Customs officer carried, the one his halter, the other his panniers. We have gathered analogous facts in the examples of duplication mentioned in the second chapter. The living phantom is clothed, like the post-sepulchral phantom, with the costume that he habitually wore; he carries also with him the objects which are familiar to him. The father of the chamberlain of the king of Sweden carried in his hand a cane. The Alsatian woman of Rio Janeiro had her little daughter in her arms. The shepherd of Noisy-le-Grand showed himself with his crook and his two dogs. All were clothed as usual, although the first two were in their beds at the moment of the apparition.

The draft that the posthumous being makes on his own wardrobe or former portable objects has long seemed to me a phenomenon as inexplicable as the apparition itself. It seems indispensable to admit that garments and material objects in general have their fluidic duplicates as much as men and animals—duplicates that the phantom can detach and make use of. But where to find the experimental verification of this hypothesis so as to make a rational explanation? After various researches, I discovered it in reading the biography of the Seeress of Prevorst. As I have said in the preceding chapter, we learn from Dr. Kerner that this extra-

ordinary woman detected in all subjects their phantasmal image.

We have seen that posthumous manifestations are of two kinds. Sometimes the shade returns peacefully to the places where it resided, or to its favourite occupations. Such is the case with the Abbé Peytou, who walked in his room or in the garden of the Presbytery, carrying, sometimes his breviary, sometimes his snuff-box; of M. X., of the Canton d'Oust, who went to prune his vines with his scissors, smiling pleasantly, according to his custom; of the ass of Saint Croix and the mule of the Customs officer, who came to browse on imaginary grass. But this is, we think, an exception, at least with man. More frequently, these manifestations are boisterous, and disclose uneasiness and suffering. It has been shown by sundry observations that the object of all these disturbances is to attract the notice of relations to the memory of the deceased, as though the latter wished them to busy themselves for him and relieve him from annoyance. Post-mortem existence seems, in fact, to be a burden for many of those who have the privilege of entering it. ⁽³²⁾ The popular saying, "It is a soul in suffering," stripped of all theological interpretation

(32) "Through paths unknown
Thy soul has flown,
To seek the realms of woe,
Where fiery pain
Shall purge the stain
Of actions done below.

In that sad place,
By Mary's grace,
Brief may thy dwelling be,
Till prayers and alms
And holy psalms
Shall set the captive free."

Ivanhoe.

seems perfectly accurate for characterizing posthumous manifestations. The phantom, who confines himself to pulling off bed-clothes and uncovering the sleeper, acts, evidently, under the impulsion of the same force.

Let us make a closer study of the noises which accompany the ghost; for we shall find in them, perhaps, the strangest peculiarities that phenomena of the posthumous order present. I shall not dwell upon the noise that the spectre makes in dwellings, when it limits itself to striking blows upon the walls or partitions, moving furniture, and changing the places of chairs. It only requires, to produce the disturbance, a certain dynamic power, and I shall presently tell whence it derives it. The real prodigy begins when it resorts to its ballistics, for the projectile seems to be its favourite arm. It often happens that the objects flung about in a room by an invisible hand are far from producing in their fall the effect that one would anticipate from the noise when they drop. They sometimes strike a glass without breaking it, although their volume and the force of projection with which they seem imbued ought to make it fly in pieces. At other times they fall upon a person, but do him no harm. He who receives the blow compares it to the shock that a ball of wool or cotton would produce. The phenomenon becomes still more extraordinary when it is a question of invisible projectiles. One hears stones dashed with force against the partitions or

furniture, and then rebound upon the floor, but one perceives nothing. Occasionally there are bits broken out of glasses, or one can see fragments of plaster detaching themselves from the ceiling and falling to the ground, while the hail of projectiles comes from without and passes through the windows. In certain cases it is the crockery heaped upon a table that is heard to fall and smash itself with violence upon the floor. The occupants of the house run there, but see with astonishment that the glasses and china are in their places, as though they had been dupes of an imaginary noise. Must we then concede the existence of a posthumous dynamic, which would be in its most essential features the antithesis of ours? Certainly not; the shade obeys, like us, the laws of time and space. The anomalies which its projectile power presents will explain themselves on the day when we have completed the inventory and studied the nature of all the forces which govern the universe. ⁽³³⁾ Meanwhile, let us

⁽³³⁾ Here speaks the true scientist, who bravely takes up the only position tenable for those who are confronted by the mysteries of nature. In connection with M. d'Assier's speculations upon the problem of psychic ballistics, it should not be overlooked that cases have occurred where, in a house whose doors and windows are all closed, heavy stones and other ponderous objects have dropped in sight of the spectators, as though formed in the air of the chamber. For an example—the narrator of which I know to be a person of entire veracity—see *Theosophist*, vol. iii. p. 232. See, also, at p. 280 of the same volume, the certificate of Mr. Ralph, whom I also know, that in a room at the Eddy homestead, of which the doors and windows were at the time closed and *sealed*, a stone weighing 64 lbs. suddenly dropped at his feet.

try to lift a part of this mysterious veil, if indeed it is permitted to apply rational deductions to a world so different from our own.

The most striking prodigy in these tumultuous manifestations is the extraordinary disproportion which exists between the fluidic structure of the shade, and the enormous quantity of muscular power which it exhibits in flinging its projectiles and making them rebound with a noise which sometimes stupifies persons and even animals. When the death is recent, and the posthumous being confines himself to striking blows on the partitions, or moving chairs, one may hazard an explanation sufficiently natural. All is not over at the moment when the heart ceases to beat. Certain organic forces continue their action as long as the tissues which were their seat are not decomposed.⁽³⁴⁾ We know that upon exhuming a corpse it is remarked that the beard and nails have grown. Therefore the shade might act, in a certain measure, under the impulsion of the forces of the body which it has just forsaken. But when the death dates back some weeks or months, and decomposition has begun its work, and the blows struck or the projectiles flung imply a great

(31) Eastern occultists say that the resuscitation of a corpse is possible until the organs essential to the performance of the vital functions are so injured that if life were suddenly re-infused into the body it could not go on with the usual functions. Sri Sankara Acharya is reported to have brought back to life the body of a certain rajah which had been placed on the pyre for cremation ; but the body was perfect in all its organs.

muscular vigour on the part of the author of this startling tumult, one is compelled to admit that the latter has found a new source of vital force in which it recruits its energies. Certain indications seem to establish the hypothesis that this reservoir is the body of a living person, and by preference that of a relative of the deceased. ⁽³⁵⁾ I will mention, as an indication of this fluidic vampirism and as an indirect proof, an analogous fact observed with the Seeress of Prevorst. Dr. Kerner states that his patient ate little, but she confessed that she was nourished by the substance of her visitors, especially of those related to her by the ties of blood, their constitution being more sympathetic with her own. In point of fact, visitors who had passed some minutes near her noticed that upon retiring they were weakened.

Now let us skirt another not less mysterious side of this strange ballistic phenomenon, where all is obscurity and surprise. The invisible projectiles produce mechanical effects as great as if they were stones of great bulk. One would say this is a negation of the laws of motion. All rational explanation becomes impossible. But let us go on to the end, and try to penetrate into the geometry of phantoms.

We have seen that all bodies have their phantasmal Doubles, which the shade can detach and grasp. The garments it carries, the objects it holds in its hand, are phantasmal images borrowed from

⁽³⁵⁾ In short, a "medium."

its former wardrobe or its former utensils. It is presumable that the same holds as to invisible projectiles; in lieu of flinging stones, they fling their duplicates.⁽³⁶⁾ What mechanical result can come from such a projection?

The science of dynamics teaches us that the sum of motion that a moving body possesses is found by multiplying the mass of the moving body by its velocity, and that its live force at the moment of fall is equal to half the bulk by the square of the velocity. According to this formula, can be obtained whatever mechanical effect may be desired by giving to the projectile a sufficient velocity, provided the bulk of the projectile is greater than zero. Now we have seen, in analyzing several examples of duplication of living persons, that their phantom offered a certain resistance. It is the same with the image of inorganic bodies, and, however feeble may be the density of such a projectile, it might in falling produce any acoustic effect desired, if the impulsion were strong enough. The post-sepulchral man acts with stones as with garments. He limits himself to detaching from them their phantasmal Double, which becomes in his hands an invisible projectile. In the same way

⁽³⁶⁾ Yet sometimes materialize the projectile completely. In Mr. Vija Raghava Charla's narrative above cited (*Theos.*, vol. iii., p. 232), he says that he and others, to test the *pisáchas*, wrote their names upon bits of brick, &c., flung them out into the enclosure closed the house-door, and, presently, the same marked projectiles would drop as if from space.

might be explained the noise of crockery falling with a crash, but which is afterwards found on the sideboard intact. These are acoustic effects produced by the Doubles of the glasses and plates which the phantom dashes on the floor. ⁽³⁷⁾ In all cases, however, do not let us be deceived by appearances, and let us be on our guard that, in exploring the domain of the shades, we may not take a shade of reasoning for reason itself.

The phantasmal image of a body, making in its fall a noise comparable to that which the body itself would produce, implies, as I have said, an almost infinite projectile force. Now the posthumous thing being unable to feed its energies except in the body of a living person, with which it is in fluidic communication, ⁽³⁸⁾ one asks himself if this reservoir of living force is sufficient to render

⁽³⁷⁾ Does the phantom of the plate smash in pieces upon the floor? And if not—for who could smash such a shadow?—then is not the whole phenomenon one of illusion, or *maya*, a suggested idea, mesmerically or psychically imparted to the witness or witnesses by the posthumous phantom? Cannot any mesmeric experimentalist make such an illusion upon any sensitive subject?

⁽³⁸⁾ Not necessarily so. The phantom certainly does absorb strength from living persons, but sometimes it must find another dynamic reservoir to draw from. For instance, the black phantom of Rome, described by the juriconsult Alexander: from whom did it get the power for the fearful racket it had been making in the *empty* house for such a long time? The occult explanation is that, when a human phantom is the actor, it gets its power from non-human “elemental spirits,” and, to a certain extent, from the mesmeric aura of former inhabitants of the house or locality, which still lingers there. A place so saturated is like an undischarged Leyden jar.

possible such effects. We touch here upon a problem still so obscure as to rarified matter, that we must wait until this new branch of physics, sighted by Crookes, has been studied under its different aspects before we can have the reading of the riddle. It would be easier to take account of the not less strange phenomenon which presents itself when the projectiles, in place of being invisible, are real stones which strike without doing any hurt. We can admit that these projectiles are saturated with mesmeric fluid, and we shall soon see that one of the properties of this fluid is to render lighter the bodies which it impregnates with its currents.

Is it the common right of all men to claim an existence beyond the tomb? It would be rash, we think, to answer affirmatively this famous interrogative, although one may lay down the general proposition that every individual carries in himself the phantasmal image which after death constitutes the posthumous spectre. This principle, which presents itself as the immediate consequence of a general law, the phantasmal Double of all bodies in nature, as established in the preceding chapter, has been verified, to some degree experimentally, by the Seeress of Prevorst. Let us first say a few words about this extraordinary woman, so often quoted in the books of the spiritists and magnetizers.

Her name was Mdme. Hauffe, but she is more

commonly known under the name of the Seeress of Prevorst, the name of a village of Wurtemberg where she was born in the beginning of this century. It is to Dr. Kerner, one of the celebrities of contemporary Germany, who had medical charge of her during the last years of her life, that we owe all the details related about her. From her childhood there was noticed in her a nervous organization of exceptional delicacy, and this excessive impressionability went on increasing to the close of her life. Other members of her family possessed certain of these faculties, but in a far less degree. Finally, there had been remarked in numerous persons in the village of Prevorst a certain predisposition to nervous diseases, notably St. Vitus's dance. Electricity and magnetism acted upon her in a most extraordinary manner. During a shower, electric sparks could be drawn from her body; when she held certain metals in her hands, she felt magnetic currents running through her limbs. Iron, especially, affected her in a very high degree, and they had been obliged to remove all the nails from the woodwork in her room. Animal magnetism acted on her in a way not less surprising than terrestrial. She was often seen to fall of herself into somnambulism. She thus presented a striking example of the connection so often observed between electro-magnetic phenomena and the phenomena of spiritism, among which the duplication of the human personality occupies so

large a field. The exquisite sensitiveness of her nervous system made her perceive sensations which passed unnoticed by all others. She sometimes had presentiments of dangers which threatened some one of her friends; she then warned the latter, and events always justified her prognostications. From that fact, the name of Seeress, by which she was designated, as antiquity gave the surname of Thaumaturgist, or wonder-worker, to the celebrated Apollonius of Tyana. Useless to add that the common people ascribe to supernatural faculties, or to communications with a world different to our own, that which was but extraordinary aggrandisement of the sensitiveness of the nervous centres. ⁽³⁹⁾

Such an organization naturally predisposed to the visions of spiritism. She was often tormented by apparitions of spectres, which could not be charged to hallucination; for the persons who were present heard as distinctly as herself the blow struck on the partitions, or saw certain objects which were in the room changing their places. We are aware that this is the natural thing in manifestations of the human phantom, conspicuously of the posthumous phantom. She often saw her own Double, and perceived those of others by looking in their right eye. ⁽⁴⁰⁾ This fact is the experimental demonstration

⁽³⁹⁾ For two papers upon the Seeress, and the resemblance of her somnambule teachings to the Eastern philosophy, see the *Theosophist* for September and November, 1886.

⁽⁴⁰⁾ In Kirke's *Secret Commonwealth*, p. 3, we find it stated that it was the belief among the Celtic tribes that the apparition of a

of this axiom—that, besides its exterior and organic form, the human body possesses an interior and fluidic form moulded after the former. When a person's Double is projected, the person and his image are seen simultaneously.

Another revelation of the Seeress of Prevorst additionally confirms our axiom. Whilst I was absorbed in physiological studies, I was often arrested by a singular fact. It sometimes happens that a person who has lost an arm or leg experiences certain sensations at the extremities of the fingers or toes. Physiologists explain this anomaly by postulating in the patient an inversion of sensitiveness or of recollection, which makes him locate in the hand or the foot the sensation with which the nerve of the stump is alone affected. They try to justify their statement by pretended analogies which they find sometimes in the production of virtual images formed by the action of luminous rays on mirrors, sometimes in the arrival of despatches upon the same electric wire, which have several centres of correspondence as in its circuit. I confess that these explanations seemed to me laboured, and have never satisfied me. When I studied the problem of the duplication of man, the question of amputations recurred to my

person's Double to himself was a sure portent of his death. They called it the Co-Walker. The Rev. Mr. Fraser, in his treatise on Second Sight, supports this affirmation, upon the evidence of one Barbara Macpherson, relict of a Mr. MacLeod, minister of St. Kilda, who said this species of premonitory clairvoyance was frequent among the natives of the island.

mind, and I asked myself if it was not more simple and logical to attribute the anomaly of which I have spoken to the doubling of the human body, which by its fluidic nature can escape amputation. I set myself, with this view, to making some experiments, which the loss of my sight has prevented my carrying out. I was then not the least surprised when I read in the book of Dr. Kerner that the Seeress of Prevorst perceived on every amputated man the lost limb.

Let us restate our interrogatory. Every man possessing his Double should, it seems, enter after death the region of shadows; it is not at all certain, however, judging from the small number of posthumous apparitions and the exceeding rarity of projection of the Double with living persons. It is probable that the phantasmal image, inert of itself, has need to be stimulated, and in some sort completed, by another agent of the organism, which imparts to it the necessary energy to give it self-consciousness. The study of this new factor of human dynamics will be the object in the following chapters.

CHAPTER V.

THE UNIVERSAL FLUID.—NERVOUS FLUID.—ANALOGIES AND DISSIMILARITIES OF THE TWO FLUIDS.—ELECTRIC ANIMALS.—ELECTRIC PERSONS.—ELECTRIC PLANTS. ACTION OF THE NERVOUS FLUID UPON THE INNER PERSONALITY.

THE human phantom does not always reveal itself in as clear a manner as in the examples I have cited. It has also sometimes obscure manifestations of a very varied nature, which make of it a sort of elusive Proteus. Mesmerism exhibiting analogous manifestations in the somnambule, the medium, the ecstatic, &c., it is often difficult to say whether the primary cause of these phenomena should be ascribed to the inner personality or to the nervous fluid, or, again, to the combined action of these two agents. In a great number of cases, their union seems so close that one is led to ask himself if it is not from the second that the first derives its origin and its energies. Let us explore this curious side of human physiology ; but, to begin with, let us say a few words respecting the universal fluid, which the magnetizers often confound with the nervous fluid.

The universal fluid, that is to say, the subtle fluid which fills space and penetrates all bodies, had been recognized by Greek philosophy several centuries before our era ; it was the ether which Descartes resuscitated at the moment when they

were laying the foundation of modern physics. But it is scarcely half a century since the existence of this fluid has been placed beyond doubt, and proved, so to say, officially—thanks to the learned analyses of Fresnel on Light, completed by the ingenious experiments of Arago. Subsequently, various men of science have attempted to explain by the same method—I mean by the theory of the ether—other branches of physics, and they have obtained the same success. Finally, the astronomers, among whom we must give the first place to Boucheporn and Father Secchi, have crowned the work of Fresnel by demonstrating that the laws of universal gravity are consequences of the properties of ether.

It is, then, to-day a scientific fact that an eminently subtle fluid, in whose depths the celestial bodies float, fills the immensity of the universe, and that the phenomena of light, heat, electricity, gravitation, chemical affinity, &c., are due to the diverse modes of action of this fluid.

When, towards the close of the last century, Mesmer wished to satisfy himself as to the effects of the magnetic *bouquet*, he was not slow in perceiving that he had a fluid as agent or vehicle, and he bethought him of the universal fluid, which the Cartesian school had just restored to honour. His hypothesis was adopted by the majority of his successors. The practice of magnetism soon demonstrated, it is true, the existence of a special fluid, the nervous fluid which disengages itself in the

passes under the will of the operator and produces the phenomena of somnambulism. But the old terminology continued to prevail, especially among persons unacquainted with physics, who only see in the nervous fluid a synonym for the universal fluid. That is a grave error, which it is important to dispel. The nervous fluid, which I shall also call the mesmeric ether, from the name of him who first recognized it, is common to all animals provided with a nervous apparatus sufficiently developed, or, in a word, to a great number of living beings. In the normal course of life, it flows away as it forms itself, or, rather, when it exceeds a certain tension, and loses itself in the ground or in the atmosphere, in such a way that it passes without notice. But among animals, as well as in man, it reveals itself by manifestations *sui generis* in certain cases of volition. Let us take, for example, the magnetizer at the moment when he entrances his somnambule. It is known that the business of the cerebro-spinal apparatus is to execute the movements which are imposed upon it by the will. The nervous fluid, belonging to this apparatus, is governed by this same mechanism. At each magnetic pass it flows the length of the operator's arm, under his will, and escapes by the extremity of the fingers, like electricity, to act physiologically on the somnambule. If the latter is antipathetic to magnetic action, the operator ends by feeling the symptoms of exhaustion, and sees himself obliged to stop

when he has lost all his fluid. ⁽⁴¹⁾ His passes have no more effect. The magnetic power only reappears the next day, when a new quantity of mesmeric ether has accumulated in the organism. Only a portion of the fluid emitted acts on the somnambule. Much of the aura, probably the greater part, remains in his clothing or is dispersed in the room. When the sittings have been long or numerous, there is sometimes so much aura in the apartment that certain persons refuse to pass the night there, not being able to breathe such an atmosphere. ⁽⁴²⁾

⁽⁴¹⁾ The operator feels this exhaustion equally if he has been treating sympathetic patients for the cure of disease. In this direction I have had large experience, having for over a year—for the sake of teaching others to heal the sick—treated mesmerically several thousand persons. I became, finally, so exhausted of vital force as to be in danger of paralysis, of which the premonitory symptoms showed themselves. But a large number of very astonishing cures were effected. The nervous exhaustion experienced in mesmerizing antipathetic subjects, of which M. d'Assier speaks, is, I think, due in great measure to the persistent efforts made by the operator to overcome the auric resistance and the consequent great discharge of mesmeric aura. Any article worn by the operator on such days becomes powerfully saturated with his nerve-fluid, and can be used with great effect by third parties for healing a patient whom the former operator never saw.

⁽⁴²⁾ In like manner some sensitives cannot remain in a room where mediumistic phenomena are or, to any extent, have been occurring. In India, a house that has been occupied by a Brahman is always preferred, even by non-Brahmans in search of a residence, on account of the good influence believed to be lingering there. Such a house is believed to be less subject to the invasion of evil elementals and earth-bound human phantoms. The Hindus, as the various papers in the Appendix to this volume show, have a horror of mediumship in all its phases.

From this analysis result three orders of facts, which demonstrate at once the existence and nature of the mesmeric ether, the physiological action which it exercises on the somnambule, such as we see nervous temperaments experiencing in a room saturated with fluid, and, finally, the exhaustion which happens to the magnetizer after a certain number of passes.

But it is not only at the extremity of the fingers that the fluid flows away; being at the command of the will, it follows all the routes that the latter prescribes. Is magnetized water wanted? — it suffices that the mouth shall blow into a glass to cause the liquid to acquire new properties indicating the presence of mesmeric aura. Here the fluid has been transmitted by the breath, escaping from the chest. At other times it is darted by the eyes: it is known that certain magnetizers throw their subjects into sleep by fixing them with a glance. When, as a result of a special constitution, a person disengages fluid of a bad nature, it may throw into convulsions and even kill little animals, such as chickens, goslings, &c. It is the Evil Eye, which has been often denied, but which none the less is based upon authentic facts; and I have known personally a woman attacked with this infirmity. The serpent in particular shows us daily undeniable examples of the Evil Eye. No one is ignorant of the fact that when it fixes its glance upon a bird perched on a tree, the latter soon

loses confidence and flutters from branch to branch until he falls a prey to the fascinator.⁽⁴³⁾ The action of the fluid is here so much the more energetic, in being not only darted by the eyes, but also by the breath and the quivering tongue of the reptile.

It is especially in animals called electric that the nature and origin of the mesmeric ether may be closely studied. They are so designated because they possess the singular faculty of accumulating a sort of vital electricity in a special organ which serves them as condenser, and of emptying themselves of it at will by successive discharges, comparable to those which we obtain with our electric apparatus. It is thus that they stun or stupefy the enemies who approach them. Three kinds of fishes, the gymnotus, silurus, and torpedo, have acquired a certain celebrity in this respect. The first, which is met with in lakes and tanks of the New World, especially in the basin of the Orinoko, is only known to naturalists. The same as to the

(43) Judging from a number of letters to the editor of *Nature*, this subject would seem to be still *sub judice*. But Des Mousseaux quotes from Pierrart (vol. iv. pp. 254-257), the story of a French peasant, named Jacques Pellissier, of Brignolles (Var), who *gained his livelihood* by hunting birds with no other weapon than his will-power. He could paralyze them from a distance of fifteen or twenty paces, and he could then walk up to them and wring their necks. In the presence of Dr. d'Alger, a well-known physician, he thus bagged fourteen birds within the space of one hour. A curious fact was that he could only affect mesmerically sparrows, robins, goldfinches, and meadow-larks.

second, which is confined to the Nile and other rivers of Septentrional Africa. But the torpedo, common enough in the Mediterranean, affords daily opportunity to verify this singular phenomenon. Its electric faculty, which is noticeable in different degrees in all the varieties of this species, is particularly remarkable in the torpedo proper. The inhabitants of the coast, who feed upon this fish, know that the condensing apparatus must be thrown away as unhealthy. When the animal, seeing itself pursued, gives its shocks, the latter go on diminishing in intensity in ratio to their multiplication, and end in producing no effect whatever. These fish are then completely harmless. In hunting them, this is the moment when it is possible to seize them. It is with them as with the magnetizer, who, after numerous passes upon an insensitive subject, feels himself exhausted, and is obliged to stop. All their electricity has been lost in the discharges, and their benumbing power only reappears when the organism has accumulated a new quantity of fluid in the storage-battery. It is easy here to observe in a direct manner the nature and origin of the mesmeric ether. When we cut the nerve which puts the brain in communication with the condensing organ, the electric faculty completely disappears; the fluid, being unable to flow to the usual reservoir, runs off into the ambient medium, as with other fishes. We see, at the same time, that it comes from the cerebro-spinal axis,

since it outflows from the encephalon into the receptacle by the intermediary nerve which places these two organs in relation.

Are the fishes of which we have spoken an exception in nature? We do not think so. At present we know only in an imperfect manner the aquatic fauna. In an exploration of the Amazon river, Agassiz collected eighteen hundred new species of fish. It is presumable that the list of electric animals will lengthen in degree as we gain a better knowledge of the inhabitants of our seas, lakes, and rivers. If it were permitted us to express all our thought, we should say that the torpedo, gymnotus, silurus, and their congeners are appearing to us as the last representatives of an ancient electric fauna. Do not let us forget that in the earlier geological ages of the planet, the ocean, the soil, and the atmosphere were traversed by currents of electricity otherwise potential than those of to-day. Now, as we shall have occasion hereafter to demonstrate, there exists between the ordinary electricity and vital electricity, otherwise called the nervous fluid, such a relation that every recrudescence of the first leads to an abnormal development of the second. Perhaps, some day, palæontology will exhume fossils bearing still some traces of a condensing apparatus. Perhaps, also, research in comparative anatomy will result in discovering in man or other vertebrate some vestige of atrophied organs which have formerly possessed electric functions. Moreover,

the insect world offers us a number of species which present, although upon a lesser scale, analogous phenomena. These animals cause, when they are touched, a shock or numbness which reminds one of electric discharges. It is, therefore, permissible to lay down as a principle that, the day when the terrestrial fauna shall be sufficiently well known, mesmeric ether will appear as an essential consequence of the nervous mechanism.

The considerations which we have just stated put us upon the path of the phenomena which are noticed in certain persons called electric. It is commonly young girls approaching puberty who present this singular state. Possibly it is due, at least in part, to the physiological activity which is taking place in them at this epoch. The mode of life exerts also a certain influence, for it is especially in the labouring class that these young girls are found. Also, the name of electric servant-maid is often met with in the works of magnetizers. The properties of mesmeric ether explain this phenomenon. It results from an abnormal disengagement of fluid, due to a physiological predisposition or some other cause. By a sort of organic fluctuation still unknown in its essence, vital electricity seems to act on a woman inversely to the ordinary electricity. We know that, when lightning falls on a group of persons of both sexes, the women are seldom struck, whilst men are almost invariably. About 1846, just when spiritism was about to appear,

several young electric girls were known in France, England, and the United States. We shall speak only of Angélique Cottin, a young peasant of Orne, whose name had some notoriety in Paris. The following details are borrowed from M. de Mirville :

“Thursday, January 15th, 1846, at about 8 p.m., Angélique Cottin, aged 14 years, was weaving gloves of silk thread with three other girls, when the oaken table used for fixing the end of the woof moved from its place, so that their united efforts could not keep it in position. They fled in fright at so strange an occurrence ; but the stories they told were not believed by the neighbours who were attracted by their cries : at first two, then a third, urged on by the bystanders, tremblingly resumed their work without the fact mentioned repeating itself ; but as soon as Angélique, imitating her companions, took up her woof, the table again moved, danced, was upset, and then violently thrown back. At the same time, the young girl was irresistibly drawn after it ; but as soon as she touched it, it flew farther back : terror was general ; they thought that some one had cast the evil eye on her that morning. At night there was calm. The next morning the child was isolated from the fatal table, and, in order that she might resume her work, they fastened her glove to a bin weighing about 150 pounds ; but this obstacle, when opposed to the action of the mysterious and terrible force, did not

long resist. The bin was displaced and upset, although the communication was only established by a thread of silk. They ran to the Presbytery to ask for exorcisms and prayers. The curé at first laughed, but subsequently verified their story, and sent them to the doctor's. The next day shovels, tongs, fire-brands, brushes, books, were all scattered at the approach of the child; a pair of scissors, hanging from her belt, were flung into the air, without the cord being broken or their being able to know how it had been untied. The curé guarantees the authenticity of this detail, mentioned also in the report of M. Hébert de Garnay. This fact, the more remarkable, says he, for its analogy with the effects of lightning, at once prompted the thought that electricity must play an important part in the production of these astounding facts; but this line of inquiry was cut short—the fact did not occur more than twice. M. de Farémont, a neighbouring landed proprietor, a man of sober character, much respected, a friend to progress, and versed in physical science, took her in his carriage to the Doctor of Mamers; the doctors, at first opposing, afterwards proved the truth of the statement and yielded.

“Tuesday, the 3rd, there was an incessant crowd. On this and the following days more than a thousand persons visited her; among the number, nearly all the doctors of the country, eminent physicians, druggists, lawyers, professors, magis-

trates, ecclesiastics, and so forth, without counting the great *savants* of the Academy of Science."

These reports are completed by an extract from a letter addressed by M. de Farémont to M. de Mirville, dated November the 1st of the same year :

"The phenomena have not stopped since last spring. I have seen, I see, and I can always see when I choose, the most curious and unaccountable things. For, look you, gentlemen, the stumbling-block is that your *savants* understand no more about it than I. They should have seen and studied. We, who have seen, believe because all the facts have occurred under our eyes, are palpable, and cannot be refuted in any way. Those who thought themselves wise hang their heads and are silent. The populace say that the child is bewitched, and not a witch, for she is too simple for them to give her this title. As for me, I have seen so many contradictory effects produced in her by electricity; I have seen, under certain circumstances, good conductors operate, and, under others, inefficient to such an extent that, if one confined himself to the general laws of electricity, there would constantly be contradictions to reconcile; thus I am convinced there is in this child some other power than electricity."

The noise that was made about Angélique Cottin having reached Paris, several physicists went to Orne to study the phenomenon. Of the number were Arrago, Mathieu, and Logier, of the Academy

of Science. They were astonished, in their turn, with the facts which occurred under their eyes; upon their return to Paris, Arrago did not hesitate to bring before the Academy the question of the electric girl. The weight of authority attaching to the name of the illustrious Perpetual Secretary decided his colleagues to form a commission to verify the extraordinary facts which had been reported; then was seen repeated that which had several times occurred at the Academy of Medicine under analogous circumstances. Like the majority of men of science, the members of the Institute, who were to undertake the investigation, having never studied the effects of magnetism, were persuaded in advance that there was trickery or exaggeration in the prodigies ascribed to Angélique Cottin. In such a disposition of mind, their mission was foredoomed to failure. The phenomena which commonly occurred round the young peasant either did not now repeat themselves or did so but feebly. As Du Potet sensibly observes, investigations of magnetism have almost invariably failed with hostile committees. It suffices, in fact, for an opposing influence to be involuntarily emitted by the cerebral fluid of the spectator to neutralize the action of that which the magnetizer throws upon the somnambule. It was the same with Angélique Cottin, for the electricity which manifested itself in her was none other than vital electricity, which I have called the mesmeric fluid. The commission did not worry

themselves in the least about giving a flat contradiction to the testimony of several thousand persons, among whom were to be counted scientific men of the first rank, but declared, through their reporter, that all the stories circulated about Angélique Cottin were without the slightest foundation.⁽⁴⁴⁾ This conclusion, announced by the Institute, had authoritative influence on public opinion, and thereafter no one paid any attention to other electric damsels, who were, at about the same time, noticed in the journals.

Let us now pass to electric plants, if, indeed, we may give this name to certain vegetable species endowed with extraordinary sensitiveness. Such a property implies the existence of a special organ analogous to the nervous tissue of animals. Now some eminent botanists have thought they detected in the leaves of some of these plants a delicate tissue which seemed to represent a rudimentary form of this nervous system.⁽⁴⁵⁾ Different instances

⁽⁴⁴⁾ Yet we, students of practical psychology, are bidden to unbonnet before the Gessler-corps of official science!

⁽⁴⁵⁾ Since the lamentable catastrophe of blindness befell our author, and he has, of course, been to a large extent shut out from the observation of scientific progress, opinions have changed upon this subject. It is now pretty generally admitted that the vegetable, whose structure is distinctly cellular, lacks the preliminary condition necessary for the initiation of a nervous system, viz., the existence of a living substance whose excitability is high, which possesses a high contractile power, and which is not differentiated into cells with fully developed cell-walls. (See Darwin's *Insectivorous Plants*, and Bastian's *The Brain as an Organ of Mind*, ed. 1885, c. i. p. 14.) But why could there not

of vegetable sensitiveness, that are observed in a number of plants, such as the Sensitive Plant, the *Dionœa*, Venus' Fly-trap, would thus be accounted for in a rational manner. These species are quite common in South America, where they often occupy great tracts, and sometimes it has happened, when I was crossing the high plateau of the Brazilian chain of the Orgar mountains, that I saw the guide, who rode before me, strike with his whip the plants at the edge of the path we were following, and immediately a shiver would be communicated successively to all the plants in the meadow, as though all these stalks were bending under the breath of a mysterious wind. One cannot ignore in this phenomenon the action of a sort of vital electricity. Without doubt, a deeper study of botanical species would disclose to us the existence of plants presenting properties really electric, and here is what we find already in the *Année Scientifique* for 1878: ⁽⁴⁶⁾

be electrical attraction and repulsion without implied nervous fibre? Do we not see this phenomenon in the mineral kingdom, notably in the repulsion between similarly electrified bodies? Supposing the whole structure of a sensitive plant to be of a vegeto-electrical polarity, either + or —, and capable of suddenly discharging the same at the approach of a body of the opposite aura of vegetal polarity, or upon any violent change of its normal state, should we not see the phenomena under discussion? The occult doctrine is that everything in the Cosmos is governed by the opposing forces of attraction and repulsion. There is, just now, much talk of the supposed *new* discovery of human polarity, as regards the two sides and forces of the human body; but the existence of an identical law in vegetals was long since known and published, by Von Reichenbach among others, and the mystics before him.

⁽⁴⁶⁾ *L'Année Scientifique*, by Louis Figuier.

“They have made this curious discovery in America, that a plant, the *Phytoloccea*, possesses veritable electric properties. When a branch of this bush is cut, the hand receives a shock like that which is given by an electric machine. An English physicist desired to test the degree of intensity of the electricity thus emitted. A small compass needle was affected at seven or eight paces by the plant, and this influence was proportionate to the distance; the nearer it was brought, the more jerky was the motion.

“When the compass was placed in the middle of the bush, its needle began to turn rapidly. No trace was found of iron or other magnetic metal in the soil. This property, then, belongs to the plant itself. Let us add that the intensity of the phenomenon varies with the time of day. At night this property is scarcely observable; it reaches its maximum at two p.m. ⁽⁴⁷⁾ The power increases during a thunderstorm. It is affirmed that no bird nor insect will alight upon the electric plant.”

We shall repeat, in connection with plants, what we have said in speaking about electric animals. It is presumable that the list of vegetables possessing these properties will be enriched with new species with the progress of botanical science, and that, some

⁽⁴⁷⁾ For some very interesting and suggestive researches upon the odylie polarity of plants, see Reichenbach's *Researches on Magnetism, Electricity, &c., &c., &c., in their relation to the Vital Force* (Treatise vii. sec. 248) *et seq.*; and for the fluctuations by night and day of the currents of Odyle, *ibid.*

day, it will no longer be a question of a few plants, but of an immense electrical flora. Certain facts seem to justify this hypothesis. In the mountains of Wurtemberg, says Dr. Kerner, the cows are often seen to suddenly fall into an indescribable uneasiness, even running into madness ; seized with a like vertigo, children ran at full speed towards their houses ; and a still more extraordinary fact, the furniture and utensils of all sorts indicated also the same mysterious influence, shifting place, shaking, flying back when one would take hold of them, evidencing thus, by these movements and this repulsion, that it was a question of electrical action. Simultaneously, says Dr. Kerner, one noticed in the Seeress of Prevorst an exaltation of sensitiveness which doubled her second sight.

These phenomena must be attributed, we must infer, to the vegetal electricity of these mountains, the initial action of which might well be common electricity. We know, in fact, that there exists so close a bond between these two agents of planetary life, that they seem sometimes to mutually engender each other. A second fact, quite common in the United States, gives a new strength to this view of the case. There is sometimes developed in that country such a quantity of electric fluid that, at night, the bushes seem to become incandescent.⁽⁴⁸⁾ This phenomenon does not confine itself to the country,

(48) If it is, I never saw it, though I lived forty-seven years in America.

but is sometimes seen in the cities. Strangers ⁽⁴⁹⁾ who visit New York or other cities of the Union are sometimes surprised to feel a prickling in the fingers, or to see sparks fly at the moment when their fingers touch the brass door-handle. When one remembers that the United States is the classic land of mediums and spiritism, he is led to ask himself if this overflow of mesmerism should not be ascribed to a transformation of fluidic forces, human electricity being set in motion by vegetable electricity, while the latter would receive the primary impulsion from the afflux of terrestrial electricity.

From the preceding considerations, it follows that the mesmeric ether presents sometimes certain similitudes to cosmic ether. Let us sum up in a few words what is known of its nature, in order to postulate what is known of the analogies and differences between these two fluids.

Let us say, to begin with, that it is a matter for extreme regret that the physiologists have not submitted mesmeric ether to a series of exact experiments to verify the properties that are ascribed to it, but which we only know upon the affirmations of the magnetizers. Like the universal fluid, it moves with the rapidity of thought, acts at great distances, penetrates all bodies, and renders objects which it impregnates with its vibrations susceptible to attraction and repulsion. But these phenomena suggest but distantly the ether, properly so called ; it

(⁴⁹) Electrical strangers ?

differs from it especially by a lesser degree of intensity and energy. The nervous fluid possesses, in addition, special properties which it derives from its atomic constitution, and which throw light upon a number of extraordinary facts observed in the different forms of mesmerism, magnetism, ecstasis, sorcery, &c.

The first of its characteristics is the lightness that it imparts to bodies. This explains the inoffensive projectiles of the spiritualistic and posthumous ballistics: the most massive tables raised by a child; sorceresses condemned to drowning, unable to sink in the water except under the efforts of several men; mediums, ecstasies, obsessed persons, walking the air, or soaring to the top of a tree or roof of a house like birds. Another feature is incombustibility. Fire does not act—at least according to the testimony of magnetists—upon objects impregnated with mesmeric aura, books, clothing, &c. Persons have also been seen under the influence of the fluid to stand the test of boiling water, red-hot iron, &c. Nevertheless, we think it will be prudent to wait for new experiments before pronouncing finally upon these strange facts. ⁽⁵⁰⁾

⁽⁵⁰⁾ No occasion to wait for proof that such a thing does happen. The late D. D. Home, a Mrs. Snyder, and other modern mediums, have, in the presence of quite unimpeachable witnesses, handled fire and red-hot things with absolute impunity, and even imparted the condition to others. Home, for example, took blazing coals from the grate, laid them upon the venerable Mr. Howitt's head, and gathered his white hairs over them, without the slightest

Still further let us note, as a striking feature of nervous ether, the property of lingering almost indefinitely in bodies which it has impregnated; magnetized water, in closed bottles, retained at the end of six months its mesmeric principle. Stuffs and other objects retain for a long time traces of the fluid which has saturated them. We may thus comprehend the prodigies which are sometimes worked at the tombs of persons who are venerated in their different religions.⁽⁵¹⁾ The cures thus operated are rarely lasting,⁽⁵²⁾ but, none the less, they testify to the presence and action of the thau-maturgic fluid. This property seems to contradict what we have said respecting the ease with which ether runs through bodies to act at a distance. But

singeing of skin or hair. Occultists might ascribe this to the friendly agency of the fire-elementals (salamanders) and the aspirant for adeptship must meet, and subject to his will, these nature-spirits in their own domain. The Abbé Chayla, prior of Lavore, who had much to do with the Catholic persecution of the unfortunate Cevennois, in the earliest part of the eighteenth century, reported to the Pope that he was powerless to dislodge the devil in that quarter. He had closed their hands upon burning coals, and they were not even singed; he had wrapped their entire bodies in cotton soaked in oil, and then set on fire, but not a blister was raised on their skin, &c.

⁽⁵¹⁾ And, as well, the efficacy of the "handkerchiefs or aprons" brought from the body of St. Paul to the sick, which cured their diseases and drove out their "evil spirits." The "special miracles" described in Acts xix. 12 were mesmeric miracles which any powerful modern mesmerist can repeat at will.

⁽⁵²⁾ Many are radical, as my own experience amply shows, and many more would be if mesmerists were but careful to test the psychopathic sensitiveness of their patients before wasting aura upon them.

it is possible, we think, to explain this anomaly if we keep in view the nature of the fluidic molecules secreted by the nervous apparatus.

They result from a grouping of the chemical atoms which compose the cerebro-spinal tissue, hydrogen, oxygen, carbon, nitrogen, phosphorus, sulphur, &c., to speak only of the principal ones. It is possible that the aggregates resulting from such complex combinations may not always be homogeneous; the most subtle traverse walls to transmit their action to a distance, whilst the others, serving in some sort as a gross residuum⁽⁵³⁾ to the first, lingers in the garments of the somnambule, and in the atmosphere of the room where the magnetic experiments are made.

We shall close these considerations upon the nervous fluid by a rapid glance at the causes which make it develope, and the diverse modes of manifestation which betray its presence.

The causes are very various, and some, involving

⁽⁵³⁾ The author's word, *gangue*, means "vein-stone," in mining phraseology, and is hardly translatable. Let us here remark that the mesmeric aura wastes away from the body insensibly, like the other waste products of vital function, such as the carbonic acid and watery vapour of the breath, animal heat, and insensible perspiration; of course, saturating the clothing, the furniture of the house, the house itself, and the ground about. But as the quiescent air, when moved by natural causes, becomes the gale or the cyclone, so this individual aura may, when directed upon some focal point, at whatsoever distance, by a strong will, become a resistless, even a death-dealing levin-bolt.

the intimate nature of the subject, baffle analysis. We may lay down the principle that all have as their initiative a mechanical action, which is taking place in the nervous apparatus. The most common action is that of thought. We know, according to the recent works on physiology, that every act of intelligence implies molecular disturbance of the cerebral tissue, and hence a disengagement of fluid proportionately abundant to the initial action, I mean as the transformation of atomic forces is more energetic. Ordinarily this disengagement is too trifling to manifest its presence but if there be a strong mental tension acting protractedly upon the brain, the quantity of ether set in motion will be great enough to produce the effects of mesmerism. It is thus that in the magnetic passes a sustained volition compels the fluid to manifest itself. As to the external causes, we shall only cite the influence of atmospheric electricity, and the processes of sorcery, to which we shall return in a special chapter.

The phenomena of mesmerism are not less varied than the causes which produce them. A fixed idea, strong preoccupations, lead to somnambulism. The practices of ascetic life engender thaumaturgists; the fluid of the magnetizers, acting on the subject, has as a consequence somniloquence. An organic or moral predisposition gives rise to mediumship. Certain causes, still badly defined, bring about the strange facts of obsession and

catalepsy.⁽⁵⁴⁾ Narcotics easily prepared cause sometimes the dreams, sometimes the realities, of sorcery. Each time one sees this mysterious personality, which we have called the inner man, form itself and grow in proportion as the fluid becomes more abundant and more active—an unanswerable proof of the intimate relationship which unites these two psychological agents.

The following chapters are devoted to the summary exposition of these different prodigies.

CHAPTER VI.

THE MESMERIC ETHER, AND THE PERSONALITY WHICH IT ENGENDERS.—THE SOMNAMBULE.—THE SLEEP-TALKER. THE SEER.

SOMNAMBULISM, properly speaking, is the most anciently known of the effects of mesmerism. A word or two upon this curious phenomenon.

What must we understand by the word somnambule? Etymology teaches us that it is a person who walks while asleep. This definition seems correct enough at first sight; but it is soon perceived that it is not general enough, and must be completed. A somnambule does not always walk, and we often observe in him facts not less singular than the

⁽⁵⁴⁾ The whole school of Charcot are now closely studying the latter of the above—catalepsy. To understand obsession, they must frequent spiritualistic séances and read the authorities on Oriental psychology.

nocturnal promenade. Let us attempt, by the analysis of some examples, well selected and authentic, to define the different modes of action which somnambulism presents. The study of these different manifestations will enable us to form an idea as to its nature and origin.

Burdach pretends that somnambulism is more common with men than women, notwithstanding that the nervous organization of the latter would make us suppose the contrary. All that I can say in this connection is, that the majority of the facts related to men have related to women. The same physiologist thinks that somnambulism is never witnessed in children and old men. This view of the case is comprehensible as connected with those who are approaching the end of their career and whose sensitiveness is blunted by age, but we could hardly admit it in the case of a child, and, in fact, numerous testimonies prove the contrary.⁽⁵⁵⁾ I will quote only one example, which is just now occurring at Bastide-de-Sérrou, at the moment when

⁽⁵⁵⁾ Figuier tells us (*Hist. du Merveilleux dans les Temps Modernes*, vol. ii. p. 262) that in the epidemic of "obsession" among the Cevennois, mentioned above, babes of twelve months and even less spoke fluently in pure French—not the local *patois*—and prophesied. Sometimes the discourses would last for hours, and often so able as to fill the faculty with admiration. Among the greatest marvels of modern mediumship is the *writing of a message* by a baby in its cradle under "spirit-control," as it is called. For full details see the very interesting work, *The Missing Link in Modern Spiritualism*, by A. Leah Underhill, of the Fox family.

I am writing these lines (end of November, 1879). Briefly, here is the story: it is the father who speaks:

“ You know the youngest of my sons, little Léon, hardly eleven years old; you know he is an intelligent boy, studious, applying himself with ardour to all that interests him. For several months we had noticed in him unmistakable symptoms of somnambulism. He would rise in the middle of the night, in a state of extraordinary agitation, and jump out of bed, crying and gesticulating as if he were pursuing an intruder. Wishing to prevent all accidents, I made him sleep with his elder brother Pierre, who would hold and calm him by gentle words each time that an attack seized him. Recently, in the middle of the night, Pierre heard him talk of a waggon that he meant to build, the wood necessary to make it, and the tools that he must use, &c. As he saw us every day working in iron and wood, his imagination is naturally full of these things. Thinking that he was awake, Pierre conversed with him about the subject that was upon his mind. Suddenly, little Léon told him to go and get some hatchets to fell the trees that were to supply the wood for his waggon. Pierre then understood that his brother was in somnambulism, and tried to calm him by promising to give him a sou if he would remain quiet.

“ ‘ Where is the sou ? ’

“ ‘ I have put it on the table.’

"Instantly, and before Pierre had time to hold him, little Léon jumped out of bed, went straight to the table to get the sou, and said that he did not find it. His mother, who slept in the same room, having heard all, then got up to go and put one there. The child seized it, and, his mind taking another direction, he thought of his brother Jérôme, who was making a tour through France.

"‘Give me,’ said he, ‘some paper and a pen. I want to write to Jérôme.’

"Meanwhile the candle had been lighted, and we were all up to see this crisis. We gave him paper and a pen, and, seizing the latter, he wrote, very distinctly, *Jérôme*, with his eyes closed, and his head turned rather towards us than towards the paper.

"‘You should also write to your sister Marie,’ said Pierre to him.

"It is not unimportant to remark that Marie was among us and at his very side.

"‘You are right,’ answered Léon; ‘I shall also write to Marie.’

"And he proceeded to trace the name.

"‘But you are mistaken,’ observed Pierre; ‘you have written *Maire*.’

"‘It’s true, I have made a mistake;’ and he re-wrote the name of his sister.

"This time he spelt the word correctly, all the while keeping his eyes closed and his head turned towards us.

“As his movements were jerky and almost convulsive, I did not wish that this scene should be prolonged, and I took him into my bed, petting him with gentle words. He fell asleep after a few moments, and, upon awaking, had no recollection of what had happened.”

I shall not analyze the circumstances of this narrative. While somnambulism is here undoubtedly exhibited, I prefer to cite other examples in which the characteristics peculiar to it display themselves in a broader manner. I will only add that I have learned fresh particulars relative to little Léon. Somnambulism developed in him after an accident which gave him a great fright, and it has been noticed that when he sleeps with his mother or his sister he is less agitated than when he shares the bed of his brother. This circumstance implies the action of the vital fluid of one person on another. It indicates at the same time that this fluid acts with less energy when it emanates from a female, especially if advanced in age; for little Léon finds himself calmer near his mother than near his sister.

The following fact occurred in the early part of this century at Saint Jean-de-Verges, a little village in the neighbourhood of Foix. It is related to me by a daughter of Mdme. L., the heroine of the story:

“Mdme. L. was still a young girl, and was one day busy at home about her household affairs. On the morrow a local festival was to be celebrated,

and all the day was given to the preparations. But, despite her industry, she found no time to clean her kitchen utensils. She went to bed, intending to rise early in the morning to finish this task. In the middle of the night she leaves her bed, descends to the kitchen, puts her saucepans in the basket, and carries them to some distance away from the house, to the bank of the Ariège, to the spot where she was accustomed to wash her pots and pans. Her saucepans cleaned, she returned to the house, put everything back in its place, and returned to bed. In the morning she rose, as she had intended, very early, to complete her task. Finding the work all done, and not being able to explain this wonder, she went to tell it to her parents. They replied that they had heard her in the night descend from her room, enter the kitchen, unhook the saucepans from the wall, and place them in the basket; then she had opened the door of the house, and gone towards the river. They had let her do it, thinking that she was awake, and that it must be near daylight. At the end of about an hour, they had heard her re-enter the kitchen, hang up her saucepans, and go back to her room." From this narrative, the prodigy gives its own explanation. She had cleaned her utensils in a crisis of somnambulism.

Two leading facts separate themselves from this story. We see Madame L. preoccupied about a certain thing, the cleaning of her saucepans. Being un-

able to finish the task in the day-time, she is obliged to put it off till the morning; she retired with the purpose well formed to rise very early, to finish this operation before the festival should begin. A fixed idea dominated her, and directed all the forces of her mind towards a determined result. And this is the first characteristic noticeable in somnambulism.

In the second place, if we follow Madame L. step by step, we see her accomplishing the intended task in the same manner as if she had done it in full daylight. Were her eyes open or closed? I do not know, but it is not important: both cases are equally common in somnambulism. But when a somnambule has the eyes open, they are fixed, motionless, insensible to light, consequently incapable of seeing. Madame L., walking with unfaltering step in the darkness, handling her utensils with the usual dexterity, finishing her work without interruption, was guided by an interior vision which replaced sight and directed her actions in a manner as sure as if she had been awake.

We can draw one other conclusion from this story. Madame L. was not naturally a somnambule; for they had never noticed in her any fact of this kind. She became so by accident on a single occasion, under the impulse of a fixed idea. Let a strong preoccupation control a person several days successively, and the state of somnambulism may be developed. Of this nature is the following example :

it occurred at Pamiers, about forty years ago, and was told me by a midwife, Madame F., who was an eyewitness.

This young lady had gone to Pamiers to pursue her medical studies. She went to lodge with a woman who had three other boarders, young ladies like herself. Winter was approaching—the time when geese are fattened, and the mistress of the house used to rise early every morning to gorge hers. One day she came in, in very depressed mood, to tell her boarders that the geese seemed ill, that she had not been able to make them eat their food, although the dish was full of corn which she had given them the evening before. She took some comfort, that evening, in seeing that corn had, at any rate, been digested during the day. But, the same facts occurring on the next and following days, our hostess worried more and more. A boarder, having thought she heard some noise in the night, conceived some suspicion of somnambulism, and told her companions. All four adopted the means to verify the fact, and the following night the same noise recurring, they rose, went to see the geese, and found the mistress of the house in the act of stuffing them. They awakened her, and great was her astonishment when she found herself caught in the very act of somnambulism. At about the same time, another woman of Pamiers, who knitted woollen waistcoats, sometimes found, upon rising, her work more forward than she had left it the

previous evening. After numerous fruitless researches, her neighbours discovered that she was a somnambule, and rose at night to work at her waistcoat in pitch darkness.

We may apply to these two cases of somnambulism the reflections that I have made with respect to Madame L. The woman who rose at night to stuff her geese, and she who worked at her knitting, were only accidentally somnambulistic, and fell into this state only under the power of a great preoccupation. The dexterity with which they accomplished their tasks shows that their members obeyed an inner intelligent force which guided them as surely as that which controlled them when awake.

When the mental tension which provokes somnambulism acts in a studious man, we notice still more surprising facts than the preceding ones. Scholars have been seen to rise at night, to compose their work for the next day; mathematicians, to find the solution of problems which they had vainly sought the evening before; persons devoid of poetic talent, to compose verses in irreproachable composition and style. The treatises upon physiology are full of narrations of this kind. The most rigorous logic seems to direct all the acts performed by accidental somnambulists. It is not always so with natural somnambulists. Burdach avows, in his *Traité de Physiologie*, that the latter sometimes do things quite contrary to reason. He cites in this connection an example personal to himself.

From his eighteenth to his thirtieth year he was subject to attacks of somnambulism. One morning he found himself without his shirt. No one having entered his room, he could only attribute to himself the strange fact; but what had he done with the lost article? All his searches were useless, and it was only some time afterwards that he found his shirt, rolled up and put away in the wardrobe in an adjoining room. The night-walks of certain somnambules are also entirely unaccountable: they have been seen walking on the edges of roofs; others leaping from beam to beam with a marvellous precision. If perchance they fall, the fall is for them but a sort of leap, for they always find themselves on touching ground in the position that the best trained acrobat would take. If obstacles are placed in their way, they avoid them as they would do in broad daylight—a manifest proof that they possess in themselves an intelligent force which guides and puts them in motion as the locomotive directs the train with which it is coupled.

It is to be remarked that somnambules preserve no recollection of their nocturnal exploits; but the strange thing is, that they will relate what they have done, if interrogated during the next following sleep. One would say that there exists in them a second personality, which only reveals itself during somnambulism, and has no relation with the ordinary personality. Burdach tells a very curious story about this. "One of my friends," says he,

“learnt one morning that his wife had been seen on the roof of the church. At noon, although she was fast asleep, he asked her, speaking to her over the epigastric region, to give him some details about her nocturnal wandering. She gave him a detailed account, and said, among other things, that she had been wounded in her left foot by a nail projecting from the surface of the roof. After awaking, she answered affirmatively, but with surprise, the question that was put to her as to whether she felt any pain in this foot; but when she discovered a wound there, she could not account for it.”

From the facts that I have just presented, the following conclusions may be drawn.

I. Somnambulism, spontaneous in some people, is in the latent state in all others. In the latter, one detects it but slightly; yet it may attain its full development under the influence of a strong mental tension, a moral commotion, or other physiological causes. These manifestations, frequent though incomplete in childhood, show themselves more strongly in youth, then decrease with age, and seem to disappear in the old.

II. The extraordinary things that the somnambule accomplishes, notably in the intellectual domain, testify the existence in him of an active and intelligent force, *i.e.*, of an inner personality. This personality seems quite different from the ordinary one, and seems to have its seat in the nervous ganglia of the epigastric region, as we

have seen in the somnambule mentioned by Burdach, and as we shall recognize in a degree more marked and precise in other manifestations of mesmerism. It is thus proven why the somnambule does not recognize the voices of persons with whom he is most intimate, and preserves no recollection of what has passed during his sleep. In like manner we notice the fact that there has never been detected in him any immoral act, as if his mysterious guide was freed from the bonds of animality.

III. The personality which appears in somnambulism displays an intelligence equal and sometimes superior to that of the ordinary personality; but, like the latter, it has also its equation, its obscurity, its exhaustion. To content myself with one example, I will revert to that somnambule mentioned by Burdach, who, after having put on his boots, mounted astride a window-sill, and put the spur to the wall to urge on an imaginary courser.

IV. Somnambulism is due to an abnormal disengagement of nervous fluid. Several causes may lead to this result: fright, great mental tension, exuberance of youth, &c.; in a word, all which tends to upset the equilibrium of the physiological functions whose seat is in the nervous system. When the fluid is not abundant, the effects of somnambulism are only displayed in an obscure manner, and seem to be confounded with those

of dreaming. But as soon as there is disengaged a suitable quantity, the inner personality is immediately seen to appear, and the somnambule then presents the characteristics of a waking man, for he has a guide within him who possesses all the faculties of intelligence and movement. What I have said of the thaumaturgic fluid, and the personality it calls into action, will be confirmed by the other effects of mesmerism.

Let us now pass to the examination of the phenomena that are observed in the magnetic sleep.

When the nervous fluid which acts on an individual proceeds from another person there is produced a new order of facts. The patient submitted to the action of magnetic passes sleeps, then becomes clairvoyant, and answers the questions that are put to him. In other words, he is a sleep-talker. He is given, by analogy, the name of somnambule—an improper expression which leads to misunderstanding. But custom has prevailed, and by the side of natural somnambulism has ranged itself “magnetic” somnambulism—another improper designation, but also sanctioned by custom.

It was in 1784 that magnetic somnambulism was observed for the first time by a disciple of Mesmer—M. de Puységur. This discovery was, like many others, the result of chance. A gardener of M. de Puységur, Victor Rass, having fallen sick, his master took steps to magnetize him. After

some passes M. de Puységur, seeing that he had his eyes closed, asked him if he slept. Great was his surprise when he heard him answer and begin a conversation with him about his sickness. Victor Rass indicated to him the organs which were diseased and the remedies which would cure him. M. de Puységur perceived that the patient had fallen into a new physiological state, which he likened to somnambulism. His discovery was soon noised about, and somnambulism studied in all its phases. I shall not enter into any detail as to the manner in which it is produced, nor as to the effects which are obtained in it.

These are matters familiar to everybody to-day, and moreover foreign to my subject. I shall confine myself to analyzing certain of its most essential characteristics, such as have been revealed by the practice of nearly a century.

The first phenomenon that the magnetic sleep exhibits is the modification that most somnambules experience in their nervous system. Sensitiveness is entirely abolished. The patient hears only the voice of the magnetizer and that of the person whom the latter places *en rapport* with him. His deafness is absolute for all noises that occur, of whatsoever intensity. In an experiment made at Paris, a sceptic fired a pistol near the ear of a somnambule. The latter heard nothing. The insensibility is not less complete in other parts of the body. We may bury needles in the flesh without the

patient feeling the least pain. He suffers only when he awakes. The most painful surgical operations have been performed on magnetized subjects, and they had only learned what had happened after they had come out of their sleep. ⁽⁵⁶⁾ Before the discovery of chloroform the faculty had only at their disposal this means for abolishing suffering during operations, and a number of doctors employ it up to the present time. This insensibility resembles that which we have seen showing itself at the moment when a person is about to project the Double. It is the first point of resemblance which connects the phenomena of somnambulism with those of duplication.

The second character of the magnetic sleep is the lucidity which is observed in somnambules. Not all magnetized persons can attain to this state. Here, as everywhere else, the phenomena which present themselves follow an ascending scale, whose extreme terms are, if I may venture to so express myself, zero and the infinite. Certain subjects are found to be completely antipathetic to magnetism, whilst others fall asleep after a few passes. Those who fall into the sleep do not always reach somnam-

⁽⁵⁶⁾ In the first experiment I ever tried to assure myself of the reality of mesmeric anasthæsia, a young woman was put to sleep and eight bad teeth were extracted from her ulcerated gums without her having any consciousness of it. But her inner consciousness being at the same time aroused, she was able to tell me the time by a clock in a house eight miles away, as I verified the next day by comparison with my watch.

bulism. This phenomenon shows itself but by imperceptible degrees; it commonly requires many sittings before the first symptoms appear. ⁽⁵⁷⁾ On the other hand, individuals not sensitive to-day to magnetic action may yield to it later on, and *vice versa*. Sickness, and, more broadly speaking, any cause which tends to weaken the bodily tone and exaggerate nervous sensitiveness, predisposes to magnetic influence. It is for the latter reason that somnambulism more often shows itself in the female than in the male. Useless to add, all subjects are not equally lucid. Some privileged natures attain to an extraordinary clairvoyance, but this clairvoyance, far from applying itself to everything indiscriminately, as was formerly believed, does not transcend certain limits which I shall presently define.

The most immediate and curious application of the magnetic lucidity is in the diagnosis and treatment of disease. If a somnambule is suffering, he

⁽⁵⁷⁾ One fact as yet incomprehensible to Western mesmerists is that some operators can never make any subject clairvoyant, while others do so in almost the majority of cases. The famous Major Buckley was possessed of this power. The late Professor Gregory, of Edinburgh University, says in his work on Animal Magnetism, *Letters to a Candid Inquirer*, "It would certainly appear that Major B. has a rare and very remarkable power of producing conscious clairvoyance in his subjects." Natural seers can always recognize each other upon meeting for the first time, and second sight sometimes affects two persons simultaneously, so that both see the same vision, although neither has spoken. I have seen this happen to two persons looking into the same crystal.

sees with a marvellous sagacity the organ which is the seat of the disease, predicts long in advance the return of the crises, fixes their length, and announces the day, hour, and exact minute when they ought to show themselves; at the same time he names the most appropriate remedies, and makes known the time when the cure will be accomplished. All physicians who have observed these facts attest that these prescriptions include nothing contrary to the principles of medical science. Sometimes very singular coincidences are noticed. A patient having consulted a somnambule, the latter advised the use of milk from a goat whose teats had been rubbed with mercurial ointment. Some days previously Dupuytren had ordered the same remedy. The somnambules exhibit an analogous discernment in the cases of patients whom the magnetizer places *en rapport* with them. It is regrettable that physicians, instead of seeking in magnetism a powerful auxiliary, only permit themselves to see in it quackery that they must leave to charlatans.

We shall find, then, in the somniloquist the characteristics which I have described in connection with the somnambule properly so called. Under the action of the nervous fluid, the ordinary personality seems obliterated, and in its place we see arise the mesmeric personality. When the phenomena of the magnetic sleep are but feebly displayed, it is often difficult to recognize the physiognomy of the latter, and we are not quite sure to whom we must

ascribe the answers of the sleep-talker. But as soon as the effects of magnetism attain all their fulness there is no longer room for doubt; it is then truly the mesmeric personality which acts. It presents itself with distinct characteristics clearly differentiating it from the cerebral personality. The magnetic subject does not recognize the voice of the persons with whom he is most familiar, unless the magnetizer places them *en rapport* with him. Upon his awaking he has no longer consciousness of what he has done. Like the natural somnambule, he has an extreme sensitiveness for everything which touches upon morality or modesty, and does not shrink from recalling to decorum persons who whisper dishonourable proposals. Questioned as to what concerns himself, it sometimes happens that he speaks of himself as an individual with whom he has no connection. He expresses himself in the third person, and exposes his own faults as though he were doing it of a stranger. In other words, the personality which the mesmeric fluid has evoked is entirely distinct from the individual who has just been submitted to mesmeric passes. If one asks this mysterious interlocutor what is his name, he does not know what to answer; he babbles like a child of three years, whom one asks about his origin. It is a statue which a supernatural potency has just animated for a moment with the breath of life. Deleuze cites the example of a woman named Adelaide, who, when she became somnambule, no

longer answered to this name; she declared that she was called Petite, and spoke of Adelaide as of an entire stranger. Others have been known to call themselves a demon, a spirit, the soul of a deceased person. We shall find analogous facts in mediums and the obsessed. ⁽⁵⁸⁾

The individuality which appears in the magnetic sleep presents a trait not less remarkable than the preceding ones, and which completes its differentiation from the ordinary personality. Whilst the latter has its seat in the encephalon, the former appears to be localized in the bundle of nervous ganglia called the solar plexus. In certain cases, in fact, the voice of the somniloquist seems to come out of the epigastrium, as if the mesmeric fluid animated this region, crowded as we know it to be with nerve-filaments, and we observe a marked dualism between the somnambule, properly so called, and the epi-

⁽⁵⁸⁾ A curious case occurred in the United States a few years ago. A young girl, named Lurancy Vennum, was suddenly seized with the idea of a double personality. At intervals she would pass a crisis of apparent obsession, and during its continuance she would declare herself another young woman whose existence had been unknown until then to herself or any of her family. Her own relatives would then seem total strangers to her; but the personalities, family secrets, and interests of the other girl were as familiar to her as though she had been born in that family. Subsequently her parents verified, by careful inquiry, all the revelations of their daughter. This is a problem hard to solve upon any other theory than that of actual obsession by another conscious individuality than that of the somnambule or hysteric. Such obsessions are quite common in India, and the obsessing entity is called a *bhoot*, or earth-bound ghost.

gastric personage. I shall have occasion to revert to this frequent fact in the obsessed, and which is also noticed in various cataleptics who only perceive sounds by the solar plexus. ⁽⁵⁹⁾ Especially it is, we think, in the magnetic sleep that this phenomenon attains its full development, and that it is easiest to study. At the commencement there is something like a struggle between the cerebral and the epigastric personalities.

The somnambule, if asked to read some lines upon a paper which is handed him, is not quite sure to whom he should apply. He carries the paper alternately to the forehead and the epigastrium, and it is usually in contact or close to this latter organ that the reading is done. When, as the result of predisposition in the subject, or of a considerable charging with aura, the mesmeric individuality acquires all its energies, there occurs another phenomenon quite common in the annals of magnetism. This is the projection of the Double. The epigastric personage, feeling himself strong enough to burst the bonds of his prison, escapes, and the somnambule falls into ecstasy; he becomes deaf to the voice of the magnetizer. It is now but an inert body, completely cut off from the world which surrounds it. Life has abandoned it,

⁽⁵⁹⁾ One of the most important mysteries yet to be solved by Western psychologists is this "epigastric personage." It is included in the six *chakrams*, or centres of psychic evolution defined by Aryan sages.

and it is in vain that the operator makes his passes to compel it to re-enter. This lethargy lasts sometimes for several hours.⁽⁶⁰⁾ When the somnambule recovers consciousness, he tells of extraordinary visions, of distant journeys, which recall the tales of the ecstasies or of the sorcerers returning from their sabbath.

A final characteristic of the individuality born of the magnetic sleep is that its lucidity is not always without alloy. It sometimes presents spots, black lines, obscurities, which make it so that one can never have a complete faith in the answers of a sleep-talker. Even in the diagnosis and treatment of diseases, which seem its proper domain, magnetic clairvoyance is sometimes at fault. "I have seen," says Dupotet, "somnambules who have told me, along with incontestible truths, unaccountable falsehoods." Deleuze goes farther, and does not fear to lay it down as a principle that, of a hundred persons who go to consult somnambules, ninety-five go away dissatisfied. This tissue of

⁽⁶⁰⁾ A very dangerous crisis, quite capable of resulting in death. The mesmeric neophyte, being always liable to such an accident as finding a new subject one of these supersensitives, should proceed in his experiments with the greatest caution and vigilance. If his subject should fall suddenly into this ecstatic condition, he should beware of losing his coolness and strength of will for a single instant; for these are the elements of his control over the somnambule, who escapes him if he breaks the mesmeric current. Read Cahagnet's vivid description of his agony when he had lost control of the somnambule Adele (*Celestial Telegraph*, p. 70. London edition).

intuition mixed with errors, which will always be the hidden reef of magnetism, and which has brought it into discredit,⁽⁶¹⁾ is seen, as we have observed, although in perhaps a less marked manner, in the natural somnambule. We shall encounter it again in the talking-tables and the mediums.

To what causes may one ascribe the dark lines which so often come out athwart magnetic clairvoyance even in the most lucid subjects? The following are, I apprehend, the most important.

To begin with the personal equation of the magnetizer: his influence upon the somnambule is such that the latter's understanding unconsciously reflects the thought of the master who dominates it. If, then, the magnetizer has a fixed idea upon any question put to the somniloquist, it will infallibly give itself expression in the answer of the latter. Among many examples supporting this view, I shall cite the following.

A rich Brazilian, of the province of Rio Janeiro, one Baron d'Uba, happening to be in Paris in the years next after 1848, made the acquaintance of

⁽⁶¹⁾ Always, until mesmerism is studied and explored by men of first-class abilities, patient, unprejudiced men, who have not the conceit to suppose that knowledge is their twin sister, nor the short-sightedness to abstain from studying their speciality in the text-books of the masters of Aryan psychology. The somnambules of the ancient temples were under the constant watch, ward, and restraint of philosophical adepts who did not permit them to range the fields of imagination like wild colts on the Pampas, nor foster their conceit by accepting their fanciful rhapsodies as oracular revelations.

Baron du Potet, and became quite an expert in the practice of magnetism. His son having fallen very ill, and, seeing that the disease was rapidly becoming more and more dangerous, notwithstanding that he had called in one of the most eminent physicians of the capital, he at length feared for his life and sent for young Alexis,⁽⁶²⁾ who had at that time a great renown as a lucid somnambule. The Baron d'Uba had consulted him frequently about different subjects, and had been invariably satisfied with the correctness of his answers. After having put him to sleep, he asked him if his son would get well. "No," answered Alexis. Yet the boy did recover, and was full of life when the father related to me the story. The latter was not in the least surprised to see that Alexis had failed, for he confessed that, when questioning him, he did not believe in his son's recovery, and he expected none other than such an answer. In other words, the fixed idea of the magnetizer is transferred into the brain of the sleeper.

Often, the personal equation of the somnambule acts as well as that of the magnetizer, and then the replies given are still wider from the truth. In 1870, being at Bordeaux some days before the disaster of Sedan, I met one of my friends, whom I knew to be interested in magnetism, and asked him, without attaching any importance to my question,

⁽⁶²⁾ Alexis Didier, one of the most celebrated somnambules in history.

if he had consulted some somnambule as to the issue of the war.

"Certainly," he replied; "I have access to a very lucid subject, and have put him that question."

"What did he tell you?"

"He said the French would be in Berlin before the Prussians came before Paris."

This answer seemed to me rather venturesome, for it was easy to see that our armies were not travelling the road to Prussia, much less to Berlin. The successive defeats we met with had disclosed the powerful organization of the German troops, their numerical superiority, the power of their artillery, and thoughtful persons could not deceive themselves with any illusions as to the issue of the campaign. It was, then, easy for a somnambule of even moderate lucidity to seize upon the bitter concatenation of facts which had developed within the previous six weeks, and from them draw a horoscope more in harmony with the truth. How had he of whom I speak, and who had a great reputation as a clairvoyant, fallen into so grave a mistake? Nothing is easier than to account for it. The master and subject were both old soldiers, and it could not enter the heads of such campaigners that the eagles of France could be humiliated by the Prussian eagles to the point of our seeing the latter even displayed before Paris. The answer of the somnambule could only

be the fixed idea which ruled equally in the mind of both magnetizer and subject.

Let us suppose, now, that the master and the subject are both exempt from the personal equation. What degree of lucidity should one accord to the latter?

Before broaching this question, let us examine what must be understood by magnetic clairvoyance. Generally, we may perhaps define it—seeing at a distance. You hand a somnambule an object which has belonged to a person who lives in London, while you are in Paris or some other distant place, and you request him to put himself in communication with it, so as to give you some news about him. It is a telegraphic wire that we establish between two places, having as electric batteries, the one, the nervous system of the sleep-talker, the other, that of the person with whom he is placed *en rapport*; and for vehicle, the fluid which they disengage. This fluidic emanation forms round each of them an atmosphere whose undulations extend very far, because of the subtlety of the mesmeric atom. That of the magnetic subject, much more active than the other's, goes, as it were, in some sort in search of the latter, meets it, and the communication is thus established between the two poles. We now see the conditions which the telegraphic system prescribes so that it may give exact results. The somnambule will show himself proportionately lucid as his sensibility shall be more

delicate (I mean more apt to perceive the contact of the etheric waves flowing from the opposite pole), as these waves shall be more distinctly marked, and as the distance between the two stations shall be shorter. Let us add that, for the despatch not to be interrupted, and to be free from all obscurities which alter its sense, it is necessary that the electric thread shall not be crossed by any opposing current from a mesmeric source. It is to guard against these disturbing currents that, at the commencement, you hand the somnambule some article belonging to the person with whom you are bringing him into *rapport*. This article, impregnated with the emanations of its proprietor, acts, if I may venture to say it, upon the magnetic subject in the same way as the track of game upon the pointer. From the moment of their contact, he has detected the nature of the aura special to him whom they are pointing out; he follows his trace, and identifies his auric wave among numberless etheric vibrations which are crossing each other about him.

The annals of magnetism teem with narratives of sight at a distance, displaying, on the part of the somnambule, a lucidity sometimes marvellous. I shall limit myself to quoting the following, which is of a personal character:

“In the month of July, 1870, I was at Caunterets when the war-cloud burst. Two or three days later, one of my acquaintances, who was at Paris, and to whom I had just written, having had the oppor-

tunity of attending a magnetic *séance*, handed my letter to a somnambule, and asked her to give him some news of me. She answered, after having, as it were, searched after me for some moments, that she saw me in a room on the second storey, which she described, seated before a table, occupied in reading a newspaper. She added that my countenance showed anxiety. All these details, which they reported to me, were quite correct. The anxiety which she had noticed on my face was but too well justified by the reading of the paper, quite filled with the campaign which was about opening, and the apprehensions which this war awakened in me. I knew the formidable organization of the Prussian army, and I counted little upon a General Bonaparte to restore the equilibrium of the situations, whilst I apprehended the presence of a Frederick II. in the ranks of the German armies."

Distant sight is sometimes met with elsewhere than in somnambules. Certain organizations, naturally endowed with a sensitiveness similar to that which the magnetic sleep develops, can, in certain cases, be impressed by etheric vibrations coming from a distant point and emanating from known persons. Apollonius of Tyana was, in his old age, in retirement at Ephesus, where he had founded a school of Pythagorean philosophy. One day, while discoursing in the midst of his disciples, he was noticed to suddenly stop, and to cry out in a voice full of emotion :

“Courage, strike the tyrant!”

He paused yet a few moments in the attitude of a man who anxiously awaits the issue of a struggle, then again exclaimed :

“Fear not, Ephesians, the tyrant is no more; he has just been assassinated.”

Some days later, it was learnt that, at the moment when the thaumaturge uttered this strange apostrophe, Domitian fell under the blows of the freed-man Stephanus. The murder could not occur without causing, as well on the part of the victim as on that of the assassin, movements which must set in vibration either the surrounding ether or the cerebral fluid disengaged by the two actors in the drama. These vibrations, starting from Rome, had instantaneously reached Ephesus, where they were perceived by the ultra-sensitive or subtle nerves of the celebrated seer. It is not unimportant to recall that, some time before, the philosopher had been thrown into fluidic *rappor*t with the tyrant, after certain lively disentanglements which occurred between them, and that Apollonius was forced to leave Rome to escape death. If, from antiquity, we pass to modern times, we find a great number of analogous facts reported by different authors. Certain races, or rather certain regions, seem to favour second sight. Such are the high districts of Scotland. Seers there develop themselves quite often; occasionally Englishmen, sceptical about what has been told them in this matter, have made

a tour in the highlands to convince themselves at first hand as to the truth of the allegations, and have returned fully convinced. On the Continent, intuitive sight is a rare phenomenon; however, we know of a number of examples. The biography of Swedenborg cites several. I will confine myself to the following, of which Kant guarantees the authenticity:

“On July 19th, 1759, the great theosophist, returning from England, stopped at Gothenburg, distant from Stockholm about fifty leagues. As he was lodging in a merchant’s house of that city, where there were several friends, they saw him, at six o’clock in the evening, enter the drawing-room pale and agitated. He announced that a great fire had just broken out at Stockholm, in the Sudermahn, and that it was approaching his house. For two hours he was very restless, going out and coming in as if he were seeking news. At a certain moment he declared [that the fire had just consumed the house of one of his friends whom he named, and that his own was in danger. At last, about eight o’clock, after a new exit, he cried out:

“Thank Heaven! the fire has stopped at the third door from my own.”

Two days later, the governor of Gothenburg received a despatch announcing to him the disaster. Every detail given by Swedenborg was fully confirmed.

An ordinary person, but with an exceptionally delicate sensitiveness, may become clairvoyant in certain circumstances, when a catastrophe has just happened to a near relative. Two causes, the one physical, organic similitude, the other moral, family affection, explain this fact.

Mirville, in the second volume of his work, cites several very remarkable examples. His father relates that in his youth, when playing at base with several officers of his regiment, he saw one of them suddenly stop in the middle of his run, and cry out while putting his hand over his two eyes :

“Ah ! heavens ! My brother has just broken his thigh while leaping a rail fence in America.”

Three months afterwards, the news was minutely verified. A lady, living in Loraine, awoke one night with a start, and in a frenzy of grief exclaimed that her son had just been stabbed and thrown into the river. They wrote to Paris ; search was made, and the authorities found the corpse at the place indicated, and bearing the fatal wound.

One of my friends at Carcassonne has told me that in 1815, while still a child, he was awakened one night by the report of firearms ; at the same time he saw his uncle lying on the ground, struck by a bullet. The next day they learned that the unfortunate man, a veteran of the Empire, had fallen at the same hour, a victim of the Royalist rage of the times. Let us add that the place of the drama and the house of the child were at too

great a distance apart for the noise of firearms to be heard there.

From these different instances it is easy to see that the intuition has its source in the family ties which unite two persons, and put their mesmeric sensitiveness in unison with each other. Among countless impressions which reach the seer from all sides, he perceives only those which emanate from his relative. His nerves, so sensitive as regards him who is bound to him by the ties of blood or affection, cannot act when they are solicited by vibrations coming from strangers or from persons for whom they feel indifference.⁽⁶³⁾

I will make another remark about second sight. This faculty usually shows itself during sleep, as if the relaxation of the bodily organs made the nervous sensitiveness more apt to let itself be affected by the mesmeric undulation.

Now let us return to magnetic clairvoyance. Can the somnambule predict the future? As a general proposition, the thing is not impossible, but is daily verified with lucid subjects, provided always that the question is confined within certain limits.

Each event can, in fact, be considered as the resultant of a certain number of forces, whether

(63) Mr. F. Galton, F.R.S., has very ably worked up this relationship between twins, which in most cases he found to extend to mental action as well as physical resemblance. See his masterly work, *Inquiries into Human Faculty and its Development*, p. 216 *ectseq.*

physical or moral, which obey laws as inflexible as those of rational mechanics. Chance is an expression to which we have recourse to disguise our ignorance of first causes, but which ought not to find a place in the glossary of nature. All is united and linked together in the universe, in such a way that contemporary events spring from anterior circumstances, just as the facts of the future are in germ in those which are occurring in our own time. It concerns us then to disentangle the unknown from a problem sharply determined and circumscribed, whose elements are represented by etheric undulations from cosmic or mesmeric sources, which place the somnambule simultaneously *en rapport* with the physical world and the world of idea. The lucidity of the magnetic subject consists in perceiving his fluidic impressions, of which some are occasionally of an infinite delicacy, and in tracing them out until they have given their resultant. It is, therefore, evident that his answer will become easier as his impressions shall be better marked, that is to say, as they spring from causes more immediate and relate to a future more near. ⁽⁶⁴⁾

⁽⁶⁴⁾ But are we to take no account of the normal degree of lucidity in the individual? If anything is certain, it is that some lucid somnambules are, from childhood, far higher in the scale of clairvoyance than the average of seers. Their prevision seems, then, rather an innate capacity to, so to speak, look above "the clouds of sense" and trace present causes to their ultimate effects, than to be dependent upon the comparative nearness or remoteness of the one from the other. For, as all ancient authorities insist, time is not an appreciable element in the action of spiritual faculty.

The prevision of the future is not alone observable in somnambulism ; it is equally accredited to the Scotch seers. One of them, passing with some friends through the district where, two years later, the battle of Culloden was destined to be fought, to the great astonishment of his companions, forwarned them of the bloody combat which was to decide the fate of the Stuarts. ⁽⁶⁵⁾ Besides seers properly so called, certain persons have occasionally prevision ; but, as in the case of seeing at a distance, this faculty usually shows itself only in sleep. We find in the dream-book of Valerius Maximus a curious example of this sort. They were celebrating, at Syracuse, some gladiatorial sports. Aterius Ruffus, a Roman nobleman, saw himself in a dream pierced by the hand of a retiarius, and the next day, at the amphitheatre, he related his experience to several persons. A few minutes afterward, a retiarius entered the

(65) If our author had in mind the prophecy of the Culloden fight made by Kenneth Mackenzie, or, as he is better known, Coinneach Odhar, the Brahan Seer, he has not done full justice to the case. This wonderful man and true prophet was born at the beginning of the seventeenth century, and died before reaching old age ; but the battle of Culloden was fought in April, 1746, about a century later. It is recorded of him that, passing over what was afterwards to be the battle-field, he suddenly exclaimed, " Oh ! Drummossie, thy bleak moor shall, ere many generations have passed away, be stained with the best blood of the Highlands. Glad am I that I will not see that day, for it will be a fearful period ; heads will be lopped off by the score, and no mercy will be shown or quarter given on either side." (See *The Prophecies of the Brahan Seer*, by ALEXANDER MACKENZIE, editor of the *Celtic Magazine*—a most interesting work.)

arena with his weapon, quite near the place where the nobleman was seated. Scarcely had the latter cast his eye upon him, than he exclaimed :

“The very retiarius by whom it seemed to me that I was killed.”

At once he wished to go away. Those who were about him succeeded by their talk in dissipating his fears, and thus caused his death ; for the retiarius, having pushed his adversary up to the very edge of the arena, upset him at this spot ; whilst he was trying to strike him, his weapon reached Aterius, and killed him.

The following story, related by Marmont, will match that of Valerius Maximus :

On the eve of a battle, one of the most brilliant officers of the Italian army, Stingel, saw in sleep a great green horseman, who came towards him and killed him. The next day he related his dream to his comrades, without, however, attaching to it any importance. The same day an engagement occurred between the French and the Austrians. In the heat of the battle, Stingel saw approaching him a tall dragoon, wearing a green uniform. He thought he recognized the horseman who had appeared to him in his dream, and advanced to meet him with the shout :

“I recognize you ; I’m your man.”

Some moments later, he was slain.

Sometimes the nervous organization of the seer is such that he can distinguish impressions relating

to acts accomplished at a more or less distant epoch. Somnambules furnish daily examples of this kind. They relate to those about them what occurred in the morning or during the preceding days. We sometimes see them making revelations which the one to whom they are speaking thought no one in the world was acquainted with, and by which they are not complimented. Certain extra-lucid somnambules, or certain exceptional organizations, can seize upon facts relating to several years back. How can their sensitiveness act, however delicate we may suppose it? Can it let itself be impressed by vibrations long since subsided? No movement is exhausted in nature; it but transforms itself. It leaves, consequently, traces, and these suffice to arouse the attention of the seer. ⁽⁶⁶⁾ Every vibration, whatever may be its nature and its origin, may be compared to those which are emitted by luminous bodies in the medium which surrounds them. The undulatory movements of the ethereal fluid depict upon our retina the image of the star which projects them, though they may be crossed on their path by the undulations of myriads of other stars, and though the initial impulse traces back thousands of years.

⁽⁶⁶⁾ So true, that psychometers are able to view the most remote events of the past by clairvoyant inspection of the Astral Light. Prof. Denton's *Soul of Things* (3 vols.; Boston, Mass.: Colby and Rich) contains a mass of records of such psychometrical researches.

One of the most curious examples that can be quoted of the subtlety of a seer is supplied us by the celebrated Martin Gaillardon, who was much talked about in the first years of the Restoration. He went to Paris to see Louis XVIII., announcing that he had important revelations to make to the monarch. These boasts having reached the ear of the Minister of Police, M. d'Ecazes, the latter saw in him only an ordinary hallucinated person, and had him privately placed in an insane hospital. One of the intimate friends of the king, the Duc de la Rochefoucauld, not hearing anything more said about Martin, guessed what had happened, and under pretext of visiting the insane hospital, went to this establishment, and carefully visited all the wards. In a room was a solitary man, whose attitude was that of an ecstatic. The duke understood that he had before him Martin; he questioned him discreetly, and becoming convinced that he was not deceived, he took him the next day to Louis XVIII. When the sovereign and the seer were alone, the latter spoke, and, becoming more and more animated, it ended in his drawing great tears from the king-philosopher, who dismissed him with sobs. The mistress of the monarch, Mdme. du Cayla, who, from a neighbouring room, watched all the details of this scene, imparts to us, in her "*Mémoires*," the revelation which so strongly moved her royal lover, and which it is useless to repeat here. Suffice it to say that it concerned a heinous

act, with which Martin reproached the old king; that this act related to a time when the Queen Marie Antoinette was pregnant with the Dauphin; and that it had never been known by any one, its author having carefully buried it in the innermost recesses of his consciousness.

CHAPTER VII.

THE MESMERIC ETHER AND THE PERSONALITY WHICH IT ENGENDERS (*continued*).—THE TURNING-TABLE.
—THE TALKING-TABLE.—THE MEDIUM.

It is now some thirty odd years since a moral epidemic, spiritism, overran the United States. Thence it passed into Europe, and gradually spread over the entire Continent. The premonitory symptoms of this curious disease were described by Count de Rézies in his learned work, *Les Sciences Occultes*." We will reproduce the following excerpt, as an historical document:

Raps, the cause of which nobody could guess, were heard for the first time in 1846⁽⁶⁷⁾, in the house of one Weckman⁽⁶⁸⁾, in the village of Hydesville, Arcadia township, Wayne county, State of New York. No pains were spared to discover the author of these mysterious noises, but to no avail. Once, in the middle of the night, the family were aroused by the screams of the youngest daughter, aged about eight years, who declared she had felt something like a hand, which passed all over the bed and at last rested on her head and face—a thing which seems to have occurred in several other places where such knockings have been heard. From that time forward nothing happened for about six months, at which time the

(⁶⁷) 1848.

(⁶⁸) Weekman.

family left the house, which was then occupied by a Methodist, Mr. John Fox and his family, comprising his wife and two daughters.⁽⁶⁹⁾ For three months more all was quiet, but then the rappings recommenced louder than ever. They were at first rather gentle, as if some one were tapping upon the floor of one of the sleeping-rooms, and with each rap a vibration was felt in the floor; they could be felt even by those who were lying down upon a bed, and those who did so say that the sensation was very like that caused by a galvanic battery. The knocks were continually heard; it was impossible to sleep; every night these light vibratory taps went on softly but ceaselessly. Wearied, worried, ever kept on the alert, the family at last decided to call in the neighbours to help discover the riddle, and thenceforward the mysterious knocks aroused the attention of the whole country. Groups of six or eight persons were stationed in every room in the house, or every soul would be made to go outside and listen; but the invisible agent kept up his knocking. On the 31st March, 1847,⁽⁷⁰⁾ Mrs. Fox and her daughters not having closed their eyes the previous night, and being excessively sleepy, retired very early, all in one room, hoping thus to escape the noises which were usually heard about midnight. Mr. Fox was away. But soon the rappings began again, and the two young girls, who could not sleep, set to imitating them by snapping their fingers. To their perfect amazement the knocks responded to every snap. Then the younger began to test the wonder; she snapped her fingers and there came a knock, or two, three, &c., always the invisible being giving the exact number of knocks. The elder sister jokingly said, "Now do as I do; count one, two, three, four, five, six," &c., each time herself clapping her hands the number of times called for. The sounds followed with the same exactness; but this sign of intelligence frightening the younger child, she soon stopped her experiment. Then Mrs. Fox said, "Count ten," and immediately ten blows resounded. She added: "Will you tell me the age of my daughter Catherine?"

⁽⁶⁹⁾ The details have been inaccurately copied by the Count Rézies from the full and well-known narratives of Capron, Hardinge, Owen, and other American authors. It is not worth while pointing out the errors, as they do not affect M. d'Assier's argument.

⁽⁷⁰⁾ 1848: the Fox family did not move into the Weekman house until the 11th of December, 1847.

and the knocks indicated the exact number of years of the child's age. Mrs. Fox then asked if a human being were making the noises. No reply. Then she said, "If you are a spirit, knock twice." Two raps came. "If you are a spirit to whom somebody did wrong, answer me as before." And the raps did so.

Such was the first conversation, perhaps, that ever occurred, at least in modern times, between the beings of the other world and this. By this means Mrs. Fox came to know that the spirit answering their questions was the soul of a man who had been killed in the house several years before, that his name was Charles Rayn ⁽⁷¹⁾, that he was a pedlar, and aged thirty-one when the person with whom he lodged overnight killed him for his money. Mrs. Fox then said to her unseen interlocutor, "If we call in the neighbours, shall the knocks continue to answer?" A rap was heard in affirmative reply. The neighbours were soon gathered, predisposed to make sport of the Fox family; but the accuracy of a multitude of details thus given by the raps, in reply to questions which were put to the invisible agent by the several members of the family about the affairs of their neighbours, convinced the most sceptical. The rumour of these strange matters spread far and wide, and quickly there gathered priests, judges, lawyers, and a host of simple laity. Shortly after, the Fox family, whom the spirit-authors of these knockings pursued from house to house, went to settle in Rochester, an important city of New York, where many thousands of persons came to visit them, and vainly tried to discover imposture in this whole business.

Such were the beginnings of spiritism; everybody saw the spirit of a dead man in the mysterious interlocutor of the Fox girls. Did he not so give himself out; and what interest could he have had to dissimulate as to his true civil condition? Another circumstance made this explanation quite natural. In the houses where the least doubtful posthumous manifestations occur, it has been often noticed that if we strike one or several blows on the wall or

(71) Charles B. Rosma.

floor, the invisible being would repeat at once the same number of knocks, as though wishing to indicate that he was anxious to talk through an alphabet at his disposal. However, it is not difficult to see, when we scrutinize the facts very closely, that the Fox girls were the dupes of one of those so common mystifications in the history of spiritism. They belonged to that class of young electrical girls, as is proven by the part they have since played; the knocks and vibratory scratchings heard in their room resulted from an unconscious action of their mesmeric personality, for we notice the identical phenomena occurring with other electrical persons. Thenceforth the answers of the pretended defunct to the questions of the Fox girls were a simple effect of mesmerism, analogous to the talking-tables to which we shall have to revert presently.

Spiritual telegraphy, whose foundations we have just been laying above, soon made the tour of the United States. Whenever a rapping spirit made his presence heard in any house, he was cross-questioned by some member of the family, by the help of the ingenious system devised by the Fox girls, and they never made persons wait long for their answers. Soon people began to interrogate tables and stands, that they had magnetically animated, and which replied by tapping with their feet. Then came the turn of the mediums: they gave themselves out as the intermediaries of the spirits, and wrote under their dictation the replies to the

questions propounded to the latter. These novelties, so strange and so unexpected, caught the fancy of all classes of American society, the sole talk of the entire country was about rapping spirits, talking-tables, and mediums.

However, two schools arose to explain the prodigies which any one might verify as he chose. Whilst the one tried to account for them in a rational way, that is to say, by modes of action of the mesmeric fluid as yet unfamiliar, the other—and this was the larger—saw in these mysteries the hand of supernatural beings, who had opened communication with mortals, and to assist them with their best counsels. Did they not, in fact, reply to every question put to them? However ridiculous and however hard the problems, were they not solved? As the answer was not invariably orthodox when they touched upon religious questions, the Bible Societies rose in arms, as did the Catholics; a formidable opposition was organized against the propagators of the new doctrine. The bishops of different sects launched their anathemas, and spiritism was declared a monstrous impiety. Labour lost! The impetus given by the Fox girls had been irresistible, and four years after their first appearance the mediums were counted by thousands in the United States.

In 1851 the entire country was in the hands of the new proselytes. The spirit-telegraph was working in all the towns of the new continent.

The movement had its journals, books, correspondents, its organization and its clubs. This revolution, or, if one prefers, this moral epidemic, as it has often been termed, possessed an inherent expansive potency too great for it to stop with the Transatlantic peoples. In the course of 1852 it crossed the ocean and attacked the British Isles; the next year it invaded the Continent. We can all recollect the frenzy which turned all French heads. The only talk was about the turning-tables and the conversations that everybody had had with his stand. I shall not recur to these scenes, uniformly so very amusing. These facts are known to all the world. I shall merely summarize succinctly the chief peculiarities that one notices in the practice of these prodigies, so as to analyze them and satisfy ourselves as to the veritable nature of spiritism.

It is usually with the turning-table that one begins. Several persons seat themselves around a table, laying their hands upon the edges, and touching each other, either by the elbow or fingers, so as to make a chain, and trying thus to give the piece of furniture they are encompassing a rotary impulse, if not physical, at least mental. The table either turned or did not turn, according to the tact of the actors, or rather according to their physiological state and their moral propensities. Frequently the result was *nil*, the action of some being quite neutralized by the indifference, scept-

ticism, or ill-will of the others. Occasionally the table would begin to move, amid the joyous exclamations of the initiated, and to the stupefaction of the sceptics. The experiment would be repeated in a thousand different ways; and those who are fond of explaining things they see tried to account for these mysteries upon scientific grounds. Some saw in it suggestions of an electric current caused by personal contact between those who made the chain; others theorized about a mechanical impulse communicated of necessity to the table by the pressure of the hands. These explanations were accepted by the most sober men, and Babinet enjoyed his day of triumph at the Academy of Sciences in developing to his colleagues speculations of this sort.

But the joy of the Academicians was of short term. While varying the experiments with the turning-tables, it was soon observed that they could be set in motion without the necessity of making the human chain. They then tried if a single individual might obtain the same result as had, until then, been considered only possible as from a collective force, and the table continued its movements. Then it was seen to rise, balance itself, leap, go forward, retreat, and move itself in all ways. At length certain experimentalists, pushing rashness to its last limits, endeavoured to make it move without touching it at all, by a simple act of mental volition, and succeeded. To cap the marvel, the

table obeyed a child as well as an adult, as soon as it had become thus charged, and continued to move or to raise itself, despite any weight they might pile upon it. From that moment a new phase was begun. The table raising itself at the command of the experimenter, then striking a blow upon settling again upon its feet, they would order it to give a succession of knocks and it obeyed, the desired number being made with a marvellous accuracy. If the number were a great one, the table would hurry through, as if anxious to get back to simpler numbers. Thereafter, the big table was abandoned for the little stand, as more convenient for the drawing-room, and being able to tap and rap time more gently and less riotously than the other furniture. The stand answered all questions, and, by means of a certain code of knocks previously agreed upon, would reveal the age of people in the room, the amount of money in their pockets, &c., It was no longer a mere bit of furniture made to move mechanically, but an intelligent agent who conversed with extraordinary cleverness, and amazed nearly everybody with the justness and appositeness of its answers.

One day they bethought them to ask the mysterious agent which animated the table to indicate its answers no longer by the tapping of its feet, but by means of characters traced on paper by a pencil, which they arranged in a support. Then the pencil, in its turn, became animated, moved,

traced letters, and answered questions which were put to it. The advantages of having a moving pencil made them naturally forget the table. But its triumph was short. The fluid which animates inert bodies could much more readily act upon living persons, and, in fact, under the influence of the atmosphere which they breathed in these strange *séances*, certain impressionable natures felt themselves penetrated by the invisible breath which moved the pencil, took a pen and wrote, they, also, under the control of the spirits. These were the mediums, that is to say, the intermediaries who supplanted the pencil, as the latter had supplanted the table. Spiritism was now definitively organized.

The mysterious agent which set in motion the speaking-tables was evidently the same as that which animated the moving pencil and the medium, I mean the mesmeric personality of the sitters or of the medium himself. If it differed in its modes of action, that was a question solely of the nature of the intermediaries by which it manifested itself. It is not, in fact, difficult to see that the table is only a passive instrument, a sort of acoustic syllabary put in action by the fluid of him who interrogates. In other words, it is the mesmeric personality of the latter, which fills the office of breath-imparter in the tabular dialogue. Thus it is explained how, in its replies, the table separates with marvellous sagacity the unknown from the mistakes which may obstruct it in the head of the questioner, like a

geometer who corrects the known quantities in a problem badly stated. There is hardly any person who has not heard people tell of the singular dialogues carried on by a table when it is thoroughly impregnated with mesmeric influence. One of the most common amusements is to make it tell the age of persons present. Before each question, he to whom it relates confides to his neighbour, either by writing or in a low voice, the number of years he has lived, and the table is then required to reveal the figure. The answer is never long in coming. The foot that is to make the knocks begins to move, and the number counted is almost always that which has been fixed in advance. Sometimes, however, there is a slight disagreement of one or two units, and this is usually to the detriment of the party interested. At once this is a cause of laughter and joking among the audience. Some one says that the table has made a mistake, and they ask it then to repeat its calculations. But the latter is obstinate enough to repeat the same number of knocks, and the age is verified by appealing to the recollections of the subject of discussion or of persons who can give the necessary particulars, and the mirth is doubled when they see that the table is right. The same process and the same result when they ask it to guess the money that some one present has in his pocket, but who deceives himself as to the amount in his purse. The calculations of the table are always accurate. At the end of a certain *séance*,

where they had made the table talk about various subjects, one present exclaimed :

“A last question to finish the evening. Let it tell us how many ears there are in the room.”

They put the question, and the table immediately rapped out sixteen. The sitters count themselves and reckon only fourteen ears.

“You’re mistaken,” said they. “Begin again and count better.”

The foot raised itself again and repeated the same number of knocks. Again they count themselves, and it is but too evident that there are only seven persons in the room.

“Again mistaken. Count once more.”

The number marked by the table continuing to be sixteen, they all began asking what could be the reason of this disagreement. They are lost in conjectures over this strange fact, and they commence to doubt the intelligence of the mysterious inspirer, when one of them exclaimed :

“The table has told the truth : we forgot to count the cat sleeping by the fire.”

All eyes then turned in that direction, and there indeed is a tom-cat, whose two ears made up the missing figure.

This circumstance, which is repeated daily under a thousand different forms in spiritual *séances*, once more reminds us of the extraordinary accuracy which the understanding sometimes acquires when it has the mesmeric agent for interpreter. We have

observed the same phenomenon in somnambulism, the elder brother of spiritism. The sleep-talker, also, corrects an uncertain answer and manages with astounding accuracy involved computations. Therefore it is not at all impossible that the table obtains equally surprising results when it is animated by the same principle as the magnetic subject—the thaumaturgic fluid (aura).

The talking-tables were soon abandoned for the moving pencil, their action being restricted within narrow limits on account of the ultra-elementary nature of the means of correspondence. Such a spelling system made all dialogue, however brief it might be, interminably tedious. It was abandoned as soon as the spirit-telegraph was perfected by the discovery of the moving pencil; and so the latter was soon given up for the medium. Let us now give attention to the latter.

The medium has often been compared to a waking somnambule. This definition seems to us perfectly just. There are the extreme poles of the mesmeric chain, two different modes of action of a common cause, which passes from one to the other by insensible degrees. One would define it as a transformation of force analogous to that which is observed in imponderable fluids—heat, light, electricity, magnetism—which, as we know, are but different manifestations of the same agent—the ether. Women have been seen to fall into the magnetic sleep while forming part of the chain

around the table; the electrical phenomena of attraction and repulsion show themselves in certain persons who devote themselves to the practice of spiritism; some mediums become somnambules, and *vice versâ*. Sometimes these two characters show themselves simultaneously, so that it is difficult to say if we are having to do with a waking or sleeping subject. Nothing else, save the method of proceeding, distinguishes the sleep-talker from the medium. The one speaks, the other writes; but both declare that they are under the influence of a mysterious control, who dictates their answers. If questioned as to its origin and personality, this unseen control sometimes declares himself a spirit without nationality, sometimes as the soul of a defunct. In the latter case he willingly calls himself the friend or the relative of the medium, and that he comes to assist him with his counsel. Here occurs one of the most surprising facts of mesmerism. If the mysterious personage is asked to trace some lines by the help of the moving pencil or the hand of the medium, he reproduces the writing, peculiarities of speech, and even mistakes in spelling which were peculiar to the friend or the relative whose posthumous representative he calls himself. Such an argument seems at first glance unanswerable, and it was upon facts of this nature that they relied to establish the theory of spiritism.

Some mediums went farther. Wishing to test

the knowledge of their correspondents, they required of them literary compositions. They evoked Dryden and Shakespeare, by turns, in England and the United States, Goethe and Schiller in Germany, Racine and Corneille in France, and begged them to give pieces of poetry. They would have called Homer and Pindar, had there been in the spiritual circles Hellenists capable of judging them. These shades came at the first call, and stood the test triumphantly. Their productions were pronounced irreproachable, and worthy in every respect of the reputation which those authors had acquired during their life.

“You see,” said they to the sceptics, “an illiterate medium, who has never written anything but prose, would be incapable of producing such poetry; it is only a Shakespeare, a Schiller, a Racine, who could write the verses that you have before you. It could only be the shades evoked who have dictated them.”

The advocates of this strange theory did not perceive the no less strange consequence which must follow. The perennial survival of shades would have long since rendered this planet uninhabitable for us. The dead would occupy the place of the living; for the accumulation of the spectres of the different tribes of the terrestrial fauna, heaped at the surface of the globe since the first geological epochs, would render the air irrespirable. We could not move save in a dense

atmosphere of ghosts. Now chemical analysis has never shown in the air the presence of either of the immediate principles which enter into the constitution of a fluidic phantasmal form elaborated in an animal economy. The mediums who pretend to converse with Dryden and Shakespeare seem to us as innocent as those who should evoke Herodotus or Sanchoniaton. For our part, we bitterly regret that these venerable shades have disappeared. If they were able to reply to our appeal, the archæologists would not do ill to turn to them every time when they are in perplexity. Would it not be more simple, for example, in order to reconstruct the history of ancient Egypt, to take a medium to the ruins of Thebes or Memphis, and there make him evoke the shades of the Pharaohs, instead of trying to excavate their monuments in order to collect the inscriptions which they conceal? ⁽⁷²⁾

⁽⁷²⁾ This is exactly what Mr. Peebles, an American spiritualist, gravely asserts that he did. In his *Around the World* (p. 290), we read his report of "A Séance on the Pyramids." "Michael O'Brien, the controlling spirit, said: 'Faith, Jammie, I saw those beastly fellows pulling away at the madeum' (Mr. Dunn, Mr. P.'s travelling-companion), 'and I thought I would just lind a hand. . . These are the pyramids, and I wanted to see 'em, that I might compare them with those round towers of me native country, that puzzle *you* and everybody else. But I must out of this, for here's one of those old long-haired spirits who lived a while after this pyramid was built. The top of the morning to you, Jammie.'" Then the phantom chief of the *κᾶρηκομόωντες* opens his oracular mouth and gives us two pages *à la* Sandford and Merton!

Let us pass on to the second class of the inspirers of the mediums—the spirits. They call themselves, as the case may be, angels or devils. But they hardly show more knowledge than the shades when one puts to them delicate questions. They feel their way, are embarrassed, shuffle, and, if one persists, end by getting angry. Moreover, it is not difficult to detect in their answers, especially when they relate to religious or social questions, one of the characteristics of our species, the *personal equation*, that is to say, the mill-mark of the human brain. Let us enter a spiritual circle in Ireland; we see the *séances* placed under the patronage of St. Patrick, and each time that religious subjects are broached, they are handled by the spirits in the tone of the most orthodox Catholicism. It is the very opposite in Protestant England, where the mediumistic communications almost always bear the impress of the Anglican opposition to popery: No popery! the Pope is Antichrist; Rome the great modern Babylon. It is the same in the United States and in the north of Germany, and all countries where the principles of the Reformation prevail. In Russia spiritism resumes its orthodoxy, but in its own way, that is, according to the Greek rite. In other words, the spirits are Catholic at Rome, Anglican at London and New York, Freethinkers at Paris, Lutherans at Berlin, Schismatics at Petersburg. They should be Mahomedans at Constantinople; Brahmanical in India; Buddhistical in most

of the Asiatic nations. ⁽⁷³⁾ There are the same diversities when their advice is asked upon social reforms. Some show themselves Conservative, but these are the minority. The major part are Communists, and proclaim the division of land. Their answers varying thus with the nationality of the interrogator, and reflecting his dominant idea, his prejudices, his tendencies, in a word, his personal equation, one is forced to conclude that the spiritual communications elaborate themselves in the very brain of the medium who stimulates them, or of the sitters with whom he is in fluidic *rapport*. One sees thus why the spirits change language and attitude according to the persons of the circle. Allan Kardec informs us that they are serious and full of courtesy in the presence of high-bred and thoroughly educated persons. *Per contra*, every time that they have to do with those who are without education, or are of a frivolous character, they exhibit only flippancy and ignorance, attract attention by their trivial expressions, become coarse, impertinent, even filthy.

Evocation of phantoms by the medium is, then, a mirage, even when they endue themselves with a visible form, as has happened with certain favoured mediums; these latter are none the less the sport of an hallucination analogous to that of the somnambules who see appearing to them whatever phan-

(73) And so they are.

toms it may please the magnetizer to show them. ⁽⁷⁴⁾ I can give ample proofs of what I affirm. I take them from the high priest of French spiritism, Allan Kardec, whom I have mentioned above. Following is almost verbatim what he says in his *Book of Mediums*:

“One day the fancy took a medium to evoke ‘Tartuffe.’ He did not wait to be dragged in by the ears, but speedily showed himself in all his classical peculiarities! It was veritably the personage created by Molière, with his soft and hypocritical speech, his wheedling ways, his air of sugar-coated piety. When, after close examination, the medium was satisfied as to the phantom’s identity, he was transported with pleasure, and said to it:

“‘By the way, how is it that you are here, seeing that you never had any real existence?’

“‘That is true,’ answered the spectre, in the most contrite tone; ‘I am the spirit of an actor who used to play the part of Tartuffe.’”

Is this clear enough? Tartuffe, being unable to show himself, for a very good reason, sends an actor in his place.

The following fact is still more conclusive, for here

⌈ ⁽⁷⁴⁾ Not always, as my Eddy book sufficiently shows. I weighed them on scales, tested their muscular force by spring-balances, measured their heights against the wall (standing close to them), laid my hands upon them, and in various other ways proved their momentary solidity. Add that Mr. Crookes photographed them by the electric light in his own laboratory, and a pretty clear case of their non-illusive nature is made out.

no subterfuge is possible. We are still quoting Allan Kardec :

“A gentleman had in his garden a nest of little birds. This nest having disappeared one day, he became uneasy as to the fate of his little pets. As he was a medium, he went into his library and invoked the mother of the birds to get some news of them. ‘Be quite easy,’ she replied to him, ‘my young ones are safe and sound. The house-cat knocked down the nest in jumping upon the garden wall; you will find them in the grass at the foot of the wall.’ The gentleman hurried to the garden and found the little nestlings, full of life, at the spot indicated.”

It is quite likely that if the medium had evoked the spirit of the rock, the rock would have answered as easily as Tartuffe and the bird-mother. In face of such follies is it not fair to say that spiritism is the grand mystification of the century? To complete all, if one would edify oneself as to the true nature of mediumship, it suffices to ponder the following lines, which I borrow from the spiritists themselves, and which form the basis of their doctrine :

“The first necessary condition of mediumship is to possess a certain portion of vital electricity, for this fluid may be considered as the necessary agent for the production of spiritual phenomena.”

We observe, in the medium as well as in the somnambule, that the same principle is at work—

the vital fluid. It attains its *summum* of energy in the former, for it is from him—I mean from the productive centre—that the latter draws the living force which engenders mesmeric effects; whilst the second, borrowing from a foreign source, receives it limited and diminished in its action. Thus spiritism repeats, with exaggeration, all the prodigies of the magnetic sleep. Like the somnambule, and, better than the somnambule, the medium, even if illiterate, becomes a polyglot, composes poetry, writes discourses according to the minutest rules of the oratorical art, reads the thoughts of those about him, possesses the faculty of sight at a distance, reads in the past, and sometimes succeeds in divining the future. Useless to add that we are now concerning ourselves only with really lucid subjects—in other words, with the very small minority. Even in the latter, human stupidity constantly tends to exercise its rights, and but too often succeeds in mixing itself up in the responses.

One final word about spiritism. This branch of magic was known in antiquity. We see it often mentioned in the annals of the ancient peoples, and sometimes to such great proportions that kings forbade its practice, under the severest penalties. The Fathers of the early centuries of the Church fulminated against the talking-tables. In the exorcisms of the same epoch, it is the rapping spirits (*spiritus percutientes*) that they were banning with their conjurational prayers. Various

missionaries, who have visited the Buddhist populations of Asia, tell us that spiritism has been practised in those lands from time immemorial. ⁽⁷⁵⁾

CHAPTER VIII.

THE MESMERIC ETHER AND THE PERSONALITY THAT IT ENGENDERS (*continued*).—MIRACLES OF THE ECSTATICS.

OF all the miracles taken from the lives of the saints that I heard related in boyhood, there was one which particularly impressed me. It is that of St. Francis Xavier, who appeared simultaneously upon two different vessels during a tempest, and encouraged his companions all the time that they were in danger. His biographers tell the tale thus:

“St. Francis Xavier went, in the month of November, 1571, from Japan to China, when, seven days after starting, the ship which carried him was assailed by a violent tempest. Fearing lest the long-boat might be swept away by the waves, the pilot ordered fifteen men of the crew to lash it to the ship. Night having fallen while they were still at this work, the sailors were surprised by a heavy swell, and washed away with the boat. The saint had been abstracted in prayer from the

⁽⁷⁵⁾ Why only among the Buddhist populations of Asia? The same remark applies to the non-Buddhist nations: the practice is as common among Hindus of all the great sects, and among the Mahommedans.

beginning of the storm, which grew worse and worse. The remainder of the ship's company still on board thought their comrades in the long-boat were lost. When the danger was past, Xavier urged them to keep up their courage, and promised that within three days the boat would come back to the ship. The next day he caused a look-out to be sent aloft, but they saw nothing. The saint then returned to his cabin and resumed his prayers. After having thus passed nearly the entire day, he came again on deck, and with full confidence announced that the boat would be saved. Nevertheless, as, the following day, there were no signs of the missing, and the danger was still imminent, the crew refused to wait about any longer for their companions, whom they had given up as lost. But Xavier again roused their courage, beseeching them, by the death of Christ, to be patient a little while longer. Then once more retiring to his cabin, he prayed again with double fervour. At last, after three more wearisome hours of waiting, they saw the long-boat, and the fifteen sailors whom they had supposed lost were soon on board again. According to the evidence of Mindès Pintus, they then saw happen a most singular fact. When the men in the boat had come aboard, and the pilot was about to shove her off to tow behind as usual, they cried out to first let Xavier come on board, as he was with them. It was useless to try to persuade them that he had never left the ship. They declared that he had

stopped with them all through the tempest, encouraging them not to give up, and that it was himself who had steered them towards the ship. In face of such a prodigy, all the sailors were convinced that it was to the prayers of Xavier that they owed their escape from the tempest. It is more reasonable to attribute the safety of the ship to the skill and exertions of the officers and crew. Yet there is every appearance of probability that the long-boat would never have got back to the ship but for the pilotage of the saint himself, or rather of his Double."

This miracle of duplication, which I supposed to be unique, is not rare in the lives of the saints. The *Acta Sanctorum* of the Bollandists teem with such stories. It is quite common in ecstasis. As a general proposition it may be affirmed that the more a person of mystical tendencies gives himself up to the contemplative life, the more he becomes the centre of strange phenomena, which, apparently transcending the laws of time and space, appear as so many prodigies. I shall demonstrate, by the analysis of some examples, that the miracles of the saints belong to the natural order, I mean to the modes of action of the mesmeric ether, or of the fluidic personality which it begets, and that all are caused by a lively faith united with the practice of the ascetic life.

With some ecstasies a phenomenon not less strange than that of duplication is to be observed.

At the moment of their supreme rapture, there develops in them an inner force, a sort of electric impulse, which, acting upwards, neutralizes the effect of weight. The patient is then seen to rise from the ground, in the bodily position in which he chances to be at the ecstatic moment, and hovers motionless like a body without weight, that the lightest breath can make to change its place. Under the reign of Philip II., Dominique de Jésus-Marie, a monk of a monastery in Madrid, was the subject of such ecstasies. The report of this wonder having reached the king's ear, he wished to satisfy himself personally about so extraordinary a thing. One day the monk becoming ecstatic in his presence and floating in mid-air, the monarch drew near and blew his breath at him several times. Each time the body of the ecstatic yielded to the force of the breath. Marie d'Agréda frequently presented the same phenomenon in her religious ecstasies.

The ecstasis that I have just described is sometimes known as the flying ecstasis. It is when the saint, in becoming enraptured before a crucifix or some other pious image, so yearns to become united with the object of his contemplation, that he is suddenly transported towards it as though borne along by a sort of electrical attraction. An Italian monk, who lived in the first half of the seventeenth century, Joseph de Copertino, often exhibited this kind of phenomenon. He also possessed the gift of projecting the Double, and Gorres devotes to him many pages

of his *Mystique*. It will suffice if I quote the following passage :

“Joseph, in his earliest youth and while still living at Grotella, had entered, on the feast-day of St. Francis, a little chapel surrounded by olive trees and situated a gunshot distance from his convent. The Brothers heard a cry coming from there which was repeated five times. They ran there, and saw Joseph up in the half-ruined dome of the chapel, holding in his embrace a cross, and raised some twenty palms high from the ground. Another time, in this same church, on Christmas night, having heard the sound of the pipes of some shepherds whom he had invited to come and honour the birth of the child Jesus, he was filled with such joy that he began to dance. Then he heaved a deep sigh, uttered a loud cry and flew like a bird from the centre of the church to the high altar, which was distant from him more than fifty feet ; and in his rapture he clung embracing the tabernacle for a quarter of an hour, without upsetting one of the large number of wax lights that were burning upon the altar, and without one of his robes taking fire. The amazement of the shepherds was great, we may well imagine ; but no less was that of the Brothers of his Order and the inhabitants of Copertino, when one day, at the feast of St. Francis, clothed in his cope to take part in the procession about forming, he suddenly flew up to the pulpit of the church, to a height of fifteen palms, and remained for a long time

kneeling with arms extended, plunged in an ecstasy, upon the very edge of the desk."

Sometimes it is not the ecstatic who is levitated towards the image he is contemplating, but actually the latter which unhooks itself from the wall to come and place itself in his arms or glue itself to his lips. The magnetic attraction of which it is the seat, then, has a sort of reflex action. In the second volume of his *Mystique*, Gorres quotes numerous examples of crucifixes and holy images thus responding to the appeal of the monks or nuns who invoked them. I refer the reader to this work. We find in the same volume curious details about another class of miracles not less remarkable. I allude to locks and doors which open of themselves before certain ecstasies when the latter go to pray in a church. I shall in good time show that these various phenomena are the effects of the mesmeric aura (*fluide*) thrown off in ecstasis, for we see them repeated in the practice of magnetism.

The mysterious force which bears up the ecstatic towards the sacred objects he is contemplating, being comparable with electrical attraction, we may ask why the analogy is not complete; in other words, why, along with movements of attraction, it does not also present actions of the contrary sort—I mean motions of repulsion? Ecstasis does not lead to such effects. A monk, plunged into a deep contemplation of pious images, can only feel an attractive impulse. But mysticism has two poles—

ecstasis and obsession. Let a believer of timid and cowardly disposition commit some fault which he dares not avow to his confessor, and under the weight of the remorse which tortures him, of the shame with which he covers himself, of the eternal damnation which awaits him, he is assailed by the blackest ideas. The aura (*fluide*) issuing from such a brain is of necessity the antithesis of that which disengages itself from an ecstatic. The love of holy things gives place then in the head and heart of the believer to a profound aversion. Instead of feeling himself as before drawn towards the altars, he is dragged away with irresistible power. If people try to constrain him, even though strong men try their best to hold him, he breaks away with a display of extraordinary vigour; and sometimes he is seen in his flight to climb to the top of a steeple, or of the highest trees, with the agility of a bird or a squirrel. I shall devote some pages of my last chapter to these marvels, the most surprising, perhaps, of mysticism. I shall add here a single fact worthy of remark and easy to foresee. If, in an ill-balanced brain, remorse for a fault and the fear of punishment come into conflict with a lively faith and the hope of pardon, the fluid which distils out of this cerebral amalgam changes in its nature each time that one of these contradictory tendencies becomes preponderant, and the patient shows himself by turns obsessed and ecstatic. A young Spanish novice of the monastery of Morerola, who

lived in the second half of the twelfth century, presents a singular instance of this. His biographer tells us that he was simple-minded and extremely ignorant. Having run away from the convent, he soon felt a strong repentance, and returned to the brothers. But, the recollection of his fault constantly pursuing him, it was not long before he presented all the phenomena of obsession—grinding of teeth, foam on the lips, horrible blasphemies, dialogue of the obsessing spirit with the exorcist, &c. One day, as he was passing out of one of his crises, he fell in ecstasy. He saw himself in a church among a crowd of holy personages, among whom figured St. Bernard, patron of his Order. They soon began to celebrate the holy office according to the Cistercian rite. The young novice responded to the choir, each time that it was his turn to chant, with a pertinency and self-possession the more remarkable in that he knew neither the chant nor the Cistercian rite. The brothers, who watched all his movements, could not believe their ears. All the intervals were observed with mathematical precision. After the Mass, he assisted at Vespers in the same manner. When he was at the *Magnificat*, he intoned an anthem that no monk in the convent had ever heard. These ceremonies concluded, St. Bernard approached him, reproved him for his prank, for the apples that he had stolen in the garden, for the words exchanged without permission

with another brother, and condemned him to receive discipline. They saw him then strip himself to the girdle, then kneel and beat his breast while saying, twenty-five times in succession :

“By my fault, I wish to correct myself.”

Each *Mea culpa* was followed by a pause, which permitted the patient to receive flagellation. As soon as this vision had passed away, the symptoms of obsession returned ; then the ecstasy commenced over again. During four days it was an alternation of obsession and ecstasy. Each vision finished, like the first, with the discipline. At the seventh he was so feeble that he fell exhausted. The brothers, believing that he was about to breathe his last sigh, repeated for him the prayers for the dying. He revived ; and after a final Mass, in which he performed the functions of under-deacon, he read aloud the Epistle, although he scarcely knew how to spell the letters : he slept, and upon awakening found himself completely cured. His faults having been expiated, as well by his repentance and prayers as by the imaginary flagellations he had received, he was delivered from obsession, and lost at the same time the faculty of ecstasis.

The different sorts of prodigies that I have been reviewing were frequent with the thaumaturgists of the early centuries of Christianity, and were continued throughout the whole of the middle ages. They decreased in number and renown in proportion as the faith which gave them birth

grew lukewarm, and seem to have completely disappeared with the growth of the scientific spirit. The greater number are in such formal opposition with the laws of nature, so removed from what we see in the ordinary course of life, that they appear like legends that one ascribes to ignorance and superstition. I am far from discrediting the great part which it is necessary to ascribe to hallucination and the credulity of periods of simple faith. The agency of these two factors of the human brain is then so preponderant that the atmosphere of each convent becomes a sort of supernatural medium, which it is only necessary to breathe for the monks and nuns to break through terrestrial bonds and soar in the world of the marvellous. But one cannot deny certain miracles, for this would be to give a ridiculous and childish contradiction to the historians of all countries, as well as to a thousand persons who have been eye-witnesses. Such as declare them impossible take their stand upon the fact that they are never produced in their own experience. They forget that if they changed continents their denials would no longer have any reason, and that their scepticism would fall before the evidence of facts. Miracle, having for its primary essence faith, has disappeared from the countries which rationalism has penetrated with its breath; that is to say, the countries where the virile races of the West rule—races which belong, as we know, to the most noble

branches of the Aryan family. But it still shows itself with surprising vigour wherever religious beliefs have preserved the fervour of their earliest ages. The Mussulman world, the Brahmanic and the Buddhist worlds, to cite but three examples, have also their *Acta Sanctorum*. Ecstasis is a thing of daily observation, and it is to be remarked that it sometimes reaches proportions unknown to our most celebrated thaumaturgists. In the chapter upon the *Posthumous Vampires* I shall relate one of the marvellous things done by certain Indian fakirs, and of which English officers have often been witnesses. The missionaries who overrun these countries, being unable to deny the miracles that they see produced under their eyes, try to get out of the difficulty by ascribing them to the devil, a childish euphemism, revived by Zoroaster, and borrowed by him from the revelators of the first ages of the world. In reality there is no need of any occult intervention to explain these prodigies, for they are the natural consequence of the phenomena that the mesmeric fluid gives birth to in persons who devote themselves to the ascetic life. We have seen, in fact, in these later times, somnambules and mediums in their ignorance producing a host of marvels that were thought peculiar to ecstasies. St. Madeleine de Pazzi displayed, in her rapturous transports, the phenomena of modern somnambulism. The nuns bandaged her eyes or closed the shutters of her cell. She continued all the same, while in

this state, the work that she had begun—work often of a very delicate kind, like the painting of holy images, and she did them with such accuracy that they have still preserved them in the convent. It is known that it is of daily occurrence for persons plunged in the magnetic sleep to repeat experiments of this sort. ⁽⁷⁶⁾ St. Frances, of Rome, became rigid whenever she fell in ecstasis. As it usually happens her limbs were then as rigid as a marble statue; nothing that they could do could straighten her arms, crossed on her breast, nor make her legs move. She heard none of the questions that were put to her. Her superiors themselves adjured her in vain in the name of her vow of obedience to speak to them or to follow them—she remained mute and impassible, despite the most formal injunctions; but the scene changed as soon as her confessor came near her; she heard all that he said, obeyed his slightest wish, rose or sat as he ordered her, but remained passive and motionless with every one else. She thus repeated in every particular that which takes place between a magnetizer and his somnambule. We know that the latter is under the ex-

⁽⁷⁶⁾ Not quite so common as that; but there is a noted medium at Glasgow, a Mr. Duguid, who has for years been in the constant practice of painting in pitch darkness, on marked cards and canvases, paintings in oil. Years ago I saw in New York such painting done upon paper laid upon the floor under the table, all persons present sitting with joined hands; and I have also seen them done in full light by Madame Blavatsky, by the conscious exercise of will-power, upon satin as well as paper, and have the specimens in my possession still.

clusive and absolute power of her ruler ; that she obeys the slightest gesture, the least wish of the latter ; that she hears all he says, that she answers every one of his questions, but she is deaf and dumb for every other person with whom she has not been brought in *rapport* by the magnetizer. In the annals of mesmerism and sorcery, sciences which trench so nearly upon each other, there are numerous examples of men or women rising from the ground under the action of the magnetic fluid, and occasionally darting to a certain height. This phenomenon recalls the aërial travel of ecstasies and of the obsessed ; it was known in antiquity. Damis, the companion of Apollonius of Tyana, relates that he has seen the Brahmans rise, in their ceremonies, two cubits from the ground, and he was so impressed by this sight that he recurs to it several times in his Memoirs. It is known that this prodigy was familiar to Simon Magus, who one day had a fall at Rome in one of his ascensions. Certain fakirs did the thing before some English army officers in India. ⁽⁷⁷⁾ In our times it has been repeated by various mediums, among others by the celebrated Home, who was levitated, with his chair, to the ceiling of the room where he held his spirit-séances. ⁽⁷⁸⁾ St. Theresa, who occasionally dis-

⁽⁷⁷⁾ The common mistake is made by Western writers of applying the title, *fakir*, to religious ascetics of all Eastern religions, whereas it is the name of a Mussulman ascetic only. Such a thaumaturge among the Hindus is called a *yogi*.

⁽⁷⁸⁾ One Gordon was also thus levitated, and other modern

played this kind of phenomenon, has told us that she felt then, under the soles of her feet, a vertical push which forced her to rise in the air. If at this moment she happened to be in the presence of somebody, it was only with the greatest difficulty that she could resist such an impulse. This testimony, confirmed as well by other ecstasies as by mediums, puts us in the way to explain the prodigy. We have seen that one of the properties of the mesmeric ether is to render lighter bodies impregnated with its undulations. Hence it suffices for there to be an abnormal disengagement of this fluid in a person, for him or her to be able to rise from the ground like a balloon sufficiently inflated.

Let us pass on to another class of miracles. The doors and locks which they describe in the lives of saints as opening of themselves before certain monks, once more recall an effect of mesmerism, for these phenomena happen in the practice of magnetism. Du Potet confesses that he has several times witnessed these prodigies. "I have seen," says he, "doors open and close before me, without my being able to explain the cause of this mysterious action." These facts occurring in the course of his

mediums likewise. The demoralizing influence of professional mediumship is seen in the fact, among others, that some of these very air-floaters have been caught red-handed in gross trickery. The fault is, I think, not so much theirs as that of the blind and selfish public who demand phenomena, conditions or no conditions, with the alternative of leaving the wretched mediums to starve if they do not make them, or what looks like them, on call.

magnetic operations, it is fair to suppose that the invisible being who filled the office of door-keeper was none other than the fluidic personality of Du Potet himself. This view of the case is confirmed by the following anecdote, which I borrow from Louis Jacolliot ⁽⁷⁹⁾ (*Voyage au Pays des Perles*). The hero of the adventure was one of the most renowned fakirs of Mysore. In a meeting where the author of the story was present, the Hindu executed various prodigies, denoting in him an extraordinary magnetic power. A young boy fell into somnambulism without the fakir seeming to notice it, and the spectators, feeling sleep taking possession of them, were obliged to look in another direction to escape the fascinating influence of the charmer's eyes. With a simple gesture, or a single act of his will, he moved and displaced furniture at the extreme end of the hall. He opened a door in the same way, then reclosed it, then made it open again. There is no room for doubt in this case, and the mysterious action of which Du Potet speaks is really a mesmeric effect.

The miracles accomplished by the ecstasies of different religions cover so vast a field that it is impossible to travel over it as a whole. I am forced to

(79) Not a very credible witness, I fear. I have, since coming to India, made minute inquiries at Benares, in Mysore, and other places about this particular yogi, Govinda Swamy, but without getting any particulars about him. Among my personal acquaintance are the Maharajah of Benares and the living representative of the Peishwa, neither of whom had heard of him. Yet Jacolliot's story does not at all exaggerate what such holy men *can* and *do* do.

limit myself to the analysis of a few examples. Brief as it may be, it will suffice to show in what order of ideas one must search for the rational explanation of these phenomena. Though mesmerism may not yet have emerged from its empirical stage, it has worked so many prodigies that one may predict what it will reveal on the day when the physicists, having decided to study it closer, will compel it to enter into the scientific domain by submitting it to the investigation of the experimental method. To the numerous facts I have already cited I will add the following, which will once more demonstrate that the potentiality of this agent is limitless. One of its essential characteristics is to resist chemical action and even that of fire. ⁽⁸⁰⁾ This latter property, long known to magnetizers, was verified during the moral epidemic which ravaged Savoy, especially Morzine, in the years which preceded and followed the annexation of this province to France. A young girl having fallen into a crisis, they put a burning coal on her hand, and left it there several minutes, without its causing the

⁽⁸⁰⁾ A series of most interesting experiments, which support this assertion, are recorded by Du Potet in his *Introduction to the Study of Animal Magnetism* [London, 1838], pp. 214, 215, 216. They show that the mesmeric aura thoroughly impregnates and saturates organic and inorganic bodies through and through. Tests were made with glass, marble, wax, colophane, sulphur, tin, iron, and paper. The former retained the aura despite the action of boiling water, ammonia, fuming nitric acid and sulphuric acid; the paper was actually burnt, yet the ashes were found to be still mesmerized.

least scar or burning. The fluid disengaged by the patient forming an atmosphere around her limbs, the action of the fire was arrested by the layer of magnetic aura interposed between the hand and the coal. This fact explains a phenomenon long incomprehensible; I allude to the *incombustible* man ⁽⁸¹⁾. It is known that certain individuals possess the singular faculty of being able to plunge their arms rapidly into melted bronze, or to pass an incandescent iron over their limbs, without experiencing the least hurt. Some years ago a learned physicist, M. Boutigny, offered an explanation of this prodigy, based upon the particular state of water, the spheroidal state. At the approach of incandescent matter, the liquids contained in the human body suddenly vaporizing, form on the epidermis a layer of aqueous vesicles, which, serving as a screen, arrest the action of the fire. This ingenious hypothesis, based upon the most certain observations of science, has taken rank among the discoveries of modern physics. But is it quite certain that it suffices to explain everything that is observed in these incombustible subjects? I have seen, for my own part, a Cape negress pass several times a red-hot iron over her arms, legs, tongue, &c., and after the exhibition I came away with the conviction that any other person, operating under identical circumstances, would have been horribly burned. More-

(81) Shadrach, Meshak, and Abednego also?

over, trickery was impossible : the bystanders themselves heated the iron in a brazier, kindled before us, and presented it to the savage. It was much worse in the trials for magic, where they subjected the accused to the ordeal by fire. Here doubt is impossible. Those who came off victorious from this terrible test owed their immunity simply to the fluid disengaged by the practices of sorcery, as I shall show in the next chapter. We must not forget that Simon Magus, who knew all the prodigies of modern mesmerism, lycanthropy, evocation of phantoms, air-walking, displacement of furniture and statues, cure of paralytics, &c., passed through the flames of a pyre without being touched.

The property possessed by animal magnetism to resist chemical action and that of fire has for corollary the almost indefinite persistence of its effluence in objects that have been impregnated with it. This is the key to various prodigies related in the lives of saints and the annals of sorcery. A missionary relates that when the diviners of the Indian tribes of North America wished to evoke the spirits, they commenced by turning out the Europeans from the locality where the ceremony was to take place. Without knowing mesmerism, they were aware that the presence of a single individual of foreign faith was enough to prevent the spirits from appearing. ⁽⁸²⁾

⁽⁸²⁾ The late Mr. Cromwell Varley, electrician of the Atlantic Cable Company, and, of course, a high authority, told Professor

One day, when two or three of them had been spending several hours in prayer without the evoked spirit having shown himself, astonished at this delay, they thought that some intruder had hidden himself in their habitation, and thoroughly searched it. Having found in a corner the garment of a Spaniard, they threw it out of the window, and the spirit quickly responded to their appeal. The aura with which the garment of the European was impregnated had sufficed to neutralize that which the diviners set free in their chants and formulas of evocation. Analogous facts often occur among us under other forms: such are the effects observed in the possessed when taken to the tomb of some saint, or upon whom is laid an image or other object that had formerly belonged to him. They become infuriated as soon as they feel the proximity of these relics, or even when they approach them unwittingly. A child who was a somnambule ceased to be so every time they put, without his suspecting it, a piece of blessed box-wood in his cap.

The cures and other prodigies that took place at the cemetery of St. Médard, on the tomb of the Abbé Pâris, are included in the same order of phenomena. It is known that the celebrated

Tyndall that "his presence at a *séance* resembled that of a great magnet among a number of small ones." He threw all into confusion. (*Report on Spiritualism of the Committee of the Dialectical Society*, p. 265. Letter of Professor Tyndall.)

Jansenist possessed the ardent faith of a thaumaturgist and the piety of an anchorite. He consecrated his whole life, as well as his patrimony, to good works and to the defence of his ideas. Having struggled up to the last moment, he died impregnated with the fluid which he had never ceased to disseminate in his controversies and in the practice of Christian virtues. Thus his tomb became soon the theatre of extraordinary occurrences. I will not recall the *convulsionnaires* of St. Médard: these are things known to the whole world. I will simply make one remark, which is not without importance. Some time after the pilgrimages to the tomb of the saint had commenced, it was noticed that the entire cemetery was mesmerized. It sufficed to gather a few grains of sand or earth, taken at random in this enclosure, to cause the appearance with certain persons of the prodigies which only showed themselves at first on the tomb of the deacon. Must we suppose that this enormous liberation of aura came from that with which the body and clothing of the thaumaturgist were impregnated? We do not think it. It is more rational to admit that this fluid was the overflow of that which escaped from the multitude of believers, plunged in prayer, ecstasis, cries, and contortions. This view of the case is confirmed by what passes daily in the miraculous wells and springs. This demands some explanation.

In all epochs and all countries, there have existed

springs which have the reputation of working cures. They are met with even among the savage peoples of Polynesia. These springs become popular, then fall into discredit, and end by being abandoned for others. Nevertheless, people continue to gather there on certain days of the year. But this is only a remnant of tradition—a festival gathering, where amusements play a larger part than piety. I have met with several of this kind, both in Catalonia and in the French Pyrenees. What has occurred at La Salette and at Lourdes is the repetition of that which one sees everywhere else. We know the beginnings of these miraculous springs; I speak of the historical record, not the legendary. The debates which were held before the tribunal of Grenoble, with respect to La Salette, give in this matter the most circumstantial and least equivocal details. It would have been the same at Lourdes, if the law had pushed an inquiry. In face of beginnings having so little of the supernatural in them, the bishops of Grenoble and Tarbes tried to oppose the infatuation of the crowd, whom they knew were dupes of a mystification. But they had calculated without the believers and mesmerism. The impulse once given, there came a general rush. ⁽⁸³⁾ From the midst of a multitude trans-

⁽⁸³⁾ I am happy to be able to say (and to prove) that I once prevented the carrying out of a priestly scheme of this sort. A certain ordinary well had been selected, near a large Asiatic town, and the false report was started that there had been a supernatural

ported by an ardent faith, falling on their knees, intoxicated by the atmosphere of incense, by music, by the lights which blaze in the pomp of worship, there is liberated a sort of *aura magnetica*, which, as at St. Médard, impregnates everything with its effluence. The sick man comes to obtain a cure, already half mesmerized by the preparations he has undergone, fastings, confessions, communions, fervent prayers, &c., and ends by becoming entirely so under the influence of the atmosphere into which he is plunged. He breathes a magnetized air, treads a magnetized soil, treats himself with a magnetized water (⁸⁴). If it is a question of malady affecting the nervous system, such as a paralysis of the limbs, of sight, or of hearing, the moral commotion caused in the patient may be strong enough to galvanize his entire being, provoke a salutary crisis, and effect a cure. Such a healing is not always persistent, the vital forces being too much weakened to respond to the impulse which has been given them. But occasionally, also, it is lasting,

appearance, a blessing of the well, and a cure of a cripple miraculously by application of the water. Knowing what was likely to be the pernicious effect upon the sensitive Asiatic community if this humbug was permitted to get the initial impulse, I first exposed the false cure, and then, by simple mesmeric transfer of my own aura, made a number of genuine cures. The well was never subsequently used for other than its legitimate purposes.

(⁸⁴) AUTHOR'S NOTE.—It is known that water can be magnetized. The practitioners obtain this result by blowing into a glass filled with this liquid. This drink is employed successfully in the treatment of certain diseases.

and miracle appears then in all its marvellous splendour. This is what has happened at Lourdes and at La Salette, and the prelates, conquered by facts, have been forced to raise their embargo and swim with the current.

Do we need a more direct proof, one that might almost be called tangible, of the magnetic action being due to a collective force? Among certain islanders of the South Seas the people assemble every year to hold a great ceremony, to which are bidden the protecting genii of the different villages. In the centre of an immense hall is a boat, around which gathers the multitude. Each divinity is called by his name in turn, and invited to show his power by making the canoe move. Then all eyes are turned towards this latter, especially those of the inhabitants of the village competing. Anxiety is manifested upon their faces, for they ardently desire that their patron divinity shall obtain the honours of the victory, and concentrate upon this object all the vital forces of their will. After some moments of waiting, the canoe is seen to advance or retreat. Then they pass on to the next. The one who has achieved the greatest displacement is proclaimed victor. The missionaries witnessing such prodigies explain them, according to their custom, as the action of the devil. They forget that what passes under their eyes is but the repetition, upon a larger scale, of what takes place daily in spiritualistic *séances*, where a massive table becomes animated

and moves at the request of some of the sitters.

Let us recapitulate. In each of the examples that I have analyzed, we have recognized the direct action of the mesmeric ether, or of the mysterious personality to which it can give birth. In ecstasies this personality sometimes becomes double. The ascetic life and an ardent faith, exalting inordinately the sensitiveness of the nervous centres, cause a great liberation of aura, and become thus the veritable factors of the miracle. Let us add, as another predisposing cause, celibacy. All the great thaumaturgists, from Moses to Swedenborg, lived in continence. There was in them a plethora of vital electricity. We know that magnetists lose their fluidic power when they abandon themselves to the gratifications of sense, and that they recover it when they return to an austere life. This interpretation of miracle, confirmed by the effects of somnambulism and mediumship, which are daily repeating the prodigies of the ecstasies, can, we think, be generalized and be applied to all facts of the same kind. Permit me to cite a final example in support of the theory. Among the surprising stories that one meets with in reviewing the work of the Bollandists, there is one quite common in the early centuries of the Church which surpasses in some measure all others by its strangeness. It is the written correspondence between posthumous and incarnate beings. Some persons would go and pass the night in prayer

by the tomb of a holy personage, after having placed there a letter containing a question, and the next morning the answer would be found written below the question. I should observe that they would go at the recommendation of another holy personage, a living one, who, guaranteeing the reply, played the part of medium; for this phenomenon has been repeated many times in spiritual *séances*. According to Allan Kardec, you have only to place in a corner of the room a paper containing the question that is propounded to the spirits, and to wait patiently. The answer will come after ten minutes, a quarter of an hour or more, according to the power of the evocator, whose fluidic personality quietly performs the function of scribe. It is not useless to add that this test succeeds with difficulty, wonder-workers being quite as rare among mediums as elsewhere.

CHAPTER IX.

THE MESMERIC ETHER AND THE PERSONALITY WHICH IT ENGENDERS (*continued*).—PRODIGY OF MAGIC.

LET us now pass to another order of phenomena, belonging, like the preceding ones, to the mesmeric ether, yet differing from them by the manner of their production. Here we deal with artificial processes which develop the fluidic personality. Of course I allude to the wonders of magic.

This word has had the same fate as miracle. Credulous minds have so abused it that men of science have felt it a duty to flatly deny it. But facts that cannot be gainsaid prove that the magicians have had their wonder-workers no less than the ecstasies and the mediums. Our duty is, then, to analyze these facts without prejudice, and what we know already about mesmerism, will permit of our easily attaching them to the laws of time and space. At the outset we find a singular contradiction. In the last century, magistrates, understanding the odious and farcical aspects of the processes of sorcery, banished them from our judicial codes, and the whole public applauded the measure. But when we run through the legal history of the Middle Ages, we see constantly in the various states of Europe prosecutions and condemnations of sorcerers. How to account for such an anomaly? During several centuries magic had acquired such a great development in certain countries that it was really a national affair. It was not alone ignorant and rude populations who offered this painful spectacle: the most polished nations were equally under the fatal influence. The drama of Shakespeare, in which the genius of old England has reflected itself so powerfully, shows us what place the sorcerer still held at this epoch in all minds. How is it that this personage, who filled by his turbulent activity the annals of our fathers, has so suddenly vanished from the mundane stage?

If he is not to be encountered among ourselves, or rather if he but shows himself at rare intervals to feed the laughter of the public in the prisoners' dock of the police-courts, it must have been the same heretofore, say sensible persons, and we feel compassion for the judges who tried such offences with all the gravity with which our contemporaneous judges preside at criminal trials.

If, now, we lay aside these philosophical generalities and study the practical side of the question, we reach quite different conclusions. In judging the men of former times, our personal equation often leads us to very unjust estimates. We fall especially into this error when it is a question of the Middle Ages. The absence of rational science, and the resultant superstition, the sterility of metaphysical discussions to which thinkers devoted themselves, the poverty of their argumentation, the intolerance which formed the basis of all their doctrines, oblige us to accord to the men of that period but a cramped philosophical grasp. Then, suffering ourselves to be guided by ill-considered analogies, we admit as necessary consequence that this moral infirmity must have shown itself in all the affairs of life. This is a grave mistake. The most obtuse mind usually exhibits astonishing penetration when occupied in judging the things of every-day custom. We must place ourselves at this point of view if we would understand the ancient trials for sorcery. The lawyers

of the Middle Ages were as well informed, as circumspect, as well versed in the practice of right as those of our days; and the procedure that we follow comes to us in a straight line from that which they had adopted, and which they had from the Roman bar. When our old judicial archives are rummaged, one is struck with the conformity between their proceedings and our own. There are the same systems of investigation, the same desire of arriving at the truth, the same minuteness in research, the same mode of briefing, and, barring idioms, one might say the same style. A condemnation was never pronounced until after the accused had confessed his crimes, or there were material proofs thoroughly establishing guilt. The courts which for so long a time tried the cases of sorcery in France, Germany, England, Italy, &c., were composed of the most learned men and the most respected of their nations. These women (the sorceresses) often confessed the misdeeds charged against them, and gave details which, upon being verified, were found to conform to the truth. Thousands of warrants, preserved for us along with the records of testimony, establish in the most formal way the practices of magic. Unfortunately the incline was slippery in such matters, and superstition on the one side, on the other the spirit of inquisition then prevalent, often led to the failure of justice. Every act which seemed to transcend human possibilities aroused suspicion

and caused you to be accused. Had you a neighbour of weak or testy character, and some sickness or accident of any sort befell him, he would denounce you as having cast upon him a spell. It ended in everybody becoming either sorcerer or heretic. This moral epidemic spared nobody: it attacked the greatest as well as the most humble personages. It only needs to remember Joan of Arc, burnt alive because she had discovered how to arouse the courage of the French and awaken their patriotism; Urbain Grandier, condemned to the same punishment for having bewitched a convent of nuns; Gottenberg, suspected of having connivance with the devil in the transcription of his bibles, which he produced so rapidly and so beautifully. Women were chiefly the victims of such accusations. It sufficed that one of them should be at the last extremity with age and poverty for her to be declared a sorceress. The heart bleeds when one thinks of Kepler, obliged to interrupt the works that were destined to immortalize his name, to go and snatch from the hangman's clutches his old mother, threatened with the last punishment in a denunciation for sorcery; and the judges, wearied at last with seeing such infamies daily repeated, and realizing that the odium must recoil upon themselves, ended by abolishing these trials, as they had already abolished torture, which wrenched alike from innocent and guilty whatever confessions were demanded.

It remains to explain how sorcery has so completely disappeared from among us, that it is no more talked about save as a memory. Two circumstances account for this fact. The social state of the Middle Ages was too often but confusion and chaos. The incessant wars which deluged with blood the different countries of Europe decimated their populations, at the same time ruining them and bringing almost invariably in their train those two inseparable scourges, famine and pestilence. The lower classes found themselves in the utmost misery. The work of destruction, begun by the Germanic invasions, which destroyed the Old World, continued for twelve centuries. Need we recall what our ancient chroniclers relate of this lamentable epoch, and, in a time nearer our own, what Vauban said of the rural populations of France? Under such surroundings, demoralization was inevitable. The human heart easily perverts itself under the prick of primary necessities. The struggle for existence became a sort of strange cannibalism, as though, by a transformation of moral force, the perverted instincts had absorbed, to nourish themselves, all that was good in our nature. Heaven turning a deaf ear to the voices of those who supplicated it, they had recourse to infernal evocations. The poor people only sought in their magical practices that which they could not find elsewhere. A sort of nightmare weighed upon all minds. This anti-social fever subsided in the same

measure as the causes which had fed it receded. When order and tranquillity had re-appeared in Europe, the working-classes found comfort and prosperity in labour, and magic lost all the ground conquered by the new state of things. On the other hand, it was in the very action of justice, I mean in the official existence given to sorcery by the prosecutions launched against it, that this institution recruited its adepts. Evil has often, particularly at critical epochs, an irresistibly contagious power. ⁽⁸⁵⁾ Each prosecution for magic led to others, by divulging the practices of those who had followed it, before audiences greedy for the marvellous. When the magistrates had renounced prosecutions, the noise which had been made stopped simultaneously. People forgot by degrees the means employed by the initiated, and to-day it would be hard to meet with a magician really worthy of the name. The sorceress is still common

⁽⁸⁵⁾ Says Mackay (*Popular Delusions*): "Whole communities suddenly fix their minds upon one object, and go mad in its pursuit; millions of people become simultaneously impressed with one delusion." Says a writer in the *Christian Times* (of Jan. 25, 1856): "Crime propagates itself by infection, like fever and small-pox, and at times it seems as if the infection came abroad into the atmosphere and exacted its tribute from every class and every district of the country." Dr. C. Elam, one of the most interesting of contemporaneous writers, says (*A Physician's Problems*, p. 158): "As plague and pestilence attack and hurry off their thousands and tens of thousands at one time, so to an equal extent does a more terrific blight than this pass over a country or a continent at variable and uncertain periods in the history of man, changing the entire aspect of his moral nature."

enough in country districts; hardly any old woman of slovenly appearance, and belonging to the pauper class, escapes this title. But, in the interviews I have often had with those who had been thus designated, I became quite satisfied that they had not the least real notion of magical practices—an ignorance that many of them deplored, for they saw in this art a means of making themselves comfortable and of revenging themselves upon their enemies. Some knew by hearsay that the first condition of becoming a sorceress, was to get oneself a pot and an ointment. But their science went no further. The nature of this salve, its mode of preparation, how it should be used, they were perfectly ignorant of. All that I could verify was that the most disreputable of them had occasionally the *evil touch*, if I may employ the common expression, that is, a sort of animal electricity of an evil quality, communicable by contact, and capable of causing some temporary troubles of slight importance, either to little children or to certain animals. We are warranted in seeing in this fluid a degeneration of the mesmeric ether, the production of which seems connected with certain physiological predispositions in the persons where it appears, with the nature of their food, finally with the bad hygienic conditions among which they live.

Is it a fact that magic has disappeared without leaving any trace behind it? It would be rash to so affirm. There is no more talk about sorcery, but

the practices of this art are, it seems, preserved in certain families, and several times, in this century, there has been occasion to note facts which recall in every particular those ascribed to the old magicians. They were usually cases of people who projected the Double by processes *ad hoc*, and whose phantom penetrated some neighbouring house, to harass and annoy somebody upon whom an injury was to be revenged. Mirville relates, in all its details, one anecdote of this kind, which happened about thirty years ago at the Presbytery of a parish in the Seine-Inférieure, and which, for several months, kept the whole canton in excitement. The phantom of the shepherd Touret, struck with a sword-cut whilst it was making a great disturbance in the parlour of the Presbytery, demanded pardon, though remaining invisible, and promised to come the next morning and make his excuses to the curé. The following day, the latter saw the shepherd coming, and upon his face the wound that his Double had received the previous evening. Touret confessed all.

I have quoted in the second chapter two similar examples taken from the judicial records of England, I shall add still a third, borrowed from the same source, and which throws a new light upon the actions of the human phantom. As this narrative is too long to be transcribed in full, let me give it in brief.

In the month of March, 1661, a Mr. Mompesson,

of Tedworth, in the county of Wiltshire, wearied with the noise a beggar made with his drum, and thinking that the vagabond was carrying a false passport, had him summoned. After satisfying himself that his suspicions were correct, he kept the drum, and gave up the beggar to justice. But the latter succeeded in escaping. In the month of April, strange nocturnal noises began to be heard in the house of Mr. Mompesson. They were particularly frequent in the room where he had put the drum. These noises were of very different kinds. For a long time they heard the roll of a drum and military footsteps. At other times, there were blows or scratchings on the children's wooden bed. Then came tricks of all sorts. The hubbub began usually as soon as the inmates retired to rest, and lasted sometimes two or three hours. This persisted for several years; it would stop at certain times, but begin stronger than ever after an interval of some weeks or months. They had one day the proof that the cause of all these prodigies must be traced to the beggar in question. Having been arrested for theft at Gloucester, he received in his prison the visit of a Wiltshire man, and asked him if he had heard anything said about the drumming which was going on at Mr. Mompesson's house. The other said that he had. "Well," answered the beggar, "it is I that am tormenting him so, and I shall never leave him quiet until he has given me back the drum, which was my means of livelihood." These vexations

were particularly directed to the children, and Mr. Mompesson was often obliged, after having made them, to no purpose, change their beds and room, to send them to sleep in another house. Most of the inhabitants of the place, as well as most of the people of the neighbourhood, were witnesses of these prodigies. The rumours of it having extended even to London, the chaplain of Charles II., Glanvil, came to the spot to carry on an investigation, and embodied the facts in a memoir which was published some years later. As to Mr. Mompesson, he would go through all the rooms where the noise was happening, with a pistol in his hand, in pursuit of the invisible phantom which thus tormented his family, but met no one: the row would stop in the room that he entered, and begin in another. Once, however, seeing some pieces of wood moving in the chimney-place, he fired his pistol, and immediately saw some drops of blood on the hearth; others were traced upon the stairs. The phantom had been hit, and had fled; but it had received only a slight wound, for the nocturnal manifestations went on again two or three days after. Like all spectres, he shunned swords and firearms; he even struggled sometimes with the person he was tormenting, when he saw him about to seize a weapon. One night a servant of Mr. Mompesson, a strong and stout young fellow, feeling himself molested in bed, wished to use a sword that he had placed near him, to strike the invisible being. A struggle ensued for the sword,

and he had much trouble to get possession of it. Immediately the phantom fled from the room. Another time they were less fortunate. Some one having taken a bed-staff to drive away the spectre, which he felt at his side, the latter seized it simultaneously, snatched it from the hands of his adversary, and threw it on the ground. These molestations did not completely cease until the vagabond, condemned as a sorcerer, was put out of the way for good and all. Meanwhile, he had been arrested several times for theft and other misdeeds, and had then spent days or weeks in prison. It was during these terms of imprisonment that quiet was restored in the family of Mr. Mompesson, for, as we shall presently see, the practices of sorcery are impossible for prisoners.

An important fact stands out from this story. I shall bring it into prominence.

From the analysis which I have made of the human phantom, we have been able to decide that the tissue which composes it is of a fluidic nature. There would seem to be deduced from this fact an immediate consequence—that the phantom cannot produce any great muscular effort. The history of the drummer, corroborated by others that I might quote, ⁽⁸⁶⁾ gives a denial to this conclusion. From the

⁽⁸⁶⁾ Some delicate and very scientific tests were made by Mr. Crookes to determine the dynamic value of the current of "psychic force" flowing from the medium, Home, while physical phenomena were occurring in his presence. The result was perfectly convincing, and the translation of the current into foot-pounds was easily made.

picture that is given of the beggar, he had great physical power, and his phantom naturally shared his athletic constitution. But that would not explain the vigour that he displayed in his fluidic manifestations. He struggled with those whom he saw seizing a weapon, and one day he succeeded in snatching a bed-staff from the hands of his adversary. Another time, when he was raising the children's bed, a prank that was a great favourite of his, it required six men to hold it. We cannot consider these strange facts without admitting that, in the phenomena of the double the fluidic personality may borrow from the body from which it separates itself, all the living forces contained in the latter. Thus are explained the stubborn and often painful struggles undergone by persons who have to submit to persecutions on the part of evil men addicted to the practice of sorcery. The judicial annals of sorcery teach us, moreover, that women, accused and convicted of this crime, have acknowledged to having smothered children in bed, to revenge some injury that they had received from the father or the mother.

I have said that the drummer left in quiet the Mompesson family whenever he was in prison, because he could not then devote himself to magical

(See his *Researches in the Phenomena of Spiritualism*.) A chair, ascertained to weigh $8\frac{3}{4}$ lbs., was lifted, one evening at the Eddy house, in my presence, by an unseen agent, to a height of 5 ft. 5 in., and a calculation, made at the time, showed that a force of 24.36 of a H.P. had been exerted. (*People from the Other World*, p. 264.)

practice. Long ago the same thing was noticed in connection with sorcerers who filled the Middle Ages with the fame of their exploits. All their magic power ceased as soon as they were in the hands of justice. As, at that epoch of superstition, they saw in the facts imputed to such people nothing but a manifestly diabolical action, they, with good reason, were astounded that the demon lost all his power as soon as one of his own people was under lock and key; in other words, that it only required the closing of a prison-door to totally destroy infernal powers. The matter is very simple, nevertheless, and explains itself. All the art of magic consists in the forming of the double of the one who addicts himself to it. But this phenomenon can only be produced by the help of certain preparations and of certain substances that are not procurable in gaol. I will give some details of these processes. In the prosecutions for sorcery it often happened that women, constrained by the evidence, confessed the facts imputed to them. The first was, going to the sabbath—a vague term that they applied to all nocturnal voyages attributed to sorcerers. They declared that they went there, not in imagination, but bodily. Frequently magistrates who were trying the cases, being anxious to verify for themselves and to give the lie to these poor fools, gave them liberty, so that they might renew their nocturnal voyages; for they were unanimous in declaring that they had no power whilst they

were in prison. At the same time they had them watched, sometimes with and sometimes without their consent and knowledge. As soon as the hour arrived, they undressed and rubbed their body with a salve which they had prepared. They fell immediately into a lethargic sleep which continued for several hours. Their bodies exhibited the insensibility that we have pointed out in the magnetic sleep. The persons set to watch them tortured them in many ways, by sticking sharp-pointed things into their flesh, sometimes even burning sensitive parts; they could neither awaken them nor detect any movement. The limbs had a corpse-like rigidity. When the lethargy had ended and they came to their senses, they declared that they had returned from the sabbath. To no purpose were they told that they had not been lost sight of for a moment; that their bodies had remained in the same place. In vain were they shown the punctures and burns that had been made on their flesh; they persisted that they had been to the sabbath, and alleged as proofs of their story the most circumstantial details about what they had done, as well as the countries they had traversed and the people who had been there with them. They would end by begging their judges themselves to make investigations. Upon making the verification, it was most frequently recognized that they had only to do with poor hallucinated persons; but sometimes, also, the results of the inquiry were

found to conform in every point with the declarations of the sorcerers, which redoubled the perplexity of the magistrates, thus hemmed in by a circle of contradictory facts.

What was the nature of the salve which produced such physiological effects? In 1545, André Laguna, physician to Pope Julius III., was in Lorraine, in attendance upon the Duc de Guise, when a man and woman were arrested upon the charge of sorcery. A search of their house had resulted in the discovery of a pot containing a pomade, or unguent, of a greenish colour. André Laguna, having analyzed it, discovered that this preparation contained juices of different narcotic plants, among which he distinguished hemlock, hyoscyamus, nightshade, and mandrake. The wife of the executioner complaining of neuralgia and insomnia, he saw the opportunity of testing the properties of this salve, and caused them to rub the patient's body with it. The latter fell immediately into a lethargic sleep. She had been thirty-six hours in this state when the doctor, thinking that it might be dangerous to leave her any longer thus, restored her to consciousness, but not without having to use violent means, among others by cupping. André Laguna is not the only physician who has analyzed the salve of the sorceress. The substances which entered into these preparations differed in number and kind, but were always taken from narcotic plants. Hyoscyamus was often the base. Cardan has given us the receipt of one of

these salves, in which were mixed opium, aconite, pentaphyllum, and nightshade with honey. The effect produced by these preparations differed, necessarily, according to the nature of the ingredients and the manner of their use. The experts in the art would have a dry rub before anointing themselves, so as to make the pores more accessible to the action of the drug. Others limited themselves to rubbing the palms of the hands and the soles of the feet, or, perhaps, some other part of the body rich in nerves, such as the top of the head and the epigastrium. Some, having acquired by custom or by a natural predisposition the power of entering at will into the lethargic sleep, disdained these precautions, and would simply lie down and go to sleep. It was in these latter that were commonly noticed the most surprising effects of sorcery. I shall presently return to this. It is superfluous to add that the magic salves produced different results, since they depended at once upon the physical constitution of the patient, of the preparation which he used, and of the way in which he employed it.

Most commonly the sorcerers obtained no other effects than simple hallucinations, like those caused by the hashish of the Orientals. They travelled in dream through delicious countries, or, perhaps, entered the houses of persons whom they knew to be rich, killed the finest sheep in the pen, and, after having dressed it, went to work to feast upon it,

moistening their throats with the best wine in the cellar. However sumptuous might be this repast, they were not less starved upon their awaking—an unmistakable proof that it was misery that most frequently led to the practice of sorcery. The poor people wanted to appease, in nocturnal imaginary banquets, the hunger which they could but partly satisfy by day. However, things did not always go off so inoffensively: in persons whose nature lent itself to the phenomenon of duplication, the fluidic being left the body as soon as the latter was asleep, and then magic showed itself in its true aspect. The sorceress entered into the house of him against whom she had a revenge to gratify, and vexed him in a thousand ways. If the latter were resolute, and had a weapon available, it would often happen that he would strike the phantom, and, upon recovering from her trance, the sorceress would find upon her own body the wound she had received in the phantasmal struggle. I have related above several examples of this kind. It was these sorts of witchcraft that the rulers of states had in view when they prescribed the severest penalties against magicians. It had been often proved, in judicial inquiries, both by the avowals of the accused and the testimony of the victims, that the sorcerers could kill those whom they pursued, without distinction of rank, so that even kings, feeling themselves in danger, had recourse to the axe and the halter to abate the common scourge.

I have said that certain magicians could project the Double without having to employ the witch-salve. Among other instances, I may quote from Gorrës the following :

“Maïole, in his work, *Jours caniculaires*, relates that a peasant, not far from Riga, while supping at the house of his master’s steward, tumbled from his seat after the meal and remained thus stretched insensible upon the ground. The steward believed the man must be a wehr-wolf.⁽⁸⁷⁾ He therefore sent his people to bed, and had the man left lying as he was ; the latter did not return to consciousness until the next morning, whereupon he departed. The steward, having ascertained that a horse had been killed during the night in the pasture, suspected the peasant, had him arrested and brought, and questioned him about the matter. The peasant confessed that, on the previous evening, he had seen a large insect flying about ; that he had taken it for an evil spirit ; that he had pursued it ; that the insect (*cousin*) had hid itself behind a horse in the meadow ; that he had wanted to kill it with his sickle, but that it had escaped the blow aimed at it, and that he had killed the horse instead.”

The use of the salve was not the only process resorted to by the practitioners of sorcery. Certain beverages produced as effectually the lethargic sleep. The principle was the same in both prepa-

(87) A sorcerer who could project his Double, and, making it assume the shape of some animal, do injury to man and beast.

rations. It was always the juices of narcotic plants dissolved in some liquid, instead of mixing them with a fatty substance. Among the North American Indians, the Siberian tribes, the Finns and Laplanders, the soothsayers had recourse to other customs, sometimes very strange, yet all having one common object—the complete suppression of the external life. They employed, to this end, sometimes the circular dance or the monotonous chant, sometimes the inhalation of tobacco-smoke accompanied with yellings and the sound of the tambourine.⁽⁸⁸⁾ Again, they would combine the whole together, and add the action of strong drinks. Among the Laplanders the sorcerer carried a hammer, and beat upon the anvil a brazen frog or serpent, which he turned upon all sides, muttering formulas of conjuration, until he fell to the ground motionless. People would come to consult these soothsayers about the fate of an expedition that had delayed its return, or for news of a relative or somebody else who might be very far away.

(⁸⁸) From the very first outbreak of the modern spiritualistic movement, the unseen intelligences have required singing or playing upon musical instruments at *séances*. I think that, as a rule, a preference has been shown for airs embodying short rhythmic measures. It will be seen in the Appendix that Indian sorcerers and mediums use a small drum monotonously beaten. There is in the Adyar Library a specimen of the drum used in Kathiawar upon such occasions. The *duggas*, or “red-cap” sorcerers of Bhootan, Sikkim, and Nepal use such a drum, the body—it can scarcely be called a cylinder—of which is composed of two human skulls fastened together at their apices; and they also play upon a pipe made of a man’s thigh-bone.

The preliminary steps for bringing on the trance were usually tedious, and it was only after waiting for him several hours that the patient, coming to himself, gave his replies. They were always accurate, and were verified in all their details upon the return of the absent persons. The spirit—to use the common expression—left the magician's body as soon as he fell into the state of unconsciousness, and went in search of the one inquired about. His quest being finished, he would re-enter the body he had temporarily left, and recall it to life. These facts are accounted for above. The fatiguing practices to which the sorcerers submitted themselves led, in some, to the projection of the Double; in all, to the liberation of an excessive quantity of mesmeric fluid; and we know that this fluid can extend itself to great distances, and, by a reflex effect, telegraph to the brain that which passes afar off, so that it is frequently hard to say if one is having to do with the phantom itself or the simple action of the cerebral ether.

CHAPTER X.

THE MESMERIC ETHER AND THE PERSONALITY WHICH IT ENGENDERS (*continued*).—THE INCUBUS.—THE OBSESSING SPIRIT.

WE are now coming to the most extraordinary phenomena that are presented, in its exterior

manifestations, by the fluidic personality of man, or rather of woman, for it is principally with the latter that these prodigies are noticed. I speak of the incubus. This word, which one scarcely meets elsewhere than in theological treatises, was quite unknown to me when I saw it for the first time, but its peculiarly Latin physiognomy made me easily guess its meaning. I did then what I had already done in other circumstances, notably in connection with posthumous vampirism, to which I shall soon recur: I turned the page and passed on to another chapter. The history of the posthumous vampire seemed to me a little hazardous; it exceeded all bounds, and seemed to me the most formidable of mystifications. However, this same word recurring in most of the authors whom I consulted, I found myself compelled, in spite of myself, to become acquainted with it, and the result was my recognizing in it a certain objectivity, rather difficult to define and circumscribe; for, direct verification being almost always impossible in such kinds of phenomena, one is naturally led to attribute them to hallucination. I shall, then, be brief in my quotations, and I hasten to add that I throw the whole responsibility upon those from whom I take them, although the latter appear to have drawn them from the best sources.⁽⁸⁹⁾ The following

⁽⁸⁹⁾ I have not, like M. d'Assier, had to rely entirely upon third parties for this class of repulsive facts, several cases having come under my own observation, and two under my treatment. One of these was that of a young Buddhist priest; the other a respectable

story will serve me as a transition, for it is indirectly allied with our subject :

“ In a town in the county of Somerset, England, there lived, about fifty years ago, an old woman who passed generally for a sorceress. She was thin and dried up, bent with age, and walked with crutches. Her voice was hollow, solemn, mysterious, but, at the same time, hypocritical. Her eyes darted a penetrating light, inspiring fear. A young man of twenty-two years, healthy and robust, who lived in the same village, found himself tormented all at once by an impure spirit, to such a degree that his health was affected, and that, at the end of three or four months, he was pale, thin, exhausted, and presented all the signs of a speedy death. He knew very well, as well as his relations, what was the cause of this sickness ; and as he was of a very decided character, he finally resolved one night to await the sorceress. She was a long time coming, but finally, about midnight, he heard the noise of light footsteps on the stairs. It was she, in fact. She came to the foot of his bed, climbed up, and slipped gently over his feet. He let her alone until she got as far as his knees, and was about to fall on him with all her

married lady in America. In the former, I cured the patient in one month's time by making him drink water I had mesmerised ; in the latter, I taught the lady how to rid herself of the obsession by the exertion of her own will-power and the observance of a non-stimulative diet. In a third case the victim, an elderly Asiatic lady, died of sheer exhaustion of her vitality, after many years of real or imagined relationship with her obsessing demon.

weight. Then, with both hands, he caught her by the hair, and held her with a convulsive effort, crying out to his mother, who slept in a neighbouring room, to bring a light. While she ran to find one, the young man and the sorceress struggled furiously on the floor. But, with the first glimpse of light that came from the stairs, the woman tore herself with supernatural force from the hands of the young man and disappeared like lightning. His mother found him standing breathless, and his two hands full of hair.

“‘I asked him,’ said Barnet, the author of the narrative, ‘where he had put the hair.’

“‘I was stupid enough,’ he answered, ‘not to preserve it: it would have helped to prove the identity of the person. But in the trouble in which I was, I let it fall on the ground, and she to whom it belonged took good care to carry it off; but I handled her so effectually that she came no more to trouble me. It is singular,’ he added, ‘that while I held and struggled with her, although I was certain that it was she, her breath and her whole figure indicated a young girl.’

“‘He to whom this happened is still alive,’ adds Barnet, from whom Gorrës took the story. ‘He has told it me several times, and I can guarantee its truth, without being able to give any explanation.’”

Whilst this tale presents all the characteristics of truthfulness, it would seem impossible, if we had not observed in the posthumous vampire facts no

less extraordinary. It is a simple phenomenon of duplication. Since it is established by many observations that the living phantom can leave its bodily habitation, to go and drink and eat in a place where the latter could not go, there is no difficulty in admitting that it might be the same in a case where an individual, predisposed to doubling, is urged by a need not less imperious than hunger.

This brings us to the evidence of the incubus. The spiritists, ascribing all that they see to the manifestations of the posthumous being, make of the incubus a satyr from beyond the tomb. It is not difficult to demonstrate the absurdity of such an opinion. Every incubic act, traced to its primary cause, supposes an excess of vitality in the normal function of the organ of which it is the seat. The fluidic structure of the posthumous being in no way recalls such a mechanism. The shade is, then, in all respects the antithesis of the satyr, and it is, we think, in the actions of the living phantom that we must seek the solution of the enigma. The analysis of some examples will show upon what fact rests our view of the case.

Gorrès, to speak only of this author, cites numerous facts of incubi borrowed from the writings of the theologians. Brognolis, an Italian monk of the seventeenth century, had acquired a certain renown as an exorcist in this kind of witchcraft, naturally attributed to demoniac agency. But such instances would not serve as a basis for rational

examination, for, relating generally to nuns shut up in a cloister, they appear almost always as the result of a delirious imagination in hysteric women. What is to be said, for example, of the confessions of Madeleine de la Crux, abbess of a convent of Cordova in the first half of the sixteenth century? She confided to her confessor that during thirty years she had had commerce with an incubus. The latter came to her every night in her cell, and showed himself under the appearance of a Moor. We know that the Moor was often cited in the romances of that period as the perfect type of gallantry. What shall we say, also, about that nun of the third order of St. Francis, confessing to Brognolis, who had come to exorcise her, that for eighteen years the devil had misused her body under the form of a handsome young man, and that at night he would often take her out of her home to give her up to other enchanters? What enchanters were meant? That is what Brognolis does not explain. In his conscientious researches upon the incubus, M. des Mousseaux did not confine himself, like his predecessors, to the confessions of penitents in convents. He has compared these facts with other phenomena of the same order, which are recorded in the annals of spiritism. Here it is not a question of mysterious confidences of subjective order, made behind the gratings of a cloister, but of real facts occurring in open day and susceptible of control.

[The author here cites a number of historical facts going to prove the reality of immodest relations between male and female phantoms and normal beings of the opposite sex. As they will hardly bear translation, the scientific student may be referred to the many authors, ancient as well as modern, of all countries who have written upon this sad and repulsive theme. Among others, the Chevalier G. des Mousseaux, a great modern Catholic writer upon magic, whose books are very highly recommended by leading prelates of his Church, has entered at great length into the discussion. In his *Les Hauts Phénomènes de la Magie*, he devotes a hundred pages to it. It is also treated by Lenormant, in his *Chaldean Magic*; by Ennemoser, in his *History of Magic*, and by scores of others. Father Sinistrari's *De Dæmonialitate et Incubis et Succubis* (French edition by Liseux, Paris, 1875) learnedly and exhaustively deals with the whole question.⁽⁹⁰⁾ Besides all these, and besides the voluminous annals of the tribunals of Great Britain, France, Germany, Italy, and other countries, numerous cases have been reported among our modern spiritualists. After

⁽⁹⁰⁾ A very curious collection of such facts is to be found in the *Histoire des Fantomes et des Demons qui se sont montrés parmi les Hommes*, par Mde. Gabrielle de P * * * * (Paris, 1819). A case, made the more disgusting by being taken *au grand sérieux* by the author, as a prognostic of a possible improvement of the human race by unions between spirits and mortals, is cited by Putnam, in his *Witchcraft of New England explained by Modern Spiritualism* (p. 155).

citing his facts, M. d'Assier goes on to discuss the nature of these impure spirits, and in a few brief paragraphs pretty effectually disposes of the theological hypothesis of diabolical agency by showing that it involves various contradictions and is inconsistent with the character of God as depicted by the Church. His fifth proposition we may now translate literally.—TRANSLATOR.]

V. Finally, admitting that all the foregoing objections are put aside, there will always remain to be explained how a being of immaterial nature (he refers to the devil) flies like the phantom of a simple mortal before a sword or a firearm, as all attest who have had recourse to this means to free themselves from incubic obsessions.

Let us pass on to another most strange manifestation of the mesmeric ether, or rather of the personality which it gives rise to.

From the remotest antiquity there has been observed a singular malady. The characteristics which it presented were so extraordinary that it was attributed to a demon, or to the soul of a deceased person who had taken possession of the body of the patient. The doctors finding themselves helpless before such symptoms, the people hastened to the temples and implored the help of the priest. Whilst Apollonius of Tyana was at Athens, he delivered from a demon a young Corcyraean woman who came to attend his lectures. At the time of his visit to the Indian sages, a woman came to beg the latter

to free her adolescent son from the soul of a man killed in battle, which had possessed him for several years. The young man having refused to follow his mother, Iarchus, the elder of the Brahmans, gave her a letter which would effectually conjure the obsessing spirit and drive it away. Long before this epoch, a Ramses of the twentieth dynasty received a messenger from an Asiatic prince, the king of Bakthren, who begged him to send an exorcist, selected from among the priests of the great temple of Thebes, to deliver his daughter from an evil spirit. The sage sent by the Pharaoh, not finding himself strong enough to drive away the demon, they had to despatch a second, more learned or bolder, ⁽⁹¹⁾ who cured the young girl. The method employed by these exorcists of ancient times was the same as that made use of to-day. The thaumaturgist summoned several times the obsessing spirits to depart, and the latter yielded after having made more or less resistance.

Possessions and exorcisms, rare in our times, were very frequent in the earlier times of Christianity and during the Middle Ages. Summoned to reveal its name, the spirit usually called itself a demon, rarely a lost soul. In some cases it stubbornly tried to conceal its personality; in others, as is now occurring daily with mediums, and as was recently seen at Morzine, the spirit gabbled, sometimes

(91) Or a stronger mesmerist ?

giving himself out as a demon, sometimes as one of the damned ; occasionally he replied with witticisms. One day it declared, in the case of a young girl whom they were exorcising near Lucca, that he was called the guardian of the frogs (Gorrès, vol. iv., p. 442). With such incoherent responses, it seems that one ought to entertain suspicions as to the true nature of the pretended obessor. But they ascribed all these contradictions to diabolical malice, and saw in them only one of the familiar frolics of the "father of lies."

Other contradictions, not less singular, presented themselves when one studied the origin of the malady, its symptoms, its modes of cure. Among the moral causes which brought about possession, one of the most frequent was remorse for a fault that they dared not confess. The diabolical agency appeared then perfectly manifest, and they applied the remedy naturally indicated—confession. The example of a young girl of the neighbourhood of Vallombreuse, who became possessed because she had seen her parents commit a theft, and who was released when the latter had made restitution, ought to have caused some reflection ; for, in strict justice, it was upon the authors of the crime that the punishment should have fallen. It was much worse when one reviewed the other causes of obsessions. Gorrès, who has devoted to the study of the questions several chapters of his *Mystique*, makes, in this connection, the most candid confessions.

He relates seriously that, in 1609, in the diocese of Toledo, a woman, named Maria Garcia, was possessed for seven years, from eating an orange that had been given her by a neighbour. Near Sens, a child became so because, in his great thirst, he had drunk greedily from a bucket of water. In 1605, the obsessing spirit entered the body of a young orphan girl, after some bad treatment that she had received in the house of a miller, where her guardians had placed her. In Lorraine it was a beverage which caused Marie de Ranfain to be possessed. Her doctor, smitten by her beauty, had given her a love philtre. Other unfortunates fell into this state after certain illnesses. The moon herself exercised an influence upon demoniac action: in certain of the possessed, this action increased or diminished according to the course of that orb. The same singularity there was as to the modes of cure, with or without exorcism. As Jeanne Morette, of Venice, was being exorcised by St. Cajetan, the demon, speaking by her mouth, said that he would go away, because he could not stand the smell of orange, which the saint exhaled. In Old Castile, a monk cured a case of possession by blowing into the patient's mouth. St. Vincent de Paul, exorcising in vain a woman, suddenly seized her by the hair, as if he were enraged, all the while continuing his conjurations, and the patient was speedily released. In certain cases the patient was cured by the administration of purgatives. A young monk, of

the convent of St. Ethelred, becoming suddenly possessed, passed the night, by order of the prior, at the tomb of the saint, while the monks remained in prayer. In the morning he was taken with violent colic pains, and was delivered in the manner above indicated. Three possessed persons, exorcised by St. Nicet, became cured by profuse expectoration. A woman, taken to the tomb of St. Ulrich, found herself cured after strong nasal hæmorrhage; others were so after having vomited either blood or some dark fluid. If we add to that the violent attacks which occurred in most of the possessed in the moments of their crises, their frightful bodily contortions, and the foam which came out of their mouths, we shall not be surprised that medical science has only seen in these pretended obsessions forms of catalepsy.

But if the physiologists had disposed of diabolical agency, the patients were no better off; for the doctors found themselves controlled by a personal equation which was scarcely any better than that of the theologians. Thus the advantage has remained until now with the latter, who have at least on their side the appearances, and who, it would be puerile to deny, have obtained in a great number of cases complete cures by the employment of exorcisms. The characteristics which certain of the possessed present in the hours of the crisis are so different from those that are observed in other maladies, that they seem to result

from a supernatural action. I do not speak of the strange things that they emit sometimes by the mouth, such as coals, hair, or living reptiles; it is not necessary to suppose that these objects were swallowed, to explain their presence in the interior of the human body. All physiologists know that they may, in certain cases, be formed in different parts of the organism under the feverish and abnormal action of the vital forces. The most common are coals and reptiles. The former seem to be excrementary matters, to which the common people give the name of coal, because of their consistency and their blackish colour. As to the reptiles, they are intestinal worms, so various, as we know, in form and size. In 1870, when I was editing the *Revue d'Aquitaine*, I was able to satisfy myself of this fact. One of my correspondents informed me that the Zouave Jacob, of whom there was much talk at that time, had just effected a marvellous cure upon a young lady of the neighbourhood of Marmande. This lady, abandoned by the doctors, suffered from convulsions which resembled those of the possessed. After some magnetic passes, and amidst horrible suffering, she threw up a sort of reptile about fifteen centimetres in length. This scene having occurred in the house of M. Dambres, of Marmande, I requested the latter to send me the facsimile of the animal which he had preserved in alcohol. M. Dambres sent me a pencil drawing, and I recognized at a glance that,

as I had suspected, the pretended reptile was a monstrous helminth.

The characteristics which distinguish possessed persons, properly so called, are of another order. When they enter the crises, certain of them acquire a muscular vigour so great that the most feeble women occasionally escape from the hands of several robust men who are exerting themselves to hold them.

Others, becoming electrical, climb with surprising agility to the tops of the highest trees, dart from branch to branch like squirrels, then return to the ground head first without doing themselves any harm, to the stupefaction of persons witnessing these prodigies.

Some show themselves lucid (*clairvoyant*); they read the contents of a sealed letter, name different objects shut up in a box, divine the secret thoughts of persons about them, and make in this connection most piquant revelations. Some are polyglots; but all, or nearly all, understand what the exorcist says, answer all his questions, whatever may be the language he employs, and if he happens to deceive himself do not shrink from addressing him in such terms as these: "Ass that thou art; that is not the way to talk!" This sudden transformation of an illiterate person into a linguist is, in the eyes of the theologians, the undeniable proof of diabolical possession. It is no longer the possessed who talks; it is the obsessing spirit who expresses himself by

the other's mouth. Such a view of the case is the more natural, since the tone of the voice is sometimes completely changed; the new interlocutor speaking in his own name and not in the name of the patient, who is for him but a stranger, and, interrogated as to his origin, freely calls himself an emissary of Satan, or at least a lost soul; and indicating the day when he will depart, as well as the name of the exorcist who will force him to decamp. Let us add to this another trait not less characteristic of obsession: the fury into which the possessed are thrown whenever they are spoken to about holy things; the aversion that they show for priests, churches, and ceremonies; the horror that relics cause them, contact with which they describe as like that of fire. In presence of these facts, which I have condensed, and which show in the least equivocal way the action of a mysterious personality of a supernatural order, how avoid giving reasonableness to the theologians?

It was, in truth, that which the sceptics themselves were forced to do before the discovery of mesmerism. But, for serious minds, there is no longer to-day any question of obsession—at least, of demoniacal obsessions—for magnetism, sometimes even simple catalepsy, repeats the strange phenomena that the possessed present. In the annals of the magnetizers, and more particularly of the spiritists, it is not rare to find facts relative to persons who have become electrical under the influence of the

mesmeric fluid. Some shoot up from the ground, like certain ecstasies, driven by an ascensional force, and it sometimes requires the efforts of several men to pull them down. Others acquire a herculean strength. I have quoted, in connection with incubic phenomena, the example of a young girl in whom a passion for turning tables had developed an almost miraculous muscular power. Lucidity is a common thing in somnambulism. In cataleptics has been observed a clairvoyance not less remarkable. The gift of languages is common enough among mediums, and it is known that a number of them write their replies in idioms which to them are entirely unknown. It is a fact, also, that patients gifted with magnetic lucidity predict the return of their crises, and, like the possessed, indicate in advance the day and the hour of that one which will be the last. This supreme crisis offers other analogies not less surprising. In exorcism there is one peculiarity worthy of remark, which the theologians consider as the touchstone of possession. At the moment when the possessing spirit declares that he is about to leave the body of the patient, the exorcist, wishing to satisfy himself that he is not the dupe of a falsehood, orders him to give a visible sign of his departure. Usually, it is one of the surrounding objects which is to be upset or moved from its place. ⁽⁹²⁾ In an example

⁽⁹²⁾ It is the custom in India also; the commonest signal is the breaking of a branch of some tree near the house. A ceremony

cited by Gorrës, the spirit having declared that there were thirty demons in the body of a young girl, the monk in charge of the exorcism, after having caused thirty wax candles to be lighted, ordered that the departures should be successive, and that each demon should mark his going out by extinguishing one light. The programme was punctually carried out.

These prodigies, which at first sight appear supernatural, nevertheless are included in the category of mesmeric phenomena. The first was reproduced by Apollonius of Tyana, when he relieved the young woman of Corcyra, whom I have mentioned above. The thaumaturgist having ordered the obsessing spirit to give a sign of its departure, it replied that it would upset one of the statues in the portico that was near. The statue was presently seen to totter upon its base, and then fall. The Indian fakir, of whom Louis Jacolliot speaks in his *Voyage au Pays des Perles*, did even better. He produced several miracles before the author of the

called *Sraddha* is performed after every Hindu's death, to ascertain if the deceased has any unsatisfied longing, the persistence of which would bind the soul to earth. Balls of cooked rice are laid outside the house to tempt the crows, which swarm everywhere and snap up anything of the nature of food they can steal. If these birds gather about the rice-balls but do not eat them, it is taken as a (preconcerted) signal from the deceased that he is still lingering near. In such case, the relatives take every possible means to ascertain, as quickly as possible, his wishes, and to satisfy them.

narrative. By a simple act of his will, he caused furniture to move, opened and closed doors, extinguished lights placed at the end of the hall. Having observed through a window a gardener drawing water from a well, he arrested by a single gesture the movement of the pulley, to the great stupefaction of the gardener, and the rope moved freely again only when a second gesture had been made. Here no jugglery was possible. The incident happened in the house of an English colonel; the fakir, quite naked save for a small strip of cloth a few inches wide (*langanti*), remained motionless, whilst the house-servants themselves brought and lit the candles. As for the aversion shown by the possessed for holy things, it is easy enough to be accounted for. It is a necessary consequence of the nature of their fluid (aura). Like ordinary electricity, the vital electricity has two modes of action, mutually opposed. The production of each of these results either from the individual organization or from the cause which gives it birth. They are the two poles of its battery: the one leads to ecstasis, the other to obsession. Whilst the ecstatic feels himself drawn by an irresistible force towards the altars, the obsessed feels an invincible repugnance to approach them. Occasionally the fluid manifests itself in the same individual, now in one, now in the other of these states, and then the patient shows himself by turns ecstatic and possessed. I have given, in a preceding chapter, the example of the

young novice of the Spanish convent of Moreola, who presented this singular phenomenon.

The moral epidemic which burst out, a few years since, in certain villages of Savoy enabled us to verify most of the facts relating to obsession, and to show once again that the theologians, while deceiving themselves as to the causes of this strange malady, obtain cures, unlike the physicians, who arrive at no result, although they confine themselves to the scientific territory. Early in the spring of 1857, several young girls of Morzine, of ten or twelve years of age, showed the symptoms of possession—extraordinary physical vigour during the crises, horrible blasphemies against holy things, dialogues *sui generis* between the obsessing spirit and the persons present, second sight, the gift of tongues in some, marvellous ascension of the tallest trees, &c. The contagion soon seized upon adults and boys, but preferentially attacked young girls. The crisis past, these poor children had no recollection of what had happened, and could not believe what was told them about the vile language they were charged with using against religion and their own curé, for whom they professed the greatest respect. The country physicians confessed their inability to treat such an illness, and left the field to the exorcists. These latter effected some cures; but the contagion was so wide that many young girls who had been relieved afterwards succumbed again. The famous doctors of Lyons, and then

those of Paris, were called in. These gentlemen, seeing themselves as helpless to conjure away the illness as had been their colleagues of Savoy, accused the priests of nursing the moral disorder, and tried to prevent the use of exorcisms. Thus left to itself, the pest could but become indomitable. It reached some distant localities, and did not disappear until about 1863. The outcome of the affair may be thus stated: perfect helplessness of the doctors; actual successes obtained by certain exorcists, fruitless attempts of others. Let us try to explain these contradictions.

The physicians found themselves disarmed, because they refused to open their eyes as to the cause of the evil. They fully recognized that it was one of the forms of catalepsy; but denying mesmerism, or having but a very imperfect knowledge of it, they could not detect in obsession an abnormal afflux of nervous fluid in these poor children. The very way in which the pest broke out left no room for doubt in this respect. It proceeded like every contagious epidemic which spreads from one neighbouring place to another. Several villages near Morzine were soon attacked. A remedy naturally suggested itself—to remove the patients far away from the centre of infection. This was done for several young girls; their symptoms soon decreased, and finally disappeared. It may be said that, besides the exorcisms, this was the sole treatment that yielded

a result. This is a direct proof that the atmosphere of Morzine was impregnated with a foreign fluid (aura), since all that was required was to give change of air to ensure escape from the clutches of the disease. In certain families the domestic animals ate nothing, or satisfied themselves by gnawing the wood of their mangers; at other times it was the cows, goats, or sheep which gave no more milk, and what little some yielded was unfit for making into butter. These phenomena especially showed themselves in families where there were patients. Occasionally it worked a shifting of the sickness between persons and animals. Was a young girl relieved, a beast in the stable fell sick: was the latter cured, the young girl fell again into her former state. In face of such facts it was no longer possible to be talking about obsession. The pest bursting forth simultaneously in houses and cattle-sheds could only be ascribed to a physical cause, and the disorders that it provoked in persons attacked showed clearly that these phenomena were due to an excess or a degeneration of the mesmeric fluid. As they had been occupying themselves with the turning-tables for some months before the appearance of the epidemic, it has been thought that that was a predisposing cause of the abnormal development of the cerebral ether, and possibly this fact might explain it all.⁽⁹³⁾ But Dr. Kerner

⁽⁹³⁾ A Hindu friend of mine, a Government topographical engineer, tried to work Planchette, and succeeded so well as to become

having noticed in the mountains of Wurtemberg a sudden afflux of this fluid manifesting itself simultaneously among men and animals, and which could only be attributed to the vegetation of those altitudes, it is in order to ask if it was not the same thing in the Alps-like mountains of Savoy, and if this second cause should not be joined to the first named.

Obsession being an abnormal afflux of magnetic fluid upon the nervous system of the patient, the direct remedy is naturally the neutralization of this fluid by a current of cerebral ether turned in the opposite direction and emanating from an energetic will: this was the method of the Brahmans of India, the priests of Egypt, and of Apollonius of Tyana; it is also that of the exorcists. If they do not invariably succeed, it is because they then do not fulfil all the physical and moral conditions which such a practice demands, and which may be thus summarized—great magnetic power and a will strongly imperious.

Of all the prodigies that obsession displays, the

a medium and an epileptic, and finally was forced to take sick leave. After some months of medical treatment, from which he derived little benefit, he came to Adyar, and begged me to treat him mesmerically. I did so with success, and he was soon able to return to duty. This case supports our author's theory, and indicates the true remedy. A priest who proves himself a successful exorcist *must* drive out his devils by mesmeric aura. This is why, as D'Assier shows, the identical prayers and ceremonies succeed with one priest and fail with another.

most surprising is, without question, the sudden appearance of that mysterious personality which converses with the exorcist, and which I will call the epigastric personality. We have seen this same factor of human physiology reveal itself in natural somnambulism, magnetic somnambulism, catalepsy, ecstasis, the magician, the incubus: the genesis of these strange phantoms is most closely linked with that of the mesmeric ether, and seems to attain its highest expression in the phenomena of the incubus.

CHAPTER XI.

CAUSES OF THE RARITY OF THE LIVING PHANTOM.—

CAUSE OF THE RARITY OF THE TRANS-SEPULCHRAL PHANTOM.—RESEMBLANCE OF THE SPIRITISTIC PHENOMENA TO THE PHENOMENA OF THE POSTHUMOUS ORDER.—LYCANTHROPY.

WE have passed in review, in the preceding chapters, the beginnings of the mesmeric ether and its chief modes of action. Let us now resume our inquiry upon a higher level. Why the exceeding rarity of the projection of the Double?

The answer to this question, which we have had to leave in suspense until now, has become possible, since the elements of the problem have been brought out in the successive analyses that we have made above. These elements are two in number—the fluidic being, which is virtually in each of us, and the mesmeric ether. The first is the gasiform

duplicate of the human body. Its existence has been proven by the phenomena of duplication, and by this fact, that persons who have lost an arm or a leg often experience pains in the missing member—a member which the Seeress of Prevorst perceived distinctly on all amputated persons. It plays a purely passive part, and only becomes animated under the action of the vital fluid. The latter, whose reservoir is the nervous apparatus, is developed in great quantity as the result of a very strong mental strain, a moral commotion, certain diseases, or other physiological causes. Under its vivifying influence, the inner being awakens, and, although remaining always in the latent state, reveals itself by unequivocal manifestations. One would say, then, that there was in man a second personality entirely different from the ordinary personality, and putting itself at times in antagonism with the latter. If the energies that it receives from the thaumaturgic fluid are so potent as to enable it to burst the bonds of its prison and assume momentarily an independent existence, it detaches itself from the body and shows itself under its visible form. This is duplication. This phenomenon is observed only in some organizations exceptionally gifted in the matter of sensitiveness; and this explains its extreme rarity.

There are persons in whom the fluidic being, while remaining invisible, manifests itself naturally and, so to say, at will. The agency of the mesmeric ether is here latent, for no apparent cause indicates

its action, which is exclusively due to a special predisposition of the organism. These mediums of a new kind present a most curious fact, inexplicable at first sight. Their fluidic personality, like the familiar demon of Socrates, is a slave always ready to execute the wishes of the master. Occasionally, however, it becomes mutinous, argumentative, threatens to disobey. To insist is then dangerous, for one exposes himself to grave reprisals. We find in Des Mousseaux a singular story of this kind. I copy it in brief:

M. de B., a fugitive from the French Revolution, had retired to Palermo, where he practised medicine. There was much talk at this time of a seeress called the Sybil of Etna, because she lived at the foot of this mountain. M. de B. at first paid no attention to it. But the facts related of this extraordinary woman becoming more and more the subject of conversation, his scepticism was at last shaken, and he went one day to Etna, to satisfy himself as to the knowledge of the prophetess. Instead of meeting, as he had expected, an old sorceress, wrinkled and bent by age, he found, before the cottage pointed out to him, a woman of about thirty, having all the attractions of youth and beauty. The following dialogue then took place between them :

“The Sybil of Etna?”

“Is myself.”

“You, so young? Could you tell me my past and my future?”

“Certainly. Enter; you shall see and judge.”

“Here is some paper,” said the young girl, as soon as they were inside the house; “you shall write your questions yourself. Yet, no; you might think that the paper had been specially prepared. Tear out a leaf from your note-book, and put your questions upon it.”

While speaking, she threw some dry herbs into the chimney-place; she then stirred up the fire. Some clouds of black smoke arose, and the paper being rapidly exposed to the flame, whose tongues shot through this thick spiral, was almost immediately withdrawn. A reply was found legibly written on it; it was correct. Astonished, but not yet convinced, the doctor several times repeated the experiment, varying his questions, and always obtained the same success. A certain intimacy having been formed between him and the young girl, he became a constant guest at the cottage, and could, at his ease, question the sybil about the secret of her art.

“Nothing is more simple,” she told him. “I have at my orders a spirit of Etna. As soon as the fire burns and the smoke rises, he comes out of this curling vapour and traces characters upon the paper, which, wherever his claw has not touched it, remains pure and white. However, there are times when the spirit declares that he is not free, and that if I call him he cannot come. I have, it is true, powerful means to compel him, and if I

venture upon them he comes, but in a state of fearful rage, and his threats long ring in my ears. At such moments I am afraid, and feel myself as on the eve of some terrible thing; he must not be defied." ⁽⁹⁴⁾

Some time after that, the doctor was able to convince himself that the pythoness had told but the simple truth. Having come, one day, to beg her to give him news of his family, from whom he had received no letters, she replied :

"To-morrow, not to-day; for the spirit cannot come this time; I do not dare to compel him."

However, overcome by the pressing impatience of

⁽⁹⁴⁾ There was in India, some few years ago, a Mahomedan sorcerer, called Hassan Khan Djinni, who is said to have received from his father control over several elementals (*djins*), and with their help he performed, before Europeans as well as Indians, a vast number of phenomena. A favourite kind was to command his spirits to bring fruits of different distant countries, bottles of wine and other drinkables, and other articles. He would extract jewels or money out of locked burglar-proof safes, or out of the innermost box of a nest of boxes, locked or sealed. He would tell you to gather the finger-rings of the company and cast them yourself into a well, and presently either produce them to you out of his hand or somebody's pocket; or would tell you to go and pick an orange or lime off a tree in the garden—he not touching it—and upon cutting it open you would find the rings there. In short, his phenomena were the prototypes of the familiar illusions of our Western conjurors, effected by them by the help of confederacy and sleight of hand. Latterly, having become a great drunkard and debauchee, he is said to have lost control of all the *djins* save one, and of this one he had a mortal terror. If a bottle of wine or other heavy object was called for, he would give the command, but put up his hands to guard his head from the projectile the angry spirit would now invariably make of it. The man died in prison.

her friend, the poor girl resigned herself to take the risk. She lights her prepared packet of dried herbs, and the paper which her hand holds is put in contact with the flame and smoke. But scarcely had she touched it than she fell as if under a hammer-stroke, rending the air with a frightful cry of distress. Her demon had horribly burnt it, and, as a souvenir of his anger, he left on her arm the imprint of a hand of fire.

The most curious fact of this story is not in the transcription of the replies below the questions. We have seen the same phenomenon occurring, with the exception of the singularity of the variation, with certain mediums, and on the tombs of certain wonder-workers of the first centuries of the Church. It was the fluidic being of the sybil which played the part of scribe. The new aspect of the question is in the repugnance which the invisible secretary showed at intervals, and the reasons which he alleged to secure an adjournment. From what I have said of the manifestations of the mesmeric personality, it is easy to understand that this unwillingness was the unconscious avowal of a temporary weakness. The fluidic being only attains its plenitude of action when it is vivified by a sufficient quantity of nervous ether. Now this quantity is necessarily variable, since it depends upon physiological causes that act upon the organism, and some of which are temporary or accidental. We know that the most gifted mediums

experience at times eclipses in their faculty of second sight. When the pretended demon of Etna demanded a postponement of the execution of an order until the next day, it was because the fluidic personality of the pythoness had lost a part of its living force—I mean of its mesmeric ether—and that it had need of a delay of twenty-four hours to recuperate them fully. If summoned to obey, its weakness revolted against such an injustice, and it testified by the sternness of its reprisals that this barbarous order condemned it to frightful tortures.

Let us return to the posthumous phantom. Its visible manifestations are as rare as those of the living phantom. This comes evidently from the same causes. It is not enough that death frees the fluidic being from its bonds for the latter to become an independent and active personality, endowed with a life of its own; it is further necessary that at this moment it shall be suitably saturated with mesmeric ether. Now this fluid decreasing with age and illness, and losing at the same time its essential qualities, it is excessively rare that it should have sufficient strength and energy to vivify the phantom at the instant when the latter is about to open the doors of its prison. Let us quote in this connection a fact worthy of remark, which will furnish us with the direct proof. It has been noticed that the most tumultuous and persistent of the post-sepulchral manifestations, hence the best marked, resulted from violent deaths. I have

mentioned an example of this kind in the first chapter. It concerned a man of the Canton d'Oust, who was hanged. In these moments of struggle, of suffering, and despair, a physiological labour was caused, which led to an abundant liberation of vital fluid. Under those circumstances the phantom could supply itself with living force, and make sure of a posthumous existence.

The living spectre and the spectre from beyond the tomb, having the same origin, can present in their manifestation the same common characteristics. Such are the noises that occur in certain habitations, where the chairs, furniture, crockery, &c., are seen to change place or to shake under the impulse of an invisible hand. When the hubbub is nocturnal, and the family has lost one of its members, the phenomenon should be attributed to the actions of the posthumous being. If the noises occur during the day, and no death has happened, the cause of the prodigy must be sought in the effects of mesmerism. By scrutinizing closely, we shall probably find that there is in the house some electric person whose fluidic self is the cause of all these disorders; usually it is a young girl. When it is a case of visions occurring in sleep, it is not so easy to discern the nature of the agent and to know if one has to do with a phenomenon of the objective or subjective order. We think, however, that the principle may be laid down that it must be ascribed in greater part to mesmerism. As a general rule,

one should beware of pretended posthumous interferences, the part played by the ghost being purely passive except in cases of personal importunities that occur at the beginning of its new existence. Let us quote some examples.

The first is taken from the book of Valerius Maximus upon dreams, the details into which the author enters giving to his recital all the features of a historical fact. The poet Simonides, landing upon a certain coast, found a body lying without sepulchre, and rendered to it the last offices. During the night the dead man warned him not to embark the next day. He remained on shore; those who sailed were caught in a tempest and perished before his eyes. The grateful poet has preserved the memory of this adventure in an elegant piece of verse, thus raising to the dead man who had saved him a monument more lasting than that which he had given him upon a desert shore.

Must we see in the warning given to Simonides a posthumous interposition, or simply a vision of the poet? The death was recent, as the narrative would indicate, and the ghost might have consciousness of itself, and act within certain limits as an active force. But here is the announcement of an event which is about to take place. Now the prescience of the future is hardly within the domain of the shades. Their perceptions are confined to a vague notion of the present and to some

reminiscences of the past. The advice which the poet received during his sleep should, then, be classed among the effects of magnetic clairvoyance, which is observed in the somnambule and the medium.

Let us quote another case from Dr. Kerner.

One day when the Seeress of Prevorst was in her kitchen, she perceived the spectre of a woman holding a child in her arms. Although familiarized with apparitions of this kind, she did not at first understand the meaning of this one. But this phantom having shown itself on the following days at the same place and in the same posture, the seeress had the idea to cause the flagstone upon which it planted itself to be raised, and to dig at this spot. At a depth of several feet they found the corpse of a child. Madame Hauffe had the last offices paid to it, and the spectre appeared no more.

There is here no question of a dream, but of a phantom showing itself to a waking person. In every other circumstance this apparition would have to be taken seriously. But it concerns the Seeress of Prevorst, with whom spectres were in some sort a result of her physiological state, so much so that they seemed to spring up at her every step. There is no necessity, then, to see, in our opinion, in the double phantom of the mother and child anything more than a subjective phenomenon.

I will finish this study of the mesmeric per-

sonality with some views upon lycanthropy. This feature, perhaps the most obscure of the manifestations of the fluidic being, long seemed to me so utterly unreasonable that I did as with the questions of posthumous vampire and the incubus—I turned over without reading the pages that treated on this theme, and I gave but a very inattentive hearing to what was told me about these singular metamorphoses. If I decide to speak of it now, it is because it would not be wise to oppose a systematic denial to a multitude of facts reputed authentic which corroborate each other. However, as I only skirt along this subject in passing and, if I may venture to say, as a memorandum, I will confine myself to the two following examples.

The first occurred about fifteen years ago, at St. Lizier, in a house occupied by two brothers. It is from one of them that I have the story. It is almost literally as follows :

“I lived at that time in one of those little houses that you can see at the upper end of the town. I was about twelve years old, and my brother, older than myself, was perhaps seventeen or eighteen. We slept together in a room, to which we ascended by a little staircase of some steps. One evening we had just gone to bed, and were not yet asleep, when we heard some one ascending the steps which led to our room. Soon we saw before us an animal of the size of a calf. As the window had no blinds,

and the night was clear, it was easy for us to make it out. Frightened at this sight, I clung to my brother, who at the first moment seemed as frightened as myself. But, soon recovering from his terror, he leaped out of bed, ran and caught up a pitchfork which was in a corner of the room, and, placing himself before the animal, said to it in a firm and resolute voice :

“‘If thou comest by permission of God, speak ; if from the devil, thou wilt have to deal with me.’

“My brother, already strong and vigorous, was renowned through all St. Lizier for his intrepidity. Thus encountered, the animal wheeled around, and in turning it struck with its tail the frame of my bed. I then heard it descending precipitately the steps of the staircase ; but as soon as it had arrived at the bottom it disappeared, without my brother, who was at its heels, being able to see where it passed. Useless to add, the door of the house was fast shut. On my part, as soon as I had heard it descend the stairs I took courage, and as the window of the room was over the street-door, I had opened it to watch the strange visitor go out. I saw nothing. My brother and I thought that we had had to do with a wehr-wolf, and we accused an inhabitant of the vicinity, to whom were charged other adventures of this kind.”

Here is a case of lycanthropy clearly defined, and yet it does not teach us much as to the nature of the phenomenon. They accused a man of that dis-

trict; but how to prove that it was his mesmeric personality which was acting? The following fact is more explicit. It occurred about thirty years ago, at Serisols, in the Canton of St. Croix:

A miller, named Bigot, had some reputation for sorcery. One day when his wife rose very early to go and wash some linen not very far from the house, he tried to dissuade her, repeating to her several times, "Do not go there; you will be frightened." "Why should I be frightened?" answered the woman. "I tell you you will be frightened." She made nothing of these threats, and departed. Hardly had she taken her place at the washing-tub, before she saw an animal moving here and there before her. As it was not yet daylight, she could not clearly make out its form, but she thought it was a kind of dog. Annoyed by these goings and comings, and not being able to scare it away, she threw at it her wooden clothes-beater, which struck it in the eye. The animal immediately disappeared. At the same moment, the children of Bigot heard the latter utter a cry of pain from his bed, and add, "Ah! the wretch! she has destroyed my eye." From that day, in fact, he became one-eyed. Several persons told me this fact, and I have it from Bigot's children themselves.

Here there is no possible doubt as to the author of this scene of lycanthropy. It was certainly the Double of the miller which projected itself while he was in bed, and wandered about under an animal

form. The wound which the phantom received at once reperculated upon the eye of Bigot, just as we have seen the same thing happen in analogous cases of the projection of the Double by sorcerers. It is the fate that sooner or later is reserved for every one who has the sad privilege of turning wehr-wolf. This personage is, by nature, an inoffensive being, who goes about nightly under the shape of some animal—a wolf, calf, dog, &c., and is satisfied with frightening people whom he visits or who meet him in the way. But when they take the matter seriously, and hunt the spectre with a weapon, there is sure to be found, next morning, in some neighbouring house a man riddled with wounds and refusing to explain how he came by them.

I shall not attempt to give an explanation of these prodigies, which are, in fact, an insoluble problem for myself. The fluidic and, consequently, elastic nature of the mesmeric personality permits of its adapting itself to lycanthropic forms; but where shall we place the efficient cause of these metamorphoses? Must we fall back upon atavism; in other words, upon the most delicate and least-known chapter of biology? I prefer to confess my incompetency, and to leave to those who are more skilled than myself the task of expounding the enigma. Yet I will add one final fact, for which Allan Kardec is responsible. It seems relative to the subject under consideration, and may cast a new light upon the very uncertain and obscure causes of lycanthropy.

“Here is a fact, in connection with transfiguration, whose perfect authenticity we can endorse, and which happened in the years 1858 and 1859, near St. Etienne :—A young girl of fifteen years had this singular faculty of transfiguring herself, that is to say, of assuming at fixed moments all the appearances of deceased persons : the illusion was so complete, that it would seem as if the very person were before you, no detail being wanting in features, look, voice, and even jargon. These phenomena occurred hundreds of times without the desire of the young girl acting at all. She took on several times the appearance of her brother, deceased several years previously ; she had not only the face, but the height and physical bulk as well. A physician of the place, a frequent eye-witness of these puzzling effects, and anxious to satisfy himself that he was not the sport of an illusion, made the following experiment. We have the facts from himself, from the father of the young girl, and from several other witnesses who are very honest and trustworthy. He conceived the plan of weighing the young girl in her normal state, then in that of the transfiguration, whilst she had the appearance of her brother, aged twenty odd years and much larger and stronger than herself. Well, he found that in this latter condition the weight was almost double. The experiment was conclusive, and it was impossible to attribute this appearance to a mere optical illusion.”

CHAPTER XII.

A GLANCE AT THE FAUNA OF THE SHADES.—THEIR PRE-OCCUPATIONS.—THEIR REMINISCENCES.—HOW THEY PROLONG THEIR EXISTENCE. — THE POSTHUMOUS VAMPIRE.

FROM all that I have said in the preceding chapters, as well about the living phantom as about the posthumous phantom, the conclusion is warranted that these two personages have a common origin, or, to speak more exactly, that the second is the continuation of the first. Their identity being thus established, it becomes easy to measurably assure oneself with respect to certain facts connected with the life beyond the tomb. As the fluidic being experiences, in disengaging itself from the body, but a change of environment, it must preserve something of its customs, tendencies, and prejudices which it had acquired during life. This very distinctly appears from these manifestations. Its first desire, when it has any marked desire, is connected with its sepulture. It would seem to be very jealous of receiving funereal honours according to the sect to which he belonged, and it knows how to enforce them. Unable to speak audibly, it has recourse to other acoustic processes according to local circumstances. Its favourite method is knocking upon walls or throwing of projectiles. Pliny the Younger relates a curious tale in this connection. A house at Athens was haunted by a spectre, which

nightly made the sound of rattling chains. No one dared to live in the house, until the philosopher Athenodorus resolved to pass the night there and await the coming of the spectre. The latter soon appeared, rattling its chains, and made a sign to the philosopher to follow it. Athenodorus complied with the phantom's invitation, and was led into the courtyard of the house, where it disappeared. Some excavations having been made at this spot, there were found some human bones mingled with chains. The honours of burial were given to these relics, and quiet was restored to the house. Similar stories are to be found in other authors.

The most common yearning of the posthumous being is, it would seem, to bid the last farewell to those who are dear to it. I have given, in the first chapter, several accounts of such apparitions. A variety of examples demonstrate that it is equally accessible to ideas of vengeance. If it died the victim of assassination, it comes to set its nearest relative to avenging the outrage. In his work on "Apparitions," Morton speaks of a young man who, having been killed at London, in a brawl, appeared with his forehead all bloody to his brother at Boston, and gave him the names of the persons who had struck him, begging him to avenge his murder.

If man sometimes carries with him beyond the grave his hatreds and anger, he may also preserve the memory of his jealousies and his baffled hopes. We find an illustration of this in the archives of

the Prefecture of Police—the record of a very singular adventure which occurred in Paris under the reign of Louis XIV. It is as follows :

A young man, desperately in love with a woman, pursued her with his attentions for three years, but without success. In despair at not being able to make her listen to him, he fell into a wasting illness, which finally carried him off. In the last interview with her who was the cause of his premature end, he vowed to her that, in revenge for her obduracy, he would persecute her after death for as long a time as she had rebuffed him. Unusual noises, which were heard immediately after his decease, in this lady's house, reminded her of the threat, to which she had at first paid no attention. There were nocturnal disturbances which changed after a certain time, and occasionally assumed very peculiar characteristics. Sometimes were heard clappings of hands, followed by sarcastic laughter ; again there were sudden explosions, like the detonations of bombs or firearms. Wearied with this hubbub, and not knowing how to relieve herself from it, the mistress of the house waited upon the Lieutenant of Police to tell him what was going on in her residence, and begged him to give her some help. The latter placed at her disposal his best spies, but all their investigations were fruitless. They heard, but saw nothing. After all sorts of expedients to discover the author or authors of these mysterious dis-

turbances, they were forced to confess their powerlessness and give it up. As the dying man had announced, this matter went on for three years.

The ghost of one who was unhappy in his affections is not always satisfied to signify his resentment by noisy but harmless manifestations. Father Tyrreë, author of a remarkable work on posthumous apparitions, tells of a young man who cruelly persecuted after his death a young girl, because she had refused him her hand. She found herself daily scolded, maltreated, and beaten by the ghost of her rejected lover. What she related could not be accounted for as hallucination, for she carried on her body the bruises of the blows which she said she had received. Father Tyrreë, who knew this young girl, was able to satisfy himself personally of the reality of the facts.

The two following circumstances, related by Dr. Passavant, and which have all the appearance of indisputable authenticity, prove that the posthumous being, as I have already had occasion to remark, sometimes likes to resume the occupations which were familiar to it. During the reign of Frederick II., a Catholic priest, who lived in the Prussian village of Quarrey, having lost his servant-maid, took another woman. Scarcely had the latter been installed at the Presbytery than she found herself the butt of all sorts of molestations, and was forced to relinquish her employment. Her presence was, indeed, perfectly useless; for invisible

hands lighted the fire, swept the rooms, tidied the furniture, did, in a word, the whole work of the house.⁽⁹⁵⁾ The noise of this prodigy having reached the Court, the king-philosopher sent to the spot two of the officers of his Guard to verify such wonderful facts. At the moment when the commissioners are about to cross the threshold of the Parsonage, a military march is beaten before them, but without their seeing any performer. Scarcely had they entered the room when they witnessed the prodigies which had been reported to them, and which they had come to verify. One of them having exclaimed, "This is worse than the devil!" received immediately a buffet from the invisible hand which was putting the furniture in order. Frederick II., convinced by the reports of his officers that the Presbytery was haunted, ordered it to be torn down and rebuilt in another spot.

All the inhabitants of Quarrey were witnesses of these strange things, and no one was in doubt as to the personality of the invisible being which engaged their attention. It was, indeed, the phantom of the deceased servant, which continued to busy itself with her daily duties, and would not allow of any stranger coming to do her work. This phantom had no visible form—a very common

⁽⁹⁵⁾ For a modern example of this performance of household duties by the dead, see Mr. Morell Theobald's *Spiritualism at Home* (London, 1886). The deceased daughters of the author are said to have lit fires, boiled water, and performed quite a round of domestic duties. Mr. Theobald is an F.C.A. of London.

thing with the posthumous being. This was not the case in the following story, which is not less significant nor strange :

In 1659 there died at Crossen, in Silesia, an apothecary's apprentice, named Christopher Monig. Some days after they perceived a phantom in the pharmacy. Every one recognized Christopher Monig. This phantom seated itself, rose, went to the shelves, seized pots, flasks, &c., and changed their places. It examined and tasted drugs, weighed them in the scales, pounded the drugs with a noise, served the persons who presented prescriptions, received the money and placed it in the drawer. No one, however, dared to speak to it. Having, doubtless, some grudge against the master, then very seriously ill, it busied itself with giving him all sorts of annoyances. One day it took a cloak which was in the pharmacy, opened the door, and went out. It walked through the streets without looking at any one, entered the houses of several of his acquaintances, gazed at them a moment without speaking a word, and withdrew. Meeting a servant-girl in the cemetery, it said to her :

"Go to your master's house and dig in the lower room; you will there find an inestimable treasure."

The poor girl, overcome with terror, fell senseless on the ground. It stooped down and lifted her, but left on her a mark which was long visible. Returning home, and although suffering from great

terror, she related what had happened to her. They dug at the spot indicated, and found, in an old pot, a pretty hematite (bloodstone?). It is well known that the alchemists attributed occult properties to this stone. The rumour of these prodigies having reached the ears of Princess Elizabeth Charlotte, she ordered that the body of Monig should be exhumed. It was thought that this was a case of vampirism; but nothing was found except a corpse in rather an advanced state of putrefaction. The apothecary was then advised to get rid of all the things that had belonged to Monig. The spectre reappeared no more from that time. These facts are recorded in the annals of the Academy of Leipzig, which publicly discussed them after an investigation.

Most of the manifestations by which the shades reveal themselves seem to indicate that the posthumous existence is a burden. The relatives of the deceased suppose, naturally, that his soul is in suffering, and hasten to employ the practices which, in popular belief, can abridge its sufferings or mitigate its fate. Is it necessary to say that the expiatory ceremonies vary with each country—I should say with the religions there professed—and that each cult has its formulas of conjuration and appeasement for shades in suffering? In Catholic countries they cause masses to be said; the Protestants have recourse to prayers and to alms; the followers of the Koran invoke Allah and

his prophet, after a purification by fasting and ablutions. Useless to add that this intercession by the living in favour of the dead seems often of doubtful efficacy, even when it is not entirely useless. Certain shades are quieted as soon as they perceive that people are thinking of them; but others persist in continuing their lamentations despite all that is done to draw them out of their trouble, or they subside but very gradually and after a long time, as though they were wearied out. We find in the narratives of the theologians, both Catholic and Protestant, many stories of haunted houses that they have been forced to abandon to the spectres, although there had been exhausted on their behalf the whole arsenal of posthumous ritual—masses, prayers, exorcisms, &c.

If the ghost has a certain perception of the present, is it the same as regards the future, I mean of the fate which time has in store for it, whose destructive action detaches one by one its constituent atoms to restore them to the universal medium; in other words, has it consciousness of its *becoming*? Such a question can only be solved by the rare replies that certain shades consent to give to the relatives or friends to whom they appear, and that the latter interrogate as to their situation.⁽⁹⁶⁾ These in-

⁽⁹⁶⁾ Since M. d'Assier overlooks the numberless communications made, as alleged, by *revenants* with regard to the future life and the progress and destiny of humanity in the supermundane spheres, our inference must be that he regards all such as coming from the

significant or senseless answers warrant the supposition that the posthumous being has no consciousness of the future reserved for it, and that its notions are limited to a vague sense of the present and some memories of the past. The shade only talks about its personal predilections, and remains deaf to every question outside the limits it has prescribed for itself. All the colloquies that have been gathered upon this subject resemble that of Bézuel and Desfontaine (1697) reported by Dr. Brière de Boismont. They were two college comrades, two intimate friends, who had sworn to each other that the first who died should appear to the other to give him some news about himself. The following year Bézuel perceived, one day, the shade of Desfontaine, who took him by the arm to draw him aside and speak to him. The other persons present saw Bézuel talking with an invisible interlocutor, for they heard the questions and answers of the former, but not those of the latter. This fact, which has been elsewhere remarked, is something quite natural. The shade, unable to produce articulate sounds, limits itself to fluidic emissions perceptible only to the one to whom they are addressed. "I agreed with you," said Desfontaine, "that if I died first I would come and tell you. I was drowned in the Caen river, the day before yesterday, at this same hour, in company

Double or "epigastric personality" of a living person. The genuine messages from posthumous persons would, then, be the egoistic scraps he has enumerated.

of Such and Such;" and he related the circumstances which had caused his death. "It was his very voice," says Bézuel. "He requested me, when his brother should return, to tell him certain things to be communicated to his father and mother. He gave me other commissions, then bade me farewell and disappeared. I soon learned that everything that he had told me was but too true, and I was able to verify some details that he had given. In our conversation he refused to answer all the questions I put to him as to his actual situation, especially whether he was in heaven, in hell, or in purgatory. One would have said that he did not hear me when I put such questions, and he persisted in talking to me of that which was upon his mind about his brother, his family, or the circumstances which had preceded his death." To sum up, one may say that the impression left upon the mind by the lamentations and the rare replies of those shades who succeed in making themselves heard is almost always a sentiment of profound sadness. I cannot do better, to convey an idea of it, than to liken the moral state of the post-sepulchral man to that of a European transplanted suddenly, without arms and clothing, to an inhospitable district in Australia, amid an inclement nature, and who would have preserved of his reason only just enough to have the feeling of his impotence and of an eternal isolation.⁽⁹⁷⁾

⁽⁹⁷⁾ The works of Eliphas Levi are a mine of facts and explanations for the student of occult science. Upon the point made above by

I have said that the existence of the shade is but a brief one. Its tissue disintegrates readily under the action of the physical, chemical, and atmospheric forces which constantly assail it, and re-enters molecule by molecule the universal planetary medium. Occasionally, however, it resists these destructive causes, continuing its struggle for existence beyond the tomb. We touch here upon the most curious phase of its history, for this brings us to the posthumous vampire. The first time I read this word, applied by Gorrès to spectres which leave their graves and come and drain the blood of a relative or friend, as a weasel bleeds a rabbit, I turned the page, as I had no desire to be the dupe of a mystification. But as this word, too, occurred in most of the authors whom I subsequently consulted, I was obliged, in spite of myself, to read what was said about the matter, and I was soon

M. d'Assier he says (*Dogme et Rituel de la Haute Magie*, vol. i., p. 261): "Rien ne peut entrer dans le ciel que ce qui vient du ciel. Après la mort, donc, l'esprit divin qui animait l'homme retourne seul au ciel, et laisse sur la terre et dans l'atmosphère deux cadavres, l'un terrestre et élémentaire, l'autre aérien et sidéral; l'un inerte déjà, l'autre encore animé par le mouvement universel de l'âme du monde, mais destiné à mourir lentement, absorbé par les puissances astrales qui l'ont produit. . . Lorsque l'homme a bien vécu, le cadavre astral s'évapore comme un encens pur en montant vers les régions supérieures; mais si l'homme a vécu dans le crime, son cadavre astral, qui le retient prisonnier, cherche encore les objets de ses passions et veut se reprendre à la vie. . . . Mais les astres l'aspirent et le boivent; il sent son intelligence s'affaiblir, sa mémoire se perdre lentement, tout son être se dissoudre."

satisfied that posthumous vampirism is but too much of a reality. Several of these stories could not be rejected as doubtful, since they related to events of which whole towns were witnesses. Let me select some that, in view of the sources from which they are taken, appear to be most authentic. First let Dom Calmet speak :

“In the last century there died, at the village of Kisilova, three leagues distant from Gradisca in Slavonia, an old man of about sixty-two years of age. Three days after his interment, he appeared at night to his son, and asked for something to eat ; the latter having served him, he ate and disappeared. The next day, the son related to his neighbours what had occurred, but the spectre did not show himself on that day ; but the third night he again appeared, and again asked for food. It is not known whether the son gave it or not ; but they found him in the morning dead in his bed. The same day five or six persons fell suddenly ill in the village, and died, one after the other, a few days after. The bailiff of the place, being informed of what had happened, sent an account to the Court at Belgrade, which ordered two of its officers to go to the village, in company with the executioner, to inquire into the affair. The imperial officer, from whom the present narrative emanates, himself went there from Gradisca to personally verify a story of which so much had been heard. They had the tombs of all who had died within the previous six weeks

opened : when they came to that of the old man, they found him with his eyes open, his complexion rosy, breathing naturally, although motionless and dead, whence they concluded that he must be an unmistakable vampire. The executioner plunged a sharpened stake through the heart. They erected a pyre, and reduced the corpse to ashes. No sign of vampirism was found in either the body of the son or in that of any of the others."

In the case I have just reported, the vampire only shows himself, so to say, by stealth. We know the object of these apparitions—it is to seek nourishment; but we do not know how death is caused to the selected victim. The following facts will reveal it in its true aspect :

"In 1718, after parts of Servia and Wallachia had fallen to Austria, the Austrian government received several reports from the commanders of the troops cantoned in those countries. They stated that it was a general belief among the people that dead persons, but still living in the grave, came out under certain circumstances to suck the blood of the living, and thus sustain underground a remnant of health and strength. As early as 1720, one report announced that at Kisolova, a village situated in Lower Hungary, a certain Pierre Plogogowitz, about ten weeks after his sepulture, had appeared by night to several residents, and so squeezed their necks that they had died within twenty-four hours; so that, in the course of a week,

nine persons, some young, some aged, had died in this manner. His widow herself had been annoyed by him, and had left the village on this account. The inhabitants demanded permission of the commandant to exhume and burn the body. The commandant having refused it, they declared that they would all leave the village unless their request was complied with. The commanding officer thereupon came to the village in company with the curé of Gradisca. He caused the coffin of Pierre to be opened, and they found his body intact, except the end of the nose, which was a little shrivelled; but it exhaled no bad odour, and seemed rather the body of a man asleep than of one dead. His hair and beard had grown, and fresh nails had replaced the old ones which had fallen off. Under the external skin, which appeared pale and dead, had formed a new living skin; the hands and feet resembled those of a man in perfect health. As they found in his mouth fresh blood, the people believed it must have been he who had sucked the blood of those who had quite recently died, and nothing could prevent their plunging into the breast of the corpse a sharpened stake. There then gushed a quantity of fresh and pure blood from the mouth and nose. The peasants threw the body upon a pyre and burned it.

“Some years later, a soldier of the frontier, who lived at Haidamac, told his regiment that, being one day at table with a guest, he saw enter a stranger, who came and sat himself down with them; that

his guest was very much alarmed, and that he had died the next morning; that he had subsequently learned that this stranger who had died more than ten years previously, was the father of his guest, and had announced and even caused his death. Count Cabrera, a captain in the regiment, was ordered to investigate the case, and repaired to the place with several brother-officers, the auditor, and surgeon. He questioned the persons of the house, and as their testimony was confirmed by that of other inhabitants of the place, he caused the corpse to be disinterred. They found it perfectly preserved, with the lively expression of a living man. The head was cut off, and the body was then restored to the grave.

Another man, who had died some thirty years before, had thrice come, as was said, in daylight to his house, and had killed, by sucking their blood, first his own brother, then one of his sons, and finally a domestic. His corpse was found in the same state, and it was re-interred after a large nail had been driven through the two temples. Cabrera had a third burned, who had died sixteen years before, and who, it was reported, had killed his two sons. He handed in a report to the commandant of his regiment, who forwarded it to the Court, after which the emperor formed a commission of officers, judges, pleaders, physicians, and men of science to thoroughly investigate these extraordinary phenomena." Dom

Calmet cites this fact in his dissertation upon vampires.

Here are facts at once significant and incontestable. I might multiply them, for there are other countries, notably in Northern Europe, where histories of this kind are equally numerous and well authenticated; but those which I have quoted seem to me quite enough to convince the reader as to the reality of posthumous vampirism, as well as the phenomena which characterize it. These facts at the same time bring into a new and clear light the physiognomy of the posthumous being. It is one of those cases where the fluidic being, instead of abandoning the body from which death has just separated it, persists in stopping with it and in living with a new life, in which the parts are reversed; the corpse being unable to leave its last dwelling-place, it is the phantom that assumes charge of the functions which the former performed previously. Thenceforth the struggle for existence continues beyond the tomb with the same tenacity the same brutal and selfish ferocity, one might say the same cynicism, as in living nature. The spectre is seen to come as a nocturnal marauder, like a malefactor, on behalf of its old landlord; it enters a habitation, goes straight to the one selected as a victim, springs at his throat like a jaguar or a wild cat, and does not relinquish its prey until it has imbibed his blood. It is the members of its own family whom it seems to seek by preference.

In default of these, it attacks the inhabitants of the locality, and if in great straits will satisfy itself with a sheep or some other domestic animal, as is proven by a mass of testimony which it will not profit us to collect.

Let us now examine what becomes of the blood aspired by the spectre. We find here a repetition of what we have observed several times in the preceding chapters in connection with the living phantom. Its structure is bound so intimately with that of the body of which it is the image, that all absorption of liquid by the former passes at once into the organs of the latter. It must be the same in the phenomena of posthumous vampirism, since the post-sepulchral phantom is the continuation of the living phantom. All the blood swallowed by the spectre passes instantly into the organs of the corpse which it has just left, and to which it returns as soon as its poaching work is finished. The constant arrival of this vivifying liquid, which at once disseminates itself through the circulation, prevents putrefaction, preserves in the limbs their natural suppleness, and in the flesh its fresh and reddish tint. Under this action is seen to continue a sort of vegetative life which causes the hair and nails to grow, forms a new skin as the old one dries up, and, in certain cases, favours the formation of adipose tissue, as has been proved by the exhumation of certain vampires. Persons who had known them found them

plump and fleshy to a degree far beyond that they had at the time of their decease. Popular instinct divined that there was but one way to break this strange association of the spectre and the corpse; it was to reduce to nothing one of them. Powerless to attack the phantoms, they disinterred and burned the body. The remedy was infallible; for from that moment the vampire ceased his dreadful depredations.

A P P E N D I X .

THE existence of nearly one hundred branches of the Theosophical Society throughout the Indian Peninsula induced me to try to collect the popular beliefs of the several races respecting the post-mortem vicissitudes of the human entity. To this end I addressed the following questions to a number of the more enlightened members of the Society :

I. What do the people of the District of your present residence, and those of your Native District, believe as to the nature and locality of Kama, or Vayu, Loka?

II. Do they think it a place with geographical limits and boundaries ; or merely a condition, or state of existence, through which the soul must pass before entering a higher one?

III. Are the races inhabiting it human, sub-human, or super-human—lower in development to mankind, or higher than ourselves?

IV. Which of these beings are hostile and which friendly to us ; and to what sorts of persons among us are they respectively hostile or kind?

V. How can they do us injury?

VI. *Is it considered a good or a bad thing for mankind to encourage intercourse with their deceased friends, or with any deceased persons—supposing such intercourse to be possible—whether for the purpose of deriving instruction or of keeping up former personal relations, or with any other object?*

VII. *It is alleged by many that a deceased person, upon whose mind there lingers some strong desire to complete some earthly business, is thereby earth-bound, and that he or she sometimes manifests his or her presence and wishes, by controlling a living member of the family and speaking by their mouth. In the West such chosen agents are called “mediums.” Have you known of such instances? If so, kindly give particulars.*

VIII. *Is such an occurrence regarded with pleasure and as something to be proud of, or the reverse?*

IX. *In your District, or elsewhere to your knowledge, are there persons who practise so-called magical rites, such as ceremonies, the recitation of mantrams, spells or charms, to evoke the souls of the dead, or demons of any sort; to control the spirits of the elements; to cure diseases; to get knowledge of future events, the welfare of distant or lost friends, or buried treasures; or to injure an enemy, win the affections of persons of the opposite sex, favourably influence the minds of superiors, or for any other purpose?*

X. Have you knowledge of the dead making themselves visible to the living, either by day or by night? If so, at what hours, and under what circumstances, as regards the number, intelligence, and calmness of witnesses?

XI. Have you knowledge of any predictions made by such alleged phantoms, and were such predictions verified or not?

XII. Have you knowledge of living persons being persecuted, attacked, or injured by the Double, or phantom, of a living practitioner of sorcery or Black Magic? Give particulars.

XIII. If yes, please state how such victim was relieved of the persecution.

XIV. Have you actual knowledge of any temple, well, or other alleged holy place having cured any pilgrim or devotee of any disease or ghostly obsession?

XV. Do you know, or is it popularly believed in your District, that persons called sorcerers can make themselves seen at a distance from their physical bodies, either in their own or an animal shape? and if so, have they done any injury to person or property?

XVI. Can you report any case of a dying person showing himself to a friend, then far distant from him?

While it is true that the replies which were received afford an instructive glimpse of Indian popular opinion in this direction, yet it is very meagre as compared with what we should have learned but for two factors—the Asiatic loathing for all meddling with the dead, and their natural indifference to research that involves their taking trouble for matters not connected with daily routine. It would, however, be quite practicable for me to collect further data in the course of future official journeys, and these may be embodied in other editions of the present work, should such be called for. The correspondents to whom I am indebted for the particulars embraced in the following epitome are all gentlemen of position and credibility. If any one wishes to inquire further of them, I shall be happy to furnish the addresses. Their names and districts are as follows :

SOUTHERN INDIA.

Madura.—S. Ramaswamier ; Sackara Josiar ; P Naraina Iyer, B.A., B.L.

Malabar Coast.—Naib Dewan A. Sankariah ; N. Sankunni Wariyar.

Coromandel Coast.—M. V. Soobba Row.

MYSORE.

Bangalore.—Andinarainswamy Naidu ; A. Krishnappa Garu.

NIZAM'S TERRITORY.

Hyderabad.—P. Iyaloo Naidu.

BARODA.

Baroda.—Rao Bahadur Janardhan S. Gadgil.

KATHIAWAR.

Bhavnagar.—Prof. J. N. Unwalla.

BENGAL.

Calcutta.—Neel Comul Mukerji.

Berhampur (Murshidabad). — Kali Prasanna Mukerji.

OUDH (N. W. P.)

Bareilly.—Prof. Gyanendra N. Chakravarti.

All irrelevant matter, and reports of ignorance as to matters asked about, have been omitted from the compilation.

The word “Elemental” means a non-human entity, a spirit of the elements. An “Elementary” means a human soul, a “posthumous phantom,” in the sense of M. d’Assier.

There is a vast body of literature in India pertaining to our subject, one very erudite and enlightened Brahman gentleman estimating it for me at 10,000 separate volumes. I shall not assist my readers to experiment in sorcery by publishing the titles of such as have come to my notice; but the curious minuteness to which this kind of research has been pushed will be inferred by my enumerating a few of the subjects of books easily procurable, viz. :

1. How to cause instantaneous growth of a tree or plant [by forcing a current of vegetable life-principle to rush through the seed-germ]. How to compel a person of either sex to do your bidding and follow you like a dog [*vide* Calcutta case of the barber and the boy, reported by Dr. Esdaile, Presidency surgeon]. How to make savage animals dumb and

harmless. How to eat harmlessly live coals, breathe fire, eat glass, &c.

2. Treats of the science of curing blindness, deafness, and other ailments, and of propitiating elemental spirits.

3. Ceremonial invocation and control of certain spirits; and description of what may be phenomenally done with their help.

4. How to attach them to you as wife, mother, or sister.

5. A variety of other methods for attracting and using elementals.

6. How to gain and keep control over female spirits.

7. How, by elemental agencies, to cure snake-bites.

8. How to understand the voices of animals [the theory being that interested spirits can control them to give us every sort of warning and information respecting things which concern us, if we will only learn their telegraphic code]; how to interpret significant dreams; how to prolong life; and how to know the secret virtues of herbs and other medicinal remedies.

9. How to control the breath.

10. How to kill or inflict disease and madness upon selected victims.

It should be observed, moreover, that all these infernal arts are widely practised even at the present day throughout India, especially in Bengal, Behar, Kathiawar, and among various hill tribes not yet civilised into disbelieving the evidence of their senses

and the reality of man's latent psychical powers. The witnesses whom we are now to listen to are neither ignorant, obscene, nor vicious, but gentlemen of such standing as to give importance to their observed facts, and weight to their independent testimony.

ANSWERS TO THE QUESTIONS.

QUESTION I.

BARODA STATE.

Baroda.—The belief of the people of the district I reside in at present, Baroda, and of my native district, Zilla Satara, Bombay Presidency, is that Vayu Loka is a portion of space surrounding our earth. The earth is said to have seven covers, of which Vayu, or air, is one; lightning (electricity) another, &c. The word Káma Loka is not known among the people, but as the souls or Beings are supposed to live in it with only their *Sukshma* or *Linga Shariras* (or bodies of desire, shaped according to the strongest desire they had at the time of their death, that is, at the time of their throwing off the outer visible corporeal bodies), the space they live in may be called Káma Loka, or the world of desire. Some of these souls may be so earth-bound, that is, so attracted to this earth by strong desires, that they may even remain in the regions inhabited by man. There are various narratives given in “Yoga Vásistha,” a standard work on Adwaita philosophy, of deceased persons with special attractions to the houses they

had lived in, and of some who had strong desires at the time of their death that they should be kings, &c., lingering in those very places; the consequence of which was that their souls, being cut off from the normal evolution from material existence towards the spiritual state, were tied or tethered, so to say, to those places, and there they enjoyed imaginary worlds or kingdoms begotten of their strongest desires.

SOUTHERN INDIA.

Madura.—According to the popular belief in this part of Southern India, Kāma Loka has nothing to do with the soul, if the latter be taken to mean *Atma* (the immortal spirit). According to “Brahmasutra,”* the jivatma, when it deserts one body and leaves one state of existence, enters another body and another state of existence, with the latent potentiality of future births in various states of existence (bhūtasukohna).

The Teluga phrase, *Sathupaya* (literally, “*Sat* is gone”), shows actually the idea of death as entertained by the Hindus.

The lower principles belonging to the earth, that cannot go beyond the earth’s sphere, commonly called shell or reliquæ, alone belong to the state of Kāma Loka.

NIZAM’S TERRITORY.

Hyderabad.—The belief of the people of the various parts of the country I have visited, about

* Adhyaya 3, pada 1, sutra 1. *Taduntara-prati-pattau ramhati sampari-shwaktah.*

Vayu Loka and Káma Loka, is that the former is a region of the atmosphere, and that the latter forms but a part of the Vayu Loka. It is believed that in the Káma Loka human monads of the lowest type hover about and await future progress in the scale of evolution.

ODDH.

Bareilly.—The ideas of the people here about *Káma Loka* (or, as is more generally known here, *Yama Loka*) are mostly derived from “Garud Purana.” The popular notions are too hazy and vague to be taken into account. The book, “Garud Purana,” may be regarded as a mythological work, which gives an idea of the state after death in an objective form, so as to bring it within the range of common conception. It deals mostly with the sufferings of evil people when they die. The pangs to which they are subjected are, as gathered from the descriptions contained in it, of a mostly physical nature—perhaps intentionally made so, to restrain people from evil deeds, as a purely subjective punishment would hardly have any meaning to them. *Yama Loka* is considered as a region between this physical world and *Swarga* or *Naraka* (heaven or hell), as the case may be. An entity has to pass through this *loka*, settle the account of its *Karma*, and then pass on to establish itself either in heaven or hell.

KATHIAWAR.

Bhavnagar.—Káma or Vayu Loka is a locality of which the people have but a vague notion in this

province. The Bhuwas, of whom a detailed account is given in Dalpatram's book,* and who, as a rule, are themselves mediums and induce mediumistic conditions in others, being an illiterate class, have no definite notion of the Káma Loka.

The people who are a little higher in the scale of intelligence believe that the Káma Loka is Yamapuri,† mentioned in the "Garud-purana."

BENGAL.

Calcutta.—The people—I mean the general mass—living in and around my present residence, *i.e.* Calcutta, have no notion of Káma or Vayu Loka. A few very learned men are, of course, excepted.

The people of Hugli believe in the existence of Preta Loka (Káma Loka), whither, generally speaking, every one has to go after death, and there remain for some time, according (*a*) to the life he or she may have led, and (*b*) according to his or her mode of death.

MALABAR COAST.

Cochin.—Vayu Loka (the etheric region between earth and heaven) is the abode of devils and elementaries, according to the Hindus. The denizens are, of course, subject to the influence of *Káma* (desire) and *Krodha* (anger), but the term "Káma Loka" is probably Buddhistic.‡ Vayu Loka is the

* "Bhût Nibandh." Translated from the Marathi, by A. K. Forbes. Bombay (circ. 1849).

† The city of Yama.

‡ Partly true. Buddhists in Ceylon recognize the Káma Loka, and call its inhabitants *Káma-wachera*—beings still controlled by unappeased desires.—H. S. O.

gulf between birth and emancipation. The souls of good and bad men must pass into Vayu Loka; the good souls passing through to Swarga, and the bad souls wandering in it for a time, and then returning to the earth.

The trials of a chela in this Vayu Loka and the "*Aranyam*," or wilderness of temptations of the Mahabharata and Rámayána and the Bible, are only typical of Vayu Loka. The object of all sacraments while in the flesh, as well as the *Srádha* (ceremonies performed by relatives for the deceased), is to strengthen the soul against the devils and elementaries of this Loka. Devil is the term opposed to Deva, and both are superhuman beings. Elementaries (the undissolved ghosts of human beings) are drawn towards them in Vayu Loka, according to their Karma and affinities. *Preta* is the Sanskrit name for all disembodied souls. The devil-ridden only are put *en rapport* with weak mediums by the Black Magicians, but the deva-protected sometimes annoy their relatives and friends, just for prayers as helps to cross on to Devachan, or Swarga. The *pitrís* are the devas of dead worthies.

COROMANDEL COAST.

Godavery and Kistna Districts.—The popular belief in this part of India respecting Káma Loka is that it is a state of existence to which must pass the souls of men whose desires for this world have not been satisfied. The popular notion is not uniform as to the nature and locality of this Káma

Loka. But one thing is pretty uniform, so far as my information goes, and it is this—that this state of existence is far from desirable. Some of the ceremonies performed for the sake of the deceased are aimed at the deliverance of the soul from this *loka*. In our parts of the country a young bull is, amongst certain classes, let loose, after the chanting of some mantrams on the last day of the funeral ceremonies. The popular belief is that at that time the departed soul is carried by the ceremonies daily made through the greater portion of its journey in Káma Loka, and at that stage there is a stream to be crossed, and that this bull is necessary to help the soul in crossing it. It appears to me that the difficulties which the *manas* or *karana saríra* has to go through before its reaching the Devachanic state, and the help that the relatives of the deceased can render to the *manas* so circumstanced, are given to the populace in parables; and time working, the spirit of the thing is lost and the shell retained. But the anxiety in the mind of the deceased's heir or relative about the deliverance of the soul from all the troubles which it will have to encounter before reaching the *swarga* (which, I think, corresponds with Devachan), and the belief that unless the *śradhs* are performed with scrupulous exactness such deliverance cannot be had, still remain. I am not speaking about the notions of our Anglicised young men, but about the notions of the orthodox portion of our community. The ideas of the people about this matter seem to be pretty consistent. It is only a man who is connected

with this world that requires these funeral ceremonies and this help from *mantrams*; because up to the last moment of his life he will be thinking of this world's things, desiring this and shunning that, panting after the accomplishment of this object and wishing that another thing should never happen, anxious for not knowing whether his B.A. son will become a big man or not, or discouraged about the future prospects of his more stupid son, and so on; entangled, as it were, in the network of human desires and aspirations, his soul cannot be free from the effects of such desires, which are so many forces drawing his soul earthwards, and his relatives' assistance through *mantrams* is necessary. But when a man renounces the world and becomes a *sanyasi*, he is no longer bound to the earth, and no ceremonies are necessary, and the belief seems to be that, as the soul at once gets into the *swarga* even the cremation of his body is not necessary. His soul has had a clean severance, if I may so say, from the body, and there is no tie between the two which remains to be dissolved. To such blessed souls there is no Kámaloka.

Of Vayu Loka I have never heard anything. The expression is scarcely used by ordinary men, and is perhaps confined to the learned pundits.

QUESTION II.

SOUTHERN INDIA.

Madura.—Káma Loka is no place; it is simply a state of existence of the shells until they are disin-

tegrated in the ordinary course of nature. This disintegration is only a matter of time. It occurs speedily when the *manas* (physical intelligence) of the deceased was under the control of his *Buddhi* (spiritual intelligence) during his lifetime, like a well-broken horse under an experienced rider. It takes a long time in a case where his *Ahamkāra* (egotism) was allowed to get the better of his *Buddhi*. But in the end it must disintegrate. All the ceremonies performed by the Brahmins during the ten days succeeding the death of a person are calculated to aid the disintegration of the shell. The ceremonies, be it observed, are not addressed to the *Atma*, but to the *Préta*. The word “*préta*” literally means “gone” (*pra*, prefix, meaning intensity, and “*ita*,” gone, from the root “*e*,” to go)—that which is left when the “*sat*,” or the “being,” is gone. The general purport of the mantrams used in the funeral ceremonies is this: “I pour this water to satisfy the *préta*’s unsatisfied thirst. I make this offering of rice and sessamam seed to satisfy the *préta*’s unsatisfied hunger, &c.” Among very rich persons, as soon as a man is dead thirty-two balls of rice and curry are prepared and spread before the *préta*, who is supposed to be invisibly present. One end of a cord of Kusa-grass is bound by *mantrams* (words of power) to the *préta* and the other to a poor Brahmin. The latter is then made to eat the rice, he being paid for this act an enormous sum, sometimes from ten to a hundred thousand rupees. But as the general belief is that the Brahmin will not live out the year at the utmost, this ceremony cannot be performed by all; therefore in

the case of ordinary people the balls are put into the fire with the appropriate mantrams.

The number represents 32 Kalas, of which 12 belong to the sun, 16 to the moon, and 4 to the fire; these being the original Tatwas, which are reckoned at 96 by a further subdivision of each into *Satwa*, *Rajas*, and *Tamo* gunas.

In the case of suicides, persons dying by accident from fire, water, wounds in battle, &c., the funeral ceremonies cannot be performed till at least six months after their death. The reason for this is that in the case of these persons the *annamaya kosha*, or the physical body, alone is destroyed, the other principles are not destroyed; therefore, as there is no death in the proper sense of the word, the funeral ceremonies cannot be performed with effect at the time.

NIZAM'S TERRITORY.

Hyderabad.—I do not think they could be localized in any particular spot; they are in that stage of existence through which the soul must pass before entering a higher one.

KATHIAWAR.

Bhavnagar.—A short account of Yamapuri, the abode of the elementals and elementaries, is given on pages 6 and 7 of "Bhût Nibandh." That the "Garuda-purana" should contain all that is alleged about Kâmaloka is very suggestive; for is not Garuda, the eagle of Zeus Pater, symbolical of astral light—Akasha?

Any distinction as to whether Kâma Loka is a

place with geographical limits, or a state of being, does not exist in the popular belief, although the Shastris—I do not mean the very learned ones—do make some kind of distinction, but it is so vague that it cannot bear any close scrutiny.

That there are certain very high elementals who act as familiars of the gods themselves is a belief that is very common. I may even assert that these elementals, and even the lower ones, are looked upon as gods that must be worshipped as such.

BARODA.

Usually the Vayu Loka is considered to be a region much higher than the atmosphere which modern physical science recognizes as surrounding our globe, and the souls living in Vayu Loka are considered to live there, but as they have Linga Shariras (astral bodies), in which the element of *air* (Váyú) preponderates, they can move about swiftly from one region to another as they desire.

Many souls are regarded as living in this condition for a long time before, by rebirth among men, they take another visible physical body (*Sthúl Sharíra*); but many also are thought to pass at once to another superior or inferior world of the universe, such as the Brahma Loka, Surya Loka, or the Yama Loka, &c., according to the intensity of their merits or demerits.

BENGAL.

It is generally believed that men after death must go through *Preta-yoni*. The place has no

geographical boundaries, but is thought to exist somewhere in the Southern quarter of space. Every soul must pass through it. Violent or accidental death causes the Preta to be earth-bound, and many legends are told regarding it. It is the duty of the Brahmins daily to give oblations of water, tulseed, or gangilly, called (*tarpan*), to the forefathers, to keep them pleased, as well as to benefit their departed souls. It is one of the daily duties of a Brahmin to make *tarpan* at the time of his daily worship. Just before the Doorga Pooja, in the dark aspect of the moon, it is incumbent on almost all Hindus to make *tarpan* in the river Ganges.

II.—A state of existence; as regards locality, earth.

ODDH.

Yes, they consider it to be a definite place at a certain distance from the earth. *Yama's* residence is described to be 86,000 *yojanas** from our planet, and in its journey to that place the entity has to pass through sixteen places, or stages, named *Ugra* (populated with *Pretas*), *Sowripur*, *Varendra* (thick forest), *Gandharvagam*, *Siddhyagam*, *Karur naggur* (where there is a shower of stones), *Krounchpur*, *Vichitrapur* (here the soul crosses the *Baitarni* river), *Bahnvapad*, *Dukkhad*, *Nanakrand*, *Sutappur*, *Randrapur* (very hot sun), *Piovarvarshana* (constant rain), *Shitadh* (very cold), *Buhi-bhitpur*.

*A *yojana* is about nine miles.

MALABAR COAST.

Only a state of existence through which the soul passes.

MYSORE.

Vayu Loka is not a geographically circumscribed locality, but an interior plane of existence, embraced within the Akasha, and intermediate between the earth-life and that supreme spiritual state called Swarga (heaven).

COROMANDEL COAST.

They never give it geographical limits or boundaries, but they think that this loka has a specified locality in space. Exoteric language says so; but the esoteric meaning seems to be that it is a state of existence through which the soul must pass before entering a higher one. Our *purobits* themselves understand the subject so little that they are scarcely better off in their notions about these things than the ordinary people. When the soul is very much earth-bound owing to the strong desires it entertained at the time of death, it is supposed to wander upon the face of the earth, appearing to some and possessing some others, as opportunities occur. From this it may be inferred that the Kāma loka begins with this earth, though it is not confined to it. But the notions of the people in general are so vague that it is difficult to say whether the Kāma loka is entirely on the earth, or partly on it and partly elsewhere; and no two people, perhaps, agree in all points as to the nature and locality of Kāma

loka. Some people think that the soul must pass through many lokas before entering Swarga, whereas some call the whole of the path Káma loka, and subdivide it into different stages.

QUESTION III.

MYSORE.

The soul of every deceased person passes into Vayu Loka, and lingers there a longer or shorter time until the ties engendered in that particular birth are broken. The natural term of this sojourn in Vayu Loka is believed to be from ten to about sixteen days, and the funeral ceremonies (*Shraddh*), of prayers, &c., &c., are regulated in different parts of India according to the local or sectarian belief as to the length of this term. If a religious person dies with some strong earthly longings unsatisfied, he or she becomes a *brahma-pisácha*—an earth-bound soul of a certain sort; if the person was an infidel or atheist (*nastika*), he or she becomes a *pisácha*—a malicious soul, a devil. The *Shraddh* ceremonies are believed to help the soul through Vayu Loka and on to Swarga. Soldiers killed in battle pass at once into Swarga; but their employers, if their cause be an evil one, suffer corresponding punishment. Persons dying by accident or suicide have to linger in Vayu Loka as many years as they would have existed in the body had they lived out their natural term. There are three lokas in the Akasha—Vayu, Naraka, and Swarga, or Indra, lokas. The first is a transitive state; the second one of punishment (hell); the third one of

happiness (heaven). The stay of a being in either of the two latter continues until his evil or good deeds have been fully compensated, or, as Hindus say, until the Karma is exhausted. The being then returns to earth-life and takes birth in accordance with previous, but not yet exhausted, Karma. In the realms of torture and of happiness there are non-human beings, or spirits, the agents of the supreme deities presiding over those realms. These spirits are not employed by magicians or sorcerers to work phenomena (miracles) or injure living persons ; but bhûtas, pisâchas, and other human unliberated souls, are thus employed.

KATHIAWAR.

From my inquiries I find that the races inhabiting the Kama-loka are looked upon as human and sub-human, as well as superhuman. The innate spirit of veneration is so far developed in this country that they are, I believe, all looked upon as objects worthy of worship and veneration (as if they were all gods themselves) by the people who believe in them and fear them. The intelligent classes who believe in them do, at any rate, look upon Bhairava and all others like him as gods, higher than human beings, and to be worshipped as such by prayers, sacrifices, &c. It is a very difficult task to find out whether the Mâtàs or the Shaktis are elementals pure and simple, or goddesses, or symbols representing the attributes of the superior gods. There is such a hopeless confusion in the modern Hindu mind, that it would be vain to expect to come to any definite conclusion.

Following are the names of a few prominent Mâtàs evoked by the Bhuwas in this province of Kathiawar :

Meladi, Khodiar, Chàmund, Gátrál, Mágal, Momái Raveshi, Chhinkotora, and Varndi.

In the Southern Mahratta country, where I was for very nearly five years, I used to hear much of a Mâtà called Yellammá—a most powerful Mâtà, but I was assured by intelligent orthodox Brahmins that she was beyond the pale of the Hindu pantheon.

I have no means of ascertaining which of these elementals are purely Hindu and which are purely aboriginal. Anyhow the general belief is that they are superhuman.

SOUTHERN INDIA.

Madura.—The beings that inhabit this region are called by various names : Gandharvas, Kinnaras (literally sub-human), Pisácha (lit. flesh-eater), Bhuta (lit. those who can fulfil their desires, not disembodied spirits, as they are called), Guhiakas (lit. guardians of hidden treasure), Siddhas (lit. possessors of *anima mahima*, &c., Siddhis). They are none of them considered to be above man in the scale of creation. They may sometimes wield power greater than man ; but that does not make them superior to him, any more than the elephant or the lion. The received idea about these beings is this. There are five Bhutas, or original elements, viz. Akas, Tejas (light), Vayu (air), Ap (water), and Prithivi (earth). Every thing or being in the created universe is a combination of these principles. It is only when

the primitive portion of a being predominates that it becomes an object of perception to the ordinary man, as distinguished from those who have the gift of second sight by nature, or who have acquired it. These beings are considered to have less of the Prithivi Bhuta, and so are imperceptible to the senses of ordinary humanity. They are said to have more power than man over fire, water, akas, &c., according to the particular bhutam (element) that predominates in their constitution. They may also do things which are impossible for man in his present state, by reason of their familiarity with certain laws of nature which appertain to their state of existence. They are believed to be capable of assuming any animal form, and making themselves visible. But all these do not make them superior to man, but, on the contrary, they are the absolute slaves of the adept who can control them completely and compel them to carry out his will. Such of these semi-human beings as are of mischievous tendencies can be coaxed into carrying out evil behests by the black magicians. To keep up their goodwill the latter sacrifice animals to these beings periodically, generally on new-moon or full-moon days.

Hyderabad.—Either equal to, or lower than, humanity, but never higher. This is the prevalent notion. I may be permitted to mention here, that sometimes the greatest sages have to halt for a short time in the Káma Loka, by way of expiation for some trifling error, or for some wrong desire they might have cherished within themselves during their lifetime. I have known a clairvoyant who

used to hear (clairaudiently) the bemoaning cries of these creatures, at times innocent, at times mischievous, but always anxious to escape from the unenviable sphere.*

BARODA.

The forms of the *Linga Shariras* of the souls living in the Vayu Loka may be varied—human or otherwise—according to the strongest desire at the time of death, that is, at the time of leaving the *Sthula Sharira*. These souls can, if possessed of higher powers, assume other shapes for a short time and become visible to men. But most of these last are earth-bound, and live in the regions inhabited by man.

ODDH.

They (the residents of *Yama loka*) can see and hear from any distance, and can appear instantly at any place. There is a distinction of sex there; *i.e.*, there are both men and women. The residents of *Yamaloka* include entities that were once human—giants and demons (elementals) of terrible shapes, and *Yama's* messengers, who are kind and gentle to pious souls, but extremely hard on the evil ones.

BENGAL.

Some are considered superhuman; but, according to Hindu belief, it is considered a calamity if it is thought that the soul has become earth-bound;

* See "Theosophist" for 1880-81, pp. 101, 102.

and many are the rites and formalities which are prescribed in our ancient books to elevate the soul from such a state. There is a Hindu ceremony, called *Sradha*, which is performed to free the soul from such condition. Especially it is said that by giving oblations at Gya the soul is freed. It is said that sons are needed to do this ceremony. The word "Putra" means the male issue, who has the power of relieving the soul from the hell called "Put."

COROMANDEL COAST.

People call the souls inhabiting it *Pisachas*. They do not consider them human. In some respects Kâma Loka is considered as sub-human, for those Pisâchas which inhabit it are pitied as being in an undesirable condition. But they (Pisâchas) are believed to be superhuman in their power either for good or for evil. People believe that the soul of a friend and relative may be watching its connections still on earth, and protecting them from Pisâchas, and sometimes from other dangers. It is also believed in some quarters that these Pisâchas sometimes give warnings to friends or relatives of coming dangers.

QUESTION IV.

SOUTHERN INDIA.

Madura.—They are not believed to have any feeling of either hostility or friendliness for mankind. Some of them are by their nature more mischievous than well-disposed, and *vice versâ* ;

but the generality are an indifferent combination of both. They attach themselves to, or possess, persons whose nature and disposition are similar to theirs, or whose extreme passivity attracts their influence. The general belief is that men attract to themselves such of these beings as are in sympathy with their habitual thoughts and predominant passions or tendencies. "Like seeks like."

Hyderabad.—Humanity, all the world over, is divided into three main classes: (1) men of Satva Guna; (2) men of Rajo Guna; and (3) men of Tamo Guna. The people of the Kāma Loka are unable to do any harm to human beings of the first order; but those of the third are, as a rule, accessible to them. I may here cite the case of a grammarian of Mysore, which I heard of some time ago. His knowledge of the Sutras of Panini, &c., was profound. Day and night his zeal was to impart his knowledge to others; but, in the midst of all his solitudes, death cut off his life. His unsatisfied desire, that chief goal of his ambition, to teach his grammatical lore to humanity, made him a denizen of the Kāma Loka. Every evening he used to haunt a tree in the back compound of his house, from whose top he used to recite verses for the edification of those pupils of his who were eager to profit by his instructions. It is said that the students who were allowed the privilege of hearing him were able afterwards to rightfully construe some of the doubtful passages of the Vedas. Of the pranks and mischief committed by the Kāma Loka entities upon men of

Tamo Guna there are hundreds of instances. Their contact is always injurious, and no good whatever results from their intimacy with the third class of human beings.

KATHIAWAR.

Bhavnagar.—It would be difficult to answer this question satisfactorily. The Bhuwas and other Black Magicians look upon their familiars as very friendly to themselves; but at the same time I cannot help imagining that they have a secret dread of them, for they are extremely careful with regard to certain ceremonies and observances, which they must perform daily, so as to avoid displeasing them.

I think that the Hindus, as a rule, look upon the superhuman elementals as gods or Devatas.

I know of a case, easily verifiable, where the wife of a friend of mine, who is a medium under the control of a Mohammedan elementary—a venerable old silvery-bearded gentleman—looks upon him as friendly; for he has in her dreams often predicted future events, consoled her in her misfortunes, promised his help, and has even gone so far as to assure her that he does not belong to the class of bad spirits, and that she should in no way distrust him, as he is pious and good in every way.

But it should be remembered that the majority of the intelligent class of orthodox Hindus look upon most of them, if not all, as hostile to us, and treat those who dabble in such practices as unworthy of encouragement. Their belief is that they would all turn elementals or elementaries themselves, without any hope of Moksha.

MYSORE.

Both Brahma-pisáchas and Pisáchas obsess or take control of living persons; but the former are not malicious: tricks, persecutions, and foolish phenomena are done by the latter. The *bhúta* has some desire to satisfy, and if that is gratified he will be released and go away. The Pisácha seems to delight in causing confusion and trouble, inflicting pain, gratifying low appetites, and taking life. A perfectly pure and good person, if of a religious mind, will not be attacked by an evil spirit; but any vicious habit attracts them. Ignorance of religious things, also, renders persons liable to their influence.

BARODA.

Of the earth-bound souls, some are of good tendencies, but the large majority are considered to be of bad tendencies. If they died with special strong affections to some human beings, they are friendly to them; if with special hatred to some, they are hostile to them. It is believed that they can be utilized, according to their natural tendencies for good or evil, by those living human beings who can control them.

A dying man's unsatisfied desire for a woman, or a woman's for a man, will tend to attach them after death to that person, if there exists in him or her any responsive desire, however carefully masked by social conventionality; for there is then a positive mutual attraction, and the living cannot repulse the dead until that is extirpated.

BENGAL.

There are no different classes that are hostile or friendly; but it is believed that in most cases they are hostile. Both men and women are possessed, but generally women. I may mention here, that in some cases bad women feign possession; but nowadays the English doctors call these hysteriacs.

II. All are hostile to ordinary individuals; kind only to those who propitiate them and lead a peculiarly unclean life.

OUDH.

The *djinn* (elementals) are supposed to be both friendly and hostile. Elementaries (*Bhátas* and *Pretas*) are generally considered to do injury to men who are evil.

COROMANDEL COAST.

It is believed that these beings are hostile to their enemies and friendly to their friends. They are supposed to be hostile to the weak-minded.

QUESTION V.

SOUTHERN INDIA.

The injury they do us is either physical or mental. The former is perceived by a gradual diminution of vital activity, culminating in death. This death sometimes takes place in a moment. But in either case no trace will be perceptible of the manner of the wound or disease causing death. No physical remedy will withstand it; but any one accustomed to manipulate these forces will be able to cure the

malady. As for the mind, the man gradually develops disposition in one particular direction, and some tendency either for good or bad, which he had formerly, and which was not observed hitherto, begins to grow to intensity at the expense of all the rest. The man becomes a monomaniac, harmful or harmless according to the being that controls him.

They attack men, women, and children indiscriminately, producing fever, hysteria, and many nervous complaints.

BARODA.

Earth-bound souls can do us injury by entering our visible physical bodies and giving them pain, and by tormenting us even to death. It is thought that these earth-bound souls, the bad ones of them being called *Bhútas* or *Pisháchas*, have very strong earthly desires for food, &c., but that they have not the physical instruments, viz., the corporeal bodies, by means of which they can satisfy their desires; they have therefore to enter the corporeal bodies of others, and satisfy their desires by that means.

MYSORE.

In person, women are more subject than men to their attacks, but only after attaining puberty. The victim loses health, appetite, and interest in domestic affairs; constantly broods over the controlling *Pisácha*, and, when not controlled by it, seems stupid and absent-minded. She is often

made to gratify his lust, believing that the marital act takes place between them; and she feels the strongest repugnance to her husband and any other man.

KATHIAWAR.

They are capable of doing us harm in a variety of ways; by depriving us of our “means of subsistence;” by depriving us of children and near relations; by bringing about sickness, madness, leprosy, &c., in the family; by the death of the medium or the exorcisers themselves; in short, by every *imaginable means* that might bring about death and ruin in any of their forms.

BENGAL.

When it is said that a woman is possessed by an elemental, she acts like a mad woman, and her health gradually decays and her whole appearance changes for the worse.

II. Bodily injury; in persons of peculiarly mild temperament mental injury is also done.

ODDH.

Elementaries can do injury by obsession and frightening.

COROMANDEL COAST.

They are supposed to injure us by possessing us, and thereby deranging our minds, and in various other ways. They phenomenally deposit rubbish in our boxes and rice-pots, tear our valuable cloths

and such other things which involve the disintegration or destruction of tangible matter. In one instance the "devil" used to throw some babe in the house among thorns, where it was often found in the morning. This is an incident connected with the family of a relation of mine, and took place when I was a boy of about ten years. Many relations, who are still alive, can testify to the facts as having been seen by them. Sometimes stones are pelted at men and into the houses. I know a case which was a matter of great notoriety in the town in which I am now living. There is a house which now belongs to a near relation of mine. During the time of its former owner, and for some time after it came to the hands of its present owner, one peculiar phenomenon was often witnessed by many men now living. This house stands close by a *masjid* where there are some tombs of Mohammedans. This *masjid* is supposed to be haunted, even up to this day. What occurred was that huge stones would fall into this house and compound from the side of the *masjid*. For some time it was supposed to be due to human agency, but all attempts to prove it so failed. One thing which is very peculiar was this, that the stones would invariably fall just by a man or a vessel; but though they say that stones without number fell in this way, not one was observed to have injured either a human being or any material object. No human skill can, I think, be so exact in its aim as that. In this case the devil is supposed to have played tricks with the inmates of the house for some reason best known to

itself. Some time after a certain man came and, by mantrams, put a stop to these innocent but rather terrifying pranks. The popular idea seems to be that there is nothing impossible for a devil or Pisácha, and that it can only be controlled by mantrams chanted by a magician of great skill.

QUESTION VI.

BARODA.

It is considered a bad thing for mankind to encourage intercourse with their earth-bound deceased friends or other persons, because these earth-bound souls, having become earth-bound through strong worldly desires, cannot really give such instruction as will emancipate the soul of the living man, which is the highest goal that should be aimed at; and, secondly, because these earth-bound souls are likely, by their intercourse, to inflame such desires in the living persons as will make them also earth-bound at their death. The state of these earth-bound souls is considered not at all a desirable one; for they continue in this state for a long, long time, tormented by desires which they cannot satisfy. This existence retards the progress of man towards final emancipation.

MYSORE.

A bad thing: no respectable family would encourage such intercourse; only sorcerers do so, and they always get punished for it. If they omit the least part of their magical ceremony, or in any way do anything to weaken their acquired will-power

over their "spirits," they are instantly killed by the latter. A sorcerer is said to have been thus destroyed by fire in the streets of Calcutta. It is considered a wicked act of selfishness—an interference with the order of nature and the law of God.

BENGAL.

It is generally considered a calamity when a person is possessed by an elemental; but we can find in some of the Tantric works how an elemental could be invoked and commanded to do the biddings of the human invoker: this is what is called the "Black Art." Those people who have control over the elementals do not command a very high respect, although they are dreaded. It is a common belief that it is not good to invoke elementals to have anything to do with them. In many Hindu families children wear *madoolies*, or some other charms, to protect them from elementals. The metal iron, is much used for the purpose. The customs regarding this protection are various.

II. Injurious in all cases. None of the higher castes would attempt it.

SOUTHERN INDIA.

Madura.—This matter is viewed with such abhorrence among people here that any one who is even distantly suspected of having any such dealings is at once excommunicated by his caste; he becomes a *chandala*, or pariah.

Hyderabad.—In some cases intercourse with deceased friends and relatives does take place. Such

an intercourse is deemed favourable in a few cases, and the reverse in others, according to the good or bad motives with which the intercourse is opened, and according to the development of the imparting entities.

MALABAR COAST.

Invoking the spirits of deceased relatives on annual occasions of anniversaries is a sort of intercourse. The non-performance on the fixed days renders the defaulter subject to penance and penalty. The performance is calculated to be an honour to the family. Any misfortune or domestic calamity is attributed to the wrath of the Pitris, or the departed ancestors.

COCHIN.

No good can ever come of intercourse with the bad *pretas*, who will only inflame the physical cravings of weak girls and men by "possessing" them, and assist black magicians for the sake of offerings of drink, flesh, and lust. They are known as "Chathan" on the Malabar coast, where Christians, Brahmans, and of course also black magicians, play the exorcists. They are powerless, when directed against good men of virtue and self-control.

ODDH.

In all cases whatever, intercourse with elementaries and elementals is considered to be ominous, and is looked upon with disgust by the Hindus.

KATHIAWAR.

Bhavnagar.—It is certainly considered by the

intelligent classes that intercourse with deceased persons is highly dangerous.

COROMANDEL COAST.

There seems to be a wide-spread belief that intercourse with deceased persons should be avoided as much as possible. If the soul of the departed is invoked it is only with a view to find out the wishes and other particulars about the devil which possesses a man, whose cure is put in the hands of a *mantrika* (one who knows mantrams), and, by satisfying those wishes or otherwise, to deliver the patient from the hold of the devil. Even this is not done by mantrikas, who are supposed to be of the higher class. They only go through the mantrams and expel the devil, or Pisácha, without any invocation or any apparent intercourse with it.

QUESTION VII.

SOUTHERN INDIA.

Madura.—I am about to state a certain accident in my family, some fourteen years ago, in connection with the death of my elder maternal uncle. I was living with my said uncle's son, named Narayanasamy, in Combaconum, at a distance of 150 miles from my village, Melur. My uncle was attacked all of a sudden with paralysis, while at a neighbouring village for cultivation business, and was brought to the house by two servants. About thirty days after the attack he breathed his last. The sickness was not communicated to us, as it was thought it would interfere with

his son's appearance for a certain university examination. One night, when I was half-awake, I saw my uncle, who was much attached to me, standing before me near my bed. He stayed about two minutes and then disappeared. I immediately got up, but was much depressed. Next evening at 4 P.M., a servant from home, who came to take us to our village, informed us of the death of my uncle three days previously. I saw him in the night of the second day after his death.

SOUTHERN INDIA.

Hyderabad.—I answer this question in the affirmative. I may cite an instance I have drawn from a trustworthy source. About three years ago an oilmonger died within the vicinity of Arnee, whom I will call, for the sake of convenience, A. Sometime after his death, a kinsman, or friend of his, whom I may name B, also appeared to breathe his last. But the latter, a few hours after the apparent stoppage of breath, came to life again, and the first thing that he said was that he had seen A somewhere in the other world, adding that he had received peremptory orders from him, which required his relatives to pay off a debt he had contracted in his lifetime as soon as possible.

A second case of the kind in question is as follows. It occurred at Darapoorum, where a rich merchant of some celebrity died. A few years after, a friend of the deceased also appeared to die; but, as in the above case, he revived. As soon as he was able to speak, he said he had a message from the deceased

merchant to be delivered to his living nephew. During the apparent cessation of life, he had seen him (the merchant) somewhere in the other world (Kāma Loka), commissioning his nephew to lose no time in building a temple, for which he had reserved a sum of money in his lifetime. The relatives of the deceased, who had assembled to hear this strange story, were moreover told that, unless the wishes of the departed were carried out by his nephew, there was no hope of any diminution of the sorrows he had to undergo in some disagreeable regions. The nephew was told that if he wanted to see his uncle free from posthumous pains he must set to work at once to construct the temple, and so fulfil the unsatisfied desire which kept his uncle earth-bound. The nephew did what he was ordered to do, and this seems to have given rest to the troubled soul of his uncle.

MYSORE.

In 1858, I being at Madras and an uncle of mine at Tirippatur (about 80 miles away), he suddenly died at about daybreak. At about eight o'clock that morning I waked from a doze, and saw him before me. I was startled, and tried, but was powerless, to rise. Two females and two males were in the room with me, and saw my agitation; but none but myself saw him. Six years later I was prostrated with jungle fever, with no medical aid available, and for a day and night was insensible. The next day, at about noon, I regained consciousness, opened my eyes, and saw my deceased uncle before me. He

asked me why I was lying there? I said I had no medicine, and no nurse to care for me. He told me to open my box, and use the medicine I should find there. I opened the box, found some greyish powder, wrapped in a paper, and took it in water. It had a sweetish taste. I broke out into a profuse perspiration, which continued all the afternoon. At the end of six hours I was quite well. Since then I have seen him in dreams only. I never saw any other deceased person.

I am a pensioned *ressaldar* (troop-leader) of the Mysore Horse, and my service took me much into various districts, among others Shivamoogah, where it is a common thing for people to have intercourse with *Pisáchas*. Some possess *mantrams*, or spells, by which they control them. They compel them to guard their property. If a thief lay his hand upon any article in the house, or any fruit in the garden of a man so protected, he is unable to stir from the spot or withdraw his hand until the owner returns, and not even then until the spirit is ordered to set him free. A *Pisácha* so employed is called a *chowdi*; by accepting his help for such a selfish purpose, the sorcerer gives him a stronger hold upon himself, and he has to exercise all the more caution, lest he fail for a moment to keep the control, and thus lose his life. Sorcerers can transfer the services of their *chowdis*, and it is a common thing for the purchaser of a garden to take from the seller the *mantram* by which the guardian *chowdi* is controlled; otherwise he would not be able to enjoy the fruits of the field or

orchard. *Pisáchas* sometimes take possession of a house, a well, or a tree. They are driven away by a *mantriki* (one possessing knowledge of *mantrams*), by reciting charms, suspending *jantras* (cabalistical signs inscribed on sheet-copper plaques) on the walls, sides, or branches, as the case may be, and other devices. Sometimes, when the *Pisácha* (spirit-control) is expelled from a medium he is ob-
sessing, the *mantriki* will cut a lock of her hair, wrap it about an iron nail and drive the nail into a tree; the *Pisácha* is then bound to the tree until the nail rusts away.

KATHIAWAR.

Bhavnagar.—Mediumistic phenomena are very common indeed in this part of India. Possessions and obsessions manifest themselves in tremors of the whole of the body, but the Western medium and his or her cabinet and psychography are, as far as we find, unknown here. Materializations during a Bhuwa's *séance* we have never heard of.

The following are a few particulars which may interest students of occult lore.

To appease the "control," the Bhuwa exorciser, with his assistant's or Jogi's peculiar mode of beating his hand-drum and his peculiar plaintive chant, demands of the control what sacrifices would suit it. If it is a goat or a sheep which has to be sacrificed, we have heard from many that when the poor animal is brought before the trembling medium, and when accepted by the control, it soon begins to tremble in a most unusual manner.

The trembling medium, or rather the control, is compelled by the exorciser, by incantations or threats and objurgations, to declare who it is that possesses or obsesses the medium, and how it is to be pacified. These objurgations sometimes take days before any decisive issue is reached, during which time the exorciser frequently invokes his favourite Mata, by his own tremors, to compel the control, elemental or elementary, to leave the patient for good.

The Jogis adopt different modes of beating the drum for different Matas.

The exorciser, of course, has the greatest reverence for his Mata; an image of her is religiously kept in a niche in his house, which he constantly worships, and to which he offers his oblations and sacrifices.

In many of his ceremonies he uses alcoholic drinks; but he is very chaste, for he really believes that unlawful sexual intercourse will offend his controlling Mata.

BARODA.

I have seen some such mediums at two places viz., at *Narsoba's Vádi*, near Kúrúndwád, Southern Maratha country, and at *Mirá Dátár's* mosque at Unjá, in the Kari Division of the Baroda State; but at both places I found that the mediums were tormented by the earth-bound souls, and they (the mediums) had resorted to these holy places to get rid of their intercourse with the said earth-bound souls.

BENGAL.

Calcutta.—It is not often that people dying with

some earthly desires come back or become earth-bound; but it is supposed that mostly people dying suddenly by accident or committing suicide become earth-bound. Such souls obsess some members of the family. I have no personal knowledge of such cases, but have heard many stories about these, some of which I have no reason to doubt, as they are well authenticated.

II. Very rare; we think it a misfortune.

UDH.

Bareilly.—I know a case (about which I have written to you already) in which a departed lady materialized herself to a friend in the Central Provinces, and said that she had, without the knowledge of her husband, lent money to some persons from whom she wanted to recover the sum.

COROMANDEL COAST.

I have heard of many cases and seen some of this sort; but I have never observed any, in my mature age, under test conditions. What I have observed may, for aught I know, have been mere hallucinations. But almost every orthodox man believes that such things do occur. A case happened in my own family in 1875-76, where the patient used to tell me (I was standing by and assisting the patient) that she could see the devils (three in number) sitting by her and beside her, as well as she could see myself. When the devil was to fall on her, she used to tell me: "Now look here! the devil is preparing and girding up her loins to fall upon me. Be on the alert." Immediately after that, I used to

observe the usual convulsions in the patient. The patient used to pre-announce the hours of attack by the devil, and she was so sure of it that she used to tell us (the assisting men) to go away on our business, but be ready by the hour and minute predicted. I always found the prediction true. At last the obsessing devil stated all the particulars of her unsatisfied desires to us through the lips of the patient, with a request that before driving her out by mantrams we should satisfy them. The devil said, she (it was the spirit of a woman) died full of desires which were not yet satisfied. We complied with her wishes, and till this moment we have been free from further annoyance. The devil has kept its word. The man who subdued this spirit was a well-known "white magician," who was respected by one and all of the community in which he lived. He was known to be an extraordinarily good, pious, truth-speaking man. I saw him several times, and I was always inspired in his presence with awe and respect. He told me that the devil above spoken of had many conversations with him, in which she plaintively requested him to see her desires satisfied. I say *she*, because, of the three devils above spoken of, one—the most important of them—seemed to be the spokesman of the rest.

I have had no other experience worth mentioning.

QUESTION VIII.

In reply to this question, a gentleman, who does not wish his name mentioned, says:

"My mother used to tell me that her grandmother-in-law had become earth-bound, though she was a

good-natured lady, through intense affection for her young children whom she had left behind at her death. Her husband was an eminent magician, and she had constant opportunity of seeing obsessed persons, and it was believed that these scenes had probably something to do with her having become earth-bound. Her medium was her daughter-in-law, that, is my mother's mother-in-law. Some members of the family did not believe in the truth of the manifestations, and regarded the medium as only pretending to be possessed by her mother-in-law. One day her son became suddenly ill; all medicine failed, and it was thought that he would die in a short time. Suddenly the medium became obsessed, and began to say that if any members of the family thought the obsession mere humbug, they might try all the medicines in the world and save her son if they had the power. The family members implored that the earth-bound soul which manifested itself through the medium, and was the guardian angel of the family, might save her son. The obsession ceased for a while, but reappeared soon afterwards, and the medium began to say that she, the earth-bound soul, had to take very great trouble to drive off the evil earth-bound souls that had entered the house along with a certain idol that was brought into the family from a distant country, and that the idol should be at once removed and taken out of the house. This was done in the dead of night, and the medium scratched up a little earth from the ground and applied it to the forehead of her dying son, after which he at once got better and recovered.

The medium used to become obsessed whenever there was great danger to any member of the family, and the earth-bound soul used to relate, through the mouth of the medium, that her strong desire for the children made her a Bhût or Pishâcha (earth-bound soul), and that that state of existence was not at all desirable; and when her son was about to start for Benares on pilgrimage, she suddenly manifested herself through the medium, and said that she was tired of her existence as Pishâcha, and that her son should perform at Benares the rite for her called the *Pishâcha mochani* (the rite of emancipating an earth-bound soul from the earth-bound state), so that she would be delivered from the condition of a Pishâcha. The rite was performed, and the medium never became obsessed after that time. Mediumship is not considered a thing to be proud of, but rather the reverse."

Madura.—Such an occurrence is considered to be a great misfortune: it brings the family into bad repute. As soon as it occurs no trouble or expense is spared to get rid of it at once by some costly ceremony or pilgrimage to distant shrines, or whatever other thing may be demanded by the deceased through his medium.

Such an order is regarded either with pleasure or pain according to the means or otherwise of those who are commanded to carry out the wishes of a deceased friend or relative. If the order go to a rich man, it will give him great pleasure, and he will consider himself blessed; but by one who is not in a position, or one who has not the wherewithal to

satisfy the wishes of the deceased, it will be received with positive sorrow.

I here cite an example.

There was a member of a Brahmin family living in a village of Sholinghur, where there is a famous temple, who happened to die about a century ago. There are some intelligent members of the same family yet living, two of whom are pleaders. My information comes from one of the latter, and hence I think it has all the more claim to credence.

It seems that whenever any marriage ceremony was to be performed, or any Sradhdhas were to be celebrated, one of the younger daughters of the family would be attacked with some malady. On every festival a younger girl was sure to be the victim of some bodily suffering. At length, after many enquiries, the true cause of such occurrences was ascertained. It seems that a member of the family, who had died about a hundred years before, had met with an unnatural death, or, as he said himself, he was throttled by some one in the family; whence came these unfailing visitations on every festive occasion. To assuage the spirit of the man who had met with a violent death, poojahs were offered to avert any evil consequences, with beneficial results to other members of the family.

KATHIAWAR.

Bhavnagar.—Such occurrences are not regarded, as a rule, with pleasure; on the contrary, they are looked upon as misfortunes in the family.

It is strange that in India mediumship, except in

very rare instances, is looked upon as a misfortune, whilst the spiritualists of the West seem to encourage it as a means of communication between the living and the dead, or between men and the angels. It is sad to think what terrible misfortunes they are bringing upon their several communities by thus ignorantly breaking down the barriers erected by nature between the two worlds. Our knowledge has been bought by the miseries of ancestral experience, and perhaps the Western nations will have to journey by the same road.

BENGAL.

People consider it a calamity when the soul of a member becomes earth-bound.

II. The reverse, certainly. It is a great misfortune and disgrace.

ODDH.

Never with pleasure ; just the reverse.

COROMANDEL COAST.

Such an occurrence is never regarded with pleasure, or as something to be proud of. It is always considered to be some bad fate for the soul which appears as the devil, and some misfortune to the patient possessed.

Of mediums proper, as known in the West, I know nothing ; nor have I heard anything.

QUESTION IX.

MALABAR COAST.

There are rites :

(1) to control the spirits of the elements ; *e.g.*, it is considered the duty of the Hindu rajahs to ask the learned Brahmins of the district to assemble and perform what is called the *Jala-japam*, the efficacy whereof is to bring about immediately a good shower ; generally done on occasions of drought and scarcity. It is recorded that on a recent occasion of the Murajapam ceremony, continuing, once in twelve years, at Trevandoum for fifty-six days, there was no water in the tanks and wells, and that by this Jala-japam there was instantly brought on a shower, enough for the purpose.

(2) To cure diseases. The magician and astrologer are allied to some extent. Immediately a child or man gets suddenly ill, or is confined to bed by any disease, the astrologer is consulted. He invariably tells you the name of a particular magician, receipt from whom of a charm will alone serve the object, like a doctor advising his patient to have his prescription made up at a particular chemist's only.

(3) To get knowledge of buried treasures. The "art of reading through ink," some time ago described in the "Theosophist." In 1879 a pamphlet was published. It contained certain mantram's to be recited, often at dead of night on a dark Amavasi day, several thousands, or lacs, of times. It also prescribes certain materials, such as skulls of females who have died during delivery, &c. The

reciter must be completely naked, and must have no thread on his body.

There are a few persons who, although they do not practise as a profession, know the spells by heart. Formerly different tribunals used to be assisted by such persons in detecting cases of theft of movable property. Even now police officers and a few magistrates send for persons who are reputed to be members of the trade, to see if they can get any clue.

(4) To win the affections of persons of the opposite sex, &c. There is a general belief in the existence of certain herbs, &c., which, if mixed up and administered, tend to influence the mind favourably. Similarly, to injure an enemy, a magician is often consulted, to prescribe counteractive measures. This is called Kaio-visham (lit. hand-poison.).

SOUTHERN INDIA.

The districts of Madura, Tinnevely, and the native kingdoms of Travancore and Cochin abound in people who do all the things mentioned in this question

Hyderabad.—All the incidents mentioned in this question often happen in the Malabar district, the borders of which are only twenty or twenty-five miles distant from my native place, Coimbatore. I have heard that such occurrences are not rare in those parts of India.

I have also heard from a friend of mine the case of a Pariah who was in communication with a spirit. He used to live in Sarun, a village about ten or

twelve miles distant from Bulsar, in the Bombay Presidency. The man had his *séances* every Tuesday and Sunday, and hundreds of men used to flock there asking him numerous questions. These questions were not put verbally, but every man who had some inquiry to make put a pie and some rice on a piece of wood before the Pariah. About a hundred such pies were placed in rows before he commenced his work. In the beginning he would untie his hair, take a brass plate and beat it vigorously, swinging his head to and fro. This process continued for about half an hour, when all at once the brass plate would fall from his hand, and the Pariah, continuing to swing his head as before, answered the questions put. My friend, who saw the man himself, said that many questions were rightly answered, and almost all those who came to consult him went home satisfied with his answers. Many were cured of diseases; lost articles were found; discarded wives once more reconciled to their husbands; unfortunate persons in search of employment were commanded to go to a certain country in quest of their object; and, in short, many cravings of greedy humanity were satisfied by the spirit which inhabited the body of the Pariah. A mamlatdar had been robbed of some jewels by a servant of his. Upon inquiries at a *séance* the Pariah indicated the very spot under a tree where the jewels were buried. All this is authentic, and you are authorized to make any use of it you like. Similar cases occur even now all over India.

Madura.—I have lived with Ramanuja Yogi for

three years. He was an Iyengar by caste. He died about four years ago; and although I am a Tamil Brahmin, I alone performed funeral ceremonies for him. He has taught me something, and I am trying to lead the life to the best of my ability and circumstances. The following are one or two of the actions I have seen him perform on several occasions.

I. He ordered my nephew, a child of a year old, to be brought to him. The child was made to sit on the floor in front of us. He said he was going to show some wonder, and that I could ask any question of the child, in any language I chose. He then covered himself with his rettarium,* and touched the child with a light rattan he had in his hand. The child immediately sat in the posture known as Virásanam, and gave me a learned discourse on Raja Yoga in beautiful Tamil verse. I was so struck with this wonder that I did not then avail myself of his permission to ask the child questions, but continued to be a passive hearer. While this was going on I looked at the Yogi, and found that his body was motionless and rigid. I thought he was in a trance, and tried to wake him. His body was at first like a corpse; but in a few seconds he got up, and at the same instant the child began to weep very loudly. His first words were, "Take the child away, and give it milk instantly." This was done.

II. On another occasion there was a trial going

* Upper garment.

on, in the High Court of Madras, of a case in which I was interested. On the day appointed for hearing the case I was in Madura, and felt anxious about the result. The Yogi was then with me, and to him I communicated my anxiety. In a few seconds there was a bright spot before me of the size of a rupee. Gradually it increased, and I was in the midst of the light. I found that I was in the High Court, in the midst of the people there, and that the trial had already closed. I asked one of the parties present in the court the result of the trial. He told me that judgment was given against him. After this the Yogi touched my shoulders, and the light was gone. Subsequently, when I saw the same person, he described everything as I had seen it. But he knew nothing of my asking him the question.

III. On one occasion I left, through forgetfulness, my sampudam (a small circular brass vessel, containing ashes, money, &c., usually kept in the fold of the cloth about the waist) by the river where I had bathed. As soon as I returned home I looked for the sampudam, and missed it. I was sorry. The Yogi, who was then with me, told me to unlock a certain room of my house and search a particular corner. I looked in the place, and there was the sampudam as I had had it on the river bank.

IV. On another occasion he was talking of various things while on the river-bed, when we were performing japam, and all of a sudden he asked me to confess before him all the sins I had committed.

I told him I had nothing of importance to tell him. He then ordered me to bring *olai* and iron stylus. He then made a seat of sand in a square shape, wrote on it some letters, and asked me to sit on it. After I had taken my seat, he gave me a smart blow with his rod. I then all of a sudden began to write. I was conscious I was writing, but had no control over what I wrote. I could not but write; some mysterious force compelled me to do it. I yielded. I felt a sort of mild intoxication. About half an hour afterwards the Yogi snatched the *ola* from my hands, splashed cold water over my face, and took me out for a walk. He then, after some time, gave me the *ola* to read. But what was my amazement when, in my own handwriting, I found a detailed and circumstantial account of all my disgraceful peccadilloes which I would not for the world have had anybody know, much less the revered Yogi. He took pity on my state of mind, tore the *ola* into pieces, and directed me to prostrate myself before the sun, which was then setting in the west, and devoutly pray God that all my sins might be consumed in His eternal *jyoti* (light).

COCHIN.

They are invoked by the sorcerer for a bribe to gratify the enemy of the victim. Setting fire to houses and clothes, causing stone-showers, putting unclean things into food, making noises or loud raps, cutting off the locks, driving into hysterical ravings, and injuring cattle in the illusive form of a furious bull, are the phenomena of the day to which living testimony can be had. No sorcerer in India

would dare to exhibit experiments at *séances*, as he would at once be shunned and punished as a wicked man. Yet spiritualistic phenomena seem to be in request in this sceptical age to prove that an inner man survives the death of the body. It is certified by many, including government officials, that a low-caste man at Shoranou, and one at Alattoor, also an astrologer, give fairly accurately the past incidents and present ailments of the questioner, as well as valuable information in respect of thefts and other crimes. I am unfortunate in finding them to be failures. Their success seems to be in proportion to the credulous anxiety of the questioner.

BENGAL.

I know of several persons who are professionally elemental invokers. Their services are required when any case occurs in which a person is possessed by an elemental.

II. Yes, to cure diseases, and for the welfare of distant friends; these are called "*Santi-sastayana*."

KATHIAWAR.

Bhavnagar.—The question can be easily solved. Every one of us here knows that there are such black magicians, who are capable of doing wonders, and who can do all that is enumerated by Colonel Olcott in this question. In fact, we can safely say that those of us who take an interest in occult lore find that, as an unmistakeable sign of these degenerate times, in our country we constantly hear much more of Black Magic than of White Magic.

BARODA.

There are several such persons in Baroda, but I have no personal experience of their powers.

OUDH.

In plenty, and the black magicians make money by it. It is, even in these sceptical days, a lucrative trade.

COROMANDEL COAST.

It is the undoubted belief of the people at large that there are such magicians. I know some men who profess to be such. I have also observed some performances, but they are not of a high order, except two cases (that I can now recall to my memory) where I observed extraordinary cures by mantrams.

QUESTION X.

NIZAM'S TERRITORY.

Hyderabad. — Two cases of this kind I have known in my lifetime. One is the case of my second granddaughter. The night before her death I was sitting in a chair on the balcony of my house in Hyderabad; at about 11 P.M. my second daughter, who was on the ground-floor, cried out that she had seen my grand-daughter coming downstairs hastily from the upper floor. The room where her bed was placed was facing the east. Coming down she rushed into a room facing northwards, adjacent to her own sick-room. Following her immediately, I

went into the room she had entered. Finding no traces of her there, I rushed at once into her sick-room, where she was lying, as I suppose now, in a trance. I called her, asked her many questions without getting any answer. She was fond of me; I think her Double went up to give me intimation of her approaching end. She died next morning at about 7 A.M.

The case of a Moodeliar, by name Manallee Chinnya, may also be mentioned here. He was once a very rich and famous man of Madras, and was the factotum of the Raja of Tangore. It so turned out that before his death he had a great mind to give a certain sum of money to a Brahmin friend of his. A little before his death he told the members of his family that he had a great mind to give some money to the Brahmin in question; but as death was at hand, should the Brahmin not turn up in time to receive the gift, he enjoined them to give it to him without fail. So saying, he put the money in a purse, deposited it under his pillow, and breathed his last. The Brahmin, who had already started from his house for that of the deceased, was walking slowly on his way; all of a sudden he saw Chinnya coming towards him in a palanquin. The Moodeliar said that he was going to a distant country, whence he might probably not return; and as a remuneration for many services he wished to give him some money, which the Brahmin might receive from his (Moodeliar's) relatives. The Brahmin was, moreover, told that the money was deposited under the pillow of his bed. The next

day the Brahmin arrived at the house of Chinnya, which was about ten or twenty miles distant from his place. The funeral had already taken place. The relatives were in deep grief, but he would not trust his ears when he heard of the death of the very man whom he had seen but a few hours before seated in a palanquin. However, at length he had to give way. The money left under the pillow was made over to him according to the dying dictates of the Moodeliar. Our southern people do not scruple to concoct stories, but this one I have heard from more than two or three sources. Similar cases other than this are also known. The death of Chinnya, and his Double appearing to the Brahmin, took place in the daytime.

I may also add that, in connection with Question X. you may refer to the "Theosophist" for 1880-1881, pages 81 and 84.

Another story of the same kind is as follows.

A friend of mine, by name A. Parthasārthi Moodeliar, now about fifty years of age, is a theologian of the Tamil Vedas, which he used to recite every night before several people from a book called "Nalayar Prabhandham." His recitations made him a great favourite among his neighbours. About thirty years ago he was invited by a family at Madras to recite the Vedas. The distance between his own house and that of the family where he had to go to recite verses was about a mile. Every night he returned to his own house. The recitations were kept up for thirty or forty nights. One night, when, he was returning home as usual, a Shrivaisnava

Brahmin crossed his path from under a large tree and accosted him, accompanying him all the way as far as his house, talking on religious philosophy, and removing many of the doubts of Parthasārthi. The Brahmin added that he was very much pleased with the recitations, which he took very great care to hear from a corner in the house in which they took place. He was much gratified at seeing him take such a zealous interest in religious subjects at his young age. It was for that reason, the Brahmin told the Moodeliar, that he liked to accompany him on his way home. Night after night the Brahmin kept up his practice. When the Moodeliar was going home at night, a boy of fifteen used to accompany him, and whom he asked one night if he heard all that passed between the Shrivaishnava Brahmin and himself. Upon receiving an answer in the negative, Parthasārthi grew a little suspicious, and thought that the man who daily met him was not an earthly creature. As usual, the next night the Brahmin put in his appearance; all of a sudden the Moodeliar stopped thunderstruck and dared not move on. He looked stedfastly at him and found, to his no small surprise, that the feet of the Brahmin did not touch the ground, but were some twenty inches above it. Seeing his learned friend stand like a statue in the middle of the road, the Brahmin undertook to lift him up on his shoulders in case he was tired that night. The Moodeliar answered that exhaustion was not the cause of his stopping thus abruptly, but that his mind was filled with grave doubts about this curious creature who held inter-

course with him every night. Whereupon the Brahmin narrated his whole story as below.

“When I was a tenant of the world to which you belong, I devoted my life to the study of the Vedas and Shastras. Through ignorance I transgressed the rules of mantras, which circumstance has now entailed upon me the body of an elementary. The chief cause why I like so much to hear you recite from the Nalaiyar Prabhandham is that by a devout attention to the verses therein contained I may purge off my past misdeeds, and thus minimize the effects of bygone karmas for my own benefit. After you have done reading the book at the place where you daily go, I shall wend my way to Rajmandri. Rest assured I will not injure a hair of your head.”

Accordingly, when the recitations were over, the Brahmin as usual accompanied him, and with tears in his eyes took leave of the Moodeliar by prostrating himself at his feet—a form of respect which the latter also did not forget to offer to the spirit who used to accompany him.

KATHIAWAR.

Prince Harisinghji tells me that he has been assured at Sihor of the truth of the story of a ghost, fully materialized, asking water to drink from his widow, at a well, a long time after the man was dead and gone. This was in the presence of many witnesses, and in the daytime.

We have heard of innumerable instances where the dead have made themselves visible under every variety of circumstances.

MYSORE.

I have never known of a dead person being visible to all bystanders, hence such cases as have come to my knowledge are probably subjective apparitions.

OUDH.

Yes, I know of an apparition making herself visible both by day and night. The apparition has been seen by at least half a dozen persons—sometimes when two were together. The witnesses were mostly intelligent, and one or two very calm ones, who have discoursed with her for about an hour at a time. She has been seen at noon, in the afternoon, in the morning, and, in fact, at all the hours of the day and night.

BENGAL.

In the year 1859 or 1860, on a dark night, at about midnight, my mother going out (we were then living in a large dilapidated house, belonging to a relative of ours) saw what she fancied to be my paternal grandmother's sister. She called her, but got no answer. Returning, she found my grandmother's sister in her bed. My father, who was awake, on being called, got up and began to watch the apparition. It was a white thing, looking like a person in very white clothes in a sitting position. After some time the thing got up, rose in the air and vanished. Besides my parents, two or three others saw the apparition.

QUESTION XI.

BENGAL.

In my own case only once. A relative of mine appeared in a dream and told me something which was fulfilled.

MYSORE.

Not by phantoms ; but we have in Mysore fortune-tellers (*ooduku*) who make certain ceremonies to invoke the Devatas, higher non-human spirits, call up the soul of any deceased person you name, and become, or pretend to become, possessed by the same, and to deliver predictions. Sometimes these come true, but oftener not. They will also read your thoughts.

Other correspondents answer this question in the negative.

QUESTION XII.

KATHIAWAR.

Bhavnagar.—We have heard of such instances, of which the following can be verified.

N. B. informs me that he knows of a Brahmin who has met with such strange experiences. The Brahmin's sister once had the usual mediumistic tremors, and the control, being questioned as to who it was, declared that it was a living sorceress, who felt aggrieved with the patient because of not having been properly treated by her. The Brahmin, who was a bold and dare-devil sort of a fellow, con-

pelled her to leave the patient by burning her hand with a small torch, and similar harsh measures. Next day he, being a Bhikhshu (mendicant), purposely went to the sorceress and asked for a handful of rice, his dole. She looked at him wistfully, and gave him the dole with her left hand; for evidently she meant to conceal the burn of the previous day on her right hand. He, nothing daunted, chaffingly said, "Why, madame, do you give me the rice with the left hand, and not the right? I know why. Your right hand was burned yesterday. Do your worst, let us see;" or words to that effect. Being a man of "brass," the woman could not do him immediate harm; but after some time he fell ill; he became very weak, and the woman began to trouble him with the nervous tremors. He was helpless, and in his helplessness was advised to appease the woman. He did so, and after many months of entreaties he recovered, "a sadder and a wiser man."

Kathiawar.—I have a friend at R, a Parsi, a shop-keeper and merchant. He has a son, P., about twenty years old, a nice young man, but physically weak, who was for very nearly a year subject to wild ravings and fits, which his father, a man of sound common sense, at first attributed to hysteria. No medicine would cure him, and the boy became more and more violent, and his father assures me that in his fits he would talk in purer Hindustani than in his sober moments; that he was forced to suspect at length, much against his will, that there was something uncanny about it. He took him to his native place,

E., not far from Surat, in Gujerat, and consulted an exorciser Brahmin who was sent for from Surat. It is one of the most interesting features in this remarkable case that on the first occasion after the arrival of the Brahmin, when in a violent fit, P., or rather his control, eyed a pot of mesmerized water that the Brahmin had prepared beforehand, yelled in a highly excited manner, and said that there was fire issuing from the pot, and the lambent flames were striking on him with deadly effect. Evidently he could see the antagonistic aura of the exorciser issuing from the pot. In accordance with the Brahmin's instructions, the father rubbed a small quantity of the water on his chest, and P. got relief. This was continued as often as the boy got the fits, but the control never left him for good. His father consulted many others known as exorcisers, but P. failed to get permanent relief from the vampire. At length his father was advised to go to R. with his son, and consult a Sanyasi there. This holy man gave P. a string, evidently full of his pure magnetism, to be tied round his arm. By all accounts, as far as I know, P. is quite well now.

The control in this case was very often asked to leave the patient, and not to worry him any longer ; and when matters had grown very serious his father, being inquisitive and desirous of studying his case thoroughly, induced him to say who he really was. After some trouble a very strange revelation was made. The control said that he was a beggar at R., and was employed by the wife of a rival shopkeeper to annoy, by his magical arts, M. in some way or

other, and that he had chosen his favourite son as a victim. On being reminded that P. had often shown him favours by giving him food and money, and that his conduct towards him was very ungrateful, the controlling sorcerer, evil and mean as he evidently was, did not seem in any way moved by such appeals. He used to give further proofs of his identity, and it was found that the sorcerer was then in the land of the living, and not dead. The father was advised by his friends not to speak to the man "in flesh and blood," and, for aught I know, he has never spoken to him about his unwelcome and objectionable visits to his son.

This circumstance appears to us noteworthy,—that controls, elementals and elementaries, when they are pressed to do so, declare themselves who they are; but it seems strange, nay, contrary to what one should expect, that the controls of living sorcerers should reveal their identity when they know, or ought to know, that such a confession is prejudicial to them, as they are still alive.

In this connection, perhaps, I may draw the attention of students of occult lore to a belief entertained by some knowing ones whom I have talked to, about black magicians—that persons who dabble in the black art lose all their power if beef, or water from the pot of a tanner (*Chamár*), in which he soaks leather, &c., is administered to them clandestinely. How far this is true we have at present no means of ascertaining.

BENGAL.

When we were boys, we often used to see in our

village people being attacked by Dyeens, or witches, the symptom being an hysterical one, when persons who were experts in these matters used to come and utter certain incantations, and the *djin* then left its medium. Once I saw a patient walk out, holding with the teeth a *ghurra** filled with water, and then fall down quite cured.

SOUTHERN INDIA.

I have heard that in the Malabar district sorcerers appear in the shape of animals, attack, injure, and persecute living beings, if they are inimical to them.

QUESTION XIII.

NIZAM'S TERRITORY.

Hyderabad.—There are some persons, whose special subject is Black Magic, who are able to exorcise evil spirits from anybody, and take measures to prevent further visits from such unwholesome creatures. Such persons are to be found in the Coimbatore and Malabar districts. I have no more particulars on this subject.

KATHIAWAR.

Bhavnagar.—Such victims get relief by appeasing in some way or other the originals, or by the powerful magnetism of a pure Yogi.

QUESTION XIV.

MALABAR COAST.

About four or five years ago a well near Porrany, a seaport town, to the west of Tirver railway station,

* *Ghurra*, a clay water-pot.

was reported in the papers to possess special curing powers. For a few days persons flocked thither for leprosy, &c.; but nothing has been heard of it since.

The temple of *Guruvayoor* (sacred to Krishna) has a reputation for the cure of all sorts of rheumatic complaints; there are several such temples in Malabar. Just as famous as the above is Cranganore, sacred to Bhagavathi (goddess of smallpox, &c.). There are pagodas which have a simply local reputation only. They are numerous; offerings, or vows of offerings, are calculated to cure a man if ill, or to secure an object in view. I do know persons who have performed the vows, and have got cured of their complaints.

At Guruvayoor aforesaid, a silver or gold eye is offered (if the complaint is in the eyes), a similar figure of any other part of the body (as the affection may be), or the whole body itself. There are these figures ready made there; people have only to pay according to their means or intentions. In fact, a few sets of figures serve for generations. A religious stay at the station for a particular number of days is also calculated to do, and does, much good.

About three hundred years ago, a Brahmin scholar became cured of a bad rheumatic complaint, and, sitting in the Mandapam, there composed a work of above one thousand slokas in praise of Krishna, and recounting his exploits.

The god there is also known as "Vathalayesen," or the god who removes cases of rheumatic complaints.

About twelve miles to the west of it is an ancient pagoda of Rama, offerings to which place are par-

ticularly voted for asthma, &c. About six thousand rupees are annually collected on one head alone. The cash is expended for the firing of popguns, or *kathinas*—the Mofussil substitute for cannon, and always used on festival-days at temples. The rate is three guns for 4 as. 8 p. The largest number vowed is 101 for any particular object. The net proceeds (after expenses of firing gunpowder and of servants), are devoted to the charitable feeding of Brahmins.

These guns are held specially sacred to Sri Rama. Jemadars of the neighbourhood have set apart funds for firing *guns* at particular hours every day.

There are not many shrines sacred to Hanuman (the so-called monkey-god), son of the “god of the winds;” but when a boat is at sea or on water and a heavy gale threatens, it is usual for a vow or offering to be made to Hanuman, invoking his assistance to lower the wrath of the high wind, so that the boat and persons or goods in it may not be stranded. The *nivedyam* generally consists of bitter rice (ávil), cocoa nuts, and jaggery.

At the village of Kolloor, at the northern end of South Carara (included in ancient Malabar), is the temple of the goddess of letters (Sarasuati). The place is called Mookamli (because an *asara* named Mookan was killed by the goddess there). The swallowing of a sweet preparation, offered as *nivedyam* to the goddess, turns the devotee into a man of accomplishment in some “fine art” to which he has the greatest desire. The Brahmin priests make a fortune out of it. They seldom give what is really offered as *nivedyam* except for a good consideration.

There are several people on the coast who have resorted there and afterwards become good songsters, poets, &c.

There are several spots on rocks on hill-tops where pure water springs on certain Amavasi occasions. They are considered sacred Theerthaws, and persons often resort thither on such occasions. The water is taken and sprinkled on the head and face.

The foot of a hill at *Kallati Kotan*, near Palghaut, is the seat of a few experts in the black art, who train, under a masonic pledge, persons in the mode in which their business is to be done. “*Kallati Kotan*” is the place known all over the district as the resort of all would-be magicians. “*Pischa*” (devil) is a word often in abuse used to a naughty child. Mothers frighten their children to sleep with stories of the devil, and hence the superstition is instilled early in life.

A few miles to the east of Ponani, a seaport town fifty miles south of Calicut, is a village called Porandakat, with an ancient Siva pagoda. Pilgrims go there in virtue of the supreme efficacy of the local deity to cure cases of ghostly obsession, especially children, cases of epilepsy, &c. Pregnant women go there and stay days together religiously, so that children in the womb may be born without defect or complaint. Weighing the body with equivalent in *kadali* plantains is the most favourite vow.

BENGAL.

I know the temples of Baydo Nath, of Tarkeswar, and many others where many sick are cured. They

lie down in *Dhunna*, *i.e.*, without taking any food or water for days together, and mostly on the third day they get an *Adesh* in a dream as to the way in which they will be cured. Besides the temples mentioned above, there are many places of such nature in and around Bengal.

KATHIAWAR.

Bhavnagar.—Such places are usually temples dedicated to Mátás: their name is legion. The Bhuwas and the people here have, we often hear, great faith in the famous temples at Prawás Patan, in Kathiáwar, and Bahachraji, near Mount Aboo, for the cure of ghostly visitations.

MYSORE.

There are various Sivaite and Vishnavite temples which are famed for relieving pilgrims of obsessing pisáchas. I myself have seen the phenomenon a score of times at the Hanumanta, the Vishnu, and the Durga temples in Bangalore. My wife has seen the same at the Minakshi temple in Madura. A pisácha medium will not sit quiet to hear the Ramayâna read; she will jump up and run away.

SOUTHERN INDIA.

Madura.—Almost all temples in India are considered to be places for the cure of obstinate diseases. In cases of ordinary diseases people do not resort to the temples. They generally remain for forty-five days in the temples, leading a strictly ascetic life. There are many cases in which various

diseases, leprosy included, have been so cured. The belief of the individual that he will be cured, his strictly ascetic life, during which he eats only once a day, and even then confines himself only to rice, milk, pure water, and plantain fruits—how far each of these acts on his bodily system to produce the desired result is for science to determine. But sick people do resort in great numbers to all holy temples for Bhajana, as it is technically called.

During the Navaratri (Dasra) all persons, male and female, obsessed by ghosts resort to the Madura pagoda. Every year the number amounts to nearly two hundred. They all go away cured by the ninth or Saraswati puja day. Their wild pranks and their howlings, their superhuman actions in some cases, all make the pagoda a regular pandemonium in those nine days. At San Kara Nainar Kovil, in Tinnevely, this takes place all the year round.

At Tiruvathir, near the seaport of Tondi, in the Madura District, is a famous temple. There is a small tank in it, and whoever bathes in it is said to get cured of diseases. Every Friday a large crowd gathers in the temple. Whoever is bitten by a cobra is taken to the temple, bathed in the tank, and made to eat the leaves of the margosa-tree on its bank. He is then cured.

At Nanguneri, twenty miles south of Tinnevely, there is a well, where is gathered the oil, ghu, &c., used in washing the idol. It has the reputation of curing diseases, and people pour into the well sessamun oil, and take an equal quantity of the contents of the well and use it for curative purposes.

Hyderabad.—Yes; I have heard of one or two temples possessing the wonderful power of effecting cures. The temple of the goddess Minaxi, in the city of Madura, is specially gifted with this power.

At Narsoba's Vadi, near Kurundwar, Southern Maratha country, there is a small temple of Dattatraya, on the confluence of the Krishna and the Cunch Gangá. I saw several obsessed persons there when I visited it some fifteen years ago, several of whom were, as their relations told me, in a fair way towards recovery. The place is very famous for curing people suffering from obsession. Priestcraft has not much scope there, because generally the obsessed person himself gets a dream or a manifestation as to what he should do for his cure. Hundreds of cases are, it is said, cured there. At Mira Dátár's mosque at Unjha, Kari Division, Baroda State, also, I saw several cases of obsession. The place is famous for curing such cases.

Madura.—In my native place, Permagoody, Madura District, there is a temple near the Agraharam (Brahmin quarters) dedicated to the Deccata Hanumar. The structure of the temple is very simple. In the heart of a compound there is a venerable ancient tamarind-tree, hollow throughout a greater portion of its trunk, with a raised *peedam* (raised basement) all around; at its base there are half a dozen images of Hanumar, a cluster of five bells overhanging them from one of the branches of the tree. The origin of this temple is full of deep meaning to a student of occultism. About the beginning of this century, the districts of Madura

and Tinnevelly were troubled by the factions of the Poligars of the south. The country was overrun by numerous bands of brigands. In their looting and plunder they had petty quarrels among themselves; petty skirmishes were fought between rival factions of the Poligars. One of such skirmishes was fought at Permagoody; a small body of Maranars, of Sinaganga (they say one hundred in number), that had sought shelter from their inimical faction in the Ramnad chuttrum at Permagoody, were massacred to the last man. In consequence of this incident, the chuttrum and the adjoining Brahmin quarters became haunted by the disembodied spirits of the dead. The poor people of the agra-haram were tormented by these spirits; all sorts of howlings would be heard in and about the chuttrum; murderous sounds and groans would be loudly ringing in the haunted grounds. For one year the place around the chuttrum presented a deserted appearance. About that time a Bairagi pilgrim from the north, who was on his way to Ramaes-maram, happened to break his journey at Permagoody, and to put up in the haunted chuttrum. The devils also tried their pranks upon him. Finding the place haunted, he instituted, at the base of a big tamarind-tree that then stood hard by the chuttrum, the worship of Hanumar. The images that are now found are later introductions. By *chakara sthapanam* (burying in the ground a square copper plate, with certain occult diagrams inscribed with certain letters) of the powerful Deccata Hanumar, he enchained, as it were, to the tamarind-tree

the disembodied spirits that were hovering about, and thereby relieved the people of Permagoody of their afflictions from these pisáchas. The tree stands in full vigour even to this day. The power of the Deccata, that has been focused (if I may use that phrase) in the mystic copper plate buried near the foot of the old tamarind-tree, still seems to be in full swing, as persons of refractory possessions resort to it as the last place of final cure.

P.S.—This was communicated to me by my old grandmother, who is dead. It has been confirmed by many old residents of the place. A local inquiry will satisfy a sceptical mind.

QUESTION XV.

MYSORE.

I know of no such thing being done by sorcerers; but about forty years ago there was at Bangalore a very holy and respected Yogi, named Ramavadhudha, who was known to have appeared at distant places, while his physical body was here. He stopped for about four years in the garden of my uncle, the late Dewan of Mysore, C. Kristnama Naidu. One day he went miraculously to Benares, where Bangalore people saw him bathe in the Ganges, make his ceremonies and *eat*. The next day he was back again.* Another time he similarly visited Combacoonum. Another time he similarly attended the festival at Sivagunga Hills, about twenty-six miles from Bangalore, and was seen by several Bangaloreans,

* Distance from Bangalore to Benares, about 1200 miles as the crow flies, or about 2000 by rail.

among others by one Combulingan Pillai, now living, but blind. While the festival was in progress his physical body was in a locked room in the Bangalore bazaar, where it was confined twenty-four hours. When the door was unlocked the next day, the body was there as it had been left. Shortly afterwards an officiating priest of the Shivagangam Temple came inquiring the whereabouts of this Yogi, saying that he had been at the temple the day before, and had left his brass drinking-tumbler and brass spoon, which drinking-tumbler and spoon he, the *pujari*, or priest, had brought with him. The Yogi was awakened, and the brass utensils delivered to him by the messenger.

I once knew another Yogi, a holy man who lived in a forest in the Bellary District. My troop was stationed about six miles from the spot, and I rode over one day with the Inam Commissioner to try and find him. Men were sent in various directions, but could not discover him. We then sat down in a house to eat, and had just finished our meal when the Yogi suddenly appeared at the house. After saluting him, we placed him between us, and gave him a portion of food sufficient for six or seven men. He consumed this, and then drank a corresponding portion of water, which he had retained only for a few minutes before he spat out a quantity in a glutinous state, like a colourless jelly. It was quite unmixed with food. After stopping with us perhaps a quarter of an hour, he rose to go. We presented him with two cloths of the kind commonly worn by Hindus, throwing them over his shoulders, as he

made no offer to receive them in his hands. He moved towards the house-door, we following close behind him ; he stepped over the threshold, and instantaneously disappeared from under our very eyes. The two cloths fell to the right and left where he had stood. Some people were just outside the door, but they did not see him pass them. This man is reported to be of a fabulously great age, three witnesses, grandsire, son, and grandson, all elderly men, having known him for a century as appearing no younger nor older than he seemed when I met him as above stated. When he appeared at the house, he said that as he knew we were so very anxious to see him, and our messenger could not find him, he had come.

MALABAR COAST.

It is popularly believed that a low caste of people practise *Oti*. The word literally means “bending.” A person assumes the shape of a dog, a cow, or an elephant ; walks about at night, and injures people. Generally a plurality of men are engaged in the profession, naked. They bend their physical body and walk together in such a manner that ordinary persons think they are natural dogs, cows, or elephants. They waylay passengers, kill cattle, &c. Contact with a human being is supposed to convert the figure into its original natural figure. Several cases are reported by respectable friends to have occurred within their experience.

Practising this branch is considered the basest of conduct ; therefore low-caste men only are credited with it. I have heard that a particular root is placed

behind the ear, which has some power to help the sorcerer cast the desired glamour over the sight of the intended victim.

Occasionally one hears that, through the intervention of a sorcerer, some one causes serious annoyance to his enemies by introducing unpleasant things (*e. g.* excrement) in the plate of rice (while being served or eaten), causing the fall of small stones on house tops and terrifying people inside, &c. On the most vigilant search no trace of a human being would appear in the neighbourhood.

Magicians are believed to have the art of causing the entry into the womb of a pregnant female of something, for instance, an earthen pot, &c., and of taking out the fœtus. Such a case of sorcery, combined with murder, came up for trial (in a reported case) before the Court of Farjadore Adaulaut in 1834. The prisoner was convicted; but the judges there repudiated the suggestion, and "pitied the superstitions" prevailing in the district. Cases of abnormal or extraordinary dissolution of the fœtus in the womb are even now attributed to sorcery.

Last year (1885) there was a case in Calicut District, where the evidence showed that a murder was committed because the deceased had been suspected of interfering with the murderer's female relatives against his wish; the approach of the sorcerer to his victim having been effected unnoticed, under the illusive appearance of a dog.

KATHIAWAR.

Bhavnagar.—We have heard of cases in which

the Doubles of black magicians have made themselves visible, and even materialized as human beings or, very rarely, as animals; it is a general belief that only the most powerful ones can do so. Well-authenticated instances it is at present impossible for us to give.

QUESTION XVI.

KATHIAWAR.

Bhavnagar.—We have many instances of wraiths making themselves visible. Many of these can be easily verified.

One of us, N. B., saw his sister's wraith, some years ago, appearing before him, when alone and in his room, at the very hour at which she was subsequently reported to have died, some thirty miles away.

A European friend of mine, J. A., used to assure me, some eighteen years ago, at a time when I was a great scoffer, that he had, when in Bombay away from his wife, who was at Madras, in a dream actually seen his wife on her death-bed. He heard her saying, "After all, I forgive you, John, before I die," or words to that effect. He was so horrified that he awoke, wept bitterly, large drops of perspiration suffusing his body, and related the whole incident to a friend sleeping in the same room with him, who himself was startled to find J. A. in so much distress, and who at first thought that J. A. had taken a drop too much. After some days, J. A. was informed by post, by his wife's brother, that she had died at that very hour, on that very day, her

last words being the very same that J. A. had heard in his dream or trance.

One of us, K. I., a Parsi, tells me that his father died at Quetta, some five years ago, one morning at four or five o'clock. The news of his death was telegraphed to him by his father's friends at once. But before he got the telegram in Bombay, at about half-past nine, he dreamed that a very bright ball of light shot across the sky like lightning, whilst he was standing in an extensive plain that he had never seen before, and in a strange land. The brilliancy of the ball of light was so sudden that he woke up, to find the telegraph-office peon at his door, ready to hand over his telegram. He took the telegram, without opening it, to his mother, in another part of his house; and he assures me that something prompted him to tell his mother that the unopened telegram contained the news of his father's death. He opened the telegram, and found that it was too true; he had died almost suddenly. K. I.'s father, it may be mentioned, was a highly virtuous and honest man, loved and respected by all who knew him.

A friend, G., a Brahmin, assures me that, some years ago, when he was travelling in Upper India in search of manuscripts, in the company of a well-known antiquarian, he one day halted under a tree; and in a state between waking and sleeping, whilst he was lying under that tree, he distinctly saw his uncle standing before him, and then vanishing away in a most mysterious manner. In his note-book, G., on awaking, instantly put down the date and

the hour. Some two or three weeks afterwards he received a letter from his relations at A., in Kathiáwar, informing him of his uncle's death at that very hour, on that very day, his last words being, "Where is G.?"—for he was very much attached to G.

The cases are evidently cases of clairvoyance, superinduced by the aura of the dying or recently deceased persons.

K. I. was, some years ago, a naval engineer in a vessel plying between Jeddah and Aden. He tells me that a brother-officer, named Shayers, one night, on their way to Aden, got suddenly wild, wept and cried bitterly, and told K. I., and afterwards every one on board, that he had dreamed his wife was dead in Bombay on that day. His friends ridiculed the idea, and thought that it was all owing to his having taken a drop too much. Two days afterwards, on their casting anchor in Aden harbour, a telegram was received by Shayers. He handed it over to K. I. to be opened and read aloud; for, he said, he would not read a telegram conveying the sad news of his wife's death. K. I. opened it, and found that Shayers was right.

BENGAL.

At the time of the death of my own mother, my grandmother (mother's mother), who was living at a distance, saw my mother in a dream the evening she died, and sent a man to inquire, my grandmother being quite unaware of my mother's illness. I know of another instance of a highly respectable

man, travelling in a railway first-class carriage, the evening his brother died, who saw a corpse lying on the bench opposite.'

COROMANDEL COAST.

There is one peculiar case I have heard of from a respectable relation of mine, who is an eye or rather ear witness to the phenomenon. In a certain place there was a gentleman who was a very pious man. He was seriously ill, and could not move about. My relative above named and some others were seated at a place which, for our purposes, may merely be described as far distant from the sick gentleman. This invalid was a rich man, and used to go about always in a palanquin, with a certain distinguishable sound of the bearers—a monotonous sort of refrain to which they would keep step. Now where my relative and others were sitting they heard exactly the same sound as that which always attended the palanquin of their sick friend, and they at once got up under the momentary impression that he was coming. There was, however, nothing to be seen; but, on inquiring, it was found that at that very moment when they heard the sound the invalid had breathed his last.

THE END.

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