

A
COUNTERBLAST
TO

"SOMNIA"

OR GLIMPSES
OF THE
Marvellous

BY PSYCHE

ILLUSTRATED

1^s

A
COUNTERBLAST
TO
SPOOKLAND;

OR,
Glimpses of the Marvellous

ILLUSTRATED.

BY PSYCHE.

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PREFACE.

The popular mind has been more or less strongly exercised of late by the exposure of a supposed fraudulent séance given by the well-known materializing Sensitive of Sydney. This "exposure" has been all the more astonishing because of the long record of successes by this Sensitive in the old world, and also in our Southern Hemisphere; striking and undoubted successes dating back from mere girlhood, and based upon evidence profuse and apparently reliable, both personally obtainable, from witnesses, and scattered over various journalistic records.

It appears to be the fate of most "mediums" to undergo, during some part of their existence, certain humiliating experiences; in some instances, no doubt, deserved; in other, and perhaps the greater number of instances, not so. Up to the time of leaving England, some three years ago, for Australia this medium's reputation was absolutely unscathed. She was pronounced by many, including the well-known journalist, Mr. Stead, to be one of the most reliable materializing Sensitives of the present day. This character for honesty has been rudely shaken by the conduct of an invited guest, at a private séance, by whom the medium states she was thrown violently off her seat in the cabinet, her assailant claiming that he had found her on her knees simulating the figure of "Cissy," one of her

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usual materialized forms. This gentleman's evidence is backed by that of certain persons present, some of whom were there by preconcerted arrangement, and in direct sympathy with the act; others, still, were weak-minded, follow-my-neighbour creatures, in whose minds a breath of suspicion would fan the flame of doubt until it burst out into a conviction of fraud. Others, again, were totally unacquainted with the laws that govern the subtle and, as yet, little-understood process of materialization.

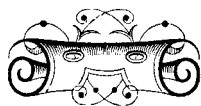
The outcome of all this has been a popular outcry that this medium is a fraud, and materialization a myth. Well, "out of evil cometh good"—that is to say, if the unfolding of truth may be regarded as good in itself—for this alleged exposure has been the direct means of precipitating tests that have left no shadow of doubt on the minds of the investigating Committee as to the fact of genuine materialization through the Sensitive in question.

The appearance of these "forms," having some of the attributes of human beings—whatever be the origin of the phenomena—may not appear to be of any special material advantage to humanity; but a gentleman who has been closely working up this matter scientifically, against colossal odds, and in defiance of ridicule and opposition (which would crush out spirit and energy from investigators with less grit and determination), has seized upon the important fact that herein we have proof of "the evolution of impalpable vital material from the body of sensitives." This material, in conjunction with the force called Psychic, which he has found to register "an enormous dynamic pressure," on occasions when conditions prescribed by Nature are present,

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he is confident can be turned to use as "a means of recuperating in weakly conditions," and, possibly, of acting as a natural healing agent in diseased states. This is a very worthy object, and one likely to be of advantage to humanity.

Our pamphlet deals, however, with the proof of the existence in sensitives of this marvellous materializing power, a fact that those who are honest among hostile critics should now admit. We treat the subject here succinctly, as, in face of such proof, there is no occasion for verbosity or literary declamation. Sceptics, we suppose, there needs must be until that great Dematerialization, when the solid earth, the sun and stars shall vanish and dissolve, and leave not a wrack behind.



A Counterblast to "Spookland;"

OR,

"Glimpses of the Marvellous."

CHAPTER I.

The Poet Laureate of "Josephine."

ONCE upon a time it was supposed that "every Englishman's house was his castle," but, according to a recent authority, such an out-of-the-way sentiment was fit only for our remote ancestors. Therefore, this reformer of our manners, planning how best he could make a clean sweep of such barbarism, arrived one evening as a guest at the house of Mr. J. B. Mellon of Woollahra, Sydney. Here he would strike a blow that, once and for all, would revolutionise much that was defective in our code of social ethics. But he had two strings to his bow. He would thereby also—and this was his chief string—drag before the world, and hold up to ridicule, the hostess to whose Spiritualistic Séance, given to a few private friends, he was invited. His name would thus be handed down to posterity, not only as a reformer of obsolete social customs, but, above all, as the great modern exposé of the materializing fraud. This, no doubt, would be trumpeted forth to the uttermost ends of the earth; but to make sure of his ground, he would, to quote his own written words, "enter into an arrangement with another person *for a consideration*," to publish a book containing copy-righted photographs which, in good faith, were given to him by a gentleman for the specific purpose of their publication as true psychic pictures, as they really are, and which, if his own words are of value, Mr. Henry positively believed they were, and not the fraudulent productions he would now make them out.

To better understand this gentleman, let us take a brief survey of his attitude and conduct prior to the eventful evening in Woollahra. He is a "medium," and, from time to time, to our knowledge, has been under various strong "influences." Under, no doubt, one of these influences, he recently made a pointed and interested

proposal of a monetary nature to Mrs. Mellon, in connection with her mediumship—a proposal which was indignantly rejected by her. His moods were variable and unaccountable. All this time he vowed not only undying friendship to her, but also expressed absolute belief in her materializing power. He would boil with indignation when anybody dared to call into question that power, and once, at the Sydney Theosophical Hall, he championed Mrs. Mellon, in the loudest and most unmistakable manner, as a materializing sensitive, literally stamping out those who opposed that belief. Under the control of one of her so-called spirit guides ("Geordie") he took the photograph of the latter in his hand, and said "I am Geordie Thompson," and further declared that the photograph was undoubtedly one of "Geordie's," and very like him. On another occasion he got violently under the control of a supposed murderer at the house of Dr. MacCarthy (for whom, by the bye, he also professed eternal friendship), and protested he himself was the spirit of the murderer, whose name he gave as "Archie." He cried and whined and entreated for some relief from his terrible condition, dragged down those who were with him to the Doctor's yard, searched around in great agitation, then, suddenly pointing down-



"Archie burying the murdered one."

wards, said :—"Here, here! She's buried here, in this very spot! Dig! Dig! for God's sake—deep, deep, down! You will find the skeleton. In mercy, dig! and give me

"The BILLY TEA" output is a ton per day.

some relief. Oh ! why did I do it ! Dig ! Dig ! Dig !" In returning to the light he was seen to be livid, bathed in perspiration, and on his temples and forehead, great knotty veins stood out, while, in the most abject manner possible, he begged and craved for respite from his terrible condition. At this time, the Doctor came in from his rounds. He was clutched by this "medium," and underwent the same series of painful entreaties to "Dig." The Doctor laughed, but the supposed spirit, threatened through Mr. Henry, that he would "haunt" him "all the days of his life" if he would not "dig" up his yard. Afterwards, when Mr. Henry was himself again, he said he believed in it firmly, and repeatedly expressed great anxiety for the digging trial, saying he would go halves in the expense. He, more than once, in sober earnest, expressed his surprise that the Doctor would not accede to his request.

This peculiar mediumistic display was repeated, it appears, several times in the Doctor's house, and the floor must have been well watered with Mr. Henry's tears, so often were they shed by the supposed spirit in his vain endeavour to get the yard dug up for the skeleton. The stated object of this was as a crowning act of demonstration of the murder, to set the spirit free from his earth-bound state. He even went so far, in conscious moments, as to ask a gentleman to oversee the digging process, should the Doctor consent to it !

Now let us ask, if Henry were really under influence on these occasions, is it likely that he was only "pretending," as he says, when he recognised "Geordie's" photograph as a likeness of that personage ? We do not pretend to believe in Spirit influence, but rather favour Dr. MacCarthy's hypothesis on this question. But, whether owing to Spirit possession, or, as the Doctor calls it, to "an abnormal physiological condition," it really matters not. Thinking people will believe with us, that Mr. Henry was just as likely "controlled" in the one instance as in the other, and that if he believed in the matter of the digging, he also believed in the genuineness of the photograph.

Here, therefore, is the man of moods on whose word we are to rely for the fact that the sprightly "Cissie," darting rapidly from one end of the cabinet to the other, is Mrs. Mellon on her knees !

We could multiply, *ad nauseam*, instances of this gentleman's peculiar mediumistic seizures during his interesting process of development ; but, for brevity, shall merely give one more. It appears that for some time, as is common with sensitives undergoing this, to our minds, rather disagreeable developing process, he complained of being possessed by some very obnoxious spirit influence, and, on one occasion so strong was this upon him that he craved of Mrs. Mellon to ask "Geordie" to drive away the disturbing element (we should have said "elemental"), and expressed himself quite relieved when it was done.

But we have by this time a fair estimate of the kind of person who has essayed to settle for us the vexed question of materialization, brushing aside as worthless the evidence of such men as Crookes, Wallace, or of the learned committee that lately investigated the

power of Eusaphia Palladino. Can the statements, without tangible proof, of a man of such moods be depended on? We think not, and our readers shall further on be more confirmed in this opinion. We have drawn a portrait of this stalwart person slaving under spiritual possession. The facts as to Mr. Henry's claims to be under the control of spirits can be attested by credible witnesses. His subsequent action, however, leads to the conviction that he either emancipated himself from his mediumistic condition, or that this condition was assumed and was, in fact, an imposture, at least the equal of that of which he accuses Mrs. Mellon. Of the extraordinary arts by which he insinuated himself into the confidence of those whose reputation for honesty he intended to destroy—of the violation of hospitality and the trust reposed in him with which he is to be credited, enough perhaps has been said. However Mr. Henry's literary speculation may have been benefited by his conduct with regard to Mrs. Mellon, and whatever coveted notoriety he may have gained thereby, in the end he is perhaps destined to find these things impotent to balance the loss of that reputation as a gentleman which he left behind him in Mrs. Mellon's house after his rape of her hospitality. These things may be thought of little concern to the public. That, however, is an erroneous view. We have been thus explicit in depicting these personal incidents, because in considering the evidence against Mrs. Mellon, the reliability of the chief witness against her is a matter which cannot be overlooked. We have shown that at one time Mr. Henry carried his spiritualism to an egregious degree, which stamped him as the victim of curious delusions or illusions, and, therefore, unworthy of trust in the very matter on which he was subject to these erratic fancies; or we have the alternative that he acted throughout a part of unique deception which stamped him equally untrustworthy as a witness against those to whom no such deception has been brought home. It will thus be seen that the amount of space devoted to Mr. Henry has not been sacrificed without due consideration. The evidence against the authenticity of the Mellon materializations is based almost wholly upon the assertions of this witness. We leave our readers to estimate its worth. In view of the change in Mr. Henry's attitude the following footnote may be interesting. It is taken from an article on psychic phenomena in the September number of *Cosmos*, and refers to a portrait embodied in that article. The footnote was inserted at the express request of Mr. Henry:—

"*This photograph is one of a series taken of Mrs. Mellon and forms, which will be published as illustrations of a book by T. Shekleton Henry, to be issued in October, under the title of "Miracles in our Midst," and which will comprise a full description of the séances referred to in this article and others."

Before finally passing from a subject by no means full of attraction, the reader may find some elements of humour in the following poem written and *sung* by Mr. Henry. It is not at all such an outburst as might be expected from the valiant exposé of materialization. Rather does it belong to that former stage of Mr.

Henry's existence when he had the faculty of discovering cemeteries of murdered men in the back yards of his friends, an occult power which induced a witty critic to suggest the transformation of Shekleton into "Skeleton" Henry. From internal evidence it would appear that at the time Mr. Henry wrote his elegant poem he was partially under the influence of the spirit of Longfellow. The result of straining Longfellow through Henry might be expected to resemble this poem somewhat. There is an undoubted suspicion of the Puritan poet in this rhapsody on "Josephine," but the merit of the rest belongs to Mr. Henry. The music and imagery, the tender feeling, the golden words, with which the poem flashes and enchants, are all Mr. Henry's, nor would his worst enemy wish to rob him of one jot of the responsibility for the strange and beautiful creation. At the period in which this was written Mr. Henry had no misgivings as to "Josephine" or "Cissie." He approaches his subject with the reverence with which the devout Mussulman turns to Mecca, or a lovelorn swain strings an ode to his mistress's eyebrows. In the line

"Might we only gently touch thee,"

there is as yet no prophecy of the savage grab which the poet was to make at "Cissy" in the Mellon sitting-room. However, the precious effusion speaks for itself:

"JOSEPHINE."

Dedicated to Mrs. Mellon

by T. Shekleton Henry.

When the shadows fall around us,
When the light is soft and dim,
Then sweet influence steals o'er us
While our voices raise a hymn ;
Comes a form now softly gliding
With a grace but seldom seen,
Bringing holy peace amidst us—
Angel friend. Our Josephine.

Loving eyes now rest upon thee,
Longing hands held out to greet,
Might we only gently touch thee
How our hearts would strangely beat.
At thy bidding we draw nearer
And with rev'ence, gentle Queen,
Dare to look upon thy beauty—
Angel friend. Our Josephine.

Come and scatter flowers around us;
Surely these are words of love
Brought to us oft weary mortals
By thine aid from Heaven above.
Soon we too must pass death's portals
To the land where you have been ;
Oh, then linger here to guide us,
Angel friend. Our Josephine.

Stay, oh ! stay with us sweet moments
In thy Heav'n reflected light,
While we gather knowledge from thee,
Strength to aid us in our fight.
Thou, too, bringest us sweet comfort
From the great dark world unseen,
Where dear friends have gone before us,
Gentle spirit. Josephine.

When the burden of life's battle
Sorely rests on many a heart,
When from all we love the dearest
Death's cold hand tears us apart ;
When blind faith holds out no promise,
On thy message then we lean,
Thus thy sting, O Death, is broken,
We shall meet then, Josephine.

CHAPTER II.

A Retrograde Disciple.

LADEN with beautiful floral offerings, wearing his best smiles, and profuse in his protestations of friendship, came Mr. Henry to Mrs. Mellon's on the historical and eventful evening of Friday, 12th October, 1894. It is truly said that "all is not gold that glitters." Apply your acids and another metal will show beneath. Thus, underlying Mr. Henry's urbane and confiding ways, was a settled and deliberate determination to expose his hostess and friend that night, according to preconcerted arrangement with at least one other person present. Hostile designs lurked behind his smiles, and his studied blow would receive the unction derivable from graceful offerings—offerings comparable to

"The dead sea fruit, that tempts the eye
And turns to ashes on the lips."

The particulars of this sensational *coup* are so fresh in people's minds that nothing more than an epitomized version will now be needed.

Nearly twenty guests were present at this private *séance*. In the course of the sitting, three figures had appeared consecutively, namely, that of a black man, also a woman who was recognized, and the form of "Josephine," who dematerialized in front of the curtain in a manner, we are assured, that it would be utterly impossible by artificial means to simulate, namely, by diminishing gradually in stature from above downwards until nothing was left but a small patch, *not of drapery*, as Henry would have it, *but intensely white semi-transparent luminous vapor*, with a vacant portion of the floor between it and the curtain, which remained perfectly still; this luminous material gradually contracting symmetrically from the periphery to the centre, becoming less and less in size and density, until at last it narrowed into a mere speck, which faded away. No such ridiculous explanation will suffice here as stooping and re-treating behind the curtain and drawing drapery in beneath it.

The form known as "Cissy" eventually appeared, and Henry, under pretence of handing it a pencil, seized the form and found that he "had hold of Mrs. Mellon, and that she was on her knees and had a white material like muslin round her head and shoulders." He saw that she had "a mask of black material over her face . . . her sleeves drawn up above the elbows, and her feet bare." He "never let go" his "hold of Mrs. Mellon until

"GRANUMA"—a perfect porridge meal—Cures Indigestion.

the gas in the back room was lit and turned full on, and *everyone present** had an opportunity of seeing Mrs. Mellon in the position and *in the condition** in which" he "had caught her." He "saw," besides the mask, "a false beard," which "Mr. Roydhouse picked up," but did not keep. He found "a small black shawl" and "a small black cotton bag with black tapes attached to it."

This evidence was, in part, corroborated by Mr. Roydhouse (editor of the *Sunday Times*), Mr. Wallis, with whom Henry admits he was in league, Miss St. Hill (*Sunday Times*' Palmist) and one or two others.

On the night in question, after the seizure took place, one of the guests, Mrs. Edwards, went over to the cabinet and tried, with others, to console her dear friend, Mrs. Mellon. Before leaving the room, in answer to a question as to what suspicious articles she saw, she distinctly stated to those present that she "saw nothing." This can be duly attested, and yet this lady comes forth days afterwards with the following statement.

After indulging in a few dozen sentences by way of excusing herself for her present attitude, she proceeds:—

"Josephine, I had always suspected to be Mrs. Mellon herself." Further on she says, "I saw, at any rate, some black covering on the lower part of Mrs. Mellon's face. . . . Immediately on Mrs. Mellon retiring to the cabinet I followed. Sticking up from the bosom of her dress I saw a lump of coarse dark hair. I said, '*give me anything you have to hide.*' In reply to this, Mrs. Mellon said, 'I have nothing.' On the afternoon of the day when the test was to be held at the *Sunday Times* Office, I called on Mrs. Mellon. She asked me to help her. I asked in what way, and she said, 'Oh, you know; one medium can always help another.' I said I could not help her, and she then said, 'Then I am lost. I shall fail to-night.'"

Here is the statement of one who, on the memorable séance evening, said, "*I saw nothing*," and whose aroused energies and loud emotional utterances in defence of "poor Mrs. Mellon" at the *Sunday Times* Séance cannot readily be forgotten by those present. Twelve clear days elapsed before she took any action in the matter.

We shall later on hear the accused dealing with this extraordinary reversal of previous statements and previous conduct on the part of one who does not even hesitate to confess that she offered to hide incriminating articles, thereby showing a willingness to participate in deception.

Mr. Mellon immediately after the alleged exposure, agreed, on his own responsibility and without consulting Mrs. Mellon, that one or more tests should be given in a wire cage at the *Sunday Times* office, the first trial to take place on the following Wednesday. We are assured it was agreed not to publish an account of the seizure, and to keep the occurrence a secret until the tests were finally gone

* The Italics are ours.—Ed.

through, as a primary failure under such exceptional conditions was not impossible.

We append Mrs. Mellon's explanation of the occurrences at the seizure, taken from the *Sunday Times* of October 21st, 1894 :—

“MRS. MELLON'S EXPLANATION.

“Mrs. Mellon was seen yesterday afternoon, and in reply to questions by our representative, said :—

“I WAS IN MY NORMAL STATE

during the whole of the séance on the 12th instant : that is, I was not in a state of trance, as I sometimes am, during the materialization of spirit forms, and was quite aware of what was going on.

“You must understand that when the forms are manifesting they draw most of their substance from me. That fact has been proved by weighing the form and the medium on different scales. I have been reduced in weight from 8st. 6lb. to 4st. 13lb. when the form known as ‘Geordie’ was weighed, and he was also weighed in another scale, and he weighed 7st. 2lb.

“To return to Friday's séance : At the time ‘Cissie’ was seized I first felt that something was wrong, without quite understanding the nature of the feeling, but as if I must rush out of the cabinet. Then came a sudden shock, and I fell off my chair on my knees, all in a heap, and it seemed as if

I WAS SHOT INTO THE FORM

and absorbed by it.

The next thing I was aware of was Mr. Henry holding my left wrist, and I saw I was completely enveloped in drapery. The drapery soon dematerialised, and was seen to dissolve in a kind of steam by Mrs. Gale and one of the gentlemen present.”

“After some time, and when light was restored, Mr. Henry released me, and I retired behind the curtain, being immediately followed by the ladies.”

“How do you account for Mr. Roydhouse saying that he had a false beard or whiskers in his hand ?”

“I cannot account for it at all. I never had any such articles. Is it likely he would let them go if he had ? I did not take hold of anything held by Mr. Roydhouse. I think, probably, that in the excitement of looking for something which he expected to find, he imagined he saw and held the articles, or was

HYPNOTISED FOR THE MOMENT.

It is quite mystifying to me.

“I may tell you that at a subsequent private séance I

ENQUIRED OF ‘CISSIE’

how it all came about, and she tells me that there was a very inharmonious feeling at the meeting, and she and her friends felt that something was going to happen. They therefore thought it better not to entrance me that evening because it would have been much

more dangerous to me had I been in an abnormal condition. So whilst in my normal state they drew only from the lower part of my body, principally from my legs—in fact at one time I felt as though

I HAD NO LEGS AT ALL,

they were rendered very small and skrunken, and that is how I explain my shoes and stockings coming off."

"And about the bag referred to by Mr. Henry, Mrs. Mellon?"

"Oh, that was an old bag formerly used by the children, but lately used by me as a duster. I had been dusting the musical box just before the seance, and, being rather late, in my hurry put it into the pocket of the dress I was wearing, and which had an outside pocket.

"Regarding the seizure of the form, everyone who knows anything of the science of materialization knows that if the form is interfered with it must either fly to the medium or the medium to the form. As the form was held

I HAD TO GO TO IT."

"Would you not suppose the form would de-materialise in such a case?"

"Oh, no: 'Cissie' was too strongly materialised. She had too much of my body."

"I often feel when 'Geordie' is outside the cabinet as if I am he, although I know well that I am not.' We have been seen walking on the lawn in the moonlight at Mr. Joubert's at Hunter's Hill, both together and apart. That was about two years ago. When 'Geordie' and I were photographed, I felt as though I were he, though I knew well I was not. We have both been heard speaking at the same time."

THE FOLLOWING IS MRS. MELLON'S AFFIRMATION.

"I, the undersigned, do solemnly and sincerely declare as follows:—

"That I, Annie Mellon, residing at Wahroongah, Waverley Road, Woollahra, gave a private seance for materialization at my private residence on Friday night, October the 12th, 1894. There were present, by invitation, about eighteen guests. Having read Mr. Henry's statement, and also the corroboration thereto, I deny them *in toto*, with all the force of which I am capable. I fell in a heap off my seat when Mr. Henry grasped the form, and then found my left wrist grasped in his. I seemed to shoot into and absorb the form. I and spiritualists understand that the phenomenon of my wrist suddenly resolving itself into that of the form grasped by Mr. Henry would be explained in the same way as the passage of matter through matter, as described by Mr. Henry's pet author Johan H. Zollner, professor of astronomy in the University of Leipsic.

"I cannot reconcile Mr. Henry's action with his past experiences and protestations in spiritualistic manifestations through me. I am aware that Mr. Henry, being himself a

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medium, and once having been actually controlled in my presence and that of others by one of my guides, 'Geordie,' took 'Geordie's' photograph in his hand, saying, 'I am Geordie, I am Geordie Thompson, Mrs. Mellon's Geordie. This is my photograph, taken by the doctor, and it is like me, very like me.' I am also aware that this gentleman (a frequent guest of mine) was engaged in publishing a series of psychic photographs, taken recently through my mediumship, the genuineness of which photographs he was perfectly clear about, and frequently expressed himself so in my presence and in the presence of abundant witnesses.

"This gentleman also undertook, from Professor Zollner's remarkable experiments with Mr. Slade, to expose and show up to contempt an article in the book called 'Mediums and Their Dupes,' which article was written by Dr. Knaggs in this city. Though doubting that the book to be published by Mr. Henry would be a financial success, I, nevertheless, in the cause of truth, gave Mr. Henry £50 as my share of the undertaking.

"In Mr. Henry's book, which he called 'Miracles in our Midst,' was to have appeared a record of our test séances, all of which he attended, and to none of the details of which he or any member of the circle objected, except in one instance, to a searching of me, which searching, however, on the next occasion was done in the most complete manner by Mrs. Eves and her maid, both of whom are prepared to solemnly attest it.

"Mr. Henry himself was prepared to swear to all the facts of the séances, and I am aware that he wanted to hasten the matter of this final affirmation, so as to include the fact in his book.

"Mr. Henry, being a strong, tall, muscular man, bent upon exposing me, had ample opportunity to take any mask, beard, or shawl, or other article, and to prevent me from concealing them as he said I did. I wore no such old-fashioned appendage as a bustle, in which he presumes I concealed these articles. My dress was made very narrow and fitted close to my figure.

"From the rough and vindictive manner in which Mr. Henry carried out his intention, and from his evidently preconceived determination, at all hazards, to expose me—even though he came laden with floral offerings to me that evening—it would be absurd to suppose that he would have missed taking his final proof of fraud in the articles which he states were employed by me.

"If a poison be alleged to be administered, surely the poison must be obtained before proof of guilt is forthcoming.

"Mr. Henry failing to produce these material proofs, which he could henceforth have brandished as the best advertisement of his feat, I now, on my part, declare that when my medical adviser permits it, I shall be prepared to give, and shall, with God's help, give proof of my well-known materializing capacity

by sitting, after previous searching, in a locked and sealed wire or iron cage in the presence of reliable and representative witnesses, non-spiritualists included. And I make this on declaration conscientiously believing the same to be true, and by virtue of the provisions of an Act of the Legislative Council of New South Wales, passed in the ninth year of her present Majesty, intituled an Act for the more effective abolition of oaths and affirmations taken and made in various departments of the Government of New South Wales, and to substitute declaration in lieu thereof, and for the suppression of voluntary and extra judicial oaths and affidavits.

"ANNIE MELLON.

"Made and signed before me, at Sydney, this 20th day of October, 1894.

"CHARLES LOVELY, J.P."

Coincidentally with the above there appeared an affirmation made by Mrs. Gale, Mr. Joubert, Mr. Hetherington, Mr. Rumble and another gentleman whose name we do not wish to give, as being connected with certain educational departments it might do him injury. (Strange admission in this boasted age of toleration!):

"We were present at a séance held at Mrs. Mellon's house, Woollahra, on Friday night, October 12, 1894. We were sitting in the front row of the circle, and, consequently, had the best opportunity for observing. At the time Mr. Henry grasped the form we all distinctly heard a thud or sound of a fall, as if the medium had fallen off her chair. This corroborates Mrs. Mellon's statement that she was not on her knees when Mr. Henry grasped the form, but was suddenly drawn forward off her chair. We saw neither false beard nor shawl, nor mask, but only the empty black bag that had been used before the séance to dust the musical box. Neither shawl, beard, nor mask was produced subsequently, but only this small bag or common duster. When the light was turned up all of us, without exception, saw Mrs. Mellon's face, and we all of us emphatically declare that there was no mask on it."

The particular gentleman above alluded to, while having had exactly the same opportunity as Henry to see, having been over with him from first to last, has repeatedly reiterated his statement that, except the drapery, which he distinctly saw "dissolving away like smoke," he saw not a single one of the suspicious articles mentioned by Henry and Co. Another lady, Mrs. Elverson, was absent from the city when the above statement was made, else she would have signed it. It was subsequently said that, owing to her position on the night in question, she was unable to see anything. This she asserts is not a fact. She tells us that she was quite close to Mrs. Wallis, and in as good a position to see and hear, and distinctly heard the thud of the fall of Mrs. Mellon off her chair, and that when the light was struck she looked straight at Mrs. Mellon, who, she positively states, wore no mask, nor were any of

the other articles mentioned present. Henry speaks of "positive and negative evidence," thereby implying that nobody could see anything but himself and his few supporters. But if we refer to his evidence we will find that he distinctly states that "*everyone present* had an opportunity of seeing Mrs. Mellon" (mask and all, of course) in the condition in which "he had caught her."

Needless to say that the Press was flooded with correspondence, and overwhelming evidence of Mrs. Mellon's materializing power was given by Mr. Joubert, Mr. Morgan, hon. sec. of the Psychical Research Society of Victoria, Mrs. Rose-Soley, Dr. MacCarthy and others. The publication of these statements would of itself fill a volume. The following is a sample of unsolicited testimony as to her power in times gone by :—

"TO THE EDITOR DAILY TELEGRAPH.

"Sir,—As I have known Mrs. Mellon for perhaps a longer period of time than any other person in this colony, and have had opportunities of witnessing the phenomena produced through her "mediumship" 18 years ago in Newcastle-on-Tyne, as well as within the last few months in Sydney, I trust you will allow me to bear testimony to the entire absence of any opportunities for fraud at any of the sésances that I have attended. The story told in your columns in this morning's issue is apparently an exposure of fraud, but it is so only to those who have not studied and investigated spiritualistic and other phenomena. I have no hesitation whatever in saying that the explanation given by Mrs. Mellon is a correct one, as far as it relates to the occurrence in question ; but while for many years I accepted the theory of the spiritualistic school, further investigation has satisfied me that although the facts of the phenomena are beyond dispute, the explanation of those phenomena given by spirits are not sufficient or complete.

"I am pleased to add my testimony to the genuineness of the manifestations that I have witnessed through the medium both as Miss Fairlamb and Mrs. Mellon.—Yours, etc.,

"LORIMER E. HARCUS.

"Sydney, October 19.

Mrs. Rose-Soley, of "Monad," Balmain, Sydney, in describing a remarkable sésance held in a haunted room in Balmain, says, after first explaining that Mrs. Mellon was wired in behind the curtain :—
"A materialization before the curtain was demanded and shortly produced.

"Two feet in front of the curtain, and the wires behind them, which imprisoned Mrs. Mellon, in the midst of the 'circle' the now somewhat notorious 'Cissy' materialized, developing from a small, nebulous patch on the floor to the four feet high figure in white drapery, who danced, tripped about, rang a handbell, and scattered sugarplums. 'Cissy' was undoubtedly not Mrs. Mellon, supposing that lady to have been at large at the moment. Mrs. Mellon may or may not be agile on her knees, as Mr. Henry asserts

she is, but as it was a physical impossibility for her to pass through the wires, she could scarcely have been skipping about in that comfortless posture. M. Joubert, who was sitting next to me, took 'Cissy's' hand, which was palpably that of a child, not of a grown, well-developed woman. After the usual performances, 'Cissy' retired as she had come, slowly shrinking down to the floor, only a white patch, the size of a hand, being left at last to melt away on the spot where it first appeared two feet in front of the curtain, and not more than four feet from the farthest removed sitter."

The above was in corroboration of Dr. MacCarthy's instance of materialization outside the cabinet. The latter gentleman also described a figure standing away from the sensitive, while both the sensitive's hands were in evidence, and instanced many other remarkable and convincing occurrences.

The question of shrunken extremities, alluded to in her evidence, being one which people generally cannot understand, we had a short interview with Mrs. Mellon on the subject. She said:—

"Throughout spiritualistic literature many instances of such are related. If I had sufficient opportunity I should point these out to you. The case of Madame d'Esperance has already been cited. Florence Marryat relates a remarkable instance in the case of Miss Showers. Here it is: 'The materialized form led the way (into the cabinet). I found Miss Showers reposing in an arm-chair. The first sight of her terrified one. For the purpose of making any change in her dress as difficult as possible, she wore a high, tight-fitting, black velvet frock, fastened at the back, and high Hessian boots, with innumerable buttons. But she now appeared to be shrunk to half her usual size; and the dress hung loosely on her figure. Her arms had disappeared, but, putting my hands up her dress sleeves, I found them diminished to the size of those of a child—the fingers reaching only to where the elbows had been. The same miracle happened to her feet, which only occupied half her boots. She looked, in fact, like the mummy of a girl of four or six years old.'"

"And, now, Mrs. Mellon, as regards the sudden absorption of the sensitive by the fully-materialised form, when the latter is roughly grasped, what have you to say?"

"Well, those who know anything of psychic laws or literature know that this almost invariably happens in such cases. It is simply a question of balances. If a form takes one-half my substance and energies, where is the limit? Why not take three-fourths or five-sixths, or, for that matter, *all*, if the balance be violently disturbed? Hence, when Mr. Volckman rudely seized 'Katie King,' he found he had Florence Cook the medium in his arms. But on another subsequent occasion this same 'Katie King' consented, in proof of genuineness, in the presence of Mr. C. S. Hall, and others, to dematerialize in the full light of three gas burners, a melting away process which those who witnessed could not readily forget. This same 'Katie King' was also viewed all over with the aid of a phosphorus lamp, and thrice examined as she

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stood beside the medium, Florence Cook, by the celebrated Wm. Crookes, F.R.S., whose discoveries in chemistry, and important contributions to science in general, have won for him a world-wide reputation. Mr. Crookes, to the present day, remains firm in his convictions, but has grown sick of trying to convince those whom no amount of evidence will satisfy, and consequently for years back this once shamefully reviled and persecuted man has, in his own interests, wisely dropped out of any public investigation of these matters."

Here is an important bit of evidence on the part of Mrs. Annie Besant, as regards the genuine dematerialization of forms at a séance given by Mrs. Mellon for the latter at the residence of Dr. MacCarthy, Sydney. We extract it from an interview accorded by Mrs. Besant to the Melbourne *Herald* :—

WHAT MRS. BESANT SAW AT ONE OF THE SEANCES.

"As she was present by invitation, Mrs. Besant was disinclined to take what might have been regarded as liberties in order to test the genuineness of the Mellon séance. She says, however, she is convinced that there was no trickery about the materialization, still less about the dematerialization of the forms. She felt Mrs. Mellon's hands after the séance, and they were exhausted, cold, flabby, and in every way just like what they should have been after materialization. 'Indeed,' added Mrs. Besant, 'I had to use some personal effort to bring Mrs. Mellon round.' She further said, 'I can only say that I believe the dematerialization was genuine.'

'How many forms did you see on the afternoon of your visit?'—'Four. Three came out together without Mrs. Mellon being visible, and one with Mrs. Mellon being visible.'

'About the disappearance of the forms?'—'Well, I saw them gradually die away to a little spot on the floor, which subsequently vanished.'

The special figure, the dematerialization of which so satisfied Mrs. Besant, was that of "Josephine," from whom she previously took a flower. She remarked to Dr. MacCarthy, who sat next her, in allusion to the dematerialization, "Well, there can be no mistake about this." He tells us the curtain did not stir during the time, and assures us that Mrs. Besant sat within a yard of the form during this process. It must be remarked that Mr. Henry then, as usual, was away from the cabinet.

In reply to a letter of ours on the subject of Mrs. Edwards' strange evidence, given at the eleventh hour, Mrs. Mellon writes :—

"Sir,—One naturally marvels at the conflicting evidence given after the alleged exposure, especially that by Mrs. Edwards. I shall not, however, enter into this portion of the subject, except that I shall ask it to be borne in mind that Mrs. Edwards, is a sensitive or medium, and, like all sensitives, is subject to influences, and very powerful ones at times. This is the most charitable view to take. With due deference to that lady I must say her evidence cannot be

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considered reliable, so strangely inconsistent has her behaviour been throughout. I should like to put a few questions.

"1. Why did she not come forward in the beginning with her evidence ?

"2. Why have offered to conceal suspicious articles for me, thus becoming a participant in fraud, if there were any ?

"3. Will she explain why it is if I had these articles, I did not give them, fearing a search, but on the contrary, indignantly denied their possession ?

"4. Why, having always known 'Josephine' to be myself, did she not long ago, 'for the sake of her beloved cause for which she would shed her blood' at least give me a chance of redeeming myself by pointing this fraud out to me before denouncing me, as it was her duty to have done, as Lady President of Spiritualists ?

"5. Believing me thus to be a fraud, why did she, nevertheless continue to visit my house weekly as one of her dearest friends and most devoted adherents ?

"6. Why subsequent to the supposed exposure, did she, in presence of three witnesses state, as attested at a meeting at the Spiritualistic Hall, that was 'an honest medium ?'

"7. In what frame of mind was she when she wrote the following significant paragraph, which appears over her full presidential signature in the *Phrenological Journal* of Nov. 7th, present year ? 'I think that even Mrs. Besant, will have to speak a little less positively on the Spiritualistic question after being favoured with a séance by *our wonderful Materializing Medium, the celebrated Mrs. Mellon, whose reliability and truth are beyond question.*' How are we to reconcile this statement with her subsequent one that she believed 'Josephine' to be 'my ain self ?'

"As regards the horse-hair pads on which she lays such stress, one knows they are sometimes worn. Many of my friends know I was in the habit of wearing them (though not next the skin as stated), and some have seen me wear them when I had no idea of holding a séance. Why does not Mrs. Edwards, try to be just ? To my mind however, her most transparently unjust accusation was that in which she made it appear, that I solicited fraudulent help from her on the night of the séance in the *Sunday Times* office. How on earth could she have helped me, when I was in a locked wire cage ?

"Those who know anything of psychic matters are fully aware that this 'asking for help' is just a stock phrase used by mediums when soliciting psychic aid or sympathy. Mrs. Edwards, herself a medium, must surely be familiar with it. It was such help that I desired from Mrs. Edwards. I did not get it, even though the latter tearfully protested against 'the indignity' which I had to suffer during the 'humiliating' searching to which I was subjected in her presence.

"I am, sir, sincerely yours,

"ANNIE MELLON.

"'Wahroonga,' Waverley Road,

"Woollahra. 1st December, 1894."

The following letter from Dr. MacCarthy, in reply to a communication of ours, the purport of which will be evident as we read, gives further insight into Mr. Henry's psychic capacity and his serious exercise of it, and shows what little dependence can be placed on his denial thereof :—

"Dear Sir,—

"In reply to your note of November 25th, asking my opinion as to the genuineness or otherwise of Mr. Henry's controls and other phases of mediumship, especially in view of his assertion that his recognition of the likeness of the materialised form known as 'Geordie' was mere pretence, I beg to say that, from abundant and close observation, I am convinced that these so-called 'controls' of Mr. Henry were perfectly genuine instances of the peculiar hyper-normal physiological condition common to Sensitives. His other phases of so-called mediumship were equally genuine. These included clairvoyance and mesmeric power. It is difficult to understand how Mr. Henry can deny he was under genuine influence on the occasion referred to. I was a witness, and, when he took the psychic photograph into his hand, his condition was exactly similar to that exhibited on numerous other occasions. The livid face, glazed and suffused eyes, accelerated respiration, altered manner, altered voice, completely altered expression, and uncontrollable excitement, are unmistakable signs, all of which Mr. Henry exhibited. I have seen him cry bitterly when under such influence, and sometimes his voice was raised to the pitch of bellowing, so that, ultimately, I was in dread to allow him at night into my study, fearing he would arouse the neighbors.

"As a telepathist and clairvoyant, he exhibited his power (especially in the latter phase) hundreds of times in my house, and I can vouch for his undoubted power as a mesmerist. I shall give an instance, which will no doubt interest you, as showing the subtle nature of the forces that underlie psychic phenomena, and the necessity herein for well-balanced conditions. You know of my door test. Well, a short time ago I went to the country to recruit my health. On my return, feeling much stronger, I called my psychic, Maggie Power, to try this test as usual anticipating that, with increased health, I should be able to give her increased psychic aid, especially as her health was then in good condition. But the door, which, before I left, would close instantly with a bang without contact, would not now yield an inch. We tried several times and failed. I was astonished and puzzled. I could not account for it, but at last an idea suddenly occurred to me, and I asked if anything had happened in my absence. She said, 'No, doctor, except that one night we were sitting, and Mr. Henry made passes and mesmerised me.' The secret was out! My power over her was, for the time being, supplanted by Mr. Henry's mesmeric influence! I was greatly annoyed, and, I assure you, many weeks elapsed before I could break down that influence.

"Mr. Henry, during some of our sittings, made frequent, unexpected attempts to mesmerise me, but my will power was always

too strong for him. During these sudden and futile efforts on his part, his passes were so rapid, and the muscular exertion used so great, that the floor would actually shake, and the whole room tremble with communicated vibrations.

"I am, dear sir, yours truly,

"CHARLES W. MACCARTHY, M.D.

"Sydney, Nov. 27th, 1894."

In relation to the test at the *Sunday Times* office, the following speaks for itself :—

Mrs. Mellon having been asked by us for her opinion regarding certain arguments of the *Sunday Times*, mainly in relation to her health, comparing results at different séances, sent the following reply :—

"It is another specimen of what I think is termed 'bolstering up' Press arguments, turned and twisted to suit the ends in view, without any hesitation in using what is inaccurate. This further attack on me is cruel and unjust in the extreme. Will these people never stop harassing me? Where is boasted human feeling, when a few paltry advertisements or the possibility of gain by a sensational paragraph is sufficient to change its tone regardless of the wrong done or the suffering caused to an individual? These statements of the *Sunday Times* are the most manifestly unjust of any that have yet appeared. A comparison is drawn between the séance in their office and the results at the Besant séance and late tests. They say that at the *Sunday Times* séance, 'judging from appearance,' I was 'not in a much poorer state of health than usual.' I wish one of these gentlemen experienced my condition then, and he would hold a very different opinion. I tell you mere unvarnished facts. For three or four days previously my mind was in such a state of torture that I could not eat. I also suffered from hemorrhage; and when I arrived at the séance room I was more fitted to be in bed than undergoing a trying ordeal. The indignities I, as a lady, had to submit to at the hands of a professional searcher, even called forth the vehement and almost tearful protestations of Mrs. Edwards, whose subsequent conduct I cannot explain, unless by some spontaneous mesmeric influence. These indignities were revolting to me in the extreme, and the half veiled sneers with which I was greeted by certain people (I do not allude to the *Sunday Times* officials, who, on the whole, treated me courteously) were hard to be borne. Why, I was looked upon by these people alluded to rather in the light of a condemned criminal or a wild beast than a human being. Every fibre in my body revolted. Where came the kind 'sympathetic' circle then? My former friends, who until now protested their belief in me, had turned sourly against me, and were here in force antagonizing my psychic effort. If Nature's great law of sympathy be absolutely essential for results, where was that sympathy then? It was only present with a few fast friends. The harmony of the circle was rudely broken. Henry and others, until the night of the alleged exposure, whatever they may now say, believed in me and

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gave their sympathy, else they were speaking and acting a falsehood. Even if they doubted, the effect would only be neutral. But now? I caught from their looks and presence (I suppose because I am blessed or cursed with the faculty of sensitiveness) nothing but vindictiveness and hatred. Their words and acts confirmed me.

"If physical strength were necessary in me for my effort, where was it? If mental calmness were essential was it to be found in the worried creature in that cage? I seethed in mental agony. No wonder I fainted and collapsed. I saw too late my mistake. I should have waited till in good health. I failed. How could I have succeeded? But why should the *Sunday Times* have broken faith with me, and rushed off to print without permitting me to try again, as I distinctly understood was the agreement? Press interests were at stake.

"They say that at the Besant séance I was in as poor health as at the séance held at their office. Far from it. I was some days before in bed, to be sure, with severe pain, but this pain had passed completely away and did not disturb my constitution in the least. Mrs. Besant, on previously speaking with my medical adviser, learned from him that 'the illness was trivial' and had passed away, else she would never have desired a séance. Mrs. Besant can verify this. Such a statement, therefore, on the part of the *Sunday Times* is untrue. It is equally untrue to say I was 'in much better health at the séance presided over by Sir William Windeyer than at the Besant Séance.' There was a vast difference in my condition. (See the medical certificates.) For those who understand the A B C of psychic matters, it will be readily intelligible that results at a test séance like this must be far less than at an ordinary séance—at least until new and harsh conditions are, after a lengthed period, overcome. It is necessary, in fact, to become familiarised with entirely new conditions. It is childish for a newspaper to argue that there was 'no occasion' for other tests after the failure at its office. It is equally erroneous to lead the public to believe I produced only white drapery at the recent tests. To prop up this statement they use the words 'forms of an intensely white appearance like drapery,' No such words, or any having a similar meaning, appeared in the report of the committee. Here are the exact words employed by the committee, viz: 'Forms *and* what appeared like drapery of an intensely white color, have appeared in a manner not to be accounted for by the laws of Nature, as at present understood.' And, as if to emphasize the fact that forms and not drapery alone appeared, four more allusions to 'forms' occur in the report; for we read in it that 'two intensely white *forms* appeared . . . One *form* appeared several times . . Two *forms* appeared in succession. . . The other was a much taller *form*, &c. . . In fact, to be plain, the *Sunday Times*, as I have shown, has contorted the evidence here and suppressed these facts to support its statement. Is this Justice? But though, under a very bad condition of health and mental disturbance, I have thus materialized, I hope to give such full satisfaction yet to

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my committee as shall leave no further open for my enemies to vent their petty spleen because of my success and the overthrow of their miscarried speculations."

For ourselves, mere outsiders in this matter, and to whom these psychic marvels, a few of which, in the lower phases, we have witnessed, are as inexplicable as they are impossible to simulate except in miserably poor fashion—the sham being apparent and very unlike the reality—we are forced, at all events, in viewing the evidence of this seizure to notice certain facts which stand out clearly and unmistakably. They are as follows :—

(1) The wildly contradictory evidence. We allude to the positive evidence of those who could see as well as others, and yet did not see anything incriminating.

(2) The previous attitude of the chief witness against Mrs. Mellon ; his various mediumistic influences, and proneness not alone thereby to conjure up in his mind certain fixed absurdities, such as the discovery of cemeteries in the back yards of private residences, but also his persistent efforts to force his opinions on others.

(3) His power as a mesmerist. By this we do not of course mean to insinuate that he would deliberately mesmerise people into his way of thinking ; but it is just possible that in the atmosphere of the séance room spontaneous mesmeric influences would arise through a sudden, unwitting transference to receptive minds, of strong mental impressions.

(4) Defective knowledge of psychic laws generally, this subject being yet a comparatively unstudied one.

(5) Evidence of similar apparent deceptions in those whose psychic powers have been subsequently proved.

(6) The non-production of any of the incriminating articles mentioned.

(7) Believing the description given of the genuine dematerialisation of the form known as "Josephine" on the night of the seizure, crediting also Mrs. Besant's description of a similar dematerialization, this process, in the same figure, having been also critically witnessed on many occasions by others, including Dr. MacCarthy, who had always the privilege of being near ; and comparing it with a similar process described by the latter gentleman and by Mrs. Rose-Soley, in relation to the little figure of "Cissie," we would naturally ask ourselves two questions, viz. :—

First.—Why, if "Cissie" were produced by psychic means on other occasions, should it be necessary to simulate the figure on this particular occasion ?

Secondly.—If it be answered that the power had waned and was propped up artificially as regards this one form, why have selected the least difficult, namely, a small form, while the larger

one, "Josephine," was psychically produced, as evidenced by her inimitable dematerialization into "luminous semi-transparent vapor," gradually narrowing to a "little spot on the floor," which was previously observed by Mrs. Besant?

Taking into account the above considerations, and others equally strong, and bearing in mind the overwhelming testimony, now and for years past, of Mrs. Mellon's psychic powers, the contradictory evidence arising out of Mr. Henry's ill-conceived effort should utterly fail to bring conviction of deception on her part home to the minds of thinking individuals.



CHAPTER III.

Weighed in the Balance.

THE TESTS AND SUBSEQUENT CORRESPONDENCE.

SO positive were the accusers of Mrs. Mellon that no further tests would be forthcoming, and so deeply imbued was the popular mind with this idea, that quite a sensation was created on the morning of Saturday, 1st December, 1894, when the following correspondence appeared in the *Sydney Morning Herald* :—

SOME TEST SEANCES.

We have been requested to publish the following correspondence on a subject which has excited public curiosity :—

“To his Honor Sir William Windeyer, Judge of the Supreme Court of New South Wales.

“Sir,—The genuine character of my mediumship having been disputed, I should esteem it a great favour if you would consent to superintend the examination, under test conditions, of the *bonâ fide* character of the phenomena occurring by reason of the psychical powers attributed to me.

“I would leave to you the choice of the committee of investigation, with full permission to adopt any test which would guarantee the actuality of the phenomena obtained, and I will give the committee appointed by you full power to publish their opinion with reference to the sitting.

“I am, Sir, truly yours,

“ANNIE MELLON.”

“Sydney, November 2nd, 1894.

“Dear Mrs. Mellon,—In reply to your letter received this morning, requesting me to superintend an examination under test conditions as to the *bonâ fide* character of certain phenomena alleged to take place through your influence or mediumship, I think it right in the interest of truth to comply with your request, on condition that the choice of the committee of investigation is left entirely to me.

“2. That we adopt any test that we think expedient.

“3. That we are to be at liberty to publish the result of our enquiry, these being, in fact, the terms suggested by you in your letter.

Yours truly,

“W. C. WINDEYER.”

“The BILLY TEA” output is a ton per day.

"Sydney, November 29th, 1894.

"To Mrs. Mellon.

"Dear Madam,—We, the undersigned members of the committee which was formed and sat under the conditions mentioned in your letter to Sir William Windeyer, asking him to conduct an inquiry as to the reality of certain phenomena said to occur in your presence, having held three sittings—on the 16th, the 23rd, and 26th instant—have felt it our duty to discontinue our investigation till you are in better health, in accordance with the medical opinions given by Drs. Creed and Pickburn in the accompanying certificates. We think, however, that it is only just to you to state the result of our inquiry so far as it has proceeded, as we are informed by the medical gentlemen before mentioned that a prolonged suspense in your present state of mental anxiety may not only retard your restoration to health, but may still more seriously impair it.

"We hope, however, to continue our inquiry on your restoration to health. The result of our investigation is that we are all convinced that in your presence, when you have been tested under conditions that prevented any deception being practised by you, forms and what appeared like drapery of an intensely white colour have appeared in a manner not to be accounted for by the laws of nature as at present understood.

"In conducting our sittings, all doors and windows giving access to the room in Mr. Greville's house in which we sat were locked and fastened with tape, nailed and sealed. You were, as we are informed by two ladies of the committee who superintended that portion of the investigation, provided with an entire change of clothing for the sittings. You were then, in the presence of all of us, placed, on two occasions, in a black calico bag, the string of which was drawn round your neck in such a manner as to prevent any possibility of your getting out of it, and the string and knot securing it fastened with an impressed seal made with sealing-wax. You were then placed behind a black curtain, and had a strong thread fastened with a secure knot drawn closely round your neck, this thread being reeved through a fixed object in such a manner that if you moved from your chair your moving must have been detected by Mr. Copeland, the member of the committee who held the end of the thread, and who certifies that no movement of yours took place which would allow of your appearing where the curtain was opened, and two intensely white forms appeared, even supposing you could have got out of the bag, which at the end of the sitting was found with the seal unbroken. At one of these sittings one form appeared several times, at the other, two forms appeared in succession. The smaller was between 2ft. and 3ft. high, and was seen and heard to move as if dancing. It also emitted a kissing sound. The other was a much taller form. You were on a third occasion placed in a cage made of $\frac{5}{8}$ in. wire netting, placed close against the walls in a corner of

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the room. The cage was 6ft. high and 3ft. square, and was wired all over the top and securely fastened to a separate wooden floor of its own. The door of the cage was locked with a padlock brought by the chairman of the committee. A wire was then reeved in and out of the wire netting and carried all round the cage, its ends being twisted together and secured by sealing-wax to a piece of card which was sealed with a seal. On this occasion the searching ladies of the committee not only state that your clothes were entirely changed, but that no white garment was worn by you, and that no white pocket-handkerchief was allowed you. Under these conditions the black curtains outside the cage were opened, and an intensely white appearance like drapery extended apparently 3in. or 4in. beyond the curtain from the ground to a height of between 5ft. and 6ft. and 5in. or 6in. wide. The drapery at its foot appeared to lie upon the floor in a rounded mass about a foot in diameter, and after the upper portion of the figure disappeared still showed on the floor till it gradually faded away. A voice, apparently of a male, was heard at the same time, stating in answer to a question that the figure was not strong enough to put its hand out. At the close of this sitting you were found sitting in your chair, apparently in a deep sleep, with the fastenings of the cage before described perfectly intact. There were two gas-burners in the room, giving sufficient light to enable the members of the committee to see each other sitting in their chairs whilst this phenomenon took place, and to leave no doubt on the mind of any of us as to its reality, and as to the impossibility of the appearance being produced by you by any kind of trick or deception.

"Of the sitters Sir William Windeyer sat nearest to the curtain, about 3ft. off it; the rest of us in a circle extended from him, and no one being more than 10ft. from, and all in full view of it and of each other.

"No person was in the room, except yourself and the undersigned,

"W. C. WINDEYER
JNO. M. CREED
EWD. GREVILLE
THOMAS PICKBURN
N. JOUBERT
HENRY COPELAND

"ANNIE BRIGHT
A. R. ROSE-SOLEY
CHARLOTTE ROSS
ELLEN ELLIS
IDA L. COPELAND
LILY COPELAND."

Certificates referred to in the above letter.

"22 College-street, Hyde Park.

"Mrs. Mellon is in very feeble health, and has been suffering for some time from hemorrhages; she requires several weeks' rest and change for her recovery.

"THOMAS PICKBURN, M.D.

"November 23, 1894."

"Mrs. Mellon is in such ill-health (accompanied by hemorrhage) that complete physical and mental rest for some weeks is essential to her recovery.

"JOHN CREED, L.R.C.P., &c.

"November 27, 1894."

Needless to say this came like a thunderclap upon those who disbelieved, or pretended to disbelieve, in Mrs. Mellon's super-normal powers. It was easy to perceive that certain gentlemen, running an innocent little literary speculation, arising out of the supposed exposure, would take their discomfiture with bad grace, and would call heaven and earth to the aid of their imperilled speculation. In this they were considerably aided by a tactical error on the part of the Committee in not, in the first instance, having included one or more members of the City Press on the Committee; and, secondly, in having forwarded the report to one journal only. We feel sure, if members of the Press had been present, that they would have done justice to Mrs. Mellon. The Country Press, however, took generally an impartial view, and showed, in some instances, a decided leaning towards Mrs. Mellon.

The following letter from Dr. MacCarthy to the *Sunday Times* of the 2nd December, speaks for itself:—

"Tests which were by certain people supposed not to be forthcoming have taken place, and Mrs. Mellon's super-normal power has been satisfactorily demonstrated. Of course we shall hear of objections, else my knowledge of human nature is faulty. These objections will probably resolve themselves into three, viz., hypnotism, partiality, or conjuring. It is unlikely that two noted hypnotists like Dr. Creed and Mr. Joubert could have been hypnotised. Bias may be trumpeted forth, however absurd the supposition, but who can question the competence, honor and truthfulness of those who have so clearly and minutely stated the facts in relation to the tests gone through? There remains the last straw grasped by an overwhelmed opposition, viz., conjuring. Well, we can settle the matter readily. A clever conjurer is at present in town, Mr. Hosking. I shall give him £50 if, under exactly the same conditions as with Mrs. Mellon, he can produce similar forms. I shall allow him a cartload of paraphernalia, and shall also allow him Mr. Henry's assistance into the bargain.

"These objections being thus easily eliminated, if the Committee, one and all, saw these forms, as unmistakably testified by them, they, as a matter of course, saw them composed of material which was produced by some occult means. Therefore, they witnessed a materialisation through Mrs. Mellon.

"It is astounding, considering her very low state of health, that any occult manifestation whatever came through her; but, at least, in a sympathetic circle, she was afforded the conditions, without which nature will not allow of the evolution of the necessary forces and material.

"But let me again say that this does not prove spiritualism; and let me warn those who think it does, and who at the same time wish to preserve intact their orthodox opinions, to keep out of an investigation which is only fit for those who can keep their heads cool, and who look, as I do, for some tangible good to humanity from the study and utilization of this all potent dual combination of material and force."

As events proved, the Doctor was correct in his prediction of the objections that would be used by the now "overwhelmed opposition." Sir William Windeyer and his committee were credulous fools, and were deceived by this artful conjurer; a stern judge, conversant with all species of fraud, was outwitted and befooled by a mere woman, and so also were wise legislators, professional gentlemen of ability and prominence, and others of both sexes whose astuteness cannot be questioned.

Forsooth! a conjurer should have been present! What is the value or necessity of a conjurer's evidence in face of tests that precluded the possibility of the possession or use of paraphernalia on the part of Mrs. Mellon, or of movement from the position in which she was rigidly imprisoned? There is a limit beyond which conjuring is impossible, and that limit was well passed in these tests. Now, as proof of its impossibility, Dr. MacCarthy offered £50 in his challenge to Mr. Hosking, who came to Sydney "on spec" after the alleged exposure, and who, here and in Melbourne, had been doing "bag tricks" and producing sham materializations of Mrs. Mellon's forms before admiring audiences.

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Those who have witnessed Mrs. Mellon's materializations, and have also seen the conjurer's imitation, assert that the sham is widely different from the reality.

Here is Mr. Hosking's characteristic reply, headed in large type in the *Daily Telegraph*. (The epistle does no discredit to his admitted juggling powers):—

"A CHALLENGE ACCEPTED.

"Mr. Ernest Hosking, a conjurer and society entertainer, writes as follows :—

" 'Dr. MacCarthy challenges me to produce the same phenomena, and under the same test conditions, as given through Mrs. Mellon. I am quite ready and glad of the chance to accept his liberal offer. I want no assistance. I am quite able to look after myself. So, if the Doctor will arrange for me to see this wonderful manifestation through, in order that I may know what I have to do, I will immediately set to work and give him and a committee of gentlemen appointed the same results, and perhaps more. All I can say is that I hope he will bring the séance about at once, for my stay in Sydney is limited.

" 'I also challenge Dr. MacCarthy to exhibit his phenomenal door test before a committee of gentlemen, two to be selected by himself and two by me, on any door suggested by the committee—I to apply the test.' "

Now comes the Doctor's reply, which leaves no loop-hole for the conjurer, who, in face of the tempting offer of £50. would undoubtedly come forward if he were able to accomplish this boasted sham materialization under the severe conditions imposed on Mrs. Mellon. But the Doctor very well anticipated the outcome. It appears that Mr. Hosking a few days before, speaking with him on the subject of the "bag trick" of conjurers, freely admitted that he could not do it if placed and secured in a bag not prepared for this special trick by himself or an accomplice, and if tied and held in the manner adopted with Mrs. Mellon, leaving aside other overwhelming precautions taken with regard to this lady :—

"GRANUMA"—a perfect porridge meal—Cures Indigestion.

*"CHALLENGE TO MR. HOSKING.**"TO THE EDITOR.*

"Sir,—As Mr. Hosking's stay in town is limited, not knowing his address, I hasten to reply to him through your columns. You have, as a heading to his letter in to-day's issue, in large type the words "A Challenge Accepted;" but, if you will read carefully Mr. Hosking's remarks, you will find that my challenge is not accepted; for, after the manner of conjurers, he cunningly puts in the proviso, 'if the Doctor will arrange for me to see this wonderful manifestation through, in order that I may know what to do,' &c. In other words, he will not attempt the performance of this feat unless afforded an opportunity of witnessing the tests just gone through successfully by Mrs. Mellon! I am not a conjurer, but I have some common sense. I shall not allow him to wriggle out of the matter in this way.

"Now to business. He says he requires no assistance. Here, therefore, are my terms, in exact accordance with my challenge, and following exactly the conditions of the tests just accomplished by Mrs. Mellon:—

"1. As Judge Windeyer appointed his own committee, I shall, to prevent collusion, appoint mine.

"2. I shall select the place of meeting, to which he shall not have access until the night of the sitting, when he shall finish up with both tests, bag and cage.

"3. I shall supply the bag, cage, clothes and other articles in accordance with those employed at the recent tests.

"4. I and another member of the committee shall see him undress to the skin. We shall then search him, bring him to another part of the room, as was done in Mrs. Mellon's case, and re-dress him in clothes supplied by me, he not to have access to the séance room until these things are accomplished, and not to come in contact with any but the searchers until he shall step into the bag or the cage, we not to lose sight of him meanwhile.

"5. That I shall superintend the fixing of him in the double-seamed black bag, as used in Mrs. Mellon's case; also the tying, sealing, fixing of 'strong thread' round his neck, and the reeving of it through 'a fixed object,' namely, the cage, in and out across two corners, commencing a few inches from and behind his head to the right, as in Mrs. Mellon's case; the string being finally carried at right angles and held by myself during the sitting, both ends of the tapes of the bag after tying and sealing them to be brought over the curtain-rod and secured there in view of everyone during the sitting, as in Mrs. Mellon's case.

"6. That the seals, knots, and bag shall be examined subsequently, as in her case.

"7. That I and the other searcher shall superintend the subsequent undressing, and shall again search him, this when both tests are gone through.

"8. That I supply a padlock for the $\frac{5}{8}$ in. mesh cage, which will be of same dimensions, &c., as that employed in Mrs. Mellon's case.

"9. That I shall superintend the locking of him in the cage, as well as its being reeved through with a strand of wire, the twisted ends of which I shall see secured and sealed.

"10. That, under these circumstances, he must produce both 'forms and drapery,' the latter of 'intensely white appearance,' both coming 'three or four inches beyond the curtain,' and ranging in height between two and six feet; one of these forms to be 'seen and heard to move as if dancing.' One of the figures must de-materialize, as in the case of that described by the committee

"11. That the cage and seals shall be examined subsequently, and the re-searching, &c., done as before mentioned.

"12. That I shall have the option of publishing the result. I shall allow him to bring his own slippers with light soles, as in Mrs. Mellon's case, and not boots.

"These are my terms, in exact accordance with Mrs. Mellon's recent tests. Now, then, Mr. Hosking, yes or no? I am waiting.

"As regards his allusion to my door test, we shall talk about that when he performs his feat. One thing at a time, please, Mr. Hosking. It will not do to create a diversion by the convenient 'patter' peculiar to the genus conjurer. You may cleverly do the common bag trick which most of us know all about, Mr. Hosking, but you will not do the bag test as done by Mrs. Mellon.—Yours, &c.,

"CHARLES W. MACCARTHY, M.D.

"223 Elizabeth-street, Hyde Park,

"Sydney, December 3."

The public eagerly awaited Mr. Hosking's reply to this straightforward demand.

The next morning's *Daily Telegraph* contained the reply of the celebrated conjurer who was going to stamp out Mrs. Mellon in one act—even as his coadjutor Henry had boasted he could do, if given the same conditions :

"DR. MACCARTHY'S CHALLENGE.

"TO THE EDITOR.

"Sir,—In your issue of to-day I see that Dr. MacCarthy would like to have this test séance all his own way. I say again that I must see Mrs. Mellon go through these tests, for, with all respect to the members of her committee, I cannot place any reliance whatever in the statements made in their respect. Here

is a case in point: In their signed declaration, there is no mention of Mrs. Mellon's hands being tied, but in to-day's issue of your paper Mr. Copeland writes:—"I will defy either Mr. Henry or anyone else to untie the knots I tied, with their hands at liberty, and in the light, while hers were sealed, in the black bag, and in the dark." Were her hands tied or not? And, also, in the first portion of the report there is no statement leading one to believe that she had white underclothing on, but Mr. Copeland writes to-day that she had white underclothing and a white collar on. I should also like to know very much why the curtains in front of the cage were left open. Let me see this living phenomenon that is baffling so many level-headed and far-seeing people, and I will at once duplicate her work, or stop her materializations. I only want what's fair. I might ask the doctor, would he prescribe for a patient whose case he had not diagnosed? With regard to the bag test I perform, I may state that the doctor is far out. I can, if he likes, soon satisfy him on that point, for he forgets, perhaps, he gave me a little information about bag tricks at his house. Hoping that the doctor will speedily bring about Mrs. Mellon's test séance, so that I can set to work,—Yours, etc.,

"ERNEST HOSKING."

Mentally, as well as physically, it is apparent that Mr. Hosking has few rivals in the great art of Wriggling. He was not required to "diagnose" the case, but the prescription was handed to him in black and white to produce, if he could, similar results with it. He knew right well he would not be included in the test committee.

So under this flimsy pretext, the worthy conjurer backed out of it. The Doctor's proposition was safe. It would have been equally safe had his challenge been accepted. With tests similar to Mrs. Mellon's, "the trick" simply could not be done. His pretended acceptance, and subsequent graceful refusal, to accept conditions undergone successfully by Mrs. Mellon, raised her case to Alpine heights. Mr. Hosking's exhibitions could in no light be regarded as equivalent to tests. All the opportunities for conjuring were transparently present in them. The white undergarments he alludes to in Mrs. Mellon's case (a mere white tight-fitting combination, bought by a member of

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the Committee, and not worn in the cage test), would have been supplied to him by the Doctor, but it would have been utterly useless for his purpose—and he well knew it.

So much for the conjuring theory. Let us now glance over the furious efforts of Henry to “boom his little speculation.” We extract from the *Daily Telegraph* of December 3rd, 1894 :—

“WHAT MR. HENRY SAYS :

“Asked what he thought of the affair, Mr. Henry said : ‘She has completely got away with them. With the exception of one or two of the sitters, about whose attitude I am in doubt, they were all Spiritualists, and, of course, a circle of people like that are not competent to judge as to the genuineness or otherwise of Mrs. Mellon’s performances. She has had 25 years experience as a medium, and has been sharp enough to undergo some very strict tests at the hands of the London Psychical Research Society, actually producing ‘manifestations’ before that body ; but it is only fair to add that the Society were so impressed at the time with the appearance of deception, that they refused to sign any reports. In fact, it has been placed on record that the whole of Mrs. Mellon’s séances before the London Psychical Society, extending over three years, were ‘thoroughly unsatisfactory.’ Those are the words of Mrs. Henry Sidgwick,

“To return to Mr. Justice Windeyer’s test séance, however, you observe that in the report presented by them to Mrs. Mellon, the sitters say :—‘You were, as we are informed by two ladies of the Committee who superintended that portion of the investigation, provided with an entire change of clothing for the sittings’

“‘Yes ; but I do not think that any of those ladies are competent to search a woman of Mrs. Mellon’s professional standing,’ replied Mr. Henry. ‘I think that, had a couple of professional searchers, like those engaged by Mr. Roydhouse, in view of the *Sunday Times* séance, been employed, there would have been no manifestations. Careful searching, both before and after, is the key to the whole position.’

“There were other precautions taken. For instance, Mrs. Mellon was tied up in a black calico bag, the string of which was fastened round her neck, and further secured by an impressed seal ; whilst another cord, tied round her neck, was reeved through a ‘fixed object,’ and held by Mr. Copeland, who detected no movement during the manifestation of the forms, which are described as ‘two intensely white forms.’

“Well, it often happens that the most important point in a search is overlooked, and in the end transpires quite accidentally.

I know myself that in writing these accounts of séances published in 'Spookland,' there are very many little points I should have overlooked had I not been suspicious, but which, when joined together, made an important chain of evidence. It seems a small thing in itself that 'Cissie' never crossed the curtains, but still it was the point that gave me the ultimate clue. They say that the thread was 'reeved through a fixed object.' They ought to have explained what the fixed object was—whether a piece of furniture or a ringbolt in the wall.

"And, now, as to the manifestations. Speaking of the two first tests of the series, the members of the circle say—



MRS. MELLON AND "GEORDIE."

'At one of these sittings one form appeared several times, at the other two forms appeared in succession. The smaller was between 2ft. and 3ft. high, and was seen and heard to move as if dancing. It also emitted a kissing sound. The other was a much taller form.'

"The 'kissing sound' goes for nothing," said Mr. Henry, "because that could be done by the medium. And as for the rest, provided that she were able to secrete a needle and cotton, there was nothing to prevent her ripping the seam of the bag and getting a hand or foot out, in which case the seal around her neck would be of very little moment. By the way, it does not

say whether the bag was carefully examined afterwards, a most important point. This black bag business is a very old trick with mediums, and has been exposed over and over again. It is often done by the medium pulling the thread out of the bottom of the bag. She is then practically free."

"But how about sewing the seam up again?"

"Mrs. Mellon might have previously secreted a needle and thread in the cabinet, or, for that matter, in her hair. Indeed, I am not sure that all the white material she would require to produce the manifestations might not have been secreted in her hair. Then, again, on these occasions the medium was not



MRS. MELLON, "CISSIE," AND "JOSEPHINE."

secured to the chair, which would leave her free to move about quite enough for her purpose, if she did take the string out of the bag. I notice, too, in reading the description of the third 'test,' that no white garment was worn by Mrs. Mellon on that occasion, but we are not told that a similar precaution was taken on the two former occasions. At the first two sésances Mrs. Mellon was not in a cage. At the third she was; but judging from the report, she was not then placed in a bag, nor was she tied to any 'fixed object.' She was thus at liberty to manœuvre just as she pleased inside the cage

"Very good. And now as to the third séance. We are told that Mrs. Mellon was placed in a cage of $\frac{5}{8}$ -in. wire netting; that the door of the cage was locked; and further, that the cage was bound round by a wire, the two ends of which were joined and sealed to a card. Nor was that all. 'On this occasion,' we are told, 'the searching ladies of the committee not only state that your clothes were entirely changed, but that no white garment was worn by you, and that no white pocket handkerchief was allowed you.' Yet

'Under these conditions the black curtains outside the cage were opened, and an intensely white appearance like drapery extended apparently 3in. or 4in. beyond the curtain from the ground to a height of between 5ft. and 6ft., and 5in. or 6in. wide.'

"Since Mrs. Mellon underwent a complete change of clothing in order that she should have no chance of making use of white garments in the production of the forms, it would be interesting to know by whom the change of clothing was provided. Was it another suit of her own clothes, or were they supplied by some member of the circle? This is important, because I have no doubt that it would be quite possible for her to secrete in the lining enough white muslin for the kind of 'manifestation' described. Once having obtained the necessary material, it would be a very easy thing to project a piece of wire or a stick through the opening of the curtains and suspend from it 'the intensely white appearance-like drapery.' Such a piece of stick or wire might be concealed in the medium's shoe, or even a piece of whalebone from the dress bodice might have been employed.

"Then we are told how the lower portion of the drapery gradually 'faded away.' Listen to this:

'The drapery at its foot appeared to lie upon the floor in a rounded mass about a foot in diameter, and after the upper portion of the figure disappeared, still showed on the floor till it gradually faded away.'

"Well, I have frequently," said Mr. Henry, "seen the lower portion of the drapery lying on the floor for some time after the form itself had disappeared, and it always struck me that the medium had forgotten to pull it into the cabinet. It is an easy thing to make the upper part of the figure disappear by pulling it back a little and drawing the curtains together in front of it, leaving the lower portion of the drapery alone visible, and that lying on the floor, as described by the sitters, until eventually it also was dragged behind the curtains. If they give me the same conditions I will produce a similar effect."

"And then the voice—'A voice, apparently of a male, was heard at the same time stating in answer to a question that the figure was not strong enough to put its hand out.'

"Mr. Henry smiled. 'Well, with regard to the voice,' he added, 'I have heard that voice so often that I know its capa-

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bilities, and could swear positively that I have detected Mrs. Mellon's intonations on several occasions when 'Geordie' has been supposed to be speaking. Indeed, I said so to several persons previously to the exposure. Upon one occasion, at a small-table séance at Miss St. Hill's, when Mrs. Mellon was giving an exhibition of her power as a physical medium, the same gruff voice addressed the sitters, stating that he was 'Geordie,' and making a few remarks. The voice then said 'Good-night' three times—first, apparently, in the middle of the table, and the second time by Mrs. Mellon's left hand. Miss St. Hill was sitting next to Mrs. Mellon, at her left-hand side, and when the voice said 'good-night' for the second time, she states that she felt Mrs. Mellon's hair brush against her elbow as if she had suddenly lowered her head to produce the voice in that position. It was undoubtedly clever, but depended principally for its success upon the marvellous audacity of the woman.

"There were two gas-burners in the room, giving sufficient light to enable the members of the Committee to see each other sitting in their chairs.

"Mrs. Mellon is always very careful to have no light near the cabinet. There may have been two gas-burners in the room, but doubtless they were sufficiently far away from the cabinet to answer the purpose of the medium. I have seen one gas-burner in the front room of Mrs. Mellon's own house turned full on for a couple of minutes whilst 'Geordie' was showing himself, and yet the light in the back room near the cabinet was so dim that one could not distinguish whether he was looking at a mask or a human face. Obviously there is great art in regulating the light, and Mrs. Mellon has reduced it to perfection."

"Pardon me. Whilst the phenomenon took place the light was sufficient 'to leave no doubt on the mind of anyone of us as to its reality, and as to the impossibility of the appearance being produced by you (Mrs. Mellon, that is) by any kind of trick or deception.'"

"That is a very bold statement, considering that these people were all relying on the evidence of their eyesight, the most easily deceived of all the senses. The three-card-trick man at work in broad daylight deceives his 'circle,' yet nobody pretends that he works by the aid of superhuman agencies. One would have thought that before so glibly asserting 'the impossibility of the appearance being produced by any kind of trick or deception,' they would have taken the precaution to subject the forms to the evidence of touch. All I can say is that I should recommend to the judge and his colleagues the study of Mrs. Mellon's achievements before the Society for Psychical Research of London."

"GRANUMA"—a perfect porridge meal—Cures Indigestion.

The following is the crushing reply of the ex-Minister for Lands, Mr. Copeland. (There are some points not touched upon by Mr. Copeland, but which shall be dealt with later on) :—

"MRS. MELLON'S THREE TEST SEANCES.

"MR. COPELAND IN REPLY.

"TO THE EDITOR.

"Sir,—I don't know whether the recent hot weather has had anything to do with the mental state of the various parties whose effusions go to make up your article on the above subject in your issue of to-day, but I would strongly recommend to each of your contributors that a somewhat protracted cold bath might assist in toning down their imaginations to the level of ordinarily prudent men, and prevent their jumping to hasty conclusions. As to Mr. Henry, I should recommend him to adopt that never-failing specific for cooling an excited brain which was found so infallible by that ever-memorable philosopher, Mr. Samuel Weller, viz., to hold his head under the yard pump for a period before breaking out afresh.

"Your scribe commences the article referred to by describing the investigating committee as 'a committee of spiritualists.' This description I dissent from, as I do where he states that 'every one of whom may be described as considering the evidence in favor of *spiritualism* sufficiently strong to justify them in spending a good deal of time in search of proof.' Now, if the last word of the quotation had been written 'truth' instead of 'proof' it would have been a fair statement of the facts. Mr. Henry, in his new-born zeal, characteristic of recent perverts, and with the same assurance he would have asserted in favor of the manifestations a month or two ago, modestly asserts that 'She (Mrs. Mellon) has completely got away with them.' Of course all the gentlemen forming the committee (leaving the ladies out of the question) rolled into one would not possess and could not exercise the amount of astuteness emanating from the brilliant comet just appearing above the horizon in the person of Mr. Henry. I think, however, I shall be able to show to unprejudiced minds that whatever may have occurred at previous séances at which this gentleman shed the benign and confiding influences of his luminous presence, if anyone has been 'got away with' in this instance, it is Mr. Henry and not the committee.

"We are told also that 'Mr. Wallis is dissatisfied,' and that he has no faith in either 'judge or jury,' at which no doubt the judge and jury will immediately collapse into a state of paralysis. I believe it is quite a usual occurrence for a culprit not to have much faith in either judge or jury when the case on the evidence

goes against him. I may, however, correct him in one particular—where he, with unwarrantable liberty, states that I and my daughters are spiritualists; not that I should consider it any reproach to be known as such were it a fact. As, however, the statement is made with the sole object of belittling our discernment, I may say emphatically that neither I nor my daughters are spiritualists, having never been convinced of the spiritual origin of the manifestations we have at various times seen, and least of all of those manifestations termed ‘materializations.’ I may say here that we have declined numbers of invitations to attend ‘sittings,’ but on the few occasions—some half-dozen—that my daughters have attended with me we have gone there with open minds—free from prejudice on the one hand and equally free from pre-disposition to accept evidence on the other. We were open to conviction as to the spiritual origin of the manifestations, but so far such has not taken place, and I may go further and say we are rather convinced of the absolute inutility of what are termed ‘séances,’ believing they amount to an absolute waste of time. At any I have attended or read of, nothing but the veriest common-place statements have been made with a great deal of twaddle and nonsense, and as for acquiring spiritual or scientific knowledge, I have never yet heard ‘words of wisdom’ equal to those which might have emanated from any of the sitters themselves in their own normal condition. That there is some mysterious power emanating from certain persons called ‘Psychics’ is proved by overwhelming evidence, attested by numbers of the leading scientists of the world, and that this subject is engrossing the minds of many of the leaders of thought of the present day can easily be seen by those who take the trouble to read the literature on this subject—in fact, turn which way you will, you cannot avoid this evidence, inasmuch as all modern romances and other light literature is more or less permeated with spiritualistic theories. It may be said that spiritualism is in the air. And I am inclined to think that its general effect has been beneficial in diverting the current of thought from materialism, and accompanying annihilation to that of an after, or, rather, a continuous life. Yet I venture to assert that most people, after spending a large amount of time for very little profit, will come to the conclusion that seeking knowledge at spiritualistic séances is a game which is not worth the candle.

“My reasons for accepting the position of one of the committee of investigation are two: First, that it would be a desirable thing in the public interests to set the question at rest, either by exposing fraud or by certifying to the genuineness of the manifestations; and, secondly, that this result was more likely to be brought about by persons who, on account of their past experiences, may to some extent be considered experts, rather than by persons new to such inquiries, who generally see these manifestations for the first time with open-mouthed

wonder. While I feel sure that most, if not all, of the committee are free from foregone conclusions, which they do not desire to support any more on the one side than on the other, which certainly cannot be said of either Mr. Henry or Mr. Wallis, the remarks of the former betraying nothing so much as self-satisfied egotism, while the latter is evidently inclined to arrive at hasty conclusions.

"Your writer says, 'As to the results, they were certainly poor enough.' Certainly they were. But inasmuch as we were not there to bolster up the medium, is it not desirable that the world should know that under the strict conditions imposed the results were 'poor enough.' Should the committee continue to sit after Mrs. Mellon's shattered health is restored, and no better manifestations are procured, I should undoubtedly accept it as evidence that the conditions are stronger than the 'spirits.' If, on the other hand, the manifestations did return, notwithstanding the strict conditions, then, although it would clear the medium in my opinion of the charge of fraud, at least so far as those sittings were concerned, yet in my humble judgment it would not establish as a fact that what have been euphemistically termed 'spooks' are really the materialised forms of dead persons returned for a brief period to an earthly existence, many of the surrounding circumstances being, in my opinion, too absurd and trivial to withstand the test of common sense.

"Now, as to the conditions, and Mr. Henry's profound objections thereto or comments thereon. On each occasion Mrs. Mellon, as soon as she arrived at Mr. Greville's house, was taken upstairs, and relieved of absolutely every article of clothing by Nurse Ross and Mrs. Ellis. Her hair was taken down, examined, and tied in a knot. She was then supplied with clothing, every article being provided by the committee, and immediately after the séance, in the presence of the same ladies, this clothing was taken from her and retained by the committee. On the first occasion the medium had on an article of white underclothing and a white collar, but she was deprived of these at the other sittings. Now, it is positively absurd to assume under these conditions that the medium could secrete white muslin on her person, and two shrewd, intelligent women under these circumstances not to detect it. Then, as to the 'piece of whalebone taken from the dress bodice,' what becomes of it when I say she simply had on one of my daughter's dressing gowns, which contains no whalebone? What also becomes of the statement that she could secrete in the lining enough white muslin for the kind of manifestation described? The sleeves are loose, and known as angel sleeves, and though there is a little lining at the breast, is it to be supposed that she could rip this open and sew it up afterwards in the presence of the two examiners in full gaslight without detection? There was also a very small pocket on the outside of the dressing-gown, but the muslin, small as the amount would have had to have been to get into that pocket, would have

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immediately been seen as soon as she entered the séance room. Then, as to the black calico bag into which she, immediately on entering the séance room, was immersed. The bag was carefully examined before her arrival, and was found to have a seam on each side, which was doubly machine stitched, and as it was also carefully examined after she was taken out, the machine stitching could not have been substituted by ordinary sewing. So let us see what Mr. Henry's brilliant elucidation of the mystery amounts to. He says, 'Provided she were able to secrete a needle and cotton, there was nothing to prevent her ripping the seam of the bag and getting a hand or a foot out.' It must be self-evident that, in addition to the roll of muslin and the needle and cotton, she would have required a pair of scissors or a knife, with which to rip the seam open, but she would also have required to secrete in her untied hair (for that was the only clothing she stood in possession of at one time) one of the many kinds of sewing machines in use. Perhaps she dematerialised this sewing machine, and materialised it again while inside the bag! As, however, there were twelve wide-awake persons listening for any sound, I presume the machine must have been one of the 'noiseless' sort, and I suppose she must have also secreted a table or stand on which to rest the machine while at work, which would also have to be inside the bag, as she would have to do the machining with herself inside. Mr. Henry says—'If they give me the same conditions, I will produce a similar effect.' Verily, the vanity of that celebrated frog we read about was as nothing to that of Mr. Henry. There are several other comments equally as puerile and absurd, but space, which I have already outstretched beyond reason, prevents me from further retort. I may briefly state, however, that neither Mr. Mellon or any other member of the family was present or had any connection with the sittings except Mrs. Mellon, and that the cage was provided by Mr. Joubert. The string that I fastened securely round the neck of the medium was what I think is called saddler's thread—so fine and yet so strong that I will defy either Mr. Henry or anyone else to untie the knots I tied with their hands at liberty and in the light, while hers were sealed in the black bag and in the dark. Moreover, the knots would have had to be tied again, which was an impossibility for her in that position, and I may say that by the aid of this string I could tell during the whole sitting to half an inch where the medium's neck was.

"In conclusion, may I suggest that the members of this committee deserve credit instead of blame for having the moral courage to take up such an unpopular subject, having no object to gain other than the public good as a reward for their loss of time, which to busy men is a matter of some moment. That the accusers of Mrs. Mellon should snarl and show their teeth augers badly for their cause. However, it may be hoped that justice will be done, whichever side is entitled to blame.—Yours, etc.,

"Yarraville, December 3.

"HENRY COPELAND."

"GRANUMA"—a perfect porridge meal—Cures Indigestion.

As regards Henry's allusion to the voice of the form known as "Geordie," we have made several enquiries on this point from disinterested persons who have heard this particular voice at Mrs. Mellon's séances. One and all assert there is not the smallest resemblance between it and that of the sensitive. One gentleman, whose name we are not at liberty to mention, writes as follows:—"I have been credited with possessing what is generally known as a musical ear, which means, amongst other things, the faculty of appreciating and discriminating between various degrees and qualities of musical sound, vocal or otherwise. I can state positively that the quality of Mrs. Mellon's voice is not in the remotest way recognizable in the voice of 'Geordie.' Moreover, the pitch and register of her voice would prevent her effectually from imitating the deep though sometimes whispered tones of the latter. In pronunciation and accent there is also a marked difference." Two gentlemen, we are also assured, distinctly heard, in the middle of the day, the voice of "Geordie" close to them in a room while Mrs. Mellon was out in the hall-way speaking on household affairs. The following is an extract from an able letter to the *Daily Telegraph* by the Hon. J. M. Creed, M.D. :—

" TO THE EDITOR.

" Sir,—In the correspondence relative to the phenomena attributed by some of the writers to the manifestation of some little-known natural force, my name has been given some prominence. As I am unwilling that there should be any misconception as to my attitude in the matter, I think it well to state my opinions. I may premise that I am not a spiritualist, merely one desirous to observe occurrences which many men of the highest intelligence consider to be manifestations of the return to mundane regions of intelligences which, at a former period of their existence, inhabited and animated men and women now deceased.

" In reference to the phenomena which occur in the immediate neighborhood of Mrs. Mellon, I can only say that whether it is the materialization of the spirits of deceased

persons or not, I have seen things which, in my opinion (whatever it may be worth, and I think I am generally considered fairly practical), were not producible by fraud, either by herself or other persons present; but as they took place without such precautions as proved deception to be impossible, they would be of no value if quoted in the controversy. With regard to the test séances, conducted by Sir William Windeyer, by whose invitation I was present, I have only to say that the precautions taken were such as, I believe, rendered the production of the appearances by Mrs. Mellon's manual dexterity impossible; and I venture to think that were similar safeguards applied to Mr. Hosking, talented conjurer as I hear he is, he would fail to produce similar phenomena.

"Many things which are now received as matters of everyday fact were a few years since so much beyond human conception that they would, if described, have been scouted as the veriest fairy tales. Therefore, I submit that anything, however extraordinary and impossible it may appear, which receives support of the honest belief of a number of ordinary intelligent persons is worthy of inquiry. As an example of the overthrow of apparently immutable scientific law. I would instance the recent experiments of 'Tesla,' which show that under changed conditions an electrical current of very many times the intensity which would, under ordinary circumstances, produce instant death, may be passed through a man's body without injury to him. Again, if there was one thing which it was supposed that science had really definitely determined it was the composition of air. Nevertheless, Lord Rayleigh announced at the recent meeting of the Scientific Association of Great Britain that he had discovered an additional hitherto unsuspected constituent.

"If the phenomena, the possibility of which has caused so much discussion, are to be studied as manifestations of psychic force, they are not one whit more extraordinary or inexplicable than those appertaining to hypnotism. For instance, are they more beyond the conceptions of the uninformed than that when unable to accompany them I have been able to send patients to brother practitioners for special operations, carrying a note saying that when directed to do so by the intending operator they would go into a hypnotic condition, during which the operation would be performed without pain, and that at its termination they would, by direction, at once recover consciousness.—Yours, etc.,

"JOHN M. CREED."

"December 8.

As a sample of honest criticism from the country press, we extract the following from the *Cootamundra Liberal* of December 4th :—

"Poor Mrs. Mellon! What between the wearing and tearing influence of spook-creation, and the heap of unkind and hard-hearted things which are being said and written—particularly written—in the papers of the metropolis, Mrs. Mellon, the wonderful 'materialising medium' of Sydney, is having a rough time of it generally. The one happy and redeeming feature of the whole business is the unfailing gallantry with which her friend, Chas. MacCarthy, M.D., stands by the harshly criticised woman. We like Dr. Chas. MacCarthy. His well-written and chivalrous letters to the press in defence of the 'Henry-worried woman,' calls forth our sympathies. Upon our word, we should much like Mrs. Mellon to turn out two or three fine, healthy perfect samples of indisputable spooks, just to flatten out Mr. Henry. Mr. Henry may be a very reliable and honorable man, but the fact remains that the place where these things happened was not on a public platform, nor at a 'paid for show,' but in Mr. and Mrs. Mellon's private house. Was, or is, any guest justified in 'exposing' anything under such circumstances? But let that pass. The question now is—and it has become as public as the change of Ministry, or as the passing of the principle of land taxation—are such things possible?

"When we find such men as Judge Windeyer, Mr. Henry Copeland, ex-Minister for Lands, Dr. Creed, and other well-known and level-headed men, invited to sit in judgment upon the case, and testify to what they see, can we reasonably suppose that this 'fragile little woman' has the daring and the effrontery to resort to legerdemain to accomplish her ends? What ends? Simply to go on imposing on her friends! It is incredible.

"The judge and jury were called upon to witness and testify, and we should say their testimony was true, though spiritualism may be as false as hell—and we are inclined to think it is. The mistake is to suppose there are no phenomena on which to base the claims of spiritualism. It would have gone under long ago if there had been nothing but trickery and fooling to sustain it. Dr. MacCarthy has seen enough to convince any doubting Thomas, and he writes ably of the forces which govern its working."



"The BILLY TEA" output is a ton per day.

CHAPTER IV.

The Hypothesis of Conjuring.

IT would be strange, indeed, if the alleged exposure did not bring "grist" to somebody's mill. In the matter of doubtful *éclat*, and subsequent various little speculations, Mr. Henry must, of course, scoop his innings. But Mr. Henry must not have it all his own way. The professional conjurer comes in for his bite out of the "great Comet."

"The great big fleas have smaller fleas
Upon their backs to bite 'em ;
These smaller fleas have other fleas,
And so *ad infinitum*."

This society entertainer has been trying, at other people's expense, to make a good thing out of it, but he has fought shy of an offer of £50 to produce Mrs. Mellon's results, as at late tests, under similar conditions.

We interviewed Dr. MacCarthy on the conjuring hypothesis, as follows :—

"Doctor, in view of recent mock-séance exhibitions of a conjurer, what is your opinion as to the possibility of conjuring on the part of Mrs. Mellon in her tests with Judge Windeyer's committee?"

"Such a suggestion is pure nonsense. No thinking individual can, on giving this matter due thought, arrive at the absurd conclusion that Mrs. Mellon was conjuring. I shall tell you why.

"First of all, Mrs. Mellon, having been carefully disrobed, thoroughly searched (I know the particulars of the search), and then re-clothed in another part of the room, in an entire set of garments never worn or seen by her before, had no possible means of concealing the necessary material or paraphernalia for conjuring or deception, as was the case with the conjurer who, we are told, 'provided his own garments.' Secondly, even if she had such opportunity, these things would have been useless to her for the following reasons, which I shall try to give alphabetically :—

- (a) The bag into which she stepped, seeing it then for the first time, was not of her own design, nor was the stitching thereof.
- (b) It was double-seamed, without interrupted or slip stitches, with a lock-stitch, not a chain-stitch, sewing machine, so that, even had she concealed a scissors to rip it, she could not re-stitch it as before, though she had fifty of Mr. Henry's 'needles' in her possession.

- (c) There was no earthly use in attempting to unfasten the bag at the neck, as it was not, and could not have been, fastened after the well-known manner of the bag trick of conjurers, and it was tied so tightly that I am told by one of the committee that fear of too great constriction was expressed by one of its members.
- (d) She was fixed in position, in the first instance, by the bag-tape, which was carried over the curtain bar and fastened close to the top; and, secondly, by another string tied tightly around her neck by Mr. Copeland, with a knot known only to himself, and found impossible to open. It had, I am told, to be cut subsequently. Her head was rendered immovable by this string being reeved, within a couple of inches of it, through the bars of the cage, and held by Mr. Copeland. In this position the wall against which she sat prevented backward movement, the strings preventing upward, downward, forward or side to side movement. In fact, she was unmistakably fixed in position. It was very different on the part of the conjurer attached to his chair, from which he could easily have got free, if even that were necessary, by either a slip-rung mechanism or the employment of special conjurer's knots. On speaking to him about the bag-trick just before the publication of evidence by the committee, he admitted to me that, with the special tying and maintaining in a fixed position, with other precautions mentioned, he could not do this trick.

Lastly, in the cage test, conjuring, in Mrs. Mellon's case, was an utter impossibility, because the same, nay even more stringent, previous precautions were gone through. She had not a shred of white or light-colored material about her. Moreover, this cage, with five-eighth inch mesh, was not her own, nor did she know how it was constructed. A conjurer can, of course, do a trick with a cage of his own design, or possibly if allowed to bring with him his own special portable property into any cage. But as to the cage test with precautions taken in Mrs. Mellon's case, pooh! he could not do it. Other precautions being equal, the words "not his own design," "not supplied by himself," "not aided by a confederate"—whether personally masquerading for him, slipping him material, or stitching the bag *a la mode*, in the presence of the audience, it matters not—these are the master keys to the position, but of course other precautions must not be neglected.

Here, in fact, in a nutshell, are certain opportunities which a conjurer would have for the production of these effects—

- (1) "His own conveniently padded clothes.
- (2) "His own specially-stitched bag, possibly single-seamed and sewn throughout, or in special parts, with easily-ripped or interrupted stitch.

- (3.) "His own specially designed taped, corded, or stitched arrangements at the mouth of the bag, so as to favor manipulation of the string while the bag is being closed, and thus to leave seals intact on opening.
- (4.) "A large roomy bag, in which, without getting out of it, slow progression is possible, or through the interposed material of which hand manipulation is possible, or through which, as facilitated by means above mentioned, the hands and arms alone, or hands, arms, and feet may be slipped, retaining the bag without disturbing the fastening at the neck or the seals.
- (5.) "His own chair, with possibly slip-rung or other mechanism, and possibly also false bottom or other means of concealment.
- (6.) "His own curtain and other receptacles for material.
- (7.) "His not being secured to a fixed object and held there.
- (8.) "Special knots easily opened by him.
- (9.) "Assistance from confederates in many ways, as in stitching the bag (publicly it might be) in accordance with a well-rehearsed method.

"Of course, it would be all the better to use his own room or hall where he might employ trap-doors, hidden recesses, &c.

"I wish to point out that most, if not all, of these opportunities have been open to the present conjurer to take advantage of or select from at pleasure (the selection of two or three of them would be quite sufficient). On the other hand, *none* of them were afforded to Mrs. Mellon. He had his own conditions; she had uncomplainingly to accept those laid down for her, and they *absolutely excluded conjuring or trickery*."

"Do you think it, therefore, erroneous to say he was producing these mock phenomena under 'test conditions'?"

"Tests, indeed! What nonsense! They were far from being equivalent to tests; and as for anybody comparing them with those recently undergone by Mrs. Mellon, it is both unjust and dishonest. The conjuror may be very clever, but this false comparison should not be thrust on the public. It is a manifest injustice that, either directly or by inference, he should be boomed by interested supporters at the sacrifice of another's reputation. He fought shy of being tested with even one of the conditions Mrs. Mellon had to submit to; a gentleman who came to his entertainment prepared, by what he considered a *bonâ fide* public invitation, to thus test him, having been refused admittance to the platform!"

"In fact, keeping closely to the conditions imposed by Judge Windeyer's committee, not all the united efforts of all the conjurers in the universe, aided by piles of literature on prestidigitarianism, could produce the results produced by Mrs. Mellon. The conjuring hypothesis, in this instance, is dead and buried.

"In one of your letters to the *Daily Telegraph*, Doctor, in referring to Mrs. Mellon's recently-proved materializing power, you make use of the words 'as she did when a mere child.' and you ask,

'did the difficult art of conjuring arise spontaneously in her then?'

"I know what you are driving at. I have been brought to task by 'Outis,' whose crisp style by-the-bye I much admire, for making this statement, 'as she did when a mere child,' on hearsay evidence. Possibly Mr. Henry has given the hint that I accept Mrs. Mellon's word in all these matters. As it happens, however, I can lay my fingers on abundant records, which, if true (and records of bare occurrences before an audience, regardless of the origin of these occurrences, are not likely to be exaggerated) prove her to have been when 'a mere child' either one of the most remarkable conjurers that ever existed or a true materializing sensitive. But I have it also on the unsolicited testimony, already published, of a gentleman who, as a sceptic, witnessed her in conjunction with the late Miss Wood, materializing when a mere child. I have also several records of materialization by her separate from Miss Wood. I extract part of the statement of that gentleman, Dr. Barkas, of Sydney, from the *Sunday Times* of September 23rd, 1894. After mentioning that he formed 'a committee of scientists, all except his father sceptics, including himself, and hired two rooms on the first floor of a large building of solid stone, the only access being by a flight of stairs up a narrow passage which was closed by the door at foot,' he goes on to say that, after having been placed in the cabinet, 'a long piece of gloss silk was tied round each wrist, each ankle, and round the neck. Beneath each knot a piece of tissue paper was placed and sealed with wax, and stamped with a different seal. Then

THE GIRLS WERE LAID ON THE FLOOR,

and the ten loose ends were nailed separately to the floor, tissue paper being placed over the nails and sealed with wax. Still, under these conditions the forms appeared, and as varied in sex and height. After this sitting I asked the mediums if I could apply any other tests. "Oh? yes; anything you like, if you do not hurt us," was the reply.

"For the next séance I had a lattice door fitted to the cabinet, to open outwards, with a patent catch-lock, so that when the door was shut it could only be opened by a key. To the top of the door I had a cord attached and passed over a swivel, this intention being that when a form appeared one of the sitters should pull the door to with the string, when the door could not then be opened except by myself, who held the key. At our next séance the mediums were put into the cabinet and fastened down, as described in our last séance. When the first form came out and was fairly in the middle of the room, the door was pulled to and shut. The result that followed was simply THE FORM DIS-
SOLVING AWAY in front of us. On opening the door, the mediums were fastened to the floor, no seals being broken.'

"Here is a piece of direct evidence from a gentleman whose calm unbiassed judgment on these matters outweighs tons of rash statements on the part of a clever press humourist, and has infinitely more weight than the biassed utterances of an interested bird of passage in his laboured efforts to soar aloft with his prey."

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CHAPTER V.

The Broken Lyre.

WE append an interesting interview which we were able to obtain with Dr. McCarthy on the subject of Mr. Henry's recent publication, in which the Doctor's tests are freely dealt with. Owing to the professional demands on his time, the interview was necessarily a curtailed one. He, however, courteously gave us an hour, while he plunged with a will into the subject.

"Have you read Mr. Henry's pamphlet, Doctor," was our first question?

"Yes; and I have laughed a good deal over it. I have occasionally been amused before by certain efforts at exposing so-called spiritualistic frauds; but, for absurd suggestions, contorted statements, and downright cool effrontery, this effort of this gentleman certainly puts the roof on all previous attempts in the same direction."

"Can you give some instances, Doctor?"

"Well, his book teems with instances; but if you have patience to run through a blue-pencilled copy with me I shall give you a few of them, especially those relating to tests proposed by me. For the better understanding of this subject, I shall repeat these tests. They are briefly as follows:—

DR. MCCARTHY'S TESTS.

(1.) That Mrs. Mellon should materialize one or more "forms" in our presence, outside the usual curtained recess.

(2.) That, in daylight, she should, after previous searching, materialize one of her "forms," both the form and herself to be photographed together.

(3.) That the form called "Geordie" should be materialized. That both she and this form should walk together out of the cabinet, and speak, if possible, simultaneously into a phonograph, the hands of the sensitive and the form being meanwhile held by two of the sitters.

(4.) That, after previous searching and other precautions, she and the form or forms should be weighed simultaneously, on separate scales, a register of any variation in her weight being also made during the process of materialization and devolution. That there should also be a measuring and medical examination of herself and the forms at various stages in the process. (I considered subsequently it would be necessary to make three parts

"GRANUMA" a perfect porridge meal—Cures Indigestion.

of this test—the weighing process one sitting, the measuring another sitting, and lastly the medical examination.)

(5.) That, after due preliminary precautions, we should get wax moulds of the feet or hands, or both, of various materialized forms, and also of the sensitive for comparison.

(6.) That we should get evidence of the so called passage of matter through matter as follows:—A ring (metal or wooden) without joint, made to fit my wrist closely, and which was not to come into her possession before the trial, was to be placed on my wrist while holding her hand, her other hand being meanwhile held by another sitter.

(7.) That we should also try for psychic photographs of invisible forms through Mrs. Mellon, by daylight and with magnetism flashlight.

It will be seen that tests 6 and 7 have no reference to materialization proper, but relate to other developments of the psychic capacity.

The above were proposed by me after carefully grouping all possible objections to the acceptance of the fact of materialization, and then placing the corresponding test or tests opposite each objection. When they were prepared, after a good deal of care, I submitted them to Mrs. Mellon, who not alone made no counter proposals, but in no single instance suggested an alteration or modification. They were also acceded to without demur by the committee formed to carry them out, and though, on account of the preparation of a book, which Mr. Henry named "Miracles in Our Midst," and of which his present pamphlet is a turn-coat pattern, Mr. Henry himself had abundant opportunity to raise objection to any of them, yet he never did so. In fact, he acquiesced in each and all. When, therefore, he states that he and others who took part in them could not accept them as tests, he says that which is neither logical nor true. If not so regarded, why were they undertaken?"

"Well, Doctor, what of Henry's insinuation that Mrs. Mellon aided you to formulate these tests? At least he states, as you point out, that you 'formulated them after consultation with the medium.'"

"It is entirely false. These tests were absolutely of my own choosing, and, neither in form nor substance, had Mrs. Mellon anything to say to them. As I have already stated, I submitted them to her after they were formulated by me, and they were immediately and unhesitatingly acquiesced in and accepted by her."

"Why did you not propose, say the wire cage test, Doctor?"

"For many reasons. First, I was dealing with a lady, who, whatever she might have been previous to this, is not now a professional medium. Secondly, my tests (even some of them singly) were as conclusive as any cage test. Thirdly, though at one time this was actually contemplated, I thought it advisable to keep it in reservation."

"Do you think Mrs. Mellon would have objected to it at the time?"

"As a matter of course, when it was spoken of first of all, I think by Mr. Joubert, she said to me, 'As I am dealing with you, Doctor, in these tests, if you think of selecting this special one as well as the others, I shall be satisfied.' In fact, she said distinctly that she would submit to any test that I might name, and the only proviso ever broached was that once a test was named, after due consideration, it should be adhered to closely, and subjected to no interference. This, for the sake of order, was so self-apparent that I saw the justice of it at once. You see, therefore, that Mr. Henry's statement as to her persistent refusal to undergo tests is a myth."

"Well now, Doctor, what of other particular mis-statements on the part of this gentleman?"

On which the Doctor, again referring to Henry's pamphlet, said, "Look here on page 16, where he deals with Test No. 1, *i.e.*, materializing outside the curtained recess. See, I have underlined the words 'I undertook the writing of the record of each [test] as it occurred.' As regards this test, he did nothing of the kind. As a matter of fact, it was I who made the record of it, doing so directly the sitting was over, while the facts were still fresh in my memory. Some days after, he asked me if I had time, which I had not, to refresh his memory on the subject. I mention these things to show the want of accuracy of this gentleman, who carefully twists his special premises to draw therefrom his own convenient conclusion. Now, perhaps, you can credit me when I tell you that the record of this test séance is, in the main, incorrectly and, in some instances, untruly given."

"Can you specify?"

"Oh, yes; I do not make vague general statements; *Rem acu tetigisti* is a proverb from which I am not above taking a hint. Well, look therefore further down this same page: We find underlined the words 'Mrs. Mellon permitted me to tie her hair up in a peculiar knot at the back, in such a manner that it could not be untied without notice.' This is absolutely untrue. He made one or two suggestions, but it was I who tied this knot in this particular way, and I have recorded in my notes that I employed a peculiar knot known only to surgeons. Follow on a little further, and we find what clearly appears a want of accuracy on his part. He says, 'I could only see a piece of white tape on the medium's hair showing against the dark background of the curtains.' Now, if we refer to Mr. Henry's diagram of the room and sitters, &c., anybody can see that, from where he sat at "B," it would be impossible for him to have seen this white tape at the back of the medium's head *showing against the curtains*, as it would shoot out of line with them. As a matter of fact, come into my room and I will show you that it is an impossibility." I did so, and was convinced it was impossible, after which the Doctor resumed. "Further down Mr.

Henry says: 'After about 8 or 10 minutes a white hazy form seemed to grow gradually up from Mrs. Mellon's lap. . . . Next a short form appeared about 12 inches from the medium on the side nearest the window.' This is not correct. He simply reverses the order of things. The short, child-like form was the first to make its appearance. From where he sat it was impossible for him to tell how many inches away from the medium's side this figure was, unless he could see clairvoyantly through her body. As a matter of fact, I have recorded it as two feet, my position having been directly behind and exactly one yard and two inches away from Mrs. Mellon, and at almost similar distance from the figure. He states that after a few minutes it appeared to be re-absorbed into the medium.' By this, of course, he means that the figure and drapery touched the medium and were apparently taken up by her. Nothing of the kind; this is absolutely incorrect. The materialised figure did not touch the sensitive from first to last. It built up from a small patch of luminous vapour on the floor, two feet away from her, while she remained perfectly still, with her hands on her knees. This I closely watched. I also noticed that the form was at first semi-transparent as well as luminous; that it became more and more opaque and less luminous as it built up, until fully formed, and that the dematerializing process was exactly the reverse of this. It gradually diminished in height and bulk, losing at the same time opacity, until ultimately nothing was left but a small globular patch of luminous vapour on the floor, which patch gradually narrowed to a minute point until it altogether disappeared. People who are interested in critically examining Mr. Henry's evidence cannot now do better than to compare my unvarnished statement of the materialization and devolution of this small form with Mr. Henry's puerile and ludicrous explanation of how it can be accomplished by 'a telescopic rod or cross-jointed XXX collapsible implement such as is used in drapers' shops for reaching articles in the windows!' My word! Mr. Henry's ingenuity licks creation. I suppose this 'patent collapsible implement' of his went through the $\frac{5}{8}$ -inch meshes of the cage in which Mrs. Mellon was locked by the test committee, after previous searching and re-dressing in clothes not her own, she not having on her person one particle of white drapery, not to speak of this wonderful patent collapsible marvel.

"Continuing the record of this first séance I find," he says, 'we expressed ourselves so far satisfied.' I am glad to find that he has the candour to acknowledge so much; indeed, I put the question: 'gentlemen, are you all satisfied?' I was answered 'yes,' without any dissent. In fact, so far, our test was closed, and anything that happened afterwards in the cabinet was quite exclusive of the proposed test. However, regarding this portion of the proceedings, there are one or two points on which I must correct Mr. Henry. He presumes to say, in reference to my measurement of the hair of 'Josephine' that I 'did not

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take the opportunity of ascertaining that it was not a wig she was wearing.' I have already stated publicly, as also recorded in my notes, that I made myself well aware at the time that it was no wig she was wearing. *I felt the scalp all round, and pulled the hair*, of which I took two measurements, from two different points—one from the crown of the head, and the other from the tip of the ear. He is truthful in one particular, where he says that I described the hand of one of the figures to which I was called over as 'not fully formed.' My verbal statement was that the fingers were 'mere stumps.' In my notes I call them 'rudimentary.' I must correct him in his statement that only one of Mrs. Mellon's hands was visible when she appeared with this figure. Her whole body, including both her arms were visible to me; moreover, the figure was *right away from her, close to the window*. I find he reiterates the statement about the knot constructed by him. I have on the tip of my tongue a very common-place expression to use in reference to this and other statements, but shall refrain from using it. So much for his criticism of test No. 1."

"Are there any other points in regard to Henry's statements that you wish to speak about?"

"Well, it would carry you over too much ground by going into the various points, and it is unnecessary after what I have already stated to you. However, we shall go at random over one or two others. He speaks about searching Mrs. Mellon, prior to the photographic test, in such a manner as to lead people to believe that no search would have taken place only for his interference. The truth is that I had fully made up my mind to have Mrs. Mellon searched—it was, in fact, part and parcel of this test. I reminded her of it on the landing, before she entered the séance room, and she consented to it at once, and certainly without the 'hesitation' that Mr. Henry speaks about. I subsequently considered, however, that the searching was hardly sufficient, and told Mr. Henry and others that we might be more thorough next time. Accordingly, before the next séances, I stated specifically the manner in which the searching should be carried out, going into minute particulars. To show the value of Mr. Henry's statement that the 'domestic who assisted the second searcher' (by the bye, she was not then a domestic), was 'not a free agent,' and consequently would 'follow the lead of her mistress,' I may mention that she was the very first to suggest more thoroughness. Prior, therefore, to the last successful photographic séance, the searching was done in a manner to preclude the least possibility of doubt as to its exhaustive nature. I am aware that Mr. Henry has tried to throw cold water on this last searching. I have the certificate in face of which he dares not make such a statement, even with the object of covering the only point of argument on which hinges his contention. And let me further tell you that Bridget

Morrissey, the second searcher, on account of the nature of her duties, while holding a position for a considerable time in a public institution here, is an expert at searching.

"On page 25, alluding to his surreptitious use of a mirror, his description of 'Geordie's' face by no means tallies with the description given to me by two other spectators. He goes on to say that he noticed that the face of another figure which appeared afterwards was 'fair and animated and the eyes blue,' thereby plainly insinuating that it was the face of the medium. In a previous paragraph he declares that, owing to the failing daylight (the window blinds had been also pulled down), an exposure of the lens for 10 seconds failed to catch any impression of this figure. Now, it is very strange that a powerful Ross Cabinet Lens, with full aperture and with rapid sensitised plates, failed to catch the faintest impression after 10 seconds' exposure; and yet Mr. Henry was able, in this period, to minutely describe, not alone the facial expression and complexion, but also the actual color of the eyes, even though he had his back turned and was looking through a small mirror! Of course, this is one of Mr. Henry's clairvoyant feats, but its value as evidence will be as duly appreciated as his other statements.

"We come now to his statement about the small figure photographed at the final photographic test. As regards the recognition of a likeness in this figure, he jumbles up this circumstance with the appearance of a figure of the lady seen clairvoyantly by him through the mirror at the first photographic trial—in fact he is rather purposely mixed here, and, at all events, wishes to wriggle out of a difficult position by stating that 'the head was draped round with white so as to conceal the eyes and chin.' As a matter of course, the chin is sufficiently seen, and there is room for the eyes to be seen if the exposure had only been sufficient. Enough of the features remain for recognition. Put this small photograph before me for the first time half-a-dozen yards away, and I would recognise the likeness instantly. The same features were recognised at once, and without previous expectation, or suggestion by eight persons separately, these persons having been intimately acquainted with the individual whose face is here shown, three of them being mere children. In every instance recognition was instantaneous and absolute."

"But, Doctor, this appears an unaccountable admission on your part, considering that you state you disbelieve in spiritualism."

"Well, Sir, this brings us into side issues, but perhaps we have had enough of Mr. Henry for the present. I see a likeness, to be sure, and a very striking one. You know I am a bit of an artist (I beg Mr. Henry's pardon), and I am not easily deceived in these matters; though indeed it does not require an artist to catch the unexplainable something which impresses one

when viewing the likeness of a friend. Well, though the likeness is evident here, I am no more convinced that the figure from which it was taken was the resuscitated form of my dead friend than I am of Mr. Henry's capabilities for investigating these abstruse psychic matters."

"But how do you explain it, Doctor?"

"Very easily; I had been some days previously thinking a great deal about my dead friend and had actually been trying some sketches of his face which was, so to speak, photographed on the tablets of my memory. I had, to be sure, forgotten all about the face during the séance, but the idea was taken from my subliminal consciousness telephatically and spontaneously by the sensitive, when I was in the best condition for such an occurrence, that is to say non-expectant. It was then projected and objectified (materialised) under subtle sympathetic influence by means of the psychoplasm proceeding from the body of the sensitive, but the figure was a mere automaton, bearing temporary life manifestations from the medium, and was in no way connected with the spirit of my departed friend. It was simply an evolved thought-form, taking on certain characteristics in facial expression, etc., through sympathetic force, and materialised through the medium's special power."

"Thank you, Doctor; very interesting, but, I fear, not readable."

"Why did you ask me for my explanation, then?"

"Well, I apologise. But, on the subject of Henry, 'Oliver asks for more.'"

"I really think you ought to be satisfied on this score. However, let us look at Chapter 7, page 64. It is astounding that Mr. Henry can have the temerity to say that he has 'fully and faithfully described the so-called tests.' Let any person with common sense compare his descriptions with the few facts that I have already stated to you from my notes taken immediately after the test, and say whether Mr. Henry's second-hand effort is a faithful record. By the by, it just occurs to me that it would be very interesting to see the original notes made by him for the book 'Miracles in Our Midst.' Before we have done with him, there are just one or two more things here that I would make allusion to. He has the audacity to call in question my statement, as a medical man, to the effect that when I examined 'Geordie's' chest I found that it was not that of a woman, and that the female mammæ were absent. He speaks of my examining 'through the clothing.' Let me tell him there was merely a thin piece of gauze-like material between me and the highly attenuated chest walls. Such an examination does not require any special expert evidence. This word 'duped' that he is so fond of making use of, will, in view of

present evidence, be considered more applicable to himself and his blunted power of observation, arising no doubt from his highly emotional and poetic tendency. He refuses to accept my 'unsupported evidence' on this abstruse medical point. No doubt he will also refuse to accept another rather disquieting and inopportune piece of evidence on the part of such incompetent individuals as a judge of the Supreme court, an ex-Minister, a shrewd man of business, two prominent medical men, a Member of the Legislative Council of New South Wales, and half-a-dozen keen-witted and clear-headed ladies!"



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CHAPTER VI.

Strange Experiences of a Sensitive.

“IT just occurs to me, Mrs. Mellon, that I might get from you some information on certain of your phases of sensitiveness that might be of interest. Would you care to tell me, before we go into any of your more prominent phases of mediumship, have you any faith in the employment of psychic force as a healing agent?”

“Candidly I have. I was once myself what is called a healing-medium.”

“Please relate your experience in this direction.”

“I will try to tell you. I found that by laying my hand on a person suffering from an ailment, it was guided by some power to the spot affected, though I had no previous knowledge of it. I felt something go out of me at the time.”

“Did you feel that you were rendered weaker by this something going out of you?”

“Not generally.”

“What was the general result? Was it beneficial or otherwise?”

“It was always beneficial; the individual generally lost pain and slept well afterwards.”

“Did you find that as well as relieving pain you gave increased vigor to the individual?”

“Yes, always.”

“How did you know that?”

“Oh, on several occasions patients expressed themselves as more vigorous.”

“Do you remember any instance of actual healing of disease through that psychic power of yours?”

“Well, here is one instance which I remember very well, because this lady was, on account of being healed, a great friend of mine afterwards. She suffered from an internal complaint. Her agony was so great that for many nights she could not sleep. I magnetised her. She instantly lost her trouble, and slept well afterwards, and the trouble did not return. This happened quite 19 years ago, and the lady has remained well to this day, at least she was well when I recently heard of her.”

“Do you mean that you mesmerised her?”

“Certainly not. It was merely diffusion of magnetic force, or whatever it is, by contact. It was not mesmerism.”

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"Mrs. Mellon, did you ever try any other method than by contact? Did you ever join in a circle for the purpose of healing?"

"Frequently."

"Are you of opinion that being in contact with the people in the circle increases your healing power?"

"That depends exclusively on the quality of the sitters, and particularly on their sympathetic feelings; in fact, it is exactly the same as one would expect in a circle for materialisation."

"Do you think, then, that healing circles, if well chosen, would be a step in the right direction?"

"Most certainly I do."

"Have you any theory as to how the power is exerted in healing disease?"

"That is a subject I leave to the doctors to determine. I cannot explain it. I only know that I possessed the power and possess it still, but only in a minor degree."

"Are you aware if this psychic healing is exercised in any special country?"

"Yes, I know of many healing mediums in England who exercise this power successfully. I believe it is also employed extensively in America, and in fact is to a limited extent in this country. We have frequent records of it in our Spiritualistic journals, and I know instances of its efficacy from personal observation."

"Is the psychic faculty used to discover the nature of disease as well as to treat it?"

"Yes; for instance, it is usual for people who are ill to go to a medium for diagnosis without mentioning what is the matter. The medium generally goes into a state of trance, and is able to point out the seat of the disease—to tell its exact nature and to prescribe for it."

"But, leaving on one side this phase of discovering disease, do you think that there is as much promise in psychic healing as Dr. MacCarthy supposes?"

"Most certainly I do. Here is a power great beyond conception. So many strange things are achieved by it that if it were only studied deliberately in the manner that Dr. MacCarthy wishes, I have not the smallest shadow of doubt that it could be made even far more effective in the treatment of disease than it already is. But you see, not alone will scientific bodies not take it up, but if an investigator goes earnestly into its study, instead of being encouraged he is literally crushed out by the ignorant and prejudiced. People will be blind to their own interests."

"Before I ask any questions on your other phases of mediumship, tell me whether this power you possess is hereditary?"

"Yes; my mother had the power of physical mediumship. Her mother and grandmother were likewise mediumistic."

"Are other members of your family mediumistic?"

"Yes; three brothers, two sisters and a niece have all this faculty, some being clairvoyant and others physical mediums. My

children are also mediumistic. All my children have seen forms clairvoyantly."

"You believe this is a natural inherited gift?"

"Certainly I do."

"At what age did the power first show itself in you?"

"About the age of nine. At that time we had no idea what it was. My eldest brother was abroad at this time. We had not heard from him for some months, and one night I sprang up in bed (I suppose I was dreaming) and screamed out, 'Oh! my brother is drowning.' I cried bitterly. My cries aroused the whole household. My mother feared that my dream might be too true. Some time afterwards we had a letter from him, and in it he stated that they had been almost lost at sea—that he was a considerable time struggling, half-drowned in the water. The date corresponded with the date of my dream. Without mentioning other instances, I come to the time when my people began seriously to investigate. The very first night my hands and arms began to tremble violently, and were jerked about spasmodically. My uncle thought that perhaps this was an indication of the automatic writing phase; that is to say, being able to write ideas which are not your own, and of which you have no thought—this writing being done sometimes rapidly from left to right, or backwards, that is to say the last letter of each word being written first and the writing carried on backwards until the sentence is completed. I did not succeed the first time. It was illegible scribbling. Next time words and sentences were formed with immense rapidity—almost lightning speed—I having been unconscious of what my hand was writing; in fact, up to the shoulder I had no feeling; my hand and arm felt quite dead. I myself had no power or control over it whatever. I soon began to show other signs of mediumship. For instance, I became clairvoyant and clairaudient. One phase of my clairvoyance was as follows:—My eyes used to be bandaged. I would then fall into a trance and would describe events happening at the time many miles away—events which were subsequently verified. There are many other instances which I can only partially recall just now."

"What is the exact meaning of clairvoyance, Mrs. Mellon?"

"Well, as the name indicates, it is clear-sightedness, or, to use an expression common in Scotland and Ireland, 'second sight'—that is to say, the faculty, as already instanced, of seeing things through a solid opaque substance interposed between one and the object or things to be seen; or else, as also instanced, it means the faculty of seeing forms invisible to others, whether the forms of the departed or of the absent living."

"What was your next experience in mediumship?"

"I began to develop what are called physical manifestations. There was one rather interesting levitation which I may mention. I was placed in a kind of smoking chair, my arms were strapped with leather to the arms of the chair, and my feet were tied to the legs of the chair. I became entranced, and in this state I was levitated. Raps came, and the sitters were requested to light up. This was

done, and to the astonishment of those present I was seen still entranced, sitting strapped to my chair, which was placed on a large beam running across near the roof. The lights were again put out, and I was floated down instantly from my perilous position. Many persons present, and still living, can testify to this levitation."

"Have you ever had what is known as slate-writing?"

"Yes; once only, but I did not follow up that phase."

"What was your next phase?"

"Materialization came next. I may mention that in previous séances we had frequent touches of fingers and hands in our circle, such as happened so often through Maggie Power in Dr. MacCarthy's house, all of us with hands joined at the time. What is known as the passage of matter through matter, you may remember, happened lately in three instances at the Doctor's house. On the first occasion Mr. John Ferguson held my left hand, Mr. Joubert holding the other hand at the same time, when a tambourine hoop was linked on to my left arm. On the next occasion my left hand was held by Mr. Stewart, member of the Psychical Research Society of Victoria, while the tambourine hoop was passed over my left arm. Mr. Kidgell, of the *Sunday Times*, was, I think, holding my right hand. On the third occasion, when again it was linked on to my left arm, my left hand was held by one of the sitters, my other hand grasping Dr. MacCarthy's left arm, while he was playing his Auto-harp. But to continue about my development long ago for materialization, I thought I would try sitting in the cabinet in subdued light. The very first night a small patch of luminous white came. It was only a little larger than an ordinary handkerchief. I was entranced. In fact, I always was at that time when attempting materialization. Soon after there were hands and faces. It took many months before we had a fully materialized form. When told after I awoke that it had come I was wild with delight. Well, we went on and on until we had two, three, and as many as four full forms out at the same time. At least one form and I were seen together at nearly every séance. I was then about sixteen years old. I suppose certain people will say this was conjuring. Where did I learn it at this early age?"

"Up to this time I was always in a deep trance during these manifestations, but one night, as I entered the cabinet in my normal condition, a small form was there before me. I may mention I used at this time to sit in the circle first of all outside the cabinet, all hands joined, to work up the power. When I saw this form I was terrified and rushed back into the circle. It was with great difficulty that I could be persuaded to return.

"It was after this period that these forms made such a sensation. We had people from Paris, St. Petersburg, America and different parts of England visiting Newcastle to witness the phenomena. It was at this time also that the late Alderman Barkas, whose name was a household word through the North of England, investigated and reported on the séances. I was often undressed, searched, and re-dressed in other clothes which were not my own,

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yet the forms appeared. I was frequently fastened with silk, with cat-gut that would not slip ; with common thread that would if I moved break ; and sometimes was even hand-cuffed. I have been in all kinds of bags—of linen, muslin and even paper—and still the forms appeared. I have been enclosed in a wire cage, at Weir's court in the Freemason's Hall, and yet had full forms out. Mr. Armstrong and others can testify to this. I have also been placed in a small recess with one door and no window, the open space for the door having been securely latticed, and yet forms walked out and dematerialized outside. Dr. Barkas of Sydney, son of Alderman Barkas, has already testified to this unreservedly. On one occasion the head of one of the forms was the first part to dematerialize. At the Freemason's Hall, Weir's Court, a form after walking about, lay down on the platform, stretched out the limbs in the presence of all (there was dim daylight at the time) and each member of the body separately dematerialized. Numbers can verify this. Another remarkable séance was the following :—I was bound and fastened down with ropes in the same hall as previously mentioned. A stout form, recognised as 'Sam' came out. He was clothed only with drawers and a striped shirt. Among those present were Mr. Armstrong, Mr. Miller, Mr. Mould and Mr. Blake. The latter, who was a particularly stout man, said, 'Sam, wouldn't you like more clothing?' and offered to lend him his coat. 'Sam' bowed assent (he could not speak as 'Geordie' does) and put on the coat. Yet it would barely meet round him. It must be remembered that I am a small woman. In parenthesis, I may here mention it has been said by designing people, bent upon self seeking and certain speculations, that no other forms than 'Cissie,' 'Josephine' and 'Geordie' were materialized through me. But, I have had 'Sam,' and 'Willie,' and 'Minnie,' and 'Jeaneretta' and 'Peter,' and many others, not including friends who have been recognized."

"Have you ever had any moulds of hands and feet of your forms, Mrs. Mellon?"

"Yes ; several times, and I hope to have them again, as this is one of the yet uncompleted tests proposed by Dr. MacCarthy. I shall mention one of these sittings for moulds. It occurred in the course of Alderman Barkas' investigation. Here are the exact particulars. There were present Mr. Miller, Mr. Armstrong, Alderman Barkas and others. Before beginning the séance, the wax (white paraffin) was weighed by Alderman Barkas, who then placed it in a small foot-bath containing hot water, and placed the bath alongside another bath of cold, water in the cabinet, which had been thoroughly searched. I was then seated in a chair, and my ankles tied together tightly. I wore very high buttoned boots. The string coming from my ankle was held during the whole of the séance by Alderman Barkas. I was entranced. On waking the light was turned up full, and a beautifully-formed, delicate, fragile wax mould of a large foot was found resting on a sheet of paper. The wax without the mould weighed lighter than before, and, with the mould added it, was exactly the same weight as at the beginning of the séance. The string fastening my ankles was found intact."

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"Thank you, madam. I will not trouble you for more experiences."

"Oh, well, I can give you any amount, as it is to me a great pleasure to recall those reminiscences. I feel as if I could go on for ever. What I have already given you is well authenticated and published not in Spiritualistic journals alone, but also in the Daily Press."

"Well, perhaps you will answer me one or two questions, suggested by certain theories of Dr. MacCarthy, regarding the origin of the manifestations?"

"Oh, I know Dr. MacCarthy's theories very well. We agree to differ on this point."

"Do you believe in the projection of what is called 'the double' of an individual?"

"Yes; I have seen it more than once. I know that Dr. MacCarthy has also seen the double at the time of the death of the person. One remarkable instance in my own experience is this: One afternoon I lay down to rest, as I was about to hold a séance in the evening, and I always rest beforehand. I could not sleep, but once I closed my eyes, and on opening them I saw before me a woman holding her child. The woman was shabbily dressed, looked very distressed, and had an old shawl round herself and the child. The vision suddenly faded. Well, in walking that evening to the séance room, and not thinking at all of the vision of the afternoon, I was much startled to see standing against a wall the identical woman, wearing the identical dress, and holding the child in her arms, with the same old shawl round the child and upper part of her body, and looking in the same distressed, haggard way. I took compassion on her, and gave her all I had in my pocket, which was not much. On arriving at the toll gate I hadn't a halfpenny left to pay, and had to walk a long way around, so I was late for the séance. I explained to the manager the reason of my being late. He often afterwards spoke about my recounted experience."

"Now, another question. What are your sensations when entranced or 'controlled,' as you call it?"

"I feel a cold shivering, a sensation as of water running down my back, noise in my ears, and a feeling as if I were sinking down into the earth; then I lose consciousness."

"Do you feel subsequent exhaustion?"

"Yes; the degree depending on the length of the trance and on what has taken place during it. For instance, after materialization, especially in the presence of unsympathetic influences, I feel greater exhaustion. Sometimes during a trance the eyelids have been lifted up and the whites only seen visible, the balls being rolled upward. I very soon, as a rule, recover from the exhaustion. My appetite is usually good after a séance. I find that oysters are very useful to resuscitate me."

"When you are not entranced and a form is materialised through you, describe your sensations."

"I feel as though I were that form, and yet I know I am not, and that I am still seated on my chair. It is a kind of double consciousness—a far-away feeling hard to define. At one moment I am hot, and the next moment cold. I sometimes have a choking, fainting, sinking sensation when the form is out. My eyes ache a good deal after a séance, and generally my lower limbs are thin, sometimes very thin (this, I believe, is a common experience with materializing sensitives), and usually I feel a pain in the left side."

"Is there any truth in the report that you received £80 at the Besant séance, Mrs. Mellon?"

"It is quite false. I did not receive a penny."

"Is it not a fact that, after several other séances here, you received abundant presents?"

"I received occasional presents, but they were few and far between, and always unexpected?"

"Did you ever receive a present from Mr. Henry?"

"Yes; a bunch of flowers with a thorn in them."

"Have you ever, since your arrival here, made a charge for séances?"

"When first we came, and before my husband got a position, a charge was made by a member of our committee on our behalf, but much against our will, for 12 séances. Since then, except on one occasion for a charitable purpose, I have never made a charge, though I have held scores of séances, and have been frequently offered large sums of money if I would consent to enter into an engagement. What I received in Melbourne was voluntarily presented to me."

"It is not true, then, that you have done well financially by your materializing capacity while in the colonies?"

"Quite untrue. Indeed, had I wished, I could have enriched my family thereby."

"What was Mr. Henry's action on the night of the presentation at the 'Métropole'?"

"He was, on that night, one of the loudest and most effusive in his praises of my mediumship, and in expressions of his belief in spiritualism. His earnest and highly emotional, though labored, speech is still ringing in my ears."



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"Well, perhaps you will answer me one or two questions, suggested by certain theories of Dr. MacCarthy, regarding the origin of the manifestations?"

"Oh, I know Dr. MacCarthy's theories very well. We agree to differ on this point."

"Do you believe in the projection of what is called 'the double' of an individual?"

"Yes; I have seen it more than once. I know that Dr. MacCarthy has also seen the double at the time of the death of the person. One remarkable instance in my own experience is this: One afternoon I lay down to rest, as I was about to hold a *séance* in the evening, and I always rest beforehand. I could not sleep, but once I closed my eyes, and on opening them I saw before me a woman holding her child. The woman was shabbily dressed, looked very distressed, and had an old shawl round herself and the child. The vision suddenly faded. Well, in walking that evening to the *séance* room, and not thinking at all of the vision of the afternoon, I was much startled to see standing against a wall the identical woman, wearing the identical dress, and holding the child in her arms, with the same old shawl round the child and upper part of her body, and looking in the same distressed, haggard way. I took compassion on her, and gave her all I had in my pocket, which was not much. On arriving at the toll gate I hadn't a halfpenny left to pay, and had to walk a long way around, so I was late for the *séance*. I explained to the manager the reason of my being late. He often afterwards spoke about my recounted experience."

"Now, another question. What are your sensations when entranced or 'controlled,' as you call it?"

"I feel a cold shivering, a sensation as of water running down my back, noise in my ears, and a feeling as if I were sinking down into the earth; then I lose consciousness."

"Do you feel subsequent exhaustion?"

"Yes; the degree depending on the length of the trance and on what has taken place during it. For instance, after materialization, especially in the presence of unsympathetic influences, I feel greater exhaustion. Sometimes during a trance the eyelids have been lifted up and the whites only seen visible, the balls being rolled upward. I very soon, as a rule, recover from the exhaustion. My appetite is usually good after a *séance*. I find that oysters are very useful to resuscitate me."

"When you are not entranced and a form is materialised through you, describe your sensations."

"I feel as though I were that form, and yet I know I am not, and that I am still seated on my chair. It is a kind of double consciousness—a far-away feeling hard to define. At one moment I am hot, and the next moment cold. I sometimes have a choking fainting, sinking sensation when the form is out. My eyes ache a good deal after a séance, and generally my lower limbs are thin, sometimes very thin (this, I believe, is a common experience with materializing sensitives), and usually I feel a pain in the left side."

"Is there any truth in the report that you received £80 at the Besant séance, Mrs. Mellon?"

"It is quite false. I did not receive a penny."

"Is it not a fact that, after several other séances here, you received abundant presents?"

"I received occasional presents, but they were few and far between, and always unexpected."

"Did you ever receive a present from Mr. Henry?"

"Yes; a bunch of flowers with a thorn in them."

"Have you ever, since your arrival here, made a charge for séances?"

"When first we came, and before my husband got a position, a charge was made by a member of our committee on our behalf, but much against our will, for 12 séances. Since then, except on one occasion for a charitable purpose, I have never made a charge, though I have held scores of séances, and have been frequently offered large sums of money if I would consent to enter into an engagement. What I received in Melbourne was voluntarily presented to me."

"It is not true, then, that you have done well financially by your materializing capacity while in the colonies?"

"Quite untrue. Indeed, had I wished, I could have enriched my family thereby."

"What was Mr. Henry's action on the night of the presentation at the 'Métropole'?"

"He was, on that night, one of the loudest and most effusive in his praises of my mediumship, and in expressions of his belief in spiritualism. His earnest and highly emotional, though labored, speech is still ringing in my ears."



CHAPTER VII.

The Spirit Theory Discussed by an Anti-Spiritualist.

THE man who stands prominently forward in these colonies in his persevering efforts, amidst much discouragement, to study and find some possible means for the utilization of a "much-wasted force" in the relief of bodily ailment, is undoubtedly Dr. Charles W. MacCarthy, of Sydney. To this gentleman, therefore, we have come for information on the question of the origin and application of this force. His statements are clear and precise, and his deductions logical. This interview will be read with special interest :—

"Pardon me, Doctor, for asking, as a matter of public interest : Is not this investigation that you are pursuing discountenanced by the Church ?"

"Your question is too general a one. The Church is always rightly on guard against interference with its teachings, and, no doubt, the introduction of the absurd spirit theory into the investigation should call forth its strong disapproval. Herein lies the danger. If people understood these forces as they really are, namely, as part and parcel of nature alone, without having any connection whatever with disembodied spirits, there would be no such danger. But certain people are ignorant or obtuse, and cannot dissociate what they cannot understand from the idea of the supernatural. Hence I can conceive it possible that the Church might discountenance, or at least advise against, making public even an otherwise legitimate investigation, if harm to the ignorant or superstitious might thereby unwittingly arise. This, however, is only a passing opinion of mine, as I am not a theologian."

"Would you not, as a Catholic, abide by the Church's decision in these matters ?"

"Well, in the question of right and wrong in what I do, while consulting my conscience, I should pay due deference to the opinion of individual authorities in the Church, and should certainly bow to any general decision. I can, at all events, state that the Church, far from being a hindrance to scientific progress, has always allowed free scope for the study and development of natural forces ; and, however misty our conception of certain forces might be, I am quite sure we would receive every encouragement from it in our effort to clear off the mist."

"Do you think that superstitious people should keep out of such an investigation ?"

"Most certainly. The emotions of such people generally get the upper hand ; and they are prone to accept the spirit theory.

"The BILLY TEA" output is a ton per day.

Acceptance of this, in its full sense, means death to orthodox religious opinions. Therefore, with all the power that is in me, I warn such people to keep out of it. In fact, this investigation should be undertaken *in camera*, and confined, as far as possible, to cool-headed members of the medical profession, whose duty it is to study every physiological or psychological phase, however strange, as the investigation of the body and its workings is essentially theirs. This is why I applied for an investigation to the Royal Society of New South Wales, and, had it been accorded, we should have had no more of the press controversy, which was really forced upon us."

"What was the need of newspaper records of séances?"

"I freely admit this was a mistake. It arose through undeserved taunts, chiefly from the Melbourne Press. But who amongst us does not occasionally make mistakes?"

"Perhaps, then, you object to the publication of this interview?"

"Not at all. It will, I hope, make certain people think twice before accepting the spirit theory. But let us continue.

"And, now, as regards the existence of the natural force which I have called 'psycho-magnetic,' and which acts outside, and yet is connected with, the body—a force, the existence of which is shown in my door-test, the genuineness of which has already been amply proved by rigid investigation, here is the exact wording of my proposed test to the Royal Society of New South Wales.

"To show the movement of a solid body without contact, and also to measure the force, I wrote thus:—

"Get constructed a heavy, unpainted wooden slab (the wood being dry), and attach it by hinges to a strong wooden frame, standing perpendicularly and well supported in the middle of a room, so that one can see all around it; we not to see it or know where it is placed until the day of trial, and not to be allowed prior to any subsequent trials to come into the room unless in presence of witnesses. The wooden slab should swing freely on its hinges. Let our feet be confined by a cord or hoop, held at the back, and let our feet and hands, &c., be watched. Get also a spring weighing balance and affix to it a self-registering index. Sink the balance in a small wooden frame, and let it lie flat on a firm support a couple of yards from this door or slab, being fixed to the support at one end of the balance only, so that the latter may swing round, following the slight curve made by the door when closing, thus securing, proximately, a direct pull, such pull being made by means of a cord attached to index and door or slab."

"I also suggested a forward and backward sliding arrangement with ball bearings, and said I would 'give any lengthened investigation, and would bear all expenses incurred in the preparation of apparatus.'

"My only proviso was that the result of the investigation (which was purely that of 'determining the existence of a force generated by or in the body, and acting outside it') should be pub-

"GRANUMA"—a perfect porridge meal—Cures Indigestion.

lished in the proceedings of the society. I would ask for a committee comprised of 'a physicist, an astronomer, a chemist, a physiologist and a physician,' prepared as I was to lay, subsequently, the medical aspect before the medical section of the society.

"The force I asked the society to investigate, I had already got to register 25lbs. pressure on a massive door, and subsequently 36lbs. by repulsion—this while holding the sensitive's hands as we both stood fully a yard away, closely watched during the time. It had also registered 8lbs. pressure by attraction, without contact. This was at a time when the mental and physical conditions and surroundings were favourable towards its evolution. Recently, owing to illness and other interferences, the force has considerably weakened for the time being; accordingly we have had during our attempts (sometimes resulting in failure) to keep closer to the door. In consequence of it having been suggested by certain people that the door was thus kicked, pushed with the knees or elbows, &c., I have, in the presence of witnesses, carried out successfully a test which entirely removes that supposition, viz., I have covered the door with white paper, I have rolled up the sleeves of the sensitive, blackened her hands and arms thoroughly with carbon, &c., and got her to kneel on a chair with its back to the door, without, however, touching it. The use of feet, knees, elbows, arms or hands on the door was hereby rendered absolutely impossible without detection. Yet the door moved as usual, sometimes with a sudden and forcible swing, the chair still in position and the paper remaining unsoiled. In the positive absence of concealed springs or other mechanism, where does 'trickery' come in here I should like to know? Where is reason in this supposition when we stand a yard away while closely watched? and yet the door, without contact, flies away from us, sometimes with a *double* swing, registering a great pressure on an indexed balance! Where comes 'trickery' when the door, without contact, is, at desire, attracted *towards* the sensitive, sometimes so forcibly that it hurts the arm?

"And now, having eliminated the highly absurd supposition of trickery in a simple-minded girl, whose strange power was discovered in her (as also in another servant), and developed by myself, and tested in all conceivable ways hundreds of times with the most minute exactness, you are, no doubt, waiting for my theories as to origin of this natural force, which, by the bye, I have found to be hereditary."

"Yes, let us have your theories, doctor. I perceive you make use of the word 'Natural.' I presume, then, you do not accept the theories of angelic or demoniacal influence as originating these phenomena?"

"Well, it ought to be pretty well known by this time that, on the contrary, I take an entirely material view of these phenomena, which I consider can be explained by purely natural causes. It is a sorry angel, or a weak poor devil, indeed, that

cannot move inert matter, or cannot materialize, if the sensitive be out of health or the sitters non-sympathetic, or if, through some cause, disturbance of vibrations or dissipation of molecules should take place."

"In your account of your theories and observations as opposed to spiritualism, please try not to be too scientific, Dr. MacCarthy."

"As well ask a farmer from the Glen of Aherlow to try not to use the brogue. I shall be brief, at all events, though I verily believe, however lucid I might be, there are some persons who either could not or would not understand my theories. The small minds of such people are double padlocked against the reception of truth, which, either through prejudice or incapacity, they cannot understand. Taking the main question of psychomagnetic force, as seen in the lower phases called 'physical manifestations' (shown in simplest form in my door test), the following questions suggest themselves, viz. :—

"(1) Whence does this force come ?

"(2) What excites its evolution ?

"(3) Whence comes the accompanying intelligence, if any ?

"(4) What calls it forth ?

"To the first question I reply that it must be generated from either or both of two sources, viz. :—

(a) From the surrounding atmosphere, through some hidden physico-mental influence on the part of the sensitive ; or,

(b) directly from the bodily structures themselves.

"In support of the latter and probably correct assumption, there is strong evidence in the lowered surface temperature during a manifestation of psychic energy. I have often on these occasions felt the previously warm fingers get suddenly icy cold, a fact frequently verified by medical men and others present. I always thus know at a sitting when we are about to have well-marked phenomena. This loss of heat (evidence of which I have also obtained by the thermometer) is proof of loss or evolution of force ; heat and force being correlative, the one convertible into the other. Moreover, on these occasions, I have heard sensitives say that they feel as if they 'lose something.' I have often heard Maggie Power say, on questioning her as to her sensations when a solid body, such as a table or door, is being moved through her influence without contact, that it is like as if 'something goes out of' her, and gives her 'a weak feeling' at the moment. This latter I have repeatedly verified by immediate medical examination.

"That this something—that is to say, force—returns quickly to the system I have no doubt. I have best seen this in the phenomenon of levitation in her, after which the body, which just prior to the process felt intensely cold to the touch, again quickly resumed its natural warmth.

"The next question as to what specially excites the evolution of this force, would, were I to go fully into it, necessitate too lengthened a reply. I shall, therefore, do little more than touch on the primary exciting cause—the one great indispensable requisite, the fountain and origin of all psychic wonders—Sympathy. This is in itself a force, and I wish to impress clearly that, without Sympathy, *no* psychic result whatever can be obtained. You might as well try to move mountains as to get a psychic manifestation in the absence of this exciting agent. Bearing in mind this indisputable fact, we can at once understand the deterrent and nullifying effect of an antagonistic mental influence. How stupid and unreasonable, therefore, to require a sensitive to produce results before hard, unsympathetic sceptics; and herein lies the difficulty of affording distinct proof to everybody.

"The working of Sympathy is best seen in telepathy, which is, in fact, the temporary flight of the intelligence, or rather portion of the intelligence or spirit of the living, whereby correct mental impressions are transmitted from the brain of one to that of another in sympathetic vibration with it in the distance—sometimes an enormous distance. This same Sympathy is also the exciting medium for the evolution and projection of psycho-magnetic force, while the brain is the instrument for consciously determining such projection, after which the latent mind, or subliminal consciousness, works out the problem while the sensitive remains passive. Indeed passivity is essential. There are also various other conditions (which I shall not now enter into) prescribed by Nature, which has her fixed unalterable laws."

"But, Doctor, you spoke of an intelligence."

"Yes; this is the gist of the matter as relating to the spirit theory. Even in the lower manifestations, such as my door test, we find an intelligence at work. The door does not move forwards or backwards by a blind force, but will move either way by our desire; that is to say, if we conceive a desire that it should close, not open, and then remain calm and passive (nervousness or anxiety will effectually upset the conditions), the idea is transferred to our latent minds, and, should the force be sufficient and Nature's conditions present, the problem, as I said before, is worked out through the projection of the required energy, and the simultaneous transference of our intelligence along the same impalpable channel of communication as in telepathy. This intelligence presides over and directs the evolved energy; it precipitates the dynamic effect, and the door closes. There is no disembodied spirit agency at work here. Nor is there need, as I explained in a recent controversy, to rake up the spirits of the departed in explanation of such trivialities as table-tilting or door opening without contact, when manifestly we ourselves, through supernormal, not supernatural agency, can perform these feats. It is to me as plain as noon-day that if our intelligence can take flight to the other end of the world and manifest itself there, it can, with at least equal facility, manifest itself at a door-opening test or in the seance room. In the one instance it sets up vibrations in the brain of another in the distance; in the other instance it sets

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up vibratory action in the vital material and force projected from the sensitive.

"I have invariably contended that, to prove or disprove the spirit theory, we should fix our attention on the lower and less complex manifestations. Now, if our projected intelligence be at work, as I have shown it to be, in the opening and closing of a door without contact by psychic means (this intelligence following up, after the manner of telepathy, the evolved energy until the acme of accumulation is reached and the specially desired effect produced), it is only a matter of degree when, without physical contact, a table moves rhythmically, by desire, to the sound of music. The table movement is produced similarly to the door movement, and the up and down rhythmical action is analogous to the backward and forward movement of the door. It is only a matter of higher degree when the keys of a pianoforte are suddenly lowered at a distance from the sensitive producing discord, or, in a still more advanced degree, melody or harmony. If solid bodies, large or small, thus move rhythmically under the direction of our projected intelligence, we begin to understand, as we proceed higher in the scale, how a pencil may move without physical contact, its point-forming letters, words, or sentences. Independent slate writing is a higher development still. By-the-bye, this reminds me that recently I was told by a conjurer, whose audacity is amusing, how he proved Fred Evans, the celebrated slate-writing Sensitive, to be a fraud. He said: 'We were told previously to write down on slips of paper the names of some of our spirit friends. I wrote my own name, and I got a spirit message in that name.' He looked complacently. His story was told. 'But,' I said, 'I am waiting for the exposure!' 'Oh!' he said, 'I have told you.' To which I replied: 'I have only heard that Mr. Evans was able to take that special name telepathically from you, and that it was projected with the special message on your slate. This simply goes to prove my anti-spirit theory in such manifestations.' (I may mention that a gentleman has just related to me that he brought his own slates, which were laid in various parts of the floor of the room all round him, within full view; and that, while Evans chatted with him, messages appeared on the slates and also one in his pocket book while placed in the breast pocket of his coat. On this gentleman's veracity I have implicit confidence.) I fear that the conjuror's 'exposure' belongs to the same category as his recent attempts in a similar direction in Sydney. His next attempt should be to convince Mr. Gladstone of the absurdity of that gentleman's belief in occult slate writing, and to make him withdraw his present of a locked slate given to the celebrated sensitive, Mr. Eglinton.

"The material hypothesis in manifestations such as the foregoing has at least a tangible and rational basis, which cannot be said of the hypothesis of disembodied spirits. We have clearly seen that in these phenomena the forces and intelligence come from ourselves. But these very manifestations alluded to, are the great foundation, the supporting dome of spiritualism. The

foundation being thus removed, the whole superstructure tumbles to the ground."

"Doctor, what about 'the sub-conscious mind,' so frequently mentioned by you?"

"An important factor is this sub-conscious mind, or subliminal consciousness; and it demands our keenest consideration in the great question of the origin of the intelligence in these phenomena.

"In this latent consciousness are buried the myriads of forgotten impressions of a lifetime; and it often happens that when those who have not given the matter due thought, come into the presence of a telepathist, one of these impressions, not re-called to memory at the moment, is, so to speak, made ready for projection under the subtle power of the strings of sympathy, without impressing the conscious mind of the individual. Now, acting with vibratory influence on the receptive mind of the telepathist, it is impressed there consciously, and is thus correctly given forth, to the astonishment of the sitter. This very astonishment begets more confidence, and, with consequently increased sympathy, minutest details of the life-time of the sitter are freely disclosed.

"This is not exaggerated. I myself have experienced it with a clairvoyant, or, rather, telepathist. Now, not alone thoughts, words and events are indelibly photographed on, and may be unfolded in this way from the brain, but also the form and color of things and the form, expression, mannerism and the various characteristics of persons. I could relate several instances of the correct visualizing of objects in the distance, the sensitive having had no previous knowledge of them; and also the correct detailing of current events, impossible for the sensitive to have been cognizant of in the ordinary way. I have also had correct descriptions of living persons in the distance, and unknown to the sensitive.

"If, therefore, through the telepathic abstraction of indelible impressions from the mind, a correct description of an absent living individual, otherwise unknown to the sensitive, can be given, as regards sex, age, form, expression, mannerism and general characteristics; and, in fact, if this mental picture can be projected and seen by the sensitive, why should not this as easily happen though the individual had died? The impression on the brain still remains. As a matter of fact, it does often happen; and this will effectually explain how, in such descriptions by clairvoyants, we may be led erroneously to believe that the spirit of our departed friend is beside us, whereas it is nothing more than a primarily subjective image reflected through the means above stated, and having no connection whatever with the spirit of the departed."

"What do you mean by the expression 'primarily subjective?'"

"Simply that, according to a theory of mine, an image primarily subjective and unreal may become secondarily objective and real. For instance, if, together with the faculty of visualizing, the sensitive should also possess the faculty of sub-consciously projecting from the body the material called psychoplasm, this material may follow up and, so to speak, fill the space occupied by the subjec-

tive image, thereby materializing it. The material in the first instance may be gaseous, invisible and unpalpable, but yet sufficiently actinic to impress a sensitized photographic plate. Thus a psychic picture of an invisible human form may be accounted for. The condensation of material from the gaseous into the solid would explain the higher phase of materialization, where the figure is visible and tangible. This hypothesis appears a rational one.

"For my part, I can never understand why it should be more difficult to accept the fact of materialization than to accept the fact of telepathy or the appearance of 'the double,' many instances of which are on record. If that all-powerful natural force called Sympathy can span the seas and create such special vibrations in the mind of another as to produce therein true impressions of objects, images and words, surely it is not more difficult to conceive that it can, in the séance room, set up, in the vital material projected from the sensitive, such special vibrations as will shape it into distinct forms under the direction of the sub-conscious mind? Please, also, bear in mind that for the same reason that intelligence is communicated to another's mind in the distance, or that the mind of a hypnotised individual can be taken possession of by the operator's intelligence, so also may intelligence be conveyed along the delicate film that binds this now materialized form to the sensitive. These forms would thus be regarded as mere automata, moving, and it may be speaking, through the material, the force and the intelligence borrowed temporarily from the sensitive, plus whatever psychic aid might be afforded by the sitters, and in no way connected with disembodied spirits."

"Such forms, then, according to your theory, doctor, could not be correctly termed 'spooks'?"

"Well, this pet Theosophical term has, it appears, become fashionable of late. I am not sufficiently advanced in mental development to accept a re-hash of Buddhism, Brahminism and other Paganisms, served up to moderns under the inviting name Theosophy. Consequently, I regard these forms as what they really are, namely, mouldings from projected bodily material through the operation of natural laws not yet understood, rather than as Theosophical 'Kama-rupas' or 'shells' or 'spooks.' They are, in fact, multiple thought-forms, part and parcel of the Sensitive. In some instances they may be regarded as bearing some relation to the 'double' or second self, or, in other instances, they may be looked upon as objectivated multiple personalities or selves. There is strong evidence of this, unwittingly given by Mrs. Mellon. (That lady will pardon me for taking advantage of it.) It is where she describes her sensations during the materializing process, as that of 'double consciousness' or the consciousness of double presence, she, feeling that she was the figure, and yet knowing she was sitting on her chair. Important evidence this is against the spirit hypothesis.

"Resuming the important consideration of the source of the intelligence in the intellectual phases of so-called spiritualism, I

will read you the following portion of a letter of mine to the *Sunday Times*, of September 30th, 1894 :—

"Intellectual, refined, educational, or special manifestations in a circle appear to be in exact proportion to the intellectuality, educational training, or special characteristics of the sensitive. The celebrated sensitive, D. D. Home, was musical, hence musical results through his so-called spirit controls. The remarkable psychic, Stainton Moses, admitted that if he himself were musical he would have got better results in his sittings in this respect. Our own psychic, Maggie Power, has received a limited education, hence we get crude results in the intellectual line at our sésances. She has, however, a musical ear, and keeps excellent time to music. Consequently (and this is significant), the table—without contact, of course—keeps absolutely correct time to music, and even an occasional materialised hand will strum rhythmically and sometimes tunefully the strings of my auto-harp. This has occasionally been done, as well as the production of direct occult writing (scribbling), while alone with the sensitive in a locked room, holding both her hands in mine. By-the-bye, these facts would throw grave doubt on Mrs. Besant's

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as producing such physical manifestations. I have no doubt whatever that if we developed Maggie's other faculties we would get proportionate results at our sésances, which would indicate that her supposed 'controls' are but a reflex of herself; in reality, projected multiples manifesting automatically through her forces, including her intelligence.

'The following train of reasoning would now suggest itself :—

'1. If a disembodied spirit possesses a distinct intelligence, why, in order to manifest intellectually, should it be necessary for it to do more than use the psychic's brain, which has in it at least the material to be acted upon by an outside intelligence, the brain's normal functioning in this direction being kept absolutely quiescent: Is there, therefore, a need for it to get mixed up with the psychic's intelligence? Ought not, in fact, the spirit intelligence be manifested pure and unadulterated, no matter through what medium it passes?

'2. If, as spiritualists say, in being filtered through a medium it receives a coloring therefrom, why should we then not get say a half-and-half result—at least *some* writing capacity where none exists, or *some* attempt at grammatical speaking where the psychic is in this respect deficient, and so on?

'3. If, as no doubt will be suggested, "like attracts like," and that, consequently, the illiterate and ill-refined cannot attract high influences, how will this fit in with the other evidence, which, no doubt, will be brought forward, of illiterate people "under control?"

DELIVERING LEARNED ADDRESSES

or speaking in a foreign tongue unknown to them, unless by falling back upon my explanation, telepathy, in which

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case the spirit theory is abandoned? I have no doubt that if Maggie, our psychic, were a telepathist we should get such results. As, however, she does not receive this external aid, her own mentality is exactly mirrored in her supposed 'controls.'

"And now, Doctor, can you account, on non-spiritualistic lines, for the phenomena of spirit lights, spirit raps, automatic writing, and trance speaking?"

"Oh, these are, one and all, easily explained. So-called spirit lights—genuine lights impossible to simulate as regards color or other peculiarities by phosphorus or any known substance—lights which have an inimitable and indescribable something about them 'once seen never to be forgotten,' and which, on many occasions, I have observed in mid-air, flashing out intelligent answers to questions—yards away from the sensitive, whose hands I held—are simply a form of psychic energy, the transmutation of one force into another, just as magnetism is converted into electricity; this transmuted psycho-magnetic force still remaining under the direction of the intelligence protected from the sensitive. Raps or concussive sounds are simply forms of concentrated psychic energy, and these also carry with them the sensitive's intelligence. Messages thus conveyed are, as I have witnessed frequently, a reflex in part of the sensitive's mind and partly of the minds of the sitters, transferred by telepathic agency. Out of my own latent mind things have been often thus extracted, which I had quite forgotten at the time, and which, were I credulous, might have pointed to disembodied spirit agency. Sometimes one or more separate mental impressions are abstracted, and then somehow spliced together to make sense. I quote an instance from my communication just referred to:

"One night in waking moments I had a vision of a man standing at the foot of my bed, and, out of curiosity, I went next day to a professional and powerful clairvoyante, or, rather, telepathist. She spoke of the presence of 'a spirit' beside me, and her description tallied with that of my nightly visitant, Raps—genuine raps produced by invisible agency—came instantly, and, by repeating the alphabet, we discovered that the name was 'James Burns,' that when in the flesh he was a miner, that he was

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eleven months before, and came to impress me to invest in a certain mine, the value of which two friends had urged a couple of days previously. This latter information was perfectly correct. I had been urged a couple of days before to go in for this particular mine, and the fact was unfolded from my sub-conscious mind by the telepathist. But now for proof of the identity of my supposed spirit friend. I wrote to Hill End mine. No such person as James Burns was killed there eleven months before, or at any time within recollection. On referring a day or two subsequently to a certain book which I had previously been reading, behold! I found

"GRANUMA"—a perfect porridge meal—Cures Indigestion.

the name of 'James Burns' in a prominent advertisement which I then remembered having seen before going to the clairvoyante, but had forgotten all about at that time. The mental impression, however, had gone into the recesses of my sub-conscious mind, and remained stored up there until, with other impressions, including the subjective image of the man, it was pumped out by the telepathist. This is one out of many instances I can record. Were I a spiritualist, possibly I would not have questioned, but would have accepted the whole thing as a genuine spirit manifestation.'

"You ask about automatic writing and trance speaking? Well, the former can be explained through the agency either of a living sympathetic influence after the manner of telepathy, or else through the agency of the sub-conscious mind, in taking control, in either instance, of the structures which preside over the automatic movements of special muscles of the hand and arm. Trance speaking can be explained by the same species of sub-conscious auto-control, or else by the influence of a living person in the distance.

"So we have now gone over most of the ground. No doubt, even with many people outside of the spiritualistic community, there is a natural anxiety to get ocular and tangible proof of another existence. But on what is such proof founded? Surely not on the ringing of hand-bells and the flitting about of tinkling tambourines, or a pandemonium of confused sounds, frightened sitters, hurled chairs and upturned tables? Surely not on the stalking forth of a few harmless materialized automatons, whose greatest achievement consists in a nod to one or more enchanted sitters, or in a few laboured words by which nobody is benefited?

"But, even without regard to any previous arguments used by me, how can reasonable people ascribe to spirit intelligence the light nonsense or unreasoning twaddle that we usually hear rapped out in the séance room? Put your rapping spirit to the test; pin your spirit friend to some direct question which even an ordinary mortal could answer satisfactorily, and usually you will find that, after the manner of the weak school-boy, the reply is either shifty or irrelevant, or simply the stereotyped phrase 'Don't know.' Press this manifesting intelligence further, and you are either given information that subsequently proves to have been incorrect or lying, or else you are treated to a hash of generalisms, all fighting shy of the mark. Demand—say, through a trance speaker—information such as one would naturally expect from a spirit that has soared aloft, undergoing, as the spiritualists say, 'a process of development,' and you are generally treated to a compound of vagaries and silly nonsense, intermingled, perhaps, with grandiose descriptions of impossible homes in spirit-spheres, generally winding up with a few flattering predictions as to your coming greatness; all of which information, when calmly resolved into its constituent parts, leaves, as a precipitate, not one iota calculated to enlighten or elevate you!"

"But, if you thus deny the spirit theory, how then about the episode of Samuel and the witch of Endor, and other Bible miracles in this direction?"

"As well ask, does the thing called light always proceed from the same source? It is not always sunlight, however close the resemblance. A miracle, as I take it, pre-supposes some changing of the order of nature, presumably for some great or exceptional purpose, and cannot be looked upon as a mere development of a natural process beyond normal limits. If miraculous, it ceases to be natural. The psychic capacity, no doubt, resembles that alluded to in these Bible records. The former, however, is but a mongrel and abortive imitation, and bears to the latter the same comparison as the light from an oil wick to the rays of the sun."

Observations On and Possible Utilization of Psycho-Magnetic Force.

"I glean from your remarks, Doctor, that you consider these materializations and other séances a useless waste of time?"

"Not alone this, but also a great waste of psychic energy and bodily material that might possibly be directed to some use."

"Pardon me for asking why, holding such views, you attended séances?"

"You forget, sir, I am a student, and that these are the only means I have had for observing and accumulating facts in view of the possible utilization of these forces. Of course I mean utilisation in a medical sense; though, even outside of this, certain problems have suggested themselves to me. For instance, taking especially into account the marvellous phenomena of levitation, which I have occasionally witnessed in our servant, there arises the question: Is the force or influence that presides over it vibratory? Can we, by arriving at a knowledge of and control over this influence, produce this phenomena *artificially* on one or more inert substances? If so, would we not have made rapid strides towards artificially counteracting or nullifying, for prolonged periods, gravitation in the case of certain substances? Surely a momentous question, the solution of which would also mean the solution of one of the most important problems of the present day—namely, that of locomotion through the atmosphere. At all events, such a clue to the discovery of control over gravitation is here afforded as has not yet been otherwise obtainable. However, this is not my special province to discuss. It is only one of the by-paths of an investigation full of wondrous possibilities. But even in the midst of the trivialities of the séance room, I have also made abundant observations that have direct reference to the profession to which I belong."

"Would you please mention a few?"

"Well, many of them would hardly be intelligible to the lay reader, but, without entering into special details, or into collateral channels, such as the possibility that suggests itself, in

view of the actinicity of objectivated though invisible psychic images, of being able to photograph the aura of an approaching infectious disease, here are a few lines of thought suggested in the course of these séances and given at random :—

"(1.) The possible relation between the psychic capacity and certain phases of lunacy. Is there, in this direction, a laxity in our symptomatology in lunacy? Are, for instance, the symptoms known as 'hallucination' and 'auricular delirium' synonymous with what are known amongst sensitives, as 'clairvoyant vision' and 'clairaudience'? If so, might not occasional unfortunate mistakes arise in the confining of mere psychics—especially those in whom these faculties arise spontaneously—in lunatic asylums?

"(2.) Are certain convulsive seizures difficult of classification nothing more than the 'control' of psychics, that is to say, their sudden possession by 'an influence?' If so, what is the best means for preventing such convulsive controls?

"(3.) If 'influences' be readily communicated in the séance room, may there not also, through the intermingling of projected force and material, be received an impression from a diseased member in the circle, rendering the recipient more prone to the reception of this special disease under exposure to its germs? If so, are such impressions communicated thus in every-day life, and are there any means, mental or otherwise, for antagonizing them?

"(4.) What influence, if any, has 'suggestion' on the psycho-dynamic and other occult results in the séance room? In what measure, if at all, does 'auto-suggestion' come into play?

"(5.) Is there any relation between what is known as 'faith healing' and psycho-sensitiveness? May there not be, on the part of the healer and the healed, some unconscious mutual exercise of a psychic phase, a knowledge of the laws governing which would ensure its more general and efficient application?

"(6.) Is there any relation, and if so to what extent, between the originating factors of the usual psychic phenomena and the causes of the phenomena of Hypnotism? Do hypnotic effects readily arise at séances, and are they sometimes spontaneous, that is to say unconsciously propagated?

"(7.) What relation, if any, is there between psycho-magnetic force and what was once termed odic force, odyle, or animal magnetism? Are they one and the same? Does any special force of this kind exist at all in the mesmerist—is there in fact any fluidic factor at work in his case, or do mesmeric effects arise through induced disturbance of the balance of the special force or forces in the sensitive through suggestion alone?

"(8.) Would the latter hypothesis be sufficient to account for certain of the higher phases of mesmerism, including intro-vision, retro-vision, pre-vision, ecstasy, etc?

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“(9.) Whether the forces in operation belong to the operator or the subject or both, is there any means whereby we may divest hypnotism of certain objections to it ?

“(10.) Ought we not, in fact, by an intimate study of the laws governing these forces, try to arrive at some means of controlling them and directing them into useful operation in another way than by hypnotism, even while recognising the undoubted power and utility of the latter as a medical agent in suitable cases ?

“Taking this ground, I have placed before myself a few facts and queries, the chief amongst which are as follows :—

“(1.) Here is a Force found frequently associated with evolved bodily material, and which may or may not exist separately from the latter. This force I have found to be transmutable, like other forces. It is generated by the human body. Its dynamic power is very great, and this power is increased according to the number and quality of the sitters. The manifested energy I have found often to greatly exceed the possible muscular energy of any one of the sitters. Can we not find a means of directing its special transmutation, and usefully guiding its action ? If it will act on inert matter, is it not reasonable to infer that it will act as readily, or even more readily, on the body, of which it is a product ? Can it, in other words, be turned into medical use as an energizing agent ?

“(2.) Here is a Force which I have also found to be permeable, cumulative and capable of extension or diffusion. It is also selective or concentrative. If it can (and, after close observation and personal experiment, I am forced to admit it can), permeate and diffuse itself through the body, and act as an energising agent, may we not be able to make it select certain bodily parts or structures on which to concentrate itself as a giver of the tone required to cast off effete products, and thereby to remove special pain or sickness ?

“(3.) Here is a Force one of the extraordinary developments of which is the so-called passage of matter through matter, which thrice occurred at a sitting here ; other instances being detailed by Professor Zollner, of Leipzig University, and by Mr. Myers, hon. sec. of the London Psychical Research Society, in his account of the experiences of the late Stanton Moses ; a phenomenon no doubt accomplished through the rapid displacement of molecules without their severance ; possibly through some subtle effect on inter-molecular vibrations ; possibly through sudden devolution (dematerialization) and equally sudden re-arrangement of molecules. Well, if such as this can be accomplished through its agency, might we not, by a careful study of the laws that govern this extraordinary phenomenon, arrive at some means for directing psycho-magnetism through thought-force, or rather mind agency, towards the dematerializing and dissipation of disease products and disease germs in the system ? Such a possibility may be regarded as chimerical. Some years ago the idea of the telephone or phonograph would have been considered equally so. It is only a matter of degree in our application of the Force. At all events I feel

“ **GRANUMA** ”—a perfect porridge meal—Cures Indigestion.

that the deductions arising from points 1 and 2 can be, and are being daily established. However orthodox, and chary of interference from outsiders, we medicals may be, such reiterated statements of cure by psychic agency, as are to be found throughout so-called spiritualistic literature, demands thoughtful enquiry. Most great sensitives have exhibited this psychic healing phase. Instances of its efficacy in disease are referred to in the biography of the late D. D. Home and others. Observations of cases, and experiment on myself, have convinced me that 'there is something in it'—a great deal more than one would conceive. It is a matter that demands careful study, and I commend it to those amongst my medical friends who, for the sake of adding usefully to this too long neglected sphere in medical psychology, would brave the foolish popular prejudice of the hour. I can cite remarkable instances of successful psychic healing which have come directly under my notice. But already I have gone on too great length, and these matters are more fit for medical ears. I fear, Sir, what I have already said is too dry to be readable. At all events I have, as you see, not been idle while observing the so-called 'trivialities' of the séance room. An apparently trivial occurrence may have an astounding origin, and the study of small things may lead to important results. Observing the steam moving the lid of a kettle originated the conception which culminated in the steam-engine. The law of gravitation takes its origin from the falling of an apple. At all events in the séance room questions and problems of moment, some of which I have detailed to you, have suggested themselves to me. Their initial and more difficult study has been got over. If, chiefly owing to want of help, which ought to be due in this matter, my realisation cannot be fully accomplished in my day, I have at least, I hope, contributed in a small way in adding to our as yet limited stock of knowledge on this phase of psychology, which is essentially a medical study."

"But, Doctor, does not this project of yours oppose itself to practical medicine and the use of drugs?"

"What a question! I call that essentially practical which relieves pain, whether it be cocaine, morphia, or psycho-magnetism. The latter, as a medical agent, can no more interfere with the employment of drugs than does hypnotism,

"Do you intend, Doctor, to pursue this investigation further?"

"Whatever I may do in my private sanctum, I shall not again court publicity in this matter. I had reasonably hoped to have at least received no interruption in handling an unstudied subject in a new country like this, where not alone are opinions supposed to be unfettered, but where one would imagine that any attempt to advance in a new sphere would be regarded with favor and receive some encouraging stimulus. Instead of that, while pursuing, for a good end, in the midst of a busy professional life, a complex study that intimately relates to my profession, I have been dragged back at every step and my work made painful and doubly laborious. Were

I, as an outsider, to see an honest student intent upon his work goaded and pricked and annoyed at every step, I should say 'shame upon such conduct!'

"For myself I simply bend to my work and strive against opposing elements, while in my inner mind I feel—and this may be some partial excuse for unmerited opposition—that not alone with the driven herd, but also in the case of certain torpid conservative scientists, the time is not ripe to regard favorably an investigation like this.

"It matters not! Every man is, I take it, bound to contribute his share, however small, in the evolution of things here below; and, as I once said to one whose opinions are as grains of gold, and whose friendship I highly value, I shall feel an inward satisfaction if I can only add one tiny bit of mortar to the edifice of knowledge. Even in scientific matters we live in the midst of contention, but a forward march should be the order of the day. Whatever the obstacles and risks encountered, I shall certainly feel more proud as a common soldier, fighting my way honorably in advance, than as that hybrid individual once styled by the witty O'Connell, 'Mr. Officer, no soldier,' lagging in shelter and safety behind."



CHAPTER VIII.

Editor's Notes.

In the air men hear their voices; their
feet on the rocks are seen,
Yet we all say, Whence is the message and
what may these wonders mean?

IN the preceding pages there is abundant argument as to the existence of psychic force. Nor are these arguments wanting in substantiation by men in the foremost ranks in science, art, literature and politics, including members of famous Universities, astronomers, chemists, electricians, poets, philosophers and statesmen. We need only mention the names of Flammarion, of the Paris Observatory, Zollner and Fechner, of Leipsig University, Professor Axakoff, and Buttleroff, of St. Petersburg, Wm. Denton, geologist, W. Oxley, Egyptologist, Lombroso, Shiaparelli, Hare, Crookes, Alfred Russel Wallace, Serjeant Cox, Varley, Huggins, Professor Barrett, Gerald Massey, etc., etc., all men of note, and many of great eminence. These gentlemen have not alone pinned their faith to the broad question of psychic force, but many of them have even acknowledged the almost incredible fact of materialization. Nor has the main subject been deemed unworthy of serious investigation by such men as Gladstone, Balfour, Myers, Sedgwick, and Ruskin. While certain investigators favor the spirit hypothesis as an explanation of these phenomena, others hold that they are explainable by natural though at present mysterious agencies. This is the view accepted by the present writer. There are grave reasons for doubting the spiritualistic hypothesis, the weightiest, perhaps, being the fidelity with which, in general, the manifesting intelligence reflects that of the medium, as pointed out so convincingly by Dr. MacCarthy in his replies to our questions. If, indeed, there be disembodied spirit intelligence in the forms which glide from the medium's cabinet in dim half light, the spirit world must be vastly different from the realm visioned by the imagination of man. It was a suggestion of the wise and witty writer of the *Breakfast Table* series—who has ere now tested its wisdom—that when the soul frees itself from the trammels of flesh, it may in a single instant be so overflowed by the luminous tides of knowledge that things before seen as through a glass dimly, would become clear and intelligible—that the being who had solved the mystery of Death would, through that change, come at the

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meaning of the mystery of Life. Nothing of this fuller knowledge has ever been gleaned from the Spiritualists' séances. No ray of light has been shed along the path in which we grope blindly from the cradle to the grave ; from an Eternity we have forgotten to an Eternity in which we shall forget nothing, or everything,—who knows ?

To aid us in coming at the great crying problems continually besetting the human mind—the problems of life here and life elsewhere, the sum total of the work of all the spiritualistic séances ever held has been—nothing. The great longings of the mind, the medium has contributed nothing to satisfy. Some there are who profess to have received satisfactory tidings of the state of affairs in that land which lies east of the sun and west of the moon ; but there is little need to take these people seriously, even though they include Mr. Stead and Professor Wallace, and other eminent personages.

The attitude of the majority of people towards materialization and other evidences of psychic force is unquestionably that of Thomas the Disciple towards his resurrected Lord. Each man must have proof for himself that the phenomena he is called upon to believe are true and tangible to his senses. Otherwise he rejects them with that lordly contempt which most of us have for experiences which have not entered into our own lives.

But every man cannot witness a materializing séance, nor can the man in the street summon up phenomena from the vasty deep. The medium alone has the power to do this, and to do it the medium must have sympathetic surroundings. A séance of sceptics would be unlikely to succeed in producing phenomena in whose existence they do not believe ; for we have never yet heard of anybody being a medium in his or her own despite, though even this may be possible. The most liberal intelligence excludes as little as may be from the sphere of Possibilities.

Of course, if sceptics cannot be convinced they must remain sceptics. Perhaps this is well. There are disturbing conditions attached to psychic investigation which would render it inadvisable for us all to set about investigating. The exploration of the regions of the occult should be left to the small band whose training and earnestness fit them for the task.

That we are upon the threshold of great discoveries in the world of psychology, only perhaps the materialist who disbelieves in everything that is not attested by his five senses will doubt. The materialist of a century ago would have scoffed at the triumphs of modern science, had they been prophesied in his time, just as his successor of to-day scoffs at the claims of the enthusiast in psychic research. Yet, because the materialist exists, the world is not "dispeopled of its dreams." The rationalist, the materialist—these two spend a third of their lives in a condition in which their mental processes are in a state of topsy-turvydom, when indeed the captain,

"GRANUMA"—a perfect porridge meal—Cures Indigestion.

Will, is thrown overboard and the pilot, Reason, mast-headed. Dreams everybody will plead guilty to, and dreams, the poet tells us, "are true while they last."

A more significant phenomenon is the fact, now pretty generally admitted, that the will of the Hypnotist can efface the will of his subject, so that the will of the Hypnotist for the time being has two separate bodies to execute its behests. If the Hypnotist can take possession of another's personality when in juxtaposition with that other, why not at a distance? What is there in mere terrestrial distance to interfere with the overpowering magnetic forces at the command of the Hypnotist?

To come to phenomena more generally acknowledged, is there any intelligent man or woman who does not store up on the memory tablets on which the experiences of existence are narrated, some instances of what is called "telepathy," for want of a better name for the phenomena of thought projection. Walking along with a sympathetic friend, who does not remember an occasion when the same thought couched in similar terms has arisen simultaneously to the lips of both, perhaps to be voiced at the same moment? That is a common instance of Telepathy. Between those two friends there is some medium of communication beyond that of the known five senses. That medium of communication is the force which the psychical investigator takes for his own. There is little doubt that this sympathetic interfusion of thought can take place, and that it is along the same medium of communication that those warnings and whisperings and visions of which we hear so much in the form of second sight, etc., travel over sea and land and shoot from soul to soul across the earth's diameter.

Instances are innumerable in which individuals have seen the counterfeit presentment of dearly-loved friends at the instant in which those friends were suffering the last pangs of snapping life. The evidence for the existence of such phenomena are in many cases detailed and definite, and on the whole as worthy of credence as that by which cases are decided in our law courts. These phenomena are akin to the power of the thought reader, which has never yet been explained. That one man should be able to plunge into the depths of another's consciousness, and filch therefrom his most carefully-guarded thoughts, is a matter which may well provoke incredulity. Yet these achievements are admittedly on record. The movement of solid bodies without physical contact, by means of a power transmitted from and yet remaining connected with the body, is already amply demonstrated. The present writer has frequently witnessed it in the course of Dr. MacCarthy's experiments in full light. All this indicates that there is such a thing as psychic force, which moves either unconsciously between persons in exquisite sympathy with one another, or consciously, when, as in the case of the hypnotist or the thought reader, the stronger dominates the weaker individuality. In this region the labors of the explorer are likely to be rewarded eventually with startling successes.

A more difficult question is whether the intelligence behind the force, which is apparently intermingled with temporarily evolved and impalpable vital matter, is also sovereign over it. Can it build up forms in human semblance, supply them with power of speech, and render them visible to the human senses? These are matters upon which no effective generalisations are yet possible. All we know is that there are intelligent and conscientious investigators who believe that they have seen these things done. However, we recognise that before these phenomena are accepted by the popular intelligence, there must be many years of patient investigation, and in the matter of evidence Pelion must be piled on Ossa before the power of these forces is generally credited. However, the investigators are not discouraged. In the preceding pages may be found an honest record of experiences in search of the truth in this matter of psychic phenomena, with some unavoidable comments upon recent unpleasant events in connection with that search. Though the editor has no sympathy with the spiritualistic hypothesis, he has allowed Mrs. Mellon, who is an ardent believer in that hypothesis, to present her views fully, though the weight of evidence, even a portion of her own evidence, is arrayed against her theory of the spirit origin of the phenomena evolved by her mediumistic powers. That there is much in this little volume which will be amusing to the sceptic, the editor is quite prepared to believe; but, concerning the charge that any of it is impossible, he takes his stand with one who was much too great to be a sceptic, and replies that there are "more things in Heaven and earth than are dreamt of in our philosophy."

ARMAND JEROME.

