

SIR ARTHUR TELLS OF ROUSING SEANCE

Psychic Performance Almost Roughhouse Affair.

ONE WOMAN TERRIFIED

Chairs and Tables Jump and Tumble Wildly About Room. Italian Medium Success.

Our American Adventure, by Sir Arthur Conan Doyle.

Upon May 14 we had been asked by a psychic research body, in which my friend Dr. Allerton Cushman of Washington is interested, to attend a seance in order to test a young Italian named Becoraro, who was supposed to have psychic powers.

I was impressed by Vecchio as a very competent experimenter. The other sitters were Dr. Cushman, Dr. H. Carrington, a Persian gentleman named Kervorkian, two young ladies, whose names I did not catch, my wife and myself. A cabinet had been erected at one end of the seance room in the "Psychical Institute" and in it the medium was placed. It was merely a screen of curtains, and the idea is that it holds in those vaporous materials which are the raw material of psychical manifestations.

The lights were turned down—ectoplasm dissolves in light—and we waited for some time in patient expectation with only a dim red lamp to cast its glimmer in the gloom. Suddenly a perfect scream came from the cabinet, thin and keen and vibrant. "Aida! Aida!" were the words. It was so sudden that it made us all jump in our chairs. We hoped it was the beginning of some great manifestation. The name, I understood, was that of one of the Italian women present, and the cry was supposed to come from some distant relative, for some words were added which were said to mean this.

The woman was absolutely terrified. However, she whinnied with fear when asked to come close to the cabinet. This seemed to damp down the phenomena, which now took a merely physical turn, the table being dashed about in all directions, possibly to signify the impatience of the spirit at the backwardness of the cabinet. "Oh, no, no!" she howled, when asked to get near the cabinet. There was a strong, cool breeze, the sure sign of real psychic power. Do not these psychic vibrations throw a light on the constant request from spirits that we sing or play and so keep the waves moving? The table was now jumping about and several articles were thrown out from the cabinet, including the medium's collar and belt. His hands were supposed to have been securely fastened by wire, but I could not guarantee that they could not reach these articles. Then the name "Palladio" was given and we were told that the famous medium was present.

Manifestation Is Violent. Again we had great hopes and again we were disappointed. In vain we played up to Palladio, welcomed her, spoke of her past. A voice from the cabinet said in Italian: "I, who used to call back the spirits, now come back as a spirit myself." I said: "Palladio, we send you our love and our best encouragement." The curtains seemed to blow outward toward us and for a time we had hopes of a materialization. But again the force was dissipated in the absurd and violent dancing of the table.

It was very disappointing, but nothing more could be done and, after two hours we were compelled to break off. The young Italian's pulse was slow and steady, but it was 15 minutes before we got him out of his trance. It was not, it must be admitted, a very successful sitting, but when we consider the strange surroundings it was not quite a failure. I thought the youth was a true medium and might develop into something remarkable. Since then Dr. Vecchio has been able to get very good photographs of ectoplasm, issuing in a long coil from the cabinet in which he was bound. This seance was a remarkable example of the Paul Fry powers of

the New York press. Everyone in the room who could speak English was aware that the occasion was a private one, and this not because there was anything to conceal, but because free and frank comment and discussion become impossible so long as every word may be reported in print. Next day a full and accurate report did actually appear in one paper, with the copyright mark below it to show that it had been duly paid for. Such are the incidents which make one cautious in America.

Upon the afternoon of Tuesday, April 18, came my second lecture upon the religious aspects of the matter. As it was more philosophic and less sensational than the phenomenal side, I had expected a smaller audience, but the hall was full, and the people were quite as sympathetic as before. The phenomena interested me very little, nor am I attracted much by the scientific side of the question. One might as well, it seems to me, be keenly interested in how the loaves and fishes fed the multitude, but give no heed to the sermon on the mount. Therefore, I can put a good deal more fire and earnestness into this religious lecture than into the other. I hope I passed this on to my audience.

Actual Messages Verified. I explained that the actual messages were the only thing that mattered. I showed that their veracity was guaranteed first by their being mixed up with the preternatural phenomena, which were really only of importance as a sign and a signal. I instanced the agreement of the messages by examples from all parts, and showed how the whole philosophy of religion given by a child in New York in the book, "Revelations of Louise," which I had just been reading, was the exact philosophy which I was preaching, although the child could have known nothing of it. The agreement of witnesses establishes truth.

I then took the soul at the time of death and described all that occurred to it, and in what place and condition it found itself, confirming my descriptions by extracts from seance messages, some of them received in my own home circle and all corroborating each other. I gave a detailed description of the lower heavens and discussed the question of crime and punishment, showing the exaggerations of the theologians—wicked exaggerations which had clouded so many lives and built up so horrible a conception of God. At the same time, the reality as described by Swedenborg, Davis, Owen and other seers was quite bad enough, though chastening and purgatorial in its nature.

Man-Made Theology Rapped. When I said that the average human being, hard-worked and cared for, deserved compensation rather than punishment there were hearty cheers of assent. "Comfort ye! Comfort ye, my people!" That was the message which God sent and which the times demanded. It was our own man-made theology which draped our future with terrors. The churches had lost all contact with the spirit.

They were like trucks running with their own momentum from an impulse 2000 years old, but gradually and visibly stopping. Only the old engine of actual spiritual inspiration would restart them and carry them on for thousands of years to come.

(To Be Continued.)

INJUNCTION FIGHT BEGUN

Union Counsel Files Motion to Dissolve Strike Order.

CHICAGO, Oct. 19.—(By the Associated Press.)—Notice of a motion to dissolve the interlocutory injunction restraining striking railroad shopmen and union officials from interfering in any way with rail transportation, was served on the United States district attorney here by Donald R. Richter, counsel for the shopcrafts. The motion will be presented to Federal Judge Wilkerson tomorrow with request that it be set for hearing.

One of the principal objections to the injunction is that "the conditions described in the bill of complaint, if they ever existed, no longer exist." It is claimed that a large proportion of the railroads involved have settled their differences with the shopmen and that the settlements automatically disposed of the grievances alleged.

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YOUNG MEN CAUTIONED

IF SHE CAN'T COOK, WASH, ETC., DON'T MARRY HER.

Falling Children, Divorce Her, Says New York Association in Advice to Marriageable.

(By Chicago Tribune Leased Wire.) NEW YORK, Oct. 19.—Some unique advice to marriageable young men is being circulated by the "Association of Overworked—Underpaid—Dishwashing—Housewives," with headquarters in the cookstove and the cradle with the wash-tub nearby.

The circulars, signed by Sarah Smith, president, and Matilda Brown, secretary, contain these little gems: "Young man: 'If she cannot cook, wash, iron, and sew do not marry her. These are not the times for a young man to assume the support of an expensive luxury, nor to undertake the upkeep of a wet-wash laundry. 'Should your wife fail to bear you a child within two years of the date of the marriage, divorce her; a divorce can be obtained then on the grounds of incompetency. 'Remember: It takes more than a wife to make a real home for a

decent man. It takes wife and children. 'The man who marries and who does not get children—gets left. 'In re the wearing of corsets—the American woman cannot wear corsets now to advantage, for the American woman has grown gross; has lost her dignity of carriage and grace of movement along with her dainty trimness of figure."

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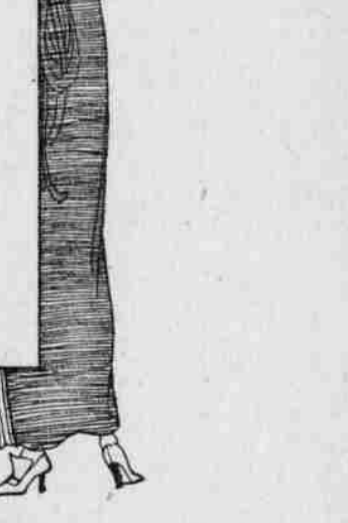
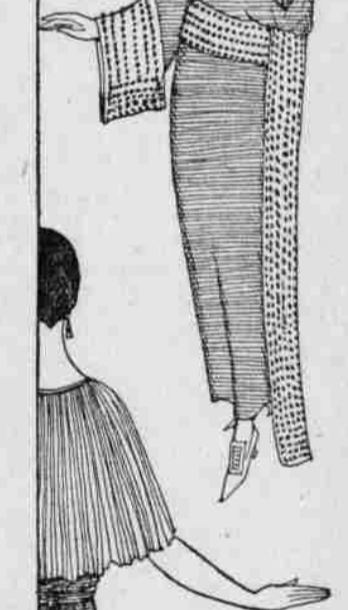
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