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## THE MEDIUMSHIP OF FRANEK KLUSKI OF WARSAW

BY F. W. PAWLOWSKI

**ABSTRACT:** The author, Professor of Aeronautical Engineering at the University of Michigan, describes the mediumship of Franek Kluski as he has observed it in several sésances and as it is in addition reported to him by credible witnesses. He attempts no detailed citation of his sésance records; his purpose is rather to generalize from these records, in such way as to lead to an orderly classification and discussion of Kluski's phenomena. A systematic scheme of the things that he describes as occurring would be about as follows:

Raps.

Levitations.

Of the table or other objects.

Of the medium or the sitters.

Star-like lights, in active motion.

Luminous apparitions of human members.

Eyes.

Heads.

Hands and arms.

Complete apparitions.

Invisible but audible and tangible.

Visible in red light.

Human.

Animal.

Complete apparitions with luminous members.

Completely luminous apparitions.

Paraffin molds of hands, feet, etc.

Apports.

Attendant manifestations of recognized character.

Magnetic.

Electrical.

Thermic.

Chemical.

Automatic writing.

Apparitions of living humans.

Some discussion is given of the best way to handle the paraffin molds and to cast therefrom. More complete details are given of the apparitions than of any other aspect of the mediumship.

While on my sabbatical leave last year in Europe, I had a rather unusual opportunity to participate in a few séances of the Kluski circle in Warsaw.

Before relating briefly my observations, I would like to mention my previous knowledge of metapsychics.

My attention was first drawn to the phenomena over thirty years ago, while I was still in High School and when the distinguished Polish scientist, Doctor Ochorowicz, brought to Warsaw the famous Eusapia Palladino. For a number of months the papers were full of accounts of the experiments and of the polemics among the various scientists who participated in the séances.

Since that time, I kept track of the spiritistic literature and became fairly well acquainted with most of the prominent writers on the subject in Poland, Germany, Russia, France, and England especially. I also witnessed some of the weaker phenomena like raps and levitations in some occasional improvised séances with amateur mediums.

My attitude toward the phenomena then and until my recent experience was rather skeptical and influenced by the frequent and well advertised accounts of fraud, although I never could free myself of the feeling that there must be "something in it" and I was rather surprised that official science did not take notice of it and make it a subject of systematic investigation. I did not know then of the possibility of scientific prejudice, and thought that one well observed successful experiment would upset thousands of unsuccessful experiments.

Mr. Franek Kluski is a highly educated and cultured man of a prominent and well known family, an accomplished poet and a very prominent figure in big banking business. He is a most delightful conversationalist and companion and most loved and esteemed by his friends and associates. Although his mediumship, like that of other powerful mediums, is hereditary, it developed in its present form mainly after the World War. Mr. Kluski is himself most puzzled by it and anxious to understand it. He is experimenting, or rather subjects himself to experimentation by a small group of his personal friends, and does not readily admit strangers for the obvious reason that they may by some misplaced or misdirected over-zeal in "chasing frauds," cause serious bodily harm to him. He is also so disgusted by the defamatory campaign against mediumship by various notoriety

seekers and some of the scientists with prejudiced attitude, that he conceals his real family name under the above mentioned *nom-de-guerre*. It is only due to a happy coincidence, that my nephew, whom I had not seen for several years, has become a close friend of the Kluski family, that I had the unusual opportunity to be admitted to the circle. Mr. Kluski rejects flatly frequent offers of thousands of dollars from strangers seeking admission to a single *séance*. In passing, I may mention that my nephew is a mature man in a responsible position in the Foreign Ministry. Of course, Mr. Kluski is always willing to admit earnest scientists interested in his phenomena and ready to subject himself to all possible methods of control if assured of the loyalty to him of such persons. Thus he made trips to France and to Italy and also was investigated by some of the foreign scientists at Warsaw.

The most complete account of his mediumship so far published can be found in Dr. Gustave Geley's book ("L'Ectoplasmie et la Clairvoyance," publisher Felix Alcan, Paris, 1924), who proclaims him the "king of all the mediums." As a matter of fact the phenomena which I have witnessed myself were most powerful and the most unusual that I have ever heard of or read about.

The usual procedure in the circle consists in inspecting the room and the furniture, locking the door and even sealing the door and window with pasted paper strips with the signatures of the sitters. When desired and when no ladies are present Mr. K. sits entirely nude. As soon as all are seated around the table and form the chain, the medium falls in a deep trance almost instantly and the phenomena begin almost immediately.

The chain is formed by hooking the little fingers, which leaves a perfect freedom of the use of the hands for feeling around, touching, writing, etc., without breaking the contact.

The *séances* take place either in complete darkness or with the room lighted by a red electric lamp. In either case there are always luminous plaques on the table handy for use. They are about one square foot in size, light wood panels with a handle like that of a hand mirror, painted on one side with zinc sulfate and illuminated before the *séance* with magnesium light.

It is not always necessary for the sitters to turn out the white electric light in the room and turn on the red light; the medium somehow takes care of it. That is, as soon as the medium settles in his seat and begins falling in the trance, which is characterized by frequent gulping or hiccoughing and the closing of the eyes, the white light will go out by itself and the red light will go on. I was told by the permanent members of the circle that sometimes the going out and



on of the lights takes place slowly and gradually as if through operation of a fine rheostat, but I have not seen this myself.

Mr. Kluski's specialty is the production of partially, or more frequently of completely, materialized phantoms or apparitions. The partial materializations are usually heads. All of them appear rather suddenly either above and behind the medium, or more frequently, behind or between the sitters distant from the medium.

After a few strong and distinct raps in the table or in the walls, bright bluish stars appear and begin to move high above the table, near the ceiling. I may mention that the rooms in the Warsaw apartments, as in general in Europe, are rather high, more than twelve feet. The stars range in size from that of a pea to that of a filbert, until there are about a dozen of them. They move all over the space above the sitters with considerable rapidity (up to about three or four feet per second) in all directions, forming clusters and pairs. Some of them disappear, some of them (the pairs) come down, approaching the sitters.

When they approached me to a distance of about 16 inches, I recognized to my great astonishment that they were human eyes looking at me. Within a few seconds such a pair of eyes develops into a complete human head, and with a hand having a luminous palm illuminating it clearly. The hand will move around the head as if to show itself more clearly to the onlooker, the eyes looking at one in ensely and the face smiling most pleasantly.

I have seen a number of such heads, sometimes two at a time, moving through the air like drifting toy balloons from one sitter to another, and upon such a request as "please come to me" from a distant sitter, the head will most obligingly shoot toward him the shortest way (frequently across the table), at a considerable velocity, like the stars.

It would be too tiresome both to relate and to follow a report minutely describing the phenomena during the séances in the proper order, although I have notes which I made during and immediately after the séances; therefore I will limit myself to a summary of my observations, stating whether I have seen certain phenomena just once or several times, or whether they have been observed by the members of the circle on some previous occasion during my absence. Many of them are new and unique, i. e., never observed before elsewhere.

Of course, from the point of view of strict evidence, I should not assume any responsibility for phenomena related to me by others. However, many of the sitters were personally known to me, and the others were people of such standing and character that I would not

hesitate to vouch for them. Besides, the phenomena which I myself have seen are of such powerful nature and unusual character that it really does not make any difference, and I am perfectly willing to accept them as authentic. Finally, if some of the casual readers of this hastily drawn and unsystematic report are not able to accept the phenomena as authentic, they may accept them, at least, as potential possibilities for further development, or as a suggestion as to the direction in which to develop the mediums they now have under investigation.

Therefore, according to my personal observations and firsthand information, from perfectly trustworthy observers, the Kluski mediumship so far comprises the following phenomena:

- (1) Raps and levitations.
- (2) Stars or lights.
- (3) Human eyes, hands, arms, heads.
- (4) Complete human and animal apparitions.
- (5) Paraffin molds of hands, feet, etc.
- (6) Apports.
- (7) Magnetic, electric, thermic, and chemical phenomena.
- (8) Automatic writing.
- (9) Apparitions of living humans.

I shall refer to them according to the above enumeration:

(1) The raps are very characteristic. There is something peculiar in them. I heard them many times and noticed the peculiarity immediately, without anybody's first pointing it out to me. I could distinctly hear, or rather feel, that they were produced, not at the surface of the table or the wall, but rather from within the interior of the table board or wall. Recalling the raps I have heard some years ago, on the occasion of some improvised and amateurish séances, I am quite aware that I did not then notice the difference and I probably would not be able to tell the difference between the faked raps produced by some of the sitters and the psychic raps.

I dwell upon the point, because on this occasion I tried to imitate the raps, using different devices, and was unable to produce the same effect I heard at the Kluski séances. I think I will have occasion to take up this matter later in connection with a theory of psychic phenomena I am working on now. At the present time I would like only to call the attention of other observers to the point.

As to levitations, I have not seen them, but I understand that they

frequently occur in the Kluski circle; not only the table being tilted or lifted, but even the medium or some of the sitters being lifted several feet high.

(2) and (3) as referred to before, in the introductory part of the report.

(4) I have experienced a great number of these apparitions. They are of four distinct types as to their general appearance, namely:

(a) Invisible apparitions, which I could hear when they walked around (steps, creaking of the floor), and of which I could feel the live, soft hands and fingers touching my face, hands, or all over the body. The feeling of the touch of live human hands is unmistakable. Upon request they move and bring various objects from distant points of the room and, in spite of the darkness, never make a mistake, never hurting anybody in handling heavy objects such as a bronze statue weighing over thirty pounds or a large cast iron pot full of melted paraffin (twelve kilograms thereof).

(b) Apparitions visible in the available red light: they usually take the luminous plaque, which is placed on the table (the dark side up), and illuminate themselves, walking from sitter to sitter, giving everybody a chance to examine them more closely.

The light from the plaque is so good that I could see the pores and the down on the skin of their faces and hands. On the nose of an older man-apparition I could see clearly the complicated pattern made by the crooked, tiny red blood vessels; I could examine closely the texture of the material of their clothes. I examined a number of them at such a close distance that I could hear their breathing and feel their breath upon my face.

The most impressive and convincing part of the experience is the vivid and intelligent expression of their eyes and their faces, especially when they talk to one. Their pleasant smiles and the play of expression on their faces are most responsive to one's questions or requests.

The most frequent visitors of the animal variety are squirrels, dogs, and cats. On one occasion a lion appeared and on another a large bird like a hawk or buzzard. I have seen the first two mentioned. They behaved in a perfectly natural way, the squirrel jumping on the table in the most natural way (and I am very familiar with them from our campus), and the dog running about, wagging his tail, jumping on the laps and licking the faces of the sitters, and responding to the more or less universal code used among people with trained dogs.

The lion, as I understand, behaved in a rather menacing way, beating his tail and striking the furniture. The frightened sitters,



unable to control the animal, broke up the séance by waking the medium.

The buzzard flew around beating his wings against the walls and ceiling, and when he finally settled on the shoulder of the medium he was photographed with a magnesium flash, as the camera was accidentally focussed on the medium before, and was ready. The photograph of the buzzard can be found in the above mentioned book by Geley, p. 296, fig. 96.

In this category of phenomena belongs also the strange apparition of an individual which is called familiarly by members of the circle a "Pithecanthropus." He is a rather frequent visitor of the Kluski séances. It is hard to examine him more closely as he appears only in darkness. He gives the impression of being a hairy man or a huge ape. His face is hairy, but his forehead is rather high; he has long, strong arms and behaves rather roughly with regard to the sitters, trying to lick their hands or faces, and usually either he breaks up the séance or the sitters are obliged to do so, as they cannot control him.

I have seen, or rather felt, him only once, when he rubbed against me and I smelled a peculiar odor which I could not identify at the moment, and which was explained to me by sitters more familiar with him as that of a wet dog. On this occasion he proceeded past me to the lady next to me (who was holding the hand of the medium), breaking the chain (and therefore the séance) by grabbing her hand and rubbing it against his face; this frightened her considerably and caused her to shriek.

A fuller account of the pithecanthropus can be found in Geley's book.

(c) Many of the apparitions have luminous hands, i. e., the palms of their hands are luminous. The white, slightly greenish, light is so strong that when they move their hands about their heads and bodies I could examine them just as well as when the former type of apparitions used the luminous plaques. They illuminate themselves in this manner seemingly for the benefit of the sitters; also, they move their hands about the sitters, apparently to examine them on their part. On such occasions I could clearly see that the light was not perfectly steady, but on the contrary, vibrated, changing in intensity in various places, although the general or overall intensity of the palm remained about the same. I could see also some more brilliant spots, like sparks, moving in zigzagging and diverging paths from the wrist toward the fingers. At the same time I smelled ozone streaming in rather large quantity from their palms. Such apparitions with luminous hands have been observed before in England through the mediumship of

Eglington, and there is a beautiful etching, representing such a double apparition, by James Tissot, who attended the séances. A reproduction of the etching can be found in the above Geley book as fig. 103, p. 396. They are exactly like the ones which I have seen in Warsaw.

(d) The more rare and probably the highest type of apparitions, which I have seen only twice, and both times the same subject, is a completely luminous one of an old man. The apparition makes an impression of a light-column. He is, I understand, a frequent visitor of the circle. The light from him was so strong that it illuminated all of the sitters and even the more distant objects in the room. His hands (palms) and the region of the heart were much more strongly luminous than the rest of the body.

He appeared in the middle of the room quite a distance from us. The table was in the corner of the room and the medium in the very corner. The visitant wore a high conical hat and a long gown hanging in deep folds. He proceeded toward us with majestic steps, his gown flowing, and describing with his hands some large triangular figures, and speaking in a deep and solemn voice. He stood just behind my back for at least ten seconds, waving his fuming hands above us and talking all the time. Then he drew back to a distant part of the room and vanished. He produced such a large quantity of ozone that the room was full of it even long after the séance. He was a very old man with a long gray beard. His language was rather guttural, and incomprehensible to all of us, although we could manage among us about a dozen different languages. This language so far has not been identified by anybody, nor is the apparition's identity known; he is known familiarly in the circle as an Assyrian priest, which is quite fitting for his appearance.

(5) The paraffin molds are made by all three of the first named types of apparitions. They make these readily as soon as they see the pot with the paraffin on the table, and they seem rather to enjoy it. Upon request they make molds of special and complicated character.

I understand that on many occasions the members of the Circle introduced in the paraffin some coloring matter or some chemicals which could be easily identified in the molds, and they also weighed the paraffin before and after to check the weight of the molds and the splashes, always with perfectly satisfactory results. Those methods of control have not been used in my presence, but there are many other circumstances accompanying the experiments that made these precautions entirely superfluous to me. Also, the second dish with cold water, conventional for work of this sort, is not used in these



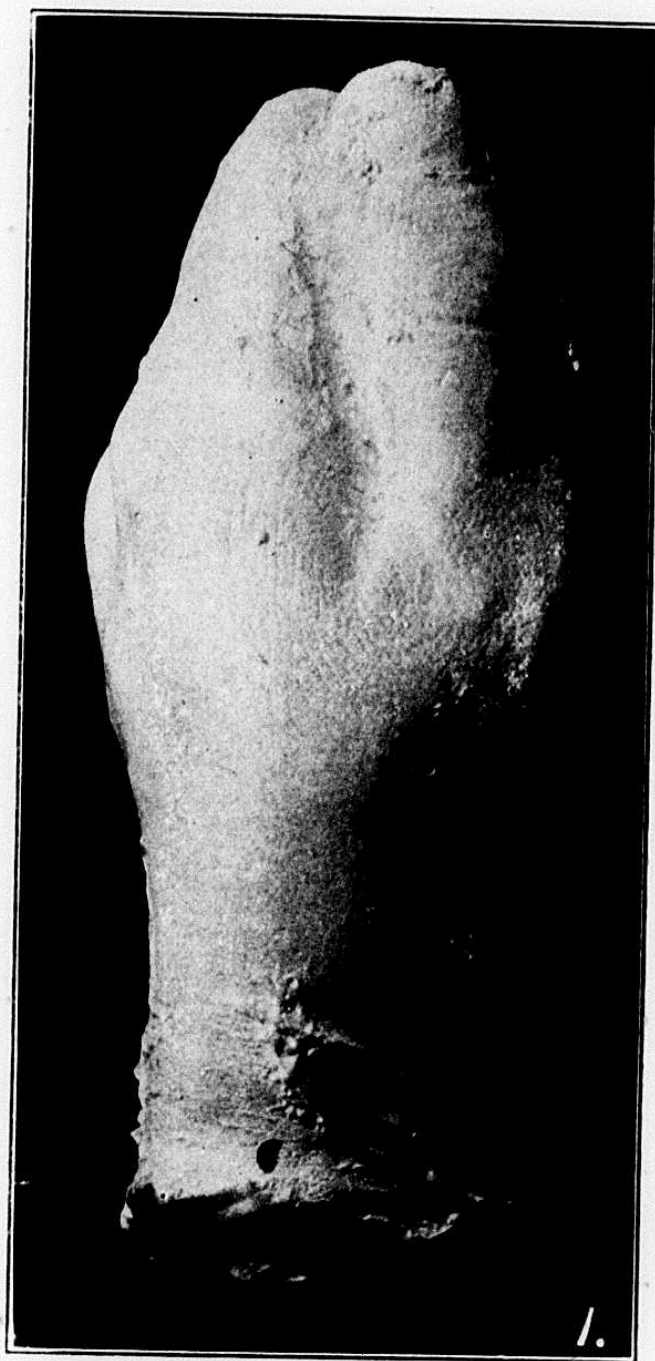


FIG. 1.—Woman's hand, closed.

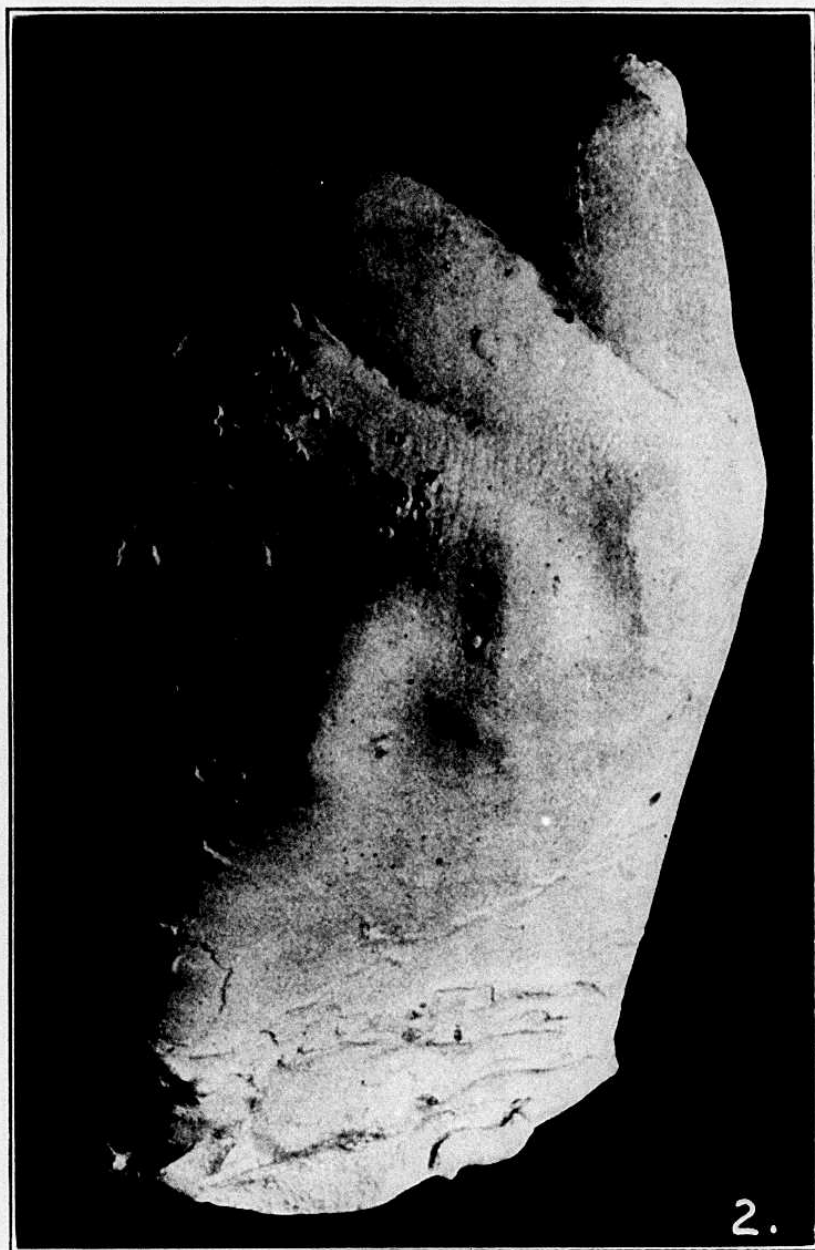


FIG. 2.—Another view of the hand shown in Fig. 1.

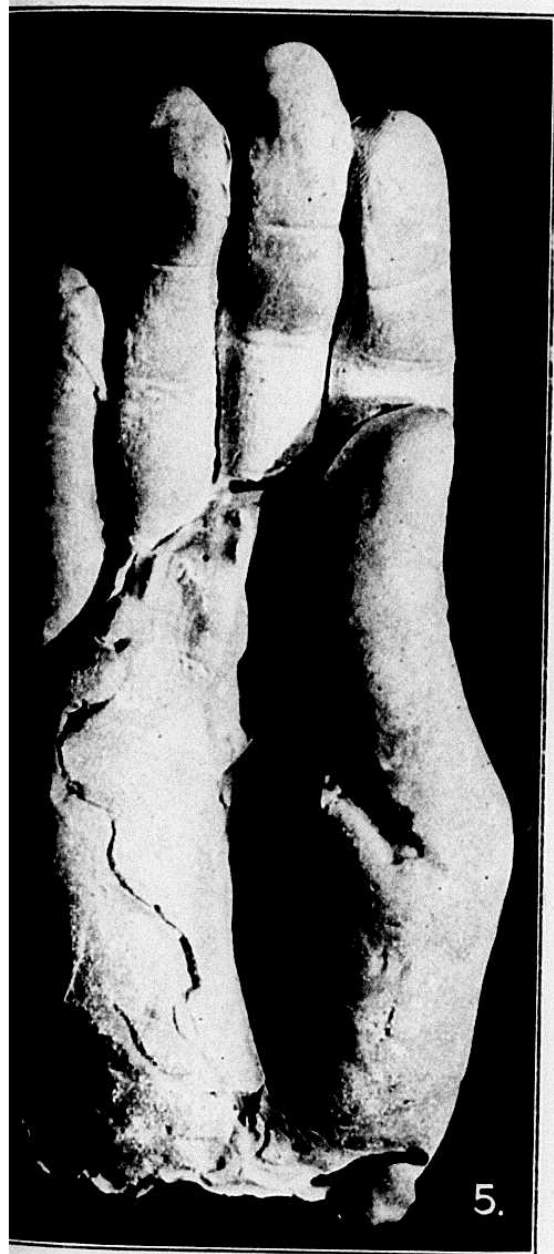


FIG. 3.—Both hands of the same apparition, clasped together.





FIG. 4.—Two hands, crossed, of a single subject.



FIGS. 5, 6.—Two views of a single hand.



FIG. 7.—Enlarged view of the hand of Figs. 5, 6; showing downy hairs embedded in the paraffin.



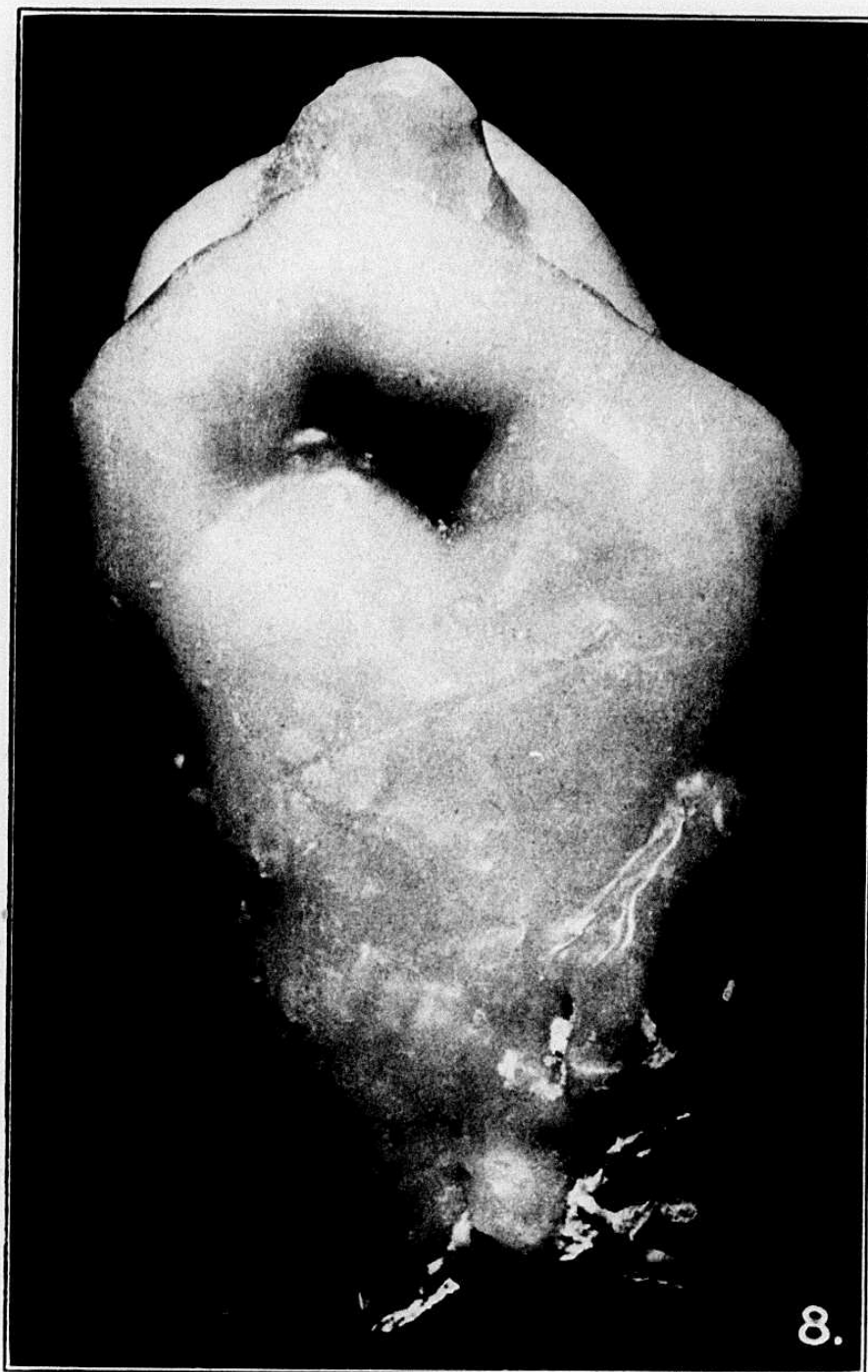


FIG. 8.—Clenched fist, with thumb between two of the fingers.

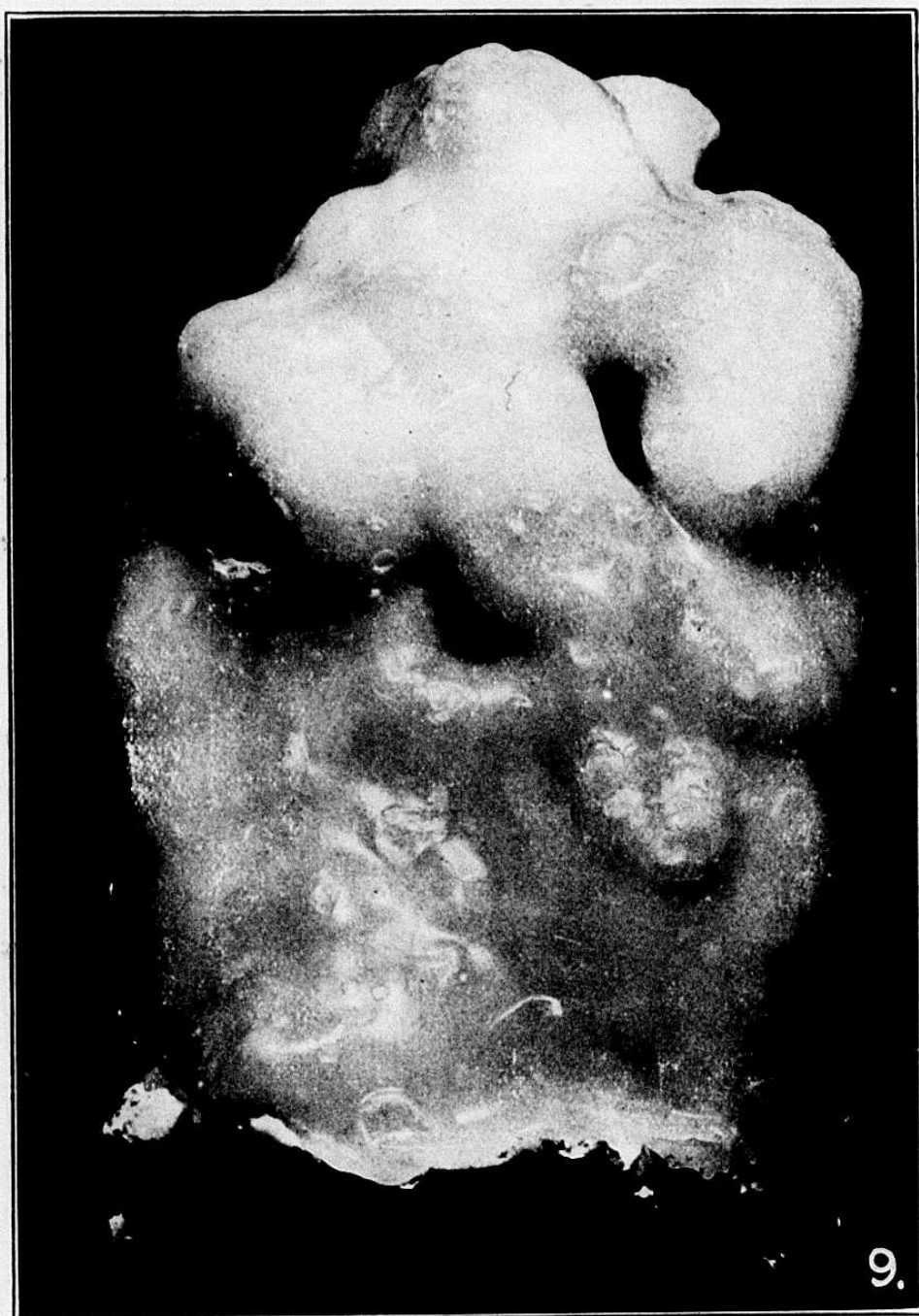


FIG. 9.—Another view of the fist of Fig. 8.

experiments by this circle. The apparitions put their hands in the paraffin and drop off the glove-like molds on the table. If it is a luminous hand, it is clearly seen splashing in the perfectly transparent liquid, like a goldfish in an aquarium.

The gloves are rather carelessly thrown off and on one occasion a couple of them rolled off the table on my lap and from there on the floor. I cautioned the sitters not to move their feet, in order not to crush the gloves, but one of the sitters asked the apparition to pick them up and to place them on the table, which he promptly did, grasping my ankle firmly and pulling my leg back in order to gain better access to the space under the table surrounded by the fourteen feet of the sitters and the medium.

It takes the apparition from one-half to three-quarters of a minute to produce the glove. When I tried to do it myself it took me several minutes to cool off the paraffin on my hand, and then, of course, there was no possibility of pulling off the glove unbroken. I could not do it with a single finger, immersed only to the middle of the second link.

There are reproduced herewith nine photographs of the plaster casts which I obtained in this way. As can be seen, the casts are not very good. I found it rather difficult to make them, and I wish to give here some hints from practical experience which may be useful to the readers of this account.

The paraffin gloves or molds are so delicate that they will flatten out under their own weight after remaining on the table for several hours, and it is almost impossible to straighten them. I tried it and almost ruined the glove.

When filling the glove with plaster, the hydrostatic pressure of the still liquid plaster may be too high for the strength of the glove and it may burst under the pressure. Therefore I put sand around the glove to counteract the internal pressure. This method proved very satisfactory, but it takes three persons to do the work; one mixing the plaster and keeping ready a sufficient supply of this material, the second filling the glove with the plaster, and the third putting more sand around the glove. However, if the mold has crooked canals corresponding to bent or folded up fingers, these spaces must be filled first by rotating the glove properly as otherwise the air will prevent the plaster from filling them.

Photo 1 and 2 is a woman's hand closed, forming a fist. It shows some of the fine skin details.

Photo 3—Both hands of the same subject, clasped together.

Photo 4—Same hands crossed. Notice the relative positions of the hands, rather difficult to accomplish.



The grainy formation between the fingers of the above casts is produced by air bubbles drawn in by the fingers if the hand is plunged in the paraffin with the fingers close together, and without moving the fingers around while submerged. I tried it myself and obtained the same effect.

Photo 5 is a man's hand. While removing the paraffin from this cast by plunging it in hot water, I noticed a number of hairs swimming in the water (the usual hair that grows on the back of the hand and the third links of the fingers). As I was sure that I used perfectly clean water and bowl (of white porcelain) in the process, I was very much surprised by the discovery. In looking over carefully the casts I still had, I noticed on one of them, through the relatively thin paraffin coat, some of that hair or down on the fingers, so preserved it as it was in paraffin.

Photos 6 and 7 are of the last mentioned hand. The last photo is enlarged to show more clearly the down still embedded in paraffin. As this hair can be easily pulled from the skin, it should not be at all impossible that it will stay in the paraffin when the hand is withdrawn from the glove.

Photos 8 and 9 show a very remarkable case. The fingers are folded into a fist, with the thumb between the index and second fingers. In this case the apparition was asked, without any specific suggestion being made, to do something more complicated, and more evidential or difficult to imitate. The apparition reflected for a moment, as though to think of something of that kind, plunged his hand in the paraffin and then folded the fingers.

Before filling this glove with plaster, I could see inside of it several (I think three), irregularly shaped thin batons of paraffin extending across the hollow and connecting certain spots of the inner surface of the glove. They corresponded to the crooked canals between the fingers. I preserved the paraffin on this cast also for a future investigation.

I was told by the members of the circle that on one occasion they had a mold of two hands clasped together, which, upon examination of the plaster cast, proved to be the same hand molded twice simultaneously. This they consider a most puzzling and inexplicable case. I mention it here because I hope to be able to explain it, together with the peculiarity of the raps, in connection with the theory I am working at now, as alluded to under (1).

(6) I have seen only a few apporsts of small objects, but I understand that rather heavy objects have been transported to the séance room from distant places. The most extraordinary case related to

me by the members of the circle is that where Mr. Kluski himself was fetched by the apparitions, or disappeared from the sealed and locked séance room. The astonished sitters found him in a rather distant room of the apartment, quietly sleeping on a couch. I report the case upon the responsibility of my friends, whom I have no reason to distrust.

(7) Other physical phenomena, of the usual nature, accompanying the psychic phenomena, are

(a) The already described *electric* phenomena.

(b) The already described production of *ozone*.

(c) The *thermic* phenomenon of a considerable temperature drop in the séance room. I and many other persons distinctly felt a chill at the end of the séance, which lasted from one and one-half to two hours. The thermometers placed in the room have shown a temperature drop at the end of the séance of 6 to 8 degrees Centigrade. This is against the usual expectation of a temperature rise, after seven people have spent a couple of hours in a room of a moderate size (about 12 x 20 feet).

(d) The magnetic phenomena are those of the deviation and rotation of the magnetic needle. The magnetic compass placed on the table in front of the medium shows a deviation of from several to 40 and more degrees at the beginning of the séance.

Mr. Kluski made the following experiment for me in full light, several hours before the séance. He placed on the table three ordinary commercial compasses of the sporting and military type, in closed metal cases with a glass cover, and standing close to the table he waved his hands several inches above them. His hands described approximately circular quadrants, the forearms pivoting about the elbows, which were held practically still, close to the body. The movements were made at a rate of about two per second, or three in two seconds. While he waved his hands the needles deviated eastward or westward, sometimes so violently that they made a complete revolution, or even several revolutions.

Mr. Kluski pointed out to me that he can not always do this, and as a matter of fact the effect ceased after a minute or two, although he continued waving his hands all the time in the same way and remained standing in the same place. He explained it as a wave coming and passing. Then the needles started to move again and after a short while stopped again, and so for several times during continuous moving of the hands in the same way and position. This excludes, of course, any possibility of faking by means of pieces of iron up his sleeves.

Several other persons and myself tried waving our hands in the same manner, without any effect.

(8) I have not seen the automatic writing, but I understand that Mr. Kluski writes frequently in broad daylight, and, remaining perfectly conscious, takes with extreme rapidity long messages in languages unknown to him, and on subjects beyond his knowledge and comprehension. It is a well known phenomenon produced by many other mediums, and I mention it here only to show the extraordinary versatility or universality of his mediumship.

(9) Mr. Kluski states that usually after a séance, when he retires to bed, apparitions of the sitters come to him. They walk around in the room, take the luminous plaque and illuminate themselves for him, and in general interfere with his rest.

In this group (apparitions of living humans) another unusual phenomenon may be included, namely, that of Mr. Kluski's having been seen by different persons in different places, somewhat distant, at the same time. This phenomenon, as far as I know, has not been observed with all the necessary rigor. However, there is a strong belief among his friends that it occurs.

After each séance Mr. Kluski is completely limp, and has almost to be carried to the couch where he remains unconscious for half an hour, sometimes longer (up to two hours), until he awakes; then he feels well enough to go out for a stroll, in spite of the usually late hour. He is annoyed by the above mentioned hiccoughing or gulping during a couple of days after each séance.

In general he does not sit more often than once a week, and he prefers two-week intervals in order not to exert himself too greatly, and to obtain better phenomena both qualitatively and quantitatively.

He states that he obtains the best results when he is invited from "over there" to arrange a séance. This invitation is conveyed by a "messenger" who comes to him while he is working in his office and takes a seat opposite him at his desk, which is placed in about the middle of the room. The apparition does not speak to him, and vanishes after a while, but he knows this is an invitation or a request for a séance from "over there." He then telephones his friends and arranges a séance.

To complete my report I wish to make a few general comments upon these apparitions from my observations.

I have not seen the so-called ectoplasm which with other mediums is apparently the material from which hands, heads, or even complete humans develop, supposedly under the influence of the medium or the sitters, or both. In Kluski's case the apparitions appear almost



unexpectedly, beside or behind the medium. In this case I have seen something like a faintly luminous smoke or mist accumulating above the medium's head like a small cloud. The cloud then shifts sideways and in a few seconds evolves a human head; or it extends vertically and evolves a complete human apparition, which immediately begins to walk around, etc. Very frequently, however, the apparitions appear far from the medium, behind the backs of the more distant sitters, and sometimes in a distant part of the room.

On several occasions the apparitions appeared just behind my back, and I was aware of them from the sound of their breathing, which I could hear distinctly, before they were noticed by the sitters opposite me. When I turned around I found their faces just about a foot from me, either smiling or looking intently at me.

Some of them were breathing violently as if after a strenuous run, and in these cases I felt their breath on my face. Once I listened to the heart-beat of an apparition.

They moved around the sitters and the table, making short cuts across the table on such complicated paths that if they had been connected to the medium by the "ectoplasmic cord," the cord would certainly have become entangled with the sitters. I never heard the cord mentioned by members of this circle.

The weight of the apparitions seemed to be normal, judging from the effect of their steps on the floor, or from the inertia of their bodies as experienced by touching them. However, most of them "fly" in the air, across the table and high above the table and the sitters if they wish.

On one occasion I saw two of them flying high above our heads in the high room, illuminating each other with the plaques and performing fancy evolutions. It was really a beautiful sight,—something like an aerial ballet.

As very frequently the apparitions deposited the luminous plaque directly in front of me (prior to withdrawing or vanishing, after they completed their usual round of the sitters) I tried a couple of times to prevent the next apparition from taking the plaque by holding it down with my hand. However, the plaque was always snatched from me with a firm and strong grip.

The most striking and interesting thing about the apparitions to me, and I would say the most important thing, was their perfectly human behavior. They conducted themselves as callers at a party. They made a round of the sitters, smiling an acknowledgment of the familiar sitters and looking curiously at the sitters they had not seen before.

The expression of curiosity in their eyes is most appealing. I have seen a similar look only in the eyes of children at the age of the awakening of their intelligence. One really wonders who is the more interested in seeing the others. Some of them were very serene; others showed a gay disposition. In their responsiveness to our looks, smiles, and questions or requests, and in their actions, I could feel their anxiety to prove and to convince us that they were real entities and not illusions or hallucinations.

Since the apparitions are so perfectly human and seemingly so very realistic, uncritical sceptics would say: "Why, that is simple, they are real people. The question is only how they are smuggled into the room." However, that would not explain the partial materializations of living hands, arms, and heads. Moreover, the apparitions are not always full-sized.

Toward the end of the séance, when the medium is exhausted to a certain degree, or when the medium is in general not well disposed before the séance, the apparitions are undersized, that is, two-thirds or even one-half the natural size. When I first saw such an apparition, I thought it was that of a child, but a closer examination revealed the wrinkled face of an old man or woman, only undersized. The leader of the séance would say then: "Let us help the medium" (a technical term in this circle), and would begin to beat time, so that the sitters might breathe simultaneously and deeply. The effect of this procedure is wonderful: the undersized apparition grows and in several seconds reaches the full size.

The apparitions at Kluski's séances are of people of different nationalities, usually each speaking his own language. However, the sitters address them in any language (in this circle usually the Polish) and are very well understood by the apparitions. They seem to possess the ability to read one's mind, and it is not necessary to express the wish or the particular question or request verbally in order to get the desired results or action. It is enough to think of something one wishes the apparition to do and it will do it or refuse to do it. Yes, some of them sometimes refuse to do certain things, or they explain that they cannot do it at all or at this time, or promise to do it or to try to do it on some future occasion. Not all of them can speak. Many prefer to communicate through raps, which is a tedious process, requiring continuous recitation of the abc's. Their voices are perfectly clear and normally loud, but sound like a loud whisper.

Most convincing is the vivid play of expression on their faces when they talk. On one occasion I could clearly see the expression of expectancy of pleasure on my part, when the apparition of a Turk

(a familiar figure to the other sitters) came to me bowing and said: "Chokyash Lehistan." Noticing that I did not understand, he repeated the same phrase, smiling pleasantly. Not knowing what he meant, but having much sympathy, like all the people of Poland, for his chivalrous nation, I told him: "Vive la Turquie." I could see plainly how much he was pleased by this. He smiled, his eyes gleaming brightly, clapped his hands, bowed and withdrew; the pleasure this little courtesy occasioned was most evident. I took down his Turkish phrase in phonetic Polish on my pad of paper, which I kept handy, and the next day I had it translated by a person who knew that language and found that it meant: "Vive la Pologne."

I could relate many other interesting observations, but I must limit the length of this report. One of these observations, which I have omitted from this report, I have reserved for further investigation by means of certain experimental materials which I am now preparing and which I shall soon send to Warsaw. If the experiments succeed they will help to throw new light upon the whole domain; but one should not talk about things of which one is not yet sure.

At any rate, I am perfectly convinced that we are on the threshold of a new science and probably of a new era. It is impossible for anyone to reject or to deny these phenomena, and it is impossible to explain them by clever trickery. I realize perfectly that it is difficult for anyone to accept them. To accept the possibility of creating in a few minutes live and intelligent human beings, whose bones one can feel through their flesh, and whose heart-beat one can hear and feel, is beyond our comprehension. As much spoiled as we are by the marvels of modern science, we can hardly believe nature revealing to us, in such splendor of beauty, the enigma of universal life, the divine secret so far so jealously guarded from us. To accept them would mean to change entirely our attitude toward life and death, to be obliged to revise entirely our sciences and our philosophy. Personally I am not ready to subscribe to the spiritistic theory, prevailing in England, nor to the mediumistic or ectoplasmic theory prevailing in France. To enunciate any hypothesis on such a tremendous question we need many more facts and observations. However, it is a purely scientific question which should be settled by systematic investigation.

Official science should recognize the mass of experimental material already accumulated and lend its hand in establishing truth without regard to the moralists, crying that the acceptance of psychic phenomena would affect our morals, religion, etc. Intellectual cowardice is more or less excusable with moralists, equipped with scanty means and dealing with matters momentous to society. A scientist, a truth-



seeker, is not allowed to take such an attitude. After all, truth will always prevail and dominate; there is no way of dodging it and there is no reason to be afraid of it.

It seems to me very regrettable that recently detectives and prestidigitators were included in committees investigating psychic phenomena. I resent it as an insult to science. Thank God, science has gone for so many centuries without the aid of such people, and has made considerable progress. It will also solve this riddle.

## PHILOSOPHICAL SPIRITUALISM

BY STANLEY DE BRATH, M. INST. C. E. (LONDON)

**ABSTRACT:** Mr. De Brath urges that materialism as a governing philosophy is bankrupt, and that the world must find a substitute for it as the price of continued existence. His thesis is that the facts brought out by psychical research, and denied by conventional skepticism, point the way to this alternative. His development of this thesis is expressed so largely in essay treatment that the desirability of an abstract in any detail is questionable. Attention is therefore called, here, only to one of Mr. De Brath's major points: the very large position which, contrary to the custom of many critics, his philosophy finds for the physical phenomena of psychic research.

A vivid controversy has recently taken place in the columns of a great London daily which illustrates the wide interest taken in psychical research from two opposite points of view. It also brings out the fact that the public refuses to make any distinction between Spiritualism and Psychical Research. On June 15th the *Morning Post* published the first of six long articles on this subject. Sir Arthur Conan Doyle presents "The Case for Spiritualism," and his opponent, Sir Arthur Keith, a distinguished physiologist, replies by denying the facts of *psychical research*. His position may be summed up briefly by two quotations. To the statement that the strenuous opposition which Sir A. Conan Doyle refers to arises out of misunderstanding, he replies, "Sir Arthur thinks it is the result of misunderstanding on the part of clergymen, agnostics, and scientists. These are men who will face the truth in whatever form it appears." His conclusion is that "trance-talking, automatic writing, bodiless voices, table-turning, planchette-spinning and ectoplasmic manifestations are not verities; they are illusions:" all the alleged phenomena are either fraudulent or sensory. He admits he has had no experience of any.