obtained a series of similar results with Eva, which have been published, with photographs. Afterwards he got even more wonderful results with Franek Kluski, a Polish gentleman, where the ectoplasmic figures were so solid that he was able to take a mould of their hands in paraffin. These paraffin gloves, which I have seen and handled, are so small at the wrist opening that the hand could not possibly have been withdrawn without breaking the brittle mould. It could only have been done by dematerialisation—no other way is possible. These experiments were conducted by Geley, Richet and Count Grammont, three very competent men. In the course of these experiments the stuff was examined chemically and microscopically. The former examination gave roughly the constituents of the human body. The latter showed a mucoid substance. It was already known that it was from the mucoid surfaces of the body that it is largely drawn, as is shown in the photographs.

Another series of experiments were carried out by Dr. Crawford, of Belfast, whose name, will live in the science of the future. He got his ectoplasm from a medium named Kathleen Goligher. In this case the stuff did not take the form of faces, but rather of rods and lines of energy, so that Crawford, a skilful engineer, could work out the laws which govern such phenomena. He took three years over his research, and has published it in two volumes which will, I think, be classic. He showed that all the curious physical sounds and effects of the seance room depend upon this substance. What the intelligence is which directs the substance is, of course, another matter. He conducted his experiments with his medium and occasionally his circle, all seated on weighing chairs with dials. In this way he showed two remarkable facts. One, that the medium as she extruded ectoplasm lost in weight, even to the extent of twenty or thirty pounds, which returned when the stuff was reabsorbed. The other was that everyone else in the circle also lost weight, showing that all contributed ectoplasm and that a physical medium is only a person who has more than others.

Since then ectoplasm has been demonstrated in solid form to one hundred picked men, including twenty-six professors, by Dr. Schrenck-Notzing, and to forty representative men by Geley, all being quite satisfied. We can say then that there is no doubt of its existence. It cannot, however, be produced to order. It is a delicate operation which may fail. Thus several experimenters, notably a small Committee of the Sorbonne, did fail. We have learned that it needs the right men and the right conditions, which conditions are mental and spiritual, rather than chemical. Thus a harmonious atmosphere will help, while a carping, antagonistic atmosphere will hinder or totally prevent its appearance. In this it shows its spiritual affinities and that it differs from a purely physical product.

What is it? It takes shapes. Who determines the shape? Is it the mind of the entranced medium? Is it the mind of the observer? Is it some independent mind? Among the experimenters we have a material school who urge that we are finding some extraordinary latent property of the normal body, and we have another school, of which I am a humble member, who believe that we have come upon a link which may be part of a chain leading to some new order of life. It should be added that there is nothing concerning it which has not been known in a general way, and stated innumerable times, by those derided folk called Spiritualists. The causes are still under debate, but as to the phenomena themselves, and their dependence upon a curious plastic substance which solidifies from a vapour, this has been known by them for at least sixty years, and they have been the pioneers of an important branch of the world's science. It is true that such substance is not spiritual in itself. Neither is a pen spiritual. But a pen may give the thoughts of a Shakespeare, and this stuff also may be an instrument for high purposes. When Spirit descends into Matter it has to use material or semi-material means, otherwise it cannot impress our material senses. Ectoplasm is, we hold, the one substance which is etherial enough to receive an etherial impression and yet material enough for us to register it. That, however, opens up a field which we may explore at some later time."

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