

movements of objects, not due to any known force); *telepathy* (communication at a distance), *telæsthesia* (perception of objects at a distance); *telergy* (a direct influence of a spirit on the brain of the percipient). Among the most original words we notice *psychorrhagy*, which means the breaking off of a part of the soul by the power of which a phantasm is produced perceptible by one or more persons in some part of space. This psychorrhagy necessitates another term, viz., "the phantasmogenetic centre," which is "a point in space so modified by the presence of a spirit that it becomes perceptible to persons materially present near it."

We intend to give the book a more careful perusal, for it is a stupendous work and deserves a careful examination. If we can arrive at a definite opinion as to the merits of these researches, we shall publish a more detailed article on the subject. After a superficial inspection and finding much material already known to us through the *Proceedings* and *The Phantasms of the Living*, we can only say with Faust :

"*Die Botschaft hör' ich wohl, allein mir fehlt der Glaube.*"

[Indeed I hear your message, but faith in it I lack.] P. C.

THE WATER OF LIFE.

To the Editor of The Open Court:

Among the many martyrs of the Catholic Church in ancient days in Japan was one whose Christian name was Paul, but whose Japanese name I have forgotten; but this Japanese Paul's saying has been treasured through these centuries by his mother, the Holy Catholic Church, as being extremely beautiful as well as divinely pious. It is this: "Eternal praise be to the ever-adorable Sacraments of the Altar." He did not mean a pagan altar; he referred to the Holy Altar of the Catholic Church, and this little statue of Chinese porcelain of "I will give thee (the) Water of Life" mentioned by Dr. Carus in the February number of *The Open Court*, may be intended to represent our Blessed Lord and the woman of Samaria. That the figures are Chinese is not to be wondered at. We see the saints pictured in the clothing of many lands, according to the nationality of sculptor or artist. Thousands and tens of thousands of Chinese died martyr deaths,—in every century since the earliest visits of St. Thomas to India the faithful Chinese have yielded up their lives in defence of their belief in the "Adorable Sacrament" and in the "Water of Life."

It is not uncommon for men of education when visiting Europe, perhaps some town where Christianity has been wiped out of existence and where no record or monument of the Christian martyrs exists to attract their attention, to exclaim upon finding some Christian symbol modified by heathen control, to attribute the present unbelief to some period before Christianity, or to claim that these emblems explain where Christianity found its ideal. It depends very much upon how the observer believes and if he has read the history of Catholic Missions in China and Japan. The Protestant yields reluctantly to the praise of the Catholic Missions, and if he recognises Christian effort at all of an early date, gives the glory to the Nestorians.

The cause of Christ has induced the missionaries of the Catholic Church to dye deeply the soil of every land under the sun.

There is no place where one can lay the finger on the map and say; here no Catholic missionary has shed his life-blood in the sacred cause of the Gospel. And the blood of these martyrs is the seed of the Church, and the seed is hidden and

not always readily discerned, but God knows where it is all planted and the time of the harvest He knows as well.

The times are growing late, the Prince of Peace may be at the gate. To them whom He has called has He the Water of Life throughout the world everywhere. We must wait and believe and not lose heart.

“Behold, I am with you always even unto the consummation of all things.”

In this manner I would explain to our gifted editor, whose pen is far mightier than mine in the wisdom of learning, the simple story of the martyrs of China and the shrouded faith in the Water of Life.

W. THORNTON PARKER, M. D.

NORTHAMPTON, MASS.

Passion Sunday, 1903.

[The porcelain group to which Dr. Parker refers represents a sage seated by the wayside addressing a smaller person carrying a water bottle, and the sage is supposed to say, “I will give thee Water of Life.” The idea of an elixir of life is an old and indigenous notion in China, which may date back to a prehistorical notion which in ancient Babylon gained currency as the water of life. But of course the moot group may have been made under the influence of Christian thought. Dr. Parker's theory is not positively impossible, but all things considered it seems very improbable. P. C.]

THE FIRE-WALK CEREMONY IN TAHITI.

Mr. Andrew Lang described a fire-walk ceremony which he had witnessed in Tahiti, and Dr. Hocken wrote a like account of the Fiji fire ceremony. Both were so interesting that they found their way into the *Proceedings of the Society for Psychical Research* in February, 1900, and also in Mr. Fraser's well-known book *The Golden Bough*. Thus it has aroused uncommon interest, and being verified by good authority it is apt to produce in the unsophisticated reader the idea that there are many things in heaven and earth undreamt of in our philosophy. Mr. S. P. Langley happened to be in Tahiti, and was glad to have an opportunity to witness the fire-dance under the guidance of the self-same priest, Papa-Ita, who had performed it in Mr. Andrew Lang's presence. Mr. Langley describes the ceremony in a pamphlet issued from the Government Printing Office at Washington, the contents being taken from the Smithsonian Report for 1901; he also publishes instantaneous photographs taken of the dance. He personally met the priest, Papa-Ita, “the finest-looking native that I had seen, tall, dignified in bearing, with unusually intelligent features.” The *mise en scène*, says Mr. Langley, was certainly noteworthy. Everything was so arranged as to heighten the expectation of the spectators as to the heat of the fiery stones over which the priest was to walk. The poles of the men who stirred the fire and turned the stones over it were three times longer than necessary, but it seemed as if the latent heat of the fire extended three times farther than it actually did. Papa-Ita claimed that he could walk over the hot stones because he was protected by a goddess and by virtue of spells. He himself and other natives walked over the hot stones with naked feet, but we must consider that “native feet are not like European ones, and Mr. Richardson, the chief engineer of the ship, mentioned that he had himself seen elsewhere natives standing unconcerned with naked feet on the cover of pipes conveying steam at about 300° F., where no European foot could even lightly rest for a minute.” Omitting further details, we quote the result as Mr. Langley gives it :