

on a sofa and the tins I prepared placed on a coffee table in front of them, but the girls were obviously not concentrating. After Mr. Chen asked them a few times 'has a bright spot appeared?'—for that is the way the children say the images usually start to form in their mind's eye—and they said 'no', we decided to abandon the experiment. Rather unkindly, I pressed on to make yet another experiment; it got nowhere and we gave up after half an hour or so. These two negative results proved to me that the functioning of this extraordinary faculty depended critically on the mental and physical state of the subject. This fact was, of course, well-known to the insiders, but it would be well for outsiders like me to keep in mind, especially when making a judgement as to the significance of results in such experiments. We are inclined to believe that a truly scientific experiment must be repeatable but we tend to forget the proviso 'under essentially the same conditions'. If, through altered circumstances, the result turns out to be negative, that should in no way discredit any positive results obtained previously. What is important to me is the positive results of my first three experiments.

I left the campus at 12.30. I felt like the boy who has found a strangely beautiful pebble on the seashore.

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NOTE ON SÉANCES WITH EUSAPIA PALLADINO AFTER 1910

by CARLOS S. ALVARADO

The case of Eusapia Palladino (1854–1918) is always given a prominent place by reviewers of the physical mediumship literature (e.g. Nicol, 1977; Rogo, 1978; Tocquet, 1970/1972). More than any other medium, she was systematically investigated by numerous commissions and renowned psychic researchers (e.g. Courtier, 1908; Feilding, Baggally and Carrington, 1909; Flammarion, 1907; Lodge, 1894; Lombroso, 1909; Morselli, 1908; Richet, 1893; Rochas, 1896/1906; Schrenck-Notzing, 1920; Sidgwick, 1895).

Eusapia's mediumship has been considered an important factor for the development of methods of control and recording of physical phenomena (Nicol, 1956), and for the development of the process-oriented approach in PK research (Rogo, 1978). Since her mediumship is of great historical importance, it may be of interest to present some information about her mediumistic career never mentioned or published before in the English literature dealing with her phenomena.

General surveys of Eusapia's mediumship published after her death in 1918 stop around 1910, giving the impression that there are no records of her phenomena between the 1910–18 period (e.g. Dingwall, 1950/1962; Doyle, 1926; Fodor, 1933/1969; Inglis, 1977; Nicol, 1956; Tietze, 1972). However, this is not the case, as will be briefly discussed below.

In 1912 Dr. Francisco Ponte (1914), a Puerto Rican psychic researcher, had a séance with Eusapia that he reported in a conference on psychic phenomena presented in San Juan, Puerto Rico, on February of 1914. Italian reports of séances after 1912 were published in *Luce e Ombra* by Major Enrico Lucci (1915,

1916) and Dr. Anselmo Vecchio (1918). These reports are brief, but they show that Eusapia was active producing her usual phenomena (e.g. raps, telekinesis, materializations) after the period covered in the above mentioned surveys.

Additional information on Eusapia's last years may have been published or recorded in not easily obtainable sources. It is to be hoped that this note may stimulate others to publish or at least bring to notice bibliographical references of similar reports to help us acquire a more complete perspective of the history of Eusapia Palladino's mediumship.

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211 Loaiza Cordero

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BOOK REVIEWS

FRAMES OF MEANING, THE SOCIAL CONSTRUCTION OF EXTRAORDINARY SCIENCE.

By H. M. Collins and T. J. Pinch. Routledge and Kegan Paul, London, 1982. 210 pp. £12.50.

One of the guises under which the age-old question 'What is truth?' has surfaced in recent years is 'the rationality problem' or, more narrowly, 'the demarcation debate' in science. By what criteria do we decide 'what is true?' and,