

THE PREDICTION OF  
THE FUTURE

A NEW EXPERIMENTAL THEORY

BY

PIERRE-EMILE CORNILLIER

TRANSLATED FROM THE FRENCH BY

L. E. EEMAN

★

*"The facts of prediction of the future lead us to the  
threshold of an unknown world."*

ALEXIS CARREL in *Man the Unknown*.

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## TRANSLATOR'S PREFACE

### TO SECOND EDITION

WHEN the first English edition of this work appeared in 1935, the author added to the French original a reference to a prediction he had received concerning the late President Franklin D. Roosevelt. This document reached me in September 1935 in a sealed and registered envelope which I immediately deposited, unopened, with the Westminster Bank, for safe keeping (see pp. 24-31).

This prophecy was realized during the War.

Unfortunately, all my attempts to contact Monsieur Cornillier after Germany's collapse failed, and it was not until October 1945 that I heard that my friend had died during the German occupation, on the 12th November, 1942.

It was the author's wish to publish a second edition of this book as soon as possible after the realization of the "Roosevelt prediction" and I trust that, in its preparation, I have been faithful to the spirit of an utterly sincere seeker after Truth.

In offering this second edition to the reader I cannot offend the modesty of my departed friend by quoting, in support of his work, two men who

## TRANSLATOR'S PREFACE

rank amongst the highest in the annals of psychical research: Camille Flammarion and Ernesto Bozzano.

The great French astronomer and psychical experimenter wrote of *The Survival of the Soul*, Monsieur Cornillier's record of his psychical research:

"I have learnt much from your pages, although my contact with Allan Kardec and his successors dates back to November 1861. From this you may infer that I have seen and heard a great deal. Of all I have seen and heard, your Vettellini is undoubtedly the most remarkable personality. . . . All my congratulations on your persevering work."

The theory presented in this book is based on that work. And, on this theory, the famous Italian authority wrote: "Your fundamental explanation of the prevision of the future . . . is the right one, the true one. . . . time will surely prove you right."

Sept. 1946

L. E. EEMAN

## TRANSLATOR'S PREFACE

TO FIRST EDITION

I BELIEVE in a supreme intelligence, a cosmic order, a soul-life apart from this bodily existence and exceeding it. Like many who share these views I have often tried to reconcile two convictions I hold intuitively, in spite of my inability to base them soundly on pure logic.

Experience has driven me to the disheartening conclusion that I cannot reconcile the idea of prophecy, or the faculty to predict the future, and the idea of free-will, or the freedom from all such prediction, and that yet I cannot help believing both are true.

Recently I came upon *La Survivance de l'Ame et son Evolution après la mort*, by P. E. Cornillier, the English edition of which, published by Kegan Paul, under the name of *The Survival of the Soul*, is now, unfortunately, out of print. As I read, the conviction grew in me that here was a man who was not theorizing about a plausible explanation of how the future might have been read, but a keen, practical experimenter who was telling simply and honestly an unvarnished tale of what had actually happened to him. He placed before me what had obviously



## TRANSLATOR'S PREFACE

appeared to him as facts, resulting from a long series of scientifically conducted experiments. Surely such a man is worth reading when he defines conclusions founded on such an experimental basis.

I began to read *La Prédiction de l'Avenir* (*Nowvelle Théorie expérimentale*) respectfully, and with undoubted interest, but still with the same old feeling that in the end I should put down the book still unable to reconcile the idea of prophecy and that of free-will.

I had read much less than half the book when my mind became filled with an irresistible light, and the abiding conviction that P. E. Cornillier, if he had not given me the whole and complete truth, had undoubtedly set my foot on the one road at the end of which it would appear.

I naturally wished to ascertain if any of my friends, whose opinion on such subjects I value, would react as I had done, and on looking for an English translation of the book I found that none existed. P. E. Cornillier, swayed probably more by my enthusiasm than by my capacity as a translator, granted my request that I might be allowed to place his theories before the English-reading public.

I have endeavoured to render his conception faithfully, and shall ascribe any lack of warmth in the reader's reaction to my own deficiencies.

Sept. 1935

L. E. EEMAN

## FOREWORD

"I wonder if it is really useful to approach the problem of the pre-existence of the future, after so many others have done so, a problem which embraces those of Destiny, Free-will, Time, and Space, that is to say, all the questions which ever lead us back to the essential springs of the great mystery of the Universe. Theologians and metaphysicians have attacked this problem from all conceivable angles without giving us the least hope of ever solving it. Amongst the many problems which life sets us, there is none to which our brain seems so completely and securely closed, and it remains to this day, if not as much beyond the power of our imagination, at least just as much beyond that of our understanding, as when we first realized its existence."

If Maeterlinck confesses so much in the twenty-fifth chapter of his study, *La Connaissance de l'Avenir*, how dare I hope to have discovered a new aspect of "the great mystery" and think myself able to afford the reader even "the least hope of ever solving" it? The reasons for my hope are that I am neither a "theologian" nor a "metaphysician" (I am a simple experimenter) and that experiments alone have led me to discover this new aspect.

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The failure of theologians and metaphysicians—and to them we must add metapsychists—to solve the problem of the pre-existence of the future, originates mainly from their lack of personal experience of the phenomenon. They invariably proffer their explanations from the *critical* point of view, and speak as philosophers who would rationalize a phenomenon, on which they doubtless possess an abundance of documentary information, but which, so to speak, they have never actually lived.\*

For instance, lengthy experiments and researches, and still more, a life of daily and intimate contact with discarnate spirits in the very atmosphere of the “great mystery,” would have made impossible the fundamental mistake of wishing to build an hypothesis on *the sole basis of realized predictions*. From this mistake naturally followed the statement that “the anticipatory vision of an event implies that this event is completely predetermined . . .” which was thereafter axiomatically accepted as stating the whole problem.

Had they but known it, by making this false deduction their starting-point, our philosophers were rushing headlong into a blind alley.

*I do not wish the reader to misunderstand me; I am not so simple as to deny that there are false*

\* The exception confirms the rule: The opinion expressed above does not apply to two personalities in the “psychical research” world: Dr. Osty and Ernesto Bozzano. See Appendix, Note 1.

## FOREWORD

*predictions or imaginary visions . . . these must be severely set aside by the serious investigator.\* What I mean is this:*

*The phenomenon of prediction in its purest form, and when it occurs under the best of conditions, carries in itself three potential forms of development;*

*Complete realization.*

*Partial realization, or realization in a form different from that foreseen.*

*Non-realization.*

Any explanatory hypothesis which considers only the first of these three forms of development and takes no account of the other two is doomed to failure, for *all three are potential at the moment of prediction*. It is precisely by investigating the reasons why one of the three forms of development eventually manifests at the expense of the other two, that we may ultimately understand the essential cause of the phenomenon itself.

I hope to establish this beyond doubt by grouping before the reader a number of facts gathered during many years of “a life of daily and intimate contact with discarnate spirits in the very atmosphere of the great mystery” and

\* The clairvoyant's faculties are often eclipsed. At séances there is always the risk of interference from unknown sources and infiltration of the opinions and hopes of the consultant; in addition, many professionals get into the habit of giving information even when their minds are blank. I estimate that 60 per cent to 80 per cent of the statements made by the most gifted subjects are worthless.

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under conditions so exceptionally favourable that they may have no counterpart in our time.

My medium—little Reine—had deliberately consecrated her life, entirely and absolutely, to researches that I was led to undertake in strange circumstances in 1912. After some years of intensive training, not only did her mediumistic faculties develop prodigiously, but in addition, an extraordinary understanding of the occult meaning of life was born in her. Her soul, little by little, was freeing itself of its heavy material bonds; her spirit was recovering its lofty vision and the knowledge previously gained, and from that time on was ruled by a single passionate desire; to help to make evident and to prove without doubt the reality of that life of the beyond which it shared . . . and in which it found its natural element.

In the case of Reine, one fact stood out because of its rarity, and that was that this transformation of her being took place without any mystical influence, and without her ever forgetting earthly contacts. Never did I detect in her the slightest sign of morbid exaltation, even in those states to which, failing a better word, one can only refer as *ecstasies*. She never lost her mental balance. I might even say, her common sense. Her powerful spirit, freed by magnetic sleep, always maintained a rational and logical relationship with its human organism, of which — poor child! — it only suffered the limitations with horror.

## FOREWORD

How harrowing was her despair when it was her lot—as happened only too often—to register mistakes and facts quite incomprehensible to us mortals! Careless of her life, heedless of the terrible hardships this unnatural separation of her spirit from her highly sensitive body inflicted on her, she would beg me to put her to sleep again . . . for we had to know the cause of these errors, and this inability to understand. . . . What mattered these hardships! *At any price we had to know. . . .*

Most mediums—and let this be said without reproach—live by their mediumship. Reine died by hers, of her own free-will, with a clear and noble conscience.

May her sacrifice help us to press forward on the mysterious highway of Truth.

## PART I

### OUTLINE OF HYPOTHESIS

IN the course of my metapsychical researches I have collected a considerable number of predictions of all kinds: events of world importance and of merely private interest, facts tragic and gay, overwhelming and insignificant, etc. Amongst these predictions so utterly dissimilar despite their common source, my medium Reine,\* many have been realized to the last detail and many have admittedly proved complete failures. In addition, some others were verified in the main (end achieved) but materialized in a form different from that originally forecast.

Can both the complete failures and the partial successes be relegated to the category of "false predictions or imaginary visions to be severely set aside by the serious investigator," or must they be ascribed to momentary unfavourable experimental conditions—such as a temporary

\* After Reine's death in May 1921, I experimented for two years with a remarkable medium, Madame Dargy. Unfortunately her health and special circumstances interfered with her complete development. At present, a young man, of great intellectual and moral worth, who has qualified at the Ecole Polytechnique, and possesses the highest mediumistic faculties, René C., has kindly agreed to become my invaluable collaborator in my researches. Through these two new intermediaries—so different from little Reine, and from each other!—the conclusions of this work were only confirmed and made more precise.



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inhibition of the mediumistic faculty, the infiltration of her personal ideas, the influence of surroundings, etc.?

After these years of study, I reply emphatically *Neither*.

Admittedly, accidental difficulties occurred during our séances, and doubtless little Reine's nature, her idiosyncrasies, her distinctly limited vocabulary, engendered a peculiar interpretation of what one might term the colour of events; nevertheless this interpretation never distorted essential forms. My sense of certainty in this connection rests on a simple method of checking, that is, the repeated confirmation of previous predictions. For instance, for the most important forecasts, sometimes made years in advance (such as the fall of the Hohenzollerns, the establishment of a republic in Germany, the entry of the United States into the War, etc.), these confirmations were renewed five, ten, fifteen times, either spontaneously or as an answer to new inquiries, and the differences detected between these repetitions never affected more than trifling details. We cannot therefore accept the explanation of errors by a temporary inhibition of Reine's mediumistic faculty. Nor can we accept that of the infiltration of her personal ideas, for the very good reason that Reine, during magnetic sleep, identified clearly the sources of her information. According to her, these sources were three:

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(1) Her direct vision and personal judgment;  
(2) Communications from her Guide or Spirit informers;

(3) What she called her "imaginings"; in other words, her unconscious mental activity.

This latter source of forecasts was most recognizable not only because Reine herself denounced it, but also because the information given was always of the more commonplace kind and its genesis easy to trace.

There must have been, therefore, some other cause for this intermittance of success, and all available evidence shows that *this other cause was independent of the medium and her surroundings*.

Might not the discovery of this other cause help us, if not to solve the problem of the pre-existence of the future, at any rate to understand it better?

I have devoted myself to this task without any preconceived theory *and have only taken into account my own experiments*.

Below I give first my conclusions and then the facts on which I have based them.

The analysis of the phenomena of prediction produced by Reine enables us to distinguish three modes of penetrating the future.

*First Mode*.—Reine being in a state of magnetic sleep, her spirit, sufficiently detached to permit of vision on the physical plane, went and

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made itself acquainted with the object of an inquiry, a certain person, a given set of circumstances, a fact, etc., and as a result of the examination of their diverse elements, such as vibrations, images formed on the astral plane\*—it formulated its prediction. This same work might have been done—and was most frequently done—by a discarnate spirit in contact with the medium. It might also have been done, either by the medium herself, or by the discarnate Spirit, during the period preceding the séance in the course of which the prediction was actually given to the experimenter.

The following case is an example of this mode of prevision:—

During the first months of my experiments with Reine, I allowed her to sit for various artists. This was necessary for financial reasons. One day as she came in, she informed me that an amateur painter, Prince de L——, whom she had met at a friend's studio, wanted her to sit for him. She was to start at once and was delighted at the prospect! However, during our séance of the same day, her Guide, Vettellini, spontaneously intervened and said: "Reine must not rely on sitting at Prince de L——'s to-morrow—I have been there: this evening he will tell her not to come."

The child, rather annoyed, protested. She was certain that the Prince wanted her to pose

\* See Appendix, Note 2.

## OUTLINE OF HYPOTHESIS

for him. . . . After all, were this not so, he would already have advised her by letter, etc.

But the Guide confirmed his judgment with added precision: "*No, he will not write. He will send a message by his studio attendant. He will pretend to postpone the sittings, but this will only be an excuse: he has already decided not to employ her.*"

This prediction was realized to the last detail.

*Second Mode.*—In a more advanced state of detachment than for the first mode (inquiry on the physical plane), the medium saw what appeared to be *representations* of events to come. These "representations" were often so realistic that it was impossible for her to distinguish them from actual scenes on our physical plane. At times, on the contrary, they remained ill-defined and incomplete.

The description of these "representations" by Reine constituted the prediction, the value of which was therefore relative to her powers of observation and expression.

It is impossible to find a more remarkable example of this second mode of prevision than the successive visions of the War (1914-18) which Reine had during our séance of 14th February, 1913. These "representations" were actually so real that she believed she was witnessing the appalling scenes of carnage, fire, and destruction, etc., which only began a year and a half later.

The events of subsequent times also unfolded



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themselves before her, always as living pictures of such intense realism that the poor child went through convulsions of terror in the armchair in which she had fallen asleep.

*Third Mode.*—After long magnetization, the spirit of the medium, completely freed from the conditions of the physical plane, advised us, either directly or through the intermediary of a highly evolved spirit, that it recognized “signs” revealing the future, signs contained, carried in and by “cosmic streams, waves, vibrations,” etc. It deciphered and interpreted those signs,\* and the reliability of the resulting prophecy depended on the ability possessed either by itself or by the highly evolved Spirit instructing it, to decipher, interpret, and convey those signs.

This third mode of penetration is rarer than the other two, but I can give as examples a certain number of forecasts made in terms such as these: “The signs brought by the cosmic currents indicate that terrible events are approaching.” “The catastrophe is written; all the signs agree. . . .” “The cosmic currents carry signs which are forerunners of formidable upheavals.” “The interstellar spaces are swept by waves which presage disasters. . . . A powerful monarch will fall, it is written in the signs. . . .” etc.

\* These “signs” must not be mistaken for the “symbols” and the pictographic language Discarnate Spirits sometimes use to communicate with us. These “signs” are beyond our earthly understanding.

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Thus we have three kinds of phenomena which obviously correspond to three different planes of the “great mystery.”\*

The *first mode* presents no difficulty to our understanding: forecasts of this category are simple calculations of probabilities. They are more dependable than our normal prognostications owing to the superiority of the means of investigation and to the possibility of penetrating the astral atmosphere of the subject under examination, but are nevertheless secured by means of a similar mechanism.† We must, therefore, reckon with the possibility of error, either total or partial.

Whilst the *first mode* of penetration is easy to understand, the *second*, on the contrary provides us with a problem which it is singularly difficult to solve. This is, *the cause and the very existence of these “representations” of events to come.* Their description—which constitutes the pro-

\* For the sake of clearness, I have sharply separated the three kinds of phenomena. In practice, the separation is not always so marked, especially between the first and second modes, which often appear on a background of phenomena of clairvoyance.

† It might appear that on this point I disagree with Rozzano, who asserts (*Les Phenomenes Premonitoires*, pages 425 and following) that clairvoyance of the future is not an “attribute of the intellect,” but the “faculty of a sense.” In fact, I absolutely agree with him and consider that in the vast majority of cases reasoning has nothing to do with “prevision.” But, Reine’s degree of evolution, which only revealed itself gradually as she detached herself from her organic fluids, made her an exceptional medium, whose freed Spirit could not only see, but reason and draw conclusions. . . . My young friend, René C., also possesses this power of deduction and judgment during sleep. . . . And my conclusions are based on my own experiments only . . . .

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pechy for us—is, after all, only an ordinary manifestation of the human mind. But how can we understand that it is possible for coming events to be “represented”—years and years, even centuries before—with all the attributes characteristic of life: form, colour, movement, dramatization, etc. . . .? Is not this, here and now, the real “great mystery,” the unfathomable, the unpenetrable . . . before which the most profound human knowledge seems as nothing?

Perhaps? . . . However, experiments have led me to contemplate an hypothesis which would make of this shattering fact of *pre-representation* a relatively simple phenomenon, of which we could grasp the *modus operandi*. This hypothesis would have the additional advantage of demonstrating the unity of the law ruling both the earthly and the astral planes, but . . . none would even consider it, save those who believe in *survival* and therefore in the continued activity of those who have survived.

To build up this hypothesis I must avail myself of different materials from those I have made use of so far. . . . Let us abandon a while the subject of prevision, to return to it later and with clearer minds. . . .

## POSTULATES OF THE HYPOTHESIS

- (a) All mental activity creates images.
- (b) An important part of all mental activity

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(and therefore of this creating of images) is unconscious, extra-cerebral, and must be credited to the spirit itself, functioning independently of its organism, to an extent and under conditions which vary from individual to individual.

My grounds for these assertions are:—

(a) In our daily mental life, the phenomenon of the creation of images passes unnoticed, because the thought on which they depend is normally neither strong nor fixed enough to make them more than ephemeral embryos. Nevertheless, it is enough to isolate a thought by intense concentration to appreciate the reality of the phenomenon, which in special circumstances, either spontaneous or accidental, may become perceptible to our senses . . . and even be photographed. The couple *idea-image* is to-day an undeniable fact.\*

(b) The first hint that certain mental activities—including the creation of images—may be independent of cerebral function, is given us by the results, often extraordinary, which are obtained by intellectuals, inventors . . . and most especially artists, without conscious work.

But the extra-organic origin of images can be verified best of all in the “dream state” for

\* Various examples of the reality of the phenomenon of “mental activity creating images” will be found in the “Documentary Evidence” which follows this outline.

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in sleep, when the brain itself is in repose, the creative faculty of our spirit attains its most inconceivable power.

Needless to say, I refer neither to those dreams which are the incoherent and meaningless aftermath of a physiological disturbance, bereft of all control owing to the detachment of the spirit from the body during sleep, nor to those vague impressions left on the cerebral organism by the Spirit's journeys on the astral plane.

I have in mind that much rarer type of dream which unfolds before us coherent and logical scenes, IMAGINED, true creations, assuming at times a character of supreme grandeur, sublime beyond earthly conception. One night, for instance, I dreamt I was witnessing a fairyland opera of which I was the author in all its parts, libretto, music, scenery, costumes, etc. The spectacle was extraordinarily magnificent and as life-like to its last detail, including the audience, as it might have been in what we call reality. Another night found me in an artist's studio. My master, Luc-Olivier Merson, still alive at the time, was hard at work. He was showing me a group of works far surpassing in splendour of invention and beauty of technique not only the noble productions of this great artist, but also those of the world's most powerful geniuses. And the realism of it all was so absolute and precise that after I had been woken up by my enthusiasm, I took several

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minutes to realize that, alas, I had only been watching the imaginings of my own spirit.

I have very often gathered from my medium, twice from my wife, and several times from various friends, accounts of such dreams, which, whatever their cause may be, are not reproductions, but *original images*.

I have suggested that these dreams are rare. What makes them seem so is that we usually lose all remembrance of them in the few seconds that bring us back to wakefulness. And then, images get blurred and oblivion is complete. . . .

But this very oblivion is a strong argument in favour of their extra-organic origin, since it is obvious that had the brain itself generated these prodigious visions, it would remember them. How and why and by what biological law should it suddenly lose all knowledge of that which it has so recently and marvellously created?\*

Is it not more rational and logical to assume that when the spirit which has been detached by sleep re-enters its cerebral prison it loses all memory of its spiritual life . . . ? This consequence of *re-absorption in matter* can be verified experimentally in the forgetting of visions created by magnetic sleep, the memories of which fade from level to level as the medium rises through them on his return to wakefulness.

The reader will find in Part II, "Documentary Evidence," many facts demonstrating the

\* See Appendix, Note 3.



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soundness of my postulate, but from now on I feel entitled to assume that I have sufficiently proved my second proposition (b)—that *it is when the cerebral organism is at rest and unconscious and the spirit detached, that the latter's creative faculty attains its highest development.*

Moreover, as the detachment of the spirit during the sleep of earthly life is only a partial and incomplete discarnation,\* it follows that after death—discarnation entire and absolute—the freed Spirit must possess an even superior power to create images.†

The above enables me to undertake with confidence the building up of my hypothesis proper:

It appears, both from my own researches and experiments, and from a considerable mass of information of the greatest interest obtained from many other experimenters, that in the Beyond the most evolved spirits devote a large part of their intense activity to the speeding up of the evolution of their earth-bound brothers. Collectively or individually, they work for the development of the human conscience and the raising of the masses, conceiving to this end great events for the education of the race, and suitable trials for that of the person. In their general gatherings, and when affinities bring them together, they take counsel, they “imagine”

\* See Appendix, Note 4.

† It is to be understood that this creative power, like any other attribute of the Spirit, is proportional to evolution. In very young souls it is only potential.

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situations and incidents, plans both pliable and variable, to foster the spiritualization of the race that is still theirs.

I said, “All mental activity creates images.” On their lofty plane thought is above all limitations. Pure essence, it generates images possessed of vigour and durability commensurate with their cause, PRECISE REPRESENTATIONS OF THE EVENTS CONCEIVED BY OUR EDUCATORS.\*

The detached spirit of a medium, or an informing discarnate spirit, may then see these “representations” on the astral plane and describe them to us.

Let us now proceed to the third mode of penetration. Revelations from the highest astral spheres give us to understand that the Great Spirits which control our earthly stage—however great they may be—are only intermediaries between higher powers which they obey, and us mortals.

Our Informers assert that these Powers reveal themselves to them as sublime Intelligences, conscious and with defined wills. Their responsibility would seem to be the general guidance of the many humanities which successively evolve on this and other earths. The edicts they promulgate to this end—supreme mental activity—would be reflected in the “cosmic

\* See Appendix, Note 5.

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streams, waves, and vibrations," no longer in the form of images, a medium which belongs to spheres which depend on our earth, but in the shape of those "signs" which are the terms and modes of expression most suitable to the cosmic conditions of those Intelligences.

And the spirits of high evolution assert that it is those "signs" they recognize, decipher and interpret, and which *inexorably dictate to them the paths the evolution of human societies must follow*, CHARGING THEM TO CONCEIVE AND ORGANIZE EVENTS SO AS TO ACHIEVE THE END IN VIEW.

NOTE.—This occult influence on the fate of earthly societies is not exercised only by the highest astral spheres, nor does it affect exclusively great events of worldly importance. Among the mass of forecasts I have been privileged to observe, I have noticed that some of those bearing on our private lives were based only on the hidden wish of the informing Spirit to realize or to make others realize the predicted fact or incident. This was done with many objectives, such as to awaken and to stimulate interest, to make clear the finality of an event, etc.

The following is an example of such a case: In February 1913, the painter M. ——— had engaged Reine for three mornings, but having felt unwell for the first two, he had wrongfully refused to pay her for them. The child, too

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proud to insist on her rights, suffered nevertheless, for the loss of ten francs meant several days of hardship.

Her guide, Vettellini, said to her during a sitting we had at the time: "Don't be upset. M. ——— *will be sorry and next Tuesday* (it was then Friday, 28th) *he will hand to your concierge an envelope containing two five franc pieces and a few words asking you to come back to him.*"

This forecast was realized accurately. At the moment I wondered at the fact without understanding it in the least. It took me five years of experience of the phenomenon to see daylight. Some unforeseen incidents, many erroneous provisions provoking me to complain, my own meditations, an occasional tell-tale remark and a chance admission such as "*This time, I have not succeeded,*" put me on the right track, and light came to me. . . .

For instance, in the above case, it was Vettellini who, to soothe Reine, did his best to get her her due by sending spirits of the appropriate development to influence the painter M. ——— and suggest to him the desired action. The subject, being sufficiently sensitive, reacted as required. But we must bear in mind that failure, either partial or complete, was a possibility.

To sum up, my experiments have led me to the following conclusions:

## THE PREDICTION OF THE FUTURE

FUTURE EVENTS PRE-EXIST ONLY AS PROJECTS. FORECASTS AND PREDICTIONS other than prognostications based on observed facts REVEAL ONLY PLANS CONCEIVED BY ASTRAL INTELLIGENCES WITH THE IMMUTABLE AIM OF DETERMINING THE SPIRITUAL EVOLUTION OF HUMAN SOCIETIES.

With this key, forged by experiments, we may penetrate the "great mystery" of the knowledge of the Future. Henceforth every extraordinary aspect of the phenomenon can be explained; all predictions, realized, unrealized or partly realized in modified form, and also the varied and peculiar forms in which forecasts themselves are made.

But more important still, the light thus given us will dissipate the formidable shadows of orthodox theological and metaphysical conceptions. The barren hypothesis of past and present co-existing in an "eternal now," and its nefarious consequence, inexorable fate, cannot be sound. As we shall see, the events conceived by astral Wills require an orderly succession of steps in Time\*: there must be sowing and germinating before they can bear fruit; and the gathering, as many examples show, is never certain.

Let us now pass to some examples that support this affirmation.

\* See Appendix, Note 6.

## PART II

### DOCUMENTARY EVIDENCE

In producing documentary evidence, my object is, not to prove the reality of the phenomenon of prediction (this would be trying to batter down an open door), but to justify my conclusions. To this end, I have chosen among my papers some examples of advice, predictions, diverse communications, and incidents, which I have grouped on the basis followed in my outline.

### PROGNOSTIC PREVISIONS

(FIRST MODE)

#### OUTLINE OF MECHANISM

(1) *Séance of 26th February, 1913.* I asked Vettellini, my medium's Guide, on what basis knowledge of the future rested?

Reine transmitted the answer: "Where the future of an individual is concerned, the inquiring Spirit may first make contact with the spirit of the subject (detached by sleep or other favourable condition) and gather from it much information from which his actions may be predicted. On the other hand, events are prepared on the Astral Plane long before they materialize on



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earth,\* and the seeker becomes more or less accurately acquainted with them according to the soundness of judgment appropriate to his evolution. . . .”

(2) *Séance of 19th March, 1913.* In answer to my question about the future Vettellini said that formative elements were then so complex that it was impossible to know what would happen. They changed from day to day, thus making prevision impossible. . . .

(3) *August, 1914.* At the beginning of the War, one of my cousins, an infantry officer, having gone to the front, I asked Vettellini for information about his probable fate: “Would he come out of this hell alive, or was his death certain?”

To my surprise Reine informed me of her Guide’s refusal to answer: “To give you a reliable prediction,” she asserted, “*he would have to get near the subject and study his vibrations . . . .* At such tragic times he has more urgent work. . . .”

(4) *May, 1915.* We were then at the worst period of Germany’s submarine warfare in the Atlantic, and one of our friends had to cross from New York to England on the *Transylvania*. My wife asked her grandfather (our second Guide, called “Old Friend” by Reine) whether he foresaw an untroubled journey or whether the ship would be torpedoed?

*Answer: “Wait. I must go and see.”*

\* See Appendix, Note 2.

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After five or six minutes the medium announced grandfather’s return, who told me through her: “Note this. The *Transylvania* will be sunk. That is quite certain.”

But the ship sailed home safe and sound. . . . I complained to Vettellini of the falsity of a forecast affecting us so deeply, and he answered: “Old Friend has seen the sinking on the Astral Plane, and has applied it to your question regardless of time. . . .” *In actual fact the “Transylvania” was torpedoed two years later.*

After these few hints as to the nature of the mechanism, let us see the results it produces.

## PREVISIONS OF A PERSONAL NATURE

(1) *Séance of 7th February, 1913.* Vettellini asked me to give Reine the following information when she awakened: her paternal grandmother, who lived at Tours, had had another stroke. Reine would hear of this by letter. The family would shortly decide to send the grandmother to hospital. . . . She would live a little longer.

The sculptor B— (for whom Reine had worked regularly ever since she started as a model and for whom she expected to continue working for several months, as he had only started a new statue of her) was vexed to see her

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reject his advances . . . and would dismiss her.

The painter T—— would shortly offer her long employment. I must tell Reine to refuse, as he would not pay her, so Vettellini asserted.

All these "prognostic previsions" proved accurate.

(2) *Séance of 10th March, 1913.* The Guide asked me to advise Reine that her maternal grandmother, resident at Vierzon, was very ill. To-morrow her mother would hear of it by a letter telling her that she must come at once if she wanted to see her alive. Reine observed that her mother, who was a servant, would not be able to go: "Her masters are very hard on her and won't give her leave. . . . Anyhow, as she has no money, she will have to stay."

But Vettellini asserted that in spite of these difficulties her mother would go and spend three days at Vierzon, and leave the patient, who was then dying, in much better health. . . .

Reine kept to her statements . . . but the Guide quietly replied: "You will see."

And we did see. . . . Here are the facts: A letter, next morning, urging the daughter to come to her mother before she dies; then, in spite of all difficulties, her departure. What is more, although leave was given her until the Monday morning only, she returned on the Tuesday night (making her absence exactly three days), much reassured about the old lady. . . .

(3) *On 23rd January, 1916.* Dr. Geley,

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mobilized as assistant major and sent to Morocco, wrote me from Taourirt: ". . . How long shall I stay here? No doubt until the end of the war. . . ." "If you have the opportunity at one of your séances, please ask what they foresee about my stay in Morocco. . . ."

I was about to communicate the doctor's request to Reine, when Vettellini, cutting short my preamble before any question had been put, almost threw the answer at me: "No, he won't stay in Morocco . . . there will be many changes. He will come to Paris; and will gain by it."

A few weeks later—on 19th February, 1916—a letter of thanks from the doctor said: "Dear friend, your Vettellini has been a good prophet; I have just been posted to Paris. . . ."

## PREVISIONS OF GENERAL INTEREST

Though of a wider interest, these previsions are due to the same mechanism.

(1) *29th December, 1913.* Reine gave me this prophecy in the name of her Guide: "The time will come when the peoples of Islam will rise and throw off all foreign elements. . . ."

"The centre of future world power will pass from Europe to Asia, etc."

(2) *21st January, 1916.* The Salonika force, which in the opinion of many would compel

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Germany to give up the fight, was being organized. During our séance I had expressed my own similar conviction when the Guide retorted: "No; the German collapse will take place in France. . . . And it is not Joffre who will bring it about. . . ."

"The French armies will not invade Germany. . . . They will be allowed to go as far as the Rhine. . . ."

(3) 13th December, 1918. Vettellini started the séance with these words: "Discord is on its way."

Without grasping his meaning, I remarked that President Wilson had just sailed for France to join the Conference which was to settle peace conditions. He then repeated with force: "I have said: DISCORD IS ON ITS WAY. . . ."

Alas!

(4) After the very clear prediction of Vettellini given above, my wife's grandfather, butting in unceremoniously, as was his custom, once again repeated an announcement which for years he had dinned into our ears: "Roosevelt's star is still in the ascendant."

From November, 1915, he persisted against all evidence in forcing on us his "vision" of "Roosevelt President of the United States." For instance: 9th June, 1916: "Roosevelt triumphs."

\* General Joffre was succeeded by General Nivelle on 12th December, 1916. The very next day Vettellini told me it would not be this General who would save us: "Another will arise," he asserted.

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13th July, 1916: "Roosevelt more than ever. His power spreads."

5th October, 1916: "The star of Roosevelt shines."

Neither the re-election of President Wilson (November, 1916) nor the retirement and illness of Roosevelt affected his assurance.

13th November, 1916: "He will soon get there."

27th March, 1917: "I tell you he will shine. . . ."

23rd May, 1917: "Oh, yes, he will play his part as President. . . ."

13th December, 1918: "The star of Roosevelt is still in the ascendant. . . ."

Such obstinacy in the face of events was absurd, but it became incomprehensible when Theodore Roosevelt was dead! (Until his death I had considered his return to the Presidency possible.)

10th January, 1919: "For you on earth, I have made a mistake. But just wait, I shall be right in the end; the star of the Roosevelts shines. . . ."

This change from the singular to the plural brought a glimmer of light to my mind. This became light itself when later the following precise statement was given us:

10th November, 1919: "In the Astral, Theodore Roosevelt directs the fight against Wilson TO THE ADVANTAGE OF HIS OWN NAME."

On 23rd April, 1920, tired of these ineffective repetitions, I ridiculed the grandfather, but

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unperturbed, he once again hurled at us his "*The star of Roosevelt shines. . .*"

We reached 8th November, 1920. Harding was elected President. I passed from ridicule to sarcasm: "What have you got to say about the election? That is a slap in the face for you!"

A vehement "*No*" was his only answer.

I. "But after all, Harding is there. . ."

Grandfather. "*Not for long.*"

I. "You really are pig-headed! . . . It is absurd to go against facts. Admit that you are wrong."

Grandfather. With tremendous force: "*I stick to all I have said, and what is more, I tell you that WHEN THIS ROOSEVELT IS ELECTED AMERICA WILL BE IN A VERY BAD WAY.*"

Let us but remember the position of the United States in 1920: colossal wealth, such a power amongst the nations that she was the arbiter of the whole world, and we shall be compelled to admit that such a sequence of affirmations against all common sense must have had a supra-normal origin.

### *Author's Note—September, 1935*

Whilst he was translating this work from the French, L. E. Eeman, my translator and friend, pointed out to me that the various previsions and announcements given as examples in my text all went back a number of years and therefore

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lacked the interest that more recent facts might arouse.

"Could you not," he wrote, "obtain from the medium with whom you carry out your work of research some predictions on the present time—for instance, a new 'appreciation' from the Entity which had given you the prophecies on Roosevelt . . . and had adhered to them with such well-founded determination? The future of President Roosevelt would be of the greatest interest."

Although at the time I did not share the opinion of my translator—my work is merely intended to offer an hypothesis explanatory of phenomena of prediction and in no way to compete with the many "prophetical almanacs"—I complied with his wish, and to please him I asked the Entity referred to (my wife's grandfather, who always seems to take the keenest interest in all political events in the United States) to give me a prevision on President Roosevelt's future. He agreed to do so and told me that he would study the President's vibrations in order to discover in them "a salient and certain fact" . . . which he would then communicate to me.

Three weeks later, to be exact, on Tuesday, 3rd September, he manifested at our séance and through my medium, Madame D., he gave me the promised "salient fact."

But this fact is so unexpected and of such a



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character that it seems impossible to publish it now.

On the other hand, it would be deplorable to lose the evidential value which this prevision would have for the soundness of my hypothesis in case of realization, and I have therefore resolved to write it down as it was given me, and to send it in a sealed and registered envelope to Mr. Eeman, who has since deposited it with the Westminster Bank, in whose safe keeping it will remain until the time of the event announced. This, according to the prevision, will occur before the expiration of President Roosevelt's present term of office. At that moment this envelope is to be opened in the presence of duly qualified witnesses.

### *Translator's Note—September, 1946*

Eleven years ago I entrusted Pierre-Emile Cornillier's sealed and registered envelope, unopened, to the Westminster Bank.

At that time I had gathered from the author, in addition to the facts outlined by him above, the following relevant information:

- (1) Madame Cornillier was American born.
- (2) Her grandfather, affectionately called "Old Friend" and who gave Cornillier the "Roosevelt prediction" was a buoyant, boisterous and bluff personality.

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(3) Not only was he interested in American politics, but during his lifetime he had vehemently opposed President Theodore Roosevelt. His explosive temperament appears not only in Cornillier's remarkable book *The Survival of the Soul* (Kegan Paul, now unfortunately out of print), but also, as will be seen, in the prediction which concerns us.

I would now ask the reader to delete the last ten years from his memory, to forget the war and its horrors, if he can, and to recapture his 1935 mentality. He knew then of F. D. Roosevelt as a first term President of the United States with a good chance of being elected for a second term of office, and he also knew that two terms was the utmost American tradition had ever allowed any man to do.

In September 1935 the reader had not anticipated that President Roosevelt would not only defy hallowed precedent but actually secure election for a third, let alone a fourth term. I, for one, had certainly not foreseen in 1935 that within five years he would be the commander-in-chief of the armed forces of his country, at war, that he would wield almost "dictatorial" power in that war, and that having spent himself to bring us Victory he would die when within reach of it.

It was therefore natural that I should have accepted Monsieur Cornillier's view that the prediction he had received should be either

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verified or falsified before the expiration of the President's first term of office.

However, in January 1937, shortly after that expiration, Cornillier wrote me sadly deploring the fact, undeniable in his estimation, that "the Roosevelt prediction was a complete fiasco." To my expressions of regret he replied: "There is no loophole; the prediction that was given me about President Roosevelt *is a complete failure* . . . you may withdraw my envelope from the Bank . . . acquaint yourself with its contents . . . and inform those who are interested that the whole forecast is absolutely false."

I went to the Bank on the 2nd April, 1937, and this is what I found:

*Extract from the sitting of Tuesday 3rd September, 1935.*

Medium: Madame D.

Experimenter: Pierre Cornillier.

Towards the middle of the sitting, Madame Cornillier's grandfather manifests and after a few comments on Mussolini's behaviour (behaviour which the Astral Powers seem to find wholly reprehensible) he answers the request which I had made three weeks earlier, as follows:

"I cannot tell you anything about Roosevelt, for Roosevelt is no longer. He died before the end of his dictatorship."

I exclaim: "But that is a prediction . . . and rather an important and unexpected one," to which Madame D. vigorously replies:

"He tells you that he cannot give you any forecast about President Roosevelt since he died before the

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end of his dictatorship. One cannot speak of the (future) activities of a man who no longer exists!" As I persevere with Madame D, she affirms:

"He has really died . . . his body has been put in a hole . . . don't you understand?—in a cemetery. He (the grandfather) seems positive of what he is telling you."

And, since he cannot be bothered to give us information on "A man who no longer exists," the grandfather comes back to the man who still does and against whom Astral Powers are about to gather their forces: Mussolini. . . .

Extracted by me, from my notes of the sitting of Tuesday 3rd September, 1935.

Pierre Cornillier.

That same day, 2nd April, 1937, I wrote to Cornillier that whilst in 1935 I might have accepted his interpretation that Roosevelt was to die before the end of his first term of office, reading the prediction that day I would conclude that it was still valid as it merely stated that he had died before the end of his *dictatorship*. Since he had been re-elected with the almost unanimous support of the different States, his second term of office deserved the term "dictatorship" more clearly than did his first.

On the 3rd April, 1937, I returned our correspondence to the Westminster Bank in whose safe keeping it remained under seal until Tuesday 14th May, 1946. On that day it was



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opened in the presence of Countess Nora Wydenbruck, Mrs. V. M. Austin, Miss Mary Cameron, Mr. A. Purtscher, and the writer, all members of the Institute of Experimental Metaphysics, who authenticated the relevant documents by their several signatures.

Before leaving the reader to decide for himself upon the significance and validity of the "Roosevelt prediction," I will make the following points:

In 1935 and 1937 respectively, Mr. Cornillier and I were so imbued with the views generally held in France and Great Britain about the inviolability of the American tradition against a presidential third term that even the word *dictatorship* did not lead either of us to contemplate anything beyond the lawful second term. Consequently we concluded successively that the first and then the second term were to develop into frank dictatorships. In fact, the prediction led me to conjure up a picture of F. D. Roosevelt seizing power much as Hitler had done (may I be forgiven!) and of some sea-green incorruptible slaying him in virtuous indignation.

In the United States, the "two terms" tradition was by most held sacrosanct and whilst the vast majority of Roosevelt's countrymen looked upon his first two terms as lawful, much as some hated the great man and his new deal, many Republicans proclaimed his third and fourth terms as plain "dictatorships" and some even

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likened him to Hitler. And, let us remember, during his lifetime Madame Cornillier's grandfather had been a strong anti-Roosevelt Republican, and he probably still is!

## PREVISIONS BY DESCRIPTION OF IMAGES

(SECOND MODE)

### OUTLINE OF MECHANISM

During a séance of August, 1913, I expressed doubts as to the prophetic value of Reine's visions of war of the previous 14th February. Vettellini replied: "These visions were not images such as I sometimes create for Reine myself. No, they were accurate pictures carried by astral streams announcing future events. I simply made Reine capable of understanding them. What she has seen will be. . . ."

On 9th April, 1920, I tried to get an explanation of the said pre-representation "pictures." Here is a *résumé* of the answers transmitted: The spirit of the medium, well detached, had risen above the earthly atmosphere into a region of space where it could find the fluid elements of future events. These "fluid elements" emanated from the schemes conceived by the ruling spirits. Reine could not see them with-

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out special conditions — which were a subtle materialization due to atomic accretions. . . .

### REALIZATION

As I observed in my outline, one could not find a better example of prediction by description of images than the visions of war Reine had on 14th February, 1913. I will, therefore, give some extracts from them.

*Séance of 14th February, 1913.* No sooner asleep and without the least hint of what was about to happen, Reine sat up seemingly terror-struck.

She raised her arms in horror, uttering fearful shrieks: "Oh! . . . Oh! Oh! But it's frightful, it's frightful! How ghastly! . . . Oh! how they fight! These men . . . these horsemen . . . What a horrible battle! Fire, blood . . . everywhere . . . But it's horrible. It's a massacre! They are killing one another! What carnage. Corpses lie in heaps. Wounded in thousands! . . . Cities collapse . . . Even from the heavens pour flames and bullets!

Oh! here are trains packed with men. Oh! horses, thousands of horses pushed, herded into wagons . . . and trains . . . innumerable trains, more, more . . . always more trains, always crammed with men . . . All is on the move . . . to kill!

Oh! everything is on fire. All is devastated.

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The country, the woods, whole towns . . . Everywhere there is only death, ruin, and desolation!—Oh! . . . how ugly it all is! hideous, hideous! Oh!"

And the poor child had such a ghastly vision that her teeth chattered and she twisted in the armchair where I had put her to sleep.

Images followed each other and new scenes unfolded themselves ceaselessly. "It has no end! Beyond the horizon . . . Whole countries, the whole earth, the sky, all is murder, devastation, upheaval!" . . . Europe . . . all the European nations, frenzied!

Then, suddenly, the "representations" assumed a different character: "A change of government . . . the Republic has gone." Reine saw the public men who had risen to power . . . and described them in complete detail. . . .

The extraordinary spectacle continued with other images, still different: "But it is Paris . . . burning! It is in Paris . . . they are killing each other! It is revolution; the people have risen. . . . They revenge themselves by destroying all. . . ."

And so on, vision after vision, the astounding picture of the life of many periods unfolded itself before the terrified eyes—or rather the anguished soul—of little Reine. . . .

Four months later—in June, 1913—new premonitory visions: Reine alone at home, in a state of somnolence, saw troops passing through

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the streets of Paris. War was declared . . . troops were leaving . . . for the slaughter . . . to the frenzied cheers of the crowds. . . .

Then the scene changed; months had gone by . . . and the same regiments she had seen leaving in such a blaze of glory returned from the fight . . . shrunken in numbers, pitiful, in rags, and covered with mud. . . .

It is worthy of note that Reine saw troops of *foreign soldiers*; and added, describing her visions: "As I don't know their uniforms, I can't say of what nations . . . It might be English? . . . I don't know. But they are certainly foreigners."

The second scene took place in winter; of that she was also sure.

(Reine and Madame Dargy, my second medium, have both given me a great number of predictions of general interest, by descriptions of images and pre-representations, but I only instance the above examples as I deem them sufficient to enable the reader to appreciate their character and form.)

## PREDICTIONS BY SIGNS

(THIRD MODE)

### OUTLINE OF GENERATIVE CAUSES

At the séance of 14th January, 1919, I asked Vettellini where the "signs" which he sometimes told us he had either seen or sensed and

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from which he deduced future events, originated.

*Answer:* "We can only get fleeting glimpses of these *signs*; when we have read them they disappear without our being able to read them again. . . ."

He thought these "signs" were the reflection of the decisions of Supreme astral Wills. These decisions were made momentarily perceptible to the Spirits ruling our planet so that they might prepare events that would bring them to pass. . . .

Later he confirmed the suggestion given, by adding: "*I am able to tell you that the main lines are given us by Spirits of such . . .* (Reine could find no word to convey the stupendous impression made by Vettellini's thought) . . . *that you could not conceive them . . . and that even we can hardly do so. . . .*"

Towards the end of 1917, the far-reaching effects of the Russian revolution on the world situation being obvious, I expressed my surprise (séance of 5th December) that our Guides had not foretold anything definite about it.\* Why? . . . Surely they must have known long in advance of an event of such importance. . . .

*Answer:* "No. That was hidden from us. We could not read or decipher the signs. . . ."

\* We had received two announcements in 1913 ("Frightful military orgy in Russia." "The Slavs will drown themselves in blood"), but they did not in any way indicate the particular form of the Bolshevik Revolution.

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### APPLICATION

Extract from the séance of 1st December, 1913: "A great neighbouring kingdom approaches its doom. The most powerful monarch must fall. . . . It is written in the signs."

On 1st May, 1915, I asked if the "signs" seen in 1913 and decreeing the future of Germany still held good and would come true?

*Answer:* "Yes, it is decreed—a republic"; and once again the coming fall of the German Imperial House was confirmed.

During the séance of 21st October, 1919, Reine herself could see the "signs" that revealed supreme intentions. In the state of detachment she had reached at this time, her spirit—completely freed of all physical limitations—could perceive and interpret these premonitory signs. And if, alas! they brought her new confirmation of catastrophies and upheavals already prophesied, they also brought her the shining vision that out of these very catastrophies and upheavals would come the regeneration of humanity returning at last to the true path of evolution.

## INFLUENCE EXERCISED ON EVENTS

### OUTLINE OF THEORY

21st October, 1919. At this séance, which left a tragic impression on us, Reine completely

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detached, addressed me with impressive calm and conviction about the influence exercised on events by higher astral Wills: "Yes, events are directed and prepared from on high. . . . Picture it like threads . . . which entwine and control everything. The least thing has its thread which holds and guides it. . . . Ah! so often we are so sure that we alone decided . . . (she laughed) whereas we have only obeyed the little thread!"

10th November, 1919. During this séance I had a conversation of the deepest interest with Vettellini. He affirmed that the forces which rule the universe are not blind, and that a purely mechanical determinism would immediately produce chaos. . . . Both the greatest and smallest phenomena are the work of conscious wills aiming at ends that are defined and decreed. . . . But blind fate never controls absolutely the fulfilment of events on the human plane: "IN EVERYTHING A PATH IS LEFT OPEN," solemnly pronounced Vettellini.

21st June, 1920. It was again Reine who spoke. Her spirit, freed of all organic shackles, had recovered the lucidity and judgment belonging to its evolutionary level.\* "*Everything is ordered, everything. A plan is made and fluids are prepared to realize it. Every being, everything—the smallest as the most colossal—has its fluids. But, nevertheless, there is Free Will; it is always*

\* See Appendix, Note 7.



*open to everyone to revolt and to take another path than that prepared for his evolution . . . !”*

Nearly five years later (23rd February, 1924), when my researches with René C. were already well advanced\* he gave me, whilst in deep magnetic sleep, a most impressive appreciation of the part certain men may play on the earth plane, ending thus: “No human undertaking, however important, is ever more than a part, a fragment, of a *higher* undertaking of which we do not know the origin. We think we act of our own initiative, freely, whereas we work only to accomplish that which a higher Power has decreed; all unknowingly, however, for there are things human reason could not grasp. . . . BUT THE PATH ORDAINED ALWAYS HAS AN UNKNOWN QUANTITY. . . .”

As we might logically expect, the occult influence does not affect only beings on the earth plane:

At a séance of 5th January, 1923, my second medium, Madame Dargy, was conversing with her daughter, Miriam, who had died two years earlier. She conveyed to me some most interesting details of the means employed by Miriam to induce her mother to come to me.†

Her description over, Miriam added, to my surprise: “I thought I had done this on my own . . . . I was not aware then that it had to be.

\* See Note on page 1.

† Madame Dargy was quite unknown to me and her coming to me was the result of curious incidents.

But it (the plan to give me Madame Dargy as a medium) came from on high. . . .”

To this outline of theory I will add a description given me by Reine, some years earlier, of a scene which she witnessed of influence at work:

*20th October, 1917.* Uninfluenced by any thought or desire of mine, Reine, as soon as she was asleep, told me she was looking down on a noisy and turbulent gathering. . . .

“I am in a great hall full of excited men. . . . No doubt it is the ‘Chambre,’ as I recognize faces I have seen in the papers. . . . All around me I see a number of Spirits at work. . . . They are not very evolved Spirits. . . . (She watched their actions.) Some of them receive fluids from higher up . . . and they use these fluids to influence the men arguing below. . . . Oh! what a babel and hubbub there is now at this meeting! . . . (She wanted to understand the forces at work.) I am going to get out of it. . . . (She told me she was rising in space.) Ah! I see two great Spirits. . . . Oh! what power! I am dazzled by the light they radiate! And . . . these rays which emanate from them penetrate the meeting below. . . . From outside and above, they direct the work of the lower Spirits. . . .”

Let us now consider facts resulting from the suggested influence, taking, first, instances of its intervention in private life:

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(1) At the end of February and beginning of March, 1913, Reine received many disturbing calls from her father, who, on each occasion, extracted money from her. He had been a good workman, but had lost everything after setting up for himself, had taken to drink and couldn't find work anywhere. The child was terrified of his visits! But she was too proud even to refer to it when awake and I only realized the sad state of affairs by picking up here and there shreds of her confidences to Vettellini during her periods of magnetic sleep.

On the day after one of her father's visits, and at the end of our séance, I heard her once more confide her fear to her invisible friend. They spoke a few words and then the Guide addressed himself to me and said: "Tell Reine, when she wakes up, that she won't have anything more to fear from this fellow. I will stop his visits and take him out of her life."

*The father never appeared again, and Reine died in May, 1921, without being able to find out what had become of him since that visit of 9th March, 1913.*

(2) In May, 1917, Achille, Reine's husband, who had been mobilized with the 8th Colonial Regiment since February, 1915, was still at the regimental depot at Toulon. Too ill to be sent to the front, he had fallen into such a state of depression that they feared the worst. Already on two occasions Reine had been called to him

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to help him, but these few weeks spent at Toulon had harmed her greatly. At this period of the War, and particularly in summer, life there was infernal. Owing to the constant arrival of black troops and the intense activity at the docks, there was such a surplus of population that it was impossible to find a home, and the simplest life was very expensive. Add to that, tropical heat and mosquitoes, and you will not wonder that in spite of her affection Reine shrank from the difficulties and tortures of yet another journey, now considered necessary. . . . How to find a room? How to exist in this town where travellers and officers either leaving or arriving, squandered money recklessly?

These questions bothered the three of us as we settled down to our séance of Wednesday, 7th May. Immediately Vettellini introduced himself and said: "*Don't worry. 'Old Friend' (my wife's grandfather) has settled everything for Reine at Toulon. He will help Achille, whom you must notify at once, to find a house. Reine will see the sea from her room. . . .*"

As we exclaimed at this unexpected announcement, he continued: "*You must write to Achille that you are sending Reine to him to help him bear his troubles, and must insist on his finding a house.*"

*"The house is ready. Tell him; outside Toulon, at Ste. Anne."*

Reine interrupted: "It can't be. . . . Privates

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are not allowed to live out of town. . . . They have no such right. . . .”

He retorted, very sharply: “*He’ll have permission—tell him; at Ste. Anne. ‘Old Friend’ will lead Achille to the house. Don’t let him hesitate to take the one that seems good to him.*”

Although accustomed to similar interventions, we remained, all three, somewhat sceptical. Reine went on repeating: “It’s impossible . . . it’s impossible. Ah! . . . if it did happen . . . that would be a miracle! . . . A room in Toulon, yes, but a country-house. . . . Surely not!”

However, that same evening I wrote Achille that we were sending Reine along; and, without telling him why I was so confident, I urged him strongly to look for a “house,” *outside Toulon, at Ste. Anne*, a place of which none of us had ever heard.

A week went by without news . . . our doubts were turning to bitter certainty, when on the 19th, Achille informed me in a radiantly happy letter, that he had found a house in a terraced garden; “*Le Canigou*” . . . a quarter of an hour outside Toulon, on a hill overlooking the town and the roadstead—*at Ste. Anne*—“I felt very daring, going in there,” he wrote, “and, extraordinarily enough, the landlady, who doesn’t live there, was just passing although it was already six o’clock. . . .”

The many details that enabled our shy private to take the house were curious, and, not the

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least, the reduction of the rent to fifty-five francs per month!

I could give many instances of this participation in our daily life, for they were constant during the eight years of intimate contact with Reine.\*

My accounts in *The Survival of the Soul* describe many different instances, from humorous interference in our house-keeping to tremendous undertakings concerned with the tragic events of our time. Regarding the latter class, here are a few lines taken out of a long message received in April, 1913, about the War predicted in the previous February.

“If we allowed human passions a free rein,” it said, “evolution would go back. We will do all we can to prevent this. But it will be a hard task for us. Hard, because we, who live in pure ethereal space, shall be compelled to sink into your atmosphere and materialize ourselves so as to enter into your lives.

Just now we are sharing the work; some of us act on political leaders, others on public opinion, some influence one nation, some another. Each one has his part. We shan’t be able to prevent the War, but we can minimize the expected upheavals and safeguard the basis of civilization, etc.”

\* Tutelary provisions, momentary suspensions or cures of diseases, medical prescriptions, predictions of letters or visits, interventions in our plans, etc.

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The War once declared, we were shown glimpses of the tremendous efforts made to end it. Only a rather childish faith can credit the Holy Virgin or the Sacred Heart with the victory of the Marne, but, it is true, nevertheless, that the amazing recovery of an exhausted army, the sudden decisions of some leaders, the fierce exaltation of the troops, all this was not born of human energies alone. We had there the formidable pressure exerted through vibrations by myriads of discarnate spirits; not indeed a miracle, but the help of our elders, our big brothers of the Beyond who had come to our rescue.

Alas! their help was only too often rejected, and we were ourselves the architects of our sufferings!

Here is some of our Guides' evidence on the point, melancholy testimony or irritated outburst, according to the nature of the Witness.

7th April, 1916, Vettellini: "Against the pig-headedness of men, many of our efforts are, and remain, useless. . . ."

12th June, 1916. "Old Friend," speaking on certain events in the U.S.A. "Furious! Nothing has come off. . . . But I have not said my last word. . . ."

10th February, 1917. Vettellini, concerning an attempt to influence politics: "All we have tried here, in Paris, has failed. We must start all over again. . . ."

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"Old Friend" makes no bones about his poor opinion of men:

17th December, 1915. ". . . Fed up with men! You can't influence them."

9th February, 1916. "You can't believe how difficult it is to influence all these people! (Politicians.) Ah! . . . mortals are unbearable!"

And, remarkable proof of his identity, some years later, after Reine's death, and speaking through Madame Dargy, he hurled at us with his customary brusqueness:

12th May, 1922. "Ah! I am not in a good temper to-day. Human beings are really too stupid."

23rd June, 1922. "We shan't get anywhere with them until we use fear. . . ."

31st March, 1923. He first states that he finds figures more interesting than men . . . and adds: "Figures are safe; you can rely on them. Get them right, and they stay right . . . but men! You don't know how to influence them. . . . You imagine you have done it . . . and when you come back everything is changed!"

If Vettellini's tone is different, his feelings are the same: "It is sad to find one's efforts wasted! We just manage to avert the worst, but not to alter the direction of events. . . ."

As one soon realizes, those who are most jealous of their independence, keenest on their freedom, have nothing to fear: *He alone is influenced who opens himself to the influence. He alone is inspired who thirsts to be. . . .*



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INFLUENCES ON PHYSICAL  
FORCES

The occult influence affects more than human thoughts and actions; it sometimes interferes with the physical forces of nature so as to modify the normal development of a phenomenon; for instance, when it is foreseen that the phenomenon will bring disaster without compensation, and crush, instead of uplifting, mankind.

In support of this statement here are some prophecies accompanied by remarks of great interest. Instead of making short extracts as before, I will report this case in full:

On 22nd September, 1914, Reine, alone at home in Paris, tried a séance with the table. I was then in Brittany, and the very next day she sent me her account of the sitting. First came comments on the War, then advice on Reine's health, and finally a message for me from Vettellini:

"Tell Pierre that, apart from the War, a great catastrophe is on the way. We will *try to prevent it* . . . but I believe it is fated. Fire smoulders under the earth and is about to flare up. Water will also play its part; a whole town will disappear. It will be in Italy and near the South of France.

But the time has not yet come. I mention this long in advance because you have so far had no forecast of it."

On our return to Paris, at the beginning of

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November, we resumed our contact with the Beyond by means of the table, but no reference to the coming tragedy was made at the three or four séances of those days. However, on 20th November, our first magnetic sleep séance, our Guide returned spontaneously to his forecast and said to me: "Pierre, I made Reine tell you about an approaching catastrophe, the destruction of a town by fire and water. I said no more by means of the table because our medium is too frightened by these predictions when she is awake. If I had said more it might have unbalanced her. . . . But I can tell you more now! It is not one town only that will suffer from these convulsions, nor will the catastrophe be confined to one region. It will be a European cataclysm; something tremendous! (and with great sadness, he added) my beautiful Italy will lose some towns. . . . Yes, yes, by earthquakes."

On 4th January, 1915, Reine arrived at my house in a pathetic state of sadness and depression and said: "There must be horrible things coming. . . . I feel it too strongly! It will be appalling!"

As soon as she was asleep, I asked Vettellini: "What is the cause of her state?"

*Reply.* "It is connected with the catastrophe I told you about."

*Question.* "Can you tell exactly where it will happen?"

*Reply.* "It will be in Southern Europe; many parts will be affected. There will be a tidal wave."

*Question.* "Will Italy suffer most, as you announced in September?"

*Reply.* "Yes; she will lose some towns."

At our séance of 6th January, simple confirmation of the catastrophe: "It is coming. . . ."

*Realization.* On 13th and 14th January, a terrible earthquake shook the region between Rome and Naples. At Naples a tremendous storm together with the seismic shocks caused a most violent tidal wave.

(See accounts of the catastrophe in the papers of 14th to 20th January. Here is the final record of the damage:

More than 50,000 killed and missing; eleven towns destroyed; amongst them Avezzano (15,000 inhabitants), Sora (12,000), Celano (10,000), Pescina (10,000), etc. A few days earlier, a violent earthquake had annihilated eighteen villages in the Spanish province of Asturias.)

15th January, 1915. At this séance the Guide, whom I congratulated on the painful accuracy of his predictions, replied: "It is only the beginnings of the tremendous cataclysm I predicted to you. There will be several more before the European event I announced. . . ."

27th January, 1915. The séance opened with

these words from Vettellini: "*We are very busy opposing matter with astral forces. It would be better (for human evolution) if we could delay the explosion. The blind forces of the earth can be met by intelligent forces, sustained by an accumulation of fluids. . . .*"

"But all the same, it must be; it is inevitable. *We can only postpone the catastrophe—as we did with the War.*"

12th February, 1915. Spontaneously Vettellini said, "*We are delighted, we have managed to hold off the geological catastrophe.*"

15th March, 1915. The Guide told me that many Spirits were working to restrain the fluids and gasses, the accumulation of which might release the catastrophe. The possibility of disaster was not yet overcome and we needed unceasing efforts to maintain the present state of affairs. We must free certain forces, open safety valves here and there, etc. "The least negligence might bring about the catastrophe. . . ."

24th September, 1915. Vettellini said: "When the catastrophe comes, Vesuvius will be one of the most terrible centres of eruption."

15th November, 1915. Vettellini said: "The great catastrophe is coming, slowly but surely. *It will be Mediterranean. . . .*"

"*On the astral plane great efforts are being made to hold back the forces the liberation of which would cause the cataclysm.*"

*Reply.* "It will be in Southern Europe; many parts will be affected. There will be a tidal wave."

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"*On the astral plane great efforts are being made to hold back the forces the liberation of which would cause the cataclysm.*"

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19th January, 1916. I asked the Guide for information about the cataclysm. Would it be for 1916?

He replied: "*No, repelled. What struggles and efforts are needed to restrain volcanic fluids and submarine forces!* But it is fated. It will be terrible!"

In July, November, and December, 1916, confirmation of the same predictions and of the efforts made to postpone disaster. Some details were filled in, some towns were mentioned. . . .

In 1917 further indications that efforts continued for the postponement of the catastrophe. They hoped to gain one year, perhaps three or four. . . .

30th January, 1920. During the interval between 1917 and 1920, many renewals of previous assertions reached me from Vettellini, either spontaneously or in answer to my questions. But, in the sleep séance of 30th January, 1920, it was Reine herself, whose completely detached spirit "saw" and judged for itself, Reine herself who, in deeply moving and assured tones, predicted the catastrophe: "*It will be more tremendous than was foreseen. . . . Holding it back for so long has accumulated still more fluids. . . . Oh! it will be frightful!*"

During the séances of 27th March and 21st June, 1920, séances made exceedingly impressive by the absolute detachment of Reine's spirit. . . .

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her "visions" and her judgment remained the same, her conviction unalterable. . . .

On the last of these dates (21st June, 1920) those communications from Vettellini and Reine especially concerning the catastrophe come to an end.

But after Reine's death (May, 1921) I received through Madame Dargy, with whom I had continued my studies since February, 1922, assertion upon assertion as to the slow approach of the tragic upheaval. . . .

However, these assertions still came from Reine, *Reine discarnate*. Reine whose survival and constant nearness to us were demonstrated by evidence which was to me irrefutable. . . .

Shall we then see this frightful catastrophe. . . .?

I have often refused to believe in "the financial breakdown of France" predicted as early as 1918, repeatedly confirmed in greater detail in 1920, '21, and '22. Many times did I ridicule the idea to my imperturbable informer. . . .

But in spite of that, at the time when I made these notes—end of December, 1925—I was wondering whether it was about to become a fact.

And in 1926, with the franc at 250 to the pound sterling, I knew it was a fact.\*

\* Translator's note, September, 1946. What would Cornillier say to-day with the franc at 480 to the pound, and 900 in the black market?



CREATIONS OF IMAGES AND  
PRE-REPRESENTATIONS

Following the classification adopted in my outline, I give below various examples of the phenomenon of "creation of images" and its frequent use by discarnate Spirits as a means of expression. I will end with two curious instances of Conscious and Unconscious production of images by the Spirit still in the flesh.

GENERAL OUTLINE OF MECHANISM

*Séance of 15th March, 1913.* Reine told me that her Guide had made her witness the phenomenon of the creation of images and representations which Spirits sometimes use in order to be understood by the living. "The idea, *by its very power, creates the image,*" Vettellini told her. . . . But these images may be subjective or objective. In the latter case, there would be a kind of materialization of the exteriorized mental image, obtained by means of atomic accretions. . . . And if the image is complex and its creator—the artist—wishes to objectivize it completely, he may use helpers (inferior Spirits) to gather the material particles necessary for a perfect realization.\*

\* The creation of images is no more a "miracle" than is any other phenomenon. Laws and forces, unknown on the earth plane, are active in what is a definite work of construction requiring knowledge and power. . . . We who enjoy paintings, photography, the cinema, should not find it difficult to accept the possibility of the phenomenon!

IMAGES, SIMPLE AND COMPLEX,  
CREATED FOR VARIOUS PURPOSES

(1) *Séance of 21st February, 1913.* Towards the end of the sitting, a luminous head suddenly appeared to Reine, and stared at her. She recognized her mother . . . and was deeply moved as she feared that . . . "something must have happened to her, an accident . . . perhaps death?"

But Vettellini interposed: "It is nothing serious. *This head is a simple representation created by me* to reproach Reine for not having called on her mother for over a fortnight. . . ."

(2) *Séance of 26th February, 1913.* From the outset Reine seemed to witness various scenes which she described to me . . . but the meaning of which escaped me. Among them, a beautiful winter landscape in wild country. Snow covered everything and in the foreground bears rolled playfully. . . .

We questioned the Guide, who answered: "*Images which I have created to develop Reine's astral vision; simple exercise to train her in the observation of details. . . .*"

(3) *Séance of 17th March, 1913.* As soon as she was asleep, Reine showed by her attitude, her gestures and then her words, that she was attending a secret meeting of revolutionaries

and anarchists to which Vettellini had taken her. She described the place and those present in the greatest detail. The violent and passionate hate she observed so frightened her that she begged her Guide to take her away. . . .

A little later Vettellini explained to me that what Reine had seen had not been a real scene, *but a sequence of images created by him and which he had unfolded before her* for our benefit and information.

(It should be noted that having asked the child at the outset of her description whether she was quite sure she was witnessing a "real scene," she had replied she was not sure, as when a representation was complete she could not distinguish it from reality.)

(4) *Séance of 10th November, 1913.* Reine was attending some gala performance of an opera. She heard beautiful music in surroundings of great luxury, but gave me no indication of time or place, or any explanation of her presence at this spectacle. I only heard a little later that the opera was "Joseph" by Mehul, given at the "Théâtre Feydeau" in about 1800; and that *the whole of her vision was a post representation created by Mehul himself to prepare Reine for the demonstration of his survival which he had planned for one of our séances. . . .*

## IMAGE PRE-REPRESENTATIONS OF A PROPHETIC CHARACTER

(1) *June, 1916.* Reine, who had been with my wife to the house of our friend, Mrs. M— a centre of art and passionate political discussions—had a frightful vision after her visit. She saw herself (in the Spirit) at the beautiful home during a terrible scene of pillage. Men, like "strikers," she told me, invaded the house, the drawing-rooms, the bedrooms, looting and smashing. She saw many carefully pocketing precious trinkets. . . . Others were hurling heavy articles at the pictures and mirrors. She saw the big drawing-room mirror smashed to splinters, heard these fall to the ground and crushed underfoot.

"There are no dead," she stated, "but they are fighting, rushing to be first to loot and destroy."

And then a thick, acrid smoke slowly rose and enveloped the awful scene, and all she then heard was the fire crackling. . . .

(Although I could give many cases of this category (image pre-representations) I mention only this one as I consider the phenomenon established by Reine's war visions of February, 1913.)

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### PROPHETIC IMAGES OF SYMBOLICAL FORM

(1) *19th December, 1917.* Reine saw animals of all species gathering in an immense open space. In the centre of it there was an enormous arena where two groups of beasts faced each other; the animals in one group were large, powerful, heavy; those in the other delicate, light, and supple. All around these two hosts a multitude of different species was assembled and looked on, neutral spectators. . . .

The two groups in the arena attacked each other and for a time, which Reine could not estimate, the fight raged madly! . . . Then she saw the big animals routed and fleeing with the finer species in pursuit. . . .

Then in the middle of the field of battle appeared a little animal, quite young, its head crowned with a diadem. This young animal developed, and little by little became big and strong and then looked like a lion. . . . And its diadem grew more rapidly still, and soon covered the whole animal.

Then from this enormous domed crown radiated a dazzling light illuminating the whole vast open space. . . . But, after a time, Reine heard sounds as of a stormy sea . . . and, without understanding, she watched the radiant crown and the ground slowly disappear, gradually

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invaded by . . . ? a flood, a rising tide . . . of swarming insects. . . .

(2) *29th December, 1917.* Reine saw herself among some camping soldiers, face to face with Napoleon, "the great Napoleon," she said, "as his pictures show him." He was bareheaded and wore buckskin breeches. They were surrounded by a group of faintly outlined men whom she hardly noticed as her attention was so centred on the great man. . . . He spoke to her . . . but she could not understand what he said. . . . He then stretched his right arm and hand before him, and under that hand, on the ground, a being slowly took shape, very young, "a handsome youth" of inexpressible beauty and power. "As I look at him," said Reine, "I feel an irresistible greatness and force. It is dazzling!"

Reine described his costume and noticed several big books under his arm. . . . But her emotion . . . the "dazzle" . . . awakened her. . . . (She always preserved an impression of greatness and force created by the vision of this "handsome youth" rising under the hand of the great Napoleon. . . .)

### PICTOGRAPHIC LANGUAGE

The two last examples—symbolic images, created as prophecies—lead me naturally to those cases where images instead of words are

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the means of communication, to what I term pictographic language.

During my years of experiments with Reine, pictography was not used at séances. The conditions created between the medium and her Guides by prolonged occult training allowed of communication by words. *This was essential to make the teaching clear and precise.* Rarely and only when urgent messages had to be transmitted unexpectedly before the medium could establish direct contact with her Guides, was information conveyed by means of images.

In contrast, at our séances with my second medium, Madame Dargy, drawings and symbols were frequently used to communicate with us. The reason is that although Madame Dargy had remarkable mediumistic faculties, the particular circumstances of her life never allowed of the methodical discipline necessary to their development. Moreover, although Reine's social superior, she was considerably less evolved than my little medium. These two reasons combined prevented Dargy-spirit from "rising" to the desired plane or from reaching the state of detachment necessary to make contact with highly evolved Spirits and to understand their thoughts directly. . . .

When she was in contact with a discarnate Spirit of kindred evolution, communication was made by words with an ease and "naturalness" that often produced intensely moving scenes.

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But when the entity concerned dwelt in a much superior sphere, Dargy's difficulties grew in proportion; and it was then that pictographic language took the place of words. To my questions, answers were given by representative or symbolic images, which the medium described—usually without understanding them in the least! In the same way pictography was sometimes used for spontaneous messages from higher planes.

Here are, in brief, some examples of such cases:

(1) *Séance of 24th March, 1922.* Reine (stated to be present by Madame Dargy, who saw her as "a luminous mist" and not in human form) had some messages for me. But the medium could not manage to understand clearly. Wishing to help her, I asked Reine what was the true cause of her death—a death so difficult for me to accept!

Reine no longer attempted to communicate her thoughts in words; she replied with an image which Dargy, surprised and non-plussed, described to me:

"I see a 'hand,'" she said, "it is an open hand, and in the middle of it there is an eye. . . ." And disclaiming all responsibility, Dargy added: "What can it all mean? . . . you know I can't understand any of it. . . ."

But the answer was precision itself to me: This "Hand" referred to earthly Reine's own words, spoken at our séance of 18th April, 1913,



when she attempted to define the ultimate, unknown and unknowable Force above everything and everyone. "The Hand," another word for Fate, God . . . and this appellation coined by her at the time, had become part of our usual terminology to denote the supreme Mystery. But, subtle shade of the greatest value to me, *discarnate* Reine, corrected the blind character of fate . . . which seemed implied in her expression "The Hand" by adding to it *The Eye*, symbol of intelligence and judgment. . . .

And it was a very clear answer . . . rectifying the erroneous idea I had formed of Reine's return to the astral plane.

(2) *Séance of 21st March, 1922.* Dargy remarked that although Reine had endeavoured to come down closer to the medium's plane and slightly "humanized" herself, communication was hardly easier because the medium was not yet sufficiently plastic, and unconsciously closed herself to the vibrations projected by Reine. The latter, unable to make her thought clear, and too far away to produce words, returned to pictographic language to convey to me what she would do to made her "instrument" more pliable:

To her complete amazement, Dargy suddenly saw Reine's luminous form equipped with a spade, and digging into "something" which the medium did not at once identify! Reine toiled and cast out weeds and stones . . . and

suddenly, Dargy exclaimed: "But it's me . . . she is digging! It's in my skull she is working. She throws out the stones she finds in it . . . Ah!" . . .

Kneading, pounding, all to ease the way for the "waves radiated" by Reine! That seemed obvious!

(3) *Séance of 21st April, 1922.* "Digging" had improved communication, but I feared possible errors as long as the medium failed to reach a more perfect state of detachment. As I took down words, painfully transmitted by Dargy, I was wondering how I could separate the wheat from the chaff? Instantaneously I was given a pictographic reply: "I see a pair of scales," said the medium. . . . Reine places things in it, of different weight. . . .

"Those scales are for you . . . understand!"

A symbol easy to decipher: I, my reason, had to *weigh*, test the value, the weight . . . of what was transmitted.

(4) *Séance of 16th May, 1922.* Towards the end of the *séance* I asked a highly evolved Spirit, with whom the medium was in contact, for his personal opinion on reincarnation. After transmitting my question, Dargy uttered a cry of surprise: She saw many lights hovering here and there "close to the earth's surface." There were other lights which remained some distance higher up, and others higher still, but less numerous. . . .

Suddenly she exclaimed: "Ah! one of them is

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caught!" She told me she saw on earth things that seemed fixed, of different colours, "some black, some blue, some pink, etc. Like small cages . . . to trap the lights!"

And Dargy, who this time understood the image, explained: "The lower lights are the Spirits *who reincarnate unconsciously*. Those higher up *choose their cage* . . . and the few highest up are the Spirits who direct and superintend the trapping. . . ." The colour of the "small cages" expressed the different conditions of the environment into which the prisoner would fall.

Thus the visitor from the Beyond gave me his opinion without strain or risk of misunderstanding.

I need give no further examples, for the reader now understands what I mean by "pictographic language."

## GEOMETRICAL SYMBOLISM

To complete this outline of the phenomenon of the "Creation of images," I must mention yet another mode of expression, that of geometrical forms, patterns, and numbers. This is infinitely rarer as it is used only by the highest astral powers.

Reine often experienced it in the last years of her apostolate, principally at the séances of 21st

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October, 1919, and 27th March, 1920, when her Spirit, completely detached from her organism, understood and translated the mysterious ideograms given her. . . .

June, 1935. At the present time, through a medium of the same quality as little Reine and René C., Madame D. (whose devotion has enabled me to continue my studies since 1931), I often receive predictions of the future in the form of geometrical symbols.

Here is an example of them relating to the destiny of France.

Since 1932, during magnetic sleep séances, Madame D. sees a TRIANGLE take shape in front of her.

This triangle changes in size and position. It is at times quite near, at others out in space, and its lines are more or less luminous.

At each angle it has a little flame or light, which Madame D. asserts represents a spiritual entity. The apex of the triangle is invariably at the top, but it is worthy of note that the left angle of the base IS NOT CLOSED, the base stopping short of the angle (see illustration next page).

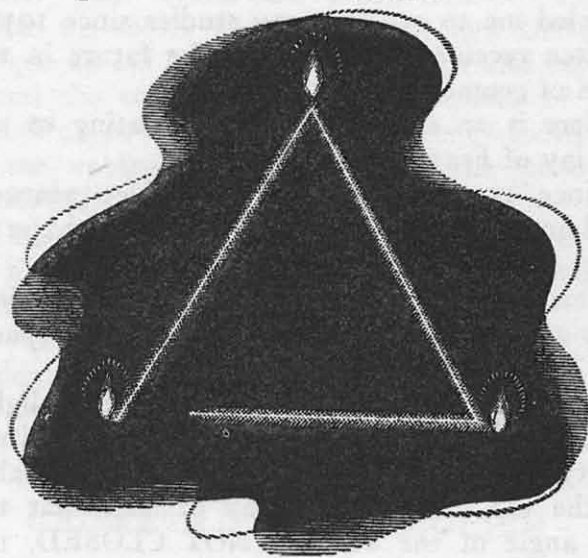
This vision has frequently returned during the last few years, and I give below the interpretation which has gradually been made clear to me, and deliberately withhold the basis of my understanding:

This triangle resting on its unshakable founda-

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tion, announces a new political and social state in France.

The "light" at the top is the predestined being, "the messenger" who will rise at the chosen moment to install a new order and to establish the conditions required for an irresistible spiritual rebirth in France.



This "messenger" is already amongst us and his intervention is being prepared slowly but surely.

The "light" at the right base represents one of the two spiritual missionaries whose work will only begin after the political and social reorganization. He too is already on the earth plane, as a child.

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The third "light," at the left base, has a great part to play in the spiritualization of present societies.

The gap at the left base indicates that he has not yet entered human organic form. He will do so next autumn and the triangle will then be closed and indestructible.

This deliberately vague outline of the meaning of the phenomenon is only given here for *reference* so that the date of birth can be verified in the future. The names and environment of the "heroes" and the circumstances by which this prodigious and beneficial upheaval will materialize have been set down by me and placed in safe hands in a sealed envelope.

## PRODUCTION OF IMAGES BY THE SPIRIT INCARNATE

I will conclude with two cases of "creation of images" *by the spirit incarnate*.

The first is that of René C., the young man mentioned in the note on page 1, whose wonderful faculties and devotion have given both of us remarkable experiences.

The invaluable mediumistic gifts of my young friend inform, and, as it were, expand, his deep scientific culture, without ever clouding an exceptionally cool and precise judgment.

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This gives the greatest value to his observations and personal report on the case which follows:\*

*Night of 27th-28th February, 1925.* "I lay awake on my bed, on my back, inert, all muscles relaxed. I heard a neighbouring clock strike three, and shortly afterwards experienced a queer shiver or giddiness of my whole being. I knew this giddiness of old, having often sensed it in the past. To me it is the forerunner of conscious detachment.

I tried to remain as passive as possible, so as not to hinder the development of a phenomenon so interesting to me. The giddiness increased, there was a momentary clouding of my consciousness which rapidly cleared: I was standing in my room . . . and knew I was detached.

My thoughts became extremely lucid. I fully realized my state, carefully analysed my sensations and thoughts, and I was conscious of this analysis and conscious of this consciousness. This was no dream or vision. I describe exactly what happened. At any rate, my conviction is so deep and intense that I cannot disbelieve the reality of my impressions.

I was in a fluidic body of human appearance, faintly outlined, and unclad. I stood, and could move about, either by walking or sliding along the floor. I saw clearly my physical body,

\*I withhold my young friend's full name to save him from idle curiosity. But he would be pleased to meet anyone qualified and genuinely interested in our researches.

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stretched lifeless as a corpse, on its back on my bed.

I realized that though detached I was on a very material plane, close to the physical, and I reflected that I could retain greater materiality in my room and near my physical body than away from them.

The idea then struck me that I might make some experiments on my state. A paper, open, lay on the table. I resolved to attempt to read a few lines. . . . I did it with ease.

*I then wanted to experiment with the production of images by thought: mentally, and with intensity, I visualized a large work-table, as though it had really existed in my room . . . and I noted with satisfaction that my mental image was assuming a certain objectivity. The same applied to various objects I imagined and wished to see on the table.*

I then reflected that this objectivity of images must lead many mediums, unable to discern the origin of their perceptions, into errors . . . and I meditated for some time on this point. . . ."

*Second Case.* I now relate a curious personal incident.

*13th June, 1923.* Towards the end of a séance with Madame Dargy, I was suggesting to her, before awakening her that she should be happy and confident during the coming hours. The poor woman, as a rule, felt intense despair at the



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thought of waking up and leaving the luminous astral life for the drab earthly plane. To save her the pathetic misery which overwhelmed her after a séance, and the cause of which she could not understand, I always tried to imbue her . . . with the bliss of her astral flights . . . and to leave her, not the memory, but the impression of them.

This séance had been so movingly beautiful that I was still thrilled with interest and was speaking with unaccustomed warmth and power. Suddenly Dargy's resigned expression changed completely, and as though gripped by an intense emotion at a strange spectacle, she stood up, utterly astonished, and cried: "Oh, . . . Monsieur Cornillier, how queer it is! ALL YOU TELL ME, I SEE! YOUR WORDS CREATE IMAGES AND THAT IS MORE STRIKING THAN WORDS."

Deeply interested—as is understandable—I questioned her and received her assurance that she, in fact, saw images taking form and expressing my thoughts with a force which, as it were, absorbed my words.

### LAST NOTE

I believe I have given enough examples to demonstrate the prodigious power and the unlimited extent of this faculty of the "creation of images," and to render the part I give it in

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my hypothesis acceptable. But, before I close, I wish to draw attention to the progressive variation of the character of the images created. This variation develops as follows:

Image representations of reality.

Image representations in symbolic and pictorial form.

Images in abstract symbolic form.

Geometrical ideograms, numbers.

Signs indefinable in words.

Determined as it is by the evolutionary plane of the Creator of the image, does not this progression afford evidence of the Astral Hierarchy indicated in my outline? And does not this progression, from the concrete to the abstract, and from the abstract to the indefinable, lead us logically to admit the reality of the suggested "Signs" as well as that of the supreme Wills which generate them . . . ?

SPIRITS, as Vettellini told me at the séance of 4th January, 1919, SPIRITS OF SUCH . . . ?  
. . . THAT YOU COULD NOT CONCEIVE THEM . . .  
AND THAT EVEN WE CAN HARDLY DO SO.

## APPENDIX

### NOTE I

The opinion expressed at the beginning of this book does not apply to two important personalities in the "psychical research" world: Dr. Osty and Ernesto Bozzano.

The first, far from neglecting direct and personal experiments, has pursued them with indefatigable constancy. His researches with clairvoyants, carried out with praiseworthy discrimination and method for over twenty years, have made him one of the great specialists on the subject.

His work has scientifically established (one might say *officially*, for occultist and spiritualist opinion was already formed) that future events can be foreseen and foredescribed in the minutest detail, and that the psychic mechanism which permits of this phenomenon operates in various manners which he describes with admirable clearness and power of argument.

How then can it be that his work throws no light on the subject from the philosophical standpoint? Dr. Osty holds that the problem of the "great mystery" is for the time being "beyond the reach of scientific research," that no light can emerge from its general survey, and that it follows that only the study of "secondary problems" and "specialized manifestations" can be of any value. Hence he

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has, as it were, dug himself in in a limited field of research. His powers of induction and his earth-bound logic bring forth in perfect security a more accurate knowledge of the conditions which in certain cases, and only those, govern the observed phenomena.

Needless to say, this specialized study, though useful and strictly scientific, has nothing in common with the task to which we have devoted ourselves primarily: that is, to make evident the value of incarnate life and the soundness of the most sublime of human hopes.

Ernest Bozzano, the second exception to the rule, is, on the contrary, a pure theoretician. But he has equipped himself with such a formidable mass of documentary evidence that he seems to have surrounded himself with the very atmosphere of the "great mystery." . . . In it he has his being, his breath, and on it he throws the light of his dialectic. . . .

He alone, to my knowledge, among present-day metapsychists, has lightened the darkness of the problem of the pre-existence of the future and made intelligible what was sheer confusion.

But that is because Bozzano accepts survival and deems the intervention of "survivors" in our daily lives not only possible, but probable. . . .

If Osty always reminds me of a fighter hemmed in in his dug-out, Bozzano often conjures up before me a supreme surgeon: in his polemics he studies his problem and opinions adverse to

his as he would an ailing organism. He bares and displays the diseased part, cuts out fallacious conclusions, cleanses all tissues, puts everything back in its proper place, and leaves the patient on the high road to health and truth.

But! the patient is not always grateful! . . . That hardly matters. Despite the unthinkable notion of scientists of ever co-existent past, present, and future, the future is often very far from the present, and will show that Ernesto Bozzano was alone in our time in penetrating and understanding the "great mystery" by pure reason.

One more metapsychist—a self-sacrificing scientist of the highest order, of deep insight and lucid judgment—Dr. Gustave Geley, did not concentrate specially on phenomena of prediction. He was nevertheless forcibly struck by the significance and implication of "partial realizations." In his controversy with René Sudre (*Revue Métapsychique*, January, 1923, pages 6 and 7) he discarded their explanation by "errors of perception on the part of the subject" as much "too convenient" and admitted the intervention of an unexpected factor: "*a divergent and perturbing will.*"

He was on the right road. . . .

## NOTE 2

(Fluids and images of the astral atmosphere of the living.)

The main lines and essential character of a proposed reincarnation (conditions of birth, sex, part to be played, trials to be borne, circumstances and time of death, etc.), are decided by the "Governing Spirits." The plan is so conceived that the soul concerned may gain by its new earthly life the maximum evolution compatible with its state. *The events imagined to this end are prepared by means of "fluids" and represented by images which accompany the newly reincarnated in his earthly astral atmosphere—* where the medium or the Informing Spirit may acquaint himself with them.

Concerning the "circumstances and time of death," Vettellini teaches that it is never caused by chance or the unexpected. He asserts that: "Chance does not exist and death must come when the vital fluids have reached breaking point. It will be then—and only then—that life will withdraw from the physical organism.\*

"Each being has his time and place of death; *the means of causing it alone may vary.*"

I underline this extremely important declaration, for it enables us to dismiss the absurd alternative that when death is due to a trifling accident, such as a tile falling off a roof, or a slip on an orange peel, the flight of the tile, or the position of the peel, had been pre-determined by much too far-seeing a fate. No, the tile may

\* For grave reasons and in exceptional cases, the "breaking point" may be foreseen, advanced, or retarded. But only the highest astral powers can make the decision.

do the actual killing, but even without it the condemned man would die: "*the means of causing death would vary.*" . . . He might have a fall, heart failure, a stroke . . . anything, but he would die.

Vettellini further states not only that nothing is ever left to chance, but that *miracles* never occur. If a man whose life-plan ends at 70, met at 30 circumstances which should normally cause his death (rail accident, shipwreck, explosion, etc.), *he would die. But it is just then that a protective power would strive to take him away from the threat to his safety.* He would miss his boat or train, through some unforeseen delay he could not keep his appointment, etc.

Such cases of tutelary premonition are numerous, intuitions of the subject himself or warnings of a protective Spirit, of which, Ernesto Bozzano, in his "Premonitory Phenomena," analyses many examples with his customary discrimination. I give below two of the many cases I can vouch for personally.

(1) On a December morning in 1900, our friend, Miss Esther S., who lives at the Avenue de la Grande Armée, took the Metropolitan at the Etoile to go to the Louvre. The train was entering the Champs-Élysées Station, when she suddenly felt an unreasoning impulse to leave the carriage. She resisted a feeling which she thought was absurd and resolutely kept her seat, when, as the train moved off . . . *urged by an irresistible force*, she leapt towards the sliding

doors, passed between them as they were closing, tripped on to the platform and, as though insane, rushed into the open. She was so distraught that she continued her mad flight for several hundred yards up the Avenue instead of down towards the Concorde.

She calmed down gradually and then began retracing her steps towards the Louvre but without understanding what had happened to her.

As she passed the Concorde Station, she heard that the train she had left in such mad haste had met with a terrible accident just after the Champs-Élysées Station. Stretchers were already on the spot to remove the victims. . . . She blessed her "madness"!

(2) During the morning of 15th June, 1914, Reine, alone at home, felt an urge to place her hands on the table she used for séances. She then received the strictest orders from Vettellini not to leave the house that afternoon as she had intended . . . and to put off until the morning an urgent call *which would have taken her to the Place du Havre.*

That very afternoon a terrible storm broke over Paris. Torrential rains burst the sewers, causing great floods. At the *Place du Havre* a sudden subsidence buried a taxi, killed its occupants and injured several passers-by. . . .

Next morning, as we read the papers, we realized to the full the import of the strange message, *for Reine would have been there at the very moment of the tragedy.*



that the order of succession of phenomena may be altered. . . .

We can only introduce this weird conception into physics if we accept at the same time the notion of a maximum "speed limit" which must be accurately worked out so that the inversion of the order of succession in time can only affect two phenomena, neither of which can cause the other to react to it in any manner.

This condition does not apply either to the different instants of human consciousness or to the events which this consciousness places before us at each of these instants.

It follows that even if we accept the so-called "relativity theories":

(1) Effect can never be considered anterior to cause from any point of view whatever.

(2) A prediction made in accordance with the relativity of the order of succession of things, can only refer to events for ever beyond our consciousness and the realization of which we could therefore never verify.

## NOTE 7

"... Reine . . . her Spirit freed . . . has recovered the lucidity and judgment belonging to its evolutionary level."

Future experimenters will be amazed to find that the "metapsychists" of to-day never realized the enormous importance of the degree

of evolution of a medium. A medium of advanced evolution is absolutely indispensable to penetrate the "great mystery" and it is the complete disregard of this law which makes it utterly impossible for our scientists to get away from the physical plane and fills them with the erroneous belief that outside of it all is illusion.

As I pointed out in *The Conditions of Post-Mortem Life*, a medium in trance can only see and understand phenomena pertaining to his own sphere. The "beyond" of that sphere does not exist for his detached spirit any more than the beyond of earth life exists for us in our wakeful hours.

For instance, Madame Dargy, whose remarkable faculties have given me so many moving experiments, never got beyond a certain plane, her own, which we had agreed to call the sixth sphere so as to simplify explanations. On the other hand, Reine, inferior as a medium but much more evolved, could see and understand the life of the highest spheres. The same holds good of my young friend René C., who from the first séances picked up the thread broken by Reine's death.

But let us be clear on one point: culture and intellectuality in no way imply high evolution.

Mademoiselle P., with whom I made many experiments, could neither see nor understand when, by prolonged magnetization, I had detached her too deeply from her organism. I

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had to bring her down again to her proper plane before she could exercise her faculties.

Madame Marcelle G., who is highly evolved, rises at once to superior planes, but should she go beyond a certain sphere, her "vision" and judgment, until then clear and accurate, fail progressively as she rises . . . and when she reaches the planes which Reine called her "realm," *she sees nothing whatever*. She senses tremendous life, intense activity, but her astral senses, so sensitive on less distant spheres, are now completely dulled.

Another law connected with the above, and also disregarded by learned metapsychists, decrees that *the influence of the experimenter on his subject decreases proportionately to the evolution of the latter*. Those who deny survival often argue that mediums who attribute their messages to "discarnate spirits" only do so after an education in harmony with the convictions of the experimenter. This double-edged argument is valid only for subjects of low evolution, who, within limits, can be made to say anything.

But if these gentlemen ever had the opportunity of experimenting with mediums of the class of Reine or René C., or even Mesdames M. G. or Dargy, they would entirely change their opinion on this point . . . and on many others.