

YOUR DREAMS PHOTOGRAPHED.

We can photograph all things living and all things dead, all things visible and many things invisible, but never until now has man succeeded in photographing a dream. Before our time no serious effort was made to accomplish this apparently impossible task. The effort, however, has now been made, and we are assured that the task has been successfully accomplished.

The scientist who claims to be able to give substance and life to dreams is M. Radel. He is a profound student of philosophy, and he calls himself a materialist. In spiritualism he does not seem to have any faith, which is rather remarkable, as one would expect that a spiritualist would be more inclined than a materialist to interest himself in dreams.

M. Radel, however, has studied spiritualism very carefully, and the conclusions at which he has arrived have

led him to make the experiments which have produced such a wonderful result. According to him, persons who seem to be under the influence of spirits, or who see what spirits do, are dreaming while under such influence, and of course all dream the same dream, the nervous centres of all being excited by the same things, for the reason that the attention of all is concentrated on the same things. He concludes, then, that when a spiritualist is in this condition and describes what he sees he virtually photographs something which he has seen in a dream. Such being the case, he saw no reason why the sights seen by spiritualists could not be actually photographed, and he determined to make experiments in that direction.

His first experiments were entirely unsatisfactory. The conditions were not in his favour. Visions and dreams are fleeting, and it is not always easy to seize them and give them "a local habitation and a name."

Finally, however he succeeded. He photographed certain persons while they were in a slumber or trance, and the photographs showed not only the slumbering persons, but also the persons of whom they were dreaming.

Here are his own words:—"To my profound stupefaction," he says, "I on two occasions obtained the photograph of a sleeping person, and over the photograph of that person was the photograph of a form which the person after awaking assured me was the form of one whom he had seen in his dream. As the time during which it is possible to take such a photograph is very brief and the dream forms are ever in motion, the forms, as shown in the photographs, are vague and confused, but when the sleeper awakens he can describe what he has seen in his dream, and it will then be easy to distinguish in the photograph the various forms of which he has dreamed."

The persons photographed by M. Radel slumbered only a few seconds each time, and it can be readily seen that it was almost impossible to photograph them. During such very brief slumbers, however, the sleeper's dreams are constant and varied, and if satisfactory photographs can be taken marvellous results should be obtained.

It may be asked, If the dreams of such persons can be photographed why cannot the dreams of all other persons be photographed? There is a good reason why they cannot. M. Radel knew that his slumbering clients were dreaming, whereas it is impossible to tell whether an ordinary sleeper is dreaming or not. An automatic camera, sensitive enough to know when a sleeper begins to dream, would be required in order to do such work successfully, and some time may elapse before any such camera is invented.

M. Radel's work, however, is not to be dismissed as illusory or useless, so far as practical results are concerned. Dreams play a greater part in our life than we are aware of, and he would be a rash man who would say that we can gain no good by photographing them. There seems no reason why the ends of justice should not in some cases be furthered by photographing the dreams of suspected criminals, and we can imagine many cases in which persons would be delighted to have photographs of beloved ones seen in their dreams.

At any rate, M. Radel's work is novel and curious, and the result of his further experiment in this direction will be awaited with keen interest by scientists.



THE LATE MR. JAS. DILWORTH'S TOMB.
 Founder of the Dilworth Ulster Institute, Auckland. [See 'Our Illustrations.'

WOMAN'S LEAP YEAR RIGHTS.

PROBABLY few spinsters who have been trying to gather up enough courage to take advantage of their customary privileges during leap year are aware that in two countries at least, and more than 600 years ago, laws were passed which gave women the right of proposing marriage, says a writer in the *Chicago Tribune*. These enactments went even further than this. They also stipulated that if the man whose hand they sought should refuse he should incur a heavy fine.

A searcher among the ancient records of Scotland has recently discovered an Act of the Scottish Parliament which was passed in the year 1288, which runs as follows:—

'It is statut and ordainit that during the rein of his maist blessit Megeste, ilk for the yearre knowne as Lepe Yearre, ilk mayden layde of baith the hight and lowe estait shall hae liberte to bespeke ye man she likes, albeit gif he refuses to taik hir to be his lawful wyfe, he shall be mulcted in ye sum of ane dundis or less, as his estait may be; except and awis gif he can make it appear that he is betrothit ane ither woman, he then shall be free.'

A year or two later a law almost similar to this Scottish enactment was passed in France, and received the approval of the King. It is also said that before Columbus sailed on his famous voyage to the westward a similar privilege was granted to the maidens of Genoa and Florence.

There is no record extant of any fines imposed under the conditions of this Scottish law, and no trace of statistics regarding the number of spinsters who took advantage of it or of the similar regulation in France, but the custom seems to have taken first firm hold upon the popular mind about that time. The next mention of it is dated nearly 400 years later, and it is a curious little treatise called 'Love, Courtship, and Matrimony,' which was published in London in 1666. In this quaint work the 'privilege' is thus alluded to:—

'Albeit it now become a part of the common law in regard to social relations of life, that as often as every leap year doth return, the ladies have the sole privilege during the time it continueth of making love either by wordes or looks, as to them it seemeth proper, and, moreover, no man will be entitled to benefit of clergy who doth in any wise treat her proposal with slight or contumely.'

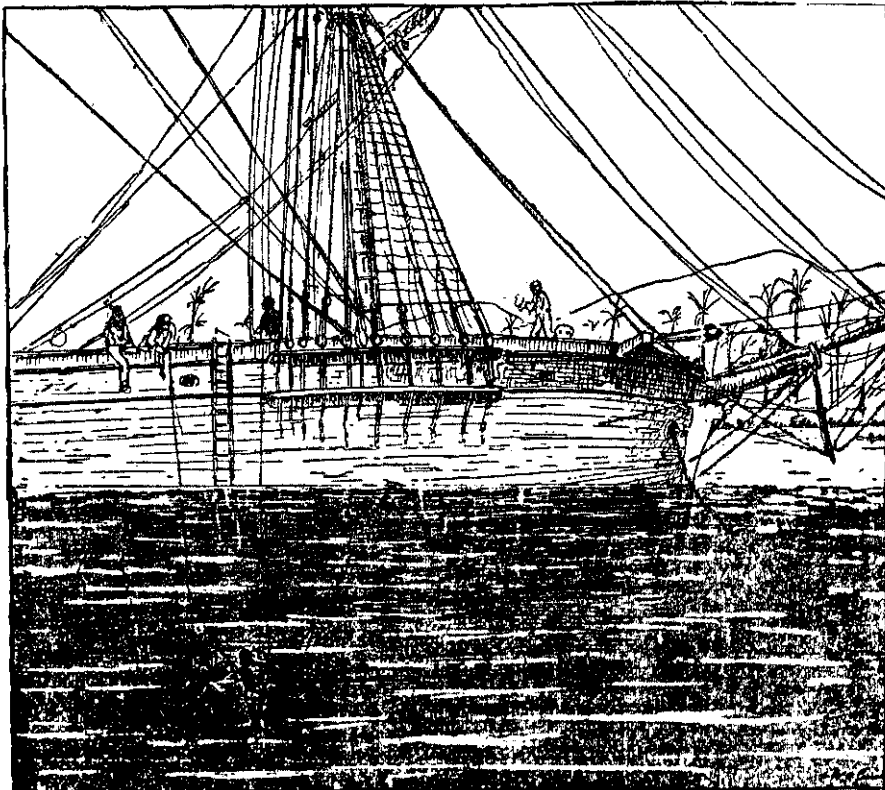
Up to within a century ago it was one of the unwritten laws of leap year that if a man should decline a proposal he should soften the disappointment which his answer would bring about by the presentation of a silk dress to the unsuccessful suitor for his hand.

A curious leap year superstition is still to be met with in some parts of New England, and that is that in leap year the 'beans grow on the wrong side of the pod.'

ALCOHOLISM IN PARIS.

PARIS is alarmed over the ravages of alcoholism. From investigations recently conducted, Paul Raynaud has learned that the victims of the drink habit in Paris—those seriously injured by it in health, some to the point of disablement—now number 70,000 annually.

Ambulances carried to hospitals 300,000 persons last year suffering from alcoholism in some form. This represents, says *L'Illustration*, an expense of \$180,000 for treating diseases due to the effects of intemperance in drinking. It is a sad fact that the proportion of women among these drunks and patients is nearly equal to that of men.



DIVERS REPAIRING A SHIP'S BOTTOM. [See 'Our Illustrations.'