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Science and the Soul.

W. Britton Harvey

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Science and the Soul.

STARTLING
PSYCHIC
PHENOMENA!

MIRACLES
IN
MELBOURNE!

PHOTOGRAPHS
OF
THOUGHTS!

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IMMORTALITY

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BY
W. Britton Harvey.

PREFACE.

This Booklet has not been written to advance any particular Cause—except the sacred Cause of Truth.

It represents an unpretentious attempt on the part of the author to place before the reader some idea of the present relation of Science to those amazing Psychic phenomena which are to-day claiming attention amongst the intellectual classes in all parts of the world.

The public has, from time to time, learnt with astonishment that this and that eminent Scientist has become convinced of the Spiritual origin of these wonderful manifestations, but very few have had the opportunity of acquiring a knowledge of the *nature* of the phenomena which have wrought such a transformation in these brilliant and, in many cases, previously Materialistic minds.

It is hoped that this little work may, in some degree, supply this information, and the author trusts it may not be deemed unworthy of thoughtful perusal inasmuch as the late Mr. Gladstone, in writing on the subject with which it deals, declared that it was "*by far the most important that could occupy the human mind.*"

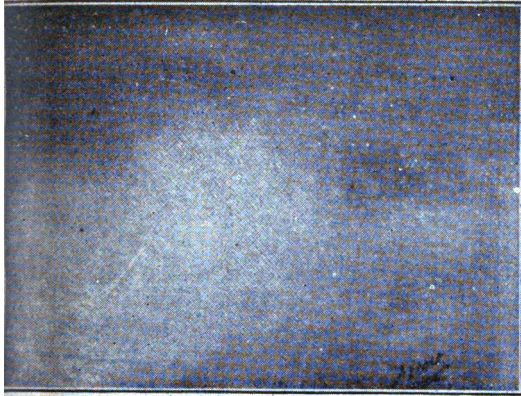
The only favour asked of the reader is that he shall approach the subject, by no means in a spirit of credulity, but with an *open mind* and an impartial regard for the evidence submitted.

Grateful acknowledgment is made of the generosity of the Editor of the *Harbinger of Light*, Melbourne, for the loan of the blocks of the pictures which illustrate the Booklet, that journal being the leading exponent of the New Psychology in Australia and a high-class production warmly eulogised by Professor Larkin, Director of the Lowe Observatory, California, for its finished literary and scientific contents.

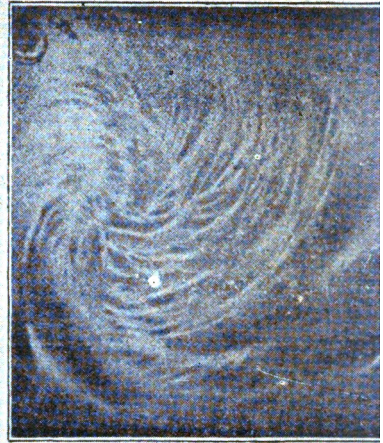
No financial benefit is desired from the publication of this treatise, and consequently it is offered to the public at what will doubtless be recognised as a merely nominal price.

Warrnambool,
September, 1908.

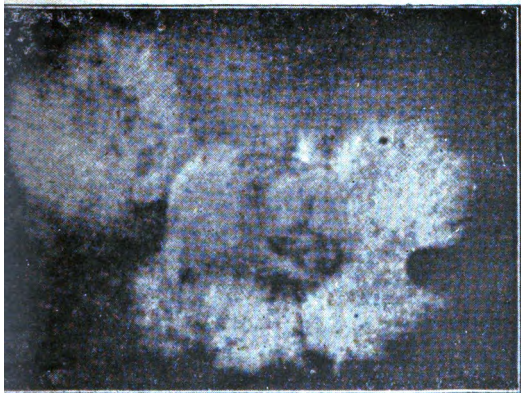
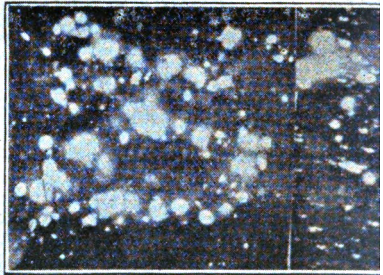
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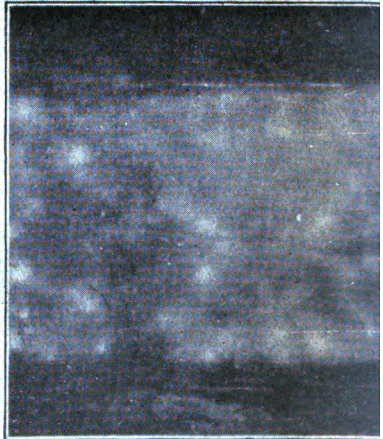
A GOOD THOUGHT CAUGHT IN THE ACT
BY DR. BARADUC'S APPARATUS.



A PRAYER PHOTOGRAPHED & THE SPIRITUAL LIGHT
IN ECSTATIC SUPPLICATION.



AN INVOCATION, A STRANGE APPARITION FROM THE
SPIRIT WORLD.



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Introduction.

THIS is pre-eminently a scientific age. Almost every week witnesses some new discovery or the introduction of a new invention. It is not an easy matter, in fact, to keep pace with the almost magic strides which science is taking to-day. Wonder follows upon wonder, and there is not much risk in advancing the belief that we have at last entered upon a Golden Age which, in the brilliancy of its scientific achievements, will far and away eclipse any similar development since the world first started on its, possibly, unending career of evolutionary progress. In all its varied ramifications Science is shedding lustre on the times in which it is our privilege to live, greatly ameliorating the material conditions of existence and facilitating intercourse between the nations of the earth; and at the same time lifting men to a higher plane of mental thought, and by illuminating their minds and augmenting their knowledge of Natural laws, is giving a potent stimulus to that spirit of inquiry without the exercise of which there can be no advance in the more important spheres of human action. Doubt spells inquiry, and inquiry spells progress. Hence all the most progressive minds of all the ages have been doubters and, consequently, inquirers, and it is along that path alone that has come all that accumulation of knowledge in the domains of Science, Philosophy and Religion which is the fortunate inheritance of the present generations of men.

The leaders of these movements have, of course, been derided, scoffed at and persecuted, and in very many instances have been tortured and subsequently put to death rather than act the part of traitor to their conscience, be false to what they believed to be true, stiflers of the voice of duty and disloyal to their God. The spirit—divine in its origin—which influenced those men, lives on, and is to-day manifesting itself in the unpopular declarations of some of the most eminent minds of the twentieth century. "Truth crushed to earth will rise again." You cannot kill Truth. It would not be Truth if you could. Truth is eternal. It springs from God himself and is equally enduring. It is only *error* that fails to survive. As old Gamaliel, the tutor of the illustrious Paul, expressed it in New Testament phraseology two thousand years ago, when Peter and the others were arraigned before the Ecclesiastical Court of that day for the heresy they were alleged to have preached—

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“And now I say unto you, refrain from these men and let them alone; for if this counsel, or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God himself.”

He was a fine old philosopher was Gamaliel, and we, in our day, would do well to emulate his example of broad-minded toleration when encountering those with whose scientific, philosophic or religious views we happen to be at variance. Unhappily, there is too much of the opposite spirit displayed in these so-called tolerant times, and amongst no section of the community do you find it more prominently in evidence than amongst many of those who profess to be followers of the Prince of Peace, whose precepts they cordially endorse, but whose example of love and forbearance they so often fail to reproduce. In spite of the opposition of the past, however, Science has continued to push its way to the front and will unquestionably continue to advance, notwithstanding the bitterest bigotry of the narrowest minds and all the jeers and ridicule it may yet have to encounter. I am led to make these remarks because of the nature of some of the facts I propose to submit in the course of this treatise, and of the unreasoning and illogical antipathy sometimes exhibited towards those who feel they are neither degrading themselves, nor belittling their Creator, by obeying the command of the Master—“Seek and ye shall find”—no matter along what channel their investigations may lead them. But before alluding further to this particular phase of the subject—the Transcendental phase—let us briefly review some of the other marvellous scientific developments which have in recent years arrested the attention of intelligent and thoughtful men, and which appear almost miraculous in their mysterious detail.

The Wonders of Electricity.

Many years have passed since men ceased to wonder at the telegraph, and they are now becoming quite familiarised with the marvels of wireless telegraphy. Yet how many of them try to understand something of the wonderful process whereby messages can be sent by a transmitter and correctly recorded by the receiver, although the two stations are thousands of miles apart, and have no visible connecting medium between them! Of what interest is it to them to be informed that the atmosphere which surrounds the earth is interlaced with channels of ether—that mystic something which is lighter than the lightest gas—and that these lines of ether are the unseen courses along which the electric current is conducted for the purposes of wireless telegraphy? They are too much engrossed in material things to give thought and study to ascertaining something of the mystery of these sublimer forces—these laws of God, which form a more vital part of the mighty universal scheme of Creation than all the other forces with which we are more or less familiar.

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Scientists are now beginning to realise that it is the *invisible* that is the *real*, and that the seen is only the effect of invisible causes. We see this exemplified in wireless telegraphy, and what, in my opinion, is more wonderful still, is that other marvel of scientific attainment—wireless telephony. To be able to reproduce the human voice over vast distances without the aid of wires would have seemed miraculous to a less-enlightened generation, and if our grandmothers had been told that this development was in store they would certainly have declared that it could only be rendered possible by the performance of a miracle. Ignorance, in fact, always sees the miraculous in an inexplicable circumstance. But it is only miraculous because of our lack of knowledge of those profound laws of Nature through which the effects are produced. As men grow in knowledge of God and His wondrous works, miracles diminish, and consequently it is literally true that the age of miracles has passed—not because there are not things happening to-day equally marvellous as most of the events described as miracles, but because the mind of man has developed; because his knowledge has increased in obedience to the divine law of progressive revelation, and because he is beginning to understand something of those higher natural forces which have been in active operation since the beginning of Time, for “with God is no variableness, neither the shadow of a turning.” God’s laws are from everlasting to everlasting, and in all their multifarious operations never vary a hair’s breadth from their set and beneficent purposes. They are immutable, inexorable, eternal, and the Reason of Man—which has, unhappily been too long dethroned, but which is at last breaking through the fettering bonds of superstition and tradition—is now beginning to realise that no other arrangement of natural forces could possibly be reconciled with the existence of an omnipotent, omniscient and omni-present Creative Mind.

Passing on, then, to further wonders of these latter days, we come to the transmission of pictures—photographs and scenes—by the use of the telegraphic wire, and in this connection some of us have seen a lifelike portrait of the Crown Prince of Germany reproduced by this inscrutable process. The two stations were far apart, but the result was almost faultless, and now we learn that even the wire has been dispensed with and that pictures are to-day actually being transmitted by the wireless method. Wherever the necessary stations are erected, it is claimed, as one of the advantages of this discovery, that portraits of criminals can be faithfully flashed across space, and even the faintest outlines of their finger prints. That is truly wonderful enough, but even this seems to be eclipsed by the invention of an instrument by which a telegraph operator in London can dispatch a message to Paris, where the electric current agitates a wire connected with one of the Parisian newspaper offices, sets the linotype machine in motion, which machine automatically sets up the telegraphed matter in type and presents it

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ready for the press, with virtually no one doing any work but the man manipulating the apparatus in London. There's magic for you, if you like! But it is true, and it isn't a miracle! Compared with this achievement we can read with complacency that a machine has been devised for writing shorthand—a machine so simple that anyone can master it, and so efficient that even the highly-trained stenographer can scarcely hope to rival it—and that ships are now being installed with an invention for submarine signalling whereby a vessel, many miles from land, in a dense fog, can be informed of her position by signals given with a bell from the lighthouse near the mainland. The warning sound travels under water, strikes the receiver on the vessel, and the captain knows exactly where he is, although previously he might have been in a hopeless haze concerning his bearings. This discovery will obviate many wrecks and may in course of time be the means of saving thousands of precious lives. We are also ceasing to view with our former sense of wonderment the spectacle of a ship sailing through the air, and even the announcement that a speed of 40 miles an hour has been attained, scarcely induces us to raise our eyebrows.

Another invention naturally leads us to inquire—"Is the telegraph instrument, with its code of dots and dashes, doomed?" One may well ask the question after learning about the telewriter, by which it is possible to write a message which is reproduced simultaneously miles away in *fac simile* writing. This wonderful machine has already been brought to such a state of simplicity and perfection that it is in use in several London offices, and before long will probably be used as largely as the telephone is to-day. As soon as the sender's pencil is taken up, the pen of the receiver, miles and miles away, comes out of the ink, and moving as if by magic, traces exactly what is written or drawn at the other end. A message can be signed, and the signature is just as convincing as if it were the original. Amongst other things it is proposed to use the telewriter for advertising purposes, and very shortly we may expect to see writing without hands being done in shop windows in order to attract the passers-by.

But if all these things are to be considered almost inconceivable in their bewildering ingenuity, what about the Lynnoscope—an invention by means of which it is claimed that anyone will be able to see around the world? We have not heard much about this discovery yet. Mr. John Wellesley Lynn is the inventor, and he declares he has proved by experiment that the instrument will allow people in London to see their fellow beings in America instantaneously; that it will reflect any written message to the most distant place, and that it will enable any person to see right through any human being or solid substance as if they were not there.

"The Lynnoscope consists of three distinct instruments," says the inventor. "They are used in reflecting images like a mirror, and are not connected by wires or worked by electricity. These instruments are (1) the operator, (2) the transmitter,



PROFESSOR EDGAR LUCIEN LARKIN,

Director of Lowe Observatory, California.

“You know how strenuously I have written for 40 years all over the world in 70 different papers and magazines on Natural Science and rigid Materialism—over 4,000 articles which I now see clearly were on the wrong side. Now I am studying and writing all the time on Psychology and Mental Subjects.”

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(3) the receiver. All that is necessary in sending reflections any distance overland is to fix a transmitter on the highest available point—a hill-top or a tower—and the image is correctly reflected in the receiver. It will be possible to present an actual reflection of the Derby as it is being run, to an audience at a matinée at any London theatre. I do not mean a living cinematograph picture," he goes on, "but an actual reflection of the event as it is in progress. I have secured perfect reflections at a distance of 186 miles, and I have photographed scenes 80 miles away. I experimented at Buckingham Palace, and the Lynnoscope made a lady who was present apparently invisible. Sir Thos. Lipton and others have interested themselves in the invention, and have written expressing themselves perfectly satisfied with the experiments. I have been at work on this invention for nine years, and was working all the time on a pre-conceived scheme. A curious accident, however, helped me to the solution. I was working in my study with my apparatus, and, on looking through it, saw what appeared to be a hole in place of the floor. I found to my surprise that I could see right through carpet and floor to a transmitter in the cellar. I have been awarded a diploma at the Inventions Exhibition for optical discoveries, and am willing to show what I can do before any committee of scientific experts."

According to this, there will be no necessity presently for us to go to the old country to see our friends. By looking through this instrument in Australia we shall be able to see them going to church on Sunday, and on the Monday morning we shall have the unspeakable joy of watching them hanging out the clothes!

Solid Matter Abolished—Nothing Exists but Corpuscles of Electricity.

Accompanying the foregoing developments must be mentioned the discovery of the X Rays and the recent declaration of Scientists that there is no such thing as *solid* matter. That which we call solid matter has been found to consist of an aggregation of atoms—infinitely small, so small, in fact, that 100,000 of them would only cover a square inch—and these atoms appear to be sub-divided into something infinitely smaller still. These latter inconceivably minute particles have been named electrons by certain physicists, and corpuscles of electricity by others. So that in the final analysis we find nothing but electricity as the basis of all matter. The whole universe is one vast ocean of electric energy—heaving, pulsating, always in a state of flux and incessant activity. It was Sir William Crookes, the brilliant British Scientist, who first advanced this theory some thirty years ago, and he has lived to see it accepted by the more celebrated of his gifted colleagues. Amongst these is Professor Edgar Lucien Larkin, the well-known astronomer and Director of the famed Lowe Observatory in California, who has recently contributed a striking series of erudite articles on the subject to the columns of the *Harbinger of Light*. From these articles I cull the following extracts relating to what he describes as "the recent mighty discoveries in those almost inscrutable realms of the new higher science of electricity":—

"The science began when that great pioneer, William Crookes, made his first and now classical and historical experiments with his glass, high vacuum tubes. Human

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eyes for the first time saw matter put on an entirely new condition. It became radiant. He called it Radiant Matter, or matter in a Fourth State. This was in 1879. At once every physical, chemical and electrical laboratory in the world became scenes of the most intense activity. After classes were dismissed, University professors locked the doors and worked all night delving and digging round about the base of nature. The most skilful glassblowers were employed to make new, strange, and perfect tubes. And mechanical skill was taxed to the limit in making air-pumps to exhaust the air in these new tubes, so that finally less than the one-millionth part remained. This was for the purpose of allowing the electrical particles to fly from end to end as free as possible from collisions with molecules of air. These almost empty tubes of hard glass had platinum terminals or electrodes fused through the end walls, and these were connected by wires to sources of electricity at enormous pressures. When the electricity was turned on, wonders entirely unknown were displayed.

"I was astonished when I made my first demonstration before students with a Crookes' tube. The bombarding particles were turned on platinum, and this obdurate metal became white hot in an instant. Strange but supernal lights glowed in the vacuum. These were of surpassing beauty, and were at once sent into the spectroscope for analysis. Illimitable wonders were again revealed, and every scientific man in the world buckled on armour in which to explore this new and infinitely wide field, in which everything was new.

"With rare prescience and with a sagacity always characteristic of Crookes, he said that the streams through the tubes consisted of negatively electrified bodies—each inconceivably small. This statement is the basic rock now lying under the most wonderful of all sciences, if indeed one can be called more wonderful than another. For all those engaged in these studies can now see, and are fully aware, that the universe is—what shall I say?—hundreds of millions of times more majestic, complex and intricate than ever conceived by the most vivid imagination. It is one grand homogeneous unit, and we humans are integral parts thereof, especially our minds. Crookes said that the particles flying at terrific speed were charged negatively. In 1895 Perrin proved this to be true.

"Crookes' particles are now called corpuscles. A few physicists call them electrons. But the point is that nothing else, whatever, is in existence. Thus everything—all atoms of matter and of mind—are made of corpuscles, and these are made of pure electricity, and nothing else. This is the inevitable tendency and trend of the latest science, mental and material. For the entire activity of the universe consists of concentration and radiation—a flux and flow of corpuscles toward and away from a centre. A stone is made of corpuscles that have concentrated around a centre. Telepathy consists of a flow of corpuscles away from a mental centre and impact on another. And telekinesis is caused by motion of corpuscles. So is everything. There is no such thing as a phenomenon. The universe and all within are in the clutch of law. *Thoughts are things—currents of real corpuscles.* Cells in brains are transmitters and receivers of corpuscles, and these only. The body and its organs, together with the brain and nerves, unite into one complex electro-bio-mental machine. Its sole output is corpuscles, and it receives corpuscles only. Life and mind are electrical.

"Since the discovery of hydrogen, its atom has been the smallest and lightest body known. It is so small that the most powerful minds—those of the world's ablest mathematicians, have never been able to think, or even begin to think, how minute it is. Yet it weighs as much as 1700 corpuscles! These are the carriers, makers, workers, and builders. They made the entire visible and invisible universes, one within the other."

Elaborating still further on the theme Professor Larkin says:—

"Matter is chemically inert unless nascent. Thus the most recent and world-astounding declaration of Science is that nothing exists but electricity in the form of

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inconceivably small discrete particles or bodies called corpuscles. . . Corpuscles in a nascent state vibrate, oscillate, undulate and revolve with velocities far and ever beyond hope of comprehension. These motions, and these only, constitute the entire life of the Universe. Then our minds, our very thoughts, conscious and sub-conscious, are flows of corpuscles. Radium sends out flows of corpuscles, and so do cells in the brain. *Positively thoughts are as real as are these corpuscles* . . . and doubtless our own marvellous minds are made of corpuscles.

“Thus the Universe is a unit, although there are actually billions of suns and, without doubt, trillions of minute invisible planets like the earth and other planets of our little solar system, all of which, even up to trillions, amount to next to nothing in the mighty cosmical edifice. . .

“Now, since all suns are composed of like phases of matter, and as all matter known to spectroscopists can be resolved into corpuscles, it can be said that nothing is in existence beside. But when the corpuscles are obtained the ablest physicists and chemists cannot possibly detect any difference between them and electricity. *So we say that the entire Universe and all things it contains are made of electricity.* But corpuscles are so far beyond all powers of imagination that no hope can be had of thinking about their ultimate nature.”

After perusing these mind-whirling statements, the reader will probably want to stop and “take breath”! They are, however, endorsed, amongst others, by that brilliant astronomer, M. Camille Flammarion, who last year published a work in which he declares that matter, of which we make so much, does not really exist, and that the Universe is a mighty organism which is ruled by dynamics of a psychic order. That which we term matter, then, is simply an agglomeration of tiny particles of electricity attracted to each other by some inscrutable law of affinity. It is not a solid at all. It is a mosaic of electric corpuscles and perhaps this fact furnishes an explanation of its being so easily penetrable by the marvellous X Rays.

Telepathy Scientifically Demonstrated.

A wonderful age, this, in which to live! But there are greater marvels than any of these revelations in store. “Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive” the glories and wonders that are yet to be revealed. The scientific demonstration and acceptance of the fact of telepathy is a step in the direction to which I refer—the revelations of what Professor Zöllner, the eminent German scientist, calls Transcendental Physics, which seem destined to conclusively prove the continuity of existence and the immortality of the soul. Mr. W. T. Stead, the brilliant journalist and social reformer, and the confidant of Emperors and Kings, has told us over and over again that he is in daily communication with friends at a distance to whom he sends telepathic messages, and receives answers by the same mysterious channel, upon which he acts as though he had actually been in conversation with the party with whom he has thus been invisibly connected. “I find this a great convenience,” he says, “for it saves a lot of personal interviewing, and consequently a lot of time.” Here, then, we have two minds communicating with each other, and

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Sir William Crookes tells us that if he were to-day beginning his investigations in the Transcendental realm he would base his researches upon this supreme and proved mental fact of telepathy, because, if two minds, whilst still in the flesh, can communicate with each other, he sees no reason why two minds—one in the flesh and the other out of the flesh—should not be able to do the same.

The transference of thought, then, from one mind to another, is to-day accepted by official Science, and this has naturally led to an investigation of the nature of thought, with the result that thoughts are now described—not as mere “nothings,” but as palpable, though invisible, “things,” which shoot forth from the mind like the electrons which dart from a piece of radium, and go careering through space until they strike some receptive mind with which they have an affinity, and the individual is correspondingly influenced thereby. If the thought is evil it will influence him for evil. If it is good it will influence him for good. There is no more impressive statement in the whole of this work than that which I have just presented. Only think of it! Thoughts are things, and *your thoughts and my thoughts, by the influence they exert, may possibly determine the ultimate destiny of immortal souls!* Professor Larkin describes thoughts as “electric corpuscles” darting hither and thither with inconceivable rapidity in search of a congenial lodgment.

Thoughts and Emotions Photographed.

To show that this conception of the nature and power of thought is no empty flight of the imagination, it will only be necessary to draw attention to the photographic experiments recently conducted by Dr. Baraduc, the French scientist and eminent nerve specialist, of Paris. If thoughts are things—particles of sublimated matter—he considered it should be possible to photograph them. He accordingly prepared a special apparatus, with an exceptionally sensitive plate attached, and under the most conclusive test conditions obtained a series of strikingly distinct, and in some cases, most beautiful pictures of these thought forces and emotions. These pictorial wonders were reproduced in the *Illustrated London News* some time ago. Their publication caused a great sensation in the scientific circles of Europe. *One of these photographs represents a column of prayer.* By arrangement with half-a-dozen devout persons, a prayer meeting was held in an apartment at the top of the Eiffel Tower. The special camera was arranged in position and at a give moment Dr. Baraduc took the picture. The result was a very clear and impressive representation of the thoughts and aspirations of these intensely earnest souls rising like a column of incense as though ascending direct to the very throne of God. He has also taken good thoughts and bad thoughts of certain individuals, placid thoughts and stormy thoughts, and the pictures they produce are most remarkable—some beautiful in their sweet and tranquilising aspect, whilst others resemble

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a veritable mental typhoon, according to the humour of the subject at the time the photo was taken.

“I am not a Spiritualist, nor a doctrinaire,” says Dr. Baraduc, “but speak from experience, and I declare I have found forces surrounding man which have been registered on photographic plates. Man is surrounded by an atmosphere of personal ether. Every human being has an impalpable double, which reproduces his form and which allows us to explain ghost stories and the phenomena of double sight. Call it soul, if you like, or astral body. I have photographed this ether double 80 hours after death. *When my wife died I photographed a nebulous globe which escaped from her like a soul.* You see, there are forces in this world and forces in the other world. When, in the name of truth, spiritualist scientists unite with material scientists, we will arrive at a knowledge of the synthesis of the forces which regulate our life and our immortality, for man does not belong to this planet only, but to the starry spaces in which his thoughts revolve.”

Nor are we indebted to Dr. Baraduc alone for this revelation. Colonel Albert de Rochas has conducted similar experiments with great success, and in *The Annals of Psychological Science* in February last he contributes an illustrated article showing not only remarkably vivid representations of thought forces, but also of the partial and complete severance of the astral body from its physical counterpart, the complete astral form being identical in outline with the human body. “We have a natural body and a spiritual body,” says St. Paul. Is it this astral body to which Paul alluded as the spiritual body? Was he aware of the existence of this duplicate which we are only just discovering? And, it should be remembered, the camera cannot lie!

Fighting the Materialist.

If, then, mind can communicate with mind, if thoughts are things, and if they can be photographed, it will at once be seen that we are entering upon a field of study of transcendent interest, and we have only to go one step further and we immediately inquire—Can the Scientist offer us any absolute and conclusive answer to the question, “*If a man die, shall he live again?*” That is the all-important question to which mankind requires a positive and decisive reply. Neither the poet nor the philosopher can give a convincing answer, and theologians admit they are equally impotent to furnish us with proof. We may “believe” in an after life, but mere “belief” is not *knowing*, and if the dense Materialism which has taken possession of a large proportion of the race—with its most powerful exponent in Haeckel—and which, perhaps, more than any other influence is at present impeding the progress of the Christian Church, is to be effectually and finally dispersed, the answer *must* come from the experimental investigations of the Scientists, and from these alone. We must have, not only mental, but *objective* evidence of the survival of the human personality.

The solution of this problem seems to be vital to the continued well-being of the Christian Church, and therefore the best friends the Church

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possesses to-day are those who, for the time being, may be derided and ridiculed, but who are nevertheless working assiduously to supply that unanswerable demonstrative proof which will *hurl the Materialist from his pedestal and give a new and irresistible impulse to the spread of spiritual truths*. This, then, is the stupendous problem that has for many years past been engaging the minds of the leading Scientists of the age, and some of them, at least, tell us that the mystery has been solved—that they have discovered absolutely irrefutable proof that the continuity of consciousness is a demonstrated fact, and that when we leave these physical bodies the real man—of which this outward form is but the semblance—enters upon a higher stage of existence in obedience to that great undeviating law of evolution which reigns throughout the universe.

Now, if this very definite claim is really based upon Truth it is just as well that we should know it—especially as it is made on the authority of such eminent Scientists as Dr. A. Russel Wallace, Sir Wm. Crookes, Sir Oliver Lodge, Professor Zollner, Professor Lombroso, and M. Camille Flammarion, among many other less familiarly known celebrities, to say nothing of the hosts of philosophers and poets, and of men ranking on the highest summit in Literature, Art, Philosophy and the Church—all of whom sing the one song of assured immortality. As men and women possessing intelligence and reason, and desiring above all things that the mystery should be solved, we cannot dismiss the conclusions of these intellectual giants with a careless wave of the hand and declare that it is all a delusion. This is surely not the attitude of the man who is loyal in his adherence to Christianity and who sincerely desires to see the Materialist overthrown. It is rather the attitude of the man who is, unconsciously no doubt, the greatest enemy of the Church and that which the Church represents, and at the same time the friend of those whose soul-killing Materialism operates as an extinguisher of the spiritual life of the people.

Transcendental Experiments.

I may point out that these scientific investigations have been carried on with great thoroughness, with the most scrupulous scrutiny and under strictly scientific test conditions. Many of these tests seem almost ludicrous in their exacting requirements, but the very fact that they were so rigid as to absolutely preclude all possibility of fraud or delusion makes them the more valuable and gives the results greatly added weight. The investigations, moreover, have extended over a very long interval of time. It is not a matter of a year or two, or even of a decade. From 30 to 40 years have elapsed since the study of psychic phenomena was taken in hand by the leading scientific minds of that time, and in more recent years the subject has received the closest attention of Scientists in England and America, and in Germany, France and Italy.

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Certain peculiarly constituted individuals called Psychics, or Sensitives, or Mediums, or "Automatists," as Sir Oliver Lodge describes them, have been found from time to time possessing in a very remarkable degree that mysterious agent known as psychic force, which is given off from their organisms as an invisible emanation, and which is said to be the potent agency through which the manifestations witnessed have been obtained. There was a time when these manifestations were regarded either as delusions or frauds. That, however, was before the Scientists took their investigations systematically in hand, and now, after years of experiment, and after taking all the precautions which human ingenuity could devise to safeguard themselves against trickery, these brilliant lights in the scientific firmament *unanimously* declare these almost stupefying phenomena to be *absolutely real, absolutely genuine*. That, at any rate, is an enormous advance, for we now know that we are dealing with a great reality, and not with an imposture or an imaginary freak.

I wish, however, to explain that although the whole of these scientific investigators have pronounced the phenomena to be *real*, they are not at the present time unanimous as to the *cause*. The more prominent of them—such as Wallace, Crookes, Lodge, Zollner and Lombroso—declare the results to be due to the operations of invisible intelligences—of the spirits of men and women who formerly lived upon the earth. Others—like Professor Morselli, the distinguished Italian psychologist—tell us that they have no room in their mental fabric for the "spiritual," and that they do not know what to make of the wonders they have seen. Although he cannot at present accept the spiritual hypothesis, however, Professor Morselli by no means exhibits a blind and unreasoning antagonism to this particular theory. In an article he contributed recently to the *Corriere della Sera*, of Milan, he says :—

"Spiritualism, bound up, as it is, with the beliefs of the ancients, and associated with all the great religions and philosophies of the world, deserves to engage the attention and respect of the most liberal, as well as of the most prejudiced man of Science. It can no longer be passed over with derision and almost indifference, because it is an hypothesis which commands the assent of intellects of the highest order."

Amazing Psychic Phenomena.

Sensational Experiences of Eminent Scientists.

We will now proceed to inquire into the nature of the phenomena which have created such a sensation in scientific circles, and which have transformed so many Materialist scientists into believers in the immortality of the soul. I have taken the particulars from the published works of the Scientists quoted and from *The Annals of Psychical Science*, the

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latter being described on the cover as "a monthly journal devoted to *critical and experimental* research in metaphysical phenomena," and bearing the following names of a Committee of Supervision: Sir Wm. Crookes, Camille Flammarion, Professor Cæsar Lombroso, Dr. Joseph Maxwell, Professor Morselli, Marcel Mangin, Dr. Julien Ochorowitz, Professor François Porro, Colonel de Rochas, Dr. A. Von Schrenck-Notzing, and W. T. Stead, the editor of the French edition being Professor Cæsar de Vesme, and of the English edition, Mrs. Laura I. Finch; and the Directors Dr. Dariex and Professor Charles Richet. That which I relate, therefore, is *official, written by the authorities quoted themselves*, and I will reproduce their actual phraseology as faithfully as this summarised version will allow.

Sir William Crookes, F.R.S.

I will first of all take the investigations of Sir William Crookes, the most eminent Scientist in England to-day—Fellow of the Royal Society and Gold Medallist; Discoverer of the Sodium Amalgam Process; Inventor of the Radiometer and Otheoscope; Past-President of the British Chemical Society, and Gold Medallist of the French Academy of Sciences. Thirty years have elapsed since he commenced his experiments in psychic phenomena, and at that time he was admittedly pronouncedly antagonistic to any hypothesis accounting for these mysteries which did not come within the scope of the physical sciences. When, therefore, it was announced that this shrewd and talented investigator had undertaken to inquire into these so-called spiritual manifestations, the greatest satisfaction was expressed in Scientific circles and in the Press, the latter eulogising him as the one man who could be trusted to pursue the research with all the care, caution and accuracy that marked his other Scientific work, and he was expected to once and for all annihilate the claim that the phenomena which had been witnessed by others proved that the human personality survived the ordeal of death. He devoted four years in this selected capacity to this important work, and in his private house, laboratory and elsewhere took every conceivable precaution to protect himself against being duped. He had a great reputation at stake and was naturally jealous of it. During the whole of this time a fight was going on in his scientific mind between his implacable scepticism on the one hand, and the conviction of the reality of the phenomena on the other, and he required to sum up all the moral courage of his nature before he eventually decided, in the face of the storm of ridicule which he knew the declaration would raise, to remain true to Science and true to himself by publicly proclaiming that he had found new and unsuspected forces at work which could only be attributable to the agency of invisible intelligences.

He relates in full detail the varied phenomena he witnessed, and amongst these he enumerates the playing of musical instruments without



SIR WILLIAM CROOKES, F.R.S.,
Britain's Brilliant Scientist.

"The impression was conveyed to my mind that it was a living woman by my side instead of a visitor from the other world."

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human intervention and "under conditions rendering contact or connection with the keys impossible." One of these instruments was an accordeon, which was a new one purchased by himself, and the medium had neither seen nor handled it before the commencement of the test experiments. The accordeon whilst suspended in the air *expanded and contracted* just as if being played by invisible hands, the hands of the medium being at the same time quite still. A simple air was played on one occasion and was "considered a crucial test." Dealing with what he calls percussive and other allied sounds, he says he has sometimes heard loud thuds—loud enough to be heard several rooms off. He has heard them also in a living tree, on a sheet of glass, on a stretched iron wire, on the roof of a cab, on the floor of a theatre, on his shoulder and *under* his own hands. "I have tested them in every way I could devise," he says, "until there has been no escape from the conviction that they were true objective occurrences, not produced by trickery or mechanical means." Alluding to the movements of heavy substances he declares a chair was seen by all present to move slowly up to the table from a far corner when all were watching it; "an armchair moved to where we were sitting and then moved slowly back again *at my request*—a distance of about 3ft."

"On three successive evenings," he continues, "a small table moved slowly across the room under conditions which I had specially pre-arranged, and I have had several repetitions of the experiment considered by the Committee of the Dialectical Society to be conclusive, viz.: the movement of a heavy table in full light, the chairs turned with their backs to the table, about a foot off, and each person kneeling in his chair, but not touching the table. On one occasion this took place when I was moving about so as to see how everyone was placed. On five separate occasions a heavy dining table rose from a few inches to 18 inches off the floor under special circumstances when trickery was impossible. On another occasion I witnessed a chair with a lady sitting on it, rise several inches from the ground, and on another occasion two children rose from the floor with their chairs in full daylight under most satisfactory conditions, for I was kneeling and keeping close watch on the feet of the chair." "I would again remind my readers," he explains, "that what I relate has not been accomplished at the house of a medium, but in *my own house, where preparations have been quite impossible.*"

"A medium walking into my dining room," he goes on, "cannot, while seated in one part of the room with a number of persons keenly watching him, by trickery, make an accordeon play *in my own hand* when I hold it keys downwards, or cause the same accordeon to *float about the room* playing all the time; he cannot introduce machinery which will wave window curtains or *pull up Venetian blinds 8ft. off*; tie a knot in a handkerchief and place it in a far corner of the room; sound notes on a distant piano; cause a card plate to float about the room;

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raise a water bottle and tumbler from the table; *make a coral necklace rise on end*; *cause a fan to move about and fan the company*; or set in motion a pendulum when enclosed in a glass case firmly cemented to the wall."

Describing certain luminous appearances he has seen he says: "I have seen luminous points of light darting about and settling on the heads of different persons; I have had questions answered by the flashing of a bright light a desired number of times *in front of my face*; I have seen sparks of light rising from the table to the ceiling and again falling upon the table, striking it with an audible sound; I have had an alphabetic communication given by luminous flashes occurring before me in the air *whilst my hand was moving about amongst them*; and under the strictest test conditions I have more than once had a solid, self-luminous crystal-line body placed in my hand *by a hand which did not belong to any person in the room*. In the light, I have seen a luminous cloud over a heliotrope flower, *break a sprig off and carry the sprig to a lady*; and on some occasions I have seen a similar luminous cloud *visibly condense to the form of a hand and carry small objects about*."

He proceeds to say: "A beautifully-formed small hand rose up from an opening in a dining table and *gave me a flower*; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was *as real in appearance as my own*. This occurred in the light in my own room whilst I was holding the medium's hands and feet. At another time a finger and thumb were seen to pick the petals from a flower in the medium's buttonhole and lay them in front of several persons who were sitting near him. On another occasion, a small hand and arm, like a baby's, appeared playing about a lady who was sitting next to me; it then passed to me and patted my arm and pulled my coat several times. A hand has been repeatedly seen by myself and others playing the keys of an accordeon, both of the medium's hands being visible at the time and sometimes being held by those near him. To the touch the hand sometimes appears icy cold and dead; at other times warm and lifelike, *grasping my own with the firm pressure of an old friend*." "A phantom form came from the corner of the room, *took an accordeon in its hand* and then glided about the room playing the instrument. The form was *visible to all present* for many minutes, the medium also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished."

Describing his experiences with direct writing—that is writing which is not produced by any person present—Sir William says: "A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, *took the pencil from my hands*, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness." "My second instance of this

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character," he continues; "may be considered the record of a failure. A good failure often teaches more than the most successful experiment. It took place in the light, in my own room, with only a few private friends and the medium present. Several circumstances, to which I need not further allude, had shown that the power that evening was strong. I therefore expressed a wish to witness the actual production of a written message such as I had heard described a short time before by a friend. Immediately an alphabetic communication was made as follows—"We will try." A pencil and some sheets of paper had been lying on the centre of the table; presently *the pencil rose up on its point*, and after advancing by hesitating jerks to the paper, fell down. It then rose and again fell. A third time it tried, but with no better result. After three unsuccessful attempts a small wooden lath, which was lying near upon the table, slid towards the pencil, and rose a few inches from the table; the pencil rose again, and *propping itself against the lath, the two together made an effort to mark the paper*. It fell, and then a joint effort was again made. After a third trial the lath gave it up, and moved back to its place; the pencil lay as it fell across the paper, and an alphabetic message told us—"We have tried to do as you asked, but our power is exhausted."

"On another occasion the same lath moved across the table to me in the light, and delivered a message to me by *tapping my hand*, I repeating the alphabet and the lath tapping me at the right letters. The other end of the lath was resting on the table some distance from the medium's hands. The taps were so sharp and clear, and the lath was evidently so well under control of the invisible power which was governing its movements, that I said—"Can the intelligence governing the motion of this lath change the character of the movements and give me a telegraphic message through the Morse alphabet by taps on my hands?" Immediately I said this the character of the taps changed and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than catch a word here and there, and consequently I lost the message, but I heard sufficient to convince me that *there was a good Morse operator at the other end of the line, wherever that might be.*"

An experiment designed to demonstrate that matter can pass through matter by the application of those higher chemical principles known to these alleged invisible intelligences is recorded as follows:—"The circumstance occurred in the light one Sunday night, only the medium and members of my family being present. My wife and I had been spending the day in the country, and had brought home a few flowers she had gathered. On reaching home we gave them to the servant to put into water. As we were sitting in the dining room the servant brought in the flowers, which she had arranged in a vase. I placed it in the centre of the dining table, which was without a cloth.

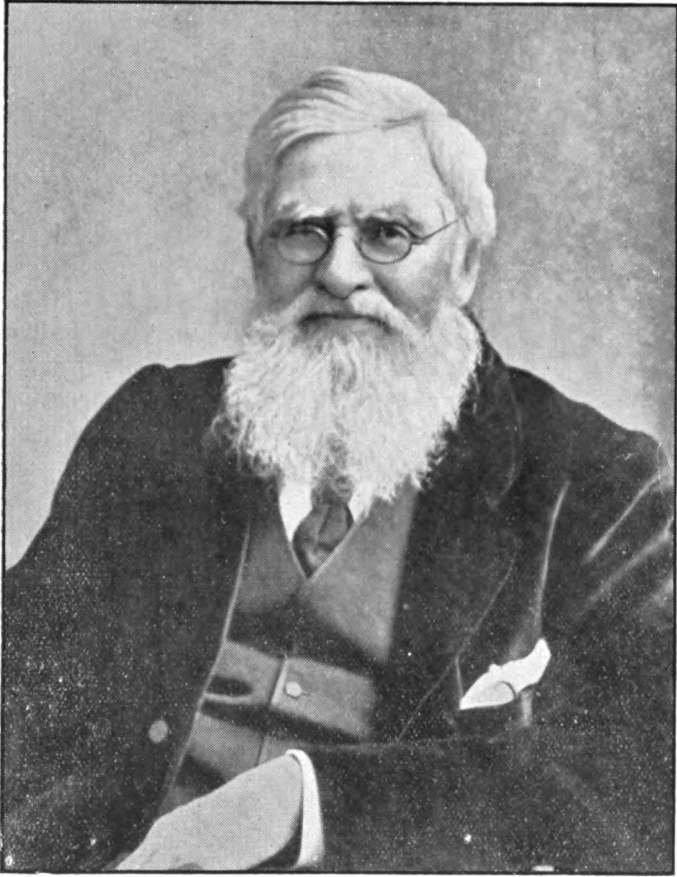
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This was the first time the medium had seen these flowers. Presently a luminous hand was seen hovering over the bouquet of flowers, and then, in full view of all present, a piece of China grass, 15 inches long, which formed the centre ornament of the bouquet, slowly rose from the other flowers and then descended to the table in front of the vase. It did not stop on reaching the table, but *went through it*, and we all watched it until it had entirely passed through. Immediately on the disappearance of the grass my wife, who was sitting near the medium, saw a hand come up from under the table between them, *holding the piece of grass*. It *tapped her on the shoulder two or three times* with a sound audible to all, then laid the grass on the floor and disappeared. During the time this was taking place, the medium's hands were seen by all to be quietly resting on the table in front of him. The place where the grass disappeared was 18 inches from his hands."

A VISITOR FROM THE OTHER WORLD.

I could go on enumerating instances of the remarkable phenomena which this illustrious Scientist has witnessed, but must conclude by briefly relating the most sensational of all his experiences, which occurred during the presence in his own home of a Miss Florence Cook, whom Sir Wm. Crookes describes as a young, sensitive, innocent girl. For three years, he tells us, he was almost daily visited by the beautiful spirit form of a young woman who, as a matter of convenience, was named Katie King, and who, to all intents and purposes, appeared to be a veritable human being. "On one occasion," says Sir William, "for nearly two hours Katie walked about the room, *conversing familiarly with those present*. Several times she *took my arm* when walking, and the impression was conveyed to my mind that it was a living woman by my side, *instead of a visitor from the other world*." He then describes how he clasped her in his arms and found her as material a being as the medium herself. He also tells us that he took several *flashlight photographs* of his mysterious friend, and that on one of these occasions "*Katie muffled her medium's head up in a shawl to prevent the light falling upon her face*." "It was a common thing," he adds, "for 7 or 8 of us in the laboratory to see the medium and Katie at the same time under the *full blaze of the electric light*."

In the photographs Katie is half a head taller than the medium, and looks a big woman in comparison with her. "But," he goes on, "photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charming manner. Photography may, indeed, give a map of her face, but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood *when she had collected my children around her* and was amusing them by recounting anecdotes of her adventures in India."



ALFRED RUSSEL WALLACE,
F. R. S., D. C. L., L. L. D.

Foremost Living European Naturalist.

“Spiritualistic phenomena in their entirety do not require further confirmation.”

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Katie had always explained that she was an Indian in her earth life. She was attired in flowing raiment and always wore a turban. "The medium's hair," continues the narrator, "is so dark a brown as to almost appear black; a lock of Katie's, which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn. One evening I tried Katie's pulse. It beat steadily at 75, whilst the medium's pulse, a little time after, was going at the usual rate of 90. On applying my ear to Katie's chest I heard a heart beating rhythmically inside and pulsating even more steadily than did the medium's heart," and Katie's lungs were found to be sounder than the medium's.

At the end of this three years' continuous companionship, Katie having appeared nearly every day and vanished mysteriously at night, she intimated one day that she intended to take her departure for good. There was quite a pathetic leave-taking, the details of which will be found in the work, "Researches into the Phenomena of Modern Spiritualism," and in commenting on this most wonderful of all the incidents recorded in the annals of psychical research, Sir Wm. Crookes says:—"To imagine that the medium, an innocent school girl of 15, should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test that might be imposed upon her, should bear the strictest scrutiny, should be willing to be searched at any time, either before or after the seance, and should meet with even better success in my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests—to imagine I say the Katie King of the last three years to be the result of imposture, does more violence to one's reason and commonsense than to believe her to be what she herself affirms."

It may interest the reader to add that Sir Wm. Crookes declares that the production of the phenomena he has witnessed was generally preceded by a peculiar cold air, sometimes amounting to a decided wind. "I have had sheets of paper blown about by it," he says, "and a thermometer lowered several degrees."

Dr. A. Russel Wallace, F.R.S.

No name is better known amongst Britishers than that of Dr. Alfred Russel Wallace, F.R.S., L.L.D., D.C.L., the foremost living European naturalist, who simultaneously with, and independent of, Darwin, worked out the theory of Evolution which is to-day accepted by all Scientific minds. It was as far back as 1851—at which time he was a Materialist—that he commenced his investigations into these remarkable phenomena, but it was not for some years afterwards that he became convinced of their *spiritual* origin, and then only after having instituted the most

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conclusive tests and conducted the most exhaustive inquiries. His experiences were in many respects similar to those of Sir Wm. Crookes, and therefore there is no necessity to go into details. I may mention, however, that he has several references in his book, "A Defence of Modern Spiritualism," to the arrival of flowers in his presence by what he declares to be the agency of invisible carriers, and one or two instances may be related as an addition to the variety of the phenomena already set forth. Describing one of his experiences under strictly test conditions, he says that "upon a bare table, in a small closed room, a quantity of flowers appeared consisting of Anemones, Tulips, Chrysanthemums, Chinese Primroses, and several Ferns. They were as absolutely fresh as if gathered from a conservatory, and were covered with a fine, cold dew. Not a petal was crumpled or broken, not the most delicate point or pinnule of the ferns was out of place." Dr. Wallace dried and preserved the whole of them.

Similar phenomena have occurred hundreds of times, he says; sometimes the flowers have been in vast quantities heaped upon the table. Often flowers and fruit asked for are brought. "A friend of mine asked for a sunflower," he adds, "and one 6ft. high fell upon the table, having a large mass of earth about its roots." "Surely these are phenomena about which there can be no mistake," he exclaims. "What theories have ever been proposed by our Scientific teachers which even attempt to account for them? Delusion it cannot be, for *the flowers are real* and can be preserved, and imposture under the conditions imposed is even less credible."

He further tells us that he has carried out many tests in spirit photography, and avers that this has now been successfully done under such convincing conditions that "the evidence is of such a nature as to satisfy anyone who will take the trouble to examine it." He thereupon proceeds to lay this evidence before the reader, and avers that "*clearly recognisable likenesses of deceased persons and friends have often been obtained.*" He cites these instances in detail and says he has himself gone secretly to a photographer and "obtained a most unmistakable likeness of a deceased relative." These results have been obtained both with professional and amateur photographers, and Dr. Wallace declares that "*they establish as a scientific fact the objective existence of invisible human forms and definite invisible actinic images.*"

He reviews with a masterly pen the vast mass of Scientific evidence in support of the theory that the invisible and visible worlds interblend, and in conclusion states—"My position, therefore, is that *Spiritualistic phenomena in their entirety do not require further confirmation.* They are proved quite as well as any facts are proved in other Sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. This being the state of the case as regards evidence and proof, we are fully justified in

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taking the facts (*and with them the spiritual theory as the only tenable one*) as being *fully established.*"

Sir Oliver Lodge, F.R.S.

Now I come to Sir Oliver Lodge, F.R.S., Dr.Sc., L.L.B., the brilliant and level-headed physicist whom we all admire and who is at the present time Professor of Physics of Birmingham University. We admire him for his distinguished attainments and also for the deeply religious sentiment that permeates his nature. He is one of the intellectual ornaments of the Psychical Research Society of England and for very many years has devoted close attention to this absorbing and all-important problem. His religious fervour appears to have spurred him on in his investigations to discover the whereabouts and conditions of the "Unknown": because he realizes that it is only through the demonstrations of Science that the fact of an after-life can be established and because he sees that the proof of that fact will sound the death-knell of that spirit of Materialism which has so lamentably arrested the spiritual movements of the world. I have not seen in the course of my reading on the subject any details of the nature of the phenomena Sir Oliver has seen and will therefore simply reproduce in his own language an extract from an address delivered by him before the Society for Psychical Research as recently as the end of January last. He says:—

"The phenomenon of automatic writing strikes some of us as if it was in the direct line of evolutionary advance—it seems like the beginning of a new human faculty. First of all, the evidence led us to realise the truth of telepathy; and that was the first chapter of the new volume that we have set ourselves to explore.

"I am going to assume, in fact, that our bodies can, under certain exceptional circumstances, be controlled, directly or temporarily possessed, by another or foreign intelligence, operating either on the whole or on some limited part of it. The question lying behind such a hypothesis, and justifying it or negating it, is the root question of identity—the identity of the control.

"This question of identity is, of course, a fundamental one. The controlling spirit proves his identity mainly by reproducing, in speech or writing, facts which belong to his memory, and not to the automatist's memory. And notice that proof of identity will usually depend on the memory of trifles. The objection raised that communications too often relate to trivial subjects shows a lack of intelligence, or, at least, of due thought on the part of the critic. Our object is to get, not something dignified, but something evidential; and what evidence of persistent memory can be better than the recollection of trifling incidents which, for some personal reason, happen to have made a permanent impression?

"We find the late Edmund Gurney and the late Richard Hodgson and the late F. W. H. Myers, with some other less known names, constantly purporting to communicate with us with the express purpose of patiently proving their identity, and giving us cross-correspondence between different mediums. We also find them answering specific questions in a manner characteristic of their known personalities, and giving evidence of knowledge appropriate to them.

"*Not easily or early* do we make this admission. In spite of long conversations with what purport to be the surviving intelligences of these friends and investigators, we were by no means convinced of their identity by mere general conversation, even

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when of a friendly and intimate character such as, in normal cases would be considered amply and overwhelmingly sufficient for the identification of friends speaking, let us say, through a telephone or a typewriter. We required definite and crucial proof, a proof difficult even to imagine, as well as difficult to supply.

"The ostensible communicators realise the need of such proof just as fully as we do, and have done their best to satisfy the rational demand. Some of us think they have succeeded; others are still doubtful.

"I am one of those who, though they would like to see further and still stronger and more continued proofs, are of opinion that a good case has been made out, and that, as the best working hypothesis at the present time, it is legitimate to grant that lucid moments of intercourse with deceased persons may in the best cases supervene amid a mass of supplementary material.

"What we have to announce is the reception by old but developing methods of carefully constructed evidence of identity more exact and more nearly complete than perhaps ever before. *There has been distinct co-operation between those on the material side and those on the immaterial side.*

"Cross-correspondence—that is the reception of part of a message through one medium and part through another, neither portion separately being understood by either—is good evidence of one intelligence dominating both automatists. And, if the message is characteristic of some one particular deceased person, and is received as such by people to whom he was not intimately known, then it is fair proof of the continued intellectual activity of that person. If, further, we get from him a piece of literary criticism which is eminently in his vein, and has not occurred to ordinary people then I say the proof, already striking, is tending to become crucial. These are the kinds of proof which the Society has had communicated to it. The boundary between the two states—the present and the future—is still substantial, but it is wearing thin in places. Like excavators engaged in boring a tunnel from opposite ends, amid the roar of water and other noises *we are beginning to hear, now and again, the strokes of the pickaxes of our comrades on the other side.*"

This sensational deliverance stirred and amazed the more sceptical in scientific circles and among the public generally and a full report of the experiments upon which Sir Oliver Lodge bases his conclusions is looked for with much interest.

SIGNIFICANT PRESS COMMENTS.

The Christian World, the leading Non-conformist organ of England, in a leading article displaying keen interest in the discussion, says: "Whatever may be the findings on this particular side of its inquiries, it is certain that the investigations of the Psychical Research Society have already more than justified its existence. . . Thanks to its inquiries and the stimulus they have given to psychological research, we are getting a new map of the human soul. The wonders they have reduced to a Science—such as Telepathy and Hypnotism—should leave us, *at least with an open mind*, for that more daring investigation which seeks to wring from Nature her so jealously-guarded secret of what lies on the farther side of death."

The Liverpool Mercury, one of the largest and most influential daily papers published in England, recently stated in a leading article that Sir Wm. Crookes deserved a Victoria Cross for his courage in



SIR OLIVER LODGE,
F.R.S., Dr. Sc., L.L.B.,

Celebrated British Physicist and Professor of Birmingham University.

"We are beginning to hear, now and again, the strokes of the pickaxes of our comrades on the other side."

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publishing the results of his psychical experiences, and proceeded to state—

“Only a few days ago Sir Oliver Lodge announced his definite belief that he had established communication with his departed friend Myers. When Sir Oliver publishes the evidence on which his belief reposes we may be compelled respectfully and reluctantly to contend that the evidence is insufficient to establish the conclusion. Meanwhile, we should like to point out that his announcement is not a fit subject for *ignorant ridicule*, and that he is not a man whose opinions as to observed facts and scientific inferences can be lightly waved aside.

“The persons who are really foolish and incredulously credulous are those who fail to perceive *the enormous importance* of the investigation to which Sir Oliver Lodge has applied his powerful mind. He may fail to obtain any positive results, but *there is certainly no other question to which a great man might devote his intellect and energy with a larger hope of serving mankind.*

“If a man could lay him down on his deathbed with the same rational expectation of waking up as he has of rising in the morning when he goes to bed at night, the whole aspect of human life would be changed. We have, of course, now all the consolations of faith—reasonable and well-grounded faith; but—why deceive ourselves?—there is a great gulf between faith and *knowledge.*

“If men not only believed but knew that there was for them a life beyond the grave, the mystery of pain and sin would melt away, the decline of old age would be an interesting episode, the buoyant hopes of youth would gladden the whole human race, the sting of death would vanish, and sorrow and sighing would flee away.

“*The greatest mystery of all is the indisposition of men to investigate the obstacles that bar the way to this blessed certitude, and their readiness to ridicule those who do have the courage to investigate them.*”

Mr. Cromwell Varley, F.R.S.

About twelve months ago I was greatly impressed by some of the evidence on psychic phenomena contained in the Report of the London Dialectical Society published in 1871, and the witness whose testimony produced the greatest effect on my mind was no less a celebrity than Mr. Cromwell F. Varley, F.R.S., the distinguished electrician, who has won enduring fame by his association with the brilliant feat of laying the Atlantic cable. At the outset of his evidence before the specially-appointed Committee of the Society named he said—“I was a sceptic when these matters first came under my notice in 1850.” He then proceeded to narrate many marvellous phenomena he had witnessed in the course of his investigations and spoke of their production as being the results of the operations of the *spirits of men who formerly lived upon the earth.*

“My authority for asserting that the spirits of kindred beings to ourselves *do* visit us,” he said, “is (1) I have on several occasions distinctly

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seen them. (2) On several occasions things known only to myself and to the deceased person purporting to communicate with me, have been correctly stated, while the medium was unaware of any of the circumstances. (3) On several occasions things known only to our two selves, *and which I had entirely forgotten*, have been recalled to my mind by the communicating spirit, therefore this could not be a case of mere thought-reading. (4) On some occasions when the communications have been made to me I have put my questions *mentally*, while the medium—a private lady in an independent position—has written out the answers, she being quite unconscious of the meaning of the communications. (5) The time and nature of coming events, unanticipated and unknown both to myself and the medium have, on more than one occasion, been accurately made known to me several days in advance. As my invisible informants told me the truth regarding the coming events, and also stated that they were spirits, and as no mortals in the room had any knowledge of some of the facts they communicated, I see no reason to disbelieve them.”

In concluding his voluminous testimony he added—“I have now told you about as much as I am able; what I have stated is the truth, the whole truth and nothing but the truth; *I have been most careful to believe nothing until unbelief became impossible*; I firmly believe from the facts I have alluded to that we are not our bodies, that *when we die we exist just as much as before*, and that under certain conditions we are able to hold communication with those on earth.”

Ven. Archdeacon Colley.

MARVELLOUS MATERIALISATIONS DESCRIBED.

I do not intend during the course of this survey to deal at any length with any other than the testimony of Scientists—with one exception. That exception is the Ven. Archdeacon Colley, Rector of Stockton, Warwickshire, England. I make this exception because of the responsible and sacred position he occupies; because of the high esteem in which he is held for his personal integrity and candour; because of the bewildering nature of his experiences, and because those experiences corroborate the declarations of Scientific investigators whose verdict we cannot treat with disrespect. I can only give a very brief outline of the lecture delivered by the Ven. Archdeacon during the week of the Church Congress at Weymouth, England, in October, 1905, in the presence of a large audience, including two Bishops and fifteen clergymen of the Church of England. What is known as the materialisation of spirit bodies—the clothing of themselves with that mysterious and subtle substance which they draw from certain mediums—is one of the phases of the more advanced mediumistic phenomena, and is now witnessed in many homes where the necessary delicate and harmonious conditions prevail. It is with this form of phenomena that the Arch-



VEN. ARCHDEACON COLLEY,

Rector of Stockton, Warwickshire, England.

"Spiritualism comes as a real God-send to save men from the Sadducean Materialism that looks for no hereafter beyond the grave."

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deacon exclusively deals. He goes as far back as 1877 and relates:—

“Five of us were one night with our esteemed medium at my rooms, Russell Square, London. The first abnormal form that came to us on this occasion was that of a little child of six or seven years of age. This small figure, in view of us all—three gas jets being full on at the time—grew into life before us. I, with my left hand at his back, upheld the entranced medium, having thus the best opportunity that could be desired for closely observing what took place.

“In expectation of a materialisation, there was seen steaming, as from a kettle spout, through the texture and substance of the medium’s black coat, a little below the medium’s left breast, a vapourous filament, which would almost be invisible until within an inch or two of our medium’s body. It grew in density to a cloudy something, from which (and apparently using the same for the quick evolving of much white raiment) there would step forth, a little maiden, boldly and naturally, as with other of our psychic visitors.

“The child form, now abnormally present with us, clad in white, and having beautiful golden hair, had all the actions of human girlhood; clapped her little hands; pursed its mouth for the kisses we each gave it; spoke in childish manner, with a slight lisp—the medium, like an elder brother, instructing and sending the little one hither and thither to bring this thing or that from different parts of the room, which she went for and brought us in a way quite natural. Then drawing with winsome confidence to the author of its temporary being, the medium, the dainty creature was gradually absorbed, and disappeared, to melt again into our friend’s body.

“How could the most St. Thomas sceptic, in the best sense of weighing and pondering these things, hold out against what was vouchsafed me one memorable Tuesday evening, when, as the living gate for the extrusion of spirit forms from the realm of mind into this world of matter, the medium received back into himself a perfect form of exquisite womanhood that had accompanied with us for a while? For I led it to him, as he stood up to receive back at my hands this marvellous æon or emanation—human-spiritual. And as I brought my sweet companion close up to him, the gossamer filament again came into view; its attenuated and vanishing point being, as before, towards the heart. Greatly wondering, yet keen to observe, did I notice how, by means of this vapoury core, the psychic figure was sucked back into the figure of the medium. For, like a waterspout—funnel-shaped, or sand column, such as I have seen in Egypt—horizontal instead of vertical, the vital power of our friend appeared to draw in the spirit form; but, at my desire, so gradually, that I was enabled quite leisurely thus closely to watch the process. For, leaning against and holding the medium with my left arm at his back, and my left ear and cheek at his breast, his heart beating in an alarming way, I saw him receive back the lovely birth of the invisible into his robust and corporeal person. And as I gazed on the sweet face of the disintegrating spirit, within three or four inches of its features, I again marked the fair lineaments, eyes, hair, and delicate complexion, and kissed the dainty hand as in process of absorption it dissolved and was drawn through the texture and substance of his black coat positively into our friend’s bosom.

“How, then, could I with the evidence of my senses, and many opportunities in this way for their exercise, be other than a Spiritualist? Well, indeed, might the noble-hearted Bishop Colenso, when I first spoke of these things to him in Natal, exclaim, ‘I would, Archdeacon, readily give my right arm to see what you tell me.’

Archdeacon Colley next tells of a materialised spirit form that often came in the same way—a former earth friend and *brother minister* of the medium. “It was desired, if it were not dangerous, that the controls should awake the medium in order that he might see his old friend. This was done and the scene that followed may better be imagined than described. Dazed for a moment, and then most astonished, the aroused medium looked at the spirit-form and jumping up from the sofa he excitedly pushed forward to

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his at one time fellow-student, shouting, 'Why, it is Sam! I declare it is Sam!' And there was hand-shaking and brotherly greetings between the two. The remarkable thing was that both could not speak at the same time. One had to remain silent when the other was speaking, but they walked about the room together in quite a joyous mood. At last the spirit form was absorbed by the medium; then it took control and *spoke to the sitters.*"

The Archdeacon concludes: "I am not astonished at the incredulity of the ignorant touching these astonishing marvels, for even now, after all my large experience, the things I have witnessed and recorded are so overwhelming, that should a cessation of these inexplicable phenomena take place, and should the progress of these miraculous things be arrested, and further evidence of the reality of what I know to be true not be forthcoming, the future might perhaps find me in a doubtful mood relative to matter most assured; yea, incredulous, perchance, regarding what I have pledged my word as a clergyman for the truth of, and imperilled my clerical position and prospect carefully and accurately to report."

Professor Zollner.

We will now cross from England to Germany and see what the late Professor Zollner has to say—a man who stood as high in Scientific attainment in Germany as does Sir Wm. Crookes in England to-day. His exalted status is indicated by the fact that he was Professor of Physical Astronomy at the University of Leipsic; Member of the Royal Saxon Society of Sciences; Foreign Member of the Royal Astronomical Society of London, and of the Imperial Academy of Natural Philosophers at Moscow, &c., &c. For very many years he was engaged in the investigation of similar phenomena to those inquired into by Sir Wm. Crookes, but with different mediums, and he published a work, entitled "Transcendental Physics," giving a very comprehensive record of his experiences and conclusions. These conclusions may be gleaned from the very gracefully-penned note to Sir Wm. Crookes, to whom he dedicates his book and which opens with these words:—

"With the feeling of sincere gratitude, and recognition of your immortal deserts in the foundation of a new Science, I dedicate to you, highly honoured colleague, this third volume of Scientific Treatises. By a strange conjunction our scientific endeavours have met upon the same field of light and of a new class of physical phenomena which proclaim to astonished mankind, *with assurance no longer doubtful*, the existence of another material and intelligent world. . . . To you ingratitude and scorn have been abundantly dealt out by the blind representatives of modern Science, and by the multitude befooled by their erroneous teachings. May you be consoled by the consciousness that the undying splendour with which the names of a Newton and a Faraday have illustrated the history of the English people can be obscured by nothing; not even by the political decline of your great nation: even so will your name survive in the history of culture, adding a new ornament to those with which the English nation has endowed the human race. Your courage, your admirable acuteness in experiment, and your incomparable perseverance, will raise for you a memorial in the hearts of grateful posterity as indestructible as the marble of the statues of Westminster. Accept, then, this work as a token of thanks and sympathy poured out to you from an honest German heart."

Professor Zollner had associated with him in conducting his experiments, Professor Weber, known as the founder of the doctrine

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of the Vibration of Forces ; Professor Scheibner of the Liepsic University, a highly-distinguished Mathematician, and Professor Fechner, eminent as a Natural Philosopher. These were the men who witnessed the phenomena I am about to relate, and who, like Wallace, Crookes, Lombroso, and others, were transformed from Materialist sceptics into confirmed believers in the existence of an unseen world and of the survival of the human personality after death. And what was the nature of the phenomena which brought home conviction to these shrewd, exacting, level-headed men of Science—men who introduced every precaution against trickery and delusion that human ingenuity could possibly conceive ? I will briefly summarise some of the more remarkable occurrences, as detailed in Zollner's standard work and it may be as well to point out that most of them took place in Zollner's private house or in a University laboratory.

A single endless cord was procured by Zollner—that is, a cord with its ends tied together and sealed—and in the space of a few minutes four knots were tied in the cord and these knots were of such a character that they could not be untied without cutting the cord. The experiment occurred in bright daylight and the seal and cord were all the time in sight. This phenomena occurred several times at different sittings and the medium's hands were always in view and did not touch the string.

While some slate writing was going on, a bed, which stood in the room behind a screen, suddenly moved about two feet from the wall, pushing the screen outwards. The medium was more than four feet distant from the bed, had his back turned towards it and his legs crossed. At a subsequent sitting a violent crack was suddenly heard, as of the discharge of a large battery of Leyden jars, and the aforementioned screen fell apart in two pieces. The medium was sitting at least five feet from the screen, and "we were all astonished at this unexpected and violent manifestation of mechanical force, and asked the medium what it all meant, but he only shrugged his shoulders, saying that such a phenomenon occasionally occurred in his presence." A folding slate, purchased by Zollner himself, was placed on the table and as soon as the medium placed his hand on it, writing began on the *inner surface*, and when it was opened the following sentence was found in English—"It was not our intention to do harm ; forgive what has happened."

On another occasion in the morning a large hand-bell which had been placed under the table where the medium could not possibly reach it, began to ring and was then "violently projected before all our eyes about ten feet distant." A small paper thermometer case was laid upon the slate and disappeared, and after three minutes re-appeared. Professor Scheibner took an accordeon in his hand, when it began to play a tune without the medium touching it, and the bell under the table again rang violently. Suddenly a small reddish-brown hand appeared at the edge of the table, visible to all, and moved itself vivaciously for two

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seconds. This phenomenon was repeated several times. Whilst an open slate lay upon the floor under the table "writing, perceptibly with a slate pencil placed near at hand, began upon the slate and when it was raised there were on it the words— "Truth will overcome all error."

Regularly at almost all the sittings these Scientific investigators—and I am going to harp on that word, Scientific, because I don't go to ordinary minds for my information—felt the touch of hands under the table, and in order to obtain proof of the presence of these hands a bowl was filled with wheat flour and placed under the table. "Suddenly," says Zollner, "*I felt my right knee powerfully grasped and pressed by a large hand under the table for about a second*, and at the same moment the bowl of meal was pushed forward from its place under the table about four feet on the floor. Upon my trousers I had the *impression in meal* of a strong hand, and on the meal surface of the bowl were indented the thumb and four fingers with all the niceties and structures and folds of the skin impressed. An immediate examination of the medium's hands showed not the slightest traces of flour, and a comparison of his own hand with the impression on the meal proved the latter to be considerably larger. The impression is still in my possession."

At a subsequent sitting a piece of coal the size of a fist fell suddenly from the ceiling, and half an hour later a piece of wood fell in a similar manner. One morning whilst Zollner stood talking to Professor Scheibner "we saw my pocket knife," he says, "fly through the air and strike the forehead of my friend Scheibner with some force, the scar remaining visible on the following day. Since at the time of the accident, I was conversing with the medium and the latter had his back turned at a distance of about ten feet, the medium, at any rate, could not have thrown the knife at my friend's head." This was exciting no doubt, but the experiments which Zollner treated as being of much greater importance were those in which *permanent impressions of contact* were left behind as was the case with the impression of the hand in the bowl of flour. He, accordingly, placed a sheet of paper, covered all over with lamp black, under the table, when suddenly the board was pushed forward with force, and on inspecting it there was on it the impression of a *naked left foot*. The medium had his shoes and stockings on at the time and the impression of the foot on the paper was considerably larger than the medium's foot. The experiment was repeated at the next sitting, and the impression of the same left foot was left upon the blackened paper. "I have had this impression reproduced photographically on a reduced scale."

At a later sitting an even more remarkable result was experienced. Zollner bought a folding slate and lined the inner surfaces with paper upon which he spread lamp black. He closed the slate and *kept it on his own knees* so that he could continually observe it. Five minutes later, in a brightly lighted room, he felt *on two occasions* the slate pressed

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down upon his lap without anybody touching it. Three raps on the table announced that all was complete, and when he opened the slate there was on the one side the impression of a right foot and on the other side that of a left foot.

On another occasion all the furniture in the drawing room was turned upside down, and the upright piano was lain prone upon the carpet flat on its face. "It required two strong men to lift up the piano and restore it to its proper position," says Zollner.

Then he tells us of chairs being threaded on the arms of persons while they were firmly holding the hands of the others. "I have seen the chairs on the arms of seven persons," he continues, "whose word I could perfectly trust, but I wished to make assurance doubly sure, so, at a recent seance, I tied two wrists together with a cotton thread. In three seconds the chair was hanging upon the arm of one and I found the thread unbroken. I then held the hand of the medium as firmly as possible in mine, and in an instant the chair, one of our cane seats with bent backs, was hanging on my arm. "*This beyond all doubt,*" he adds "*was matter passing through matter,* but whether the wood passed through flesh and bone, or flesh and bone passed through wood, I have not yet been able to determine."

At noon on another day *at his request* a chair walked forward on two of its legs, placing itself at the table, travelling a distance of six feet, and pressed against his knee carressingly. "It was a weird spectacle," says Zollner, "but it was also a very interesting fact, seen for ten or fifteen minutes by four persons without the possibility of trick or hallucination. "Then the light was turned off for a minute or so, during which time we heard rapid movements of a pencil and on re-lighting the gas we found on the marked sheet of paper the portrait of a deceased friend and a letter of more than a page *in the well-known hand writing of a beloved child whose spirit often visits us.* I have now from her hands five elaborate drawings and four letters, no one of which occupied two minutes under absolutely test conditions. No living artist could make the drawings in from ten to twenty times the time occupied in their production."

A materialised hand appeared at another sitting and pinched him so violently that he could not help crying out, and on a subsequent occasion Professor Weber's coat was unbuttoned *by a visible and tangible hand,* and his gold watch was taken from his pocket and placed gently in his right hand. A small round table, at a later date, completely vanished from sight, and after the most rigid search it was nowhere to be found. Five or six minutes later, at a height of about 5ft., the lost table, with its legs turned upwards, floated down in the air upon the top of a card table, striking Zollner so violently on the side of the head that he felt the pain for four hours.

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One day Zollner bought two shells from a dealer, and at a sitting placed the smaller shell under the larger, so that the smaller one was completely hidden, and without the medium touching the shells or being near them the smaller one was removed from its prison and placed in another part of the room—"another instance," says Zollner, "of matter passing through matter." On being examined the small shell was so *hot* that Zollner nearly let it drop. Another very striking experiment proving the passage of a physical substance through matter was conducted as follows:—Two large wooden rings were tied together with cat-gut and the knot sealed. Zollner held the cat-gut at the other end and allowed the rings to dangle from the end of the table. The medium did not touch either the cat-gut or the rings. Zollner requested the invisible operators to intertwine the two rings without injuring the cat-gut or the rings. Shortly afterwards they heard a rattling sound. "To our great astonishment," he says, "we found the two wooden rings which, about six minutes previously were strung on the cat-gut, which was in complete preservation, encircling the leg of a small table," like a gipsy table, which was at the opposite end of the table at which the investigators were sitting. The table was afterwards photographed with the rings on its legs.

"Nothing is more convincing of *the operations of invisible intelligences*," declares Zollner, "than the transport of material bodies from a space enclosed on every side," and consequently he sought particularly for this form of evidence. One afternoon he placed a piece of money in a cardboard box and then firmly plastered it up with strips of paper, and although the medium did not touch the box, the coin was removed and deposited elsewhere in the room. On another occasion a large piece of slate pencil was placed inside a sealed-up box by some unseen agency. These experiments were frequently repeated and proved, Zollner says, "the apparent passage of matter through matter in a highly elegant and compendious manner." He then passes to the account of further facts observed by him which he avers "*prove the intimate connection of another material world with our own* and which may be considered, in general, as a confirmation of the numerous observations of Sir Wm. Crookes and other physicists."

One morning while standing in the room with the medium, he says, "we were sprinkled from above by a sort of drizzle. We were both wet on the head, clothes and hands, and the traces of a shower of perhaps one-fourth of a second duration were afterwards clearly perceptible upon the floor of the room." Shortly afterwards the ceiling and walls of the room became moistened, and "judging by the direction and form of the traces of water, they appear to have proceeded from several jets at the same time from a point in the middle of the room, perhaps 4ft. high above our heads." On another occasion smoke arose in three different places with the smell of acid of sulphur and saltpetre. Two

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candles were placed under the table to see if the invisible beings would light them. "After we had waited for some minutes, smoke rose up again from under the table, almost from all sides, and at the same time one of the candlesticks, *with the candle burning*, hovered up above the edge of the table opposite to me," says Zollner, "and after a few seconds it sank down again."

Now comes something very exhilarating! "Whilst sitting at a table one day a small handbell hovered down from the stand on which it stood, lay itself down on the carpet of the floor, and moved itself forward by jerks until it got under the table where it began ringing in the most lively manner, and a hand suddenly appeared, *snatched the bell* and placed it in the middle *on top of the table*." The hand appeared again at Zollner's request, shook hands with him, and thus he says, "*I shook hands with a friend from the other world*." "It had quite a living warmth," he adds, "and returned my pressure heartily." After letting go the hand he got a slate, and held one end and the materialised hand held the other, and "I challenged it to a duel of strength," continues the Professor, "and in the frequent give and take I had quite the feeling of an elastic tug as though a man held hold of the slate at the other end. By a strong wrench I got possession of it." "I again remark," he emphasises, "that during all these proceedings the medium sat quietly before us, both his hands being covered and detained by my left hand and by the hand of the two others."

The foregoing is a brief summary of the experiments conducted by this eminent German Scientist and his intellectual colleagues, and if the reader would like to know more about the phenomena, I must refer him to Professor Zollner's work, "Transcendental Physics," from which I have reproduced what I have written.

Professor Morselli.

Now let us see what the Scientists have been doing in Italy. In no country in the world is such intense interest being manifested at the present time in these bewildering phenomena as in Italy, where all the leading Scientific giants, including the great Lombroso himself, have been for some years, and are still, holding seances at the Universities of Naples, Turin, Genoa and Milan. The medium is an ignorant, ill-bred peasant woman named Eusapia Paladino, and the investigating Scientists have been allowed to conduct the proceedings on their own conditions and to impose such a rich variety of unique tests as to almost trespass on the verge of the ridiculous. I cannot recount the elaborate precautions they took, notwithstanding the fact that the experiments were made in their own laboratories and that this wonderfully mediumistic woman was the only stranger amongst them. I will therefore ask the reader to take it for granted that they have not left the slightest loophole for fraud or delusion. As exacting Scientists, accustomed to scrutinising things with

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the greatest care, and trained to weigh and consider the minutest circumstance, it is hardly likely that they would do so. The source of my information is the official Reports written by one or other of these Scientific investigators themselves, signed with their own names and published from time to time in "The Annals of Psychological Science" *last year*. Their details would cover pages of a newspaper, and therefore what I am about to reproduce is a very brief resumé.

I will first deal with the Report of Professor Morselli, Director of the Department of Psychiatry in the University of Genoa, who, up to the time of writing, says that in about 30 sittings he has seen Paladino perform *several hundred phenomena*. I lead off with him because, although he admits that the phenomena are *real and genuine*, and says that in these days only *ignorant people talk about fraud and delusion*, he nevertheless declares that he has no room at present in his mental fabric for any hypothesis pertaining to the "spiritual," and cannot see anything beyond the realm of the physical Sciences. He acknowledges that he simply does not know what is the cause. It is a mystery to him and yet this is what he says:—

"In full light we saw the table raised to the height of our heads while we were standing up in the middle of the room. I have also seen the table turn upside down by full gas light. Seats are seen to move at such a distance from the medium as to *render absurd the hypothesis of deception*. Several times I was pulled violently on my chair back towards the cabinet to receive special manifestations of a personal character,

"Sometimes we felt our chairs pulled from beneath us. Musical instruments (the mandoline, zither, pianoforte, trumpets etc.) are spontaneously set in action at a distance from the medium—this occurred at almost every sitting. I have witnessed the mysterious opening and closing of the electric circuit of the lights by means of unperceived manipulation of the pear-shaped switches *contained in the pockets of one of the sitters*. It sometimes happens that the medium is lifted bodily, together with her chair, and to her great alarm, deposited on the table. I have only once seen this *miracle contrary to the law of gravitation*."

"A veritable current of air sometimes rushes through the room and it is sometimes intensely cold. Raps are heard—some have the intensity of blows delivered by a powerful but invisible fist. In various cases the clapping of hands is heard." "A favourite phenomenon with students of psychological matters," continues Morselli, "is impressions in plastic substances—impressions of fingers, palms, hands, feet, and also of faces. *We obtained many such impressions.*" Then he goes on—"Apports of various kinds are brought by invisible agency. *These figure as phenomena of the foremost rank, and are of the greatest significance for the spiritual doctrine of the disintegration and re-constitution of matter*, for it consists in the unexpected appearance on the table or in the room of objects (such as flowers, branches, leaves, coins, stones, &c.) coming from a distance and *penetrating through doors and walls.*"

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I wish the reader to bear this declaration of Professor Morselli in mind—that the production of these particular phenomena figure in the *foremost rank* and are of the *greatest significance*—because I propose presently to relate some of my own personal experiences as a witness of what I believe to have been the passage of matter through matter.

This distinguished narrator proceeds to say that touching, feeling and grasping by invisible hands form a very common phenomenon, and "*they are really human hands*"—this is his exact phraseology—"which touch, press, grasp, pull, push, pat lightly, strike, pull the sitters' beards or hair, take off their spectacles, &c. Some of those to whom such contacts were new have been caused to shudder and really the first time they cause quite an impression. We felt the skin, the warmth, the movable fingers &c; materialised forms, tangible but invisible, advance towards the sitters *and embrace them*, draw them nearer or push them away, caress and kiss them with all the movements of living and real persons, *and some have had their pockets searched.*" "*It is all real and authentic.*" "exclaims this highly intellectual sceptic, "though incomprehensible." At the same time he candidly admits that the spiritualistic hypothesis covers the whole of the phenomena—if one is prepared to accept it.

He goes on—"Spirit lights are frequently seen; sometimes they are veritable tongues of fire like those figured on the heads of the Apostles. They are very evident; sometimes multiple and running together into one. *Visible hands* appear with elongated fingers and I have seen *complete materialisations* a few times, but this is not the place for me to relate the particulars of my extraordinary spiritistic adventure—the *apparent materialisation of a discarnate being who was very dear to me.*"

Professor Morselli concludes—"In reality the sitting is sometimes very complicated and different manifestations occur *simultaneously.*"

Professor Botazzi.

Professor Botazzi, Director of the Physiological Institute at the University of Naples, in his report gives similar testimony and embraces some additional interesting facts. He says that at the seances he attended the apparitions or materialisations were *numerous and multiple*. "I saw hands and closed fists over the medium's head; sometimes they were of ordinary size, at others at least *three* times larger than Paladino's hand and fist."

"Professor Cardarelli," continues Botazzi, "had, in the right pocket of his waistcoat an elaborate stethoscope taken to pieces and I felt it placed upon my fingers. Professor Cardarelli announced that someone had taken his stethoscope, and it then came against his lips and everyone heard it rap against his teeth. He took it in his hand, but *at the same time a mysterious hand wrenched it forcibly out of his hands*, and in this last exploit the tube of the instrument was somewhat bent."

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"My pince-nez fell off my nose," continues Botazzi "and I distinctly felt soon afterward a very delicate touch on my knee as if a hand were trying to find something, and the pince nez was immediately replaced on my nose *with a very precise action*. Needless to say I was keeping strict control of the medium all the time."

Touching this point of control, I may explain that sometimes as many as four of these dignified Scientists were engaged at the one time in controlling the medium—two of them firmly grasping her legs and the other two holding her securely by the arms. I really don't think they required to do this for their own satisfaction. I think it must have been done to convince others that they left no stone unturned to make fraud an absolute impossibility.

Professor Botazzi continues—"The keys of the type writer were pressed more than once, and twice we heard the movement of fingers running over the notes of the machine with a sound such as one hears when typing is rapidly done. The type writer was of course some distance from the medium. A metronome was put in motion and pressure was exerted on a letter weight. M. Scarpa three times felt his *hair seized and pulled so violently that he cried out with pain*; he declared that quite a quantity of hair had been pulled out. "On another occasion," he tells us, "a vase of flowers appeared on the medium's head when a mysterious hand seized the bunch and threw it against the extended face of Dr. Poso, *as if in scorn*, and carried the glass of water, which held the flowers, away, whilst another hand distributed roses one at a time and *I put mine in my button hole*."

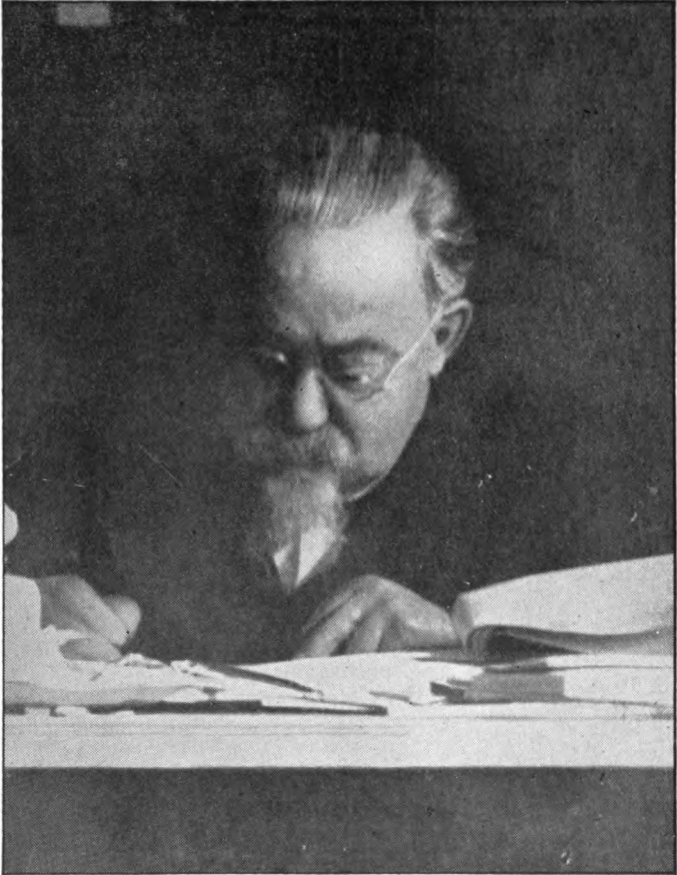
He concludes by declaring the phenomena to be *absolutely genuine* and adds—"From henceforward sceptics can only deny the facts by accusing us of fraud and charlatanism. I should be very much surprised if anyone was bold enough to bring this accusation against us, but it would not disturb our minds in the least."

Professor Pio Foa.

Dr. Pio Foa, Professor of Pathological Anatomy in the University of Turin, Director of the Anatomical Museum and General Secretary of the Academy of Sciences in Turin, gave an address in the aristocratic Cardigan Theatre at Turin in March, 1907, on mediumistic phenomena, and in a comprehensive review of the seances held with Paladino declared that *able conjurors* had admitted that these phenomena *could not be explained by trickery*.

He declines at the present juncture to definitely accept the spiritistic hypothesis and cautiously adds—

"For the present let us preserve an attitude of quiet waiting in the face of superlative facts, which we have not had the opportunity to verify, such as the dematerialisation and the rematerialisation of bodies. . . .



PROFESSOR CAESAR LOMBROSO,
Italy's Greatest Scientist.

"I had the happiness of seeing my deceased mother again, and of embracing her and conversing with her."

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Beyond what the eye can see, what the ears can hear, what the hands can touch, beyond the world of taste and smell and of all other senses, *there exists a world invisible, inaudible, impalpable, of which we only know a few manifestations.* A gleam of light from that invisible world has been brought to us by the discovery of the X Rays, of which we only know the effects. . . Let us part with peace in mind and soul with entire confidence in the progress of Science, to which appertains at the present time the largest share in the material and spiritual direction of humanity."

Professor Lombroso.

A HIGHLY SENSATIONAL RECORD.

I could add pages of further evidence of similar facts by others of these distinguished Italian savants, but will conclude with a brief allusion to Professor Lombroso, the illustrious psychiatrist and anthropologist, whose name is one to conjure with in the Scientific circles of the world. It took some of his colleagues years to induce him to enter upon this mind-expanding field of Scientific exploration, so great was his disbelief in the genuineness of these phenomena and so antagonistic were his views to the existence of a spiritual realm. Dr. Lapponi, Chief Physician to his Holiness Leo XIII. and Pius X. referring to this antipathy in a work in which he acknowledges his own belief in these phenomena, says—"There are not wanting those, who, from being *contemptuous* of Spiritism have become convinced adherents to that Spiritism to which they brought the largest possible amount of doubt and diffidence, amongst whom should be *especially mentioned* Cæsar Lombroso." And he adds, "Lombroso, with all his scepticism, after having assisted in Milan at some seances given by Eusapia Paladino, was constrained to say to some of his friends—'After *that* proof I shall go away because *I feel I might go mad; I must rest my mind.*'"

It was Professor Bozzano, I understand, who finally persuaded Lombroso to take part in the investigations, and after witnessing an exhaustive series of phenomena, Lombroso created a great sensation in Italy by writing to the Press—"I am ashamed and grieved at having opposed with so much tenacity the possibility of the so-called spiritualistic facts—*the facts exist and I boast of being a slave to facts.*" He further declares—"There can be no doubt that *genuine spiritualistic phenomena are produced by intelligences totally independent of the medium and the parties present at the seance.* On many occasions I have found this to be the case, a notable instance being when *three spirits appeared in the room together*, each at a considerable distance from the others, and *each producing distinct phenomena.*"

"On one occasion Dr. Imoda observed that whilst a phantom took out of M. Becker's hand a pen and returned it to him, another phantom

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rested its brow on that of Dr. Imoda, and on another occasion, *whilst I was being caressed by a phantom*," continues Lombroso, "the Princess Ruspoli felt herself touched on the head by a hand and Dr. Imoda felt his hand pressed forcibly by another hand." "Several mediums," he adds, "can write with both hands, and also speak with someone at the same time." "Things moreover, occur," he says, "which are contrary to the medium's will and even against the will of the so-called spirit who operates."

"One day a woman of great beauty appeared who had died two years before," adds the narrator. . . . "Her head was covered with a fine veil; she breathed a warm breath against the back of M. Becker's hand, carried his hand up to her hair and *very gently bit his fingers*. The apparition was perceived by two others present and returned several times. An attempt was then made to photograph it; the medium and the controlling spirit consented, but the *phantom*, by a sign with the head and hands, indicated to us that she objected and *twice broke the photographic plate*."

At another time an ethereal hand appeared and dashed a block of paraffin to pieces, and ethereal hands "have been seen holding objects, twanging the mandoline, beating the drum, opening boxes, and putting the metronome in motion without a key."

And then, as if to seal his conversion to the spiritualistic theory, we find Lombroso, writing on the 6th, of March last year to Professor Falcomer, of Venice, declaring that "*he had seen and been brought into contact with his deceased mother at a sitting with Eusapia Paladino*."

During the seances held at Turin under the direction of Professor Lombroso a lump of clay was placed on the table *inside* the cabinet with the object of obtaining the impression of a face or a hand. After a while "great raps were heard on the table," the medium being at the time seated *outside* the cabinet, "and the table on which the clay was placed rapped out with its feet, 'The impression is made.'"

"I was asked," writes Dr. Mucchi, "to take the mould. I was about to enter the cabinet, but was repelled by two hands, 'made of nothing.' I felt them; they were agile and prompt; they seized me and pushed me back—the struggle lasted for some time; the hands seemed to take pleasure in resisting me; they pushed me back if I tried to enter and pulled me forward if I retired. I ended by seizing the lump of clay which these 'Satanic' hands persisted in claiming for themselves; when I withdrew they *thrust me out with a violent shove which nearly upset everything*. There were observable on the clay two or three impressions such as might be made by a closed fist."

"A hand issued from the curtain near my head," continues Dr. Mucchi. "It first showed with closed fist, then the hand opened and the fingers stretched out. This phenomenon was repeated several times:

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everyone could take note of it, because the hand stood out against the illuminated wall. The same hand subsequently laid hold of the wood of the cabinet and shook it violently. I tried in my turn and I found that to do this required considerable effort. Whilst I was doing so the invisible hand seized mine, pressed it and let go, *giving me a friendly pat on the shoulder.*"

A small table was subsequently *torn out of the hands* of one of the investigators by some invisible agency, "turned over and upside down, shaken about for a quarter of a minute, and ultimately was *violently seized, knocked about and smashed in pieces.* Two of the feet were thrown down amongst the investigators and the third hit Dr. Norlenghi in the face. Then the unknown entity seized one of the feet of the table and rapped with it repeatedly, now on one, then on another of the hands of the sitters, whilst the big table shook and *laughed* in its own fashion."

The leading French newspaper, "Le Matin," has recently published a series of interviews with well-known writers on mediumistic phenomena. Lombroso was one of the Scientific investigators interviewed and in the course of his remarks he said—

"I have been present at one hundred, at least, of these spiritistic experiments. I have seen them at Milan, at Genoa, at Naples, at Turin and at Venice. I am perfectly convinced of the authenticity of the phenomena presented by Paladino. . . I was present one day when a pot of flowers, weighing from 30 to 40lbs., made a flight through the air. This pot, originally placed several yards away from us, rose of its own accord, then hovered about our heads, and finally came to rest on the table. On another occasion *I had the happiness of seeing my mother again, and of embracing her and conversing with her.*"

Marconi a Convert.

I may add, in connection with these Italian developments, that Marconi, of wireless telegraphy fame, became a convert last year through the mediumship of the Princess D' Antini del Drego, an exceptionally gifted medium who holds sittings in her own palace in Rome. Marconi then interested the King of Italy in the subject and a little later came the report that His Majesty had also been convinced of the spiritual origin of these latter day wonders.

IMMENSE IMPRESSION CREATED IN ITALY.

In commenting on the results of these investigations, the Editor of the "Annals of Psychical Science" states in the July number of last year that they have produced an "immense impression" in Italy. . . and the movement progresses with increasing rapidity, fresh names of savants being constantly added to those of Professors Lombroso, Schiaparelli, Luciani, De Amicis, Bianchi, Queirolo, Gigli, Vizioli, Tambur-

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ini, Tassi, Ascensi, Porro, Limoncelli, Virgilio, Giardina, Ottolenghi, etc., all being Professors in the Universities of Italy." "It is difficult to realise the effects," the Editorial goes on, "which has been produced on all classes of Society in Italy by these conversions of men of Science; whilst the principal journals in Northern Italy have openly declared their intention of freely opening their columns to publications bearing reference to mediumism of which they recognise the immense scientific and social importance."

M. Camille Flammarion.

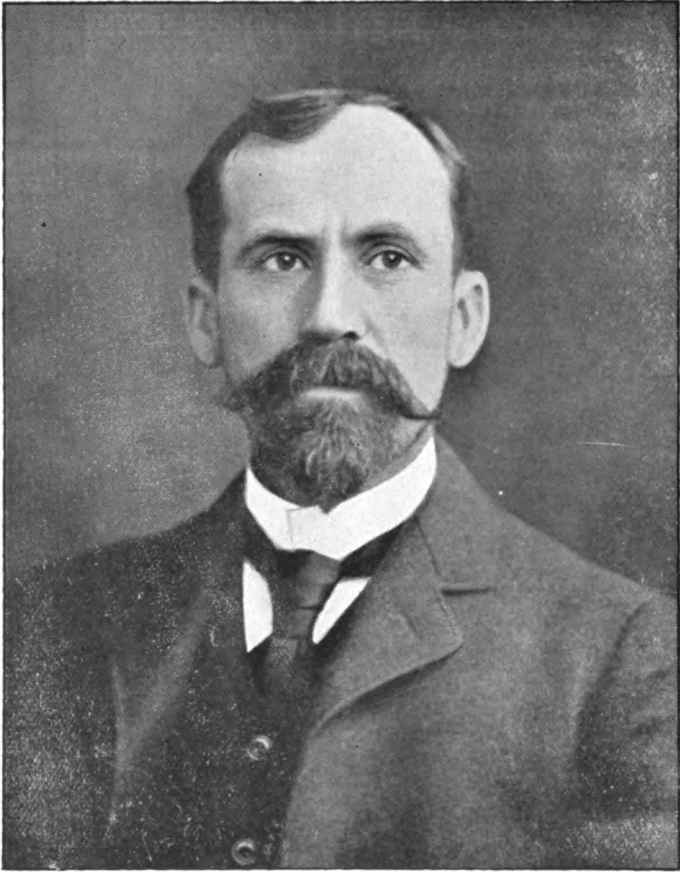
The savants of France are vying with those of Italy in their enthusiasm over the illumining revelations of Psychical Science, and amongst these must be mentioned M. Camille Flammarion, the brilliant astronomer, who, in his entrancing work, "The Unknown and Psychic Problems," published in 1900, cites 180 cases of the spirits of persons at the moment of death having presented themselves to relatives and friends by whom they were recognised. In the preface he says:—

"This work is an endeavour at the scientific analysis of subjects generally considered foreign to Science, and even as uncertain, fabulous, and more or less imaginary. *But I am about to show that these facts exist.* I am going to bring the methods of the Science of observation to the establishment and analysis of phenomena generally relegated hitherto to the domain of marvellous or supernatural stories, and to *prove* that they are produced by unknown forces and *belong to an invisible and natural world different from that which strikes our senses.* . . . Many will exclaim—'What is the good of such researches? You will find nothing. These are secrets which God has reserved.' It is always thus with people who prefer ignorance to knowledge. With *this* manner of reasoning and acting we should never have known anything. It is that of those who are not in the habit of thinking for themselves, and who confide to their pretended directors the care of holding their consciences in fetters."

M. Guillaume de Fontenay.

MATERIALIZED HANDS PHOTOGRAPHED.

In the "Annals of Psychical Science" for April of this year, M. Guillaume de Fontenay contributes an article dealing with sittings he has held with Paladino, his specific object being to obtain photographic records of some of the phenomena produced. Four large photographs accompany the article. Two of these show a mass of white on the top of the medium's head, which is supposed to represent psychic matter in a materialised form. On the third the four fingers and thumb of a large hand, immediately over the medium's head, are distinctly reproduced, and on the fourth are to be seen with equal clearness in the same position all the fingers and thumbs of two large clenched fists, which



PROFESSOR HYSLOP, Ph. D.

Principal of Columbia University, U S A.

"I have talked with Dr. Hodgson (deceased) myself, and as for Frederick Myers (deceased) why, I talked with him only yesterday."

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appear to be grasping Paladino's hair. The medium's hands were tightly held by two of the investigators whilst the photographs were being taken, and in two of the pictures the medium's hands are to be seen securely gripped in those of the controls. It is admitted that fraud and hallucination are out of the question, and, therefore, the question arises—"To whom do these mysterious hands belong?"

Professor Hyslop, Ph. D.

I will not enter into details concerning the vast strides which the study of this subject has made in America. It will be sufficient to state that from North to South the people are permeated with it and that the adherents in the United States of the explanatory hypothesis accepted by Wallace, Crookes, Lodge, Zollner, Lombroso, and others, are to be counted by the million. Amongst the leaders Professor Hyslop, Doctor of Philosophy and the talented Principal of the Columbia University, holds a foremost place. Like Sir Oliver Lodge he has been conducting some of those remarkable *cross-correspondence tests* which have been taken as supplying *crucial* demonstration that this life does not end all; that the human personality survives the ordeal of so-called death; that the next world is not some distant place away amongst the stars; and that its ethereal beings who formerly lived upon the earth can, and do, return and hold converse with those whom they knew in the flesh.

Professor Hyslop declares that "the chasm which is usually supposed to exist between an embodied and disembodied spirit has no excuse for its existence except the imagination of unscientific men . . . It is flatly against all the laws and analogies of Nature and absolutely inexcusable in the minds of men who make the slightest profession of Science."

He was interviewed respecting the important deliverance of Sir Oliver Lodge, as set forth in the foregoing pages, and in reply to the New York correspondent of the London *Daily Telegraph* declared emphatically that what Sir Oliver Lodge had stated was perfectly true. "*Only ignorant people,*" he declares, in unison with all other Scientific investigators, "now doubt that Mrs. Piper (one of the world's most highly developed and reliable mediums) and such as she, can communicate with the Spirit world. . . I have talked with Dr. Hodgson myself, and as for Frederick Myers, why, *I talked with him only yesterday.*"



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“Miracles” in Melbourne.

MATTER PASSES THROUGH MATTER.—UNIQUE MUSEUM BROUGHT BY UNSEEN AGENCY.

We have so far devoted our attention to the startling wonders which have occurred, and which are still going on, in distant parts of the world. Equally marvellous events, however, have been happening in Melbourne for some years past—the production of phenomena which seem to unquestionably demonstrate the practicability of *matter passing through matter*. This will appear quite incomprehensible to those who have not witnessed this seeming miracle, and even those who have repeatedly seen it have no little difficulty in fully grasping the reality of what they have actually witnessed under the most convincing test conditions.

It is only when we come to reflect that modern-day Science—quite independent of the subject with which I am dealing—has definitely pronounced that there is no such thing as *solid* matter—this being merely “a mode of motion”—that the puzzle becomes a little less perplexing and we begin to see a streak of light showing through the veil of mystery. That which we call solid matter, we are Scientifically informed, is really nothing more nor less than an aggregation of atoms held together by an attractive force known as the Law of Affinity. These atoms are, moreover, sub-divided into even smaller particles described as electrons or infinitely microscopic corpuscles of electricity. “Solid” matter, therefore, when reduced to its primitive element, is simply electricity or ether—this is the primal force out of which every conceivable thing in the Universe has been called into existence.

According to the Law of Vibrations expounded by Sir William Crookes some thirty years ago, it is only because these tiny, quivering particles are at a *low* rate of vibration on this earth plane that they assume a solid and visible form. With vastly *increased* vibrations, such as obtain in the ethereal spheres, they become sublimated and attenuated and represent what Sir William Crookes euphoniously describes as Radiant Matter, which is invisible to the human eye.

Apparently, therefore, to dematerialise a solid object it is only necessary to increase its *vibratory* forces and thus reduce it to its primal constituent, which is electricity. Any being, or intelligence, possessing the power to perform this “miracle” would, of course, likewise possess the power of re-materialising the aforesaid object and restoring it to its former shape and appearance. Now, it is claimed that there are actually invisible intelligences who *do* possess this power—the spirits of certain men, chiefly Hindus, who formerly lived upon the earth, where they acquired some knowledge of occult forces, and who, by virtue of the

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increased knowledge they have gained in the spheres beyond, are enabled to perform acts which appear to most people quite incredible. By the application of certain chemical principles pertaining to the higher Natural laws, of which we know so little, it is explained that they can, in an instant of time, disintegrate the atoms of which matter is composed, transform them into ether, and in that condition translate an object from one part of the world to another with the velocity of thought, and, on reaching their destination reintegrate the etherealised substance so that it appears exactly as it did before its transient dissolution.

I do not know that there is anything more wonderful in this than, by the application of heat, transforming water into steam, which is invisible, condensing the steam into vapour, reducing the vapour to water again, and subsequently, by lowering the temperature, transforming the water into a block of ice—an apparent solid. The vapour could go through the smallest crevice, but the block of ice could not. And yet they are really one and the same thing. In other words, in each of these processes the component parts remain the same. *It is only their form that is changed*, and that is exactly what, we are told, takes place in the dematerialisation and re-materialisation of matter.

Of course, it is quite impossible for mortals to comprehend these transcendent mysteries. They are beyond us altogether. We have simply to deal with the *fact*. And the fact that these amazing phenomena are occurring is demonstrated by the conclusive experiments of Crookes, Wallace, Zollner, Lombroso, Morselli and other Scientific geniuses, to say nothing of what is actually happening in Melbourne to-day.

Professor Zollner declares that "nothing is more convincing of the operations of invisible intelligences than the transport of material bodies from a space enclosed on every side," and even Professor Morselli, who cannot credit the Spiritual hypothesis, admits that objects, such as leaves, branches, stones and coins, are brought from a distance into the laboratory, through walls or closed doors, by some invisible power or agency, and he places these phenomena in the *foremost rank* as supporting the *Spiritual* theory.

A WONDERFUL PSYCHIC CIRCLE.

For some years past a private circle has been held weekly in Melbourne by Mr. T. W. Stanford, a gentleman of high repute and well-known in business circles in the city. He is a brother of the founder of the Leland-Stanford University in California, and having been blessed with a fairly weighty share of this world's wealth, it was announced from America a few months ago that he had set aside a sum of £50,000 as an Endowment Fund in connection with the above-mentioned University—of which he is himself a trustee—to provide scholarships

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for Australian youths desirous of following engineering pursuits. A fine public spirit underlies that generous action, and he, moreover, expends hundreds of pounds annually in prosecuting psychic research. I merely mention these facts to give the reader some idea of the status and character of the investigator with whose experiments I am about to deal.

Seven or eight years ago it came to Mr. Stanford's knowledge that an operative, named Charles Bailey, engaged at a boot and shoe factory at Collingwood, had exhibited mediumistic powers of a strongly-developed and altogether unique character. Amongst other things it was stated that whenever he held a circle in his own house objects of various kinds were brought into the room by some unseen agency whilst he was in a state of trance, that he was controlled, or taken possession of, by certain Hindu spirits who spoke to those present in "pigeon English," explained that the objects brought had been transported with the instantaneousness of thought from India, that there was nothing supernatural in the operation, and that all the processes involved were based on some higher Natural law of which men upon the earth were entirely ignorant.

Mr. Stanford was at that time a Spiritualist of thirty years' standing, and had witnessed a great variety of psychic phenomena of a more or less remarkable kind. He was accordingly greatly interested in the reports concerning Mr. Bailey and the singular phenomena which occurred in his presence, and in order that they might be investigated under circumstances absolutely precluding the possibility of fraud or deception, he commenced a series of sittings in his own office in the heart of the city. He invited between twenty and thirty ladies and gentlemen to constitute the circle, and thus was formed what has proved to be one of the most extraordinary and illuminative centres of psychical research in any part of the world.

The rumours of the peculiar character of the phenomena produced in Mr. Bailey's presence were speedily verified, and the sittings that have since been held week after week, month after month, and year after year, have yielded a singularly rich harvest of valuable gifts. The precaution was taken to thoroughly search the medium prior to each sitting to safeguard the company against the possibility of fraud, but notwithstanding the imposition of the most exacting conditions the phenomena occurred with unerring regularity and with increasing variety as the psychic power of the circle increased.

A large heavy table—about 12ft. long and 4ft. or 5ft. wide—stands in the centre of the room; the medium sits in an armchair at one end, Mr. Stanford sits at the opposite end, and the circle is formed by the rest of the company sitting around the table, but about 3ft. from it. I have had the privilege of attending on several occasions, and the company—between twenty and thirty in number—always struck me as



MR. T. W. STANFORD.

Prominent Psychic Investigator.

Mr Stanford's Circle in Melbourne is one of the most remarkable and most illuminative Psychic Research Centres in the world, and the records of the Phenomena produced are closely followed by all the leading Scientists of Europe and America.

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being "tolerably respectable," seeing that amongst those I met were clergymen, doctors, barristers, journalists, shrewd men of business and several cultured and intelligent ladies.

The physical phenomena—that is the bringing of the objects which are called by the French term, *apports*—are produced principally by the operations of two Indian controls named, respectively, Abdul and Selim, and before the proceedings commence the medium is carefully searched. As soon as the medium has become entranced—a matter of a very few minutes—an invocation or prayer is uttered through the medium to God the Universal Spirit by an intelligence purporting to have been a clergyman in earth life, and the production of the phenomena follows. It would be too great an encroachment on the space at my disposal to enumerate all the *apports* that have been "dropped out of space" on to the centre of the table, and therefore I have made the following selection of a representative character from which it will be gathered that the total constitutes

A MARVELLOUS ORIENTAL COLLECTION;

Scores of tablets and cylinders, with incised figures and cuneiform inscriptions, purporting to have been brought from Babylon and Assyria, the legends upon each of which were translated and commented on by an intelligence speaking through the medium and giving the name of the late Dr. Robinson, the well-known Egyptologist, who likewise gave an elaborate account of the Aztecs of Mexico and the Incas of Peru.

Dozens of live birds brought from India, the Malay Peninsula and elsewhere, and some of which no ornithologist in Australia can name.

Many beautiful birds' nests from Egypt and India—some containing eggs and others unfledged young.

Several live fish enveloped in seaweed from the South Pacific.

Large quantities of seaweed, dripping with seawater, and permeated with sand; a live starfish being found in one of the heaps and dozens of "hopping" insects frequently found on the sands.

An African fetish composed of a human femur.

Two African divining rods, one tipped with ivory and the other with ebony.

A species of plastron made of the skin of a large tiger's head.

A leopard's skin measuring six feet from the neck to the end of the tail.

A head-dress such as is worn by the hill tribes of India.

Greek, Egyptian and Roman manuscripts, mostly of papyrus.

One hundred antique coins.

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Numerous exotic shrubs, some of which are now growing in Mr. Stanford's garden.

A pair of antique slippers.

One blood garnet, two green sapphires, two chrysobels, two rubies, two cinnamon stones, six moonstones, three torquises.

A Bedouin woman's head-dress.

Nest with two eggs which was dematerialised in presence of the circle and taken back to the sitting bird.

Flying fish entangled in piece of net and seaweed not to be obtained in these seas.

Lumps of clay as big as a man's fist, with stone spear-heads from Central America embedded therein.

Prayer manuscripts from Thibet, written on the bark of a tree.

Large quantity of small square fragments, said to be portion of Mosaic pavement, which it was intended to remove from Central America to Melbourne.

Set of carved ivory beads of exquisite workmanship, interspersed with shells and carved seeds from Indian Temple threaded on a piece of skin.

Flag from the Soudan, used in the Battle of Omdurman, with letters from the Koran worked on either side, said to have been procured through the agency of Hassan, a soldier killed in the war and in communication with Abdul and Selim.

Quantity of red dust, called sacred earth. It half filled a good-sized dish, and it was explained that such dust was only to be obtained in one place in India.

A bag made of Chinese silk and containing 144 pieces of Chinese money—brass coins.

Piece of Indian tapestry measuring 11ft. x 5ft., which completely enveloped the medium.

Belt made of skin of leopard's head from Africa.

A fetish doll from the Congo, made from human bones and buried in the fields to ensure good crops.

Picture, 12in. x 18in., taken from wall of a native hut in India—a Brahm picture representing a sacred cow.

Twelve leaves of palm tree were brought at one sitting with prayers written thereon.

Young bird was brought in nest shewn a fortnight before when just hatched. It was taken away again with promise to return it and leave it when fully fledged. This promise was kept.

Manuscript from fort of Himalayas, about 2000 years old, containing astronomical memoranda.

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Egyptian woman's veil made of dark brown canvas material, ornamented with coloured beads and coins. It is hung from the forehead with holes for the eyes.

Native waist dress from New Guinea made of grass.

Skull. This is one of the most remarkable *apports*. A request was made for some large object with the suggestion that a skull might convince unbelievers that such a thing could not be hidden away in the medium's clothing. A few weeks later it was requested by the controls that a black cloth should be brought to the circle. The corners of this were held by Mr. Stanford, a medical gentleman, and a lady sitter, and the skull was dropped into it at some distance from the medium. It was said to be from the Philippine Islands and the skull of an American soldier who had fallen in the war.

An Indian head-dress with coloured feathers.

Thibet Charm. This was found in a hut, and is a most peculiar looking object. As with similar *apports* from Thibet it is a religious charm. The disc is of thin wood inscribed with characters in Thibetian language; seven pieces of hammered copper are around. This is hung on to a piece of skin.

Fetish from India. Half a cocoanut. Inside it contains a packet of poison, and is said to be used against enemies with an invocation.

An anklet from Thibet, made of skin and ornamented with shells.

A fur hat from Thibet, the size of a large tea cosy and said to have belonged to the Thibetian executioner, made from the skin of a goat.

Several encaustic tiles from Roman strata in the mounds near Babylon.

Flower brought to a lady present without contact with medium.

Remarkable bird's nest lined with fur.

Handful of thin wafer-like biscuits, exceedingly fragile and different from anything seen outside India.

Two pieces of monolithic marble. If repolished it was said that fossilised fish would be found throughout.

Nest with two eggs and complete skeleton of bird which Abdul said represented "a tragedy of the jungle." The bird, he explained, while sitting, is attacked by a venomous insect, dies, and another enemy comes along and eats the flesh, leaving the skeleton as brought.

Six live birds arrived at one sitting from Singapore.

A bird's nest with two different sized eggs in it. The nest was made of feathers and cocoa-nut fibre, and it was explained that the nest was that of the Buhl-Buhl bird, in which the Bell bird often deposits an egg, the other egg being that of the Buhl-Buhl.

Dress of a cannibal—a most remarkable apport.

Lump of clay with Mosaics, three and half pounds in weight.

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Beautiful silken garment belonging to Nautch dancing girl, its length being about nine feet. It was of blue silk material, covered in parts with close embroidery in crimson silk—the dress, however, was taken away again as it was thought the wearer might have died of fever.

Gorgeous costume of Chinese Mandarin, with pig tail and hat complete, reference to which is made below.

The collection in its entirety forms an exceedingly valuable and attractive museum. Mr. Stanford, in fact, carefully preserves each *apport* and the birds that are brought are kept in his aviary. It is no exaggeration to say that no assortment of the kind can be found anywhere in Australia, and it is quite certain in regard to some of the objects brought from Thibet, in particular, that no traveller would be allowed to leave the country with the articles in his possession.

A SENSATIONAL NIGHT.—THE MEDIUM BECOMES ATTIRED AS A CHINESE MANDARIN.

The culminating point of Mr. Bailey's mediumship was reached on the evening of Friday, May 22nd of this year. It was a night specially set apart for a test of a very amazing character in order to bring home conviction to certain Pressmen who were present. It is pretty generally recognised that journalists are "fearful sceptics," and consequently they are sometimes singled out by these invisible operators for "a good hard knock." There were no fewer than 26 ladies and gentlemen in attendance on this particular night, and the medium having been thoroughly searched by three gentlemen, was afterwards seated on a cane chair and placed *on top of the table*. All the sitters sat around the table, and each was told by the spiritual Director of Ceremonies, so to speak, to clasp the hand of the other and thus complete the chain. The order was also given that should any sitter relinquish his or her hold *for one second*, the fact was to be reported at once and the light turned up. The object of this instruction, of course, was to preclude the possibility of any accomplice assisting the medium. *Every sitter, in short, was a special detective.* The sensational scene that followed is thus described in the Sydney "*Sunday Times*," whose special representative was present:—

"The medium was dressed in an ordinary sac suit when he got on to the table, and when the light was placed in the cupboard and the lid closed complete darkness prevailed. But keen ears detected the creaking of the chair, the breathing of the medium, and minor movements he made while on his elevated platform. Ears that were not necessarily keen distinctly heard the swish of a moving body on three separate occasions in the vicinity of the medium, these noises being followed by a chuckling laugh and an exclamation in a voice said to be that of 'Abdul,' a Hindoo control, the words being, 'I got it!'

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"The three swishing noises occurred within a quarter or half-minute of each other, and when the light was taken from the cupboard, after having been excluded for probably ten minutes in all—this being the longest period yet known for the bringing of an *apport*—the spectators beheld, to their great wonderment, a human form (that of the medium) fully dressed in a Mandarin costume—hat, pig-tail, coat, and divided skirt complete—and looking startlingly like a real Chinaman, the illusion being made all the greater and more surprising when the form got down from the table and walked round the room, talking words that appeared to be perfectly articulated Chinese.

"The control then operating, it was subsequently explained by the chief control, was the spirit of the Celestial, who had worn this costume a few years ago, and been killed in it during a conflict with some national foe. The form felt for its sword, but that was absent. It took off the pig-tail and jabbered in a way that seemed to suggest horror and anguish of mind, and it finished up by lifting a chair in its teeth and balancing it in the air for a few seconds. This feat, though done with the medium's mouth, was so remarkable as to have been quite beyond the strength and dexterity of the medium in *propria persona*, who is a rather frail-built man."

WHAT I SAW AND DID.

I have no reason to believe that I am suspected of being an over-credulous individual. Having had twenty five years' training in a profession in which the full development of the critical and analytical faculties is absolutely essential to success, I have naturally approached these investigations in a scrutinising spirit, and knowing, moreover, that much fraud has hitherto been associated with the occurrence of these phenomena in different parts of the world, I have been studiously careful to safeguard myself from being made the victim of an imposture. I have searched Mr. Stanford's medium myself and have sat to his immediate left in the circle, with my right arm touching his left arm and my right foot pressed hard against his left foot.

On one occasion I have reason to suspect that the control considered that I was in need of a pretty stiff test to "straighten me up." He accordingly stopped the proceedings abruptly and said—"I see there are two or three Pressmen here to-night and we are going to give them a special test. One is sitting to the left of the medium (referring to myself) and I want him and the other on the right (my brother) to make a special search of the medium, and after they have searched him they can thump him all over his body so that if he has anything fragile on his person it will be sure to be broken." *The light was full on at the time*, and my brother and I proceeded to act as detectives. We thoroughly ransacked the medium's pockets, felt up his trousers and under his arm pits, and made quite certain that he could have nothing bigger than a

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coin in his possession. Then we slapped him as directed, and did it with an amount of vigour that I am sure had the medium not been in a trance there would have been a stand-up fight!

However, when we had finished we were somewhat discouraged by the remark made by the invisible control that "we didn't know how to search a medium." An imperative order was thereupon given for the table to be pushed aside so as to leave a good clear space on the floor. This having been done, the medium was lain prone on the floor by the controlling intelligence and rolled over and over until he went whack against the table. Then he was rolled back again, and then once more in the other direction, until he again struck the table with force, whereupon Mr. Stanford proffered the advice that the control should not hurt the medium.

At the conclusion of this performance, which thoroughly satisfied everybody that if there was anything breakable on the medium it could not have escaped injury, the medium was re-seated in his chair and the table put back in position. I also resumed my seat next to the medium and was particularly careful to keep in *close contact with him* as we were told that as soon as the lights were lowered, to facilitate the re-materialisation process, an *apport* of a specially fragile character would be brought. Abdul then assumed control and within three minutes he exclaimed in his broken English—"Me have 'em! turn um lights up." We then saw in the medium's hands a beautifully-formed bird's nest containing four eggs. Abdul persisted in breaking one of the eggs, contrary to the wish of Mr. Stanford, just to show us, as he explained, that they were really eggs.

The nest, with the remaining three eggs, was placed in the centre of the table about six feet from the medium, and *he did not touch it again*. Yet when we went to look at it at the close of the circle, we found, to our amazement, that there was only *one* egg left. The other two, apparently, had been dematerialised and spirited away to make the test complete. Objects brought have frequently been taken away again, and sometimes, at Mr. Stanford's request, a bird, brought by him for the purpose, has been dematerialised and has vanished mysteriously, never to be seen again.

On another occasion Mr. Stanford informed Abdul that "there was a gentleman present who would like a bird." The reference was to myself. "Me not mean to bring bird to-night." was the reply, "but me tell Selim." Selim, apparently, acquiesced in the request, for a few minutes later a lovely bird with yellow head and delicately marked brown body, was placed in the medium's hands as he sat in the chair and I had a good look at it. It was put in a cage by Mr Stanford, when it at once began to hop about, and I also heard it chirp. That bird went to the aviary. It is there now, and I believe it cannot be named.

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One of the most convincing *apports*, the arrival of which I witnessed, was a large mass of seaweed, dripping with seawater and permeated with sand. It was explained by Abdul that it had just been brought from the Semaphore, South Australia. *I was very watchful* again that night; it fell on to the table at a distance of five feet from the medium and immediately it appeared the room was filled with a strong saline odour. It could not possibly have been brought into the room beforehand or we would have smelt it. Besides, the medium had been carefully searched and therefore an accomplice would have been necessary. This implies fraud, and as Professor Morselli declares, "*only ignorant people*" now entertain the fraudulent theory when the experiments are conducted under test conditions.

I remember being full of expectancy on another evening when we were told that an effort was to be made to materialise a hand. The light was lowered and a few minutes later a luminous cloud—such as described by Sir William Crookes when a materialisation was about to take place—was distinctly visible in the centre of the table five or six feet from the medium and three feet from where I sat on this particular occasion. The luminosity alternately increased and decreased in intensity, but nothing further resulted from the phenomenon, and it was subsequently explained by the controlling intelligence that the power was not sufficiently strong to enable the hand to become visible.

RIGID TESTS IN SYDNEY.

There is no necessity to add to my personal experiences at this extremely interesting circle, and therefore I will proceed to give a very brief outline of some of the *particularly rigid tests* to which this medium has been subjected. At the request of an eminent Sydney doctor and several Scientific friends associated with him, Mr. Bailey went to Sydney in 1903 for the purpose of giving a series of sittings. The members of the circle were *allowed to impose their own conditions*, which were of a particularly stringent character, but in spite of every precaution taken to detect fraud, similar phenomena occurred to those that had been witnessed in Melbourne. The full details of these experiences were set out in an official Report contained in a book of 140 pages and entitled, "Rigid Tests of the Occult." The thoroughness with which two or three of the more sceptical investigators searched the medium before each sitting may be described as follows:—

The coat pockets were first overhauled, the lining was felt all over, then the coat was folded, placed on a chair beside Dr. X, and left there during the sitting. The control meanwhile separated the arms, so that arm-pits could be searched by sight or touch; the hands, including the spaces between the fingers, being also examined by at least two pairs of eyes and hands. Then, while the arms were still extended

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outwards, the clothes were searched, the pockets turned out, the linings examined, the non-possibility of secret pockets or receptacles noted, and every inch of the body from head to foot pressed hard and stroked down deliberately and systematically, somewhat after the manner of massage. As one of the more sceptical searchers remarked, when asked if he was satisfied, "Satisfied! why, not a three-penny bit could have escaped."

After this exacting scrutiny *the medium was placed in a bag*,—with his arms and head free—secured beyond the possibility of opening without detection, and yet under these exceptionally stringent circumstances, the following objects were brought into the room on various occasions :

Ten coins of the reign of the Ptolemys.

Three Ancient Roman coins.

One Egyptian Scarabaeus.

Twenty precious stones.

Three live Indian jungle sparrows.

One bird's nest.

Eight Tablets.

One newspaper in Arabic.

One shovel-nosed shark, one foot long.

Some dripping seaweed.

A half baked Chupatty Cake.

A terra cotta Cylinder weighing upwards of two pounds.

THE MEDIUM PUT IN A CAGE.

What were called "Special Test Sittings" were also held. On one of these occasions *every garment of the Sensitive was removed, including boots, socks and underwear*. He was subjected to "a deliberate and most careful search of his whole body by appointed searchers. *He re-dressed in other clothes*, not his own, also searched, and was then linked to the already searched seance room." Immediately the company had entered the room—which was an apartment in the private house of the medical gentleman who had instituted the investigations—the door was locked and sealed on the inside.

The Sensitive, still kept under close observance, was then *placed in a cage* covered with mosquito netting at the sides and top; the cage was screwed down to the floor, and adhesive plaster placed around its base. As one of the sitters observed—"You couldn't even get a threepenny bit into the cage," and yet even under these very rigid conditions the phenomena continued as before, the *apports* falling *inside the cage* without injury either to the netting or frame work.

BOXING GLOVES USED.

To add still further to the completeness of the "Tests," what was considered by the most sceptical observer to be an *absolutely crucial and convincing test* was resorted to. This was nothing more nor less than searching the Sensitive as heretofore and, in addition, placing on his hands a pair of the largest-sized boxing

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gloves tied securely at the wrists and sealed. In this grotesque guise he was popped into the cage and his prison house was screwed down and sealed as on former occasions. "Within a second," says the Report, "down fell something hard with a noise inside the cage. . . . and in a few seconds more another solid article fell into the cage as if from a height." The *apports* thus brought consisted of two baked clay tablets with cuneiform writings thereon, one of which was broken as the control was unable to catch it with his clumsily-gloved hands.

This unique test having failed to stop the manifestations, the gloves, the seals of which were found to be intact, were taken off and thus the hands of the Sensitive—who still remained in the cage—were left free to catch any live object that might possibly be brought. The proceedings were then continued, various *apports* began to arrive, and by the time the Seance concluded it was found that the following assortment of presents had mysteriously come to hand:—

Two baked clay tablets.

Two live birds—Indian jungle sparrows.

One Bird's Nest.

14 ancient coins, some of them of the Ptolemy reigns in bronze and electrum with the head of Jupiter Ammon, and on the obverse the double eagle of the Ptolemys : others of the early Christian period, with head of Constantine the Great and varied figures on the obverse.

An Egyptian scarabeus, described as of the soap-stone species and said to have been found at Denderah.

A plant, about five inches high from clay to top, with abundant leaves and green and healthy looking.

"This," continues the narrator, "completed our specially stringent tests," though, indeed, every test was stringent and should convince any reasonable person."

It is little wonder that Professor Larkin should write from the aerial solitudes of his world-renowned Observatory—"How I do wish I could be there at each Session," the allusion, of course, being to Mr. Stanford's circle.

Mr. Bailey at Milan.—More Stringent Tests.

The astounding character of these phenomena was subsequently reported to Professor Falcomer, a distinguished investigator into psychic problems connected with the Royal Technical Institute in Venice, and it was suggested in 1904, that Mr. Bailey should be invited to visit Italy for a rigorous examination of his extraordinary powers. The Society for Psychic Studies at Milan acted on the hint and paid his passage thither. Fourteen sittings were held and in the official Report of the Society there is abundant evidence to show that the results were of a satisfactory character.

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In addition to thoroughly searching the medium on similar lines to those followed in Sydney, he was likewise placed in a bag and put inside a kind of cabinet, the top and sides of which were covered with fine network, so that while he could be distinctly seen there could be no possible contact with any person outside of it. The investigators included gentlemen of high literary and scientific attainments, and notwithstanding any condition they sought to impose the following *apports* were among the more important brought by invisible carriers:—

A small bird's nest with an egg in it, Dr. Ferrari and Signors Odorico and Avanzini testifying that the nest was still warm.

A bird almost black and warm to the touch, which afterwards dissolved and disappeared.

A number of precious stones, uncut.

A nest with a small bird sleeping in it.

A small black-headed bird was placed in the right hand of the medium and a nest containing a young bird in the left.

A plant which was seen in a flower pot suddenly disappeared.

Several Indian chupatties in a state of paste, which were said to have been taken from an Indian cook who was, at that moment, preparing them for the oven.

A fish about six inches long, accompanied by a strong saline odour. A bird was also brought at the same time, but both subsequently vanished.

A luminous cross became visible (it was Good Friday) from eight inches to a foot in height; observed by all present.

A number of Egyptian coins and Babylonian tablets.

Indian woman's head-dress consisting of a large band with a sea shell and five antique coins depending from it, said to possess magical properties.

An empty cage was procured and a live bird was placed in it by invisible agency.

A child about five years of age materialised, and phosphorescent lights were frequently seen floating about the room.

Two or three peculiar and exciting incidents also occurred. An entity, purporting to be the execrable Nana Sahib, of Indian mutiny fame, took possession of the medium, inveighed and gesticulated violently; and at another time a voice, quite different from that of the medium's, exclaimed in terrified tones:

“Where am I? Who are you? I cannot see. I do not understand what has happened to me. Whose body is this in which I find myself? I want light, light.” When the lamp was turned up, it was seen that the medium was in a stupor of alarm, and the spirit which had taken possession of him continued to cry out in a thick cavernous voice, “Give me light—make me understand—tell me what has

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happened to me." Then the medium sank down, like a man in a heavy lethargy. The troubled spirit withdrew, and Dr. Whitcombe taking control, explained that "the unhappy spirit was a criminal, who had died in one of the prisons of New York, that he is wandering about in a state of spiritual darkness, and does not yet comprehend that he is dead."

The names of the same Indian spirits as those which had operated at Mr. Stanford's circle in Melbourne, and in Sydney, were announced as the agents in the production of the phenomena, and in the report of the last sitting it is stated that something greatly irritated them, leading to an outburst of ill-feeling quite incompatible with success, the result being that an Egyptian manuscript promised to one of the sitters was not forthcoming.

This reminds me of a strange occurrence I once witnessed at Mr. Stanford's circle. The Indians usually perform first, but on this particular evening they were late in arriving on the scene, and consequently it was arranged that a speaker, described as Professor Clifford, formerly Professor of Mathematics at the London University, should lead off with an address on "Atoms." He had scarcely begun to speak when the medium suddenly fell down in his chair as though he had been roughly handled. Mr. Stanford inquired "what was the matter," but the medium, or rather the controlling spirit, was quite unable to speak. He seemed agitated and "out of breath." A few minutes later, however, he recovered and then explained—"It is alright, friends: the Indians have come; they thought I was an interloper and tried to turn me out; but we have arranged for them to come on next." The address was then proceeded with and was one of the most erudite scientific discourses I had heard for many a day.

In this connection, I may add, that the medium—this erstwhile boot operative—at almost every sitting delivers highly intellectual addresses on scientific, historical, archæological, philosophical and religious subjects, whilst he is in the trance condition, and that sometimes he enters so deeply into his theme that none but a thoroughly-cultured mind could possibly follow him. Whence all this knowledge? And how are we to account for the marked peculiarities which invariably characterise the respective speakers? Is this what Paul refers to when he alludes to "the gift of tongues"?

And what about these remarkable exhibitions of ill-feeling or "squabbling" which sometimes occur? Do they indicate, as alleged, that we carry forward into the next sphere all our peculiarities of temper and disposition and that it is only as we become freed from our earth-bound conditions, atone for our evil deeds and wasted opportunities for doing good, and progress to a higher state of being, that we rise superior to these natural propensities and take on a

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more purified and spiritual condition? Is this what is meant by "Working out our own Salvation?"

"WHY DO THEY BRING THESE PECULIAR THINGS?"

I am now going to anticipate a question which I am sure many of the readers of these details will ask—"Why on earth do they bring these peculiar things?" In the first place it really does not matter *why* these objects are brought. The all-important consideration is the stupendous fact that they *are* brought. This is the *unanimous* declaration of the most illustrious Scientists of the time. However, the question raised is not a difficult point to answer.

The motive actuating these unseen intelligences is, of course, to demonstrate to people on the earth that they have survived the ordeal of death and that there exists another real and, in many respects, perfectly natural, though invisible, world—a world of moral, intellectual and spiritual activity, whose inhabitants are ceaselessly ministering to the needs of their earthly brethren and endeavouring to prove by actual experimental demonstration that there is a life beyond the grave. Is it possible to afford more convincing proof by any method other than the one adopted—the bringing of tangible, visible objects, which can be handled and preserved, and whose arrival can only be explained by the hypothesis that the operators are the spirits of men who previously lived upon the earth?

But why bring birds' nests with eggs from India, dripping seaweed and live fish? Let the reader try to suggest anything that could possibly be brought which would produce a more convincing series of tests! If these invisible agents were to bring a cedar pencil, a piece of Indiarubber, a toothpick or a pocket knife, it might reasonably be suspected that either the medium or one of the sitters had the articles secreted about his or her person and that they had escaped detection. But no such objection can be raised when the *apports* brought are of such a character that it would be quite impossible to overlook them in the course of a careful search—a piece of tapestry eleven feet long and five feet wide, for instance, or the flowing robes of a Chinese mandarin with hat and pig tail complete. It is the very *nature* of the objects that constitute the peculiarly convincing character of the tests. Many of the articles received cannot be purchased "for love or money" and no ornithologist in Australia can name some of the peculiar birds that have come to hand.

Besides, it has to be remembered that these spirit performers are said to have been Hindus in earth life, and were at that time probably interested in the manifestations of occult forces as the Yogi and Fakirs of India are to-day. They have apparently carried forward with them into the next world all the predilections and peculiarities of temperament which characterised their earthly career, and consequently they

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as much delight in producing these phenomena to-day as they probably did when performing less marvellous feats in the flesh. Of course, to people who imagine that the spirit of man—the *real* man—undergoes some *miraculous* change at death, becomes suddenly transformed into some mysterious being, totally unlike it was before, and goes off to some mystic spirit world away among the stars, never to return, the explanation offered must appear quite meaningless. It therefore remains for them to analyze their reasons for their pre-conceived theory, and see if they can find any evidence to support it.

A General Survey.

GREAT MINDS ON A GREAT THEME.

For the information of those who have not hitherto devoted any attention to this profoundly interesting subject, and whose only knowledge of it is derived from the police court prosecutions of charlatans and imposters—who hold a similar relationship to Spiritualism as hypocrites do to the Church—it may be as well to explain that Spiritualism is not a thing of yesterday. It is, on the other hand, as old as mankind itself, and its teachings are hoary with antiquity. Thousands of years ago it pervaded the religions of Greece and Rome, of Assyria, Phœnicia, Persia, India, Egypt and China; both the Hebrew and Christian Scriptures abound in its phenomena, and in every savage race we find the prevailing belief in the survival and return of the spirit to earth.

Zoroaster, the Persian seer and one of the great reformers of Asiatic religion, proclaimed the existence of good and evil Spirits who, occasionally, he said, revealed themselves to human beings; the Hebrews evoked spirits with the aid of certain formulæ, of which the principles were consecrated by the Talmud; all the Prophets possessed mediumistic gifts and were known as Seers; Porphyry, a Greek Philosopher of the Neo-Platonic School, says that “spirits are invisible; nevertheless they reveal themselves sometimes in visible forms;” Plato taught the same thing; Socrates, being clairvoyant and clairaudient—spiritual senses which are to-day Scientifically acknowledged—both saw and heard his guardian spirit; whilst Pindar, Plutarch, Plotinus and Philo the Jew, were avowedly of a similar belief; the Romans believed that every human being is accompanied by a guardian spirit from the moment of his birth, and Cicero declared the air to be “full of immortal spirits,” adding that “they knew and taught many things unknown to mortals.”

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In the New Testament we find St. Paul enumerating the "gifts of the Spirit," and amongst these he mentions the "discerning of spirits." What did he mean by that? To "discern" is to "see." To discern spirits is therefore to *see* spirits. And if they are to be *seen* they must be *here*. To say that they are not here is tantamount to saying that Paul did not know what he was talking about. But Paul did know. He, had, doubtless, seen them and, therefore, he was enabled to declare—"We are encompassed about by a great cloud of witnesses." He, moreover, understood their mission. *It was not Satanic*—for he exclaims, "Are they not all *ministering spirits*, sent forth to minister for them who shall be heirs of salvation." I do not believe, however, that this statement is literally correct. Paul may not be responsible for that. They are not *all* ministering spirits in the sense in which Paul meant. Many of them are malign in nature and intent. They have carried forward their evil tendencies and, consequently, are unclean and deceivers still. Hence St. John wisely issues the warning—"Beloved, believe not every spirit, but *try the spirits*, whether they are of God?" Every level-headed investigator *tries*, or tests, the communicating intelligence in order to establish his identity, and that is what Sir Oliver Lodge and Professor Hyslop have been doing with such remarkably successful results.

During the dark interval of the Middle Ages spirituality was almost crushed out of existence; the most hideous religious wars supervened, and all the mediums were sent to the stake as "witches" or "wizards." The movement, therefore, received a tremendous set-back, but in later years it recovered by spasmodic outbursts, and in the year 1848 Modern Spiritualism came into active life in an obscure township in the State of New York. It spread like wild-fire throughout the country and during the succeeding 50 years made marvellous progress in every nation in Europe. To-day it commands the attention of the intellect of the world and seems destined to eventually cover the earth as the waters cover the sea.

Those who are keeping abreast of recent developments can easily perceive that the subject will soon be the dominating thought in the minds of men and that the time is drawing near when the man who is ignorant of its mentally-illumining influence will be considered sadly deficient in intellectual culture. It was well-known in certain inner circles that the late QUEEN VICTORIA was anything but a stranger to this ancient belief, and it will not surprise a few to learn that the late MR. GLADSTONE was an Honorary Member of the English Psychical Research Society, and that, in writing to its Secretary, he stated—"The work in which you are engaged is the most important that can possibly occupy the human mind—*by far the most important.*"

JOHN WESLEY, the honored Founder of Methodism, was likewise personally familiar with many of the phases of psychic phenomena,

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Read what he has to say about the mysterious happenings in his father's house, and when you find the excitement is growing too intense, take up, as a sort of sedative, his delightful sermon on "Good Angels," from which it will be found that, as he expresses it,—*"If our eyes were opened we would see—*

A convoy attends,
A ministering host of invisible friends."

He, moreover, brings these "ministering friends" down to earth and makes them work. Some discharge the functions of doctors, others are nurses, and others, again, defend us from assaults in *body* and soul.

"And who can hurt us," he joyfully continues, "while we have armies of angels and the God of angels on our side? . . . Does He frequently deliver us by means of men from the violence and subtlety of our enemies? Many times He works the same deliverance by these *invisible agents*. These *shut the mouths* of the human lions so that they have no power to hurt us. And *frequently they join with their human friends* (although neither they nor we are sensible of it) *giving them wisdom, courage or strength*, without which all their labour for us would be unsuccessful. *Thus do they secretly minister, in numberless instances*, to the heirs of Salvation, while we hear only the voices of men and see none but men around us. . . . In the meantime, though we may not worship them (worship is due only to our common Creator) yet we may esteem them very highly in love for their works' sake."

The whole sermon, in fact, is a Spiritualistic discourse from beginning to end, and to still further emphasise his views on the reality of Spiritual phenomena the following extract may be quoted from his Letters :—

"What pretense have I to deny well-attested facts because I cannot comprehend them? It is true that most men of learning in Europe have given up all accounts of apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against the violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. They well know (whether Christians know it or not) that the giving up of these apparitions is, in effect, giving up the Bible, and they know, on the other hand, that if but one account of the intercourse of men with spirits is admitted, their whole castle in the air (Deism, Atheism, and Materialism) falls to the ground."

Dr. ADAM CLARKE, the celebrated Wesleyan Minister and Commentator, was evidently of a similar opinion to his illustrious chief and pronounces thus—"I believe there is a supernatural and spiritual world, in which human spirits, both good and evil, live in a state of consciousness. I believe that *any of these spirits* may, according to the order of God, in the laws of their place of residence, *have intercourse with this world and become visible to mortals.*"

CANON WILBERFORCE takes a most inspiring view. He says:—*"It is a strengthening, calming consideration that we are in the midst*

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of an invisible world of energetic and glorious life, a world of spiritual beings than whom we have been made for a little while lower. Blessed be God for the knowledge of a world like this. It is evidently that region or condition of space in which the departed find themselves immediately after death; probably it is nearer than we imagine, for St. Paul speaks of our being surrounded by a cloud of witnesses. There, it seems to me, they are waiting for us."

THE DEAN OF ROCHESTER (Dr. Reynolds Hole) writing to a friend in grief, in November, 1877, said:—"The 'dead' are, I believe, *more with us and can do more for us* than the living. In a very short time you will know this."

VEN. ARCHDEACON COLLEY, Rector of Stockton, Warwickshire, and who insists on writing after his name the words, "And a Spiritualist," says:—"Spiritualism comes as a *real God-send* to save men from the Sadducean Materialism that looks for no hereafter beyond the grave." And he further declares—"If the Church ignores the testimony of *Modern Spiritualism*, or speaks of it as necessarily evil, or Satanic, it will indubitably grow beyond the power of the Church to guide it Christianly."

ARCHDEACON WILBERFORCE, speaking at Newcastle-on-Tyne in 1881, remarked:—"The strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life, while *the weakness of the Churches*, as opposed to the strength of Modern Spiritualism, is in the ignorance of that life, and *in the misapprehension of Scripture concerning it.*"

REV. DR. J. P. NEWMAN, of the Madison Avenue Congregational Church, New York, observes:—"In Bible times the two worlds met and there was communication between them as there is now between New York and London, though not so frequently of course. . . . But do communications between the two worlds continue to this day? *Let us rise to the sublimity and purity of this great Bible truth and console our hearts therewith.*"

REV. ARTHUR CHAMBERS, M.A., Associate of King's College, London, and Vicar of Brockenhurst, Hants, in his delightful work—"Thoughts of the Spiritual," referring to the antagonistic attitude assumed by many professing Christians towards the phenomena of Spiritualism, says—"No doubt these good people would be terribly shocked by the suggestion that had they been living when Jesus manifested Himself after death, they would, in all probability, no more have believed the fact than did the ecclesiastical authorities who put Him to death. As far as testimony is concerned the fact of the *post mortem* appearance of the Lord Jesus Christ is not so well or so universally attested as are the *spiritual phenomena of the present day*. *The Christian folk who profess to*

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believe the one and scout as absurd the other, do well to remember this. Let them be consistent. . . . Thus we regard these manifestations of Spirit life as an ordering of God"

REV. JOHN PAGE HOPPS, who was well-known in England for his robust and inspired preaching, says:—"What you say about the interest now excited by things psychical is, I imagine, true the world over. Everywhere the interest increases both in width and depth. Believers in our spiritual happenings are eager: unbelievers are modifying their scorn or are becoming antagonists who believe in the happenings but excitedly trace them to the Devil or to demons. Scientists, novelists, poets, newspaper scribes and scribblers are all busy, and flutter about the subject at various rates of excitement; and meanwhile, *the evidence in confirmation of our testimony is becoming overwhelming.*"

REV. R. HEBER NEWTON, D.D., of New York, one of the ablest thinkers amongst the Broad Churchmen of the American Episcopal denomination, declares himself thus:—"If one mind on earth can thus communicate, without physical media, with another mind, it is no difficult thing to believe that *unseen intelligences* can thus communicate."

BISHOP MERCER, the well-known and popular Anglican prelate of Tasmania, says:—"Taking the human being as the telephone, *the transmission of spiritual messages* would depend largely for their clearness on the maintenance of the connection and the condition of the instrument."

DEAN PARKYN, of Ballarat, when speaking at the graveside at Hamilton in September last, said:—"My brethren, these things (referring to several deaths that had recently taken place) are happening constantly all around us, and I say that man is foolish beyond the power of speech to express who lives only for the seen and forgets that which is unseen. I know you cannot *see* the other world. *But it is all around us, and I believe at this very moment we are encircled by a cloud of invisible intelligences.*"

These are only a few of the Church authorities from whose utterances I might quote. But they will suffice. Now let us pass on to the realms of Literature, Philosophy, and Art.

DR. ALFRED RUSSEL WALLACE, F.R.S., F.G.S., says:—"Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical sceptic, rejoicing in the works of Voltaire, Strauss, and Carl Vogt, and an ardent admirer—as I am still—of Herbert Spencer. *I was so thorough and confirmed a Materialist* that I could not at that time find a place in my mind for the conception of Spiritual existence, or for any other agencies in the universe than matter and force. Facts, however, are stubborn things. . . . *The facts beat me.*"

SIR WILLIAM CROOKES, F.R.S., replying to some of his critics—"It was taken for granted by the writers that the results of my experiments would be in accordance with their pre-conceptions. What

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they really desired was not *the truth*, but an additional witness in favor of their own foregone conclusions. When they found that the facts which those investigations established could not be made to fit those opinions, why—'so much the worse for the facts.' . . . I have observed some circumstances which seem *conclusively* to point to the agency of an *outside intelligence*, not belonging to any human being in the room."

PROFESSOR LOMBROSO, the great Italian Scientist, writing to Professor Falcomer, of Venice, in 1896, said—"I am, in Spiritualism, like a pebble swept along by a current. At present I lie upon the bank, but every fresh wavelet carries me further onward, and I believe that I shall end by swallowing it all, even the astrality—yes, I shall finish by accepting it completely." Since this was written Lombroso has, indeed, "swallowed it all," and now tells us that he has "conversed with and embraced his deceased mother."

PROFESSOR FLOURNOY, of the University of Geneva, writes—"The question of immortality, and the intervention of Spirits, maintains its Scientific importance, and deserves to be discussed with the calm serenity, with the independence and with the analytical rigour which are proper to the experimental method."

M. CAMILLE FLAMMARION, the great French Astronomer, says—"Although Spiritualism is not a religion, but a Science, yet the day may come when Religion and Science will be reunited in one single synthesis."

ie / M. THÉRÈSE, Ex-President of France, declares emphatically—"I am a Spiritualist, and an impassioned one, and *I am anxious to confound Materialism* in the name of Science and good sense."

JOHN RUSKIN affords a notable instance of what Spiritualism is capable of doing in the regeneration of men. Holman Hunt, the celebrated artist, whose impressive picture, "The Light of the World," was recently exhibited in Australia, had a conversation with Ruskin on the question of the Immortality of the Soul, which the great writer and philosopher once denied. Reminded of his former disbelief Ruskin brightened up and replied—"Yes, I remember it very well. That which revived this belief in my mind was, more than anything else, *the undeniable proofs of it offered by Spiritualism*. I am not unacquainted with the mass of fraud and follies which are mixed up with this doctrine, but *it contains sufficient truth to convince me of the existence of a life independent of the body*, and it is this which I find so interesting in Spiritualism."

MRS. HARRIET BEECHER STOWE was a medium and a Spiritualist. She says—"I did not write Uncle Tom's Cabin; *it was given to me; it passed before me*. And in her "Key" she explains how she obtained the material for her immortal work.

CHARLES DICKENS, the novelist, was also a mediumistic soul,

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and in a letter to his friend Forster, he wrote—"When in the midst of this trouble and pain I sit down to my books, some beneficent power shows it all to me and tempts me to be interested, and I don't invent—really I do not—but see it and write it down."

M. LEON FAURE, Consul-General of France, declares—"I have long, carefully and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefutable reality, but *I have also a profound assurance that they are produced by the spirits of those who have left the earth*; and, further, that they only could produce them."

J. HERMAN FICHTE, German philosopher, says—"It is absolutely impossible to account for these phenomena, save by assuming the action of superhuman influences, or unseen spirit intelligences."

M. VICTORIEN SARDOU, the eminent French dramatist, has produced a play, entitled "Spiritualism," and has announced that—"He has had frequent interviews with the spirits of friends who are 'dead,' and that he has received messages, *spirits guiding his hand to write them as they were communicated to him*. He is convinced of the *objective reality* of the spirit world and of its *desire and power* to enter into relations with humanity."

PROFESSOR W. F. BARRETT, F.R.S., Professor of Experimental Physics and Dean of the Faculty of the Royal College of Sciences, Ireland, states—"The impressive fact of the phenomena is the intelligence behind them and the evidence of an unseen individuality as distinct as our own."

PROFESSOR HERBERT MAYO, Professor of Anatomy and Physiology, King's College, London, avers—"That the phenomena occur there is overwhelming evidence, and it is *too late* now to deny their existence."

PROFESSOR CHALLIS, Plumian Professor of Astronomy and Experimental Philosophy, Cambridge University, asserts—"The testimony has been so abundant and consentaneous that either the facts must be admitted to be such as reputed or *the possibility of certifying facts by human testimony must be given up*."

PROFESSOR ROBERT HARE, Emeritus Professor of Chemistry in the University of Pennsylvania, and inventor of improvements in the Oxy-hydrogen blow-pipe, says—"Far from abating my confidence in the inference respecting the agencies of the spirits of deceased mortals, I have had even more striking evidences of that agency than those given in the work I have published."

W. M. THACKERAY, author and novelist, delivers himself thus—"It is all very well for you, who have probably never seen any Spiritual manifestations, to talk as you do; but if you had seen what I have witnessed, *you would hold a different opinion*."

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H. W. LONGFELLOW, poet, and a thorough-going Spiritualist, says—"The spiritual world lies all about us, and its avenues are open to the *unseen feet of phantoms that come and go* and we perceive them not save by their influence, or when at times a mysterious Providence permits them to *manifest themselves to mortal eyes.*"

SIR EDWIN ARNOLD, author of "The Light of Asia," speaks in this strain—"All I can say is this: that I regard many of the manifestations as genuine and undeniable, and inexplicable by any known law, or collusion, arrangement, or deception of the senses; and that I conceive it to be the duty and interest of men of Science and sense, to examine and prosecute the enquiry as one that has fairly passed from the regions of ridicule."

To this batch of illustrious names might be added those of Lord Adare, Lord Dunraven, the Grand Duke Constantine of Russia, Lord Brougham, Mrs. Oliphant, Archbishop Whately, Rev. H. R. Haweis, M.A., Rev. W. E. Channing, Theodore Parker, Washington Irving, Charlotte Bronte, Horace Greeley, Professor W. James (Harvard University), Victor Hugo, and scores of others eminent in Literature and Art, whilst Mr. W. T. Stead, in an "In Memoriam" article on the late Sir Henry Campbell-Bannerman, Prime Minister of Great Britain, in the "Review of Reviews" of July of this year, says that in his last days the dying statesman "was heard speaking from time to time as of old to the life-long companion of all his joys and sorrows, his beloved wife, *graciously permitted to return from the other side to cheer and comfort with her visible presence* the husband who was so soon to rejoin her in the land of endless life."

So from the world of Spirits there descends
A bridge of light connecting it with this.

THE RELIGIOUS ASPECT.

MISCONCEPTIONS CORRECTED.

I do not propose to deal at any length with either the philosophic or the religious aspect of this question. The object of this treatise is rather to set forth the present position of the movement in relation to Science and to show that, so far as the acknowledged leaders of present-day scientific thought are concerned, they have committed themselves unreservedly to the conclusion that the material and immaterial worlds interblend; that, as in days of old, we are still receiving undoubtedly genuine communications from the Beyond, and that it is equally undoubted that materialisations of visitors from the invisible realms occur.

A passing reference, however, may be made, in a general way, to the religious teachings of Spiritualism, if only to endeavour to remove

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certain serious misconceptions which evidently lurk in the minds of certain people. I am induced to thus far depart from my original intention because of a recent experience, and because I have reason to believe that the misapprehension underlying that experience is far too prevalent.

Not many weeks ago I met a dear old Christian lady who, to my surprise, was greatly concerned in respect to my Spiritual welfare. "I am so sorry," she said, "to hear that you have given up Christ and taken up with Spiritualism." I beamed on the good old soul as benignantly as my horrified feelings would permit, and ventured to suggest that she had been slightly misinformed. "But haven't you given up Christ, then?" she inquired in much more joyous tones. "Given Him up!" I exclaimed, "Why, I never found Him properly until I began to study this subject. I didn't believe Him to be half as divine as I have now found Him to be, and I had very grave doubts about the reality of His miracles, which I now know to be perfectly true." The aged, saintly soul looked both perplexed and elated, and when, at her request, I had given her my views of the Man of Sorrows, the tears welled in her eyes and she went away with the parting assurance—"I am going home now to pray for myself, *instead of praying for you!*"

The moral of this little incident is obvious—"Judge not that ye be not judged," a command which so many professing Christians persistently disregard, to the incalculable injury of their sacred Cause.

Oh, we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source.

Seeing not amid the evils
All the golden grains of good,
We should love each other better
If we only understood.

It is only necessary to add that Spiritualism recognises God as the Supreme and Benificent Ruler of the Universe, the Father and Lover of All, that Christ is the foundation and superstructure combined of the Spiritualistic edifice, and that the watchwords of the sincere adherents of the Cause are the commands of Jesus—"Pray without ceasing," and "Whatsoever ye would that men should do to you, do ye even so to them." The sublime and practical teachings of the Sermon on the Mount form the basis of the Higher Spiritualism, whose ethical ideals are so exalted as to be almost unattainable by mortals, and if mankind were permeated with its Christ-like perfection there would be no selfishness in the world to-day, no wars, no oppression of the weak, no neglect of the poor, and no battenning of the few at the expense of the many—this earth would be a Paradise, and the great millennial reign of peace would dawn upon a socially-regenerated and Spiritually-uplifted world. That is what the religion of Spiritualism means!

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It is, moreover, a religion that makes men *think*. It seems to me that the last thing the majority of mankind do to-day is to *think* on any serious subject at all. They appear to have utterly failed to grasp the significance of the Saviour's assurance—"Seek and ye shall find." It is only the *thinkers* who really *seek*. This fact is clearly revealed in the history of the human race. The man who *thinks* is never satisfied, and, consequently, he is always *seeking*—seeking some further revelation of divine Truth, and when he finds it he proclaims it to the world—and is generally ridiculed for his pains! That has happened through all the ages, it is happening to-day, and it will continue to happen all the while a comfortable state of ignorance is preferred to the enlightening influence of the inflow of Truth.

The ocean of Truth is illimitable and we can never hope to fathom its depths all the while we are subject to the limitations of the flesh. But that is no reason why we should not grasp as much of it as we possibly can, and patiently await the fuller knowledge which will be revealed in the realm beyond. Yet the men who, in this respect, are doing the bidding of their Master, are often jeered at by their fellows and not infrequently persecuted by more or less insidious methods. And the persecutors are those who, by their narrow-mindedness, are unconsciously arresting their own Spiritual development and at the same time thwarting the Divine intent. Their prejudice acts as a shutter erected before the mind, and the light of Truth consequently finds it impossible to enter. Concerning such as these the Rev. Arthur Chambers, M.A., a robust thinker and Associate of King's College, London, in his "Thoughts of the Spiritual," which every orthodox and every unorthodox Christian ought to read, says :—

"They, the prejudiced and unconvincible ones, must miss the inspiration and comfort of realising, at the present time, things Spiritual, and must wait for the higher revealments, *which others gain*, until the light of another world shall have dawned upon them, and the mistakes of Time shall be rectified in Eternity. . . Men, as a rule, in regard to any teaching which is new to them, do not ask—"Is it true?" but, "Is it in agreement with what we have been taught?" If it is not in agreement, then, according to many, there exists the strongest probability that it is false. The rejection of the Larger Hope by so many of our co-religionists of the present day, is due to no argument that can be sustained by an appeal to the Bible or reason, but that it is *different* from the ideas that have gained currency in the past. That mental attitude was, of old, *the bar to the inlet of Divine light* on the minds of men, and it is the bar to-day. One of the hardest facts for some to learn is, that however extended may be their vision of truth, there are *other truths* lying beyond the horizon of their present knowledge, which are undreamed of, perhaps, by them. . . Man's knowledge of Divine truth is *progressive*; and men, by the exercise of mind, may, *in obedience to an acknowledged law of God*, understand the Gospel far better to-day than it was understood five hundred or a thousand years ago. . . *Thought is the evidence of the Soul's life*, and,

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like all life that is not declining, it cannot remain stationary. There are many Christians whose mental condition exhibits spiritual poverty. They accept certain religious views for no other reason than that they have been authoritatively pronounced to be "orthodox" by some leader, or Council or Church. They never allow themselves to *think* about those views. Nay, more, they consider it positively wrong to do so. . . . You may *prove* to them that the passages of Scripture upon which have been reared huge doctrinal superstructures of horror and unreason are *mistranslations*. They will only shake their head, and tell you that your mind has been ensnared by the Evil One. You may show that what one Council has declared to be *true*, another Council has proclaimed *untrue*. That will not provoke them to *independently* consider the matter. They have antecedently settled to whom they will listen. Convinced that their assent to certain doctrines will secure to them God's favour and a passport to Heaven, they consider that there is a decided virtue in *not permitting the mind to think*. . . . The Christian, for the very reason that he is a Christian, is meant to be pre-eminently a being of *Thought*. All restriction and coercion of Mind is, therefore, harmful to his Spirit. If he be living in communion with God, the rigorous energising of his mind, which for a while may even lead him to hold erroneous views, is more conducive to his spirit's *growth* than any sleepy acquiescence in doctrines, accepted without *thought* and conviction, can ever be."

And this is the language of a prominent Church of England clergyman, an Associate of King's College, London, and to-day the Vicar of Brockenhurst, Hampshire, and whose enlightening work entitled: "Our Life after Death," has met with such a phenomenal demand that it has passed through *one hundred and four editions*. . . He is an inspired and fearless writer, and furnishes a striking illustration of the fact that it is to the *sincere and open-minded* man that God speaks—the man who is prepared to accept the Divine invitation—"Come, let us reason together."

The spirit of bigotry, still so rife amongst us, has always been in evidence throughout the annals of mankind; and the experience of Christ himself was no exception to the general rule. He was undoubtedly regarded as the greatest heretic of His day. That was why the orthodox Church assailed Him so violently and why a spiritually-darkened priesthood eventually instigated His death. And men and women are to-day termed "heretics" if they dare to emulate their Master by proclaiming what they believe to be Truth. And this term, forsooth, is supposed to represent an epithet involving obloquy. Obloquy indeed! There is no obloquy about it to the man who knows that the Captain of his Salvation was similarly described. He rather rejoices to be considered worthy to bear this imaginary stigma and is inspired with the knowledge, to quote the language of Archbishop Clarke, of Melbourne, that "*experience has shown that the heretic of to-day has often been proved to be the bearer of the torch of Truth on the morrow.*"

That which is regarded as heterodox now will, a few years hence, be

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stamped with the hall-mark of orthodoxy. The flowing tide of religious thought is already running in that direction. In Religion, as in Science, Politics and the amelioration of our social conditions, there must necessarily be *progress*. If this law had not obtained in the past we should still be worshippers of the sun, and our minds would still be imbued with those crude notions of God which seemed to satisfy the immature, conceptions of the races of antiquity. The religious ideas of one age, in short, are discarded by succeeding generations, who formulate an entirely different set of creeds and beliefs, and these, in turn, are modified or cast aside in favor of other, and more modern views. Every student of sacred history is, of course, familiar with these developments in *progressive revelation* and thus history repeats itself in this direction as in many other ways. In other words—

Our little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

THE CONCLUSION OF THE MATTER.

To briefly review the mass of evidence submitted in these pages I presume it will be, at least, admitted that however much these phenomena may have been ridiculed in the past, the time has arrived when it must be acknowledged that, to quote the words of the most brilliant Scientists of the age, they are "*absolutely real—absolutely genuine.*"

A pronouncement of this character is of portentous importance, apart altogether from the *cause* of the manifestations, and when we come to consider the latter point in the light of the conclusions arrived at by so many eminent minds, we are faced by an hypothesis which is sufficiently startling to make the most rigid mental fabric quiver.

We are, in short, told by all the best-endowed and most conspicuous leaders of Scientific thought that conclusive demonstrative proof has been obtained that the Spiritual world, which has hitherto been placed in the abysmal depths of the stars, is really in *immanent contact with the earth*, and that its ethereal denizens, who formerly "lived and moved and had their being" with their fellows in the flesh, *can, and do, communicate with us and also manifest themselves in tangible form.*

This conclusion is so momentous that it is little wonder that these Scientific *intellectuelles* have devoted such a great number of years to their investigations before determining to announce to the world the conviction at which they have arrived. Sir Oliver Lodge says, "*Not easily and not early*" has this supreme information been broken to wondering mankind. It is the outcome of unusually-protracted experiments, and such an overwhelming volume of corroborative evidence,

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that there has been no possible escape from arriving at this stupendous decision. The more searching the inquiry the more deeply-rooted has become the certainty that the human personality survives the ordeal of death and that man possesses a spirit that will never die.

This admission is the more striking when we remember that most of these gifted investigators were impregnated with rank Materialism when commencing their work of exploring the Invisible. The idea of a Spiritual existence was altogether foreign to their mode of thought. Their mental vision was bounded by the physical, and to them the grave ended all. The scales, however, have now fallen from their eyes, the veil has been rent in twain, and they to-day find themselves confronted with a future life guaranteed by such an abundance of *mental* and *objective* evidence that *it cannot be overthrown*. One after another, in rapid succession, they are being supported by similar declarations from other eminent minds in various parts of the world, and *millions* of "ordinary people" are adding their testimony in support of the intellectual giants who are in the van of Spiritual progress.

Let the world laugh at these men if it likes! Ignorance is always swift to jeer at intellect, and prejudice is ever ready to quench the flame of Truth. But neither ignorance nor prejudice can avail to stem *this* tide if it is the Spirit of Truth that is breathing upon the waters. The philosophers of Padua refused to look through the telescope of Galileo because they considered it impious to drag the planets down to earth and to dissect the moon. But the planets have, nevertheless, been brought within our grasp and the innermost recesses of the lunar orb have been laid bare to the eye of Man. The advance of Science, in fact, has been impeded at every turn, and there are well-meaning people to-day who would even give the quietus to its efforts to demonstrate to groping humanity that a glorious country awaits the righteous just beyond the confines of death, that the Soul of Man has been endowed with an immortal spark, and that there is—

One God, one law, one element
Towards which the whole creation moves.

Personally, I do not require the verdict of these Scientific inquirers to assure me that there is a life to come. I know it. I know it instinctively—an instinct derived from a deeply-religious and spiritually-minded mother. But I also know that there are thousands of better men than I—men who are among the flower of Creation, whom the Church can never reach, and to whom the light will never come unless it be revealed through the agency of these convincing tests. Christ performed "many wondrous works" to undermine the scepticism by which He was confronted, and the divine power of God is working to-day for the fulfilment of a similar purpose. Call it Spiritualism, or by any other name you

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prefer, it emanates from the Supernal realms and its manifestations may be those "greater things" which the Master declared would be witnessed by mankind. To-day it may truly be said—

There are rifts within the darkness,
And the light is breaking through.

It is already shining in the lives of the great minds I have mentioned, and in a letter recently received by a Melbourne friend from Professor Larkin he makes the courageous and significant confession—
"You know how strenuously I have written during just 40 years this month all over the world in 70 different papers and magazines on Natural Science and rigid Materialism—over 4000 articles *which I now see clearly were on the wrong side.* Now I am studying and writing all the time on *psychology and mental subjects.*" Professor Larkin has been inquiring into the phenomena of Spiritualism, and like every other *thorough and earnest* investigator, has received conviction of their undeniable reality. Hence his renunciation of Materialism and his declaration in the *Harbinger of Light* of August this year—

"We are on the eve of starting a colossal movement all over Christendom. . . *Then the true teaching of Jesus will burn and blaze and glow in all its original splendour, with a brilliancy brighter than the sun. And its truth will flash like lightning. Many millions will then believe that there really exists a world just beyond this.*"

These are very striking words from such a source, and a singular triumph for the spiritualising influence of this transcendent theme. It has taken Professor Larkin many years to reach this stage in his development, but he has gripped the Truth at last and has now discovered that Death is only a name.

There is no death ; what seems so is transition.
This life of mortal breath
Is but a suburb of the life Elysian
Whose portal we call death.

So sang Longfellow. And so have sung all the inspired poets of all the ages.

Millions of spiritual creatures walk the earth unseen
Both when we sleep and when we wake

says the immortal Milton. And Tennyson takes up the strain when he exclaims—

Eternal process moving on,
From state to state the spirit walks.

That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.

Tennyson was himself a trance medium. He acknowledged this much in a letter to a friend in 1874, and corroboration of the fact is to

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be found in his Memoir written by his son. Only a Spiritualist could have written "In Memoriam," more particularly the verse—

How pure at heart and sound in head,
With what divine affections bold
Should be the man whose thoughts would hold
An hour's communion with the dead.

Two thousand years have elapsed since the advent of Christ, and now a *new revelation* is about to dawn on the world. "I have yet many things to say unto you, but ye cannot bear (understand) them now. Howbeit when he, the Spirit of Truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak, *and he will show you things to come.*" The Spirit of Truth may have started on his mission; mankind may be witnessing some of the wonders he has been sent to reveal, and the day may not be very far distant when the fiat will go forth in the name of *official Science* that Heaven has been discovered and that the doctrine of Immortality has been Scientifically proved.

This will be the most joyful news proclaimed to the world since the herald angels sang—"Peace on earth, good-will to men." It will rob death of its mystery and dread, and the good-living man—the man who has shown his love to God by loving his fellow men and whose deeds have been governed by the Christ-like spirit of humanitarianism—will look forward with pleasurable anticipation to his approaching transition, whilst the evil-living man will know for a certainty that a just and exacting self-imposed retribution awaits his arrival on the other side and that he will assuredly have to face the consequences of an ill-spent life in all their remorse-engendering detail. In that day the Scientist and the Theologian will walk along together, the one teaching Man how he ought to live and the other offering experimental proof of a life beyond the grave. When that beneficent era dawns there will be a great awakening of all the Spiritual forces of the earth; Religion will become established on the immutable rock of Scientific Truth; the Materialist will become an interesting factor of the past; the human family the wide world o'er will recognise the Fatherhood of God and the Universal Brotherhood of Man; the *real* Christ will reign supreme in the hearts and consciences of men and His peerless life and sacrificial death will become a truly vitalising, truly energising, truly potent force in moulding the characters and shaping the destinies of men.

