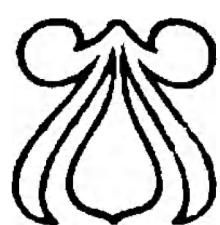


SCIENCE *VERSUS* SPIRITUALISM

A PLEA FOR INQUIRY



By CAVR. JAMES SMITH

Science versus Spiritualism.

The attitude of the average man of science and of the average orthodox religionist towards that vast and ever accumulating mass of psychic phenomena which are being observed and recorded in all parts of the civilised world in connection with what is commonly known as Spiritualism, is both extraordinary and inexplicable, irrational and illogical, and injurious alike to the cause of science and to that of religion. For if these phenomena are of actual occurrence, they must be worthy of patient and careful investigation, because they are of such a nature as to extend our knowledge of the laws and processes of Nature, to enlarge the area of scientific inquiry, and to convince us that we are surrounded by an invisible world, peopled with intelligences resembling, but often superior to, ourselves; that they can, and do, communicate with us who are dwelling in the visible world; that they are capable of instructing us upon many matters of which our ignorance is great, and our curiosity insatiable; and that they, by the very fact of their intercourse with human beings, throw a much-needed and illuminating light upon many historical events, which are commonly regarded as either mythical or supernatural. Now, either these phenomena are of actual occurrence or they are illusions. If they are the latter, and if many millions of human beings, including numbers of men and women of superior intellectual capacity, sound judgment and good education, are the victims of a deplorable hallucination, then, in that case, it is surely the duty, as well as an act of kindness on the part of the men of science to detect and denounce the folly or the imposture, as the case may be, of these same Spiritualists, comprehending as they do a considerable proportion of persons eminent in the domains of art, literature, science and statesmanship.

But what is the attitude of the ordinary scientist towards Spiritualism? It is usually one of prejudice, and of unaccountable antagonism, based upon the tacit assumption that all the laws of Nature have been ascertained and formulated, and that any new phenomena must be unworthy of investigation accordingly. That such an attitude is unscientific in the extreme, and that it is precisely similar to that of the learned scholars and dignified ecclesiastics who once denied the sphericity of the earth and the heliocentric theory of our universe, who disputed the truths of geology, declared geometry to be "the work of the devil," argued that mathematicians "should be

banished as the authors of all heresies"; accused Arnold de Villanova, probably the greatest physician and chemist of his age, of being a sorcerer, imprisoned Roger Bacon for advocating the experimental method in science, stigmatised astronomers as "infidels" and "atheists," and visited with the bitterest of persecution Andreas Vesalius, whose only crime was that he was one of the first to dissect the human body, and achieved the glory of having been the founder of the modern science of anatomy—ought to be apparent to every thinking man. Science, in fact, has had no worse enemies to contend against in the past than men calling themselves scientists, unless it be theologians. And both these classes in the mass—with some honourable and brilliant exceptions—are to-day the uninquiring and, therefore, ignorant antagonists of Spiritualism, and the calumniators of those who, having carefully investigated its phenomena, determined their causes, defined their character, and satisfied themselves as to their genuineness and reality, have avowed their belief in them.

As to the singular hostility towards this branch of Psychic Science manifested by what we have called "the average orthodox religionist," it is truly astounding, for he unhesitatingly accepts, as inspired records, the Old and New Testaments, each of which literally teems with descriptions of spiritualistic phenomena; and he likewise professes to give his assent to the doctrine of the continuity of the soul's existence beyond the grave, of the "communion of saints," and of the mutual recognition of each other by discarnate spirits in the other world. And yet, when the absolute proofs of these things are offered to him, when it is shown that he can acquire, while he is still in the flesh, "the substance of things hoped for and the evidence of things unseen," he contemptuously rejects them, refuses to accept the testimony of his own senses, as to the recurrence at the present day of phenomena precisely identical with those related in the Scriptures, and clings with a strange infatuation to the belief that everything of the kind ceased to happen nearly 1900 years ago.

What has called forth this pamphlet is the repeated refusal by a scientific gentleman, occupying the important position of President of the Leland Stanford Junior University, to accept an interesting collection of antique coins, tablets, and other objects, not, it is understood, because he entertained any doubts of their authenticity, but because they reached their donor, Mr. Thomas Wilton Stanford, the brother of the munificent founder of that institution, by occult agencies. This refusal has occasioned a considerable sensation in California, and in the columns of three consecutive issues of the San Francisco "Examiner," one of the most widely circulated journals in that State, the whole subject is discussed at considerable length, and President Jordan's action in the matter is sharply criticised. We propose, in what follows, to relate the circumstances which preceded the transmission of these objects to California, and to extract from the "Examiner" its account of what has taken place since, together with its comments on the whole affair; correcting, where necessary, such inaccuracies as have crept into the newspaper report,

which was of course written at a great distance from Melbourne, and by some one, in all probability, unfamiliar with the phenomena of mediumship, and with the relations which subsist between those persons who are specially endued with the faculties which qualify them to be used as mediums, and their spirit "controls." Hence he has fallen into the mistake of speaking of Mr. Bailey as a Mahatma; of assuming that he "in his astral capacity," collected the antiquities which will be described hereafter, as also, that he is capable of controlling the spiritual intelligences of whom he is merely the plastic instrument and human coadjutor, obedient to their will; and co-operating, by his passive submission to that will, in the production of the really marvellous phenomena which will be presently related.

PART THE FIRST.

Antecedent Circumstances.

Five or six years ago it was whispered abroad in Melbourne among those interested in the study of the psychic sciences that one of the operatives engaged in a boot and shoe factory in the suburb of Collingwood had suddenly developed mediumistic gifts of a remarkable, if not perfectly unique, character. It was alleged that in a circle which he held in his own house, objects of considerable weight and bulk were brought into the room by some invisible agency, while he was in a state of trance; that he was taken possession of by various spirits, mostly Hindus in their earthly life, who spoke to the persons present in "pigeon English," explained that the objects thus introduced had been transported with the instantaneousness of thought from India; that there was nothing supernatural in acts of this kind, and that they were performed in obedience to, and by the power of natural laws, with which the inhabitants of the spiritual world were perfectly familiar, although, for the present, they are unknown to the most advanced members of the human family. But this ignorance of their existence could not, it was urged, be accepted as any valid proof that they were non-existent, for what we term the law of gravitation had been in force for countless centuries before the time of Newton, but remained wholly unknown until its discovery and proclamation by him. The process of educating the human race is a very slow one. At each stage of its evolution it can only receive and digest a limited number of new truths; and even then the channels through which these truths are conveyed—the men and women who are in advance of the multitude—are persecuted, and have been sometimes put to death for promulgating them, because they conflict with popular ignorance, with deeply-rooted prejudices, and with that powerful superstition of incredulity which is such a formidable enemy to mental progress and enlightenment.

Some of the phenomena produced through Mr. Bailey were so astounding that sceptical persons might well refuse credence even to the statements of actual eye-witnesses, and among these justifiable sceptics was Mr. T. W. Stanford, of Melbourne, although he has been for upwards of thirty years a convinced Spiritualist, and has become acquainted during that time with a great quantity of psychic phenomena of a more or less startling character. Much interested, at the same time, in what he heard of the peculiar forms of Mr. Bailey's mediumship, he resolved upon investigating these for himself, under circumstances and conditions which would preclude the possibility of fraud or deception; and thus originated a series of sittings in his own spacious office in town, extending over some years, and at which from twenty to thirty visitors were present by invitation, and were thus enabled to confirm and verify his own observations of the truly astonishing results of Mr. Bailey's mediumship, while under the control of the Hindus previously referred to, and of what purported to be the spirits of Professor Robinson, the well-known Egyptologist, of William Creswick, an equally well-known actor on the English and Australian stage; of the Rev. Julian Woods, a Roman Catholic priest, formerly a resident in Melbourne, and an amateur geologist of considerable scientific attainments; of Professor Denton; and of a number of other spirits, some of whom were recognised by one or other of the persons present.

In the course of these sittings, prior to which, the medium was carefully searched, so as to prove conclusively that he had brought nothing whatever into the room with him, and could not have secreted any object, however minute, about his person, invisible hands transported from places thousands of miles distant, and deposited upon a large table in the centre of the room, the following articles:—

Fourteen live birds, mostly Indian.

One bird's nest from Ceylon.

Four nests from Egypt and India.

Several live fish enveloped in sea weed from the South Pacific.

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.

Eighty-seven antique coins.

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

A newspaper in Arabic.

A pair of antique slippers.

An Egyptian scarabæus.

One blood garnet, two green sapphires, two chrysobels, two rubies.

A Bedouin woman's head-dress.

Two cinnamon stones, six moonstones and three turquoises.

Some eighty 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 upon by the spirit of Dr. Robinson, who likewise gave an elaborate account, through the lips of the medium, of the Aztecs of Mexico.

Subsequently Mr. Bailey was invited to Sydney by an eminent medical practitioner in that city, in conjunction with some scientific friends. Sittings were held, and the most rigorous precautions were adopted against fraud or craft, and results were obtained precisely similar to those which had presented themselves in Melbourne, and the medical gentleman thus referred to wrote as follows to Mr. Stanford with respect to Mr. Bailey:—"I believe him to be one of the most remarkable sensitives of the present age. I have read and re-read volumes on occult phenomena. I have for years past had varied opportunities for observing personally most of the phases of occultism, or to be more correct, spiritualism. Moreover, I have thought deeply, earnestly and continually over the phenomena and their possible origin and explanation, and this much I must say in regard to Mr. Bailey's mediumship, viz.—

- " 1. That never have I been so startled and impressed by any manifestations previously witnessed.
- " 2. Never before had psychic phenomena aroused in me so keen a sense of the littleness of the achievements of science compared with what can be and are being over and over again achieved by the superior intelligences at work when Mr. Bailey's controls are, for instance, producing the physical phenomena of the sudden translation of objects, living and otherwise, from distant lands, and the passage of matter through matter.
- " 3. Never before have I got more direct proof than through his mediumship of another and higher existence in which our individual selves will be perpetuated, and
- " 4. Never yet have I met a medium who, whether in the normal condition or through his guides, has been more ready and willing to afford any and every fair test of genuineness, even at the risk of disturbing the conditions for the production of psychical phenomena."

One of the gentlemen present at the sittings held with Bailey at Mr. Stanford's wrote to his friend, Professor Falcomer, a distinguished Spiritualist, connected with the Royal Technical Institute in Venice, suggesting that this medium should be invited to visit Italy. Acting upon this hint, the Society for Psychic Studies in Milan paid his passage thither. Fourteen sittings were held, and the official report of the Society shows that the investigations were attended by satisfactory results, the more remarkable of the phenomena produced being the following:—

A small bird's nest, containing a single egg still warm, was brought into the room by invisible agency, at the second sitting.

Eleven rubies and a tablet, with cuneiform inscription, were similarly forthcoming at the third sitting.

A live bird, quite warm to the touch, was brought in at the fourth; and a *Euonymus* seed, sown in a flower pot, put forth five leaves and a bud in forty minutes.

A nest, with a small bird sleeping in it, came at the fifth.

A black-headed bird, and a nest containing another, were obtained at the sixth.

Several Indian chupatties in a state of paste, were dropped on the table, together with an Egyptian cartouch at the eighth.

A fish and a live bird were the products of the ninth.

A materialised figure of a woman of forty was visible at the tenth.

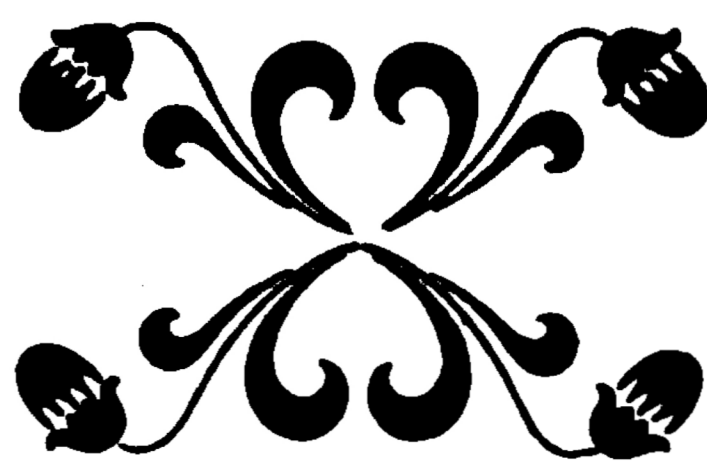
A luminous cross was seen at the eleventh, which was held on Good Friday.

Three Egyptian coins of the time of the Ptolomies, and a bird's nest were brought into the room at the twelfth.

The head-dress of an Indian woman, with a sea-shell and five antique coins dependent from it, were the only "apports" at the thirteenth.

A live and lovely bird, the counterpart of one previously brought into the room by spirit agency, and afterwards kept in a cage by Signor Marzorati, was forthcoming at the fourteenth and final sitting.

There were many minor phenomena at each, and the Committee of the Society which conducted the investigations consisted of the following gentlemen:—Angelo Bacagaluppi, merchant; Achille Brioschi, manufacturer; Emilio Clericetti, doctor of medicine; Oreste Cipriani, publicist; Francesco Ferrari, doctor of medicine; Angelo Marzorati, man of letters and editor of "Luce e Ombra"; Odorico Odorico, civil engineer; Giacomo Redaelli, accountant; with Eugenio Griffini, LL.D., Professor of Oriental Languages, as honorary secretary.



PART THE SECOND.

Transmission of the Objects to Palo Alto.

The various objects, animate and inanimate, brought into Mr. Stanford's room by invisible agency, through the mediumship of Mr. Bailey, in the presence of from twenty to thirty intelligent and credible witnesses, constituted in themselves a small museum, and the list given above, which includes only the more striking of the "apports," sufficiently denotes its value and variety. And the recipient of them, who had previously built, at his own expense, a stately and spacious library as part of the Leland-Stanford Junior University at Palo Alto, in California, and has subsequently presented it with a gallery of choice pictures, no doubt considered that that University would prove the most appropriate depository for so interesting a collection of antiquities, acquired under such remarkable circumstances, must have been greatly surprised, to learn from the "San Francisco Examiner" of August 5th, 1905, that it had been declined by Dr. David Starr Jordan, the President of that institution, on account of the mysterious methods by which every object thus presented had been brought to the liberal donor.

According to the newspaper just alluded to, Mrs. Jane Lathrop Stanford, widow of the munificent founder of the University at Palo Alto, was anxious that so remarkable a collection of antiquities should be deposited in the Museum of that institution, and during the last few weeks of her life spent many hours in considering the details of shipping it from Melbourne to what she believed would be its permanent home. "But Dr. Jordan," writes the "Examiner," "heedless of the wishes of either living or dead benefactors, has made it clear that this collection is not wanted in his domain, basing his objection on the assertion made by Mr. T. W. Stanford that all these marvels were jumped from Egypt to Australia by the astral body of the blacksmith mystic who took but twenty seconds for the round trip." Now, it is only fair to Dr. Jordan to remark that Mr. Stanford has received no official communication from that gentleman on the subject. It is only right, at the same time, to correct the erroneous statement contained in the concluding lines of this paragraph. Mr. Bailey is neither a blacksmith nor a mystic, but a medium with exceptional gifts. His "astral body" does not travel, and the various articles, according to the spirits concerned in their transport, are brought by themselves from various parts of Asia Minor without any human intervention whatsoever, excepting that, as the controls of the medium aver, they borrow from his aura a certain portion of his magnetism, which they represent as essential to the production of the phenomena. Time and space, they allege, have no existence for them. In virtue of laws, which are at present incomprehensible by human beings, these spiritual intelligences can transport material objects from one part of the world to another with the velocity of

lightning; and they can pass those objects through solid walls and roofs by the instantaneous disintegration and reintegration of the atoms of which they are composed, without any suspension of or injury to the vitality of birds, fishes, or other living creatures, which are, from time to time, transported by alleged spiritual agencies. There would be abundant reason for discrediting such assertions as these, because of their inherent improbability, and of the impossibility of explaining them by any scientific laws at present known to us. But there are the facts, and these facts are indisputable. If, as has repeatedly happened, a live young bird indigenous to Hindustan, and quite unknown in Australia, is brought from its native nest, and with it the nest and the eggs upon which the bird was brooding, and is deposited in good health and condition in a room in Melbourne, or in Milan, many hundreds of miles distant from its original habitat, and if this bird, when placed in an Australian or Italian aviary, continues to live and thrive, we are evidently brought face to face with forces in Nature which are quite incomprehensible; but we have no right to quarrel with the well-established and indubitable facts themselves. The more rational course would be to accept the facts when they are proved to be such beyond all question, and then, frankly confessing our own ignorance of how the phenomena associated with their occurrence are brought about, we should commence the patient and careful study of them, in order to arrive at an understanding of their nature and meaning, and to obtain some clue to their elucidation.

Now, according to the "San Francisco Examiner," the President of the University is not only not a Spiritualist, but "time after time he has entered a vigorous denial of the credibility of psychic phenomena which other educators of the very highest rank have witnessed and believed in. That, say his critics, explains in part his refusal to accept this collection gathered under spiritualistic auspices. But, according to the same critics, "there are several other reasons which, if true, put Stanford's president in a position where he must expect much hostile comment. It is said, in short, that Dr. Jordan does not dare to accept these relics because their acceptance would subject him to ridicule from the press, because to admit their authenticity would be to swallow all his previous utterances on the silliness of the spiritualistic theory, and because the students at the University who profess the orthodox religions would desert their class-rooms in a body if this heresy were forced upon them."

We can neither affirm nor deny the accuracy of these statements, and prefer to hope that they are incorrect, because the mental attitude thus attributed to Dr. Jordan is so thoroughly unscientific as to detract very seriously from the high opinion we should wish to entertain of a gentleman who has been placed at the head of one of the most important educational institutions in the United States of America.

Confining ourselves, for the moment, to one aspect only of the case, there are upwards of eighty sandstone tablets and cylinders, all of them bearing cuneiform inscriptions, of which a translation is offered by what purports to be the spirit of a well-known American

scholar and Assyriologist. The characters themselves are pronounced by two educated Syrian gentlemen to be the old Syro-Chaldaic form of writing; and the translations are, to say the least of them, plausible. Twenty-eight of the tablets contain figures in bas relief. All of them are professedly brought from the mounds of Babylonia, and are covered, when they first arrive, with closely agglutinated particles of sand, which have to be carefully and patiently deterged before the figures are visible, or the ancient lettering is legible. The medium was always vigorously searched before entering the room, so that it was perfectly impossible for him to have brought the smallest of them in with him. But upon the extravagant hypothesis that he had secretly smuggled the tablets and cylinders into the apartment, how and where could he have obtained them? For just consider what the fabrication of the moulds in which to cast these objects would imply. They would require to be eighty in number, and as all the inscriptions are incised, each character would have to be raised or embossed; and each figure—generally full of detail—would have to be sunk in the mould as in the die of a medal. Consider the cost and labour of these processes! Consider likewise the intimate knowledge of Assyrian history and antiquities which Mr. Bailey would be obliged to have acquired—and he knows nothing about either—and next consider the perfect familiarity with the religion of the Aztecs of old Mexico which he must possess, in order to qualify him to interpret the prayers formerly offered up in their temples! Surely the supposition that the tablets have been modelled in Melbourne, and that Mr. Bailey is an expert in Assyriology and in the archæology of Mexcio, is too preposterous for serious entertainment.

Then with respect to the coins. Those produced through the mediumship of Mr. Bailey were submitted to an expert in Sydney for examination, and his report upon them was as follows:—"The ancient coins have undoubtedly upon them the impress of age. Their surfaces show a condition that could not possibly be the result of artificial friction or corrosion with acid, the latter giving an unmistakable look not easily confounded with that which age alone can impart. In the case of those not verdigrised, there is that dull, dark, distinctive colouring of age, an appearance which no known process can simulate. I notice the following points with regard to the coins—(1) No two of the thirteen produced are alike in detail (making due allowance for the effacing effects of attrition and corrosion, whether natural or artificial), though certain of them possess general characteristics in common, as, for instance, the double or single eagle, the head of Zeus, etc. Notwithstanding partial effacement, it is easily seen that the fashioning of the eagles and of the Zeus profile differs in detail in those coins described as of different reigns (as nearly all have been, there being two sets of duplicates). Such details, for instance, as certain strands of hair on the Zeus profile, are quite dissimilar in direction and method of waving. The general proportions and the measurements between certain points also differ. If we suppose the coins to be mere replicas, or else imitations, then, in order to produce them, thirteen separate moulds should have been employed."

Since then it is altogether impossible to connect any human agency with the transport of these objects from Asia Minor to a room in Sydney, to another in Melbourne, and to a third in Milan, there arises the all-important question, "How did they get there?" And this is one which is surely not beneath the serious attention of any gentleman, even if of high scientific attainments, especially as so many men of eminence in science have already investigated psychic phenomena, and have accepted the spiritual hypothesis as the only rational explanation of them. For, as the "Examiner" remarks, "Lombroso does so. So does Alfred Russell Wallace, collaborator of Darwin, and the foremost living European naturalist. So does Professor William Crookes, inventor of the radiometer and of the etheroscope, fellow of the Royal Society in England and gold medalist of the French Academy of Sciences. So do Professor James of Harvard, Professor Hyslop of Columbia, Camille Flammarion, first among astronomers; Professor W. F. Barrett, F.R.S.E., professor of experimental physics and dean of the faculty of the Royal College of Sciences in Ireland. So do a hundred others of like eminence."

The "Examiner" publishes an interview with "a well-known business man in San Francisco, whose interest in psychic phenomena has made him a close student of such matters for more than ten years." He said:—"You may rely on my word for it that this refusal of Dr. Jordan's to accept the gift of antiquities gathered through psychic agencies by Thomas Welton Stanford, a gift meant, not for Dr. Jordan, but for the university of which Mr. Stanford is a patron, and of which his brother was part founder, this refusal of Dr. Jordan's is going to focus the attention of broad-minded men upon him, more and more, as the circumstances become more widely known. He has already been accused of lacking sufficient courage to establish a chair of psychology at Stanford. What can be the final judgment on a display of narrowness so pitiful as this latest manifestation?"

In the next number of the "Examiner," Mrs. Addie L. Ballou, a notary public residing in San Francisco, a lady who distinguished herself as a nurse on the battlefields of the Civil War, a gifted clairvoyant, and an earnest student of psychic science during a period of forty years, volunteered the information that she had attended seances in the house of Mr. T. W. Stanford, in Melbourne, and was the first to receive from him photographs of the tablets, from Babylonia and elsewhere. She had shown these to Mrs. Stanford, and had discussed them with her; and she adds:—"When Mr. Stanford discovered Charles Bailey and became his patron, both Mrs. Stanford and myself felt that the phenomena immediately resulting were of the first importance. Mrs. Stanford made a special trip to Australia to attend the seances at which this wonderful sensitive presided, and saw enough to convince her beyond all possible doubt that both Bailey and the relics he materialised were genuine. She satisfied herself still further, however, by helping her brother-in-law to arrange for a series of sittings at which those present should be not only converts to spiritualism, but men and women of learning and authority in other fields. These unbiassed witnesses, who accepted the invita-

tion extended to them, were lawyers, clergymen, newspaper men and physicians. They attended six sittings, and made their affidavits that they had seen Bailey do the things he has elsewhere been recorded as doing. Mrs. Stanford then agreed with Mr. Stanford that the archæological wonders produced at Bailey's seances should ultimately be forwarded to Stanford University, and I know that she wrote to her brother-in-law regarding this subject while she was on the steamer which took her to Honolulu."

Commenting on the startling phenomena produced, not by, but through, the mediumship of Bailey, the "Examiner" proceeds to observe:—"Whether it be that, from the unexplored and mysterious depths of the invisible world, which many eminent scientists and other persons of the highest intellectuality fervently believe surrounds the visible world, as the atmosphere surrounds the earth, came the rare, costly and curious objects which Thomas Welton Stanford wished to present to Stanford University, only to have his gifts rejected by President David Starr Jordan, or that they came into the rich philanthropist's possession through the despicable hocus-pocus of a charlatan, the facts remain that these treasures came in such questionable shapes, in such amazing manner, that the publication of the story in the "Examiner" has stirred the ranks of the psychical researchers, and has furnished food for the scoffings of unbelievers, as no other account of occult events has done in a generation."

PART THE THIRD.

Examination Demanded.

But while the uninformed and many-headed multitude are quite free, of course, to scoff at what they are incapable of understanding, and to disbelieve in the actuality of any phenomena lying outside the range of their extremely limited observation and experience, we have a right to expect that men of science should investigate phenomena so novel and startling in their character as those described above, should probe their causes, and examine their nature, in a thoroughly unbiassed frame of mind, and with a perfect openness to conviction, even if the conclusions arrived at should prove destructive of cherished opinions and of theories based upon the assumption that nothing exists in the universe but matter, and that there is no room in it for spiritual life of any kind whatsoever. The great aim and object of all scientific enquiries should be the conquest of the Truth. This is also the goal towards which psychical research is bending all its energies. Science proceeds to establish a natural law, by the observation of thousands of well-ascertained facts, by what is known as the process of induction. This is precisely the method which has been

pursued by Mr. Stanford, in relation to the transport of objects by invisible agency from one place to another, distant many hundreds of miles, in an instant of time. Every possible explanation of the mode by which this could be accomplished, otherwise than by the interposition of spiritual intelligencies, has been suggested, considered, and rejected as inadequate. If, then, we are compelled to accept their intervention as the only rational means of accounting for the phenomena, it must be evident that we have arrived at a momentous stage in the history of mankind, and one in which the veil which has so long hidden the other world and its inhabitants from our view is being withdrawn; close and familiar intercourse between the physical and the super-sensible realms of existence will be instituted; and an emphatic and conclusive answer will be returned to the question, "If a man die, shall he live again?" by those who have passed across the boundary line, and are enabled to convince us of their personal identity as well as of their continuous existence.

The writer in the "Examiner" asks: "Does life persist beyond the dusky borderland, the shadowy frontier which death—or what is called death—forms on all sides of life? May these possible inhabitants of that dark region return to the world of sunshine and grass and land and seas and men and women? Is it true that they may speak to the living, be seen of them, be felt by them, tell them tidings of high import, and at times direct their destinies?"

The investigations of a host of scientific inquirers, including such eminent men as Sir William Crookes, Sir Oliver Lodge, Dr. A. R. Wallace, Professors Brofferio, Fechner, Barrett, Wagner, Batleroff, Sanz Bonito, Raoul, Mapes, Falcomer, Challis, De Morgan, Herbert Mayo, W. Gregory, Grunard, Buchanan, James Hare, Coues, Zollner, Acevedo, Hyslop, and a hundred others who could be readily named, and of a host of famous writers, philosophers, poets, artists, scholars, and dramatists, have resulted in the verification of the principal phenomena of Spiritualism, and their testimony ought to have great weight with every enlightened mind, and should prompt dispassionate inquiry into a subject of transcendent interest and importance. For, if the facts which are vouched for upon such high authority, are facts, it must be apparent that the evolution of the more advanced members of the human family has reached a point at which it will be permissible for them to acquire a knowledge of super-mundane spheres and their inhabitants, such as it has been the privilege of only a chosen few to obtain during the antecedent ages—Thales, Epimenides, Zeno, Plutarch, Socrates, and, above all, Jesus of Nazareth, having been among those who were thus privileged.

To quote once more from the "Examiner," Mr. Stanford's medium "belongs to that select and small body of men and women who in visible life are granted glimpses into and revelations of the invisible life. Manifestations such as through Bailey, Mr. Stanford and many eminent scientists whose very names place them beyond all suspicion of trickery, or of being dupes, have secured of the reality of spiritual life, to my mind absolutely prove the case for Spiritualism. Such manifestations stand as far above the vulgar doings of the

tricksters who swarm in all our cities, trading upon the credulity of the emotional and the ignorant, as the problems worked out by a master mathematician stand above the incorrect sums scrawled by a child."

The writer attaches too much importance, however, to the medium in this case. He is the passive instrument of spiritual forces, who are the real producers of the manifestations, and to whom he stands in much the same relation as a musical instrument does to the musician who performs upon it.

The "Examiner" continues:—"More and more are the best minds of the world turning their attention to psychic problems, and more and more serious and important grow their researches. And the Bailey manifestations are known throughout the world as important steps in the progress of the investigation of this greatest of subjects."

This is perfectly true, and, in order to substantiate the statement, it is only necessary to enumerate a few of these "best minds of the world," who were convinced spiritualists. They include Victor Hugo, Longfellow, Tennyson, Thackeray, Mrs. Browning, Channing, Archbishop Whately, Theodore Parker, Washington Irving, Landseer, Charlotte Brontë, Arsene Houssaye, Garibaldi, Mrs. Stowe, Alexander Dumas the elder, Fichte, De Ball, the first Lord Lytton, Abraham Lincoln, Sir Edwin Arnold, Alexander von Humboldt, Baron du Prel, Camille Flammarion, Mrs. Oliphant, Dr. Robert Chambers, William Howitt, Sardou (the French dramatist), Lords Crawford and Balcarras, Brougham, Adare, Dunraven, Lyndhurst and Lindsay, and the late Queen Victoria.

The number of prelates and ministers of religion who have avowed themselves to be spiritualists is somewhat limited; but this is not surprising, when it is remembered that the chief priests and the Levites were the most obdurate in their refusal to receive the greatest Medium or Mediator who ever walked the earth, notwithstanding the remarkable manifestations of His—to them—mysterious and seemingly miraculous power. The clergy, and theologians generally, ought, however, to feel a special interest in the phenomena which have occurred at Mr. Stanford's, in Melbourne, and have excited such a sensation in California, for they suggest an explanation of a similar incident recorded in the New Testament, where we are informed, in "The Acts of the Apostles," that while Philip, the Evangelist, was on his way to Gaza, one of the frontier towns of Palestine, about fifty miles south-west of Jerusalem, "the Spirit of the Lord caught him up," and transported him to Azotus, otherwise Ashdod which lies on the sea coast, at least five and twenty miles distant from Gaza. No orthodox Christian—much less one of the ministers of that religion—would venture to call in question the veracity of this narrative; and it must be acknowledged that the transport through the air, for a distance of so many miles, of a living man is quite as wonderful as the translation of upwards of 80 sandstone tablets from Babylonia to a room in Melbourne. And may not the scientific study of a phenomenon, which is of frequent occurrence in our days, throw a flood of light upon that which took place in those of the Apostles? The doc-

trine of miracles has always stood in the way of many naturally devout minds accepting as authentic and credible those portions of the Old and New Testament which narrate incidents as happening of a miraculous character, for these are clearly at variance with the uniformity of those great laws which govern the physical world; but what if it should be found out that such seemingly miraculous incidents occurred in strict conformity with natural laws previously unknown to us? Philip's translation by a spirit from Gaza to Ashdod is a case in point. Analogous events are continually taking place at the present day; that is to say, living creatures are being brought half-way round the globe by—as it is alleged—spiritual agency, with the co-operation of a human medium. But why should this co-operation be necessary? An answer to this question is supplied by M. Gabriel Delanne, in his masterly "*Recherches sur la Médiumnité*" (Paris, 1902), where he writes:—

"We know that the soul is not an abstraction—an immaterial being, and that it is always associated with an extremely subtle physical substratum called the perispirit. But precisely because of the degree of rarefaction of its envelope, the spirit cannot act directly upon terrestrial matter, and must have an intermediary. During life the nervous force supplies that form of energy, which permits the spirit to move the body, and by which the sensations reach the mind.

"When the spirit, after death, becomes an inhabitant of space, if it wishes to displace a physical object or to act upon an incarnate being, it must borrow the energy, of which it has been deprived, from a living organism, capable of furnishing it with it, and the medium is its generator. Every human being, qualified to exteriorise his or her nervous force, may serve as a medium. Mediumship is not therefore a supernatural faculty or miraculous gift, but depends simply upon a physiological property of the nervous system. Nor has it, say, necessary relation with the moral qualities or with the intelligence of the medium."

This, then, is an accurate and authoritative exposition of the extent to which a medium, like Bailey, co-operates with his "controls" in the production of such phenomena as those which are described above. But while the occurrence of the phenomena themselves rests upon a mass of evidence which is incontrovertible, and would be accepted as such in any court of justice in the world, it must continue to be a matter of deep regret that men of science, as a general rule, and especially those who are materialists, contemptuously refuse to investigate them, although, by so doing, they might possibly succeed in throwing some light upon the obscurer problems of mediumship.

As regards this particular medium, he is not, as the San Francisco "Examiner" somewhat hastily assumes, a Mahatma, neither does his "astral body" make excursions in the realms of space, nor has he any control of the spirits who succeed in producing such extraordinary results with the aid of some "physiological property of his nervous system." What this "property" is, yet remains to be ascertained and defined. There is nothing supernatural either in it, or in what is accomplished by spiritual beings, with its assistance. And whenever

scientists abandon their unscientific attitude towards Spiritualism, and study it as seriously and carefully as they would any other branch of science, we may look for an immense advance in the exploration of a realm of knowledge which has already proved itself to be full of wonders, and profoundly interesting in relation to the after life of man, when he has put off the garments of mortality.

The following letter scarcely requires an introduction, but the extract which Dr. Isidore Kozminsky quotes from the Sydney "Daily Telegraph" challenges a few words of comment, because it illustrates the treatment accorded by a large section of the Australian press to any statements made by persons—no matter what may be their intellectual status, their reputation as men of honour and veracity, and their social position—if they happen to be associated in any way with the investigation of psychic phenomena. They are at once assumed to be dupes or impostors, credulous simpletons, or audacious liars. The writer of the article above referred to appears to have heard of certain antique coins having been brought into a room in Melbourne by occult agency, and immediately proceeds to sneer at the whole incident, to ridicule the very idea of their antiquity, and to suggest that, if they were submitted to the judgment of Dr. Kozminsky, whom the writer admits to be "the most erudite numismatist in Melbourne," he might declare them to be either modern coins of the later Victorian era, or mere counterfeits. Well, that gentleman's examination of them has resulted in his declaration of their antiquity; and it now remains to be seen whether the "Daily Telegraph" will be honest enough to confess it was mistaken, and to make the "amende honorable" to Mr. Stanford, who is reflected upon in the article as putting forth false claims with respect to the coins in question. If it does nothing of the kind, this exposure of the rash haste with which it has denounced the genuineness of the objects, which the writer had never seen, ought to teach him to be more circumspect for the time to come when writing upon subjects of this kind.

Commercial Bank Chambers,

From

Collins Street.

Dr. ISIDORE KOZMINSKY,

Fellow Royal Numismatic Society,

Associate British Archaeological Assoc., etc.

To the Hon. Mr. T. W. STANFORD.

Dear Sir,—

My attention having been drawn to an article in the "Sydney Daily Telegraph," of date September 15th, chiefly relating to your sittings with Mr. Bailey, I am prompted to address these few lines to you, more especially as my name has also been mentioned. The article stated that: "There were a great many very battered and almost ostentatiously ancient coins, which Mr. Stanford said were

early Egyptian. It cannot be affirmed that Mr. Kozminsky, the most erudite numismatist in Melbourne, would say the same. He might say so, of course, if the coins were submitted to him. He might, on the other hand, declare that they were late Victorian. At any rate, they purported to be coins, and they bore the alleged image and superscription of some defunct Pharaoh," etc. I desire to say that I have examined specimens submitted to me by a lady, two well-known gentlemen and yourself, and found them undoubtedly genuine, with a few exceptions, where the forgeries were ancient ones. The Egyptian coins are of small bronze and genuine. On the obverse they have the head of Zeus, with flowing hair, whilst the familiar eagle on the thunderbolt adorns the reverse. These were issued by the Ptolemics, or Lagidæ, Greek Kings of Egypt, whose rule began with Ptolemaius, called "Soter" (Saviour), the companion and general of Alexander, called "the Great circa, 385 B.C. (the date is a matter of slight dispute), and ended with the well-known Kleopatra, 30 B.C. The eagle on a thunderbolt was the heraldic badge of this famous dynasty. There is no need to go into details with regard to the myth which tells that the first Ptolemy was cherished by an eagle in much the same way as Romulus and Remus were by the wolf of ancient Rome. One large silver piece was a coin known as a tetradrachm of Alexander of Macedon, called "the Great." Obverse, head of Hercules, with lion skin head-dress, generally thought to be the head of Alexander himself in the guise of the god. Reverse, Zeus seated, holding an eagle in his extended right hand, inscribed "Alexandrou" in Egyptian. Two pieces, now in your possession, are old forgeries of Alexander's coins. Many of these were passed on and accepted by an ignorant soldiery as genuine money. The ancient forgeries were mostly carried out in base metal, and were very plentiful, and as early as the time of Solon, circa, 583 B.C., severe enactments were passed against the forgers. An old bronze piece of Bactria is interesting as a numismatic proof of the existence of that ancient kingdom. This piece has the old tripod of Greece, but of peculiar design, on the obverse, and dates about the first century B.C. Other modern coins of Egypt, Turkey, India, etc., are genuine but common, and call for no special mention.

Yours faithfully,

ISIDORE KOZMINSKY.



**Paragraph from "The Age," Monday,
16th October, 1905, re Dr. Jordan :—**

Recently there was published in "The Age" a somewhat remarkable story concerning the production, at a spiritualistic seance which was held at Mr. T. W. Stanford's rooms, Russell-street, of a number of ancient Egyptian relics, which were alleged to have reached this city through the agency of the astral body of the medium, Bailey. Many of the relics were forwarded to the Stanford University, in San Francisco, by Mr. Stanford, who is a brother of the founder of the institution, and one of the trustees. Newspaper reports which recently came to hand conveyed the intelligence that Dr. D. S. Jordan, master of the university, had refused to accept the relics, as he could not bring himself to believe that they had been obtained from Egypt in the manner stated. Mr. Stanford was astonished at the report that Dr. Jordan had refused to accept the gifts, and wrote to America for full information. By this week's mail he received a letter from Dr. Jordan, who was then on a visit to Quebec, which fully explains the situation. In his letter Dr. Jordan says:—

"I find in the San Francisco 'Examiner' the statement that I had refused to receive for our museum gifts from you, said to have been secured by occult forces. As you know, I have never refused any article sent by you, and I have gladly acknowledged all that we have received. While I am not convinced as to the character of various phenomena, I am more than delighted to have them investigated, and as I have frequently said to Mrs. Stanford and to members of our board of trustees, I should regard a chair completely filled and equipped for unprejudiced investigation of psychical phenomena as a most desirable aid to scientific knowledge. The truth in this or any other matter will help mankind and will hurt no one."