

WORLD FAMOUS SEARCHERS for the SPIRIT-LAND

DISTINGUISHED SCIENTISTS WHO ARE BRINGING THEIR HIGHLY TRAINED MINDS TO BEAR ON THE ABSORBING AND OVERSHADOWING QUESTION OF AN AFTER LIFE

IS THERE a spirit-land? Today, many of the world's most famous scientists—men who have contributed to the good and advancement of mankind in countless ways—are bringing their highly trained minds to bear on the great, absorbing and overshadowing question of an after life. Not to run over the list exhaustively, Sir Oliver Lodge and Sir William Crookes, England's leading men of science; Camille Flammarion and Professor Simon Newcomb, the noted French and American astronomers, respectively; Professor William James, this country's best known psychologist; Dr. Robert Koch, discoverer of the germ of tuberculosis; Roentgen, of X-ray fame; Behring, contributor to mankind of the diphtheria serum; Schlegel, discoverer of the canals of Mars; Cesare Lombroso, the criminologist—these are a handful of the more famous of the world's present corps of highly trained scientific thinkers who are engaged from time to time in investigating scientifically, as far as such a thing is possible, this question of a future existence.

Everything that is capable of being placed under the term "psychical" receives the keen scrutiny of these eminent searchers for a hereafter. That is, they consider everything occult their proper field of research, at the present state of the search. And so it is no unusual thing for this or that great man, whose epoch-making discoveries have resulted from the coldest sort of reasoning, to attend secret spiritualistic seances, to frequent clairvoyance parlors, to show keen interest in the latest stories of telepathy, and, yea, even to give serious attention and a lot of valuable time to investigating a ghost incident reported to a society of psychical research in which he has membership.

Generally speaking, the scientific searchers for a spirit-land have been led to make their investigations of psychic phenomena through the well-known scientific dictum that it is the duty of science to explain the unexplainable, whenever and wherever possible. The things called psychic phenomena may or may not be material evidence of the existence of a future state; yet, when a noted man of science begins his research in this comparatively new field for his kind he becomes, perforce, a searcher after the spirit-land.

It is interesting to note the present results of their investigations on the minds of the men making them. Camille Flammarion has conducted researches in psychic phenomena for 47 years. Usually, he has made his investigations in the company of other noted scientists, sometimes with the aid of such well-balanced laymen as the late Sully Prudhomme, and, infrequently, alone. Some time since he disavowed any belief in spiritualism, and yet he has placed himself on record as believing that all scientific investigators of spiritualism have not been made the dupes of the mediums. What then? Right here the eminent astronomer halts, declaring that man's knowledge of the world is so limited that he cannot explain the things which his investigations have caused him to hold to be realities.

This, broadly speaking, is the attitude of Schlegel, and Lombroso, of Behring and Koch. Professor James has stated that he has discovered from time to time in his psychical research things strangely real. Sir William Crookes has expressed rather guardedly his belief in the existence of spirits and their ability to communicate with mortals. But as for Sir Oliver Lodge, he has boldly announced to the world that "communications were received from the dead in secret and exhaustive tests" which he and other members of the Society for Psychical Research have conducted.

"Not easily or early do we make this admission," said Sir Oliver. "In spite of long conversations with what purports to be the spirits, and in spite of these friends and investigators, we were by no means convinced of their identity by more general conversation, even when it was a friendly and intimate character, such as in ordinary cases would have been considered amply sufficient for identification of friends speaking, say, through a telephone wire." We required definite and crucial proof, a proof difficult to imagine as well as difficult to supply. The ostensible communicators realize the need of such proof as fully as we do and have done their best to satisfy the rational mind. Some of us think they succeeded. Others are still doubtful.

This was the statement that recently astonished all England, coming, as it did, from so world-famous a man of science. Perhaps, as the venerable Goldwin Smith suggests, Sir Oliver, "great in his own line," has been duped in this. And perhaps—At any rate, Sir Oliver, not excepting Camille Flammarion—is probably spending more time investigating psychic phenomena than any other scientist who includes this among his other recognized fields of endeavor.

Sir Oliver has been a leading spirit in the English Society for Psychical Research, founded to investigate alleged material manifestations of another life and numbering numerous scientists and laymen among its members. It was through his efforts that a national psychical observatory was founded in England for the scientific investigation of all psychical subjects and under his direction the observatory's work has been largely carried out. His interest in psychical matters goes back to his student days, when he met, and became a friend of F. W. H. Myers, known in England before his death as a critic, poet, psychologist and spiritualist. Sir Oliver, who was then, as he is now, enthusiastic on the subject of scientific research, saw in the occult a splendid field for scientific investigation, and from that day until he could begin research under what he considered the most favorable circumstances, he never lost sight of his desire to look scientifically into the subject.

Since the death of his friend Myers, which occurred in 1901, Sir Oliver has been more than ever interested in this



RIGHT HON. ARTHUR J. BALFOUR



SIR OLIVER LODGE WHO BELIEVES HE HAS COMMUNICATED WITH SPIRITS

psychic labor. Myers had longed to prove communication of spirits with persons still in the flesh. To this end, just before he died he left with certain friends a sealed package containing some writing by him, with instructions not to break the seal and read the contents until he, as a spirit, had revealed half of the writing to one medium and half to still another medium. Each half was to be read to the other, and when the writing in the package would be made plain. One of the friends to whom the package was entrusted was Sir Oliver Lodge, who has declared that its contents were seemingly revealed in the way that the dead man had planned. At any rate, he could ascertain no fraud in the revelation; still, as a man of science, he could not hold that this was proof of the existence of a spirit world, and since the occurrence of this incident his research for "spirit-land" might be called monumental. In this search he has not lagged, as have many scientific men; on the contrary, his quest seems to gain zest as the bald spot on the crown of his head spreads down toward his neck.

When all is said and done, it was only through accident—a fortunate one, indeed, for the world—that Sir Oliver became a man of science. The son of an English pottery manufacturer, he threw aside his books and set about to learn his father's trade when he was 17. For several months he kept at the work, with no thought of ever going back to his studies. Then, one day, in an idle moment, he picked up an old book from a desk, began reading casually, then with absorption; and when he put the book down it was with the determination to become a scientist. The book he read was "The English Mechanic," and from it he gained his first definite idea that there was such a thing as a scientific world.

With his initial savings Sir Oliver began his self-education as a scientist. He purchased scientific books and pored over them, assiduously whenever his duties in the factory would permit—and sometimes when they wouldn't. He made all manner of amateur experiments in chemistry and physics; he became completely wrapped up in his scientific pursuit, and his father, despairing of re-awakening his son's interest in pottery making, let him go to London as a student in the University College.

Lodge was 30 when he began his real life's work as a teacher of science in Liverpool. His position was that of professor of physics in the University College. There he remained for 13 years, during which period he built up his world-wide reputation as an authority in mechanics, electricity and other provinces of science. Electricity has been his specialty, as is pretty generally known; but it is not so well known that long before Marconi and other wireless wizards flashed above the scientific horizon, Sir Oliver Lodge conducted extensive experiments looking toward wireless telephony. Electro-magnetic waves, the basis of wireless telegraphy, were practically jointly discovered



DR. ROBERT KOCH AND WIFE

by him and Herz, working independently; and because of this and his subsequent investigations, Sir Oliver has been called the father of wireless telegraphy, though, of course, the world probably will never couple his name with that of Marconi.

Today, Sir Oliver, at the age of 57—tender years for one who has accomplished so much in the name of science—is the head of the comparatively new University of Birmingham, which has the backing of Joseph Chamberlain, his money and his wise influence. Though chartered less than 10 years ago, this educational plant, under the leadership of Sir Oliver, is carrying on scientific and technical work on a far larger scale than any other British school of learning. Two years after he began to show his executive ability as university president he was knighted, an honor which Sir Oliver took modestly, as he ever has the praise of the scientific world, which often has had occasion to praise him liberally.

Personally, no "big" man could be more pleasant to meet. He not only attracts by his modesty; he also has a winning smile, and kindness sits in every line of his face. Physically, he is patterned after the giants, standing six feet four, and he has taken such good care of himself that he still possesses most of the really phenomenal strength for which he was famous among the cronies of his youth days. He attributes much of his success in life to his physical endurance; for it has enabled him to carry on prolonged research that would have exhausted the average man early in such a task.

"His friends in this country are practically as numerous as the people he has met; in his native land there is no scientist more popular, and both because of this and his position as a scientist anything that he says publicly regarding his search for a spirit-land is listened to with great respect by the body of the people. Sir Oliver's popularity at home rests on his ability to explain abstruse scientific subjects popularly, and his willingness to do so.

Universally recognized as the premier chemist of the British Empire, Sir William Crookes of late years has attracted considerable attention to himself by his search for a spirit-land. Indeed, this search has become a sort of hobby with him, and he goes to no end of trouble to look into the slightest so-called psychic

phenomena. In the hope that thereby he may be brought a step nearer towards the ultimate solution of the great problem he has set before himself in the eighth decade of his life. From time to time Sir William has made public statements regarding his investigations, and all England, as in the case of Sir Oliver Lodge, listens attentively, even when the great chemist hints at the probability of communication with the dead.

For almost half a century Great Britain—in fact, the entire scientific world—has been giving serious heed to the prophecies of Sir William Crookes. He made his initial scientific hit when he informed mankind of the discovery of a new element, thallium, which he had come across in residue from a sulphuric acid works. A little later he announced it as his belief that many of the so-called elements were capable of being broken down into other elemental substances; and Hime has amply proved the correctness of this then somewhat revolutionary theory. The radiometer, measuring the intensity of solar radiations, is Sir William's invention. So is the celebrated Crookes tube, for lighting; and so is one of the approved present-day methods of treating gold ore. In short, his important contributions to the learning and comfort of the world have been too numerous to mention here.

Though he is not generally given the credit of being one of its inventors—so as Sir Oliver Lodge's name is not popularly connected with wireless telegraphy—still it is true that Sir William was one of the fathers of electric lighting. His was the first house in London to be so lighted, and his were the hands that strung the wires and made the lamps. The filaments in these lamps were of cellulose, treated in a strong solution known only to the inventor; and ten years after he had begun using them they were still giving light, every one of them. Sir William, however, was doomed to disappointment in connection with this lamp—it was never put on the market, various lawsuits among inventors of other electric lights discouraging the light. His friends say that the one regret of Sir William's life has been the world's inability to electrically illuminate its pioneers in electric illumination.

Knighted five years before Sir Oliver Lodge, Sir William has spent practically his entire life in scientific research.

As a boy in "knee pants" he thus built himself. When he was 17—at which age Sir Oliver Lodge first learned of the existence of the world of science, he captured an important college scholarship in the Royal College of Chemistry; and two years before he reached his majority he mapped out for himself the course of research that eventually led him to make many of his most important discoveries. He was, in short, a boy wonder. Today some of his eminent fellow-workers are wondering why he has taken up so seriously his investigation for a spirit-land. To them Sir William has made this reply: "To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach upon science." This belief, says Sir William, has given him strength to enter upon all the various research work with which his name has been connected for five decades.

Because of his international fame as a psychologist, Professor William James is this country's most famous investigator for a spirit-land, though, doubtless, he is not giving as much time to this species of research as are some other well-known Americans; for example, Professor James H. Hyslop, of Columbia University and secretary of the American Society for Psychical Research. James frankly admits that he has gone into the study of spiritualism and other so-called psychic phenomena in the hope that he may find a truth or a theory that will help mankind to lead a higher life. "To find a balm for men's souls," is the way he has put it. To this end he has attended seances and made other numerous investigations; and, speaking of seances, he says that while much that was said by the mediums was worthless, being a mere jumble of words, yet other things that were said seemed strangely real. For this reason, he is continuing his research until such time as he is able to determine whether these strangely real things were said by the merest chance, or whether through them a clue may be found that will lead to the discovery of the "balm for men's souls."

Though his deals in one of the most abstruse branches of learning known to men, Professor James, according to his old students, has the happy faculty of making himself clearly understood. In the way, this is a reputation not possessed in a noticeably large degree by his famous brother, Henry, the novelist. Unlike a great many other artists, James, he deeply delights in having his auditors question his theories and argue with him. He has acknowledged this to be one of the things that made his active years as professor at Harvard a real pleasure to him. But once when he gave a course of lectures at Leland Stanford university, the class swallowed his theories without a protest, and the Professor, genial soul that he generally is, lets his cloud up when he recalls the incident.

James, to the initiated, is the daddy of pragmatism, which he himself has described as "a new game for some old ways of thinking." The average man taking his word for it. He is also the inventor of the laboratory of physiological psychology. Today this mode of scientific argument in favor of the wearing of materials which readily exhibit the signs of soiling. The white dress, the white shirt, the white handkerchief, they look unsightly or are an offense to the eye. The demand of the eye thus encourages the preservation of the hygienic state. It is also with the cuff. No man with any respect for himself can wear a dirty cuff, and by keeping his cuffs religiously clean, or by changing them frequently, he is reducing his chances of coming into intimate contact with a collection of bacteriological entities. The adoption of "dark goods" or of those materials which do not show dirt may therefore be regarded as a retrograde step, for it is obvious that such materials must get soiled just as much as do those which easily show the defilement. They, however, are not so frequently cleaned, because there is no

apparatus and a half dozen or so frogs. James, by the way, is an interesting example of a highly successful man who did not find his true field of endeavor until after he had tried several things else. First he determined on a naturalist's life and went so far as to accompany Louis Agassiz on one of his deep sea expeditions, but when he returned home James announced that he couldn't be a naturalist—the number of fishes and other naturalistic stuff with which he came in contact were too difficult to remember, he said. Then he turned to medicine and took his degree, and not until after he had taught anatomy and physiology at Harvard for several years did he get started in the line of work through which his fame has come. He lacked two years of being 40 before he struck his salt; he is now 68.

W. F. Barrett, professor of physics at the Royal College of Science, Dublin, and a former assistant to the late Professor Tyndall, has been a consistent seeker for evidence of a spirit-land since the day, 25 years ago, when he helped to found the English Society for Psychical Research. Like Sir Oliver Lodge and Sir William Crookes, he is a former president of the society, which also numbers among its former heads and present active members the Right Honorable Arthur James Balfour, sometime Premier of the British Empire. Lord Rayleigh is another prominent English seeker after possible evidence of a future life; in the world of science he has been a big figure since the

late seventies, his specialty being physics. Professor Simon Newcomb is a former president of the organized researchers in this country.

Here Professor James H. Hyslop is undoubtedly the most prominent of the psychical researchers; he has not only the full glare of the limelight from time to time by his various announcements that he has held communications with the spirits of departed friends. Also, his position as secretary of the American Society for Psychical Research has frequently brought him into the public eye.

Professor Hyslop's career as a college teacher goes back to the eighties. At present he is professor of logic and ethics at Columbia, from which important post various successful efforts have been made to oust him by persons not at all in love with his connection with psychical matters.

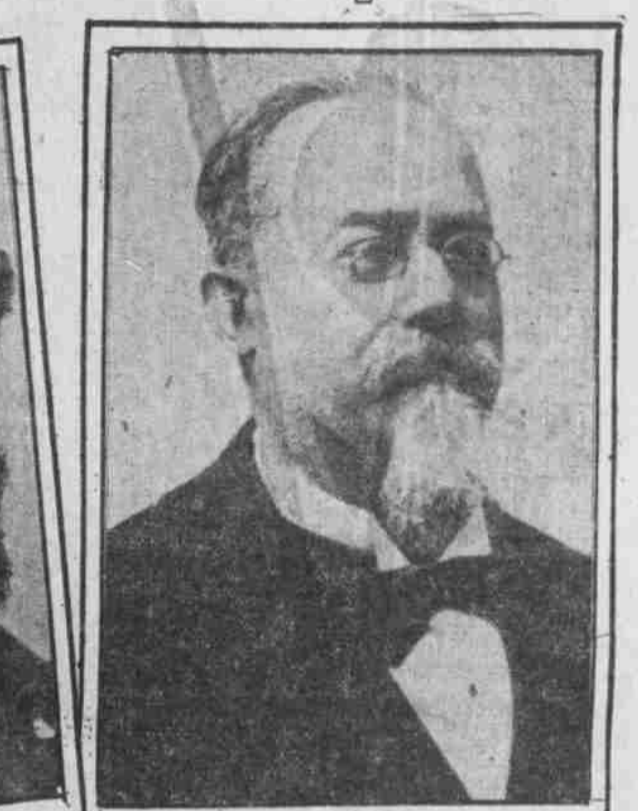
Here, then, is an appreciable quota of the world's leading thinkers—most of them scientists—seeking more, or less fervently, for possible evidence of the existence of a spirit-land. Some of them have many years before them in which to continue their research; others are drawing to the close of life. Will any one of them succeed in obtaining evidence that will scientifically establish the existence of a future life? Or will all of them pass beyond, leaving us in an great darkness—except for faith—as that in which we now walk?

(Copyright, 1908, by the Associated Literary Press.)

SIR WILLIAM CROOKES, ENGLAND'S MOST EMINENT CHEMIST



ROENTGEN, OF X-RAY FAME



CESARE LOMBROSO THE FAMOUS CRIMINOLOGIST

CAMILLE FLAMMARION WHO HAS BEEN INVESTIGATING PSYCHIC PHENOMENA FOR 45 YEARS

WHITE CUFFS SANITARY

FROM an aesthetic point of view the cuff seems to be an indispensable part of the clothing of the neatly and cleanly dressed individual. This assumes, of course, that the cuff is clean and spotless. Bacteriological refinements are often dismissed by many people as inadmissible in the common applications of life, but the exhibition of a dirty or even frayed cuff is commonly held to be the mark of slovenliness and dirt or as an indication that the individual has lost all regard for his clean appearance and condition. There can be no doubt at all that when the cuff picks up, as it is prone to do, dirt from the counter, desk or table, it picks up also a multitude of micro-organisms.

Dirt so far may be welcomed, inasmuch as it indicates an unsanitary state of affairs. There is, therefore, a very strong indication that the individual of the wearing of materials which readily exhibit the signs of soiling. The white dress, the white shirt, the white handkerchief, they look unsightly or are an offense to the eye. The demand of the eye thus encourages the preservation of the hygienic state. It is also with the cuff. No man with any respect for himself can wear a dirty cuff, and by keeping his cuffs religiously clean, or by changing them frequently, he is reducing his chances of coming into intimate contact with a collection of bacteriological entities. The adoption of "dark goods" or of those materials which do not show dirt may therefore be regarded as a retrograde step, for it is obvious that such materials must get soiled just as much as do those which easily show the defilement. They, however, are not so frequently cleaned, because there is no

offense to the eye, even after several days' wear, and thus dirt is allowed to accumulate. When a man finds it convenient to wear colored shirts and cuffs he means in reality that he can carry dirt for a little longer without giving offense than if he wore a spotlessly white material, or at all events a material which readily exhibits the smear or dirt or grime.

"The washing bill is of course reduced and the terrors diminished of the disinfecting process which is involved in an oft-repeated visit to the laundry. Lastly, it may be mentioned that from the point of view of hygienic demand the colored handkerchief is an abomination when its color is merely adopted in order to avoid frequent washing—London Lancet.

Oh, the Summer!
Teasel Eccleslie McKay, in Ainslee's
Oh, the Summer! Gleaming, blowing
Flowers in the sun,
Oh, the warmth and sweetness, knowing
That the winter's done!
Spring is just behind us, dying,
Autumn just before, and living,
Flying are the days—no signing
Can recall us one!

Oh, the Summer! Its swift breaking
Of the early dawn—
Comes the sudden sun, awaking
All it breathes upon!
Sweet the bob-o-link's clear calling,
Sweet, oh, sweet the lark's note falling
Through the blue, the day installing
With the rite of song!

Oh, the Summer! The long fading
Of the laggard light;
Crimson, gold and purple shading
Slowly into night,
Where the earth and sky are meeting,
Day and dark exchange soft greetings,
Sweetest in their flight!
Perfect moments! Fleeting, fleeting.