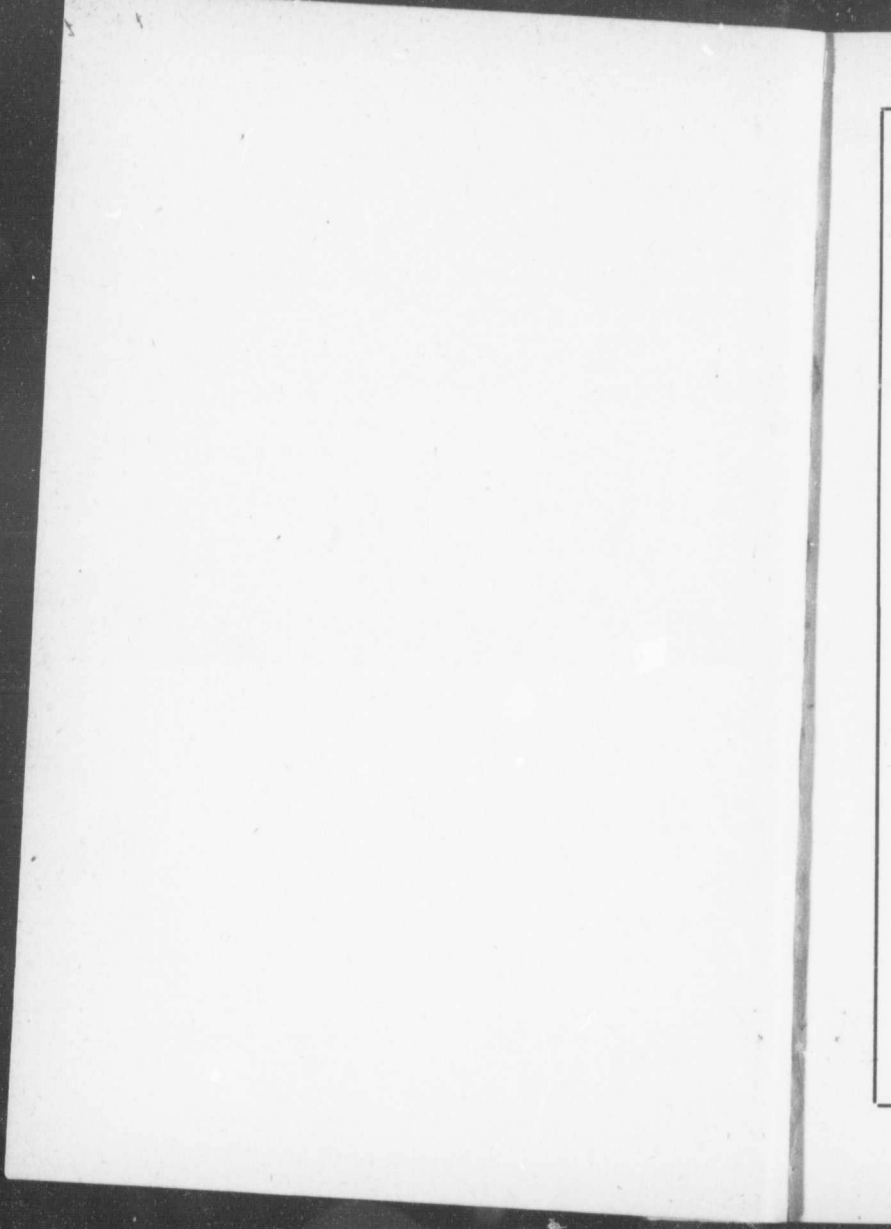


Compliments of
Hubert Paul

CAPTAIN
J. Paul



THE VOICE OF THE SPIRIT

BEING

A Record of Six Occult Seances of the

W. T. STEAD BUREAU COMMITTEE

(with the Rev. Hugh Gordon Burroughs, Trance Medium)
under the auspices of the

Canadian Society for Psychical Research

with Observations and Explanatory Disquisitions
in connection therewith
1915.

By HERBERT G. PAULL

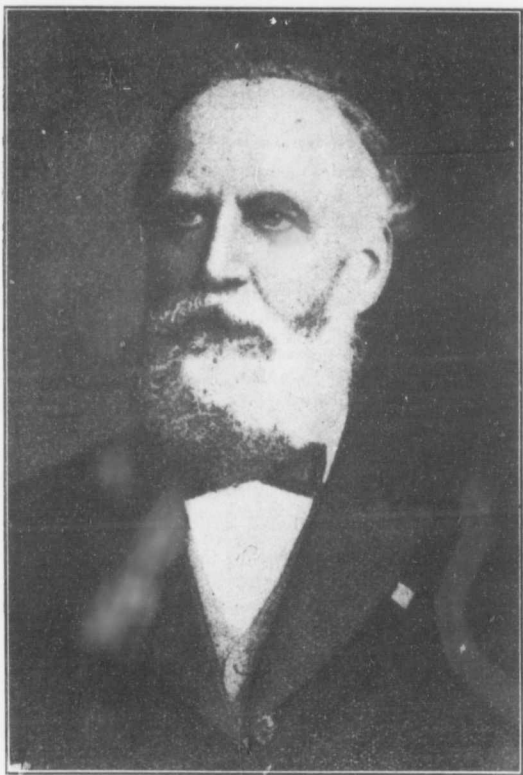
Secy. Canadian Society for Psychical Research

Author of "The Angel and the Book" "The Letter and the Book"
Etc. Toronto.

*"Psychical Science as we here try to pursue it is the embryo of
something which in time may dominate the whole world of Thought"*

Sir William Crooks

"SEEK, PROVE, DECLARE THE TRUTH"



THE LATE WM. T. STEAD

Author and Journalist and one of the foremost psychic investigators of his day, drowned at the Titanic disaster Monday, April 13th 1912.

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TABLE OF CONTENTS

	Page
Portrait of late Wm. T. Stead.....	Frontispiece
Extract of Sermon by Rev. Reginald C. Campbell former Pastor of City Temple London Eng.....	4
Extract from Address by Sir Oliver Lodge.....	4
The Provincial Charter.....	5
Schedule of Occult Visitants.. ..	8
Preamble.. ..	9
Portrait of Dr. John S. King.....	10
The Wm. T. Stead Bureau Committee.....	11
Slate Written Spirit Message from Wm. T. Stead.....	17
The Revised Shorter Catechism	20
Portrait of Mrs. E. A. Calvert.....	32
Explanatory Introduction.....	33
Portrait of Rev. Hugh Gordon Burroughs.....	41
Explanatory of the Trumpet Voice.....	42
The Law and the Testimony.....	44
Bible Miracles, Versus Modern Manifestation.....	52
Portrait of Herbert G. Paull.....	63
Report No. 1 November 3rd 1915.. ..	64
Report No. 2 November 18th 1915.....	73
Report No. 3 November 17th 1915.....	79
Report No. 4 November 24th 1915.....	87
Portrait of Thos. W. Stanford.....	105
Letter to Thos. W. Stanford, Esq. Melbourne Aus.	106
Report No. 5 December 1st 1915.....	107
Dr. King's Explanation of his Astral Flight.....	119
Report No. 6 December 8th 1915	122
Six Interrogations by Dr. King.....	134
Portrait of Sir Oliver Lodge.....	135
The Value of Psychological Research Work.....	136
Portrait of Sir Wm. Crooks	141
Portrait of Prof. James H. Hyslop.....	146
Summary.....	150
Conclusion.	153

EXTRACT FROM A SERMON BY THE REV. REGINALD
J. CAMPBELL FORMER PASTOR OF THE CITY
TEMPLE, THE BEST KNOWN CLERGYMAN IN ENGLAND

"I am not a Spiritualist, nor have I ever seen a supernatural appearance in my life: but I am absolutely convinced from testimony which I could not doubt, that communication between the hither and the yonder, between beings still in the flesh and the so called dead is more frequently made than most people suppose. And such communication is going on rapidly just now owing to the great numbers that in the prime of their manhood are passing to the OTHER SIDE THROUGH THE SHOCK of Battle.

A VOLUNTARY AND PUBLIC TESTIMONY TO THE
TRUTHS OF SPIRIT COMMUNION FROM ONE OF THE
MOST CELEBRATED SCIENTISTS IN THE WORLD.

"I say this on definite scientific grounds. I say it because I know that certain friends of mine still exist because I have talked to them. Communication is possible, but one must obey the laws to find out the conditions. I do not say it is easy, but I say it is possible. I tell you that these people still take an interest in the things that are going on: that they still help us to know more about things than we do, and that they are able from time to time to communicate with us."

Extract from a public address delivered in Browning Hall, Walworth England Nov. 22nd 1915 by Sir Oliver Lodge F.R.S., Dr. Sc., L.L.B., President of the British Society for Psychical Research and President of the University of Birmingham.

"We speak that we do know and testify of what we have seen."
—John 3-11

THE CHARTER OF THE CANADIAN
SOCIETY for PSYCHICAL RESEARCH



(Signed)

Wm. Mortimer Clark

(Lieutenant Governor)

Edward the Seventh, by the Grace of God, of the United Kingdom of Great Britain and Ireland and the British Dominions Beyond the Seas, King Defender of the Faith, Emperor of India.

To all whom these presents shall come, greeting.

WHEREAS THE ONTARIO COMPANY'S ACT provides that with the exception therein mentioned, the Lieutenant Governor of the Province of Ontario may, by Letters Patent under the Great Seal, create and constitute bodies, corporate and politic, for any of the purposes to which the authority of the Legislature of Ontario extends.

AND WHEREAS by their petition in that behalf the persons herein mentioned have prayed for Letters Patent constituting them a body, corporate and politic, for the due carrying out of the undertaking hereinafter set forth.

AND WHEREAS it has been made to appear to the satisfaction of our Lieutenant Governor that the said persons have complied with the conditions precedent to the grant of the desired Letters of Patent and that the said undertaking is within the scope of the said Act.

NOW, THEREFORE, KNOW YE that under authority of the hereinbefore in part recited statute and of any other power or authority whatsoever in Us vested in this behalf.

WE DO BY THESE, OUR ROYAL LETTERS PATENT, hereby create and constitute the persons hereinafter named, that is to say:—

Abbreviated
clause of the
Constitution.

We, the undersigned, do hereby covenant and agree each with the other, to become incorporated under the provisions of the Ontario Companies' Act as a Corporation without share capital for the purpose and objects following:

For the investigation and research of alleged telepathy, hypnotism, mesmerism, hallucination, premonitions, dowsing, double and multiple personality, visions, apparitions, phantasms of the living, clairvoyance, clair-audience, materialization, etherization, automatic writing, subliminal consciousness, psychometry and all kindred Bibliological, astrological, psychological, physiological and psychical subjects; and for the examination of every possible hypothesis of their interpretation; and for the collection of material bearing on the history of these subjects.

Signed by:

The
Board
of
Directors.

John Sumpter King, Physician, 179 Church Street,
Toronto.

James Frederick McCurdy, Professor, 72 Spadina Road,
Toronto.

Truman F. Corey, 157 Close Ave., Toronto.

Herbert G. Paull, Architect, 395 College Street, Toronto.

William Edward Hamill, Physician, 640 Huron Street,
Toronto.

James Alexander Knox, Manfr., 542 Huron Street,
Toronto.

R. B. Hamilton, Colonel, 267 Sherbourne Street,
Toronto.

J. H. Trott, Merchant, 1426 Queen Street West, Toronto.

Jas. Simpson Bach, Physician, 704 Temple Bldg.,
Toronto.

IN TESTIMONY WHEREOF we have caused our Letters to be made Patent and the Great Seal of our Province of Ontario to be herewith affixed.
Witness—

His Honor, Sir William Mortimer Clark,

Knight, &c., &c., &c.

Lieutenant Governor of our Province
of Ontario.

At our Government House in our City of Toronto in our said Province, this Fourth day of March, in the year of Our Lord, One Thousand Nine Hundred and Eight, and in the Eighth Year of our Reign.

By Command.

Signed—

THOMAS MULVEY,
Provincial Secretary.

Addition
to Board
of Directors.

Consequent on the decease of Dr. Hamill and the removal of Col. Hamilton to Ottawa, Rev. Canon Wm. Walsh of Brampton, and Mrs. E. A. Calvert, of 34 Huntley Street, Toronto, were elected to take their place on the Board of Directors, and they, together with the Officers and Directors above named, exclusive of Dr. Hamill and Col. Hamilton, constitute the present Board.

COMPLETE SCHEDULE OF OCCULT VISITORS MANIFEST-
ING AT ONE OR OTHER OF THE SEANCES.

Dr. Westloff	Princess La-o-ee
Timothy Murphy	Koeffler
Dr. Samuels	George Christie
Black Hawk	Billy
Tecumseth	Beulah
Pansy	Edgar
Orlando	William
Lily Gray	Lavinia
Des Asia	Mr. Ungar
Hypatia	Vivakanunda
Wm. T. Stead	Red Cloud
W. E. Gladstone	W. E. Wallis
Moses Hull	Paul Stayner
Julia Ames	Thos. Jay Hudson
Emma Abbott	Tubby
E. W.	Mr. McGinnis
Paracelsus	R. G. Ingersoll
Dr. Louis Sen	Stainton Moses
Wanda	Michael Murphy
Edward, Earl of Warwick	Incognito
Margaret Fuller	Edgar Allen Poe
The Whistler	Chubb
Longfellow	Bright Star
Elizabeth Barrett Browning	Father of E. O. X.
Walt Whitman	Florence Nightingale

PREAMBLE.

Transcendental
Phenomena.

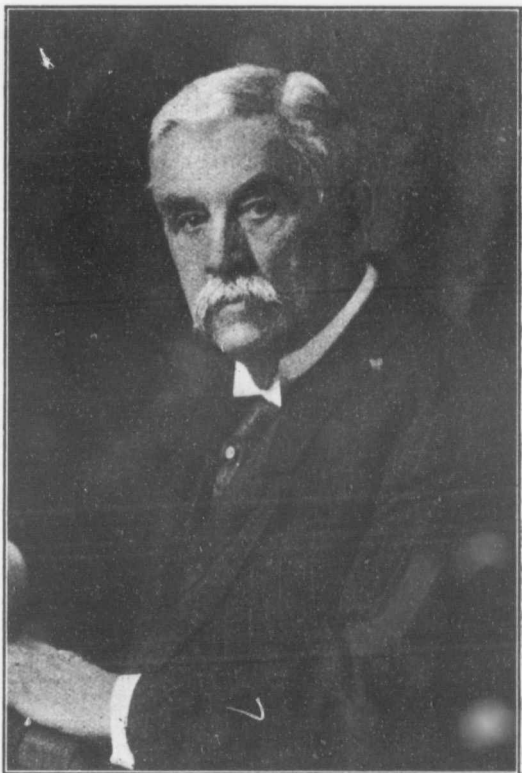
The Canadian Society for Psychical Research is authorized under Charter of the Provincial Government, a copy of which charter is printed herein, to investigate any phase of psychic, transcendental or metaphysical phenomena, and the Society since its inception has done so, wherever any valid and convenient opportunity has offered, but hitherto has refrained from publishing any account of the results of its investigations, although evidential matter of interest has not been lacking.

The within reports of the Wm. T. Stead Bureau Committee are published under authority of the Board of Directors of the Society, and require neither explanation or apology.

Society
not
responsible.

The Society has no theological bias or creedal inclination, and does not inquire into the religious life of any of its members, nor does it as a society vouch for, or become responsible for, or pronounce any opinion concerning, any alleged occult phenomena recorded herein.

Nevertheless, it being inevitable in a report of the character and novelty that this claims to be, that explanations, religious and otherwise, of various kinds would be expected by the inexperienced novice, the following explanatory notes and comments are introduced for the purpose of enlightening the studious reader towards a more intimate knowledge of what may be considered the fundamental phenomena of the seance room and psychic power generally.



DR. JOHN S. KING

President of the Canadian Society for Psychical Research

"In the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."—Deut. 19: 15.

"In the mouth of two or three witnesses shall every word be established"—Paul. II. Cor. 13: 1.

THE WM. T. STEAD BUREAU COMMITTEE.

Personnel
of the
Bureau
Committee.

As the reports contained herein may possibly be read by some orthodox doubters, who hitherto have been entirely ignorant of any phase of psychic phenomena, questions will naturally arise, concerning the personnel of the Bureau Committee, and the medium, Revd. Hugh Gordon Burroughs. Who are these seven presumptuous persons who dare to publish these remarkable records, which will appear to many to be sacriligious and contradictory to the prevalent orthodox predilections and creeds?

The members of the Wm. T. Stead Bureau Committee are at least as well and favorably known as any other seven average persons of any community anywhere, and are honest, credible witnesses, not one of whom would dream of fabrication; and it may be boldly asserted that the evidence of any one of them as a witness would be considered good by any circuit judge or jury. And most assuredly their combined testimony would be accepted without hesitation as conclusive in any court of competent jurisdiction within the realm.

A
truthful
record.

The Bureau Committee therefore confidently presents the evidence contained within this little volume as a truthful record, and authentic in every particular of what occurred at the six occult sittings referred to, in so far as each one was individually present, and they vouch for the accuracy of the same upon their solemn word and honor.

JOHN S. KING,	R. E. PAULL,
E. A. CALVERT,	LOUISE CARRUTHERS,
AGNES MURPHY,	E. O— X.

HERBERT G. PAULL.

Revd. Hugh Gordon Burroughs, Trance Lecturer, Psychic and Trumpet Medium, was born in Bluffton, Indiana, 1882. His mother passed to spirit life in 1889, after which he and his two brothers went to live with his father's sister.

Fifteen
years
of
age.

He attended public school intermittently until he was about fifteen years of age, when his father re-married and shortly after, because of ill-health, Gordon went west and located at Joplin, Mo.

One day, while standing at a street corner, he was accosted by a young man, who spoke to him of spiritualism. His family had been investigating and it was decided that they should consult a medium, a Mrs. Fields, who is still living. In the course of the reading, she told them some wonderful things, and her guide Spirit Butler assured them there was development for each of them, and if they so desired, they could develop a phase of mediumship that would bring comfort to many hungry hearts.

Comfort
to
many
hearts.

In the meantime a gentleman of the name of Barnhart became interested in young Burroughs and gave him employment. He was interested in spirit return, and when he knew that Gordon was investigating, he formed a little circle composed of himself and wife, the young man Clark and Mr. Burroughs.

Dr. Westloff
controls.

After a few sittings, Gordon became psychically *sensitive* and had peculiar sensations which he could not describe, only that he felt unnatural, as he says, and in a short time he was controlled by a personality who announced himself under the name of Dr. Westloff, saying that he had been a practising physician in Boston, Mass.

This trance condition took place at intervals and the other members of the class were astounded at the things that were given in this way, and Mr. Burroughs was eventually forced into public work by this identity and others in spirit life who had become interested in him.

His health, which had been poorly, began to improve

under the care of an Indian, Black Eagle, and he traveled for a number of years through Texas, Mo., and Kansas, and the southwest, and there are many in those States who remember him and his interesting work there.

Trumpet
mediumship.

During all this time he had been constantly assured that he would receive the phase of spiritual unfoldment known as Trumpet speaking, and he constantly spent his evenings in his room sitting for this gift, and one evening he was rewarded by having the megaphone lifted and laid across his shoulders, and a voice spoke, saying he was Tim Murphy, and so he added another to his helpful band.

Swami
Vivakanunda.

He was then in Wichita, Kans., and gave his first Trumpet work in that city. Since that time he has visited various places until about five years ago he was invited to become Pastor of the First Society of Spiritualists of Joliet, Ill., with his permanent home in Chicago, which position he has filled ever since. Mr. Burroughs always says what education or personality he has, have been given to him by his spirit friends, and some kindly disposed persons with whom he has come in contact, amongst whom he always most kindly remembers and gives first place to Swami Vivakanunda, Hindu teacher and friend, whose pupil it was his privilege to be for three years, and whose teaching of occultism from the spiritual and psychic plane has been the most satisfactory experience of his life.

Twenty-five
years'
investigation.

Dr. John S. King, the President of the Canadian Society for Psychical Research, as a Metaphysician and Pneumatologist, is without exception the most eminent and indefatigable investigator into the occult mysteries of psychic science in Canada. He has spent at least twenty-five years in close, conscientious psychological study of individual abnormal characteristics, covering hundreds of various cases.

No aspect of supernominal phenomena or trickery has escaped his observation, whether it has been the movements of the ouija board or planchette, or the journeying of the astral form from the vital physical tenement.

If one experience has proven unsatisfactory, the test has been renewed, if necessary, a dozen or more times, until the truth has been finally established beyond peradventure.

Dr. King has been for many years the official Government physician and surgeon of one of our large Provincial penal institutions, as well as Medical Examiner of the Home Life Assurance Co. of Canada—while at the same time enjoying a large private practice.

Foremost pathologist.

As a mental pathologist, he was the foremost defender of the influence of hypnotic suggestion, and has repeatedly demonstrated by his mesmeric powers the authority of mind over mind.

Dr. King was for some time on the editorial staff of the "Globe," besides being correspondent for many other papers and journals throughout the Province.

In his early days he was in religion a Presbyterian, but now prefers to be considered free of the trammels of clashing creeds of any sect, and maintains a reverent, open mind. As evidence of the high regard and public character of Dr. King, it may be said that he has probably been the recipient of as many tokens of esteem from the various fraternal societies as any man in the Province.

"Seek, prove, declare the truth."

He is a living exponent of the motto of the Society of which he is the President:—"Seek, Prove, Declare the Truth."

"Dawn of the Awakened mind."

Dr. King has now in course of completion three volumes of scientific psychic evidence, entitled, "Dawn of the Awakened Mind," consisting of all phases of occult phenomena, experiments, trance experiences, materialization, etc., etc., and investigations, personal and otherwise, covering a period of over twenty-five years, and which will be published and presented to the public throughout the world at the conclusion of the war. For further particulars of Dr. King, read "Who's Who."

Mind."
"Prove
all
things."

Mrs. E. A. Calvert is a member of the Board of Directors of the Canadian Society for Psychical Research, and has been for the past seventeen years President of the Progressive Research Club of Toronto. The club motto is: "Prove all things—hold fast that which is good," and Mrs. Calvert lives faithfully to this injunction.

Mrs. Calvert was brought up in the Anglican Church, but at marriage joined the Methodist body and was for many years a prominent class leader in one of the largest Methodist Churches in Toronto and a brilliant platform speaker in the same religious body. She is an able advocate of "Political Equality" and a fearless champion of "Truth" in whatever form it may be found. Mrs. Calvert has made the subject of "Spirit return" the special study of her life, and has been indefatigable in her investigations, having had exceptional facilities for inquiring in Toronto, the United States and England, and is well able to defend the truth of the Biblical teaching of Scriptural manifestations as applied to modern times.

A
fearless
champion.

Mrs. Calvert is a fearless champion of the rights of freedom of speech, and thought, unhampered by the fetters of ancient bigotry and orthodox prejudice.

Not a
hidebound
Methodist.

Mr. Herbert G. Paull, Secretary of the Canadian Society for Psychical Research since its inception, was born into the Methodist Church, but was never a hidebound adherent of the "discipline." He was a delegate to the Toronto Conference for many years, a director of the Victor Mission and Methodist Social Union, a local preacher, Bible class teacher, and associate Superintendent of one of the largest Sabbath schools in the connection. Partly educated in England, he has been for the rest of his life a resident of Toronto, and is a successful practising architect of that city, well and favorably known.

Not
entirely
ignorant.

He is the author of a spiritual resume of the Bible, "The Angel and the Book," also "The Letter and the Book." He has been a consistent investigator of psychic phenomena for several years, and is perfectly conversant with the various phases of occult occurrences commonly ascribed to sensitives and psychics, and is not by any means unfamiliar with the ingenious tricks, and legerdemain of pseudo mediums, fakir-mongers and prestidigitators.

Mr. E. O. X—, a long time Methodist, officially connected with the church in various capacities, a delegate to the Toronto Conference, a gentleman of exceptional business acumen and a frequent traveller throughout the length and breadth of Canada and in some parts of Europe—one who has had unusual facilities in this country and elsewhere to investigate the various phases of psychic phenomena.

Private
reasons.

Mr. X—, for quite sufficient reasons of a personal character, has requested that his name be not published at this time.

Roman
Catholic.

Mrs. A. Murphy is the Vice-President of the Progressive Research Club of Toronto, a member of the Canadian Society for Psychological Research, and has been a keen and honored worker for years in the Political Equality movement. *Mrs. Murphy* was educated in the Roman Catholic faith.

Theosophist.

Mrs. Louise Carruthers was born in Toronto and is well and favorably known far and near. *Mrs. Carruthers* was never intimately connected with any religious body, but latterly has devoted a considerable amount of time and inclination to theosophical studies.

Methodist.

Mrs. Paull, wife of the Secretary of the Society, has been a life-long Methodist and in her earlier days was a Sabbath school teacher. Her parents were of the old time downright Methodist stock, her father being a respected class leader and official in Queen Street Methodist Church for many years.

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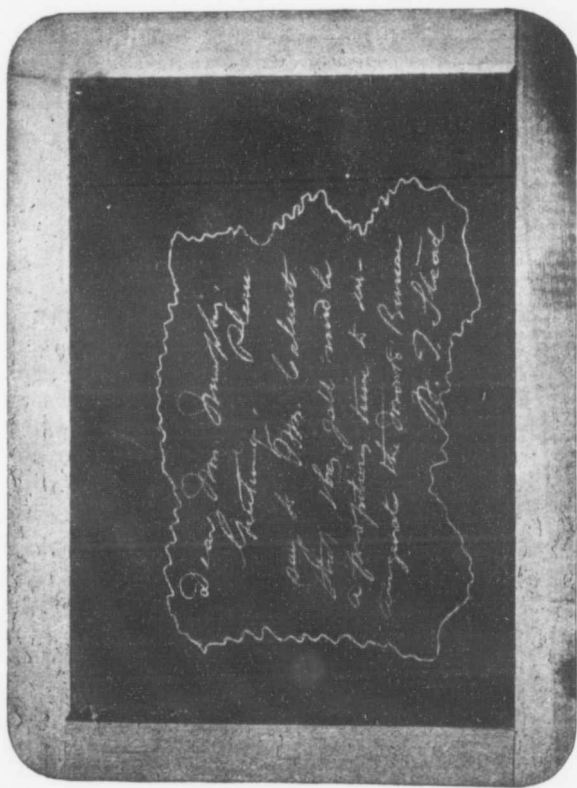
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Daylight Slate writing referred to on following page.

SLATE WRITTEN MESSAGE FROM

W. T. STEAD.

Pierre L.O.
Keeler.

The slate written message on the preceeding page bearing the signature of W. T. Stead, is a *fac simile* of that obtained in Lilydale, N. Y., in July, 1915, by Mrs. A. Murphy in broad daylight, through the mediumship of Pierre L. O. Keeler, the noted slate writing medium, on a slate selected, examined and cleaned by herself.

Two slates were clamped together with a small piece of slate pencil placed between them, Mrs. Murphy holding one corner of the slates, and Mr. Keeler the other.

Mrs. Murphy had already received messages on other slates, and was preparing to depart, when Mr. Keeler informed her that another spirit was importuning to write.

Not out of
sight.

The sound of the writing pellet was distinctly audible, during the few moments required for the production of the message, and the slate was not for one moment out of Mrs. Murphy's sight or possession.

The characteristics of the chirography as nearly approach the writing of Mr. Stead as might be expected under the circumstances.

It may be mentioned here in parenthesis, that it has been unofficially declared, by certain of those who consider themselves particularly involved, that the spirit of W. T. Stead does not, and will not, condescend to communicate through any other channel than their own particular mediumship.

Acme
of
conceit.

This is, of course, the acme of conceit, at the same time being the most gratuitous presumption and impertinence, for Mr. Stead in earth life permitted none to control him, while certainly now freed from the limitations of the flesh, he will speak freely and communicate through any and every occult opportunity he may discover, without the kind permission of any interested

individual or clique. The accompanying authentic slate writing and the several interesting communications from Mr. Stead herein recorded, are sufficient refutation to the above improbable statement.

"Now a thing was secretly brought to me, and mine ear received a little thereof. A spirit passed before my face; the hair of my flesh stood up. It staid still, but I could not discern the form thereof, an image was before my eyes—there was silence and I heard a voice."—Eliphaz the Temanite.

THE REVISED SHORTER CATECHISM.

Q.—1. *What is a Medium?*

A.—An intermediary. A mediator. A person through whom or through whose agency another acts. An instrument for the manifestation of another personality. A human being possessed of sensitive psychic powers, through whose agency the spirit of another may make personal and recognizable manifestation. Any person who is psychically sensitive.

Note.—All persons are more or less mediumistic. In ancient times a "prophet" was synonymous with medium—see Sam. IX.—9: "Beforetime in Israel when a man went to inquire of God, thus he spake, Come and let us go to the seer (medium), for he that is now called a prophet was beforetime called a seer.' "

Q.—2. *What is a Seance?*

A.—A seance is ordinarily the meeting of one or more inquirers with a medium for the alleged and express purpose of obtaining manifestation of any character from the astral or spirit side of life.

An ideal seance may be said to consist of the medium and from five to fifteen sitters arranged in horse-shoe form alternate male and female, with the medium as the focus. The room must be neither too large nor too small, ventilated and perfectly dark, provided if possible with flowers, and a trumpet, together with a pad of paper and a pencil.

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Q.—3. *What is the trumpet, and what is its purpose?*

A.—The trumpet is a speaking tube, generally made of aluminum or fibre, for lightness, and should be about three feet long and collapsible in three parts for convenience. It is used as a spirit megaphone to concentrate and magnify the astral voice.

Q.—4. *Is not the medium's mental, moral and physical condition liable to be greatly impaired through following the occupation of mediumship?*

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A.—No; not any more so than in the exercise of any other occupation or profession. If the medium shows lapse of any form of vitality, mental, moral or physical, the mediumistic powers may possibly weaken. Over-strain in any calling is deplorable. One cannot be too careful. Mental, moral and physical wrecks are found in all avocations of life, whether Preacher, Artist, Lecturer, Physician or Artisan, and the records show that professional psychics are quite as exempt from all kinds of pernicious contagion as any other class. Only super-hypercritical and hypocritical ignoramuses persist in asking these silly questions. Care must be properly exercised in all avocations, for error and ignorance always produce their own particular quota of suffering.

Q.—5. *Is not mediumship the work of the devil?*

A.—Emphatically, no! Why should it be? Who is the devil, anyway? What is a devil? *Devil* is Greek for *daemon*, and *daemon* means *spirit of a dead man*. The R. V. generally gives *demons* in preference to *devils*, both in the margin and text. With this explanation therefore the question No. 5 may be properly answered in the affirmative—for the spirits of the discarnate do control the medium—but—

Search the Scriptures. The admonition is "Try the spirits," and again *the book* says, "Are they not all ministering spirits sent forth, etc.," and again, "if a spirit or an angel hath spoken to him, let us not fight against God." Why should it be conceded as a certainly that *deceitful devils* and *evil minded spirits* do all the talking

at seances to loving, hopeful, pleading, despairing humanity, and deny an equal privilege to *angels of hope* and *spirits of life* and love? Away with such flippant, sacrosanct persiflage.

Q.—6. *Is not the very idea of the darkness of the Seance room typical and essentially very symbolical of the devil and his deeds?*

A.—By no means, possibly the reverse; for if there is a literal, orthodox devil, he will likely come as an "*angel of light*." Darkness is holy—it is a rest and growing time and typifies *peace*. The spirit spoke twice to Abram out of the black darkness. The darkness and the light are both alike to God, and people of righteous inclinations do not fear the dark. It has been reported from immemorial time that God would dwell in the "thick darkness." Moses drew near unto the "thick darkness," where the spirit spoke to him. The angel came in the night in the darkness of the dungeon and released Peter out of prison. Darkness and light are alike normal conditions, and there is an equal duration on earth of each. Darkness has nothing whatever specially to do with the devil or his deeds. If there was no darkness, we never should have seen or known the twinkling of a star or heard of the mysteries of the Pleides or the occultation of Orion or Venus.

Perfect
seance
room.

The "Holy of holies" of the Hebrew Tabernacle was expressly prepared and covered with three layers of opaque skins purposely to exclude the light. This was literally the perfectly appointed seance room of the wilderness and was erected and continued under special spirit direction, and is the original typical seance chamber par excellence in which the Shekinah lights and glories and revelations were manifested through Urim and by Thummim. The same type of a spiritual oracular chamber was continued in Solomon's temple.

All psychical phenomena, however, are not necessarily produced in darkness. Various phases of occult occurrences are made in, and require, either broad daylight, the dark, or the gloaming. The even vibrations of

harmonious, concentrated passivity are more conducive to satisfactory results in darkness than in the light. The mind and the eye are not annoyed by bizarre effects, erratic movements and distracting shadows, and it must be remembered that the delicate astral mechanism is influenced even by the vibrations of the unuttered thoughts of the sitters, and is the most delicate organism that the world knows; so that all conditions demanded must be followed precisely according to the counsel and direction of the wise regulating spirits, who have in modern time opened up this simple and effective means of communication and bridging of the channel between the two worlds.

Q.—7. *As a matter of fact, do not evil spirits personate and lie, and produce unfavorable results at Seances?*

A.—Sad to say, this may likely prove true in special instances. Evil thinking men and women in earth life personate, lie and forge, and after death, if conditions are favorable, they will probably be tempted to do the like. There are seducing spirits and doctrines of devils, against all of which beware. A man is known by the company he keeps. If your thoughts are evil, evil will be attracted to you. The pure in heart alone shall see God. This is the rule of existence. A drunkard finds companionship in a brothel, a saint in the sanctuary. You do not gather grapes off thorns, nor figs off thistles. If you go to the seance room with suspicion, jealousy and hate, kindred influences will inevitably await you; but to the pure all things are pure. If your aspirations are holy—heavenly visitors will delight to minister unto you, even in the darkness of the seance room.

Q.—8. *Were not the Hebrews forbidden to consult with any one who had a familiar spirit?*

A.—Yes, the *Hebrews* were, and for the very good and sufficient reason that all such intercourse and communication was the choice prerogative of the Aaronic priesthood, by arbitrary mandate of the Levitical law. Priestcraft and the hierarchy in any and all religions, at all times, have jealously and zealously guarded their esoteric and occult secrets against vulgar lay intrusion.

Laws and
safeguards.

Special teachings, laws and safeguards were, and are, considered necessary for special times and conditions. Yes, it is perfectly true that the Hebrews were not only religiously forbidden to consult with those who had familiar spirits, but a hundred, or more, curious and ingenious ordinances and pious injunctions conspicuous in the Septuagint were promulgated for the circumcised elect, which, of course, have no shadow of legal significance whatever in our day outside of Jewry, and never had.

Why will perfervid religious enthusiasts continually pervert the Scripture to their own destruction?

It would be rank ludicrous folly for Gentiles at any time to follow or ape ancient Hebrew law—why should they—unless it suited their moral, religious and social ideals?

Who gave
authority?

Who gave authority to alter the Sabbath day from the last to the first day of the week? What better or worse is the illegal amendment? As a matter of fact, who cares?

What have the Gentile races of to-day to do with the thousand and one endless ecclesiastical laws, traditions and shibboleths of a defunct Hebrew hegemony?

Hirsute
Hebrews.

The Hebrews under the same system of enactments discountenancing spirit communion through a private medium, affirmed quite as positively that Israelitish men must be permanently distinguished as a bearded, long-haired people. Lev. 19:27: "*Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard*"—hence the very hirsute, unkempt and Shylock appearance of the foreign orthodox Semite to-day; but reformed descendants of Abraham, Isaac and Jacob of more altruistic trend object to the obnoxious fashion with good sound, sanitary reasons and shave their faces and politely trim their hair in spite of the terrors of the law.

Indulge
in
Strong
drink.

How would the great Temperance cause prosper if Deut. 14:26 were approved and sanctioned ever a little to-day by the churches professing Christ, where the

people were absolutely and unblushingly admonished, advised, and commanded to *indulge* themselves in wine and strong drink, viz. :—

“When the Lord thy God hath blessed thee, thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep, *or for wine or for strong drink* and thou shalt eat there before the Lord thy God.”

However much the Mosaic law, Deut. 14:24, suited the selfish Jewish morals of B.C. 1450, your modern Medical Health Inspector objects, and any pious perpetrator found guilty of the outrage indicated, becomes liable to the penal law: “Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; *or thou mayest sell it unto an alien.*”

What would our Political Equality friends, School Teachers and Suffragettes say if the Hebrew teachings of long ago were seriously advocated to-day? For even in the Apostles' time, the very chief Apostle had the temerity to say—I. Tim. 2:11, 12: “*Let the women learn in silence, with all subjection. I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence,*” etc., etc.

And where is now the supercritical, sanctimonious Gentile crank so supinely conscience-stricken that he stoically abstains from partaking of the savory pork sausage and sugar-cured ham, because forsooth an ancient, sacerdotal, Mosaic interdiction made this universal comestible notoriously taboo ages ago? All the same, commandment or no commandment, Christians wilfully ignore this righteous law and the toothsome Berkshire knuckle-bone is cheerfully passed along at the Deacon's supper table.

With excellent reason, however, did the great law-giver enact drastic and stringent legislation against the eating of swine's flesh, for in the over-heated Oriental countries of the peregrinating Semites, these lovers of good living would have quickly decimated themselves if left to their own private gastronomical inclinations, for

Women
must keep
silent.

Must not
eat
pork.

the insidious, death-dealing trichinosis lurked furtively within the wallowing porker then as now, and how should its dread ravages and other swinish plagues be stayed in such a climate but by a sanitary, scientific, positive prohibitive ban. But the ancient Oriental Hebrew argument has no application now in these more northern and Gentile bounds. Not only so, but an increasingly large percentage of the Hebrew race, recognizing the salutary benefits resulting from a moderate use of pork, freely admit it as a proper kosher food and consume it as they will accordingly.

Proper
kosher
food.

And so one by one old laws and prejudices are either discarded altogether or adjusted to the differing conditions and environment.

And again—shall we follow or countenance the polygamous practices and example of the all too godly and righteous Lot, Abraham, Jacob, Moses, David and Solomon, or shall we boldly and distinctly disagree with and disavow the marital pollutions of these blessed, upright characters?

Bond-
men
for
ever.

Come now, to the Law and the Testimony O Israel. Again, shall we heed the pious, though obdurate, injunction and imperative commandment of Lev. 24:26 concerning brothers of a differing race and nationality, but of the same universal Father, "*They shall be your bond men and bond women for ever,*" or shall we, with Lincoln and Wilberforce, take positive issue with such an unfilial and unfraternal mandate and challenge its authority?

And what character of Christian or Infidel, we ask, is he like, outside of a Hun or a Turk, who approves of this glorious declaration, no matter what the provocation: Ps. 137-9, "Happy shall he be that taketh and dasheth thy little ones against the stones."

The fiat
of the
Almighty.

If too serious approval and countenance is to be given to all such and similar behests, because they are supposedly the utterances and fiat of the Almighty, how under the heavens would the great hidden wonders of the earth, the air and the sea ever have been discovered?

Blood
and
sweat.

Has it not been right royally said: Matt. 4-22, "*There is nothing hid which shall not be manifested, neither was anything kept secret but that it should come abroad.*" Surely the tiny gold specks out of the rocks, the coal of the mines a hundred fathoms deep, and all physical laws, have had to be relentlessly fought for and discovered, tooth and nail, line by line, bit by bit, with toil and sorrow, ignominy, blood and sweat, fire and sword; and what possible majestic secret can there be hid in universal spirit life, that a poor, discouraged pilgrim journeying undeviatingly thereto durst not religiously inquire thereof—given the power of comprehension, and a specific revelation therein—for shortly, in any event, he will demonstrably be compelled, willy-nilly, to know to the full, bitter or sweet, what perforce he would with a clear conscience learn a little inkling of now, so that haply he might be prepared in some humble psychic sense to shape his heavenward soul for such a life. Does such a thought appeal to any sensible person as a sacriligious, insane or unreasonable proposition? No! dear ones who have bridged the gulf and passed over to the other side of life, doubtless divinely instructed, are peradventure endeavoring to-day to make themselves known, and with loving voices are calling vainly to their earth friends with words of cheer and comfort, pleading for mutual sympathy and confidence, and befogged men flout their heaven-directed appeals as devilish.

A
sacrilegious
thought?

But, if the divine command is in it, shall honest men and women be recreant to the great revelation and refuse to respond to such angelic invitations?

All who
will may
enter.

No—ten thousand times no—in spite of the interdiction of Priest and Levite—the doors of the Kingdom are opening more and more to all believers, for the veil of the Temple is rent in twain from top to bottom and all who will may enter.

- Q 9. *What proof is there that the alleged communicating intelligences are the identical individualities purporting to communicate?*

What
proof?

A Proof of doubtful personal identity, whether on the earth plane or from the radiant spheres, confessedly in the last analysis depends altogether on conclusive evidence, which of course is a truism. What proof, for instance, had the three frightened and sleepy disciples, Peter, James and John, on the mount of Transfiguration that the alleged spirits were actually Moses and Elias? Knowledge amounting to conviction was gleaned, no doubt, from the audible spirit conversation of the notable visitants. And any spiritistic proof of identity, more or less convincing, can only be obtained through personal evidences coming through the ordinary process of conversation and cross-questioning. Not all the Apostles believed in the posthumous, resurrected appearances of Christ—some doubted.

Proof is not in many such psychic instances necessarily more obscure than similar oral evidences admitted every day in the ordinary disputable cases between plaintiff and defendant ventilated in any common court of law.

Q 10. *What is the good, anyway, in such a communion of saints?*

A Much every way. Is it nothing to you, all ye that pass by? Has not the cry of the ages been, "If a man die, shall he live again?" Do you forget that because of this Christ was manifested that he might deliver them who, through fear of death, were all their lifetime subject to bondage. Very well, then, just that kind of eternal life giving evidence is offered to-day to any reverent seeker after truth. Immortality is brought to light. Is it a little thing that personal demonstration may be received of the continued existence of one's dearest friends, father, mother, husband, wife or child? One single note of absolute assurance, even so little as a whisper, or the slightest movement of a broken reed—confirmatory of persistent intelligent existence—is preferable to the unutterable agony of a paralyzing, blind, hopeless faith.

Q 11. *Are not alleged spirit communications trivial?*

A Possibly some may be considered so, and yet how could any authentic, intelligent communication of any character whatever, however slight, be considered trivial? If, for instance, any audible manifestation conclusively breathed forth even a single whispered recognizable name—how under any philosophic, scientific, or religious circumstances, could such a holy whisper be deemed *trivial*?

Dead
and is
alive
again.

Strong men have wept tears of delirious joy at hearing even a *groan* from imprisoned, helpless miners—how much more then should one be glad and rejoice to get a *trivial* word of recognition from a discarnate wife or child—"For this my son was dead and is alive again."

What species of exclamations are uttered by glad-some, reunited hearts, perchance severed for years, right here on the earth plane, but just the familiar, homely regulation phrase, mingled perhaps with happy tears, "Oh, how glad I am to see you again," or perhaps the very commonplace greeting, "How are you?"

Never-dying
comradeship.

And, rest assured, in the hushed expectancy of the seance room, just such *trivial* expressions may at first be expected, between the carnate and the discarnate, where the opportunities are altogether too limited in environment and time; but away and beyond the *trivial* greeting lurks an exalted sense of never dying comradeship and love. But admitting the frequent trivial greeting, it must be admitted also with astonishment and delight, that any intelligent spirit is overjoyed to impart information concerning the heavenly realms, and in many a psychic circle in every land the wide world over extended conversations and illuminating addresses of wonderful power are received from the exalted saints again and again.

Q 12. *Do all persons joyfully accept this wonderful truth of spirit return?*

A Some do and some do not. The revelation of this salvation is received by some as a real saviour of life from the dead, but with others it is a subject of mockery

Red rag
to an
angry bull.

and the ribald joke and jest. The consolation to many has been such a source of comfort and ecstatic joy that it has in effect kept them from losing their reason.

But to the obdurate, zealous orthodox, the merest hint of a suggestion of belief in the probability of spiritual reunion is a damnable heresy. It is worse than a red rag to an angry bull, and should the innocent, devout seeker after truth at last have the divine fortune of obtaining unquestionable evidence in the seance room, as many millions have, of the survival of the individual ego after death, and has the fond expectation that personal acknowledgment of the truth will be received with unutterable pleasure by the *unco guid*, he may expect a rude awakening. He will probably be insulted a thousand times, even in his own home and amongst his most personal and intimate friends.

He may even have his sanity questioned, and his honest saintship be-deviled.

He will be despised and rejected of men.

His most devout religious ilk and kidney will shun him, and with righteous indignation put their hands to their mouths sideways and whisper spitefully, "Sh! He-is-a-spirit-u-al-ist! What!"

He will
be
excommunic-
ated.

He will be excommunicated, put out of the synagogue, denounced as an immoral person, a perverter and a heretic and a man's foes shall be they of his own household.

Orthodox Christians, of a sort, will think they do God service to smite Him hip and thigh.

They will smile sarcastically and say, "Why question ye him—he hath a devil—give him hell for leather."

Better in the estimation of many of your loving Christian friends to be cursed with leprosy or the plague than blessed with *cosmic consciousness* or be known as one of the elect. Away with such canting humbug—pshaw!

These clumsy, unchristian professors of christianity by their drivelling and childish denunciations cause more stigma to and perverts from the Christian church than

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all your hypocrites, backsliders, harlots and publicans combined.

Disreputable caricatures.

Such disreputable caricatures of the teachings of the Son of God should be placarded in the national museum with the dried mummies of Egypt, or relegated to the baneful companionship of such men as Torquemada and the Inquisition of Castile, with the Blue laws of Connecticut for their Bible—for they are strangers to, and a travesty upon, the teachings of the glorious gospel of the blessed God.

They are spiritual harpies—puffed up with bigoted and befouled beliefs, denying the very doors of the kingdom of heaven to virtuous seekers after truth, yet themselves will not so much as lift their little finger to raise the latch for others to enter—blind leaders of the blind, unable to perceive the ditch awaiting them.

Despicable hypocrisy.

Away with such despicable hypocrisy—for look you—

Nearly all the sane thinking, responsible human beings on the face of the whole earth are more or less spiritualists in heart and religion, gainsay it as they may.



MRS. E. A. CALVERT

*President of the Progressive Research Club Toronto. Director Canadian
Society for Psychological Research.*

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"They who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires. They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires."—The Dhammapoda," Sacred Books of the East.

EXPLANATORY INTRODUCTION.

Spirit
Message
Bureau.

Early in the year 1915, Mrs. E. A. Calvert, President of the Progressive Research Club of Toronto, became mysteriously impressed, clairaudiently from time to time, by her spirit friend and guide, Margaret Fuller of historic fame, to seriously consider the practicability of instituting, in the City of Toronto, a "Spirit Message Bureau," in conformity with the lines of the famous "Julia's Bureau" of London, England, managed so successfully for years, by the late lamented Wm. T. Stead, in co-operation with psychics of repute, and tested mediumistic powers.

In the year 1909 "Julia's Bureau" was auspiciously opened, and its objects and aims were publicly set forth as follows:—

Julia's
Bureau.

"It is not established to solve scientific problems, nor for the purpose of psychical research. Its one and only object is to help those who mourn to communicate with their loved ones who have passed to another world; to heal broken hearts, to comfort Rachael mourning for her children, to bring sure and certain knowledge of immortality to light, by restoring communication between death-divided friends and relatives."

President—Miss Estelle Stead.

Vice-Presidents—The Baroness Siri de Barnekow, Lady Muir Mackenzie, Lord Leigh, General Sir Alfred Turner, K.C.B., Prof. Charles Richet, Paris, and others of world wide repute.

Automatic
writing.

About this time, Mrs. Calvert came into possession of a letter from a lady residing at Scarboro-on-the-Hudson, a Mrs. Cornelia M. Arnold, a Presbyterian lady of prominence, who, without any special seeking on her own part, had wonderfully developed what is known and familiarly described as "*automatic writing*"—i.e., the hand of the writer is controlled by an unseen Intelligence or spirit of power—and matters are written about,

Startling
character.

automatically by the writer, upon subjects altogether foreign to his or her will or skill. Such had been the interesting experience of Mrs. Arnold, who wrote intelligently about affairs altogether outside her normal knowledge, and amongst other writings given by her hand, was one which purported to be a communication from the late Wm. T. Stead. This communication was of so startling and engrossingly interesting a character, and the public life of Mrs. Arnold so well known, and blameless, that the subject received the extended attention and criticism, adverse and otherwise, of the American press, and led Mrs. Calvert to write Mrs. Arnold, asking her to propound an inquiry in writing to the alleged W. T. Stead, and communicate what answer, if any, she might receive to Mrs. Calvert.

In response, Mrs. Calvert received the following, together with a personal letter, which is of no concern here:—

April 15th, 1915.

Letter from
spirit of
Wm. T. Stead

Question: Will Mr. Stead give me a message for Mrs. E. A. Calvert of Toronto, Canada, regarding the establishing of a Borderland Bureau for the same purpose as that in London?

Answer: I shall be greatly indebted to Mrs. Calvert for her work in the most important and practically unharvested field of communication which shall be a widespread means of comfort to many who mourn, and I desire that it shall be called "The Toronto Memorial," in memory of Julia and her influence on my life and work.

I wish to say further, that coming at this time of great affliction to the British nation, its value will be greatly augmented, and many will be led to it who otherwise would not have been interested in the life beyond the grave. A great awakening in this direction lies in the near future, and blessed are the pioneers who go forth, strong in the knowledge of a high and holy truth and sow beside all waters. May the blessing of God rest on all your labors.

Wm. T.
Stead.

WM. T. STEAD.

As a result of this, and after attending a private seance at Niagara Falls, N. Y., with the late Mrs. Bartholomew as the medium, the alleged spirit of W. T. Stead spoke to her and gave her wise counsel, encouragement and advice, and attested voluntarily the authenticity of the above automatic communication, and also suggested a practicable *modus operandi* along which such a Bureau in the Orthodox City of Churches might be harmoniously worked.

Canadian
Society for
Psychical
Research
and
Progressive
Research
Club.

The upshot of which was that a suggestion was made and concurred in by all interested, whereby the Canadian Society for Psychical Research, and the Progressive Research Club united in inviting the co-operation of the well known psychic, Revd. Hugh Gordon Burroughs, of Chicago, Ill., a duly accredited pastor of the First Spiritual Church of Joliet, Ill., and under state ordination as a Trance Lecturer, Clairvoyant, Clairaudient and Trumpet Medium, in a series of lectures to be delivered on Saturday nights in the I.O.O.F. Temple, under the auspices of the Progressive Research Club, and on Sabbath nights under the auspices of the Canadian Society for Psychical Research.

Bureau
Committee.

A Bureau Committee was appointed by the Board of the Canadian Society for Psychical Research, to formulate the practical working of the proposed Spirit Message Bureau, and this Committee was called the "W. T. Stead Bureau Committee," and consisted of Mrs. E. A. Calvert, Mr. Herbert G. Paull, Secretary of the Society; Mrs. A. Murphy, Vice-President of the Progressive Research Club; Mr. E. O. X—, together with the President, Dr. John S. King, *ex officio*—all members of the Canadian Society for Psychical Research.

To facilitate the work of the Bureau, a suitable furnished house was rented at No. — Ontario Street, and here in a private residence all the personal message work through Mr. Burroughs' mediumship was given.

It was suggested by Dr. Westloff, the alleged lecturing spirit purporting to control and speak on the platform through Mr. Burroughs' vocal organs while he

is entranced, that the Bureau Committee sit once a week for a series of test Trumpet seances so as to observe and take notes of whatever psychical phenomena, if any, would follow, and a promise was given through Dr. Westloff from the spirit side of life that they would assist to make such Committee meetings, not only interesting, but a great spiritual success and a class of instruction. The seances were to have no religious significance.

Increased
in number.

It was intimated by Spirit Murphy, who controls all of Mr. Burroughs' seances, at a preliminary sitting of the Committee, that there was a lack of magnetism which could be supplied only by the addition of two more ladies. The Committee was therefore increased in number from five to seven—the additional names being first submitted to Spirit Murphy for approval, and accepted by him. Spirit Murphy said a band of seven exalted spirits would work synchronously with the Bureau Committee.

In consequence therefore of these occult suggestions, the Committee sat weekly on Wednesday evenings for about one hour and twenty minutes, and what follows is a brief, abridged and incomplete report or synopsis of the result, but necessarily the best that could be accomplished under the circumstances.

Enlarge
the
minutes.

It should be mentioned that for the first two or three seances no other attempt at a report was made than to record concisely the names of the alleged communicating intelligences, together with a short epitome of such general or important remarks considered most interesting or instructive—but as the meetings progressed, it was felt that rather more extended minutes might be made, and so although under some very palpable natural difficulties, such a record was attempted which purports to give in part only, and a very meagre selection at that, some of the questions and answers and detailed explanations freely given by the various spirit voices out of a tremendous mass and wealth of tireless communication enough to fill a large volume, but which to this

Committee under the conditions of profound darkness, it was absolutely impossible at all times to recount in detail.

Occult
voices.

Whatever may be imagined by the novice or uninitiated reader of these records, this much can be affirmed with absolute truth and certainty, beyond any possible peradventure whatever, that the alleged voices of the discarnate were positively in no conceivable instance the voice of any one of the sitters in the circle, including Mr. Burroughs.

The voices were unquestionably, unhesitatingly those of Intelligences other than the physical, and for lack of any evidence to the contrary, they may as well be accepted as being the honest and real manifestations of the continued existence of the some-time earthly Intelligences they purported to emanate from and represent. Why not?

Questions
of
probability.

Whether in all good conscience it may be conceived credible, that serious excarnate spirits could or would indulge in the reciting of humorous stories, and recounting old chestnut jokes, and singing impromptu songs, or that the spirit of Queen Victoria, Paracelsus, Gladstone, Wm. T. Stead, Orlando or any other exalted spirit, saint, or celebrity, would be willing, or likely to take such a humble human means of attempting earthly communication, assisted confessedly by the jocular spirit of a red-headed Irishman, with the denizens of this mundane world, so as to give unequivocal evidence of their persistent spirit existence and interest in human affairs, must be altogether a question for the inquisitive and sceptical readers to answer and decide for themselves; for the writer of these all too meagre records cannot assist them, and no member of the Committee has any warrant, for, or against, other than is contained herein, only this that if there is any other means whereby the spirits of the excarnate may communicate with their earth friends other than through just such simple, fallable occult mediumistic channels, and astral processes,

as are herein hinted at or described, the members of this Bureau Committee have never heard of such.

And yet after all, why should we imagine the spirits of discarnate earthly notables would be so mightily dignified and spiritually stiff-necked that they would be unwilling to manifest at such a seance, if the adventure was possible.

Did not the Bureau Committee meet for the express purpose of receiving from the spirit side of life a scientific demonstration of practical immortality.

Who so interested therefore in such a proof of the continued existence of the Soul as the world-wide famous ones of earth who lived for the benefit of future generations?

Queen
Victoria.

And why should it be considered too great a condescension for Queen Victoria and the other various celebrities to be present and converse with normal men and women of unquestionable probity and good sense, when we have the unparalleled example and specific instruction of the great Nazarene and innumerable of his followers and disciples to practice this very thing. "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased," and many are those doubtless who have discovered it was necessary to pass through the purifying furnaces of humiliation from earth life to heavenly regions to learn at last with shame and mental chagrin this wholesome cosmic lesson.

The Great, Infinite, Eternal Spirit is no respecter of persons.

The first
may be last.

Then let it not be forgotten that on the spirit side of life much of what we consider great and magnificent in human estimation on the physical plane, is forgotten altogether, or lost entirely, in the larger divine cosmic consciousness, and in any event whether on the physical or spiritual plane, the "weak and base things" may be used by the Great Eternal to confound the mighty, and sometimes even a little child may take the lead.

Prophets,
Sibyls,
Mediums.

The channels of communication between the two worlds which have been used since traditional and historic time have invariably been through those peculiar personages, the psychic sensitives, the seers, sibyls, prophets, prophetesses and mediums the wide world over, whether in Mahanaim, Endor, Jerusalem or Patmos.

Nor is there any other method suggested in any religion, history or revelation, sacred or profane, recorded in the world whereby the gulf may be bridged.

And now, what about the personal equation in connection with the Bureau?

Personal
message
tests.

How has the Bureau succeeded for the individual inquirer?

Ha! thereby hangs a tale to fill another book, so luminous and voluminous, so tell-tale, sometimes so cruelly human, again so holy, so pathetic, so glad, so sad that almost an angel might be constrained to weep.

During the two months' engagement of Mr. Burroughs in Toronto, the occult voices through the trumpet have been heard again and again; cheering and convincing in the whispered still small voice, and in the larger basso profundo—in the mansions of the wealthy, with circles of fifteen and more of the aristocratic of society the voices have been heard; and the humble, the lowly and the poor have had the resurrection gospel preached to them.

High and
low.

The highest judiciary of the land have inquired, the rich and the poor have sat down together, doctors, lawyers, professors, students, preachers, laymen, widows, orphans, soldiers and saints, Catholic and Protestant, have recalled the lovely past together or alone.

Some have come boldly in broad daylight, some have come stealthily in the night like Saul and Nicodemus; the fearful, the timid and the unbelieving have come.

So many
inquirers.

So many came and of so varied religious views and idiosyncrasies, that one is almost staggered at the contemplation thereof—not that the numbers were, in total,

so great, but that there should be so many various individual griefs and sorrows, hoping for any anticipating amelioration through the excarnate utterances vocalized by means of a common aluminum trumpet, psychically controlled, by the astral body of a very humble and human brother.

Were all investigators satisfied? No—decidedly not.

Were some turned empty away? Yes, perhaps they deserved to be.

Could Mr. Burroughs bring them no satisfaction? No.

Could he not discover their spirit friends for them? No.

No! nothing like it, not at all.

Mediums
of no avail.

Neither Mr. Burroughs nor any other honest medium will profess to have anything whatever to do with the business of bringing spirits up or down. If the spirit friends do not wish to manifest, or are not free, or are unable to come with the inquirers themselves, there will necessarily be no response and the seance is of no avail.

Like answers to and appeals to like.

The inquirer makes, very much, his own conditions—for as a man thinketh in his heart so is he.

If the thoughts are pure and true, or if the thoughts are vile and false—then the occult response will in all probability correspond.

Think on
these things.

“Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good apart, if there be any virtue, and if there be any praise, think on these things.

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REV. HUGH GORDON BURROUGHS
Chicago, Ill.

Trance Lecturer, Clairvoyant Clairaudient and well known Psychic

"Or ever the silver cord be loosed or the golden bowl be broken or the pitcher be broken at the fountain or the wheel broken at the cistern, then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—*Solomon.*

EXPLANATION OF THE TRUMPET VOICE.

The following scientific explanation of the Trumpet Mediumship of the Revd. Hugh Gordon Burroughs, by Timothy Murphy, the spirit control of the seance, was given by special request. The explanation corresponds with that given by the same spirit in Report No. 5 herein.

Physical
and astral
bodies.

In the first place, we must take this truth into consideration, that we, as human beings, possess more than one body—the *physical*, or *dense* body, being the first, the *astral* the next—which is an exact counterpart of the physical, but more ethereal in structure. The *physical* body acts as a covering or vehicle for the *astral* body while life exists.

The *soul* body is the last thrown off by the individual ego, as it progresses in spirit life. Soul is not therefore immortal, but the individual *spark* of the infinite spirit lives on for ever.

Now the *astral* body is connected to the *physical* body by a cord which is usually seen by the true clairvoyant at or near the solar plexus region. As long therefore as this life cord is connected with the physical body, natural or physical life goes on—when broken, physical death ensues.

The
silver
cord.

This astral body, while in contact with its physical vehicle, may be forced out for the time being by the will, and as it does so, the silvery cord expands, or stretches, as a rubber band or cord and by a correct application of the will, the astral is capable of producing much phenomena, as it often does while the physical and subjective self may be in a dream state.

The astral body then, while out or away from its temple, is the first instrument of communication, for it must be used by those who wish to communicate with the friends of earth (the medium may, or may not be conscious of this fact).

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I hope I have made myself plain or clear so far.

The law of suggestion.

Now, as our medium, Mr. Burroughs, forces his astral body out, and in this case produces trance—I, Mr. Murphy, by the law of suggestion put it in motion and through or by its density, I cause it to pick up the trumpet or any other object which I desire to move, though the physical hands of the medium may be at all times held.

Through the same law of suggestion, I cause it to take on my personality, and present myself to you as an individual apart from the personality of the medium.

Different tone productions.

As your friends desire to reach you, I, Mr. Murphy, step aside, and they, one by one, as myself, use the astral body as a means through the same law above mentioned to give you the message they desire. Male or female bodies having equal success, and as the astral body is plastic, it may assume any identity that is strong enough to use it. This accounts for the different tone productions one hears in a physical seance. Oft times some of the higher forces wish to reach you from the greater spheres—this is done through the *law of vibration*, and reaches the astral body of the medium in different ways—sometimes by, or through, wave vibration, and sometimes through tubular vibrations.

This last law of *tubular vibrations* would require many hours of discussion to explain, but I believe I have made the main facts clear. The words spoken by the spirits are first thought by the spirit and vibrated upon the vocalization of the astral body, which in turn vibrates within the larynx or sounding board of the medium.

This is why the vibration may be felt by those in touch with the medium.

*Of thou of little faith, wherefore dost thou doubt?"
"If the Truth shall make you free, ye shall be free
indeed."*

*No
religious
bias.*

TO THE LAW AND THE TESTIMONY.

It has been intimated in the "Preamble" that the Canadian Society for Psychical Research has no religious bias whatever, and is only concerned in the examination and elucidation of the various phases of evidences of alleged supernormal manifestation presented for the Society's research, with the idea of ultimate clarification of confusing phenomena, so that in collaboration with the findings of sister societies and others a clear and scientific foundation may eventually be laid as a nucleus upon which to found, if possible, intelligent principles of occult law.

*Spiritualism
not a
religion.*

In this connection it should be distinctly understood that the belief in spirit communion, and the various phases of psychic phenomena in spite of all affirmation to the contrary is really in no definite sense a religion distinct from the established religions of the world, nor should those who believe in, teach, or demonstrate psychic manifestation be classed as belonging to a special religious body or organization—for such an understanding of the case may be altogether foreign to the facts.

For while it is true that believers and exemplars of spirit operation in many places do permit themselves to be called "spiritualists," and assemble together in organized form as a church, yet the mere facts of modern psychic evidence as adduced by them, do not by any means constitute a distinct basis for a separate religion, to the exclusion of the countless forms of religious denominations scattered throughout the world.

*Does not
dogmatize.*

Spiritualism does not dogmatize, and is unquestionably not a religion, but a philosophy, founded upon certain well known warranted facts of psychic origin, vouched for on the unimpeachable testimony of men and women of the highest intelligence and probity.

The leaven of spiritualism is found permeating every

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church the wide world over. There are Roman Catholic spiritualists, Anglican, Presbyterian, Methodist, Congregational and Baptist spiritualists and so on in extenso.

*Basis of
all religions.*

Belief in spiritism forms the basis of all religions, in spite of the peevish stigmas of irresponsible theologians. At the same time spiritualism cannot, and does not, claim to be a distinct religion.

*Duplicated
to-day.*

It is absolutely true that spirit communion, in some form or other, has been the bed rock, and key note, of every religion since the advent of reasoning man, and the thousands of daily world-wide occult occurrences are but the exact counterpart and duplication of identical phenomena of ancient historic and scriptural times; and if it were necessary, it could be conclusively shown that every phase and characteristic miracle, so called, or spirit manifestation recorded in the Old or New Testament have been, and are, duplicated and produced in greater or less degree in modern times, in our very midst; so well defined and absolutely without question "that a way-faring man, though a fool, need not err therein," but with this distinction, that whereas the records of the comparatively few Scriptural phenomena, covering however a period of four thousand years, according to the Ussherian chronology, are on the testimony, frequently of individuals of very questionable antecedents, and veracity, and utterly lack contemporary or other verification whatever. Yet on the other hand, the ten thousand cases of to-day are open to the keenest observation of the world, and authentic phenomena, apart from the mimicry of the fakir, openly invite investigation and honorable criticism.

*Waiting
witnesses.*

Thousands, and tens of thousands of credible witnesses, are willing, and waiting to be interrogated, and cross questioned on the subject, and are ready to stake their reputation on the truthfulness of the facts.

*One
thousand
names.*

And these witnesses are members of Royal households, archbishops, canons of the church, scientists, professors galore of various home and foreign universities, admirals, generals, doctors of divinity, law and music, infinitum; for, if required, the writer will guarantee to

barons, lords, ladies, gentlemen and gentlewomen ad furnish *One Thousand* names of the noblest thinkers of the world who have proved the continuity of life through personal psychic investigation carried on through the last fifty years: men and women who in their various stations of society, trades and professions, science and religion, arts and letters, have no peer.

"That which hath been is now, and that which is to be hath already been; and God requireth that which is past"—"and there is nothing new under the sun."

The
Holy Roman
Catholic
Church.

For thorough attestation of the fundamental truths of the wonders of the occult or heaven-born powers, witness the accumulated evidences of the ages, vouched for unqualifiedly in the annals of the Christian Church in all the various denominations and ramifications; notably in the Holy Roman Catholic Church, which has been in all the centuries since its foundation, the reverent repository and custodian of just such marvels and auricles. For in the "Lives of the Saints" canonized from time to time by the Papal Fathers through the centuries may be found, separated from much that the incredulous finds it difficult to accept in toto, innumerable instances of the most marvellous spiritistic ministrations and abnormal powers, which in their day and generation have added brilliant lustre to this august church.

And no devout man or woman can conscientiously read these consecrated records without being profoundly impressed with their similarity to Biblical accounts and the sincerity of the writers.

The great
Greek
Church.

Nor can it be said that the great Greek Church is much behind the Mother Church in its claims of modern spirit communion.

At the same time, in both these churches, any indiscriminate prying into the realms of the invisible by the charlatan, the ignorant, curious and vulgar, with no exalted or reverend motive, has invariably met with hostility, churchly opposition and castigation, amounting sometimes to excommunication. Although as a matter of fact neither of these great religious bodies stigmatizes

Russian
Icons.

Gregory of
Cappadocia.

Righteous
psychic
influences.

The works
of the devil.

such spirit communion when occurring under the immediate cognizance of ecclesiastical jurisdiction, or with a purpose evidentially beneficial to the church or humanity, as witness the many occult performances ascribed to angelic guardians of the Russian Icons of the Greek Church, and the tens of thousands of marvellous cures recorded at the Grotto of Our Lady of Lourdes, or at the shrine of Ste. Anne de Beaupre, where a quarter of a million people on an average pilgrimage annually—or the canonization, for example, of such women of renown as Joan of Arc, and St. Agatha of Sicily.

Neither can it be honestly doubted that the truth or falsity of the numerous psychic marvels ascribed to such men as Appolonius Tyanæus of Tyanna of the first century, and Gregory of Cappadocia (Thammaturgus) of the third century, together with scores of other records of analagous character, rest essentially on the same human foundation as the more universally known wonders recorded in both the Old and New Testaments.

It appears, however, to be the unfortunate penchant of a certain class of prejudiced and professionally peevish Pharisaism to persistently insult and malign spiritually minded Christian seekers after psychic knowledge, by characterizing all alleged angelic ministration and spirit utterances, outside of the scriptural records, as unquestionably the works of hell and the devil, and thus at one fell swoop, as it were, ruthlessly strangle and damn wholesale, according to their frenzied imaginations, many millions of the followers of Christ who verily, on their soul, believe in the divine truths of righteous psychic influences in spite of the wretched, quarrelsome anathemas of benighted and over-zealous persecutors.

It is a little bit discouraging therefore occasionally to the sensibilities of reverent seekers after truth, perhaps after years of patient investigation, travel and expense, to find the results of their elaborate and conscientious inquiries ridiculed and besmirched, and either denied in total, or catalogued, as stated above, as the works of the devil.

Issue of
their lives.

Is it little wonder that a word or two of polite depreciative protest should be uttered now and then, in honest self-defence, by those who feel keenly that this kind of shabby insult from quasi-authoritative sources, where better manners might be expected, has about reached the limit of honorable endurance, for more frequently than not, such unfounded strictures are uttered thoughtlessly by those who are as ignorant of the peculiar phases of spiritual phenomena as a Hottentot, and yet they most dishonestly dare to challenge and chastise those who have devoutly made the study of such phenomena an issue of their lives.

It cannot be disputed that without spirit manifestation the Jewish Church would never have had such an historic existence. The Talmud and the Traditions of the Elders fairly teem with the wonderful records of angels' exploits, and a thousand Jewish volumes prove the continued efficacy of the unseen world to console and cheer the Hebrew people in their day of trial and visitation.

The Mohammedan Church is founded, and exists wholly on a belief in the ever present interference of innumerable Intelligences of various spiritistic characteristics and idiosyncracies, skilled and capable of producing happiness or working mischief.

The teeming
millions of
Asia.

The teeming millions of Asia and Africa, Taoist, Parsee, Shintoist, Brahmin, Buddhist, Zoroastrian, Fetichist and what-not, follow each their own peculiar inclinations, solely and only because the founders of their several sects and creeds, not only had spiritual revelations vouchsafed to them through ordinary mediumistic channels, but that such superhuman manifestations are continuous and are as much in evidence to-day as then.

Thaumaturgical
marvels.

It is therefore sound scientific philosophy to assert that if at any ancient time, psychical or, so-called, thaumaturgical marvels, such as are mentioned by the inspired scribes, did positively occur as narrated, then under similar conditions and environment, parallel mir-

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acles, so-called, may be expected not to-day only, but that such have undoubtedly taken place in all nationalities through all past time.

Close
inspiration
for ever?

Under such circumstances, therefore, it appears to be a most unwarranted, presumptuous fanaticism for intelligent religionists to admit the credibility of the ancient writings, but spurn with contumely and disdain later and better evidences, simply because they have not the prestige and distinction of being recorded in a certain canon of scripture which we worshipful citizens call the Bible, and which on unwarranted authority is supposed to close divine or angelic inspiration and revelation for ever—the last chapter of the book of Revelation to the contrary notwithstanding—for the good good absolutely makes no such sweeping claim within the compass of its four corners.

This peculiar assumption for the Bible surely is a slur and insult to the great Universal Spirit, and a bold, audacious falsehood cast gratuitously in the face of millions of men and women who are the very salt of the earth; for positively only through such ancient, medieval, modern and every-day channels as these witnesses open up to humanity, would any universal knowledge or hope of a hereafter as a continuous immortal existence be forthcoming to the children of men.

Cloud of
witnesses.

Then as a proper corollary to the foregoing, and any and all of a like nature, and "seeing we are encompassed about with so great a cloud of witnesses," who no doubt "are ministering spirits sent forth to minister unto" those who love the truth, why not judiciously and humanly look the issue squarely in the face, for no amount of curse or stigma, ostracization, anathema or vituperation can alter one jot or tittle of the reality, or still the inexorable agony of the soul seeking spirit communion with the heaven born host.

Ten
thousand
times ten
thousand.

The "spirits of the just, made perfect," and all the boundless legions who have gone before, that countless host which no man can number, "ten thousand times ten thousand and thousands of thousands," evidently swarm lovingly around this mundane universe, and through the unfathomable realms of space and, if they will, may influence for the weal or woe of mankind—for such not only is the teaching of the scriptures, but is proved logically by the tabulated observations of the ages.

Let us then be reasonable, and fearlessly face the facts; accept, as a natural consequence, the occult premises and deductions, quit "kicking against the pricks," "lest haply we be found fighting against God."



FIFTY WITNESSES.

As a sample of fifty of the incalculable host of notables who are not ashamed to publicly announce their belief in and personal investigation into the occult realms of spirit, how will the following list, selected at random, do for a beginning? Surely, no pusillanimous, timid investigators these, who deliberately defy orthodox restrictions in order to prove the purer and more heretical doctrine—viz.: "Seek and ye shall find, knock and it shall be opened unto you."

- H.I.M. Nicholas, Czar of all the Russias,
The Grand Duke Constantine of Russia.
H.R.H. Victor Immanuel, King of Italy.
H.R.H. Princess Eulalie of Spain.
Lord Rayleigh, Lord Brougham, Lord Adare.
The Earl of Crawford and Balcaress.
The Right Hon. A. J. Balfour, M.P., F.R.S.
The Right Revd. the Bishop of Ripon.
Dr. A. W. Averill, Bishop of Auckland.
Ven. Archdeacon Colley, Rector, Stockton, Warwickshire.
The Dean of Rochester (Dean Hole).
Revd. Arthur Chambers, M.A., King's College, London.
Bishop Mercier, Tasmania.
Revd. H. R. Haweiss, M.A., Revd. John Page Hopps.
Revd. Samuel Watson, 36, Methodist Minister, M.C.S.
Revd. B. F. Austin, Los Angeles.
Sir Wm. Crooks, Sir Edwin Arnold, Sir A. K. Stephenson.
Sir Oliver Lodge, F.R.S., LL.D., President, Birmingham University.
- Vice-Admiral Usbane Moore, London, Eng.
Lieut.-Col. G. L. Le M. Taylor, Eng.
Col. Albert de Rochas, France; Dr. Baraduc, France.
Camille Flammarian, France; Victor Sardou, France.
Leon Faure, France; Signor G. Marconi, Italy; J. A. Fichte, Germany.
- Thos. W. Stanford, Melbourne; Alf. Russell Wallace, F.R.S., D.C.L., and the following illustrious savants and famous University Professors:—
- Prof. W. F. Barrett, Prof. Caesar Lombroso, Prof. Herbert Mayo, Prof. Richard Hodgson, LL.D., Prof. S. P. Langley, Prof. J. H. Hyslop. Prof. Edgar Lucien Larken, Prof. H. Sidgwick, Prof. Challis, Prof. J. J. Thomson, Prof. Balfour Stewart, Prof. W. James, Prof. F. W. H. Myers, Dr. Charles Lloyd Tuckett, Dr. Walter Leaf, Litt.D., Dr. Abraham Wallace.

"The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong, commanding evidence
Their Heavenly origin display."

—C. WESLEY.

BIBLE MIRACLES VERSUS MODERN MANIFESTATIONS.

No religious
bias.

If the Canadian Society for Psychological Research has no religious bias, why specially introduce Bible marvels here at all?

Simply because this brochure will be read by those presumably who stake their whole salvation on the utterances of the Bible, innocently ignorant though they may be of its very finite origin.

The few significant texts adduced are quoted so that the candid student may see that according to modern evidence the ancient Hebrews had no special or exclusive patent on abnormal manifestations.

ANGEL VISITATIONS.

No. 1 Bible
statement.

Gen. 32:1: "And Jacob went on his way, and the angels of God met him." 2. "And when Jacob saw them, he said, 'This is God's host'—and he called the name of that place 'Mahanaim.'"

No. 1
modern
appearance.

Life of Revd. Samuel Watson, author of "Clock Struck One," thirty-six years a minister in the Methodist Episcopal Church, South.

Chap VII.: "There are five of us present—Mr. and Mrs. Miller, Dr. Watson, Mr. Stillman and myself. The spirits wish us to step aside two or three rods and remain quiet. It is clear, and the stars are shining bright. We can see Mrs. Miller distinctly, hear her talking with invisible intelligences. She kneels and prays. Rising, we see by her side a spirit form clad in white—now there is another, and ere long still another—a soldier seemingly."

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No. 2 Bible
statement.

II. Kings 6:17—"And the Lord opened the eyes of the young man and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha."

No. 2
modern
appearance.

The Angels at Mons, 1914.—On the unimpeachable testimony of hundreds of witnesses, the angels (spirits) veritably were seen at Mons—a novelist's conceited fiction to the contrary notwithstanding.

The "Christian Commonwealth" says: "The extraordinary frequency of such supernatural phenomena in times of crisis and change *is indisputable*. It suggests a possible explanation which people independently persuaded of the truth of all that range of experience which the Psychical Research Society exists to investigate will not find it hard to accept."

Absolutely
convinced.

The London "Evening News" in a lengthy letter describing his personal experiences of the angels at Mons, Lieutenant ——— says: "I, myself, am absolutely convinced that I saw these horsemen; and I feel sure that they did not exist only in my imagination. I do not attempt to explain the mystery—I only state facts."

Miss Phyllis Campbell, a nurse who was at the Mons retreat, says: "That night we heard the tale again from the lips of a priest this time, two officers and three men of the Irish Guards. These three men were mortally wounded; they asked for the sacrament before death and before dying told the same story to the old abbe who confessed them."

The
"London
Daily
Chronicle."

The following is from "The London Daily Chronicle": "The vision seen by General Botha's troops and the apparition of the angels to our troops retreating from Mons recalls the vision of the Battle of Edgehill, Christmas, 1642. Many people witnessed this, as it was repeated on several nights."

Angels
of Mons.

The beautiful story of "the Angels of Mons" has been verified over and over again, and has been acclaimed by scores of pious Protestant preachers, Catholic priests and hundreds of soldiers, and from the pulpits and press throughout the world, and needs no other attestation whatever. It is a positive vision of Anno Domini Nineteen Hundred and Fifteen. It cannot truthfully be denied or gainsaid.

The vision of Elisha and Gehazi was seen by *two* men only nearly three thousand years ago, and one of the witnesses was, on his own confession, such a liar that he was cursed by his choleric mediumistic master and became a leper to the end of his days.

HUMAN MATERIALIZATION.

No. 3 Bible
record.

Judges VI. 11—"And there came an angel of the Lord and sat under an oak, etc." Read the story, it will do you good. 21—"Then the angel of the Lord departed out of his sight."

No. 3
modern
appearance.

Sir William Crooks examined, interviewed, and photographed, over and over again, night after night, for three months, the spirit of a beautiful being from the angel realms, who called herself Katie King, and who said her home had been in India. Sir William weighed the angel visitor, took her temperature repeatedly, recorded her pulse beat and her heart beat, cut off a lock of her hair, and talked and conversed with her—he and his children, as a man talketh with his friends. He conversed with her, and held her hands until the spirit gradually dissolved from his grasp and dissipated like a mist. Brother sceptic, read Sir Wm. Crooks' researches, to be found in any good Public Library. He is a truthful, living witness, honored by his King, and country, and his testimony will well repay your perusal.

PASSAGE OF MATTER THROUGH MATTER.

No. 4 from
the
Apocrypha
of the Bible.

"*Bel and the Dragon.*"—"Now there was in Jewry a prophet called Habakuk"—perhaps you had better read the story carefully, it will at least interest you.

No. 4
modern
testimony.

"Then the angel of the Lord took him by the crown and bore him by the hair of his head and through the vehemence of his spirit set him in Babylon."

The material accumulated evidences produced through occult channels in the home of Thomas Welton Stanford of Melbourne, millionaire, scientist and intrepid prince of psychic investigators, staggers belief and are an astonishment to the world, and the unsolvable enigma of rational science. Articles of rare value, and curios from various parts of the southern hemisphere sufficient to stock a section of the great museum of the Leland Stanford University at Palo Alto, California, were presented by Mr. Stanford to that celebrated seat of learning through Dr. David Starr Jordan, its honored President, presented positively as occult spirit production.

Creeds and
dogmas in
danger.

These mysterious apports were produced in such profusion that the excited religionists of the notable Australian metropolis were stirred almost to the point of frenzy, fearing their ancient creeds and dogmas were in danger.

The "Melbourne Herald" and "The Daily Telegraph" of Dec. 4th, 1908, and later, in illustrated articles of several columns' length demanded a governmental investigation of these occult happenings, in order, that if the facts as stated, were substantiated, these valuable relics, curiosities and articles of value from Asia Minor, Africa and India should pay customs duty, devil, spirits or angels to the contrary. Give me your Australian for vigor of action. He is true to his conviction, eh?

Not done
in a
corner.

There is no possible question of the authenticity of these productions, for this thing was not done in a corner. Scores of prominent scientists, politicians, public men, and newspaper reporters by the dozen from

the ends of the earth and the great Leland Stanford University itself, bear unquestionable witness.

The writer has in his possession the newspapers of the day dealing seriously with the subject, as well as scores of photographic prints of the wonderful apports, all of which makes pale any other recorded history of the like marvels of ancient or modern times.

Science of
the soul.

For detailed particulars, and list of apports produced, and on exhibition at the University, and now in possession of Mr. Stanford at Melbourne, vide: "Science of the Soul," by W. Britton Harvey, Melbourne—without doubt one of the best little books of the sort ever published—or "Harbinger of Light," Melbourne, or "Science Versus Spiritualism," by Chas. James Smith, Melbourne.

Honored brethren of the cloth, and drowsy members of all churches, wake up! These things are so, and don't you dare have the presumption to say they are the works of the devil, for suppose they should happen to be of God, what then? Such transcendent mysteries are the glorious facts of the Twentieth Century—the occult doings of to-day. We shall apparently have to amend our old time views and dogmas, and begin to believe that we are actually living in two worlds.

ANGEL VISITORS.

No. 5
Bible
statement.

Acts 5:19.—The Apostles are released from prison by an angel. "The angel of the Lord by night opened the prison doors."

Acts 12:8.—"And the angel said unto him, 'Gird thyself and bind on thy sandals; and so he did.' 9.—"And he wist not that it was true which was done by the angel, but thought he saw a vision."

Note.—These visitations occurred in the darkness of night.

No. 5
modern
evidence.

The Ven. Archdeacon Colley, Rector of Stockton, Warwickshire, after seeing and holding conversation with angel visitors, says, speaking at the Church Congress at Weymouth, England, Oct., 1905: "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.'"

SPIRITUAL WRITING.

No. 6
Bible
evidence.

II. Chron. 21:12.—"And there came a letter to him" (Jeroboam "from Elijah the prophet, saying," etc.

Note.—This letter was from Elijah, who had been dead several years.

Dan. 5:5.—"In the same hour came forth fingers of a man's hand, and wrote over against the plaister of the wall of the king's palace."

The modern
statement.

Written messages on paper and slates, and automatic spirit writing, are received from the spirit realms every day of the year, as witness the announcements of Sir Oliver Lodge, Sir Wm. Crooks, Prof. Zollner, Prof. Hyslop, Dr. John S. King and hosts of others. Detailed evidence is also contained within this book in the reports of the seances.

SPIRIT VOICE.

No. 7
Bible
evidence.

I. Sam. 25:15.—"And Samuel said to Saul, Why hast thou disquieted me to bring me up? To-morrow shalt thou and thy sons be with me."

Note.—Samuel was accounted righteous, Saul and his sons the reverse, yet the spirit of Samuel honestly enough says they will all be together to-morrow—Heaven or Hell—neither, which or both?

II. Chron. 34:28.—Huldah the medium is inquired of by King Josiah and her spirit message is in part, "Thou shalt be gathered to thy grave in peace."

Spirits made mistakes then as they do now, for Josiah was killed in battle and certainly did not go to the grave in peace.

Modern evidences.

This book is quite sufficient evidence to prove that the denizens of the spirit world are interested in mundane things as much to-day as they were in the time of Josiah and Saul, and if further evidences are required, let any intelligent reader inquire of any intelligent neighbor and learn a little about the psychic voice, for the chances are your nearest neighbor and church member has had a vision or something and has been to Huldah or some other friendly psychic.

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SPIRIT LEVITATION (Inanimate).

Kings VI. 5:7.—"As one was felling a beam, the axe head fell into the water, and he cried and said, 'Alas, master, for it was borrowed.'"

No. 8
Bible
evidence.

"And the man of God said, 'Where fell it?' and he cut down a stick and cast it in thither, and the iron did swim."

Modern
evidence.

This little book in Report No. 3 records the levitation of a pair of slates floating in the air, which as a mere psychic phenomena, is quite as singular as the floating axe in water through the mediumship of Elisha.

No
Bil
evi

Levitation of animate and inanimate subjects are recorded frequently by Prof. Zollner, Caesar Lombrosso, Crooks and others.

DIVINATION (Fortune Telling).

Micah III. 11.—"The prophets" (mediums) "divine for money."

No. 9
Bible
record.

Gen. XLIV. 5.—"Is not this in which my lord drinketh, and whereby indeed he divineth?" 15.—"And Joseph said unto them, 'Wot ye not that such a man as I can certainly divine?'"

No. 9
modern
evidence.

Divination, or fortune telling under various polite disguises, was a fashionable method of disseminating occult forecasts. Crystal gazing of to-day is somewhat analogous and is more or less successfully practised by amateur investigators in all countries, and marvellous results in psychic information are said to be frequently obtained.

No
mc
evi

TRANCE SPEAKING.

No. 10
Bible
record.

Num. XXIV. 15.—"Balaam, the son of Beor, hath said and the man whose eyes are open hath said.

16.—"He hath said which heard the words of God, and knew the knowledge of the most High which saw the vision of the Almighty falling into a trance, but having his eyes open."

No. 10
modern
evidence.

The exhaustive and monumental examination by Prof. Hyslop of Columbia University of the celebrated case of Mrs. Piper while entranced, is conclusive evidence that *trance* speaking to-day more than holds its own with any records of the past. Prof. Hyslop's report of this remarkable case exhausts 650 quarto pages, 6 x 8 inches, pica print.

CLAIRVOYANCE AND CLAIRAUDIENCE.

No. 11
Bible
evidence.

I. Sam. IX. 6.—"And the servant said unto Saul, 'Behold now there is in this city a man of God. All that he sayeth cometh surely to pass. Now let us go thither, peradventure he can show us the way.'"

8.—"I have here at hand the fourth part of a shekel of silver, that will I give the man of God to tell us the way."

9.—"Before time—he that is now called a prophet was beforetime called a seer" (medium).

19.—"And Samuel answered Saul and said, 'I am the seer. Go up before me unto the high place—and I will tell thee all that is in thy heart.'"

The ninth and tenth chapters should be read in full to understand the story.

No. 11
modern
evidences.

Clairvoyance and Clairaudience are frequently associated in the same sensitive and are more in evidence than most people imagine. Both these phases of psychic power may be critically tested at any public or private spirit message service by competent sensitives.

At the Sabbath evening services held in St. George's Hall, Toronto, and in the I.O.O.F. Temple Building on Saturday nights referred to in this volume under the mediumship of Mr. Burroughs, most excellent spirit message tests were given, numbering probably hundreds of cases.

Mr. Burroughs explained that what he perceived clairvoyantly always appeared to him inverted—the scenery, the people and all else were upside down, so that some little hesitation was frequently experienced in describing his clairvoyant visions.

Fee of the
medium.

Note.—According to the testimony, mediums were mercenary in those days and wanted their *wee bit siller* same as to-day. What a pity our doctors, lawyers, psychics and other mediums could not be content to do their bit gratis. Eh? What?

AUTOMATIC SPEAKING.

No. 12
Bible
evidence.

Ex. IV. 15.—“And the Lord said, ‘I will be with thy mouth and with the mouth of Aaron thy brother and will teach you what ye shall do.’”

Luke XII. 11.—“And when they bring you before the synagogue and the rulers and the authorities, be not anxious how or what ye shall answer or what ye shall say—for the Holy Spirit shall teach you in that very hour what ye ought to say.”

No. 12
modern
evidence.

Every revival service and Methodist, Salvation Army or Spiritualist camp meeting produces its own quota of the spirit possessed or obsessed.

The evidences contained in the reports printed herein of the spirit of Dr. Westloff and of Dr. Samuels attests eloquently of modern spirit control speaking through the human organism.

Spirit control may be evil as well as good, as witness the record of the evil-minded spirits cast out of the obsessed by Jesus and his apostles and others; or the lying spirits who controlled the four hundred prophets of the Lord before Ahab and Jehosopha.—II. Chron., chap. 18.

THE TRUMPET VOICE.

Many honest inquirers have asked whether there is any specific allusion to the trumpet in the Scriptures, as having been used with any occult significance. The reply is, first, that spirit manifestations may assume a thousand various vagaries. See chapter twelve, first Corinthians.

1. Cor. 12.

"Concerning spiritual gifts—there are diversities of gifts, but the same spirit—there are diversities of administrations—there are diversities of operations—but the manifestation of the spirit is given to every man to profit withal—to one, wisdom—to another, the word of knowledge—to another, faith—to another, the gift of healing—to another, the working of miracles—to another, prophesy—to another, discerning of spirits—to another, divers kinds of tongues—to another, interpretation of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all interpret?" No, decidedly not. We must try the spirits and yet covet earnestly the best gift.

Now, whether the trumpet has been used as a medium whereby the spirit might more conveniently communicate with mortals, the passages adduced below from Scripture are significant.

Spirit communication, however, has never been limited to one peculiar means of operation as Paul has signified.

Urim and
the Thummim.

The ancient Hebrews in their dark seances in the holy of holies made use of the urim and the thummim, and the priestly medium had to cast off his everyday clothing, and put on the ephod, and the breastplate, and then when so prepared, and if conditions were satisfactory, spirit communications were generally forthcoming.

Urim and *thummim* mean *lights* and *perfection*, and it is supposed telegraphic flash lights on the jeweled breastplate of the medium in rapport with the urim and the

thumim were the visible means of signal communication.

Whether the Ephesian or Delphic Auricles were actually uttered through a trumpet is a vexed question, but that the trumpet megaphone was used at Sinai is sufficiently evidenced by the scriptural narrative, and the other passages prove that the psychic trumpet was no novel thing.

That a trumpet in a modern seance is always essential, is disproved by the fact that independent voices, two or three in number, have frequently been heard together when but one trumpet was in the room.

Bible
evidence.

Ex. XIX. 16.—“And it came to pass on the third day in the morning that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled.” 19.—“Moses spake and God answered him by a voice.”

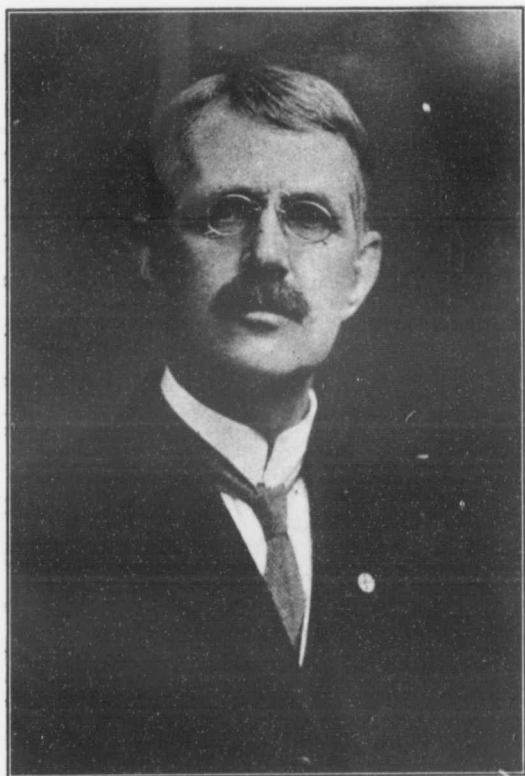
Unquestionably the tremendous electrical disturbances on Mount Sinai, together with the huge clouds of rolling black smoke, produced extraordinarily perfect spirit conditions, while the fearful desert loneliness and the dry atmosphere conduced to a unique psychic combination unparalleled in history.

Voice of
a trumpet.

Is. 58:1.—“Lift up thy voice like a trumpet.”

Rev. 1:10.—“I heard behind me a great voice as of a trumpet.”

Rev. 4:1.—“The first voice which I heard was as it were of a trumpet talking with me.”



HERBERT G. PAULL

Secretary Canadian Society for Psychological Research. Author of the "Angel and the Book" etc.

"How pure in 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."

—TENNYSON.

REPORT No. 1.

W. T. Stead Bureau Committee, Canadian Society for Psychical Research.

Weekly
seances.

On the evening of Wednesday, November 3rd, 1915, the members of the W. T. Stead Bureau Committee inaugurated the first of a series of weekly trumpet seances, under the auspices of the Canadian Society for Psychical Research, at No. — Ontario Street Toronto. Revd. Hugh Gordon Burroughs, Trance Psychic, of Chicago, Ill., being the medium.

There were present besides the medium the following ladies and gentlemen:—

Dr. John S. King, President Canadian Society for Psychical Research.

Mrs. E. A. Calvert, President, Progressive Research Club.

Mrs. A. Murphy, Vice-President Progressive Research Club.

Mrs. A. Carruthers.

Mrs. H. G. Paull.

Mr. E. O. X—.

Mr. Herbert G. Paull, Secretary Canadian Society for Psychical Research.

Spirits
speak.

Immediately the light was extinguished, the medium became entranced, and throughout the sitting, which continued for one hour and twenty minutes, the following alleged spirits spoke at length through the trumpet, inviting and answering questions, and voluntarily vouchsafing various views of occult and physical manifestations and phenomena.

Dr. Westloff.

All the voices articulated loudly and distinctly, without any hesitation whatever as in ordinary conversation, and came in the order named below.

"*Dr. Westloff*," late of Boston, Mass., who purports to speak on the platform, and elsewhere, through the vocal organs of Mr. Burroughs when entranced.

His
earth
life.

In most excellent and choice language, Dr. Westloff

outlined a brief history of his life and connection with Mr. Burroughs. About twenty years ago, so he informed the circle, he was a successful practising physician in the city of Boston, Mass., specializing in the incipient stages of insanity, and was the author of a work on mental defectives. After passing from earth life, he had, about fifteen years ago, discovered Mr. Burroughs by accident, and found him peculiarly psychically fit to control and use, to prove the continuity of existence of the personal identity, and had, with Mr. Burroughs' consent, so used him for platform speaking and elsewhere, Mr. Burroughs being perfectly willing and thoroughly appreciating his dual capacity.

Proof of
identity.

But for several years, although continually lecturing on the platform through Mr. Burroughs' vocal organs, he admitted he had not once been able to thoroughly establish his identity with the world, until one night in Chicago in a private seance a young lady, apparently by chance, happened to be present in the circle of fifteen or twenty, whom he immediately recognized as one of his old time patients, and through her, and to her utter amazement, he was able to give such incidents of her life, and his connection therewith, as to provide unquestionable proof of his continued existence.

Are spirits
without
form?

In answer to several questions concerning his lectures, Dr. Westloff appeared to convey the rather disagreeable and paradoxical impression that the individual spirit ego is in a manner *featureless* and *formless*. As this conception was quite contrary to the general apprehension of life beyond the grave, and seemed grotesque, if not inconceivable, the information was not welcomed with any very great relish or enthusiasm.

Full understanding of Dr. Westloff's announcement was not permitted, however, at this time, as Dr. Westloff had to give way to other spirit speakers. In justice to spirit Westloff, it should be stated here that the viewpoint enunciated was much modified by Dr. Westloff himself and his angel friends at future seances.

Re-incar-
nation.

Dr. Westloff being previously questioned concerning the doctrine of reincarnation, positively declined to dis-

cuss the subject. He admitted a certain unlikely possibility of reincarnation, but said he did not think it probable that any spirit would want to go through the travail of birth and death again, nor could he perceive any advantage therein. Personally he had never known of any specific case of re-incarnation, and was satisfied with his own present existence and progress.

He did not relish the subject apparently, and politely intimated that he would not enter into any discussion of Theosophy or re-incarnation either at the Saturday or Sabbath lectures, for he considered such discussions of no spiritual profit as, so far as he knew, neither from the spiritual or physical side of life could the doctrine be justified or substantiated. He did not appreciate religious discussion.

Spirit
Murphy.

"*Mr. Murphy*," who directs and controls all of the medium's seances, genial, cheerful, witty, wise and always reverent; the spirit of a loving Irishman, typical to the core. Spirit Murphy intimated that these Bureau seances were not for personal messages, they were for a far broader and wider intent. They were to be circles of spirit instruction. He cordially invited every member of the Committee to come prepared to ask questions of any character, and he with others would form a band of seven to co-operate and assist the Bureau Committee.

He hoped to be able to surprise the friends. Various phases of occult skill would be exemplified, but of what class or character would depend altogether upon the prevailing magnetic and psychic condition. At the conclusion of the various individual communications, the trumpet fell noisily to the floor or table.

Black
Hawk,
door-keeper.

"*Black Hawk*," Indian, unmistakable, with an old time *war whoop*, who spoke fairly good English and gave the ambiguous information that he was "*door keeper*," though he did not explain in what connection.

Note.—Black Hawk's explanation appears in Report No. 4.

"*W. T. Stead*," who conversed with Dr. King and was pleased to say he knew of the book Dr. King was com-

Automatic
writings.

piling and approved of it, and informed Dr. King that the several automatic written communications and messages he had received from time to time as from him, were unquestionably genuine, and authentic, Dr. King being one of the very first to whom he had appeared and communicated with, and that the picture in his private room was of psychic origin and was like him.

Spirit Stead greeted each individual member of the circle by name and promised the Bureau Committee success and great results; he expressed great pleasure in being a member of the spirit band of seven who would consult with the Bureau Committee from time to time.

"Julia
Ames."

"*Julia Ames*," the especial and particular friend of earth and spirit life of W. T. Stead, her name for many years has given prominence to the Psychic Bureau of London, England, known as "Julia's Bureau," operated and financed during his lifetime by Mr. Stead.

"I am come to tell you," said this spirit, "that I am one with you, interested as much here as in London, and I will do all I can to make these meetings and this Bureau spiritually profitable. I shall be one of your spirit band of seven to meet with you unseen, to impress you and give counsel to this Committee. I shall be delighted to answer any questions you may ask." The privilege was freely used and countless questions and answers of mutual interest and profit were exchanged.

"Pansy."

"*Pansy*," Indian girl, who laughed aloud and merrily her pleasure at being present, and greeted every one politely by name. Ladies were called "squaws," and gentlemen were called "chiefs." She innocently informed the group that she came of her own accord—nobody invited her.

"*Red Cloud*," who confirmed Pansy's pleasure at being present, and observed the same polite official cognomens for the ladies and gentlemen. He avowed he was the original "Red Cloud," celebrated and historic chief of the Sioux Indians, and solemnly requested any one present who was doubtful or interested to look up his pedigree in the Encyclopaedia.

Orlando. "Orlando," a grandiloquent spirit of magnificent voice, who announced himself as one of the special seven spirits who would assist the Bureau Committee. He promised to come again and be the alchemist of the spirit band. He professed to be of a great age and a native of one of the ancient races of the lost "Atlantis."

Tecumseth. "Tecumseth," the famous Indian chief, who declared his irrepressible pleasure repeatedly with "heap much joy" at being present, and who did not disdain to thoroughly arouse and startle the circle with a "war-whoop" loud enough to "wake the dead." He intimated his pleasure at being one of the spirit band of seven who would co-operate with the seven of the Bureau Committee. Also, in reply to an inquiry, affirmed his belief that there would probably be an Indian company formed to fight in Flanders or the Dardanelles. He also seemed to know all about the report current that afternoon concerning the alleged death of the Crown Prince of Germany, for he laughed sarcastically as he said:

"Him dead once more—no—he no dead—not yet—no another time he dead—this the sixth time—ha-ha-ha—him much dead—he no dead—him dead—some time—yet—yes."

William
Ewart
Gladstone.

"Wm. E. Gladstone," who naively said he "*happened to be passing this way and just came in out of curiosity and good will.*" He announced his profound conviction that the end of the war would not be in sight until long after the New Year, and that there would certainly be fighting during a large portion of the year 1916. Many rumors of peace and such like would precede the termination of the war, but victory was hovering in sight to spirit sense and the Allies should surely win. He intimated candidly that spirits were by no means infallible—they spoke their conviction according to their spiritual observations and conclusions subject to amendment.

"Will the United States be drawn into the war, Mr. Gladstone?"

"As we perceive it here, they cannot honorably avoid it."

A verse of a beautiful hymn was now sung—the words and melody being quite unfamiliar to the company—and at the conclusion the name of Florence Nightingale was given.

"*W. E. Wallis*," late Editor of "Light" (London, Eng.), who cordially greeted Mr. X— as an old acquaintance, and requested that a synopsis of the Bureau Committee sittings be sent to "Light" and "The Two Worlds."

Margaret Fuller.

"*Margaret Fuller*," the famous American authoress, who cheerily saluted the circle as a member of the Bureau Committee, and addressed herself particularly and affectionately to Mrs. Calvert as an old and familiar friend and imparted a wealth of interesting information and advice to the circle.

"*Billy*," son of Mrs. Carruthers, who politely apologized for what he called his "intrusion," but came to say he thought he was partly instrumental in causing the flowers to be introduced into the ring, and greeted his mother with an audible and affectionate kiss through the trumpet.

A humorous whistler.

"*A humorous whistler*," who essayed with fairly good success to enliven the meeting with shrill, but tuneful, whistling through the trumpet.

"*Emma Abbott*," some time actress and opera singer, who, in answer to a question, replied that she used to perform in Mrs. Morrison's Grand Opera House. She spoke eloquently and at length of existence in spirit life. Her exposition was of an exceptionally noble and elevating character and held the sitters spellbound for the ten minutes or so during which she spoke. She also announced herself as one of the seven spirits who would control the Bureau Committee.

Note.—The writer is unspeakably annoyed and disappointed to think he neglected to take notes of Emma Abbott's wise instruction, as well as that of the other occult voices at the seance.

Hypatia.

"*Hypatia*," of historic fame, who promised to answer at some future sitting certain questions concerning the correct year, day and hour and her occupation, together with other particulars of her life and brutal assassination in Alexandria. She promised to give her assistance and counsel as a member of the occult spirit band of seven working in harmony with the Committee.

The question alluded to by Spirit Hypatia with others of a test character were placed in sealed envelopes by Dr. King, and one envelope with a question enclosed given to each sitter to hold or to place on the table. The expectation being that as Hypatia had come frequently to Dr. King at previous seances, she would very likely be present at one or other of these test circles—so Hypatia's voluntary allusion to the questions mentioned above appeared to be good evidence that she had either been able to discern the written questions through the sealed envelopes, or that she had telepathically or psychically in some other occult manner cognized Dr. King's desires, for no one else in the circle knew what the questions in the envelopes were—neither were these envelopes opened until the conclusion of the six seances.

"*Paul Stayner*," some time author, of Chicago fame, who briefly gave his name and other particulars, then dropped the trumpet.

Vivakanunda.

"*Vivakanunda*," a recent modern Hindu philosopher, "Master," "Adept," teacher, "Mahatma," and celebrity of note, friend, spiritual tutor and guide of Mr. Burroughs' early life, offered salutary congratulations.

"*Mr. Ungar*," late local well known man of letters, author and Theosophical teacher of Chicago, who abruptly gave his name and a "Good evening, friends," and promised to "call again."

Very distinctly moving phosphorescent lights as large as a person's head, were seen occasionally floating around, by all the sitters.

Flowers.

Mrs. Carruthers was requested, during the seance, by Spirit Murphy to hold out her hands, when the trumpet was placed upon them and a carnation delivered

to her. A dozen or so freshly plucked carnations were dropped in the lap or handed to each of the sitters.

"*Spirit Murphy*" requested Mr. Paull to come forward to the table when the trumpet was very gently and carefully laid horizontally in his hands with a carnation secreted inside.

Explanation
of the
flowers.

Spirit Murphy explained in answer to a question that the flowers were *real* flowers removed from a near-by greenhouse. They were brought by spirit agency, acting and operating in harmony with the astral vibrations of friends in the circle; they were *etherialized* by clever spirit alchemists, under the direction of Orlando, and so introduced into the room. They were then re-materialized by the same occult powers and distributed to the sitters. *Spirit Murphy* admitted that the spirits unaided by the vibrations of the sitters could not have produced the flowers. *Spirit Murphy* naively neglected to mention anything about the moral or ethical aspect of the appropriation of the flowers, nor did he mention the name of the despoiled florist or locality of the greenhouse.

Medium
to be
tested.

The same spirit promised the Committee that he would request two of their number next week to hold the hands of the medium and feel his throat when the spirit voice was conversing with the sitters. He also requested that a number of slates, and a writing pad with pencils, be provided for the next sitting, to be placed on the table for the use of any invisible spirit entity who might desire to communicate through them. The sitters were requested to assume the same relative positions each succeeding night.

The seance room was in size about 10 x 12 feet with a number of plain chairs set about the room and a small round table in the centre, but devoid of other furniture.

The medium sat at one end of the room close up to the wall, with a space of about three feet between him and the table; Mrs. Carruthers sat next to him on

his right and Dr. King on the left side close up to the table with his feet under, and his arm resting on the table. Any movement therefore of the medium, however slight, would be easily and immediately detected.

Movement
of the
trumpet.

These positions were maintained throughout the six sittings, with the exception of one night when Dr. King was absent. The trumpet was placed upright on the floor on the further side of the table from Mr. Burroughs at the beginning of the seance, and was freely manipulated during the evening by the unseen forces, frequently falling to the floor from a height, and occasionally touching purposely the individual sitters by request and otherwise. By special request of Spirit Murphy, during the evening the hymns "Nearer, My God, to Thee" and "Shall We Gather at the River" were sung.

And thus closed the first of a series of six of the most remarkable and instructive seances the writer was ever present at—the memory of which will linger with him and the rest of the circle for many a long day.



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"Why should it be thought a thing incredible with you that God should raise the dead?"—Paul to Agrippa.

"There is a natural body and there is a spiritual body."—Paul.

REPORT No. 2.

Nov. 10th.

W. T. Stead Bureau Committee, Canadian Society for Psychological Research.

The second weekly trumpet seance of the above Committee was held on Wednesday evening, Nov. 10th, at 8 o'clock, at No. — Ontario Street, with the same sitters occupying the same positions as at the previous meeting.

The report of the previous meeting was read and approved.

Mr.
Burroughs
entranced.

Before the light was extinguished, Mr. Burroughs became suddenly entranced, while standing at the table, and spirit "*Black Hawk*" spoke through his vocal organs, recounting a humorism or two at the expense of his medium, and giving some necessary instructions concerning the conduct of the sitting.

The light then being extinguished, spirit voices from the following, spoke clearly and distinctly through the trumpet, and professed their genuine unaffected pleasure at being able to make so good a manifestation before so harmonious a group.

Two trumpets were used, and a number of slates, which were separately examined and found to be free from any marking, were bound with rubber bands in pairs, having small fragments of slate pencil placed between them, and laid upon the table, together with a pad of note paper and pencil, as requested by Spirit Murphy at the last seance.

W. T. Stead
and
"Julia's
Bureau."

"*W. T. Stead*," after friendly greetings, expressed his approval of the report as read, but deprecated any possible intention to approach the "Julia's Bureau" of London, Eng., with any communication, or revelation, purporting to emanate from him, as he did not appreciate the idea of awakening what appeared to him, the slightest appearance of prejudice, within the Julia Ames Bureau, against accepting anything of such a character, unless received directly within their own local precincts,

and through their own medium. He prophesied good results from the W. T. Stead Bureau, and advised the Secretary to look out for a lot to build on.

Thronged
with
invisible
visitors.

"*Emma Abbott*" addressed the gathering with cheerful greetings, and intimated that the room was thronged with invisible visitors, who were all too glad to be present. She answered many questions, and immediately, in response to the scarcely audible whispered suggestion of one of the sitters that she would sing for them, sang lustily with great feeling a beautiful spirit song, and in response to the united applause and urgent request of the circle, sang an additional verse.

Moses Hull.

"*Revd. Moses Hull*," of happy memory, addressed the circle at length, calling up many reminiscences of his visit to Toronto about eighteen years ago; commented on his publications, "The Spiritual Alps," "All About Devils," "Biblical Encyclopaedia," etc., etc.; recorded two or three humorous anecdotes, asked feelingly after old familiar friends and alluded fraternally to his brother Daniel's work in the United States, also his own recent spirit, and early intercourse with Revd. Dr. B. F. Austin, and referred to his some time knowledge of Mr. Burroughs while in Kansas and Oklahoma; also of his intercourse with Prof. Lockwood of Buffalo, a mutual friend of many in the circle.

Moses
Hull's
funny
story.

He asked if any one present remembered the old chestnut he told on the platform of the County Orange Hall here to illustrate some point he was trying to make. He forgot what it was, but remembered the story. The story is given here to illustrate that spirits do not lose their sense of the ludicrous, although as a rule spirit revelations are necessarily serious, and of a solemn character. Said Bro. Hull, jocularly:

"One night Pat had been drinking pretty heavily at the tavern, and when full enough staggered for home, and as luck would have it, as usual, had to pass through a graveyard. All of a sudden to Pat's horror he saw something approaching his way, that looked suspiciously

like a spirit, or ghost, so throwing up his hands, he took to his heels, as he ran shouting for dear life. He ran, and ran, and, ran, and then finally exhausted, sat down on a tomb-stone to get his wind—but the ghost thing had caught up to him and called out:

"'You are a good runner, Pat.'

"'Howly Mary—I am that, and I can do better.'

"'You sure can run some.'

"'You bet! and faith I'm going to run some more,' cried Pat, terrified, as he saw the golliwog approaching. Going now like the wind, about a mile a minute, he overtook a hare racing for its life. Kicking the quadruped out of his way, he exclaimed as he flew past, 'Shoo, there—get out of my way, and let somebody run who can.'"

Spirits
identified.

Spirit Moses Hull was able to correctly describe two or three spirit friends of some of the sitters present, and announced the rather unfamiliar name of "Lavinia" to one of the sitters as a test name from one of the spirits, the name being a mutual relation now in earth life, which name given to the sitter was immediately identified, together with the minute personal description of the spirit described.

Three spirit
voices at
one time.

"*Edgar*," son of Mrs. Carruthers, delivered loving and filial greetings to his mother, also his brother "Billy," and while they were speaking, spirit "Pansy" interjected her shrill, strident voice of welcome, who, together with "Black Hawk" speaking through Mr. Burroughs' vocal organs, made three distinct spirit voices actually speaking and conversing with members of the circle at one and the same time.

The father of Mr. X— proved his identity to his son and affectionately greeted him paternally with a word of good cheer.

Margaret
Fuller.

Margaret Fuller briefly acknowledged her pleasure at being present again and assured the sitters that the heavenly band would work harmoniously with the Bureau Committee.

After the rendition of a most eloquent and oratorical recitation by an unknown female spirit reciter, the theme of which was embodied in the refrain at the close of each verse, "For of such is the Kingdom of Heaven," the name was announced of *Elizabeth Barrett Browning*, and in answer to the interrogation whether the poem recited had ever been published, she replied:

"No, I have composed it spontaneously. It is an impromptu effort specially intended for you," meaning the circle.

Thompson
Jay
Hudson.

"*Thompson Jay Hudson*," Ph.D., LL.D., the celebrated author and psychological authority, who alluded rather ironically to his well known book, "Laws of Psychic Phenomena," and confessed that he did not now quite agree with all the conclusions he had so glibly and elaborately arrived at when on earth and laughed outright when Mrs. Calvert said she was rejoiced to hear he had at last repented of the error of his ways, and coolly informed him that she had taken the precaution to eliminate his volume from the Library of the Progressive Research Club.

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"Dawn
of the
awakened
mind."

Spirit Hudson expressed his genuine interest in Dr. King's forthcoming book, "Dawn of the Awakened Mind," and cheerfully admitted that he had on more than one occasion taken great pains to give Dr. King messages for his book through different mediums, residing in various parts of the United States, and as he had opportunity.

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"*Des Asia*," an ancient of power, spoke shortly but promised to come again at some future meeting, and also explained that he had knowledge and interest in the new psychic volume about to be published by Dr. King.

A gifted elocutionist with robust voice and clear enunciation surprised the listening circle with a fine poetic effusion which reminded one very much of Bryant's "Thanatopsis," and held the sitters in hushed expectancy until the voice revealed its identity by announcing the name of *Walt Whitman*.

Walt
Whitman.

"Br
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A man's subdued voice quietly and unaffectedly announced the name of "*Koeffler*," and spelled it slowly—K-O-E-F-L-E-R—giving himself as an at-one-time soloist of St. James' Cathedral, New York City, and as having sung at a church in Montreal, but being a stranger to Toronto. Upon being importuned to sing, he quickly responded, and sang in a robust baritone voice, two verses of a beautiful sympathetic air, both words and melody being improvised by the angelic singer for the occasion. Then when the well pleased company enthusiastically expressed their applause and grateful appreciation and requested a third verse, the spirit voice graciously responded by singing "Beautiful Isle of Somewhere," the members of the circle all joining joyfully with the spirit in the chorus—the voice of the angelic singer, however, sounding above them all.

Beautiful
Isle of
Somewhere.

At the conclusion of the song, Spirit Murphy, who said his name was "*Timothy*" and we might call him "*Tim*" if we liked, reluctantly informed the gathering that the occult powers were exhausted, and on behalf of himself, and his spirit friends, he would bid the circle "good night."

Pneumato-
graphic
slate
writing.

As the light was about to be turned on, a slight noise of scratching was heard within the package of slates, and upon investigation one of the slates belonging to Mr. X— was found written upon with the scrap of pencil, about the size of an onion seed, placed between them—with the following short messages written in entirely different chirography upon both sides of it. One side had the following:

"Be of good courage.—Beulah."

"Dear Friend—

All is well—don't be discouraged.—Orlando."

"Bright
Star."

And on the other side the name alone—"Chub"—in one corner, which was the name of an Indian chief known many years ago by Mr. Paull in Hiawatha, near Lake Scugog. Also the name "Bright Star," written in large letters underneath a figured illustration of a five-pointed star.

A moving light was seen for a few moments during the progress of the seance, which lasted about one hour and a quarter.

During the seance, at the request of Spirit Murphy and "Black Hawk," the circle sang "Nearer, My God, to Thee" and "Shall We Gather at the River?" and these hymns, together with "The Sweet By-and-By," were the only hymns sung at the meetings.

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"Spiritualism comes as a real God-send. 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."—Ven. Archdeacon Colley, Rector of Stockton, Warwickshire, England.

REPORT No. 3.

W. T. Stead Bureau Committee, Canadian Society for Psychical Research.

Nov. 17th. The weekly trumpet seance of the above Committee was held on Wednesday evening, Nov. 17th, at 8 o'clock, at No. — Ontario Street, with the same sitters who were present at the previous seances. The report of the previous meeting was read and approved.

Several pairs of slates were placed on the table, together with a writing pad of note paper, as on previous sittings.

Black Hawk
son of
famous
Indian.

The light being extinguished, Spirit "Black Hawk," speaking through Mr. Burroughs' vocal organism, pleasantly greeted each one by name, and freely and familiarly conversed with all present, asking and answering questions.

In response to an inquiry, he said he *passed out* when he was fourteen years of age; he was not the original "Black Hawk," but a grandson of the famous Indian warrior. He had never learned English when on the earth plane, consequently he was largely ignorant of the idioms of the language; his speech was somewhat broken, but not very noticeably so.

He claimed to be a full blooded native of the aboriginal Black Foot Indians who belonged to the great Algonquin tribe.

Some slight disturbance or moveemnt of the medium occasioning the inquiry if he was comfortable, Black Hawk replied by saying:

"The forces are going attempt something which I do not understand—this funny to me."

Here Mr. Burroughs appeared to step forward to the table and knelt down. Then again "*Black Hawk*":

"Chief Paull, you please come to the table—my medium he come here—you take hold my medium's hand, and I guess you chief X—, you come please take hold his other hand—hold him tight."

Flowers
produced.

Upon complying with this request, "*Black Hawk*" next requested:

"Squaw Paull, you please also come forward to the table and place your hands right on top the medium's head—don't be scared."

Which she did, exclaiming in surprise:

"Why, his head is covered with flowers all dripping wet, and I believe they are roses."

The light being turned on for a moment, the group were found precisely as indicated—Mr. Burroughs kneeling on one side of the table, and Mr. Paull on the other grasping the medium's left hand, while Mr. X— from his seat held Mr. Burroughs' right hand, and Mrs. Paull standing at the table with a number of beautiful red and white roses in her hands, and some spread on the table, and some on Mr. Burroughs' head.

In a few moments the light being again extinguished, Spirit "*Murphy*" requested the circle to sing something to restore "*conditions*," which had become disturbed on account of the gas light.

In compliance with Spirit "*Murphy's*" request, the company joined harmoniously in two verses of "The Sweet By-and-Bye."

Indian
maiden
"Pansy."

Spirit of Indian maiden "*Pansy*" now broke the silence which ensued, and shrilly greeted each one of the sitters by name, and on being asked if it was very difficult for a spirit to converse through the trumpet or

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to manifest in any way at all at a seance, assured her hearers emphatically:

"Yes, awful difficult—lots can't—and some don't try at all."

"Why, we thought spirits could do anything."

The only response was what might be called a spiritual snicker.

"Can we help you in any way, Pansy?"

"No—only by your kind thoughts—your good thoughts to the spirit world helps a lot—awful lot."

"Do you like to come and speak to us, Pansy?"

"Yes, me like to awful well—I much like to come—me glad—awful glad"—trumpet falls to the floor.

"She's gone"—silence.

"No, try her again—she'll answer"—still silence.

"Did you see the flowers brought in, Pansy?"

"Yes, me saw them come—awful pretty—and I going tell you what they look like—want me tell?"

"O yes, please do tell us, Pansy."

"You seen Niagara Falls, everybody?"

"Yes, yes."

"Well, you seen the mist there?"

"Yes."

"And the foam, and the colors, and the white spray, and the colors what you call—you know awful pretty?"

"The rainbow, Pansy?"

"Yes; well, the flowers looked like that, and then they grew and grew—you know—and bime-by I see the shape—quick as anything, and then I see them on the medium's head—and that's all I know."

"Can you bring flowers, Pansy?"

"Me?" laughing incredulously. "No, no, I don't know how—I wish I could."

"Who brought the flowers, Pansy?" but Pansy makes no answer for the trumpet falls to the ground.

Spirit "Murphy" took up the parable and informed the circle that "Orlando," the alchemist, was skilled in the passage of matter through matter and he had brought the flowers.

Pansy's
interesting
conversation.

Orlando
the
Alchemist.

Mrs. Carruthers being requested by Spirit Murphy to hold out her hands, a pair of slates was placed in them by the invisible intelligence with a request that she retain possession of them.

Spirit
slate
message.

At the conclusion of the seance the following message was found written upon one of them:

"Love from the boys to their mother.

Edgar, Tubby."

Spirit "*Murphy*" now requested Mr. X— to come to the side of the medium, and place both his hands on the medium's throat, and note carefully what transpired as he felt the throat of Mr. Burroughs, while the trumpet was being manipulated and spoken through by the spirit voice.

Upon complying with this request, and practical test, and noting that the medium's hands were folded, Mr. X— said he felt a *slight forward drawing movement* or *pull*, as it were from the medium's throat towards the direction of Spirit Murphy and the trumpet.

"Exactly," said Mr. Murphy.

Trumpet
and
voice test.

Spirit "*Murphy*": "Now, friends, and you, Mr. X— in particular—you all notice that the trumpet is now speaking some distance away from the medium—and I am speaking pretty freely and strongly through it. Mr. X—, where are your hands?"

"Right on the medium's throat."

Spirit Murphy: "Do you notice anything?"

"Just a slight vibration."

"Now, I want you, Mr. X—, to go on the other side of Mr. Burroughs, and place your ear close up against his shoulder blade. I want you to test the medium not for yourselves only, but for the public—I want you to know positively what we and you are doing."

Mr. X—: "All right."

Spirit Murphy: "Now, you see I am moving the trumpet around—do you detect anything in particular?"

"Nothing much, except a strong drawing or inclination towards the trumpet."

Helplessness
of the
spirit.

"Yes, that is it exactly. That drawing is continuous from the throat or thorax down to the solar plexus. Please take notice, friends, spirit alone can make no physical manifestation. Spirit is perfectly helpless on the physical plane. Spirit alone and unaided could not raise a piece of paper, much less that trumpet, or move it around. Spirit alone could not produce those flowers. We must use the medium—he is absolutely and positively essential.

Psychical
qualification
of the
medium.

"Orlando uses the medium and the harmonious vibration of all here to bring those flowers from the outside world, and unless the conditions are perfect, the results are nil. When we speak through the trumpet, we draw from the medium and the 'pull' which has been mentioned tends naturally towards the spirit manifesting."

"Mr. Murphy, please tell us what peculiar quality, property or other power the medium, Mr. Burroughs, or any other successful medium has which we, the rest of us who are sitting here, apparently do not appear to have, or at any rate in so great a degree, if at all? Is this wonderful psychic necessity spiritual or physical?"

"Mostly physical and of a nervous character."

"Did the spirit world discover this medium or did the medium clairaudiently, or clairvoyantly, discover the spirit world?"

Discovery
of the
medium.

"Both—but more particularly the spirit world discovered him. Dr. Westloff first found him by accident when he was but fourteen years of age and immediately began to work through him, and I came some few years afterwards and have been with him ever since. As you know, all people are more or less mediums or sensitives—some naturally more so than others, and others again by wise cultivation and development."

Why do
advanced
spirits
come?

"Tell us, Mr. Murphy, why do advanced spirits come to such an ordinary, unimportant circle as this—what is the attraction? Are harmonious circles so rare in all this wide world, that Intelligences like Orlando, Gladstone, or say, W. T. Stead, are willing and apparently glad to come here and manifest their continued existence and concern in things worldly?"

Select
circle.

"Yes, but you mistage and underestimate the importance of this circle. Perfectly harmonious circles are unfortunately altogether too rare, and knowledge of a perfectly harmonious circle such as this travels far and fast in the spirit realms. It is very true, exalted spirits do appear to appreciate much such an opportunity and love to come to inform, and instruct, their willing and receptive fellows on the earth plane, to prove their human origin and permanent, undying affection for the sorrowful world."

Sing
something.

Perfect silence for a few moments, then a request from Black Hawk that a verse of some hymn be sung. In response, two verses of "Shall We Gather at the River?" are sung—then suddenly a slight movement of the slates on the table, but no remark from spirit or mortal—then presently:—

Black Hawk: "Chief Paull, ain't you got white paste boards on the outside your slates?"

"Yes, Black Hawk—why?"

"There's something kind o' funny going on with them."

"What seems to be the matter, Black Hawk?"

"I dunno—they floating in the air—spirit got hold o' them."

"Shall I go forward and take them, Black Hawk?"

"Yes, you better come forward, chief, and take them."

Levitation.

Mr. Paull, at this bidding, stepped forward to the table and discovered the slates which he had placed in company with a number of others underneath the pile, abiding alone, perfectly stationary about four feet above, and immediately over the table, apparently resting easily, and unsupported as though floating like a cork on water. On taking them, they felt as though they were held in equipoise, suspended by a kind of atmospheric suction.

"Chief Paull, there's something in the slates. I see they not just exactly like you left them."

Spirit
message
on paper.

At the conclusion of the seance, when the light was turned on it was discovered that a sheet of paper had been removed from the pad and the following message written in pencil upon it, then folded twice and inserted between the two slates:

"A greeting to all the friends, wishing success to all.
(Signed) W. T. Stead."

Floating moving phosphorescent lights were observed, then quietness for a minute, then a request from Black Hawk to sing something, and once more "Shall We Gather at the River?" was sung.

Then presently the unmistakable voice of Emma Abbott, strong and weirdly plaintive, began to sing "Darling, I Love You." But the writer, listening intently to the song, found it difficult to listen and record the words at the same time, so only a line or two could be stolen from the verses of the ethereal song:

"When hearts are gay or sad."

"We loved you then and we love you now."

"For love is the key that unlocks the door."

The song and melody were so pitifully sweet and pathetic, that the over-pleased audience urgently implored an encore, and again with stronger voice, Emma Abbott, accompanied by spirit Koffler, sang a double responsive solo which in the ears and hearts of the listeners will linger for many a day. As before, it was impossible to write the words in full, but a few lines snatched and written in a hurried tangle on the pad were recorded as follows:—

Emma Abbott:

"Last night I dreamed a dream so true,
I dreamed, my darling one, of you."

Spirit Koffler:

"I dreamed a dream, a dream so true,
My darling one, I dreamed of you."

Emma Abbott:

"No death, there is no death in eternity."

Spirit Koffler:

"So when you dream," etc.

Spirit
song.

Emma Abbott:

"You may find that eternal home."

Extra-ordinary occult duet.

At the conclusion of this most extraordinary and marvellous vocal spirit manifestation, a voice of commanding eloquence addressed the circle and informed them that his message was one for them alone, and not for the public. At the conclusion, the voice said:

Spirit of Paracelsus.

"I have been in spirit life for hundreds of years, and have had vast experience. I knew all of earth life that there was to know. I speak with authority, for full well I know whereof I speak, and this much it is good for you to know, that whatever you know or think you know, those on earth life know nothing at all. It is the spirit that acquires knowledge, and the spirit alone that is skilled, and whatever those in earth life know, or think they know, they know only through spirit, and through spirit instruction—the spirit is all and is in all. And only those are free and know, who pass through the gate called death and enter the true spirit life. Know you that he who speaks to you now was known in earth life as *Paraulsus*."

Spirit Murphy: "Now, friends, we have done all we could for you, we have experimented a little in various ways on the physical plane with the forces at our disposal for your special instruction and benefit, just to give you personally some intrinsic spirit evidences that are not generally given. We would not think of attempting in any ordinary mixed circle that which we have willingly given to you—

World not ready for spirit truth.

"The world is not ready to receive many of the great truths and evidences of spirit operation, and it is not always expedient to attempt to convince the doubting and misbelieving," and with a pleasant "Good night," the trumpet fell to the floor and the seance closed.

"The tongueless secret locked in fate,
We do not know, we watch and wait,"

—Robt. G. Ingersoll.

REPORT No. 4.

W. T. Stead Bureau Committee, Canadian Society for Psychical Research.

Nov. 24th.

The weekly Trumpet Seance of the above Committee, was held on Wednesday evening, Nov. 24th, at 8 o'clock, at No. — Ontario Street, with the same company who were present at the last circle, with the exception of Mr. X—, who was absent from the city. The report of the last seance was read and approved.

Slates, and a writing pad, were placed as usual on the table, and two trumpets placed upright on the floor.

Before the light was extinguished Mr. Burroughs became entranced, and spirit "Black Hawk" gave greetings through the medium. Then when some one laughed and said: "Black Hawk, you seem perfectly at home in Mr. Burroughs' body—how is that?" Black Hawk replied:

Black Hawk,

"When you been slippin' in, and slippin' out of this house so long, and so often, as I have, you'd know the place pretty well, too. I'm the 'door keeper,' don't you know."

Speaking of the excellent flavor of some apples Mr. Burroughs had been eating during the day, Spirit Black Hawk said:

"Me liked those apples fine."

"Why, Black Hawk, what d'ye mean—you did not eat them, it was your medium—you could not taste them."

"Yes, me taste some—medium some—me some—see? Me part in medium—part out one time, some time, see?"

As the trumpet voice of Spirit Murphy rather abruptly sounded a few minutes after the light was extinguished, and caused a startled exclamation, Spirit Murphy laughed and said:

"I like to surprise people—my name is Murphy, and I will tell you a Murphy story. Pat went into a saloon one day and ordered a tumbler of whisky, but the bar

tender being dubious, asked his friend Murphy if Pat was *good* for the drink. Said Murphy, 'Has he had the drink—for if he has, he is.' Laughter.

Then a question, dropping from the ridiculous to the sublime.

"Mr. Murphy, will you please inform us, have you anything in spirit life corresponding with physical death?"

Spirit
death
and
birth.

"Yes, the change from one spirit state to another, approaches nearly to a species of death. Spirits may be said, however, to be *born* into states of new consciousness from one condition to another."

Seven or
more occult
bodies.

In answer to a question by Mrs. Carruthers, Spirit Murphy admitted a certain possible accuracy in the prevalent theosophical conception of seven states or bodies. "Seven," said he, "has always been considered the perfect number, and implied completeness, but whether the various bodies so often glibly spoken of—such as the causal, aural, physical, astral, dream, spirit, etheric, and soul bodies actually existed, I confess I do not know—how should I? One life at a time is more than problem enough for any single intelligence, mortal or spirit,—and just to get a glimpse of the next state with a remembrance of the past is all any individual ego can expect. These questionable bodies, if actually existent, are immaterial auras, emanations so spiritually attenuated as to be utterly incomprehensible and unthinkable to the physical ego. Why should men confuse themselves more than they need to? For instance, how can any mere man, limited by his own physical environment, positively attest of conditions in spirit life, when advanced spirits themselves question the accuracy of such teaching. Such conceptions are mischievous and lead to nowhere—confusion worse confounded."

"Mr. Murphy, is spirit everything, then?"

Spirit Murphy: "For all practical conceptions, yes; the physical body and the spirit embraces all of the individual entity; every other separate state or change

is included in the expression, body, soul and spirit."

Spirit
spheres.

"We frequently hear of the different *spheres* in spirit life. What ought we to understand by this? Paul the apostle, for instance, was caught up into the *seventh* Heaven and saw and heard marvellous things which it was unlawful or impossible for him to speak about—so he said. What do you know about that?"

Spirit
states and
conditions.

"*Seventh* was no doubt Paul's idea of perfection. He might just as truly have spoken of the *fourth* or *sixth*. You are to understand the idea of '*spheres*' as spoken of by the spirit side of life—just what you comprehend by the same conception in earth life—only these '*spheres*', so called for want of a better term, are simply states or conditions, but possibly much more marked here than on your plane."

"Are there distinct separations then between the spirit life of one sphere and another?"

"No, not just that. Bless my soul, you understand, you have, for instance, your very lowest social grade, such as a common day laborer, in comparison with, say, a legislator, philosopher, doctor, teacher and so on. Then you have the intellectual, moral, social, religious distinction, which might just as well be called '*spheres*.'"

Spirit
gradations.

"Then you would say we have '*spheres*' here on the earth plane, just as you have in spirit life?"

"Quite so. You understand, these grades are marked, but after all there is an interblending, a fusion, one with another—how could it be otherwise, for positively, as with you, no one state, condition or sphere, is actually isolated, or perfectly defined, or even complete in itself. Spirit life, and earth life, correspond very nearly—you receive your instruction, inspiration, impression and enlightenment from the spirit world, and the more you are spiritually inclined, the better for humanity everywhere."

"Do you have anything to correspond with our music and singing—have you orchestras, bands and choirs?"

Heavenly
music.

Spirit Murphy actually laughed. "Bless my soul, yes, yes, yes, it's all music—but the heavenly harmonies are so wonderfully attuned, so rapturous, and of so

thrilling a character that earthly language has no terms by which I might express or even commence to give you the faintest conception of these inconceivable spirit vibrations. You see, friends, you are trespassing on dizzy heights, quite unscaleable to mortal man."

"What about spirit locomotion? How do spirits travel? Do they fly? Do they use their feet and legs and run?"

Spirit locomotion.

"Spirits literally *think*, imagine, or will themselves through space. Now, understand, I am not informing you precisely of the actual spirit mode of motion, but I can inform you no more accurately than that. For instance, I desire to be in New York or Melbourne with my friends, and lo! almost instantly I find myself there. As a matter of fact, I am exaggerating somewhat, for that is not always the actual result, for some knowledge is necessary before this lightning celerity is attained—for many earth-bound spirits are unable to immediately appreciate or appropriate this automatic means of spirit movement. They need a certain amount of education, or shall I say practice. Nor can spirits at all times enter uninvited into every condition or sphere—good and evil thoughts have a mighty and powerful influence to impel, repel and expel. Your righteous thoughts and living are as a wall around you—and I am free to say no evil disposed spirit could approach or influence you, so long as your thoughts and inclinations are towards the good—your thoughts create an aroma, or aura, around you, and act as a wall or deterrent to extraneous evil insinuation, and contrariwise. Should the thoughts be evil and unlovely, then like vultures swooping to their prey, evil spirits will swarm and are drawn towards you."

Righteousness a wall.

"Thank you, Mr. Murphy."

Spirit Murphy: "Dr. King, you look sleepy. You have been very quiet."

Dr. King cogitating.

Dr. King, abstractedly: "I've been thinking."

Spirit Murphy, laughing: "Tell us what you are thinking about, doctor?"

Spirit
telepathy.

"Well! I may do that some time—but not to-night."

"Mr. Murphy, do spirits communicate with one another by the ordinary forms of speech, or telepathically? Do you, for instance, immediately comprehend and understand the unuttered interrogations of your spirit companion?"

"Yes."

"Can a spirit deceive you?"

"Not likely—I have never known one to. There is no need or desire to do so from any source, but I will not say it is impossible."

Eyeless
spirits?

"Do you see with eyes as we do, or do you observe, and perceive, and know visually through some other means of universal cosmic perception?"

"We perceive and see without the immediate use of such optics as physical eyes as you understand them—I am afraid I shall not be able to explain clearly to you."

A curl of
smoke.

"You frighten and confuse us, then, by admitting, as Dr. Westloff told us, there is neither form nor shape to a spirit. If you are only the meaningless figure of a whiff of wind—an aroma—or a curl of smoke, it seems that we on the earth plane have much the advantage, for we *taste* and *feel* and *see* and *hear* and *love*, while you—why, you are just only cosmic affection, you are nothing but a shade."

Spirit Murphy, laughing heartily: "Ha, ha, ha, yes, yes, yes, well, well, well—we have all that you have got—you have no advantage over us at all, at all. We can see you all now, but you cannot see us. You have no advantage over us there, you perceive; not at all. Although we do not claim to be moulded in the actual shape and form of the physical existence as you understand it, we are something more than a smell—ha! ha! —or a cloud—ha! ha! ha! We can, and do, assume shape and form at times, and at pleasure. We can be recognized individually as such whensoever we will—and we never mistake one for another; bless my soul, no."

Don't want
to die.

"That's all very well, and no doubt right, brother Spirit Murphy. All the same, it seems to some of us that we would prefer to be here, right on the physical plane, than to be with you in spirit life—merged in nothingness, as it were."

"You are altogether wrong, my friend."

"Well, tell us, Spirit Murphy, would you really prefer to be back here again on this earth plane as you were, or be as you are now in spirit life?"

"There is no comparison whatever—I am infinitely better off now, and here, than I was on the earth plane, or ever could be, as you yourselves all will assuredly know in good time."

"Do family ties and connections continue in spirit life?"

Affinity.

"Yes, unquestionably so, although it is here, as with you, a great deal a matter of individual choice and affinity, and these, or any other ties, may possibly continue, for all we know to the contrary, for scores, or hundreds or years, so long as the sense of local or consanguinous affection continues, mayhap thousands of years, for all I know, until after the lapse of infinite time the individual spirit love is lost or absorbed, so far as we can tell, in the great cosmic universal spirit of the Eternal."

"Would that be the Hindu Nirvana?"

"Precisely—but we do not call it so, however. But Nirvana or the great "Over-Soul," or "The Infinite Spirit of God." I am talking about something I personally do not know much about. I am content to rise step by step, and prefer for the time my present condition."

"What can you tell us about spirit employment?"

Spirit
employments.

"Spirits employ themselves, in a sense, much as you do. They educate, advise, assist, inspire, guide and control in a measure friends and affinities in earth life whose vibrations and employment assimilate nearest their own. It is simple enough. I may tell you that every individual human being on the earth plane is posi-

tively influenced, controlled or impressed, for good or evil, by those on this side of life. You understand, there are infinite grades here, as with you, and advanced spirits employ themselves unceasingly in assisting to elevate and encourage those who studiously seek advancement and enlightening.

Christians' Hell.

"Earth-bound spirits, that is, those in outer darkness, suffer excruciating agonies, and may be said to be living in what you would call the Christians' Hell. Yes, the sorrows and pains are intense, but the glories and pleasures immense. We literally have purgatorial pains here. Why, I have seen thousands here—soldiers, for instance, recently slain in battle—who have been so suddenly and fearfully hurried out of mortal existence, that they have not actually realized or known that they had positively passed from earth for ever."

Abode of spirits.

"Where is the general abode of the spirits?"

"Anywhere, everywhere, around you, above you. Spirits surround you in all directions, there is no local Heaven or Hell."

Spiritual altitudes.

"But do all spirits then live down here on this lower level, or simply, say, within the regions of our atmosphere?"

"By no means. Higher still and higher the spirit legions advance. And you may certainly expect the most perfect spirit vibrations and visitations up in the loftiest altitudes. The adepts of India get their marvellous instruction up in the rarer, purer atmosphere of the highlands. Moses got his famous 'revelations' from the mountains, Christ went up into the mountain—and you would get absolutely perfect results if you could assemble in your seances on the mountain tops; but not all people who live on the mountains are spiritually minded. Oh, no."

Angel visitors.

"Do spirits walk our streets, look into our store windows, enjoy our sunshine, assemble in our churches, theatres, dance halls, and float through our parks? Do they see, and visit us, and lodge with us in our bedrooms, in our living rooms and kitchens, in other words, behave much as we do?"

Obsession.

"Yes, and no. They do literally walk your streets, attend your sacred edifices in throngs, assemble in your theatres. They may observe and do all you have mentioned, and yet that would be, generally speaking, a wrong conception of spirit life. I have seen a be crazed spirit walk beside a young man and influence him to enter a house to his ruin. Young men and women should be warned to keep their thoughts *clean* and *pure*, for as a man thinketh in his heart, so is he. No spirit has power to obsess or to entice astray any individual whose inclinations are right in any direction. Earth bound spirits, that is, spirits of those who have lived immoral, drunken or licentious lives, can, and frequently do, as I have said, influence weak and wavering men and women to comply with their wishes—so that possibly they may sense again and enjoy the pleasures of life. Advanced spirits, however, continually influence for good."

Dream conditions.

"Mr. Murphy, what do you know about dreams?"

"A good deal. I can positively assert that nearly all persons in their dream states have left their bodies temporarily at some time or other, although they seldom remember what they see or do. Most dreams are unquestionably the result of a disordered physical condition. In this state the innumerable secreted forces of the subconscious mind automatically are brought into action and wonderful, grotesque, distorted appearances of new and novel phases of life are shaken into action and projected on the dreamer's vision."

"Do spirits ever travel far into space, say to the planet Mars?"

Life and death on Mars.

"Yes, I believe so, but personally I never have, neither have I seen or conversed with, any spirit who has done so. They tell me, those who have heard from others, that life on Mars is different in many important ways from earth life. Their physical existence is said to be much in advance of ours, and strange to say they do not appear to experience bodily dissolution or anything analogous to death. According to current testimony, a gradual dissipating process of the gross physical

body synchronises with a slow semi-transparent unfolding or evolution into the spiritual, the individual practically living during the transmorphosis period in two worlds, the physical and the astral. There is thus an intermingling and daily intercommunion between the denizens of the two planes, which must conduce in making existence on Mars enjoyable in the extreme. But I cannot speak authoritatively, for I do not know. I may say here that it is not quite as easy for a spirit to pass at random from the earth to Mars as it is to travel from place to place on this round sphere of ours."

The Mass.

Mr. Murphy, what do you think about the Roman Catholic Mass? Is there any advantage in it?"

Whatever Spirit Murphy thought about the Mass, he certainly was cautious and non-committal in his reply.

The writer is sorry he did not inquire of Timothy concerning his religious creed—but it is no matter.

Pray for
the dead.

"Perhaps, not ordinarily so—especially the financial end of it, for generally speaking the poor benighted soul languishing in Purgatory, wherever that is, is not such an one that a little money spent on masses can help at all, at all. The money part, in my estimation, spoils the Mass. But prayers are helpful, I will not deny that prayers are helpful, and the church needs the money. No, I would not discourage prayers for the dead, so called. Bless my soul, let people pray for their dead if they want to."

"What are the prospects for new mediums?"

"I'll be frank with you. The outlook, to my mind, is not bright, I'm sorry to say; for not ten per cent. of all those who are seeking development are attracted by the proper motives. You see, friends, they are wasting their time, for they are seeking mediumship for monetary or selfish reasons, and the world is better without any more of that kind—for instance, one poor selfish soul asked me to-day to give her the name of one of her spirit guides as she wanted to get secret tips on the horse races. Possibly one out of twelve are true. I am

sick of all such. I actually close up many a seance and send the unreasonable and crooked investigators home, for I will not let my medium be used or debauched for such purposes. I will not let their spirit friends or guides speak to them, for their motives are neither pure or worthy." Trumpet falls.

"Pansy."

Spirit Pansy: "Good evening, everybody."

"Good evening, Pansy."

"You know what I am?"

"Why, yes, you are our little Indian friend, Pansy."

"I'm a reception committee of one, and I appointed myself. Ain't I good? Mr. Murphy doesn't mind. Want to hear a little story about Mr. Murphy?"

"Certainly, Pansy. Let's hear it."

Another
Murphy
story.

"Well, Mr. Murphy's hair is red, awful red, and he was travelling one day when in earth life on the *toot* cars alongside of a bald headed man, awful bald, you know—and this bald headed man looked at Mr. Murphy for a long time and at last he say, 'My! Mister, but ain't your hair awful red? 'Why, so it is,' says Mr. Murphy. 'So they say—how did you know?' Bime-by, the bald headed man looks at Mr. Murphy again and says, 'I never did see such a red head in all my life. Why, it's perfectly red, real red—red hot.' 'Why, I believe you, so it is,' says Mr. Murphy. At last the bald headed man says, 'Gee whillikens, man, however, did you get such a red head?' 'Aisy enough,' says Mr. Murphy, 'it was this way. I was the last one present when the hair was given out and this was the scrapin's, so I had to take this or go bald—do you get me?' Trumpet falls.

Spirit Murphy: "Pansy's a great joker."

"Well, Mr. Murphy, we wish we could really see you?"

"Indeed, and I wish you could, friends; but all the same, believe me, you are not missing much at all, at all. Pansy's been telling you a little joke on me—let me tell you another one on myself that happened no later than yesterday at the seance.

Another
Murphy
story.

"A chap by the name of P——le tried to catch me—and bless my soul everything was black as Egypt like it is here now, you understand.

"'Can you see me, Mr. Murphy?' said he, quizzingly.

"'Surely,' says I.

"'Can you see my eye?' says he, staring into the dark.

"'I am looking at it now,' says I.

"'Can you tell me what's the matter with it?' says he.

"I looked at it in a cursory way, not minding what he was after at all, at all. 'Watery?' says I, innocent-like.

"'Guess again,' says he, cheekily.

"'It looks paralytic-like,' says I, for I began to think probably it did look a little queer.

"'Could you tell me what to do for it?' says he.

"'I'm no doctor,' says I, 'you had better consult an oculist.'

"With that he took his eye out and held it up for me to examine, and bless my soul, sure enough it was a glass eye—so what d'ye know about that? And my smart Alec pretty nearly caught Murphy—at least, so he thought—but he didn't, although I hear Dr. Westloff is going to have it in for me when Mr. Burroughs gets back to Chicago, and I don't blame him at all, at all." Trumpet falls suddenly and quiet ensues for a full minute.

W. T. Stead.

Spirit W. T. Stead: "Good evening, friends. W. T. Stead speaking. Mr. Paull, I read your letter to Mr. Stanford and I will try to comply with your suggestion. The idea is a good one, and possibly might bring results."

"You thoroughly understand the message, Mr. Stead?"

"Yes, indeed. I am to try and visit the next seance held in Mr. Stanford's residence in Melbourne, Australia, with the medium Bailey. I am to go with Annie Bright and tell Mr. Stanford the names of the sitters in this circle, and any other particulars, before he receives your confirmative letter."

The
Stanford
seances.

"Yes, and also be sure, Mr. Stead, to request Mr. Stanford—and this is part of the test program—to send to me about a dozen each of all your pamphlets published before you passed to spirit life, viz.: "What Life in the Spirit World Really Is," "How I Know the Dead Return," and "Bridging the River of Death." They are all bound uniformly in red paper covers, and are published by E. W. Cole, Melbourne."

Spirit Stead: "I understand."

Mr. Paull: "And so that they shall be sent to me here in Toronto, and be on the way from Australia before Mr. Stanford gets my letter."

"I understand."

Difficulties.

"Is it practicable, Mr. Stead?"

"There are difficulties, Mr. Paull. Don't expect too much."

"Does it take you long to go to Melbourne, Mr. Stead?"

"No—practically in a flash."

"What difficulty do you foresee?"

"The Bailey seance."

"Will not the Bailey seance be open to you as much as to any other spirit?"

"Yes, but it may be some time before the next seance, and conditions might not be opportune—and without a medium I cannot do much to impress Mr. Stanford."

"Do the best you can, Mr. Stead."

Bailey
seances
difficult.

"I will, indeed—I will try to do it—I may succeed. I am as much interested as you are. But I might as well tell you frankly that the Bailey-Stanford seances are in many respects a very difficult proposition to negotiate—and it is hard, indeed, for inexperienced spirits to manifest in their circles on account of the extraordinarily heavy atmospheric environment, evidently necessary for the production of those world famous apports—but I will do my best, be assured of that."

Mrs. Calvert: "Mr. Stead, we want your name associated in some way with this bureau—officially—what shall we do?"

Astral
President?

Mr. Paull: "How would *astral* President do?"

Spirit Stead: "No! no! I would rather not—I am sick and tired of so much astral body—too much astral."

Mrs. Calvert: "Honorary President, perhaps?"

Spirit Stead: "Yes, honorary President will do."

Mrs. Calvert: "How are we doing in the Bureau, Mr. Stead?"

"Fine, very fine. You have begun well, and I have no doubt will continue so—you will have difficulties, naturally. Here's the idea—don't antagonize anybody—kill with kindness, be true to the best that's in you—in each of you, understand—fear nothing—you have nothing to fear—the truth hurts nobody; avoid religious controversies—ours is not a work of religion, but of spirit demonstration only."

"You think we shall succeed?"

"Don't talk that way. Haven't I already told your Secretary to look out for a lot—the money will come when needed, you will have a Bureau established, and a building of your own inside of two years, I think."

Mr. Paull: "Mr. Stead, what do you know about the Wilson '*Vibrator*' of London—the new mechanical medium? Is something of that description ultimately going to be the mode of psychic communication between the earth and spirit worlds? Are we really going to have a workable spiritual Morse-code, wireless telegraph system set up twixt Heaven and Earth?"

Spirit Stead: "No doubt of it, and I tell you confidentially what soon will be proclaimed from the house-tops, that a well known multi-millionaire, financier and inventor of Detroit, in collaboration with another eminent inventor, whose name is on everybody's lips, is at work now upon a recording disc which, when perfected, will record every word and sound of the seance room. These next few years are going to be epoch-making between the two worlds."

Mr. Stead, will you tell us frankly, are you pleased and satisfied with your spirit existence. Honestly now, Mr. Stead, would you rather be where you are or back at work on the earth plane?"

A
Bureau
Building.

Mechanical
mediums,
Morse code,
etc.

Heaven
or earth.
Which?

Spirit Stead, hesitatingly: "That is a hard question, I cannot answer it. You see, friends, I had so much on my hands and heart—so much that I wanted to do—but I am content, and am at work in a new field, and it is no doubt for the best."

Mr. Paull: "Mr. Stead, did you *write* that little message on the paper last week with the pencil?"

Spirit Stead: "No, I did not. You will understand, it is very difficult, well nigh impossible, for many of us to manipulate a pencil or to write between slates, although it is frequently done—but what is generally attempted, with varying success, is to produce by impression, or precipitation, and the result is about the same; and that is what I did—we use the colors available in the room from the wall paper, or flowers, or from the slate or lead pencil, and manage in some ingenious way."

Dark and
daylight
seances.

"How is it that this seance and kindred seances are necessarily in the dark, but with Mr. Keeler and others like him, spirit messages, and writings on slate and paper, are received and recorded in broad daylight?"

"It is altogether a matter of nervous temperament, and magnetism. Conditions, and peculiar psychic environment and power, produce phases of various degrees of mediumship—but it is impossible to explain fully to you the essential differences, and I am not sure that I could. Spiritual things are spiritually discerned." Trumpet falls.

Col. R. G.
Ingersoll.

A lengthy and eloquent plea for toleration, patience, consideration and affection between the two worlds was given by a spirit voice, who humbly apologized for the intrusion, but felt that he would be welcome, and who announced the name of *R. G. Ingersoll*.

He fully and freely answered various pointed personal questions, and when boldly twitted with the fact that he had been unsparingly remorseless in his scathing denunciations of beliefs, that millions revered, and when asked point blank whether he was not now sorry for his fierce tirades, and fiery lectures, replied emphatically:

Not sorry.
No.

"No! why should I be sorry—I have nothing to regret. They called me infidel, atheist, blasphemer and agnostic. I was truly neither, in the real sense. I simply said what I strongly felt and believed to be literally true. I withdraw nothing. No, I'm not sorry. True, I said some things sharp and caustic, keen and cutting—somebody had to. I have no regrets—I *did not deny duty*—I'm satisfied." Trumpet falls.

A verse now was sung by a male voice, one line of which the writer was able to decipher from the notes, cross written over in the dark—

"I'm on a good ship a-sailing over the sea."

Requesting the name of the singer, Spirit Murphy replied, "*Mr. McGinnis.*" No other information was obtained.

Emma
Abbott
sings.

Spirit Emma Abbott: "I bring to you, friends, once more my words of love and hope. I give you greeting and am pleased to be here. I would like to sing for you, but fear I shall not be able to."

Keen disappointment being expressed by all at this announcement, to their great surprise and pleasure, Emma Abbott forthwith began to sing, in company with a tenor voice, a fine responsive duet, one mutilated verse of which is as follows:—

"When dark and grey this life seems ever to be,
When all have passed away securely into eternity,
Then all things for ever are well."

Don't know
the singer.

To the request for the name of the male singer, there was no response. Asked if it was Mr. Koeffler, Spirit Murphy replied, "No, I don't know who the singer is. He is a stranger."

A spirit voice now recited with gentle elocutionary emphasis a poem of several verses of which the refrain was:—

"*Never-more* shall never be,
But *evermore* shall always be
A beam of joy from every heart.
For evermore
Be free from pain

And strife shall pass for evermore,
For evermore."

After announcing the name "*Edgar Allen Poe*," the trumpet fell.

Spirit Koeffler now announced himself and in a fine strong, rich voice sang a new version of "Rock of Ages."

A few lines of the beautiful hymn were garnered by the writer, but no words can do justice to the pleasing power of the voice.

"Rock
of Ages."

"Rock of Ages, hiding in Thee,
Thus while the strands of life are straining,
While despair and doubts grow on
Rock of Everlasting Ages,
We're hiding ever in the Rock,
Hiding ourselves in the Rock for ever,
In the everlasting Rock."

A voice, claiming to be that of *Florence Nightingale*, now sang several verses of a song, the first lines of which were as follows:—

"On yonder mountain side."

"Just the joy of knowing"

"Singing peace and joy"

"So we are glad we died,
For here we find belief and love and joy."

"Holy—holy—holy,
Our songs shall rise to Thee."

"Holy,
Holy,
Holy."

A spirit voice, slowly and deliberately: "I am glad to come here—to-night—glad, indeed—to give you a sincere—message of friendship—this is my first appearance at a seance—and the experience is entirely new to me—I am here—just for—a moment—*Edward, Earl of Warwick*." Trumpet falls and collapses.

A right marvellous spirit voice now spoke at length, with intense and vivid earnestness, part only of whose address is here transcribed. Said the voice, as follows:

I was once
Queen
Victoria.

"I was once *Queen Victoria*."

At this startling announcement, a strange hush came over the circle and one or two of the members made a movement to arise. Said Dr. King, right loyally:

"Your gracious Majesty, you are welcome here."

Then continued the voice:

Royal
message
of love.

"Do not be astonished or surprised, my friends—why should you? I have come specially to this sincere little group of devout seekers after truth for three reasons.

"First, to give you a strenuous message of love—and to say I am always one and for ever with those who were once my loyal people in this great and fearful bloody war—and also to say that I have given confirmatory evidence more than once to Dr. King for his book, and that friends on this side of life will certainly assist him in the publication of his work.

"Friends, I know many of your grand and patriotic sons—so many, many thousands gone to the far off lands to fight the Britons' fight for freedom, love and home.

The right
must
prevail.

"Our hearts here are wrung with keenest anguish, and we weep for bereaved motherhood and widowed lives everywhere—for everyone that falls—all—all—all—but spite of tears and anguish, pain and sorrow the fight must still go on. The right must prevail and that alone shall be the end and aim of the horrors of battle. So—my children, I greet you with sincerest love—be not dismayed.

"While in earth life, as you know, I often hied me away to the highlands of Scotland to my peaceful, quiet home there that I loved so dearly—to escape the weary, care-worn perfunctory ways of the Court and State—tired indeed of stately lords and prouder ladies—tired of the worldly vanity and pomp—the ostentation and the glittering show—wishing many a time that I might mingle familiarly with the humble and the lowly of my people. Alas—alas—

"O but I bleed even now with our brave and honorable heroes—my heart is torn and wrenched—can I ever forget? Friends—~~hear~~ me—I am standing proudly by

Brave and
honorable
heroes.

The right
alone shall
triumph.

the grand old flag for freedom, love and liberty—what shall we say? Are we discouraged? A thousand times no. Shall we give up or forget? Never! never! never!

"I say to you, be of good courage—the world is not at war alone, the invisible are interested—the right alone shall ultimately triumph, then peace and tranquility on earth shall reign again—Friends, farewell." Trumpet falls to the floor.

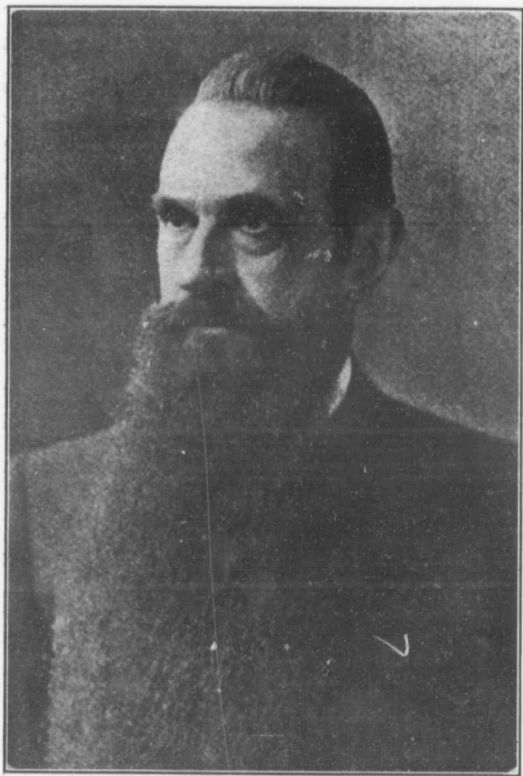
Spirit Murphy: "Now, friends, our medium's forces are about exhausted. We have done what we could for you—and we are particularly glad so many exalted ones have cared to come here to manifest to-night—this has been a very unusual seance"—pause for a moment, then reverently:

"May the words of our mouths and the meditations of our hearts be acceptable now and for ever in the sight of the Great Eternal. Amen."

Amen

The seance lasted for one hour and twenty minutes, and it is a matter of great regret that more of the messages and answers to the various interrogations could not be recorded. The addresses and messages are, of course, fragmentary only and especially so in the case of the poetry—for it was very difficult to follow the exact meter and rhyme. Frequently some of the words were trilled a little unintelligibly, evidently being too difficult for the spirit to clearly articulate or for the scribe to distinguish—so, much of the sense has been lost.

Note.—As at the previous seances, the alleged spirit of Wm. T. Stead had spoken through the trumpet and had manifested particular interest in the proceedings of the sittings of the Bureau Committee, and promised to assist in any test necessary to establish the veracity and proof of the identity of the invisible intelligences, and help in any other way—the writer of these records conceived the idea of penning the following letter, sealing the same, and bringing it to the evening circle, unknown to any other individual sitter, trusting to Spirit Stead's occult acumen to decipher and understand the contents of the missive, and also the motive, and hoping he would acquiesce in the somewhat peremptory, though novel, suggestion contained in this epistle to Mr. Stanford, and of course proceed forthwith to give his occult attendance to bring the experiment to a satisfactory conclusion. This, as will have been remarked in the reading of the foregoing minutes, Spirit W. T. Stead willingly agreed to perform.



THOMAS WELTON STANFORD, ESQ,

Melbourne Aus. Prince of Psychic Investigators and of world wide Renown

The letter.

Toronto, 24th November, 1915.

Thomas W. Stanford, Esq.,
Melbourne, Australia.

Dear Sir,—

This Wednesday night, 24th November, 1915, at a seance of the Wm. T. Stead Bureau Committee, held at No. — Ontario Street, under the auspices of the Canadian Society for Psychological Research— Present: Dr. John S. King, President of the Society; Mrs. E. A. Calvert, President of the Toronto Progressive Research Club; Mrs. A. Murphy, Vice-President of the same Club; Mrs. Carruthers, Mrs. H. G. Paull, Mr. E. O. X., and the writer. Amongst other notable spirit Intelligences speaking was Wm. T. Stead, who had suggested the inauguration of the Bureau, and who kindly undertook, as a test, to deliver to you in your circle in Melbourne, in conjunction with Annie Bright, a request from this Committee that you send the writer, as soon as possible after receiving the spirit request from Mr. Stead and Mrs. Bright, a dozen each of all of Mr. Stead's pamphlet publications, "How I Know the Dead Return," "Julia's Bureau," etc., for the use of the Committee, and have this spirit request published in the "Harbinger of Light" before you receive the letter from this Committee, and these spirit friends are to inform you that I am forwarding the same request.

If there is any charge, I will forward same upon receipt of pamphlets. If the spirit message is delivered before receipt of this letter, kindly have the letter published also.

Yours sincerely,

HERBERT G. PAULL.

Although the above letter was written fully expecting that a reply from Mr. Stanford would be forthcoming, no answer has been received up to the time of going to press.

"There is no death, what seems so is transition."
"The spirit world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air."
—Lengfellow.

REPORT No. 5.

W. T. Stead Bureau Committee, Canadian Society for Psychological Research.

Dec. 1st.

The weekly Trumpet Seance of the above Committee was held on Wednesday evening, Dec. 1st, at 8.30 o'clock, at No. — Ontario Street. Present: Mrs. E. A. Calvert, Mrs. Carruthers, Mrs. Murphy, Mrs. Paull and Mr. Herbert G. Paull.

Mr. X— was absent from the city, and Dr. King also was not present, but sent the following letter to Mrs. Calvert:

Apology
from
Dr. King.

"Mrs. Calvert,—*I hope to be at the seance to-night, but don't wait for me.* If not there, please place the sealed envelopes on the table.

"Kindly leave my slates with the enclosed written slips, where you placed them on the shelf for me.

"*You will hear from me later.*

Wednesday, Dec. 1st, 1915. John S. King."

Slates and paper and the doctor's sealed envelopes with his secret test questions therein, were placed on the table, and two trumpets were placed beside the table.

The report of the previous sitting was read and approved.

The report
approved.

Immediately the light was extinguished, Spirit "Black Hawk" exclaimed abruptly:

"That-was-very-good-report, Chief Paull."

"Anything to say against it, Black Hawk—any correction?"

"No—it much good report—very good—me nothing to say against the report—no."

Sympathy
produces
harmony.

Spirit Murphy: "Black Hawk has nothing to say against the report—neither have I. I want everybody to be satisfied and feel happy—of course. I have felt at

home with all here from the start. Sympathy is all that is needed—sympathy produces harmony and harmony only, brings satisfactory results. Things are going to be all right so far as this Bureau Committee is concerned—have no fear.”

“Mr. Murphy, thank you for your courtesy, for although we cannot see you, we cannot help liking you. We know right well that you are a *decent*, kind-hearted spirit. Will you answer us one question?”

Murphy
a “decent”
spirit.

“I’ll answer any question you like to ask me, if I can. I tell you I’ll answer it all the quicker for the nice way that you called me *decent*. What d’ye think of that now? I like that. Ha! ha! ha!—*decent* spirit. Bless my soul—well, well, well!”

“Well, brother Murphy, will you kindly tell us how you manage to elevate that trumpet, and carry it around the room, for it appears to some of us, that unless you *materialize* a form of some kind, that you could not possibly lift it? Do you materialize at all?”

Spirits
love to
answer
questions.

“That’s a very good and proper question, and the kind of question I love to answer. I do and I do not materialize. Let me explain. Please remember what Black Hawk told you. He is the *door keeper*—that is, he keeps guard over, and controls Mr. Burroughs’ physical body. The medium himself is out of his body now in a state of *comparative como*. He literally knows nothing of what is transpiring—his astral body is forced out of him by spirit Black Hawk, and that same astral body is attached to the medium by a magnetic silvery cord. When, therefore, I desire to speak to you, I must temporarily appropriate and take possession of the astral form of the medium, and through this astral body coming in rapport with the physical, I am able to raise, and manipulate, the trumpet, and speak through it as I am doing now. When I am speaking to you, therefore, I really come to you through the agency of at least two other bodies—the physical and the astral body of the medium, and in a measure through Black Hawk; and strange as it may seem, two spirits may speak at one and the same time.

Touch the
astral body.

Mr. Paull: "Could I touch, and feel the form of the astral hand and arm that grasps the trumpet?"

"Yes, and I will try and give you an opportunity if at all possible, further on in the seance."

"Would my grasping the astral arm, suddenly and unexpectedly, have any deleterious effect upon the medium?"

The
medium
would be
hurt.

"Decidedly so; and perhaps a very painful effect, or worse. It would have much the feeling, or sensation, of a burn by an electric wire, a kind of electrocution. You see, the astral body is the perfect figure of the physical individual. Your attempt to interfere in any way with the sensitive astral form, under such circumstances, would affect that part of the medium's anatomy, *through and through*, and not the surface only. A sudden start, administered to such a delicate sensitive organism, as the astral body, would cause a corresponding over-sudden jolt and return of the astral body to the physical body—which body would not be so suddenly prepared to receive it, and the result would be more or less mischievous. We are bound to look after the medium's safety, and for that reason, unless we prepare the medium, and the astral body, for the experiences you have suggested, it is injudicious and unsafe to force any movement in that direction—but we will try." Trumpet falls.

A case
in point.

Mrs. Carruthers then informed the circle of the case of one who had in this very manner carelessly grasped at the astral form of a medium, and the result was just as Spirit Murphy had explained, for the medium carried for many a day a mark or scar like a burn seared into the flesh.

Spirit Murphy took great pains to describe the workings of a possible successful mechanical medium, in allusion to the new Wilson vibrator of London, England, and compared the astral body with this new mechanical device. Amongst other things, he said: "There is every possibility of the mechanical medium becoming a marvellous success in the near future. I may say, however, that there are some intricate difficulties not yet bridged,

Mechanical
medium.

Confusion
of
communi-
cation
possible.

but which no doubt will ultimately be surmounted. Let me explain. A spirit friend wishes to communicate through the mechanical medium—the *wish* and *desire* of a spirit, correspond precisely in degree with the *thoughts* of a human being. Now you on the earth plane are spirits, just as much as we are, only plus a physical body, but your *thoughts* may be accurately attuned to the vibration of the mechanical medium just the same as the *desires* and *wishes* of the communicating spirit, and there is in that very rapport the danger of confusion in transmission—telepathically the thoughts of one crossing and fouling the other—much like the corresponding difficulties which developed in the incipient stages of the telegraph and cable systems, and later with the Marconi and Tesla wireless systems, before they were ultimately and triumphantly perfected.” Trumpet voice ceases for a moment, then again resumes.

“Now, I may tell you, that some of the seeming confusion in spirit message delivery, and there is a good deal of that, such as *contradictions* and *palpable personations* in seances, are caused almost invariably, precisely through the uncontrollable distractions of the delicate vibrations of antagonistic *thought transference*.

Beyond the
physical ken.

“Remember, you are dealing here with the ethereal transcendent vibratory regions beyond the physical ken, and the ordinary normal means of transmission are suspended and superceded by the astral. There is always a scientific explanation to these things”—trumpet falls crashing to the floor, and evidently separated in three pieces.

There was a distinct pause for about two minutes, then Spirit Murphy exclaimed abruptly, as though startled at something:

Mysterious
astral
appearance.

“Friends, I see I shall have to give a little explanation right here. There is something mysterious happening right in our midst. I am as much astonished and surprised as you will be—it beats any experience I ever had, bless my soul. This thing is new to me. I am going to be free with you, friends, and prepare you. You remember Dr. King has frequently told you all,

that his spirit has left his body at times—as no doubt it has. He told us all that he appeared in Kansas City at the “*Aber*” seances with Judge something or other—I forget his name—well, I—want—to—tell—you—Dr. King’s—astral—body—is—now—in—this—room—standing—before—you—all.”

The astonishment, and hushed exclamations at this announcement were very profound indeed.

Mrs. Calvert: “The doctor is doing this on purpose—this is a test—he is making this experiment deliberately. I see it all now—that is why he sent me such a peculiar letter, saying he could not be here, but would come later—don’t you think so, Mr. Murphy?”

Spirit
Murphy
puzzled.

Spirit Murphy: “Bless my soul, I don’t know—he’s got one on me.”

“Mr. Murphy, is Dr. King conscious he is here?”

Spirit Murphy: “If it is an experiment, I hope it may be successful, and he gets back again all right—just how much he is conscious I cannot tell, but at any rate he is here.”

Tecumseth
“ahoy.”

Spirit voice, interjecting suddenly: “Whoop! wh—oo—p! Me happy to be here, heap much joy—to greet you—give you heap much joy—me like Bureau Committee—Chief Paull you quite a scribe—whoop—me see you writing there, ha! ha! ha! you quite a scribe—I see you—ha, huh! me give you heap much greeting, friends—me Tecumseth.” Trumpet falls to the ground—then immediately a strong, steady, clear whispering voice—

“John”—

“Yes, yes, John what?”

Spirit Voice: “Sump—ter.”

“John Sumter, John Sumter. Who is John Sumter?”

“I don’t know John Sumter.”

“Mr. Paull—he said Sump—ter.”

Spirit voice: “King.”

John
Sumpter
King.

Mr. Paull: “*John Sumpter King*—Jerusalem! it is really Dr. King himself giving his own name.”

Astral
message.

Although the astonishment now was very evident—it did not appear to occur to any one that possibly Dr. King might have had a sudden demise and that this was his spirit.

"Can it be possible," said somebody, "that you are present with us, doctor, can you give us a message of any sort?"

Spirit voice, in a distinctly loud whisper: "I—am—lying—on—my—bed—in—my — bed—room—and — my—time—says—five—minutes—to—nine."

The wonder and surprise now were greater than ever, and nobody thought of asking any further questions of the astral of Dr. King.

"What time is it—does anybody know?"

"Strike a light."

Some one now struck a match for a brief moment to verify the time given by Dr. King. The true time, however, was found to be *ten minutes past nine*—so it was surmised that Dr. King had charged his memory with the time last observed by him, and which he desired to give as a test of his identity, before setting out on his astral flight, and the abrupt entrance of Tecumseth, and perhaps other unexplainable obstacles, had caused a delay in the delivery of the message, which his unpracticed astral simulacrum was unable to rectify.

Great
surprise.

For a minute or two exclamations of surprise and various sundry ejaculations precluded any psychic utterance.

Spirit Murphy: "There, ladies and gentlemen, I did all I could to help that manifestation."

Spirit Murphy evidently was himself a bit flustered, and delighted, for his allusion to "gentlemen" could not have referred to any other than the one lone scribe—for Mr. Burroughs was in *como* and separated metaphorically in two parts.

Spirit "*Black Hawk*": "Say, everybody, wasn't that a good idea of the doctor's—ain't he funny?"

Spirit "*Hypatia*": "I give you greeting, friends, to-night. I am pleased to be here, my dear ones—especially to please my friend the doctor and help in his interesting

Hypatia's
greeting.

experiment. We have done this for a purpose, and I must say I am pleased, and gratified at the result. It will have two distinct influences, as it represents before the world the distinction between the physical and the spirit side of life, and proves demonstrably that these is an astral body, which can, and does, leave at times the physical temple—I leave you, and I greet you all, dear ones, with a message of help and love—good night." Trumpet falls to the floor.

Stainton
Moses.

Spirit voice: "I am *Staniton Moses*," and *I was merely passing by* and, seeing the opportunity, came in here—and I am just in time, too, with a greeting of friendship and love—I want to compliment you on your Bureau work, and what you are doing—for it means the laying of a foundation of wonderful hope and experience for many a weary way-worn traveller on the toilsome journey of life—Farewell." Trumpet falls.

Spirit voice, to Mrs. Carruthers: "Hello, mother—just a greeting—I wanted to come in just for a moment—mother—Edgar."

"Wanda"
recites
a verse.

Spirit voice: "Good evening, friends, this is my first experience with you—you don't know me—and I shall not give you much—I am pleased to be here—I come as one of Mr. Burroughs' friends and helpers—and my name is 'Wanda'—recites:

"You cannot fail when you have started on,
For angel friends will meet and greet you day by
day,
Although the friends of earth have gone and passed
away,
Fear not in all you do—go on,
For angel friends will lend a hand and guide you
on the way.
"Good-night."

Personal messages were received by Mrs. Murphy, purporting to come from Spirit "*Michael Murphy*." The name and the information were acknowledged by Mrs. Murphy as correct.

"Uncle William" addressed himself to Mr. Paul and gave two or three tests which appeared to be according to the facts.

Spirit voice: "I am George Christie—Christie's Minstrels—I had quite an experience with you in Lilydale, Mr. Paul, with my medium, Pierre L. O. Keeler—I am glad to be here."

"Christie's
Minstrels"?

"Yes, Mr. Christie, I was at Lilydale once, but I did not think you would remember me—George Christie, will you sing for us?"

"I don't think I can"—trumpet falls to the floor.

Here a sudden scattering sound of falling leaves and flowers was heard, at the same time the room was filled with the distinct aroma of violets.

Profusion
of violets.

Mrs. Calvert: "Why, I am all over violets."

Mrs. Murphy: "So am I."

Spirit Murphy: "Bless my soul, the flowers are dropped all over the house—well, well, well."

"Who threw them here, Mr. Murphy?"

"Why, Orlando, to be sure." Trumpet falls.

Spirit voice, singing softly—but gradually gaining in power. Here follows the first and last lines of the verse of a beautiful song which melted and touched the hearts of all the hearers, but no name was given with the song, so the sweet soloist remains for ever incognito. The intervening lines were lost utterly in a maze of cross interlineations in the notes taken by the scribe.

Unknown
singer.

"In all God's flowers a message is written,"

"And every breeze is is breath of God,"

"Love, love, love for ever——"

"Points the way to life eternal."

Trumpet abruptly falls.

Dr. Louis
Sen.

Spirit voice: "I am *Dr. Louis Sen* of Chicago—you may have thought I had almost forgotten you—I have not spoken since your first gathering here—as your little circle continues better impressions will be given—everything will be taken care of, and all those promises we have made will be fulfilled every way." Trumpet drops.

Sing
something.

A pause ensuing—Black Hawk politely interjected a request for a verse of a hymn, which was responded to by the company singing "Nearer, My God, to Thee."

Spirit voice, reciting eloquently a poem of which the following lines are fragments only:

"Everywhere God is reigning,"

"And death is never, never there,"

"There is no ending to the soul,"

"Leaving marks where'er we go,

"On the sands of time.—Longfellow."

Longfellow.

The words, the meter, the rythm of the poem recited reminded the recorder so eloquently of Longfellow that before the spirit gave the name—the scribe had purposely written it down.

Margaret
Fuller.

Spirit voice: "I am *Margaret Fuller*—I could not let the evening go by without coming in to give you a greeting and message of love—I am here and away—good night, friends"—and like a *spirit* Margaret Fuller was gone, for the trumpet fell with a crash to the floor.

W. T. Stead.

Spirit voice: "Good evening, friends—Mr. Paull, you are quite a scribe—W. T. Stead."

"Is that really you, Mr. Stead?"

"It is indeed—Yes, I am with you."

"Do you approve of the report, Mr. Stead?"

"Good—I heard you read every word of it—it is quite correct—I have nothing to add to it—you are all getting along wonderfully."

Mrs. Calvert: "How do you like our Bureau work, Mr. Stead?"

Spirit Stead: "That is what I meant—you are all doing well—that includes the work of the Bureau."

Melbourne,
Australia.

Mr. Paull: "Have you been to Australia yet, Mr. Stead?"

"I have, indeed—I was at Mr. Stanford's in Melbourne."

"At one of Bailey's seances?"

Peculiar
spiritual
environment.

"Yes, but I am not very sure of the result—as I said before, the conditions there are always peculiar—and you in the physical plane cannot understand how difficult it is to enter the environment. I got in a part of my work, but I shall have to try again."

"Perhaps, Mr. Stead, you will try something else for the Committee."

Cable a
message,
please.

"What is it? I will certainly do anything I can."

Mr. Paull, persuasively: "Now, Mr. Stead, you need not be afraid" (as if a spirit could be timid)—"you never were afraid of anything on earth—man or devil. We know Mr. Stanford is not only a wealthy man, but he is a liberal minded man—and he is quite as anxious down there at the antipodes, as we are here, to see successful spiritual results. Could you not persuade Mr. Stanford to cable us a message from Melbourne immediately he gets your message, and before he gets my letter? Don't you see how convincing that would be?"

Spirit Stead laughed good-humoredly: "Yes, yes, I see."

"Mr. Stead, that would be a test message to beat anything this round world has ever known, wouldn't it? Just think of it—a spirit message carried by W. T. Stead ten thousand miles, then the reply cabled back again. What do you think of it? The cost of the cablegram would be insignificant to Mr. Stanford."

Hard to
convince.

Spirit Stead laughed again: "How hardly shall they that have riches, you know. Mr. Paull, the people who have money don't quite too easily part with it—I know all about that—I do indeed—they are wise and circumspect and cautious and it may be harder to convince Mr. Stanford, royal man that he is, than you think; but I will try—I will certainly try"—trumpet drops to the floor.

Mr. Paull: "I thought Mr. Stead would jump at the suggestion."

Spirit Murphy now surprised the company by suddenly singing in a rich Irish voice the following song:

"Across the deep blue sea to Ireland,

Spirit
Murphy's
song.

In that beautiful summer land,
There's a faithful colleen waiting for me—
Her eyes are blue and her cheeks are rosy—
And I'm sailing across the deep blue sea to her—
To that Emerald Isle of Ireland."

Clapping of hands and applause from the circle.

Mrs. Calvert: "Why, Mr. Murphy, I have never heard you sing before."

Spirit Murphy, laughing loudly: "Ha, ha, ha, ha, ha. I'm thinking belike you'll never hear me sing again."

"Why, how's that, Mr. Murphy?"

"It's not in my line."

"Spirit Murphy, will you kindly answer a question?"

"That's what I'm here for. What is the question?"

To
answer
questions.

"What possible reason can you, and your invisible friends, have for so zealously and faithfully remaining with this or any other medium, guiding and controlling for hours the operations of the seance room, when it would seem that the whole wide world of prairies and mountains and space illimitable is open to you? Why, you need not be here at all; what possible benefit is it to you?"

Spirit
Murphy's
experience.

"Perhaps not much to me, but to others, there is the loving duty of service—I am well repaid by the sense of the great pleasure and knowledge we are able to give. We do it to help—we love to uplift and enlighten and instruct. I'll give you one instance of a Chicago experience, and I could give you hundreds. There was a young man of gay society who was rapidly drifting to the bad, every way. His father was dead, but his mother, and two sisters, were alive. He was not an educated young man, but nevertheless drew a very good salary, and knew what was right. The family suffered greatly on his account through his cruel thoughtlessness, and they worked hard to maintain themselves respectably while he wasted his foolish life. A friend persuaded him out of curiosity to attend one of our medium's seances, and his father, in spirit life, came to him and talked to him, and actually succeeded in persuading him to cease his unfilial unkindness, and asked him to take

care of his mother and sisters. He became utterly ashamed of his folly, and promised his father to follow his desires, and he is to-day living happily with his mother and sisters—and living as he should, I'm pleased to say—that's what"—trumpet falls.

A pause for perhaps a minute.

"Now then, children, we have done the very best we could for you, and it has certainly been a bit difficult. The dull atmosphere makes it hard, and sometimes well nigh impossible, for us to manifest at all—but we have not succeeded so badly. Good-night."

Note.—It had rained steadily all the evening, but not heavily, and it had been intimated at a preliminary seance that the very moist atmosphere of heavy, rainy weather would certainly bar any psychic phenomena whatever.

The members of the circle therefore were very agreeably surprised at the results obtained.

Violets.

When the light was turned on, one portion of the room was found to be strewn profusely with fresh violets and leaves and the pleasant aroma of the flowers suffused the room.

Pursuant to the desire of the members of the circle, Mr. Paull immediately interviewed Dr. King on the telephone to inquire circumspectly about his knowledge of his astral presence.

Dr. King
interviewed.

"Hello, doctor."

"Hello, Mr. Paull. I know what you want."

"All right. What are you doing?"

"Sitting at my table, just been here about five minutes."

"Have you been asleep?"

"Yes, I just got off my bed, and I am in a profuse perspiration."

"Are you coming up to the seance?"

"Wasn't I there?" laughingly.

"What do you know about it?"

"I know that Tecumseth came in just before me."

"What do you know about that?"

"I recollect dimly."

"Are you sure of what you say?"

"Yes, quite sure."

"Do you recollect anything more about it, doctor?"

"Hypatia
was with
me."

"Not much—but I cannot tell you over the phone—
but I can tell you Hypatia was with me all the time and
she told me that Orlando would bring violets into the
seance room—were there any violets?"

"Yes, that is quite true, violets were distributed, but
that was after you had gone. Do you recollect anything
of what you were doing in your dual capacity?"

"Yes, I say—dimly like a dream—I recollect being
at the seance and speaking—it seemed to me that all the
women were crowded in one corner—it looked like as
though I saw through a brown smoke. I intended to
make the experiment and to be present if at all possible.
I may tell you now I made all the preparation for
it, but I will give you the particulars in person. Were
you surprised?"

Were you
surprised?

"I never had such a surprise in my life."

"When shall I see you?"

"I will probably call in the morning."

DR. KING'S EXPLANATION.

Occult
circle of
seven.

Sitting in the occult circle of *seven*, comprised of the
Toronto "Bureau Committee," listening to discarnate
spirits' voices at a recent seance with Hugh Gordon
Burrroughs, trumpet psychic, I was spoken to and ques-
tioned.

"Dr. King, why are you so quiet to-night?"

I replied, "I am *thinking*."

This was true, for I was cogitating in my mind the
trial of another new experiment, which, if successful,
could be confirmed by my colleague sitters, and thus
prepare further evidence of value to prove what I had
previously publicly asserted several times regarding
astral flight.

Two features I had listed as proved already, viz:—
My flight to New York State, where my spirit picture
appeared on a photograph along with a mortal one of
my brother's wife, which I have had in my possession
for about ten years.

Again, another psychic phase I had succeeded in, by making an astral flight and appearing along with other personalities at a materializing seance held by the "Intellectual Circle" in Kansas City, on the night of January 25th, 1910.

Judge
Dill
of
Kansas
City.

On that occasion my astral form was visible, and my voice was audible to Judge Dill and the other sitters.

I told them I was Dr. John S. King of Toronto and I would make another visit and would then have sufficient strength to sign my name for them.

What I here affirm has been verified in writing and can be corroborated by Judge Dill and others among the then sitters.

My "*thinking*," alluded to above, resulted in my decision to absent myself from a seance and then surprise my colleagues by coming in my astral form and trying to talk with them through the trumpet, if conditions permitted.

Preparations
for Astral
flight.

My preparation consisted in turning out all my lights at 8 p.m. and retiring to my bed room and lying on my bed when I remembered the instructions of my spirit guide that our astral party would reach the seance room somewhere near 9 o'clock.

I lay awake thinking, but could not then sleep, and when the time was nearly 9 o'clock, I got up and closed my bed room door to shut off light from the adjoining hall, and hurrying back, spoke aloud:

"This is just about the time for my spirit friends to call for me."

Then with my head on the pillow, I closed my eyes, still having many proofs of my personality in mind to use. I quickly became asleep.

9.35 P.M.

I soon awakened—suddenly, and felt satisfied I had just returned—turned on the light and found the time 9.35 p.m., and so went forward to my office, and with my telephone near at hand, felt sure it would ring.

Presently it rang.

"Hello," and I recognized the voice I had expected.

"What are you doing, doctor?"

"I have been asleep and have only been seated here a few minutes," I answered.

Mr. Paull then told me I had been at the seance room in my astral body and the sitters were greatly surprised.

Corroborative
experience.

He jocularly charged me with having been playing a sharp trick on them. He wanted me to tell him my experience. I mentioned briefly a few incidents which appeared to be correct from his acknowledgment. As it was getting late, he said he would call and see me in the morning, and I promised to write for him a description of my experience, but told him I was not permitted to tell everything I knew.

When he called the next day, it seemed to me as if a thick curtain had been drawn in front of my memory and I could not comply with my promise made to him to give my experience of the experiment.

Memory
clouded.

Did you ever have a most wonderful experience in a dream and fully realize at the time that it was only a dream, but worth telling at the breakfast table next morning; but when you tried to relate the incidents they had most of them vanished from your memory?

That is the situation in which I find myself, with a very few exceptional incidents.

The *modus operandi* of my "astral flights" as described in my book by my guides, will be interesting reading.

Whether I succeeded in this my first effort to speak as a carnate spirit through the trumpet, I leave the answer to those of my colleagues present in the seance room on Wednesday night, 1st December, 1915, as they were purposely kept in ignorance of my intention so as not to disturb conditions.

"Conditions"
destroyed.

Notwithstanding, I am informed that so very anxious were they to verify something said, that the light was turned on, conditions were affected, and I was unfortunately prevented from presenting further proofs and thus completing what I have earnestly and honestly contemplated accomplishing; but I am hoping that I shall next time be more successful.

"There are angels hovering round."

"Whene'er I think of her so dear
I feel her angel spirit near."

—*Evangelistic Revival Hymns.*"

REPORT No. 6.

W. T. Stead Bureau Committee, Canadian Society for Psychical Research.

Dec. 8th.

The sixth and last Trumpet seance of the above Committee was held on Wednesday evening, Dec. 8th, at 8.30 o'clock, at No. — Ontario Street. Present: Mrs. E. A. Calvert, Mrs. Carruthers, Mrs. Murphy, Mrs. Paull, Dr. John S. King, Mr. X—, and Mr. Paull.

A fine bouquet of American beauty roses had been provided by Mrs. Carruthers and placed in a vase in the centre of the table. Slates, a writing pad, and a trumpet were also placed as usual.

Report
read and
approved.

The report of the previous seance was read and approved.

The light being extinguished, Spirit "Black Hawk" was pleased to say, speaking as usual through the medium's vocal organs:

"That much good report, Chief Paull."

"Is it all right, Black Hawk?"

"Yah! me like it much—that some good report, ah!"

Silence for a few seconds, then without any warning a clear contralto spirit voice, touched with a suspicion of melancholy, sang through the trumpet the following lines:

Spirit song.

"In the presence of our friends,
We who love to meet with you,
Return again to give you hope,
To light and guide you on your way,
To lead you on with others there,
To that land of endless day;
For in God's love there is no death—
We come again to meet once more—
Once more to meet again."

Emma
Abbott.

"Dear ones, it is *Emma Abbott* speaking to you—yes, dear friends, this is our last little seance for some time. We leave you with gladness, and not with sadness, for our hearts are filled with love to you to-night.

"We love the *open door way*, where souls may freely enter in together and commune, where weeping and sadness are hushed into gladness, for there is, after all, no such thing as separation in God's love. Fear nothing—for all shall be well with you—the star of hope leads us ever on to deathless victory—so:

"Blest be the tie that binds

Our hearts in Christian love.

The tie
that binds.

"This shall be the tie that binds us all together until we meet again—good-bye," and the faithful, strong, sad spirit voice of Emma Abbott ceased as suddenly as it began and the trumpet fell crashing to the floor. For a moment or two there was profound silence, then again a clear, hopeful, strong woman's spirit voice spoke.

Test
questions
answered.

Hypatia: "Most of the test questions, doctor, that you have asked have been answered, from time to time, during the seances. The picture of me is a likeness now.

"Dear ones, we have all come back to earth life at differnt times. We belong to you—are part of you—there is no distinction—now—and all the time—now and for ever—we are all part of God, part of the Eternal Spirit. Time is man's invention—we are all in eternity.

Hypatia's
last
message.

"Time and all things that exist, are a part of the great eternity. O there is so much we would like to speak about and tell you of—to instruct you—to guide you—to give to you—but there are so many here—we are very happy to be with you. Our meeting together has been successful and fruitful in many ways—we cannot speak out all of the abundance of our heart. This is my last message to you now. I say to you, 'Don't ever worry any more about proofs of life beyond the grave. All necessary proofs will be given you. Everything we promised for you will be fulfilled to the letter.'"

Date of
birth and
death.

Dr. King: "Hypatia, you promised to give us the date of your birth and death and some other particulars."

Hypatia: "Yes, yes, I have not forgotten—I know— all will be given you—I am saving these to give you for a special test, and these questions will all be answered for you satisfactorily in the near future." Trumpet falls.

Spirit Murphy: "Good evening, friends, I was beginning to think I would not be able to come in at all, at all."

Spirit
Murphy's
fears.

Mrs. Calvert: "Do you like the roses, Mr. Murphy?"
Spirit Murphy: "Well you may ask that—spirits dearly love flowers—nothing could possibly please us better. They enliven, invigorate and help us in any seance. We seem to be part of them—there is something ethereal about the scent and atmosphere of flowers and the aroma affects us and draws us akinly to them. Thank you for the flowers."

Appreciation
of
flowers.

Mrs. Calvert: "I am so glad we have them here."

Spirit Murphy: "I like this Encampment, and I like your report, brother Paull. You are truly the grand scribe. I am sorry indeed that this is really our last little seance—we have been like a little family. The curtain has risen on the last act—and soon the actors must disperse and depart and take their flight, to meet again by and by—who knows. Bless my soul, that is the way of it all."

Last
little
act.

Here the trumpet dropped, but presently again was taken up and a spirit voice spoke.

Orlando.

Spirit Orlando: "We come to greet you, friends—not indeed to say farewell—for we intend to stay with you—for we shall see you all quite frequently, and commune with you and help you—and wherever you may have your little assemblies, remember there is no permanent separation in God's kingdom. The time will surely come sooner or later in all your lives, when you shall receive the great illumination—when the mists shall have rolled away and you shall perceive the grand eternal vision that the poets, the prophets, the great men of renown, the patriarchs, the seers, the adepts, the wise of all ages, the novelists, the play writers, the scribes, the good and great of past times have spoken and dreamed about. Think of the names of some of

The great
illumination.

these. Your own great Shakespeare in his incomparable plays—think of his Hamlet—Dante in all his strangely weird exaggerations of a disordered mind—in which, after all, there are some illuminating gleams of truth.

"Ella Wheeler Willcox in her 'Logos'—listen, if you please, to Longfellow as he recites:

Life is not
an empty
dream.

"Tell me not in mournful numbers,
Life is but an empty dream";

Bryant, who wrote:

"To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language."

"And dearly would their hearts rejoice
To hear again his living voice."

Madame Blavatsky and Annie Besant, who courageously thought and fought their way through.

"Or consider the Christ of God, the anointed one, who gave the world literally the all of his life. Plato, the philosopher, in his meditations, and all such gentle folk like him. The Brownings, for instance, in their various views of life. Solomon also, and he who calmly said:

"'He leadeth me beside the still waters.'

The great
apostle.

The great apostle who spoke so eloquently of spiritual gifts, interpretations of tongues and dreams.

"All, I say, all of these and ten thousand more have seen the luminosity of the great beatific vision—and so in all ages, climes and times, the great ones, the missionaries, the forerunners, have spoken and fearlessly gone forth. And in the night and in the darkness far and near, may you one and all be illuminated by the same divine light, looking for the time when there shall be no nationality, no tribe, no people, no special creed, no stammering tongue, but the great universal, eternal, loving spirit Fatherhood over all.

Love, peace
and joy.

"I leave you, and bless you, and may love, peace and joy eternal wafted forth on the silent wings of heavenly angels serenely greet and guide you day by day towards the dawn of the unspeakable morning. Good-bye."

A silent pause for a moment or two only, then with startling distinctness and excitedly:

"Whoop! Ah! Whoop! O—me wish you all good heap much joy too—all people—eh? To help much in every land, we come from great happy hunting ground—the abiding place of the soul—you know—love the key unlock the door to all—me heap glad—yes—um, ah—whoop! ah! whoop!—me Tecumseth."

Tecumseth.

"Ever see your statue in Brantford, Tecumseth?"

"Yah! me see it—that heap good, all right."

"Give us another war—whoop, Tecumseth."

"Ha, ha, ha! who—op!"

Without a pause, the trumpet passed to another spirit and a singularly weird voice sang a strangely plaintive solo several verses long in an entirely unknown tongue.

"That is an Italian song," said one.

"No," said another, "it hardly sounds like Italian. I think it must be an Indian song by one of Tecumseth's friends."

"Mr. Murphy, please tell us who sang that peculiar song?"

Spirit Murphy: "That was a spirit from Hawaii, one of the Sandwich Islands—I do not know her—she says she is going to translate it and sing it again in English."

Hawaiian
Princess'
song.

"O how considerate! Isn't that kind and thoughtful of her?"

Hawaiian spirit, singing again softly and reverently:

"When the sun sinks in the golden west

Across the fields from sea to sky,

We worship Thee.

Methinks I hear the voice of God

Singing unto me—fear not, for I will lead you on.

"When thought and brain in sleep are dead,

Then God will lead us on.

We love the voice of spirit friends,

For God will lead us on.

Fear not, for all the loved are well,

And God still leads us on."

Spirit
Princess
La-o-ee.

"Who are you that sang that beautiful solo?"

"Please tell us your name, friend."

Spirit voice: "Princess La-o-ee."

"Any relation to Queen Liliuokalani?"

"Yes, I am told I am a grand-daughter—farewell."

Spirit voice: "Good evening, dear friends—Margaret Fuller. My message to-night is not a long one—there has been so much said that is good—you cannot estimate the wonders of the spirit land, language is not given to us to express our joy—we are all longing for the time to come when we may meet each other face to face—you need not wait for the change called death—for all of you may be wafted into the land of spirits—and in your departure—to return."

Margaret
Fuller.

The notes containing the rest of the message, which appeared to be somewhat ambiguous, were unfortunately so over written as to be entirely undecipherable.

Dr. Louis
Sen.

Spirit voice: "*Dr. Louis Sen*—friends, you have had so many wonderful messages that it could hardly be thought possible that I could come in and communicate anything further. The harmony and confidence experienced in these two months' work have been very much appreciated over here. Now your psychic is leaving, we want to say that we are glad for the seed sown, the harvest will be plentiful—you cannot tell the good that has been accomplished. The glory largely belongs to this Bureau Committee"—trumpet drops.

Spirit voice, addressed evidently to Mr. X—in particular: "Beulah—my dear one, we are all anxious to help you, look up—the bright sun is shining away over there on the eastern horizon—all is not darkness—there is no need for discouragement, I am with you—I will strengthen you and give you help—fear not—adieu."

W. T. Stead.

Spirit voice: "W. T. Stead—friends, you are not going to be chided. I like your report, Mr. Paull—and we repeat we have closed the two months' Bureau work illustriously. We shall try to make the Toronto W. T. Stead Bureau the greatest spirit message Bureau in the world, for I know with the assistance rendered from

Spirit appreciation.

both sides of life, all will prove successful—be not tired in well doing—our work is going on finely—although there is no immediate way of proving the results, let us work heart and soul together. I hope you have all been pleased. We thank you for the many kind thoughts and expressions of sympathy given to your psychic—they mean much, very much to him and to the seances. We love your glad and wholesome thoughts and kindly ways. Remember everything we set out to prove has been proven. So, my dear ones, we do not leave you with any regrets, and we will in some way soon communicate again. I repeat, we do not know the results, understand, we antagonize no religion, we love everybody and seek only to prove to you the continuity of life—that's the idea."

Dr. King: "Mr. Stead, is there anything you can suggest with respect to our charter? Is everything satisfactory?"

Spirit Stead: "I cannot suggest any change"—trumpet falls.

Spirit Murphy: "Mr. Paull, with reference to the pamphlet you are going to publish—I would like in the preamble if you would put in my explanation given some time ago of the Spirit Voice."

O.K., brother.

Mr. Paull: "O.K., brother Murphy, we'll gladly comply with that."

Mrs. Calvert: "Mr. Murphy—you have been so good natured and considerate of us all here, and we think the results have been so satisfactory, and as you have been the Master of Ceremonies and Controlling Agency—we would like to give you a vote of thanks."

Spirit Murphy: "Bless my soul, now what d'ye think of that? Give Murphy a vote of thanks. Bless my heart, why, would you believe it, I brought my little basket with me for I thought something was coming my way and you have filled it and running over—I have, without bragging, done the very best I could for you. Listen—*'He that tooteth not his own horn, the same shall not be tooted.'* To-night we have taken special pains to help you. Let me tell that all our labor is not

Thoroughly converted.

in vain. One gentleman has been here to a private seance every week, and sometimes twice a week, and he has now been thoroughly convinced of the truth of the after life. One and another of his spirit friends, his wife and mother and others, have come and spoken to him, and last night he was literally all broken up—he cried for joy—I am sure he will assist you in your Bureau guarantee fund and in other ways."

Spirit voice: "Hello, Mr. Dr. King"—in a shrill, childish piping voice.

Dr. King: "Hello there—I think I know who you are—your name begins with L—, doesn't it?"

Spirit voice: "Yes, that's right. I used to come with Mrs. Moss, don't you remember. I promised you I would come to you. My name is Lily."

Dr. King: "Did you control Mrs. Moss?"

Spirit
child.

Spirit Lily: "You cannot control me—I tell you that—I won't be controlled by any man—but say, I am going to invite everybody to come to our seances, Dr. King."

Mr. Paull: "Are you going home with the doctor, Lily?"

Spirit Lily: "I go around everywhere I have a mind to, thank you. I am often with the doctor and I——" But the trumpet collapsed noisily and Lily spake no more.

Dr. King explained that some years ago Lily Gray used to appear as a cabinet control and materialize with the well known materializing psychic, Mrs. Moss, at London, Ont., in 1894, and at that time she was but a spirit child and so very diminutive that she looked like a doll. She promised him then that when Mrs. Moss passed to spirit life she would often come and manifest herself as a child to him and this visit now was a partial fulfillment of her promise, although she had done so before frequently.

Dr. Samuels.

Spirit voice: "Dr. Samuels—my dear friends, I have had, as you know, the privilege of speaking twice through your psychic at the public gatherings, and I have been very much pleased and impressed. Suffer a

Part of
Dr. Samuels'
address.

remark or two—let us not look upon life with its shadows and joys with too sorrowful a countenance. The great influence of these messengers is only by expression to teach the lessons of faith and tolerance. Let me say to you that he alone shall truly prosper, who has found God. My message, therefore, is in brief—look not too seriously at times on the problems of existence—laugh and sing, and dance for joy—and weep with those that weep. To him that hath shall be given and to him that hath not there shall come the greater loss. Forget all about pessimism and ignorance and falseness—commit them to the past.

“Give the world the best you have, that the world may give you back again good measure, pressed down and running over.

“In the fellowship of love alone do we find the complete expression of life—without it man is nothing.

“May you all carry this thought through life into the hour of death, when the lowering clouds of war which seem so dark and black and drear to-day shall have rolled away. Forget the heavy cross, and cruel chain, and look to the glorious Star of Hope. Good-bye, till we meet again.” Trumpet drops, but is taken up immediately.

Red-headed
Irishman.

Spirit Murphy: “I’m one of your own—all I can say is—you have the love and heart of Murphy—a common red-headed Irishman—ha! ha! ha!” laughing. “May the angel world who worships above, guide and protect the footsteps of our friends who meet here to-night. May God reach out his hands, and take you to himself in his own good time—is the prayer of Timothy Murphy.

“If I, in my humble way, have given you one hour of joy, it shall come back to me again, and we both shall be blest. I am sorry we have to part—well, well, well.”

Duty
worketh
through
love.

Spirit voice: “Duty is always sweet if it worketh through love—this thought, dear ones, I bring to you—I give you the initials only—E. W. A happy and contented mind meets the difficulties of life.” Trumpet falls.

Spirit Black Hawk: "Sing something—all sing."

A verse of "Shall We Gather at the River?" was now sung, and to the astonishment of all, mingled with the human voices was the clear, unmistakable voice of a grandiloquent spirit tenor singer sounding through the trumpet, high above the rest of the singers. So strong and harmonious was the combined melody of spirit and mortals singing in unison, that a second and third verse were sung. Then at the conclusion, answering the unanimous entreaty of the circle, the spirit friend sang the following solo, repeating some of the lines over and over again in harmonious strains of most tender and wonderful pathos, with something of the air and melody of one of our well known familiar songs, yet being a kind of heavenly *Il Trovatore* of angelic strains no mortal ever heard before. The song indeed was weird and soul-piercing in the extreme and sounded like the deathless plaint of a spirit lover wearying for his soul mate on earth.

Angelic
choir
leader.

"Just a-wearying for you—all the time,
Just a-wearying for you,
Until the time is fully gone,
Wearying for you day by day.
Wondering when the time shall come,
When that happy day shall dawn,
Just a-wearying for you day by day,
I'm a-wearying for you."

Spirit
song.

The song ceased suddenly and a great hush fell on all the eager listeners.

"Kind and gracious spirit, tell us who you are, what is your name?"

Spirit voice: "E. W."—trumpet falls, pause for a moment, then Spirit Murphy: "Well, now, say, friends, wasn't that good?"

"Mr. Murphy, we never heard the like before. Mr. Murphy, you sang a lovely little Irish song last week, and although you said we would never hear you sing again, we know you did not mean it,—we want you to sing that song over again, please."

Spirit
improvisation.

"Bless my soul! Murphy can't do that at all, at all. Why, I don't remember a word of it—you see, our songs and music here are not like yours. You don't understand. The fact is, some of us here generally improvise as we go along, and positively I could not sing that song again if I tried—but I'll try another—here goes (singing jauntily the following remarkable impromptu effusion):

"When in the land of long-ago,
I left my home across the sea,
My eyes toward the sun in the west,
Where the skies are ever blue.

(Some lines lost here.)

Spirit
Murphy's
solo.

"But the home I love is yonder,
So I'm taking a ship that sails,
To bring me again to the face I love,
In that island so true—
Hurrah! hurrah! for the Emerald Isle—
I'll take off my hat and sing
Begorra!
The top of the morning to you."

Trumpet crashes abruptly to the floor.

Edgar.

Spirit voice to Mrs. Carruthers: "Mother, dear—it is Edgar. I think I have a little message for you—all is so wonderful—happy and bright—we've been over in France."

Mrs. Carruthers: "Are you happy, Edgar, darling?"

"Yes, mother, happy—don't worry"—trumpet drops to the sound of a kiss.

Spirit
Murphy's
final
adieu.

Spirit Murphy, evidently with reluctance: "Now, friends, I find it is impossible to continue—conditions are not good—the singing has about exhausted all the psychic's vital forces—so this closes our—last—seance—good night, everybody." Trumpet drops and falls to pieces.

"Good night, brother Murphy.

"Good night, friend, good night, good night," from all.

And thus abruptly terminated a series of six exalted spirit seances, the like of which transcends the credulity of any ordinary, normal, orthodox church member, and crushes to inevitable confusion the puerile, meaningless negations of the materialist, the doubts of the infidel, or the jeers and sneers of the sceptic.

God
over
all.

It is God over all, in all, and through all—for in Him we live and move and have our being.

No anathema, profanity or unjust judgment was heard at any seance; no blasphemy, no *peep* and *mutter* humbugs, no smell of sulphur, smoke or devil, not one disagreeable note, no rancorous jar, no lying, no deceit, no anger or malice or hypocrisy or blast of doom, no curse of God—but eternal hope and peace and joy in the holy spirit—a veritable love feast, if you will, and communion of saints.

Deathlessness
of the
spirit.

And whether it be the noble and stately Orlando, the grandest and most ancient of them all; Hypatia, Timothy Murphy, Emma Abbott, Dr. Westloff, Black Hawk, Pansy or Tecumseth—the one eternal optimistic cheerful chord, whether in song or story, like a paen of praise, rings like an anthem through them all, the deathlessness of the spirit and immortality brought to life. Hallelujah.

DR. KING'S SEALED QUESTIONS.

The following questions were written by Dr. King on individual slips of paper and placed in sealed envelopes, and one given to each sitter to hold during the seance, or to place on the table with the hope and expectation that the spirit of W. T. Stead or Hypatia would be present and answer as requested. Most of the questions, perhaps all, were either alluded to casually by Hypatia or W. T. Stead, or answered specifically, and it is a matter of regret that the answers were not specially recorded. But they were not stated by the spirit voice at the time to be specific replies to the written questions, and the writer having no knowledge of what the envelopes contained, failed to appreciate the significance of the information.

No. 1. Mrs. Carruthers asks Hypatia:—Will you please tell us something about the book that Dr. King proposes to publish?

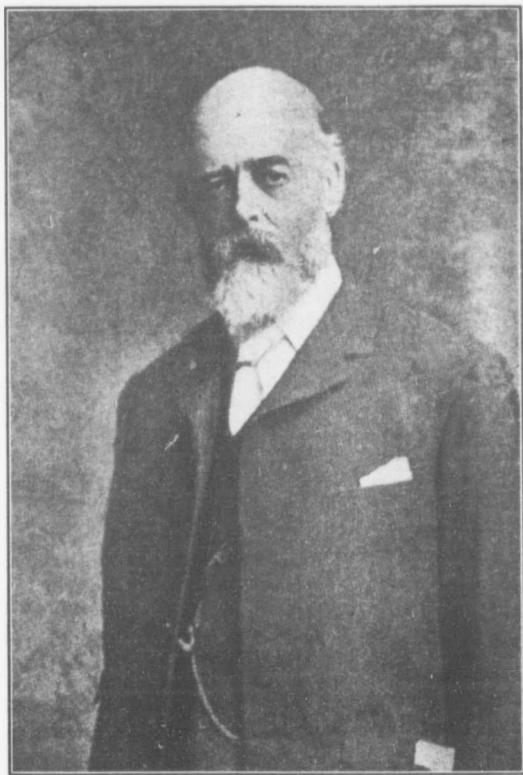
No. 2. Mrs. Calvert asks Mr. Wm. T. Stead:—1st. Who was the first person on earth to whom you sent a message after reaching spirit realms? 2nd. Who was the first person on earth to whom you materialized and where?

No. 3. Mrs. Murphy asks Hypatia:—Is the President's (Dr. King) spirit painting of you a true likeness of you when in human life?

No. 4. Mr. E. O. X. asks Hypatia:—1st. How long have you been in spirit life? 2nd. What was your occupation on earth?

No. 5. Mrs. Paull asks Hypatia:—1st. Did Dr. King's wife, when at a seance, see you materialize? 2nd. And has Mrs. King materialized to the Dr.?

No. 6. Mr. Paull asks Mr. Stead:—1st. Do you know whose picture hangs in our President's seance room? 2nd. Is that picture a production of spirit?



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

*President of Birmingham University. Fearless defender of the Truth of
Psychic or Spirit Manifestations*

THE VALUE OF RESEARCH WORK.

No apology
necessary.

No apology need be offered for the incorporation of the Canadian Society for Psychical Research, for similar societies of England and America and the continent have fully demonstrated their fitness to fill their appropriate places in the culture and investigation of the day.

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."

M. Camille Flammarion, the celebrated French astronomer and scientist, says:

What is
the good?

"Many will exclaim, 'What is the good of such researches? You will find nothing. These are the 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."

There may not be much in a name, but it goes without saying, that whether as a psychical research society or some other characterization, associations for the like or kindred purpose must have existed from time immemorial.

The ancient philosopher and seer said: "Where there is no vision the people perish."

Stagnation
means
death.

In other words, where the moral, mental and religious condition or state of any civilized society is at so low a level that the people are satisfied with their limited knowledge of purely material existence, so that no revelation or vision of life the other side of this mortal bound is possible, there can in the nature of such negative satisfaction be no appreciable progress, and in such a case stagnation must mean death.

The laws of evolution, spiritual unfoldment and "in-
evitable necessity" compel thoughtful meditative minds
to inquire into the why and wherefore of existence, and
when the occasion, the circumstances and the conditions
harmonize to question at close range the incorporeal and
invisible and to peer into the profound depths of the
unseen.

Legislative
incorporation.

The idea of inaugurating a Canadian Society for
Psychical Research originated with the president, Dr.
John S. King, and, although, after prolonged and serious
consultation with the members of the present board of
directors, the idea culminated in its legislative incorpora-
tion, yet it was not without a keen knowledge of the
immense difficulties in the way of speedy success.

The Canadian Society has had no antecedent, sym-
pathetic public to work upon, rather the reverse.

Fox Sisters,
D. D. Home,
et al.

The English Society began its history without any
handicap whatever and from the start had all the advan-
tages accruing from abundant funds, a titled and
ecclesiastical patronage, besides the advantages incidental
to the furore created about that time in the phenom-
ena produced through the mediumship of the Fox
sisters, D. D. Home, William Eglinton, Slade and others.
The English society had all Great Britain and America
from which to enroll its membership, and the society
has well justified its existence. Scientific psychical
research is in a position to say that the accumulated
results of the interrogation of unnumbered ages have
proved that such reverent and persistent searchings after
truth have not altogether been in vain, however in-
finitesimal comparatively the actual evidence may be.

Nay! had no such inquiries ever entered thoughtful
and scientific minds, all knowledge of the hereafter
would be wrapped in worse than the impenetrable shades
of Egyptian darkness.

World of
shades.

And while as a result we may deplore that so little
satisfactory knowledge of the world of shades has been
ascertained, yet enough has been gleaned to show those
who earnestly desire the truth that in the long-at-last,
patience shall be ultimately rewarded and the veil of

Change
water into
blood.

mystery separating the two worlds little by little be lifted, discovering more and more certainly, the secrets of the great beyond.

It may be taken for granted that in the land of the Pharaohs, the most advanced societies for psychic research of ancient times had their inception, so that through the mysterious occult knowledge gained from the unseen while a citizen of the land, Moses was able to appear to astonishing advantage in the house of Rameses, and he together with the wonderful magicians of Pharaoh's court, according to the Jewish record, was able to change water into blood and bring up frogs out of the river.

Whether we are called upon actually to believe that these and the other unparalleled records are absolutely true, certain it is that these ancient Egyptians were masters of the occult and invisible forces.

The prophets, sibyls and seers of Hebrew history were certainly the mediums of those days and the sons of the prophets founded schools or colleges at Naioth of Ramah, Bethel and the plains of Jericho, Jerusalem and elsewhere for the study of the occult and the development of mediumistic gifts.

Huldah,
the
medium.

Huldah, the prophetess, famous as a medium, dwelt in the celebrated college at Jerusalem, and people came from far and near to inquire of her on any and every pretext, and it is very instructive to notice that the record shows that the mediums and prophets of those days were not by any means averse to receiving fees in money or kind for their spirit communications, the great Samuel himself evidently setting the example.

All phases of modern mediumship appear to be recorded by the Hebrew chroniclers, such as clairvoyance, clair-audience, divination, divine healing so called, dreams, visions, inspiration, materialization, levitation, spirit writing, mediumship, etc., and it must be most certain that with such various manifestations of occult powers in their midst, associations and circles for inquiring and development of supposed mediumatic gifts would be formed.

As a man
thinketh,
so is he.

Indian, Chaldean, Chinese, Grecian, Roman, early Christian and Pagan records are abundantly fruitful with evidences of definite psychic inquiry, and why not? "For as a man thinketh in his heart so is he," and what intelligent man is there who does not consider that the utmost importance attaches to the sincere and honest investigations of the mysterious problems of the great unseen?

It may reasonably be asked: "What has been the advantage to humanity and religion as a result of modern psychic investigation?"

Psychic
discovery.

Much, every way. For those who have been following the reports of the proceedings of the various psychic research societies and know the character and results of their investigations cannot help but see that the trend of modern religious thought, during the last quarter of a century has been diverted into astonishingly new and revolutionary channels, unquestionably as a result of the marvellous effect of certain phases of psychic discovery by private individuals and circles and through the more scientific and united investigation of the domestic and foreign societies scattered throughout the world.

Religious
revolution.

Such radical changes in religious beliefs and criticisms could never have been brought about by any amount of orthodox preaching in the churches, or by the printing of ten thousand tons of "shorter catechism" or the Westminster Confession of Faith," or the publishing broadcast of any quantity of purely orthodox literature of any or all the Christian denominations. Nor is it conceivable that any such literature or any increased operations of the British and Foreign Bible Society by a hundred per cent. could stay the tide of the religious revolution throughout the world. Such changes could never have been brought about by any other process than through the universal psychic revelations published gratuitously to the world through the public press here, there and everywhere during the last fifty or sixty years so that all thoughtful people have had an opportunity to know from the least unto the

greatest that the cunning, cupidity and priestcraft of any religious persuasion whatever, has not and never had divine authority for asserting as such, much that goes with the ignorant, fanatical and bigoted as the very "Word of God."

Cannot estimate the results.

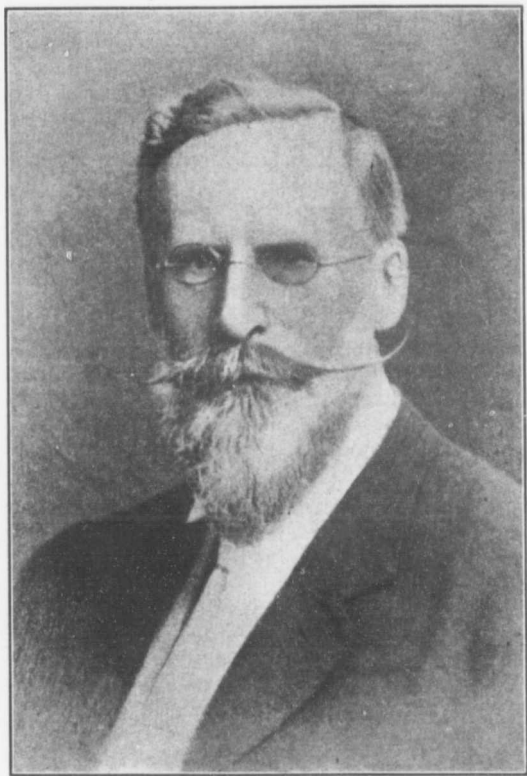
What has modern psychic investigation accomplished? The functions and privileges of psychic research are infinite. All that relates to soul development and spirit life or any phase of metaphysical inquiry may be considered as a legitimate field for psychic research. But it is not possible to estimate the results of psychic research with any degree of exactness or precision and it is only possible within the limits of this short article to notice but briefly one or two of the prominent workers in the field together with certain definite and special lines of investigation, although in this connection it might be stated that fifty, one hundred or a thousand names, for that matter, could be mentioned, scientists in the highest ranks, philosophers, archbishops, bishops, the clergy of all denominations, the professoriate of the leading universities of the world, princes and monarchs have taken the deepest and most profound interest in research work and each in his own way assisting in bringing about a truer and better knowledge of those things which in past times appear to have been hidden in the gloom and obscurity of ignorance and despair.

A truer and better knowledge.

For instance: who is there that can estimate the value of the results to religion as a consequence of the honest labors performed thirty-five years or so ago by that prince of investigators, Sir Wm. Crooks? At a time when the whole religious world seemed to gasp in the throes of rabid and contankerous controversies along the line of evolution and materialism with the theories of such renowned scholars as Huxley, Spencer, Tyndal and Darwin as pivotal points of frantic and maddening discussion.

Prince of investigators.

Materialism has had its day, but it is safe to say that the reprint in whole or in part from The Quarterly Journal of Science of the dates containing the accounts of Crooks' psychic researches and experiments, with the



SIR WM. BROOKS, F. R. S.

Past President of the British Society for Psychical Research. Prime Investigator and Champion Defender of the Truths of Spirit Materialization, etc. etc.

medium Miss Cook and the materialized Katie King, have been read and re-read by millions and the end is not yet.

No man of intelligence surely who has read Sir William's reports has ever had the temerity to question the veracity, skill or acumen of the investigator. His position is absolutely unassailable and his lucid and specific account of the oft-repeated and prolonged appearance of a materialized spirit presence with the carefully tabulated results have gone out into all the world to all peoples and tongues the riddle and enigma of all orthodox religionists. Religion fought materialism tooth and nail, but behold a greater than materialism is here and to continue the conflict with the newer and more agile foe is to commit religious suicide.

Religion's
best
friend.

Religion, so-called, should hail and recognize any phase of truth and it well may be that psychic research is religion's best friend, but unquestionably much of the so-called religion of to-day has to pale before the light of psychic research and a newer and truer perception of truth take its place.

Was it nothing in the face of a storm of scientific r'dicule by the materialists, and churchly opposition and anathema by the religious irreconcilables, with the sounds of mirth and satirical laughter continually ringing in his ears, to proceed quietly and deliberately in a work so astonishing and seemingly sacrilegious that Christianity appeared scandalized and shocked at the cool audacity of the man who thus dared to probe into the unexplored arcanas of the spirit realms, supposed to be forbidden by the Almighty scriptural fiat for milleniums of years, and unaided, in the solitude of his own laboratory sound the depths and voids of the voiceless unknown? What for? What was at stake? Surely the question of the resurrection of the body was the issue.

The
judgment
day.

In a sense the terrific and fundamental Christian conception of the eternal court of assize, the dreadful judgment day was at stake.

Profane as all this may sound in a certain sense
HEAVEN AND HELL AS THE SPECIFIC, FIXED
AND ETERNALLY UNALTERABLE ABODES OF
THE BLEST AND ACCURSED WAS TO BE
SCIENTIFICALLY TESTED AND DETERMINED.

So, in spite of divinity, man or devil—Crooks proposed his interrogation and set about answering his own inquiries. He weighed the materialized spirit form, he took the temperature and the pulse-beat, and skilfully with the subtle aid of photography placed on permanent record the actual, living, vital appearance of a materialized discarnate spirit. Never since the world first knew a dawn had any human soul dreamed of such a performance before.

Sir William
Crooks
daring
work.

The thoughtful theological student as he calmly reads and reflects upon Sir William's researches and records, must form his own conclusion, and if he is honest to his own inner conscience, must radically change his begoggled, though orthodox, views to suit the new announcement.

Of the appearance of the beautiful materialized visitor from the spirit side of life, let Sir William in his own language speak:

"But photography is as inadequate to depict the perfect beauty of Katie's face, as words are powerless to describe her charms of manner.

A spirit
converses
with
mortals.

"Photography may, indeed, give a map of her countenance, but how can it reproduce the brilliant purity of her complexion, or the ever varying expression of her most mobile features, now overshadowed with sadness when relating some of her bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them by recounting anecdotes of her adventures in India.

"Round her she made an atmosphere of life,
The very air seemed lighter from her eyes,
They were so soft and beautiful and rife,
With all we can imagine of the skies;

Her overpowering presence made you feel

It would not be idolatry to kneel."

The last
long
sleep.

What a miracle is here! Wonder of wonders! A denizen of the heavenly realms actually materializing through closed doors, in earthly form and habiliments, precisely like the great Galilean in the upper room, and dissolving again, apparently at will or of necessity; discoursing familiarly to carnate children, when according to all sacred, holy and biblical teachings or tradition and universal orthodox expectations, she should be sleeping the last long sleep, awaiting the blast of doom—or enjoying the felicities of paradise in Abraham's bosom, or haply languishing in eternal torment.

Is the record true?

Religious
strifes
at rest
forever.

Then who shall say the day is not coming, however distant, when the weary, toil-worn world harmoniously attuned to spirit vibrations at last with all its cursed deadly jar and religious strifes at rest forever, with conditions and environment in more perfect accord with the requirements of spiritual laws, may not daily witness in thousands of happy home circles the enrapturing sight of parents and children and friends, receiving their dearly beloved, angelic visitors from the unseen shores again? They can then, with glad and happy acclaim, welcome them for a moment or an hour with open arms, and loving embraces back to earth.

* "O hush your noise, ye men of strife,
And hear the angels sing."

What conditions are necessary for perfect spirit communion? And of what nature are the mysterious laws governing such intercourse?

Ignorant
of proper
conditions.

Ah! there, largely, we plead ignorance, for our earthly knowledge of spirit law is limited indeed, and for all we know, the realms of spirit too may have much to learn in this respect.

But heaven and earth are bound together by such indissoluble bonds that the tireless, restless search after truth must at last be inevitably rewarded. And to that task humanity is pledged by millions of inscrutable ties, and towards that glorious end psychic research will play no unimportant part.

Sir Oliver Lodge, F.R.S., Dr.Sc., LL.B., professor of physics of Birmingham University, in an eloquent address delivered by him before the members of the English Society for Psychical Research, said:

Cross
correspond-
ence.

"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 communicating 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.

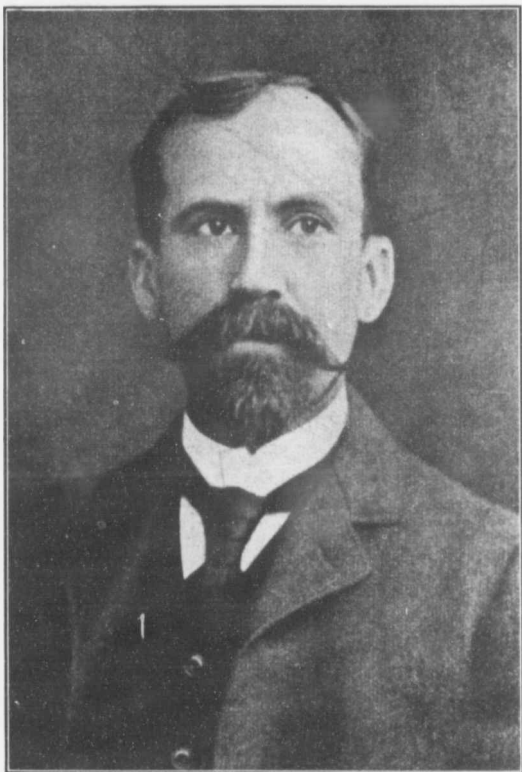
"There has been distinct co-operation between those on the material side and those on the immaterial side.

"The boundary between the two states, the present and the future, is still substantial, but it is wearing through 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."

Professor
James H.
Hyslop.

The one man above all others who has labored long and conscientiously in the field of psychic research in America is Professor James Hervey Hyslop, eminent professor of Columbia University, the man who boldly declared that the government of the United States would be justified in spending one million dollars on one phase of research work alone, viz.—the question of lunacy and spirit obsession.



PROF. JAMES HARVEY HYSLOP

Columbia University U. S. Secretary American Society for Psychological Research.

Dr. Hyslop declares that the chasm which is usually supposed to exist between our embodied and disembodied spirit, has no excuse for its existence except the imagination of unscientific men, it is absolutely inexcusable in the minds of men who make the slightest profession of science."

And of Professor Hyslop it may truthfully be said of his investigation, precisely as with his great English contemporary, Sir Wm. Crooks, it is past per-adventure.

If the Psychic Research Societies had accomplished nothing else than to show conclusively that obsession is not so much a myth as many people imagine, they would have earned the gratitude of civilization.

And if the facts of obsession are established and individuals are called lunatic, who are actually obsessed by mischievous, ignorant or evilly disposed spirits or demons, whose name is legion, a million dollars could not be employed to better or more universal advantage than in investigating and testing the claims as far as possible of such a momentous proposition.

That the common personality, may, under certain conditions be more or less controlled by discarnate spirits, or in the language of the Scripture, by "demons," which unquestionably can only mean spirits of the dead, the investigations of Professor Hyslop of the trance mediumship of Mrs. Piper stands as a monumental challenge to the sceptical world to-day.

With rare and wonderful caution he pursued his investigations for a prolonged period, and as in the case of Sir William Crooks, ultimately arrived at certain definite results which the thinking world dare not question or deny.

Here is a short synopsis of the case of Mrs. Piper, as set forth in the voluminous report of the proceedings of the Society for Psychical Research of England, 1900. All its 650 pages by Professor James Hervey Hyslop, Ph.D., devoted to Mrs. Piper's case.

1—Mrs. Piper is alleged to be a trance medium, i.e., a secondary personality or spirit intelligence speaks or writes through the medium's physical organism.

Obsession
no myth.

A
monumental
challenge.

Trance
medium.

2—Dr. Hyslop at the suggestion of Dr. Richard Hodgson is invited to investigate her case.

3—Mrs. Piper does not know of Dr. Hyslop and is not made aware of the proposed investigation.

4—Dr. Hyslop at the first few sittings, as an extra precaution, wore a mask over his features in Mrs. Piper's presence until he found it to be no longer necessary. In the beginning of the investigation he was known as Mr. Smith and did not hold communication with Mrs. Piper at all while she was in her normal state.

5—In all his investigations with Mrs. Piper he sat immediately behind her so as to be concealed from her view.

Mrs. Piper
writes
automatically.

6—Mrs. Piper falls into a profound trance and her right hand is quickly controlled and takes a pencil from the table and writes answers to interrogations on a writing pad—answering in detail the questions of Dr. Hyslop and giving voluntary specific and evidential information of importance from time to time, which information purports to come from disembodied spirits, notably from his father, Robert Hyslop, his brother Charles, his sister Anna, his uncles James B. Carruthers and James McClellan and his cousin Robert H. McClellan, besides other controlling spirits whose names also are mentioned and which specific information is either instantly recognized and acknowledged, or verified upon personal inquiry and further examination by Dr. Hyslop. Dr. Hyslop in his exhaustive report says: "Mrs. Piper's normal consciousness knows nothing of what she has done or communicated in the trance."

No
heavenly
information.

What is the profound nature of the heavenly information vouchsafed by these invisible ones in such a peculiar secondary manner?

No heavenly information whatever, not at all!

Certainly nothing about the "four and twenty elders" or the "harpers harping with their harps"; nothing about the "great white throne" or even the tortures of the lost, but just simple, ordinary, everyday human conversation, homely and true, sufficient to thoroughly

establish the fact beyond cavil that the communicating intelligences were positively the spirits of the identical persons whom they purported to represent.

They and they alone could supply the knowledge or information, and no other spirits in the flesh or out of it, or trance medium, or telepathic communication, or subliminal consciousness could supply the data or account for the phenomena.

Draw
your own
conclusions.

Dr. Hyslop does not unnecessarily argue or insist on any one specific conclusion to be arrived at as a result of his investigations, but with ingenious caution and tact he naively summarizes, tabulates and weighs all the evidence and leaves the public in a very great measure to draw their own conclusions.

He takes pains, however, to remark by way of preference :

"I have been driven to the favorable consideration of the spiritistic hypothesis, and instead of evading it as long as possible throughout my report and resorting in a pedantic way to circumlocution for the purpose of preserving the impression of cautiousness which I tried to maintain in forming my convictions, I have decided to treat the sittings in general from the point of view which I finally reached."

Greatest
psychic
report ever
published.

Dr. Hyslop's report of the Piper investigation is without doubt the most accurate, unique and elaborate compilation of the kind ever published by an individual or society along psychic lines, and although perhaps no member of the Canadian Society may aspire to such eminence, yet each individual member and the Executive Board propose to use every legitimate opportunity presented for psychic investigation, humbly hoping to be able to pursue their inquiries from time to time to such good purpose that ultimately some little further light may perhaps be shed upon the great enigmas which confront the students of psychic research throughout the world to-day.

"Let us hear the conclusion of the whole matter."
—Solomon.

SUMMARY.

Veraciously
reported.

If the alleged excarnate voices have declared the truth, and if the annals here recorded are veraciously reported, it is pertinent now to inquire what profitable verdict attaches to these post-mortem testimonies. What do the chronicles of these six seances prove, or any other seances of a similar character?

First. Death—so-called—is literally a birth or new nativity into another state of existence. Consequently:

Second. Death does not end all—there is no long period or hiatus between the termination of this physical existence and the beginning of spirit life. Death—so-called—ushers the spirit, freed from its corporeal lease and resultant limitations immediately into the freer ether, without any ceremony or delay or devious unexplainable circumlocution.

Leave the
corporeal
body.

Third. The human spirit, eidolin, wraith, soul or astral phantom, positively can, and does, voluntarily leave the corporeal body under congenial environments and circumstances and temporarily projects itself consciously and intelligently wheresoever it wills to go, as a perfectly recognizable definite entity, able to testify and prove its own personality within limited conditions.

Fourth. Spirits, however intellectually wise or angelic, do not necessarily know everything—on the contrary, they are far from infallible. Not all spirit prognostications, for instance, come to pass as prophesied. Spirits still have to learn and acquire industriously a knowledge of the potential secrets of the universe, and prove their knowledge by patient practice and experience, much as mortals do. A spirit's comprehension of God and of the infinite and eternal verities is still limited and very finite.

He that is
holy is
holy still.

Fifth. As a man lives and death finds him, so he enters the spirit realms. He that is unjust to his fellow-man in this earth life, will most likely be unjust in

Reasonable
philosophy.

his judgments beyond the grave. He that is spiritually filthy here, mentally or morally, will be filthy still in the other world. He that is righteous now, certainly will be righteous there, and he that is holy on earth is doubtless holy in heaven for ever. Every individual ego is the same identical ego after death that he was before discarding the cumbersome physical envelope. The mode of life there is a complement and corollary of this. Progress, infinite and eternal progress, marks eternity. Unfoldment and evolution from low conditions to higher is part of omnipotent law. It seems just and reasonable philosophy and good common-sense righteous doctrine. The filthy soul will ultimately be cleansed; falseness, misapprehension and immorality are to the spirit what grime, grease and dirt are to the body—patience, tireless effort, and omnipotent love, will wash away all such extraneous excrescences.

"Though your sins be as scarlet, they shall be as white as snow,

Though they be red like crimson, they shall be as wool."

Wipe all
tears away.

The unjust will become upright in heart, aided and taught by those who are experimentally better acquainted with the divine afflatus. Love, divine love, will uplift and set free from spiritual darkness and prison those who are shackled and bound with ignorance and error.

"The light of smiles shall fill again the lids that overflow with tears," for "God shall wipe away all tears from their eyes."

Sixth. The spirit world surrounds and interblends with the physical world everywhere, and spirits *can* and *do* obsess, impress, inspire, and control continually, necessarily, inevitably, ceaselessly, any and all who are automatically accessible or willingly susceptible to spirit impression, *both for good and evil.*

Seventh. Spirits, however willing or anxious, have no power over purely physical conditions, unless assisted mediumistically.

The
bottomless
pit.

Eighth. Heaven, Hell and Purgatory, are spiritistic conditions, analogous to like conditions on earth, and there is, figuratively speaking, a first, second or seventh or twenty-seventh heaven, and glories and transcendent heavens beyond even an archangel's imagination, and there is a lowest Hell, and a Bottomless Pit to be found anywhere in the fathomless depths of space, and Purgatorial purifying, if you like, but always, and for ever, the eternal possible exaltation and salvation from the nether depths of darkness and despair up to the highest realms of glory through the vast aeons of eternity unto "Light untellable, lighting even the very light—Glory be to the Eternal forever.

Note.—The patient student who fain would believe in spiritual manifestations must perforce himself or herself investigate and prove the truths herein hinted at. The Psychic door is always open for all such to enter and explore the lovely mysteries of the beyond.



Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged."

—*Jesus of Nazareth.*

CONCLUSION.

A trinity
of
enemies

There are a trinity of irrepressible ruthless enemies to scientific psychic progress and knowledge, who deserve caustic denunciation, for they are a pest and nuisance to society.

First. The disreputable fakir-monger, whose name is legion, who may be ignorant, or otherwise, of all evidences of psychic mediumship, yet nevertheless deliberately professes occult skill, deceiving impressionable, innocent inquirers after truth, even the very elect, with diabolical plausible trickery, sham fortune telling, legerdemain, false crystal gazing, divination and the like.

Devoid of
good
manners.

Second. The silly, ignorant, blatant ignoramus, i.e., nincompoop, or occasionally your erstwhile learned university alumnus, or perhaps some sensational ecclesiastical luminary who, devoid of good manners, misuses his pulpit or platform privilege to pooh! pooh! and utterly deny in total all and singular every conceivable phase and evidence of occult manifestation, however well attested—"lies, sir, lies—it's all humbug and falsehood"—such wiseacres know it all and they have proof that such things never happened.

Third. The perspicuous discerning one, of any cast, character or creed, who quite willingly and cheerfully admits all the psychic evidence, but, look you—the devil must have his due—"It is all the work of THE DEVIL."

Therefore, under the circumstances, sympathetic reader, kindly suffer a concluding conciliatory remark:

Jaundiced
dyspeptics.

Should it fortunately happen that these faithful memoirs fall into the hands of an old-fashioned, down-right, acrid, vituperative, unbeliever, the Bureau Committee lovingly requests any and all such jaundiced, semi-conscientious, mental dyspeptics to politely refrain from ventilating their unrighteous spleen in vitriolic diatribes against individual members of the aforesaid

Committee, whose chief thought and delight in publishing these innocent chronicles has been the scientific demonstration of the glorious gospel of Immortality.

Censure,
ridicule
or curse.

Therefore, please don't let any misguided protestant clerical or layman of whatever persuasion, waste precious time and postage, or pose in the public press or on the platform with any angry innuendo or puerile unctious, religious Billingsgate, cunningly designed to censure, ridicule, enlighten or curse the Committee, either scientifically, scripturally or sarcastically, as every single member of the same, has frequently been more or less blessed, cursed, thoroughly drenched, and inoculated with, and are proof and immune against just such childish well-meaning, but nevertheless noisome and venomous virus.

Remember, the members of the Bureau Committee are all of age and quite some more besides, as their gray hairs honestly attest; also, they are themselves fairly well versed in scriptural lore, and sound scientific argument, and upon provocation have been known to use the same to some practical forensic advantage.

Read the
Progress.
Pilgrim's

Let all such disgruntled critics, in love and charity hie them to the nearest cosy corner, and with their well-thumbed Bibles before them, read first a page or two of good old John Bunyan's "Pilgrim's Progress," then reverently turn to the thirteenth chapter of First Corinthians, perhaps the most exalted composition ever expressed by the mind of man—then after re-reading the faithful psychic annals contained herein, clause by clause, pass them on thankfully to another benighted soul—eke as much at sea as themselves, and thus shall divine love and truth be vindicated. Selah.

"Hide in your heart a bitter thought,
Still it has power to blight.
Think love, although you speak it not,
It gives the world more light."

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