

SPIRITUALISM

In Harmony with Reason and Primitive Christianity.

A LECTURE

DELIVERED BY

W. J. COLVILLE,

AT

ODDFELLOWS' HALL, MELBOURNE,
SUNDAY EVENING, APRIL 29th, 1900.

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Spiritualism in Harmony with Reason. and with Primitive Christianity.

*Inspirational Lecture delivered by W. J. COLVILLE, in
Odd Fellows' Hall, Melbourne, Sunday evening,
April 29, 1900.*

IN responding to the invitation of the officers of this noble Society (V.A.S.) which has for so many years stood valiantly for freedom of thought and nobility of life in this great city of the Southern Hemisphere, we gladly endeavour to do what in us lies to trace the reason for the faith which animates the intelligent conscientious Spiritualist wherever found, and while we are ourselves satisfied with the tremendous burden of proof which the 19th century has brought to the altar of living miracles, we deem it highly important to trace the continuity of inspiration and accompanying phenomena from the first century of the present era, even to this hour. Samuel Longfellow, the gifted brother of America's peerless poet, Henry Wadsworth Longfellow, has given us a hymn which for comprehensiveness of religious statement, is certainly unsurpassed. What can afford a fitter introduction to our theme to-night than—

“ God of ages and of nations,
Every race and every clime
Hath received thine inspirations,
Glimpses of thy truth sublime.
Ever prophets with rapt vision
Passed the heavenly veil within
Ever hearts bowed in contrition
Found salvation from their sin.
Lord, thy word abideth ever,
Revelation is not sealed
Answering unto man's endeavour
Light and truth are still revealed.
That which came to ancient sages—
Greek, Egyptian, Roman, Jew—
Written on the heart's deep pages
Shines to-day forever new.”

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With this keynote let us proceed to consider the claims of Spiritualism *par excellence* upon the intelligent community to-day. Though the 31st day of March is annually celebrated, especially in America, as the natal day of the modern Spiritualistic movement, more or less organized in all parts of the world, the justly celebrated Hydesville Rappings of 1848 were by no means the first or only manifestations of spirit power and presence which had been granted to the 19th century. The Fox sisters and all pertaining to them quickly became the subject of wide public advertisement and for this cause popular attention was called to the vicinity of the city of Rochester in the State of New York more than to any other part of the Western Hemisphere now more than 52 years ago. The early pioneers of the great new spiritual reformation, as many of you are doubtless well aware, included the brightest ornaments of the American bar (notably the eminent Judge Edmonds), together with many men of highest scientific celebrity, among whom Professors Mapes and Hare took foremost rank. These brilliant intellects, together with an innumerable company of the most respected citizens of the great republic of the West, thoroughly canvassed the entire subject of the spiritual manifestations occurring at Hydesville, and soon after in many other places also, and reached the only possible conclusion at which impartial investigators could arrive, viz., that the phenomena claiming to emanate from excarnated spiritual entities did in reality so emanate. The shallow hypotheses put forward by ignorant and bigoted materialists and fanatics, including the theory of "snapping toe-joints," have all been passed in review times without number and thoroughly refuted as baseless fabrications when put forward to undermine all confidence in the verity of spiritual phenomena. That travelling conjurors and adroit professors of the art of legerdemain have counterfeited many of the less convincing among the physical phenomena of Spiritualism, particularly in America, must be frankly admitted by all who have traced the history of the phenomena during the past half century, but wherever conjuring has been resorted to not only has apparatus been necessary, but the identifying intelligence, which ever characterizes

conclusive spiritual communication, has been totally absent. Mere sounds and movements of solid articles may be produced by the professor of legerdemain, but not even the celebrated Maskelyne and Cooke, who for the past 30 years have mystified the London public in their famous Egyptian Hall, Piccadilly, can duplicate a single convincing spiritual manifestation even after the expenditure of thousands of pounds sterling upon the finest mechanism procurable in any part of the world. The widely known Anna Eva Fay, who has astounded sensation-loving audiences all over the habitable globe, while entering no claim for a spiritual origin for her successful stage performance which precedes her exhibition of Mind Reading, is known by all her friends to possess a marvellous clairvoyant faculty which she largely exercises in the second part of her entertainment. The extreme attention which has long been given in many places to exclusively *phenomenal* Spiritualism, has encouraged a number of tricksters, in the United States especially, to make capital out of the credulity of the non-investigating section of the community, but these people are easily detected by all who can read character even slightly, and as to their performances, they never supply a tithe of the evidence furnished repeatedly in private home circles among non-professional mediums. In the palmy days of Spiritualistic investigation in home circles, before publicity was sought for, phases of phenomena which can rarely be successfully produced in public buildings, multiplied so rapidly that the famous Roman Catholic Archbishop Hughes once estimated the number of Spiritualists in America at the enormous total of eleven millions. Far more conservative estimates are now made by editors of representative Spiritualistic journals, notably the *Banner of Light* of Boston, but even if it be claimed that Spiritualism has had its downs as well as its ups in all parts of the world since March 31, 1848, it may be safely declared that at the present instant the truly scientific and the genuinely religious worlds are far more deeply impregnated with Spiritualism than at any previous period. That our audience may have freshly in memory a few of the latest utterances of careful investigators belonging to the proverbially sceptical medical fraternity, we

quote from two of the most recent works on the psychic problem issued in New York. Dr. Paul Gibier, Director of the Pasteur Institute in New York, and at one time Assistant Professor of Comparative and Experimental Medicine to the Museum of Natural Philosophy in Paris—a man who is regarded as a trained expert in both hemispheres—has published an extraordinary volume, entitled “Psychism; Analysis of Things Existing,” in which he vouches for every variety of spiritual manifestation as having conclusively taken place in his own presence (materialization included.) Dr. Gibier most positively affirms that evidence in his possession scientifically demonstrates the fact that the intelligent human soul continues to exist, retaining an identifiable individuality after the demise of the physical body, and not only does he make this claim as to his own knowledge, but further states that a large number of influential scientists have long studied and known these truths but have abstained from making their knowledge common property for fear of having their fair name besmirched and their honor questioned by a scoffing, incredulous public. We do not sympathize with any such mental reservation or art of concealment on the part of leaders of thought, at the same time we can scarcely wonder that sensitive natures even when occupying chairs in Universities, should shrink from the odium cast by ignorance and senseless bigotry upon the valiant few who have braved the world’s ridicule and won for themselves the undying gratitude of every fearless truth-loving human being who has become acquainted with their nobility. Another well known physician of the same great city, Dr. Osgood Mason, in his fine volume titled “Telepathy and the Subliminal Self,” without going as deeply into phenomenal spiritism and its evidences as Dr. Gibier has gone, does not hesitate to exclaim, “Spiritualism has now been on trial for more than 50 years. At first it was ridiculed by nearly everybody, later it was received as true, for the most part uncritically, by a multitude of people numbering, probably, millions. The work of the last 20 years has been an examination, carefully conducted by fair-minded capable men, of the phenomena upon which Spiritualism is based, as well as a more critical

discussion of its theories and claims. . . . A greater number of educated people, unprejudiced and anxious only to find the truth, are engaged upon the problems of Spiritualism now than ever before in its history." Then, after discussing the pros and cons of the "subjective mind" theory popularly associated with the name of Thomson Jay Hudson, author of "The Law of Psychic Phenomena" and "The Scientific Basis of a Future Life," Dr. Mason continues: "If these messages purporting to come from spirit existences really are only the product of the subconscious mind, then all the subconscious minds that have reported themselves have agreed to lie, for they almost uniformly declare that they are spirits formerly inhabiting human bodies. Such a stupendous lie is hardly supposable." Then in summing up the probabilities of the case as it presents itself to his understanding, the learned doctor concludes: "On the whole, while the most unfavorable verdict which could to-day be rendered by an intelligent jury having all the known facts and evidence before it, would be the Scotch one of 'not proven,' many an intelligent jury in the same circumstances would render a verdict establishing the main claim of Spiritualism, viz., that the spirit survives the death of the body and is able to communicate with persons still in this life. During the last 20 years, I think, among intelligent people, Spiritualism has scored better than its opponents." The preceding are cautious well-digested utterances of a distinguished physician 70 years of age, who during the past 30 years has spent a great deal of time and study upon the psychic problem and who without relaxing his hold upon the ordinary methods of his profession, has won for himself a distinguished position as advocate and demonstrator of that great triumph of the new psychology, suggestive therapeutics. The one-sided and narrow-minded Spiritualist is apt to attribute to incarnated human intelligences very many manifestations of occult force which may be adequately accounted for on the basis of the sub-self of a sensitive displaying more ability than is exhibited in the ordinary waking condition of the same individual, and as it can never be rational to endeavour to account for every psychic phenomenon in one way only, it is just as necessary to

protest against an ignorant Spiritualistic form of credulity as against the foolish and utterly irrational conclusions reached by the advocates of Hudson's "two minds" theory carried to an absurd extreme. If it be granted that every human individual is here and now a spiritual entity possessed of all those powers which in a progressive life hereafter will be increasingly unfolded, it assuredly follows that the majority of occultists, telepathists, mental telegraphists, mental healers and all others who acknowledge and exhibit more of psychic ability than the ordinary run of humanity, are making no claim whatever that is adverse to the interests of rational Spiritualism, and *unreasonable* is no more to be desired than aught else irrational. The time has now fully come for the better informed among professed Spiritualists to stand no longer aloof from the several bodies of truth seekers with whom they can properly affinitize. Whatever can be demonstrated must be accepted and as one recently said in the columns of *Light*, published in London, in reply to questions pertaining to Spiritualism and its relation to other systems of philosophy, THE TRUTH IN ALL MUST BLEND. The reasonableness of the main propositions of Spiritualism is not open to dispute, and this is freely admitted by those who are far from convinced that the evidences of Spiritualism are thorough and conclusive. From a purely philosophic viewpoint, that system of teaching which solves the greatest number of pressing problems must be the nearest true.

Let us now examine into the various philosophies extant, and bring them one by one into the judgment hall of reason. Materialism shall enter first, because it is the smallest of the philosophies, limiting the scope of its investigations entirely to the surface of existence. The material body is all it knows anything about; the five so called physical senses are the only gateways through which its professors claim that any knowledge is obtainable. When we are told that our five bodily senses are *all* we possess, we logically call to mind the statement of some honest, blind, or deaf man who can declare from experience that he has only four senses, while an equally honest person who is both blind and deaf can truthfully claim that the number of his senses

is only three. We should soon reach the vanishing point and zero line of ignorance were we to argue negatively instead of affirmatively and pay heed to the smallest instead of the largest view of life out of many views submitted for consideration. The materialist, through verbally appealing to science for support, is no true scientist, because he utterly misconceives the spirit and drift of scientific tendency. Those "popular delusions" and "idle superstitions" about which atheists are continually prating, were all concomitants and consequences of extremely limited opportunity for observation and in no case has the advance of science done other than enlarge the human horizon and put us in possession of more knowledge concerning those things of which heretofore we have known something but only very little. A flat earth and a small sun and all the other follies of geocentric astronomy are paraded before delighted but unreflecting audiences in places where materialism has the floor and holds the platform, and because heliocentric astronomers have entirely disabused the popular mind of mediaeval limitations, it is argued (never reasoned) that man's instinctive belief in his own immortality together with every alleged revelation from the unseen universe is an outcome of mental aberration. Materialism or Atheism was graphically described by Victor Hugo in his marvellous vision poem, "GOD," as a huge black bat carrying the word *Nihil*.

Scepticism or Agnosticism next passes in review, and under cover of such illustrious names as Thomas Huxley and Herbert Spencer, advocates of this transitional system have paraded themselves as occupying the very front rank in the temple of modern culture. Victor Hugo sees an owl bearing the word *Quid?* in connection with these philosophers, but as a philosophy of ignorance is never satisfactory to its upholders, even when dressed in handsome literary apparel borrowed from Classic Greece, it is not too much to say that every truly enquiring mind must agree with the renowned Prof. Felix Adler, President of the Society for Ethical Culture in New York, who long ago declared agnosticism to be no finality. Materialism or Atheism is as much dogmatism as any form of ecclesiasticism or sacerdotalism can ever be, but sceptics and agnostics are not

dogmatists unless they insist upon the word *Unknowable*, which Huxley repented of in his later and riper period. The great *unknown*, the vast *unseen* ever confronts us, but such terms as invisible and unknowable have no meaning for the advancing student of universal mysteries, who is ever marching forward to the discovery of the long unknown and the still unseen. Negative terms are unscientific, for not one of them can bear the searchlight of scientific scrutiny. "What thou knowest not now thou shalt know hereafter" is a text that appeals to reason, for it is confirmed incessantly with every fresh stride made by scientific explorers of the universe. All the sciences symphonize, and the testimony of them all is to the effect that there is a boundless undiscovered territory not only in extraneous nature, but in man himself, which is constantly yielding up its treasures to the eager delvers, who are never satisfied to cry halt, never content to find a limit to prospective discoveries. James Allanson Picton, at one time a gifted London preacher, and later a most useful and philanthropic member of the British Parliament, wrote an admirable treatise on "The Mystery of Matter and the Philosophy of Ignorance," which deserves to rank as a standard classic in any library of advanced religious literature. Mr. Picton commences with matter as it appears to our material senses, and then rises by a steady series of successive steps, in perfectly logical reasoning, to where the crude conception of dead, inert or insentient substance is left far behind, and through the veil of phenomena the great spiritual noumenon appears disclosed. Even the quaint saying of a very curious man who in his argument against atheism, said: "You cannot doubt that you doubt" sufficed to set many people thinking, for Whence cometh doubt? is certainly a conundrum. The child's artless song

"Twinkle, twinkle, little star,
How I wonder what you are
Up above the world so high
Like a diamond in the sky"

is a fitting introduction to the sublime science of astronomy and precisely at that point of wonder and enquiry began Herschel, Proctor, Flammarion, Schiapparelli, and all the other illustrious star-gazers whose

magnificent revelations carry us to the very borderland of the spiritual universe, which neither telescope nor spectroscope can penetrate. Speaking of the hope which animated the breast of Col. Robert Ingersoll, the famous American agnostic orator, Mrs. Cora J. V. Richmond, one of the world's most gifted inspirational lecturers, said: "The fact that Ingersoll hopes for life immortal, proves that he is capable of enjoying immortality." Hopes, dreams, visions, prophecies, expectations, these are all human experiences which need to be accounted for in some rationally satisfactory manner by all and any who pose as teachers of philosophy.

Next in review appears Dogmatic Theology, which accepts all ancient spiritual revelation provided the record of it is to be found within the covers of the collection of 66 MSS which constitute the Protestant or the 80 MSS which make up the Roman Catholic Bible, but Protestantism of the orthodox sort foolishly discountenances and disowns all accounts of revelations which are extra-biblical, while the Roman Church though it declares in favor of continuous miracle, declares all psychic phenomena unsanctioned by the church to be deserving of condemnation as probably due to the influence of Satan and his emissaries. The climax of absurdity has been reached by the notorious De Witt Talmage, the American pulpit mountebank, who during the past many years has veered in all directions, preached all kinds of contradictory sermons concerning Spiritualism, and at almost regular intervals rehashes a lot of grotesque absurdity nominally founded on portions of the Bible, the outcome of which goes to prove that the Talmagian view of Deity is of a tyrant so cruel that he allows evil spirits to do all the harm they please on earth by luring the innocent as well as the wilfully immoral to destruction, but shuts up all good spirits so tightly in the heavenly regions that they have never an opportunity to manifest their presence for the elevation of mankind. Dr. Joseph Parker, of the City Temple, London, the foremost English Congregationalist preacher, for many years President of the Congregational Union, takes a totally different stand and declares that his beloved wife helps him in his study and accompanies him to church, but so mystical is the nature of pure and holy

spirit converse, that he finds himself entirely unable to describe it in terms which would be understood by those who live exclusively in and for the outer senses. Lilian Whiting's books are carrying blessings to multitudes, and no one can mistake the attitude of positive assurance taken by that singularly gifted writer toward the communications from her beloved friend Kate Field which have reached her in the privacy of her own apartments when quite alone as well as through the mediumship of Mrs. Leonora Piper, who for 15 years has been in the constant employ of the Society for Psychical Research. Professors Hodgson, Meyers and others, who began their investigations in an altogether sceptical temper, are now quite ready to avow themselves thoroughly convinced of the central truths of Spiritualism, and the same can truly be said of Rev. M. J. Savage, of New York, who though officiating as a Unitarian minister in one of the most influential churches of that noble denomination, openly declares in his pulpit and through the press that he has thoroughly tested and proved clairvoyance and many other phases of spirit manifestation. Organized Spiritualism is not particularly strong in any part of the world, largely on account of the extreme individualistic independence of many Spiritualists and also because it is impossible to overlook the fact that spiritual evidences often come to individuals spontaneously and privately without the aid of any institution and because of the specially favorable conditions afforded by home circles for the demonstration of spirit-communion. As to the teachings of the New Testament and the position of primitive Christians toward a direct condition of continuous inspiration, there can be only one opinion among candid readers of gospels and epistles. However many theological subtelties may have subsequently beclouded the earliest communications of the disciples the resurrection of Jesus which is put forward as the cornerstone of Christianity was certainly regarded in early Christian days as proved by a series of spiritual manifestations, including what is now termed materialization. Though the four evangelists do not describe the events in exactly the same language nor does one record contain instances related by another, they all testify to the central fact that Jesus appeared to his

friends in some manner thoroughly convincing to them after his crucifixion and entombment in the sepulchre. Thomas Paine, in his "Age of Reason," as well as many other rationalistic writers, have striven to prove that the gospel narratives are contradictory and therefore unreliable, and one of their chief arguments hinges upon the story that the women who were last at the cross and first at the tomb did not recognize their master when he appeared to them. This may present a serious difficulty to those who are seeking to bolster up an utterly untenable doctrine of physical reanimation, but to all who can see the reasonableness of faith in a spiritual body, no such objection can be valid. Forty hours only may have elapsed—between 3 or 4 o'clock on Friday afternoon and early on the following Sunday morning—and in that brief period these constant friends could not have forgotten a detail of the appearance of the beloved teacher for whom they had been willing to risk and suffer the loss of all things, Jesus made himself known through divers similitudes. Mary Magdalene knew him only when he spoke to her in some specially convincing way. Two disciples during the journey from Jerusalem to Emmaus felt their hearts burn within them during a typical conversation with their risen teacher, whom they did not recognise in the least by any outward sign. As spiritual manifestations of a most convincing type, the post-mortem appearances of Jesus may be referred to as furnishing ample evidence of human immortality, but as proofs of a fleshly resurrection they break down utterly. Paul, who has certainly proved the former of ecclesiastical Christianity, in his 1st epistle to the Corinthians, describes in the 12th, 14th and 15th chapters of that wonderful letter, the conduct of primitive Christian assemblies and the views entertained at that early time concerning the spiritual body and the nature of the resurrection. Paul forestalled Swedenborg, whose voluminous treatises on the relation between the natural (that which is born) and the spiritual (that which gives life) clearly unfold the relation between the inner and the outer body. Andrew Jackson Davis in many of his records of spiritual vision, describes the passing out of the psychic body from its physical envelope at the time

of fleshly dissolution, and concurrent testimony is found scattered through all the inspired literature of the world. In early Christian assemblies, the form of service was largely that of open conference and the mediumistic members of the congregation gave free utterance to the words of prophecy which came spontaneously to their lips. Jewish ceremonies and Greek orations might accompany, precede, or supplement, but they were never permitted to supplant the free exercise of those spiritual gifts for which the faithful martyrs of primitive Christian days were so gloriously renowned. Even in the first century abuses crept in and lawless persons sought to pervert the sanctuary by introducing unworthy conduct into religious assemblies. On that account Paul often felt obliged to give severe counsels concerning decorum, many of which though originally only advice as to discipline, have been hardened into dogmas by scholastic theologians. As Crowell has distinctly proved in his fine large work "On the Identity of Spiritualism with Primitive Christianity" from the account of the phenomena described in Acts ii. to the very end of the Apocalypse, the New Testament furnishes a continuous record of the exercise of spiritual gifts.

The Church of to-day is suffering from dry-rot, and in order to revive its waning energies, nothing will suffice but an infusion of the new blood of living spiritual revelation. Any denomination which appeals too much to history and lives too much in memory, is surely doomed to disintegration and decay. Spiritualism is far too large to be fully organized, though associations may profitably cohere for the promulgation of edifying philosophy and for the most important purpose of facilitating means whereby mediumship of an incontestible sort can be cultivated and in an orderly manner presented to the world. Not a restrictive Christianity arrogating to itself all truth and condemning all outside its pale to everlasting darkness, was the beautiful eclecticism of early Christian days. Paul was evidently at his best on Mars Hill, when from the Athenian Acropolis he delivered the masterly oration on universal religion contained in the 17th chapter of Acts. Ian Maclaren (Rev. John Watson) in his "Life Creed," builds on the glorious declaration of God's universal

parenthood therein contained, but narrow bigots in Presbyterian, Baptist and other folds are always opposed to the living utterances of the wisest teachers in even their own ranks. The liberal churches of Australia and other lands will greatly swell their membership and increase their usefulness when they carry their exalted principles fully into practice. To claim universal inspiration and continuous revelation, is not to cast discredit on any olden record which contains accounts of the power of the spirit as manifest in centuries gone by. Superstitious idolatry of the letter of the Bible has given place in many quarters to blatant denial of all the testimony it furnishes to spiritual phenomena, and for the present attitude of so-called infidels orthodox commentators are largely responsible. People cannot see any logic or any reason in the defenceless position of those who call upon their hearers to believe in all the spiritual wonders of 2000 or 3000 years ago, but who sneeringly turn aside from confirmatory evidences of similar phenomena at the present hour, nor can the diabolical theory be maintained among real thinkers, unless it be adopted exclusively to account for such disorderly manifestations as seem to proceed from some malignant force inimical to human welfare.

It would not be an unprofitable task to study in a series of consecutive discourses the many classes of phenomena described in both Testaments and institute comparisons between them and the phenomena of the present day. Lest any should imagine that Spiritualism in its legitimate and honorable phases is a successor of ancient witchcraft and necromancy, it is necessary to explain that witchcraft signifies only those iniquitous practices of black magicians who employ occult arts for the purpose of injuring persons against whom they have a grudge. Readers of "Ghost Land," translated and edited by Emma Hardinge Britten, will find in the pages of that thrilling narrative a glowing account of unhallowed witcheries, vividly contrasted with ennobling spiritual revelations, and even fuller descriptions in "Art Magic," by the same author. The milder phases of reputed witchcraft connected with the persecutions of so-called witches in America a few centuries ago have been succinctly treated by Allan Putnam, a veteran

Spiritualist, in his fascinating work "Witchcraft and Spiritualism," published at *Banner of Light* office, Boston, U.S.A. Many a trumped-up charge against an ignorant and innocent old woman has resulted in cruel persecution on charge of witchcraft, but no matter how untenable the accusation of a special party, no one could ever have been convicted in olden times of practising "the black art" had not a jury or judge decided that some one used artful means with intent to injure life or property. Sorcerers are mentioned frequently in the Acts of the Apostles, and with these Paul contended, but the effects of sorcery were epileptic fits and various phases of violent insanity. The intelligent student of psychic phenomena needs to draw a clear line of demarcation between use and abuse as well as between genuine and fraudulent phenomena, and if the clergy did but wake up to a sense of their duties and responsibilities as moral educators of the populace, a crusade could be levelled against obsession and dishonest trickery, while the truth of spirit-communication could be ennoblingly demonstrated within as well as without the pale of Christian fellowship. Necromancy, as mentioned in the Bible, signifies divination by means of dead bodies, and was a revolting form of black magic, much in vogue in many places in those days when prophets vigorously inveighed against it. The origin of the word cannot be obscure, because from the Greek word *nekros* we derive necropolis, necrology, and many other words in common use at present. To all who are on the threshold of investigation into the mysteries of borderland and spirit-land, we can but commend a thoughtful perusal of Tennyson's impressive lines contained in *In Memoriam* and styled *The Angel Guest*:

"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."

Purity of heart is real spirituality, soundness of head is intellectual probity; the two must ever be combined or we shall drift into sensuality or folly if we betake ourselves into the boundless regions of the vast unseen. Our own experience has led us to the unalterable conviction that mediumship is very frequently a natural

endowment which displays itself in artless childhood, and when spontaneously manifest is as a rule far more convincing than when artificial steps are taken to force it into expression. Always encourage the healthy visions of the healthy child, and learn in your own riper years to ever give cordial welcome to those spiritual warnings, exhortations and illuminations which come to all at intervals and most of all when lives are well ordered and serene tranquility of temper accompanies a conscience honestly at rest. Welcome every phase of mediumship which naturally asserts itself, but we counsel you to abstain from all straining or forcing processes, for these are abnormal and lead to psychic aberrations. Whoever meditates intelligently upon such words as clairvoyance, clairaudience, and psychometry will easily refute the fallacy of those who talk of "calling spirits back," which is an utterly unsound expression. Our spirit friends are in consociation with us and our stimulated and enlarged perceptions enable us to discern them—such is true mediumship.

