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FACTS AND THE FUTURE LIFE



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FACTS AND THE FUTURE LIFE

BY THE
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VICAR OF ORFORD, LANCASHIRE, ENGLAND

Edited by H. W. ENGHOLM



FOURTH IMPRESSION

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PREFACE

THIS work comprises a series of articles written by my friend the Rev. G. Vale Owen, the major portion of which were published in the *Weekly Dispatch* (London) during the later six months of 1921. Additional matter has since been added to what appeared in these articles, in which the Vicar of Orford has presented a number of his own personal experiences in connection with spirit communication and after-death happenings. There are many people all over the world who are familiar with the communications that Mr. Vale Owen received and set down, and which have since been published in four volumes under the title of "The Life Beyond the Veil." In these works, however, the Vicar did not give, nor did he desire to give, his personal views on the subject-matter contained; in fact, Mr. Vale Owen has confessed to me that not until he had studied these communications in book form did he realise the vast range of the information given through him on matters that were of vital importance, and on much of which he was previously quite ignorant. As a result of his studies, stimulated by these communications, and a careful examination of his own personal psychic experiences as well as those of others, the Vicar set to work to compile a series of articles in which he stated his own conclusions, derived largely from first-hand knowledge, on the questions raised by theologians and others on matters relating to the creeds of Christendom, the relation of Christianity to Spiritualism, and proofs of human survival

after the death of the body. These articles, at the time they were published, created considerable interest in view of the fact that not only did Mr. Vale Owen state his own position in regard to the all-important questions raised, but the articles also contained much valuable data, together with an array of facts on the subject of human survival which had been found most helpful to a great number of people who were looking for guidance and veridical evidence in their quest for further knowledge.

In view of this fact I expressed a wish to Mr. Vale Owen that these articles should take a more permanent shape than that possible in a weekly newspaper, and I suggested to him that many people would like to have his articles in book form. The Vicar thereupon wrote a letter, which he has given me permission to quote, as follows :

"Your suggestion that the series of articles published in the *Weekly Dispatch* should be issued in book form is, I think, a good one.

"I have lately received some attention from the pulpit, the platform and the Press. Some of the views placed to my account are of so lurid a nature that it would be amusing were it not that I find many good people have taken my critics quite seriously. In consequence of this I have received not a few inquiries as to what my position really is as a minister of the Christian faith who interprets his faith according to the teachings which I and others claim to have received from those 'ministering spirits sent forth on service' to us.

"For the above reason I shall welcome the inclusion of these articles in one volume, as it will then be convenient for me, as need shall arise, to refer my inquirers to what I have already written.

"I have made my position as clear as I am able, especially in that portion which will form the last three chapters of the book."

The above letter so clearly sets forth the object of this volume that it is not necessary for me to be more explicit. I must, however, remind the reader that Mr. Vale Owen has not approached the subjects dealt with as a psychical researcher or a scientific investigator. His attitude towards all these matters is that of a man who sees in them the opening up of new vistas of truth, and his own personal experiences qualify him to receive the earnest attention and respect of all those to whom a desire has come to progress yet another step along the road that leads through the Vale of Things Temporal into the light of Things Spiritual and Eternal.

H. W. ENGHOLM.

London, July, 1922.

INTRODUCTORY NOTE TO THE FOURTH IMPRESSION.

This little book has met with widespread appreciation both at home and abroad. For private reading and also as a text-book of classes for psychic study it has been found useful. In the University of Iceland the Theological students were required by their Professor to translate it, chapter by chapter, from the English into Icelandic, during their course of New Testament reading. We feel that this new impression will be found helpful to many.

THE PUBLISHERS.

October, 1928.

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Facts and the Future Life

CHAPTER I.

MAN'S SURVIVAL AFTER DEATH: OUR DISCOVERIES.

It may be well if I begin by outlining briefly what my purpose is in this volume, and also what is not my purpose.

First of all, I am not going to prove to my readers that their loved ones are alive in the land to which they have gone. Certainly, the one grand fact of human survival will be my theme. But I shall not prove it to anyone.

What I shall try to do is to put my readers in the way of proving it for themselves, if they think it worth while. I shall explain the various kinds of phenomena which happen and the different methods adopted in the production of these.

Moreover, I shall point out where danger lies and where fraud has sometimes crept in. But I shall as frankly nail to the counter some of those ridiculous and entirely needless fears which have been raised by those who, from various motives, have judged the subject unfairly and without due investigation. There are pitfalls enough in any new science without manufacturing bogeys to frighten people off investigation.

For which reason I would advise any who read these pages, and who are new to the subject, if they should feel inclined to put the proof to the test, to exercise patience. Do not at once rush off to the nearest medium or to the Spiritualist meeting. Read what I have to say first. There are so many who begin experimenting without sufficient equipment. These either make mistakes, which they rue at leisure; or they are put off from their purpose at the outset

in disgust at some triviality the inner meaning of which they cannot understand owing to lack of information.

That information I shall try to give.

MY METHOD.

I have endeavoured to clear the deck in order that we may set out on our voyage of discovery. But before we do so, there are one or two more things to say.

The first is this: Psychic Research is a true science. It is as precise a science as biology or chemistry. Indeed, it comprises both these sciences, and others besides, within the range of its operations. This truth will be illustrated as we proceed. Now a scientist usually begins by stating his facts. Then he sorts them out. He lays aside those which are doubtful. He then takes the others in hand and slowly works through them to some conclusion or other.

But I cannot follow this judicious course of procedure here. It would be merely a pose on my part, and an unworthy one, because it would not be honest. For I have already done this and have come to my own conclusions. I therefore start on the assumption that communication with those who dwell beyond the Veil is a fact. I have proved that to my own entire satisfaction. I shall give ample data on which those who are new to the subject may reason out the matter for themselves. But I shall not weary my readers by taking them over the ground as slowly and as minutely as a scientific investigator would consider necessary.

WHY "SACRED DEAD"?

Another thing it may be well to explain, lest certain of my good readers be hurt by the tone I adopt. It may seem to some that I am altogether too light-hearted—perhaps, at times, even bordering on the frivolous.

Well, we are not all made alike, thank God! It would be a wearisome world if we were. So many, I know, speak of "the Sacred Dead" and think it a sacrilege to deal with their affairs otherwise than by whispers and with bated breath.

Now there is a nasty little word in our language which children are very fond of using. It is a word which is often uttered suddenly and unexpectedly at the end of some declamation of ours reeled off for their instruction with the assurance of our more mature experience. The child listens

with meekness until we have finished and then murmurs, "Why?" And we are tripped up at once, and dignity gives place to discomfiture. And yet it is a little word I am rather fond of; and it has, self-inflicted, done me some good service in the past.

The matter of the "Sacred Dead" is a case in point. Why "Sacred Dead"? Why are the dead any more sacred than the living? I will leave my readers to answer that query and proceed at once to my confession.

It is this: I cannot think of the dead in terms more respectful than those I use of the living. For the reason that the dead whom I know, and I know many of them, are not dead at all, but very much alive. And they are just as natural as we are. They are simply bubbling over with the joy of life; and humour is not absent from their composition.

NOT ON PEDESTALS.

This will, I fear, be somewhat disappointing to our strait-laced friends who love the black horses and the solemn faces seen at our funerals. But there it is. I have found my spirit friends just dear, happy men and women, boys and girls. They would much resent being placed on a pedestal, or in a shrine, and labelled "Sacred"; and as I have found them to be so I shall describe them in this book; or, rather, I shall allow them, for the most part, to describe themselves.

Of course, there is suffering there, and sometimes remorse very terrible to witness. Which, come to think of it, makes their state of life all the more like our own. That is a story which will have to be told in future chapters.

What I am wishing to emphasise here and now is the fact that the normal people, like you and me, are much more cheerful—even rollicking sometimes—than we are here in this poor old moth-eaten world of ours. And I think I must have caught some of their own joy and incorporated it in my own composition. So if, at times, I seem to be less dignified in my verbiage than you would expect a quiet country parson to be, please lay the blame on them. They will not mind, not a bit of it—I know them too well. God bless them!

One of them is my own mother, who passed over into that good land some years ago. She once wrote through my hand these words: "Those among you who think that in this life we never make jokes, and never even laugh, will

have to revise their ideas some day or they will find us strange company—or perhaps we shall find them so.”

FACTS OLD AS MANKIND.

Spiritualism is not a theory. It is the outcome of facts. These facts have an ancient history. They are, some of them, as old as mankind. But our beliefs are not based on ancient records. We do not rely alone on documents, either Christian or non-Christian, which were written centuries ago. Spiritualism is not like Roman Catholicism or Anglicanism or Calvinism. These are societies which enshrine systems of teaching based on certain psychic incidents which happened at the dawn of our era.

The chief of these incidents are those which centre around Jerusalem at the time of the Nativity of Jesus, and also of His death, Resurrection, and Ascension about thirty years later. Personally I have no doubt those things did happen. But that is not the point. What I think, or do not think, matters little to anybody but myself. It is what I am able to explain to others that really matters.

WHAT A MARTIAN WOULD ASK.

I will put it in this way. Suppose an intelligent visitor from Mars were to ask for the grounds of my belief that these things are really historical facts. The only thing I could do, from the standpoint of the ordinary orthodox Churchman, would be to point to the ancient records in which these facts are contained.

This reply, on careful examination, might suffice to satisfy my Martian friend. On the other hand, it might not. He might point out to me that I could not be sure that these records were reliable. He might remind me that we have none of the original records left, but only copies, the earliest of which was made some hundreds of years after the events happened. So how could I be sure that such remarkable events ever took place? For instance, if Jesus, after being killed, did really come back and speak to His friends, then they would have very good grounds on which to base their belief that when they died they would be able to do the same. But what was good enough evidence for them might not be good enough for a man to-day.

They said they were witnesses of these things. But are there any witnesses of such-like things to-day? If I replied in the negative, he would be within his rights in refusing to

receive my testimony, based alone on those old writings, because it was, after all, only second-hand. Indeed, it is not even that. The original documents were lost in the dim past. The copies we have are perhaps fourth- or fifth-hand copies, made by some Christian scribe or other who lived hundreds of years after the Apostolic Age. Even the names of those who did the actual copying out of the Gospels are lost to us.

Now, as a matter of fact, I should not deal with the case on these lines at all. Owing to my having made a somewhat long and very critical study of the matter, I am able to give a much more definite reply. I believe that Jesus really did come back and speak to the disciples after His bodily death because I find that the records which tell me about it agree exactly with what I myself have experienced.

THOSE WHO SPOKE TO THE DEAD.

Just before Sir Arthur Conan Doyle left England for his Australian tour, in July, 1920, he was given a farewell luncheon in London. During his speech he suddenly paused and asked all those who could swear that they had spoken to their departed friends to stand up. There were 290 people there and, out of this number, no fewer than 250 stood up. I was one of them.

I shall never forget that scene in the large room of the Holborn Restaurant. When Sir Arthur flung his challenge there was dead silence for some seconds. It was all so unexpected. I remember how it hit me. I immediately asked myself if I could stand up and testify to this truth with all its tremendous significance. The others, I think, were doing the same.

That silence was about the most tense thing I have ever come up against. Well, I stood up and, instead of finding myself one of, say, 30 or 40 as I expected, I found there were very few who were not also standing up.

When he related the incident in October following to an audience of 2,000 people in Melbourne, Sir Arthur said: "In that room there were peers and peeresses; high officers of the Army and Navy; and the chairman was a Harley Street doctor. When you hear the little men, who know so little about these matters and yet talk so freely, talking with scorn of them, just think of those 250 people testifying to the most solemn and delicate thing upon earth. Can anyone imagine we would make fun of our own dead? . . . These people were not testifying to 'faith'—they

were testifying to *fact*, and that is a very different matter. They were testifying to what they had seen and what they had heard."

HOW CONVICTION COMES.

These facts then are present-day facts. They are continually recurring, and may be seen and tested by anyone who is interested enough in the subject.

I am continually coming across such incursions from the spirit world into the homes of my friends. They tell them to me on my daily round, and I confess it cheers me to know how much comfort they find in them. Indeed these manifestations seem to be given with that end in view.

Here is one, as a sample, told me by a good soul, a widow of 66, who had treasured the incident in her heart for many years.

Her mother died when she was only two weeks old, and a young aunt, a sister of the mother, took charge of her. A week later this sister was lying in bed with the child nestling in her right arm. But the motherless babe was ill at ease and this young aunt was unable to comfort her. She tried to pacify the little one, first by one device and then by another, until, at length, she was well-nigh worn out. It was in vain, for the child continued to cry and the young nurse was in despair.

Then she saw her dead sister enter at the bedroom door and walk to the bedside. She looked very bright and very happy, with the exception of a shade of sympathetic sorrow in her eyes for her little one and the weary young girl who was trying so hard, and so unsuccessfully, to fill her place. The visitor smiled and gently, very gently, took up the baby in her arms. She held her for a moment, looking at her fondly. Then she as softly laid her down, this time in the left arm of her deputy-mother, smiled and left by the way she had entered.

The aunt in after years often related the story, always simply, as if stating an actual experience of which she herself had no manner of doubt; always with a certain tenderness at the memory of the smile with which her dead sister thanked her for the kindness she was showing to the little motherless babe. For, as she declared, she saw her sister quite plainly, and felt her move the child naturally and gently as a mother would do. And, after she had departed, both aunt and child fell peacefully asleep. She remembered that, too, and it showed her, if proof were necessary, that she was really awake when her sister came.

THE SCEPTIC'S SMILE.

The sceptic may smile the smile of the wise on reading such a story as this. I used to do so myself; so I can forgive him. But I have learned something during my quarter-century's work among these hard-headed north-country people. I still smile to-day when they break through their ordinary thick crust of reserve to tell me of such incidents as this. But my smile now is that of a wiser and, I hope, a humbler man. It is the smile of one who knows that what they tell me is true. To me it is true, first, because I know these people. They are simple, shrewd, truth-loving and lie-hating people. They are not visionaries. And I also believe them because I can duplicate, in all essentials, from my own experience, what they tell me out of theirs. I shall have many such incidents to relate in the course of ensuing chapters.

CHAPTER II.

QUEST FOR FACTS.

THE object which both the Psychic Researcher and the Spiritualist have in view is identical. It is the discovery of the facts on which may be based some knowledge of the relation which the Spiritual holds to this Material Universe. Such facts may, or may not, have been known in ancient times. Some of them were and some were not. But, whether they were comprised within the old-world sciences or religions or not, one condition is always laid down. They must be capable of being observed and dealt with to-day. They must be happening now.

But while their object is the same they differ somewhat in the methods they adopt to attain it. Put it in this way :

The Psychic Researcher would never have discovered America. But that is just what the Spiritualist would have done. Columbus went out on what some people told him was a fool's errand. But he sallied forth in the spirit of the superb adventurer he was. And, sure enough, he got there. No; but the Psychical Researcher would have discovered radium. Radium was found by the cool-headed, plodding scientist. That is the difference between the Spiritualist and the Psychical Researcher. They are two species of the same genus—like the spider and the grasshopper. One jumps for a living. The other weaves its web and watches patiently and with vigilance. That is how it is with these two seekers after the unknown. Good fellows both! And the world has cause to thank them equally. For they cater for the two classes whose minds they represent. One is the complement of the other, and we should be less well served in the way of Psychic knowledge to-day by the elimination of either.

RE-DISCOVERIES.

This, then, is the quest on which we are setting out. What is its nature? In the character of guide I feel some

Quest for Facts

responsibility. For the country through which we shall travel is comparatively virgin land. That is to say, it is as virgin as most land on this old planet of ours. I suppose there are really no regions where man has not, at some time or other, raised his monuments, where communities have not explored and made settlements. Even in Central and South America, where the forest has for ages covered the land, there are ruins of cities and pyramids which show that the present-day explorer is not the first to travel that way. He is but re-discovering what has been lost and found, several times probably, during the ages which are past.

It is that way with our present subject. This is a new revelation only in the sense that it has become dim and, for the most part, been overgrown by the dense forest of materialism which has gradually been covering up the knowledge of ancient times until it had been well-nigh altogether lost. So it has to be discovered, or uncovered, once again. For there is urgent need of that knowledge to-day. For this reason :

Accepted science has been making immense strides these last three centuries. Formerly science and religion were linked up together. The patron of science was the Church, just as she was the patron of Art. Then a Pole named Nicholas Koppernigk (called Copernicus for short), who was born at Thorn in Poland in 1473, did something which led to some unpleasantness between Science and the Church. He said the Earth was not, by a long way, such an important member of the astronomical community as had been supposed. It was not the centre of the heavenly system. It was not even stationary. It was just like one of the other planets; it moved round the sun. Others thought likewise and carried on his studies after his death.

It was not, however, until the time of Galileo, in the next century, that things came to a head. When he wrote a book explaining more fully the Heliocentric theory, it clinched the matter. The old Geocentric theory considered the Earth to be the centre of the Universe. The Heliocentric theory says the Sun is the centre of the Solar System.

TOPPLING OVER INTO ETHER.

This new-fangled notion was a great compliment to the sun. But it was felt to be somewhat humiliating to our old mother Earth. And as the Church did not claim any

jurisdiction over the sun, and did claim to be the most important institution on earth, the Pope and his brethren were very much hurt. Moreover, the Bible says plainly that the Creator made "the round world so sure that it cannot be moved." So from that time onward Science and Theology began to draw apart. Each became self-contained and went its own ways. Freed from spiritual restraint, Science became more and more materialistic, until during the last century it was accounted altogether unscientific to take into account anything which even savoured of the spiritual. It was indeed material in the ultimate sense of the term.

So scientists worked on these materialistic lines and did all the wonderful work of discovery and tabulation which are suggested by such names as Darwin, Lister, Faraday, and many others.

Then came Marconi and gave us wireless telegraphy. The curious thing is that he, working still on the old materialistic lines, toppled over, willy-nilly, into a realm which, whatever it is, certainly is not material in the old sense of the word. The wireless waves travel, not like sound waves on the air, but on the ether.

This is very striking. Material science, pursuing its own material quest, has discovered a universe which is not material. The ether had been more than hinted at long before. But the thing which brought it within the region of practical politics for the man in the street was these same wireless waves.

A MISSING LINK.

Ether is still a hypothesis; that is, it is not yet proved to be a fact. But it is a working hypothesis; and it works very well. Science has accepted it as such. The Psychical Researcher accepts it also and feels that it justifies him in pushing on further, beyond the ethereal realm into the spiritual realm, of which the ethereal is the vestibule. He believes that the missing link has at last been found between two states of being which had been known for centuries but never had been linked up scientifically.

That missing link is Psychic Science. So he is doing his best to interpret this latest phase of knowledge which has come to us over the Marconi waves. The Spiritualist forges ahead and blazes the trail. Hard behind him comes the Psychic Researcher. Considering that it is only about half a century since this pursuit was really

taken up on any considerable scale, they have, between them, accomplished wonders. Indeed, the first general meeting of the Psychical Research Society took place as late as 1882, when the first President, Professor Henry Sidgwick, addressed the assembly.

On the same occasion the first report on "Thought Reading" was presented by Professor Barrett—now Sir William Barrett—Edmund Gurney, and F. W. H. Myers, the last of whom, later on, wrote the book, *Human Personality*, which has become a classic. Professor Balfour Stewart and the Rev. A. M. Creery also were there. That meeting was memorable; it was destined to be epoch-making.

TACKLING THE INCREDULOUS.

These men knew what they were in for. In his address the President used words which I quote as a model for any who are inclined to go out on the same trail as the stalwarts who sallied forth to face the music of public opinion forty years ago.

After stating and replying to questions arising, the President said:*

Scientific incredulity has been so long in growing, and has so many and so strong roots, that we shall only kill it, if we are able to kill it at all as regards any of those questions, by burying it alive under a heap of facts. . . . We must accumulate fact upon fact, and add experiment upon experiment and, I should say, not wrangle too much with incredulous outsiders about the conclusiveness of any one, but trust to the mass of evidence for conviction. The highest degree of demonstrative force that we can obtain out of any single record of investigation is, of course, limited by the trustworthiness of the investigator. We have done all that we can when the critic has nothing left to allege except that the investigator is in the trick. But when he has nothing else left to allege, he will allege that.

We shall, I hope, make a point of bringing no evidence before the public until we have got it to this pitch of cogency. . . . We must drive the objector into the position of being forced either to admit the phenomena as inexplicable, at least by him, or to accuse the investigators either of lying or cheating, or of a blindness or forgetfulness incompatible with any intellectual condition except absolute idiocy.

This is a very remarkable forecast, and shows the quality of mental shrewdness and foresight with which these pioneers undertook their task. For the method of attack

* Presidential Addresses to the Society for Psychical Research (1882-1911), p. 6.

has developed exactly on these lines. The protagonists for Materialism against Spiritualism, such as Mr. Joseph McCabe, Mr. Ed. Clodd, and others, allege, not that these spirit phenomena are impossible, but that the witnesses are untrustworthy. They either allege that the investigator is "in the trick," or that he is incompetent.

There has been established a similar society in America for some years past, and in 1920 one was founded in Scotland. All over the Continent also Psychic Researchers are at work, including Camille Flammarion, the astronomer, and the eminent scientist, Dr. Gustave Geley, in France; Freiherr von Schrenck Notzing, in Germany, and others in other countries. Even Iceland has its society, with Professor Haraldur Nielsson, of the Reykjavik University, as the moving spirit. These are but a few of the men of eminence who have given their time and much labour to the investigation. Others will emerge as we proceed with our enquiry.

What is it which has brought about this great change in the attitude adopted towards the subject by such men as these during the last few years? Men like Sir Oliver Lodge and Sir Arthur Conan Doyle, for instance, do not go in off the deep end unless there is something at the bottom worth fetching up. Psychic Research is not yet accepted as a respectable branch of exact Science. They risk their reputation and status by their advocacy of a cause which has still to justify itself in the eyes of the scientific world. They must have found something worth talking about, and it is our present quest to find out what it is.

SPIRIT "RAPPINGS."

Now there are various kinds of phenomena which give evidence of spirit presence and activity. These and the methods adopted for their manifestation will be explained as we go along.

To begin with, there is the method of "rappings." It was this method which a party of spirit visitors adopted a good many years ago to set the ball rolling. This being so, it may be well to give a short account of the affair to start with.

It was about Christmas in the year 1847 when mysterious rappings were heard in the house of John W. Fox, a Methodist, at Hydesville, New York State. These raps were heard mostly in the walls, but there was no sign to

show how they were produced. After a time the thing became so persistent, and so mysterious, that the only explanation which seemed to be in any way reasonable was that they were caused by spirits.

This greatly troubled Mr. Fox, for his religious convictions did not easily fit in with that kind of thing. However, the supposed entities were addressed as if they were really beings of intelligence. There seemed to be nothing else to do. So they were asked to reply to questions by knocking a specified number of times. To the surprise of the family they did so. Then a code of numbers was established by which a series of questions and answers could be carried on. These more extended operations also met with success.

Then ensued a commotion. The neighbours, getting to know of these transactions, were very much disturbed, not to say scandalised. This could only be one of two things. Either it was just trickery or, which was even worse, the doings of devils! So meetings were held, committees of investigation appointed, controversy spread all over the United States and crossed the Atlantic to Europe. If the spirits had it in mind to cause a stir they certainly succeeded in their object.

HOW THE MESSAGES COME.

From that time it has never ceased. On the contrary, it has continued to grow, and other modes of communication have been discovered and opened out. But they all have their rise from what have come to be known as the "Hydesville Knockings."

It was found that these knocks could be produced when one or other of the two young Fox sisters was present. This fact has been noted and used. It has since been proved that many people are endowed with some kind of gift, or faculty, which enables spirits to manifest their presence in a similar way.

The usual system adopted to-day is for a party of people to sit round a small table with their hands upon it. Then questions are asked. The reply is given according to a code. Three knocks mean "Yes," one means "No," and two signify "Doubtful."

After sitting thus for a time the question is asked whether any spirit is present. If an affirmative answer is given then the alphabet is repeated. When the letter required is reached a knock is heard. The single rap signifies

"That is the letter we require." The series of one, two, and three raps is only used, in a general way, when a question is asked and the answer "Yes," "No," or "Doubtful" is required. So the letter indicated is written down and the alphabet started over again. When the message is ended the letters are sorted out into words and the message is complete.

It is not always necessary for the circle to keep their hands on the table. Knocks are often heard "without contact," to use a term which has become technical. Also, instead of knocks, the table is sometimes tilted at the letter required.

This method may seem to be a rather undignified way for our spirit friends to adopt in order to make their thoughts known to us. Well, as I said in my last chapter, they do not take much account of dignity, as we understand it. What they evidently do set their minds on is to get the message through.

A LITTLE COMMON SENSE.

It is related that, during the Peninsular War, the Duke of Wellington—then Sir Arthur Wellesley—sent an order by a Spanish officer to a Spanish General. It happened that this latter gentleman was of royal blood.

Now, a Spanish Don with royal blood in his veins is a rather tremendous personage. So he enquired of this subaltern in what manner the English General gave the message. It turned out that he had given it in the way a benighted British General usually does issue such a command. The result was that the officer had to return to Wellesley and explain that one of Spanish royal blood could only receive a "request" when that request was presented on bended knee.

"And what did you do?" enquired a friend to whom the Duke was relating the incident in after years. "Do?" replied the Duke. "Why, down on my marrow-bones, of course. The enemy were on the advance and I wanted the thing done. And it was done."

Well, that, after all, is the British way; and it is strange sometimes to hear people talking as if the manner in which the messages come through from our spirit friends is of more importance than the messages themselves. The thing is to get the message through, as it seems to me, and not worry too much about the way it is done.

So to our muttons, as our forefathers used to say.

TAKING THEM AS THEY ARE.

Sir Oliver Lodge is one who has, by his investigations, added greatly to our stock of the knowledge of psychic things. Nor did he disdain, among other methods, the use of the table.

He once received a message through a medium from his son Raymond. He tells us that the term used to describe the place where his son dwelt in the spirit world was "Summerland." Having a table sitting shortly afterwards at his residence at Edgbaston, he thought he would try to verify this by asking again where Raymond's home was. The letters spelled out were "SUMMERR LODGE."

This perplexed Sir Oliver greatly until one of the sitters solved the riddle and read it out thus: "Summer—R. Lodge." Evidently, in order to save time and expenditure of power, the message had been abbreviated. It really meant, "The sphere in which I am living is the Summerland Sphere.—Signed, Raymond Lodge." But the abbreviated form was just as satisfactory when once deciphered, and it saved a lot of time and trouble. This is often done.

The mention of Summerland reminds me of several incidents in my own experience, where the names given to localities in the spirit land are very significant of the joy of life prevailing there. They come often quite unexpectedly and are like a breath of fresh country air to the labourer in one of our large iron works or a clerk in a town office. They breathe the clean bright atmosphere of the heavenly Homeland beyond all this drabness of modern life with which civilisation, as we understand it, has dowered us.

THE CHILD OF "SUNNY VALE."

I was once having a talk with a charming little French spirit girl named Yvonne. She told me she was nine years old and had passed on only a short time before. I was rather surprised that she should be permitted to come down into the murky conditions surrounding earth. So I asked her whether she had some good angel friends to look after her, and she said "Yes." "And where do you live?" I enquired. "Sunny Vale," was the reply.

Her next answer rather astonished me. I said, "Do you come here to see me with the permission of your good angel guardians?" and to this she replied "No." So I

enquired how she came here. Of course, I meant to ask her why had this been permitted. But, as in the case of the last question, she evidently misunderstood me. It may have been because she was thinking in French and I in English. Anyway, she answered, "Up the Valley." "But are you alone here?" I asked. Then she understood, and said she was not alone; her Angel Teacher had brought her.

Little incidents such as these give us glimpses of that land to which we all are on the way.

Imagine what all this implies. The clean-living young officer, Raymond Lodge, went to his own place, which, after the battlefield and all its horrors, was to him a "Summerland." The little child also goes to the place where she will be nurtured and taught by her Angel Teachers. It is to her "Sunny Vale," and the way from it, leading earthward, is "Along the Valley." She had been allowed to come earthward on a mission which only she could fulfil; she did it very well. But she was invariably under the guardianship of her Angel Teachers. And I think she would always be glad to return with them again along the Valley to her home in the Sunny Vale.

ANNOUNCING THEIR PRESENCE.

I have said that contact with the table is not always necessary. This, of course, was proved by the Hydesville affair, where the raps were heard in the villa. In my own home we often hear these raps. They occur all over the house and at all hours, day and night. We hear them on doors, pictures, book-cases—indeed, on any article which is likely to give out a clear sound.

When this happens, as it does daily, we know that someone, known or unknown to us, is present and wishes us to be aware of his presence. We do not mind this at all. Rather we take it as a compliment. We feel that our spirit visitor rather likes the atmosphere of our household, or he would not come. So we give him a thought of welcome, and all is well.

At the present time there is some good fellow who seldom lets me go to sleep without giving me his "Good-night" by tapping the washstand by the side of my bed. I do not know who he is yet. But I shall try to find out, and then I shall have one more friend to meet when I go over there.

I was sitting one Sunday evening in my dining-room

with a lay friend. We were talking on various topics over a friendly pipe. Behind his chair was a bookcase. Suddenly there resounded a loud rap upon the woodwork. He started, glanced round, and, with a perplexed look upon his face, said, "What was that?"

I felt there was humour in the situation, for he was not a believer in spiritual communication. So I could not resist replying in the vernacular, "Oh, that's dad I suspect. He often does that to let us know he is here."

This led to explanation, of course. I had to explain that my father had not passed over long and was not yet expert in the matter of communication. But he could manage to produce these raps, and was evidently not a little proud of the accomplishment. It was also just what he would do in the presence of my sceptical friend, for he loved a joke ever.

I fear I did not altogether succeed in convincing my guest. But he went home with something to think about. He was four feet away from the bookcase, and there was no one else near. The rap was loud and quite unmistakable. I do not know whether he has come to any conclusion yet. I would not be surprised. He is a shrewd, good fellow. And if he does arrive at conviction, nothing on earth will prevent him standing up and telling out what he knows.

CHAPTER III.

OBJECTORS WHO SHUN TESTS.

A PUBLIC utterance of the Dean of Chester on Psychic Research was reported in the daily Press, in the course of which he said "he did not discredit the phenomena, and he thought he could not be too grateful to investigators who were taking infinite pains to increase the knowledge of the world. At the same time, we had to be very cautious in accepting as decided what were only theories."

Canon Peter Green, who was lately offered the Bishopric of Lincoln and refused it, went further than this. He denounced the whole thing in good round terms. He said that "automatic writing possesses no evidential value, that no case of spirit photography had yet been able to stand enquiry, that all instances of materialisation had, so far, proved to be fraudulent, and that the fact of intercourse with the dead had not yet been established."

Now there has been a lot of this kind of talk lately. It has largely come from Ministers of Religion. These are of all denominations. The laity have not been blameless. But, as "Religion" is my own special department, I have selected these two choice and representative utterances in order that I may base upon them a brief enquiry as to how far they are borne out by the evidence of those who have given much study to the subject of Psychic Research.

THE "DON'T LIKE IT" SCHOOL.

Some sage of the rustic order once said, "It ain't men's ignorance as does the harm, but their knowing so many things as are not so." This is not Miltonian English, but there is a bit of that horse-sense in it which is characteristic of the English mind. I commend it to the serious consideration of my two clerical brothers above mentioned.

Let me say at once that I have the highest and most sincere respect for both the Dean of Chester and Canon

Objectors Who Shun Tests

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Green. They are men who have done great and good work for the Church and for humanity at large. But they are examples of that strange perversion of mentality which overtakes so many minds at the present time when brought out of their habitual line of study into the region of Psychic Science.

I have been struck with this fact again and again. Men of all phases of knowledge—scientific, philosophical and religious—display a breadth of mind and a grip of things which fill one with admiration. They are democratic in social matters; they are up-to-date in every way—until they come up against this subject. Then they suddenly revert to the attitude of mind and straitened vision of the Middle Ages. Scientific and Theological Orthodoxy assumes its sway, and they form their judgment, not on facts—which they deny without examination—but on prejudice alone. "Prejudice" is that state of mind which "pre-judges" a question without searching into the facts. And this is exactly what brought about the condemnation of Galileo centuries ago when he said that the world was not flat and stationary, but that it was a globe and moved.

Here, then, we have the attitude of two eminent Churchmen in regard to our subject. The one assumes towards Psychical enquiry the character of a brake, which is described in the dictionary as "a contrivance for stopping or retarding the motion of carriage wheels."

The other puts himself in the position of George Stephenson's cow. The great inventor of the locomotive was answering objections raised by some timid gentlemen in reference to the fearful rate at which the new engine would travel along the railway. One asked him what would happen if a cow got on the line. To which he replied, in his north-country dialect, "So much the worse for the coo."

I give, for the consideration of those who are of a like mind with the two clerics above quoted, the comment of an intelligent layman on a letter in which a bishop recently admitted that Psychic Research was a "subject about which he had no special knowledge." "It is refreshing," said the layman, "to hear a bishop admit that he does not know his job!"

A DIRECT QUESTION.

The attitude maintained towards this subject by many churchmen, of all denominations, is on a line with those

I have quoted above. I wonder how they would deal with the great number of letters I am constantly receiving, wherein my correspondents ask for light on this question. These naturally turn to the Ministers of Religion. For this thing concerns the future life and that, they feel, is the one subject in which their clergy ought to be experts.

Here, for example, is an extract from a letter which I recently received. It is but one of many written in a similar strain.

The only excuse I can make for troubling you is a broken heart. My husband and I have always belonged to the Church of England, but, until this blow, we never realised how little our Church teaches about the after life. We came home from a month's holiday and, on the Tuesday following, our darling little son was knocked down by a motor-car, and died six hours later at the hospital. He was brought home in his coffin on his tenth birthday. He was a lovely child, both in form and character—one of the sweetest and happiest that ever lived. We were much more to each other than most mothers and sons, and there was a perfect bond of love and understanding.

These are the facts, and I am so miserable and depressed that I feel as if God indeed had forsaken me. I try to pray, but words will not come.

Oh, dear sir, can you give me a few words of comfort? By your book I see you, too, have lost a dear child. Do you think my little one is happy? Does he know anything about us now? Do your spirit messages give you anything about children? Is there any way I can know about him, or come in contact with him? Please forgive me for bothering you and, of your goodness, if you can, help me.

I cannot say how deeply that letter touched me. Any mother or father who reads it will feel, beneath the written words, the bleeding heart of the bereaved mother voicing her helplessness and her longing; like

An infant crying in the night,
An infant crying for the light—
And with no language but a cry.

CLERGY'S DUTY TO ANSWER IT.

Well, here was I, a clergyman, appealed to by one who could not go to her own minister, because he would not understand. Her heart was torn and breaking, and she cried out, in the bitterness of her sorrow, to one who, she thought, might be able to give her some definite information about the lot of children who were lost to sight, but still to memory very dear. Surely I, whose office it was to teach the people the certainty of a future life, whose privilege it was to try, as the good Vicar of Wakefield

did, "to lure to brighter worlds, and lead the way," surely I ought to be able to justify my teaching in this hour of her need.

I realised it as a challenge to my faith in God's goodness and my belief in the reality of the Communion of Saints. So I did my best. I had spoken to my own child who had passed on into God's Summerland, and I told her how the way might be opened to her to do the same.

But I did not tell her that she ought to be grateful to those who were so patiently investigating these matters, adding "at the same time, we had to be very cautious in accepting as decided what were only theories."

Much less did I rend her poor broken heart by telling her that "intercourse with the dead had not yet been established." Nor did I confess that it was "a subject about which I had no special knowledge."

For, in the first place, I count it but my duty as a clergyman to have very sure knowledge about that future life. That is what I am paid for. And the only thing which enables me to feel I am earning my wages is that I am able to back up what teaching I give my little flock with the knowledge that that teaching is true.

FAITH OR KNOWLEDGE?

It is no use pointing to the New Testament in such cases as the above and telling the people that faith is sufficient. Letters like this show quite plainly that it is not sufficient. I know some say that if it is not sufficient it ought to be. Well, all I can say is that they may be right. But if they are right then Jesus was wrong. For He came back to the Disciples after His death for the very purpose of proving that "the fact of intercourse with the dead *had* been established."

So say those who have gone to the trouble seriously to make investigation into the subject. Men like Sir Oliver Lodge and Sir A. Conan Doyle do not make pronouncements unless they are sure of their facts. Both have lost sons in the war. And both have said, with sure conviction, that they know their boys are well and happy in their new life beyond the grave, because they have spoken with them and these lads have told them that this is so. These men are trained scientists of great mental power and calm judgment.

Take Sir Arthur Conan Doyle. Read his wonderful

Adventures of Sherlock Holmes. Then ask yourself whether a man who could reason so shrewdly about what is evidence and what is not evidence could be deceived in his present investigations. "Sherlock Holmes" was written as fiction, for the entertainment of the reading public. His investigation into Spiritualism was undertaken with a far more serious motive. Here was involved the question whether his loved ones were still living beyond the gates of death. The discoverer of "Sherlock Holmes" was not likely to allow himself to be taken in by false evidence here. It was all too serious a matter. And yet he tells us, as a fact, that he knows that his loved ones are alive, how they are faring in the Heavenly Land, and that he has obtained this all-important information by speaking to them and hearing it from their own lips.

SIR A. CONAN DOYLE'S SON.

Nor is his evidence without independent testimony. I shall never forget an incident which happened when he was speaking at the Queen's Hall, London, during the autumn of 1921. He had given to the public several accounts of his meeting with his son Kingsley, from time to time, and by different methods. At the end of his speech, Mr. H. W. Engholm, managing director of the psychic weekly *Light*, seconded the vote of thanks.

He had returned that day from Wales to be present at the meeting. After a few reminiscences of his association with Sir Arthur, he continued, "Last night I was in a little room in Merthyr, South Wales. There were eleven of us. Ten of them were dear, good Welsh people, good souls, and there was a medium, just an honest mining man. And in that darkened room each one of us heard voices of those we knew. At one time there were nine people from the other side speaking at the same time. It was with difficulty that I got in touch with the man speaking to me—it was such a babel. And then suddenly I heard a voice say to me, 'Engholm, Kingsley's here, I want you to give my father a message to-morrow evening, as you will see him. Tell father I am proud of him.'

"And then suddenly I felt a hand on the top of my head, just like a human hand; and it pressed my head and, as it was pressing it, the voice said to me, 'Tell father that this hand is the one I placed on his head at Southsea when I first spoke to him.' And I was only too happy to hurry back from Wales to-day to be able to tell

Sir Arthur that beautiful message from his boy before he came on this platform to-night."

I have myself sat with the medium referred to. Sir Arthur was one of the party present. And at that sitting also his boy came and spoke to him, just as any loving son would do, and quite as naturally. Surely it is a blessed thing, this! Here is a boy who has laid aside his earthly body for the more enduring vesture of the heavenly land. But that has made no difference to the love of father and son, and little difference to their companionship. Nay, rather is that companionship strengthened and made more continuous, for the son is able to keep in touch with his father, to know where he would be at a certain time next evening and to send him a message by the hand of a friend.

How much better, and how much more substantial in consolation, than the usual ministerial method is it to be able to give such testimony as this.

"DO YOU KNOW?"

A clergyman sat by the bedside of a man who was dying. The doctor had given up all hope and there was nothing to do but to await the end. The good parson did what he could to assure him that all would be well when he crossed the Jordan. The end came and, just before he died, the man turned to the clergyman and challenged him. He said, "I speak to you as a dying man—do you yourself believe this? Speak to me as man to man. Do you *know* I am going to live?"

The clergyman could not say that. He could not claim that he "knew." All that he could do was to tell him that he hoped and believed that he would live beyond the grave. So the man passed on without that certain assurance for which he craved.

That cleric was at a large meeting in the North at which Sir Arthur was speaking. After the address, he came up to him and told him of the incident, and added, "But now, with the proof you have given, I could meet that dying man and *assure* him of life after death."

WELL WITH THE CHILD.

"The only excuse I can make for troubling you is a broken heart." Such a heart is not satisfied with some vague, pious hope that all is well. What is wanted is a

definite statement based on experience. Nor is there any lack to-day of evidence on which to base such assurance.

On the contrary, the evidence is overwhelming. I shall draw on this evidence in the next chapter when I shall examine some other points which are contained in the utterances of the Dean of Chester and Canon Peter Green, which I have placed at the head of this chapter.

People to-day are longing for

The touch of a vanished hand,
And the sound of a voice that is still.

As Mr. Engholm did in Wales, so here in my own home at Orford, I also have felt the touch of the vanished hand, and I have heard the voice which death for the moment had stilled; and I think the time has come when all who are able to give such testimony should do so.

That cleric had the priceless possession of an open mind, which is surely the proper attitude for a leader of the people in whatever profession he may be. I am glad to know he is not the only one. There are many who are studying this question in a similar spirit. Give them time and we shall hear more about them later on.

In 1920 there was a meeting at the Ralli Hall, Hove. It was a debate on Spiritualism, and a vicar, the Rev. A. M. Hill, took the chair. The *Sussex Daily News* says that the hall was crowded. The Chairman laid down the lines which he wished the debate to take. He said, "I want you to give your experience and ask questions." That is the right attitude. Experience is a record of facts; and it is facts we want.

A MOTHER'S TESTIMONY.

One lady in the audience told a particularly touching story. She said that a great thing happened to her on Armistice Day. She had wanted badly to attend the memorial service in the church where her boy had been an Altar-server and Cross-bearer before he went to the war and was killed. But she had been very ill and was scarcely able to leave her bed. However, she made up her mind and just managed to crawl to the church. When the proper time came, she started to go to the Communion rails, although she did not know how she would get on, as she could not kneel.

"As I was moving up the aisle," she continued, "I felt a tap on my shoulder, and, turning my head, there was my son beside me. 'I am with you, mother,' he said."

He walked by her side up to the rails and, arriving there, she found she could kneel quite well. Moreover, as she knelt there, she saw her son was kneeling beside her.

The Chairman's remark on hearing this narrative, which was told by the mother in a subdued voice, was, "Surely we do feel the presence of our blessed dead, especially at the Holy Communion. There are more wonderful things in the world than any of us can know of." I am not acquainted with the good vicar. I should consider it a privilege to be so. This lacking, I take off my hat to him, as to a man of reverent mind. This is the type of man who sheds beams of hope among his people as he goes his daily round. As was said of that other good soul, Abou Ben Adhem, "May his tribe increase!"

CHILDREN WHO HAVE PASSED OVER.

It used to be the notion that death transforms us either into angels or devils. But people are now beginning to understand that we pass over with the characters we form here. We continue there the task we begin on earth, namely, the working out of our own salvation.

But there is still a little difficulty in some minds. It is all very well for those who are old enough to shift for themselves, so to speak. But what about the little ones, many of them mere babes? How do they get on when they wake up on the other side? I shall have occasion to treat this part of the subject more fully later on. But I will give an instance here of the passing of two little boys because there is a point in the narrative which I wish to emphasise now. The account is printed in the Proceedings of the Society for Psychical Research, and was given to that Society by the father of the children, the Rev. C. J. Taylor, Vicar of Apsley, in Hertfordshire.

These two boys fell ill with scarlet fever. Harry, who was four years old, was at Abbot's Langley, fourteen miles away from home, and there he died. Great care was taken that his death should not become known to his little brother David, aged three, who was lying ill at Apsley Vicarage. On the following day, however, the little chap sat up in bed and, pointing to the bottom of the bed, said, "There is little Harry calling to me. He has got a crown on his head." An hour later he also passed away.

This reference to the crown seems to have been treated by the Society as a minor point and of little importance. But it is these minor points which are so significant to those

who are familiar with the ways of our good angel friends and, as in this present case, of those who take charge of the little ones when they pass over into the Summerland. For instance, this incident of the crown is just what would be likely to happen. I will give my own interpretation of it, and the reader can take it for what it is worth.

These two children had been brought up in a home where Heaven was not an unfamiliar theme. They had been told what awaited those who were good and diligent and did their best to love God and their neighbours. What reward could be promised to a little boy so alluring as a crown, to be all his own! It might be somewhat fanciful from the grown-up point of view, but we speak to the little ones in language they can understand. The crown to them means what the words, "Well done, good and faithful servant," would mean to their elders.

When little Harry awoke and found himself surrounded by the bright happy faces of those spirit nurses who come to lead the children to the home awaiting them he was told that he would not go alone. He must wait a little time, and then his brother would be able to come with him. So he was taken to his own home at Apsley and shown how he could make himself seen by his younger brother, and, in order that all should be complete, he was given a crown to wear. Then he proudly approached the bed and called to his small playfellow to come along and have a crown like him! I can imagine the joy with which he did this, and his greater joy when, an hour later, little David woke up and came to him and they went off together, both crowned kings, to begin their exploration of the Wonderland in which they found themselves feeling so well and cool and happy after that nasty time in bed with the physic and the fever.

This is by no means a fanciful interpretation. It is simply based on other cases which I know, such as give an insight into the ways of those bright spirits who tend the children on their entry into the sweet life awaiting them in God's own country.

"The only excuse I can make for troubling you is a broken heart." Ah! no, you dear mothers who have borne a little human flower for so early a transplanting into the Heaven Garden that it might be enriched by the gift of your own travail here on earth. All is well with these little human flowers whom the Christ loved so greatly that of them He said that the Heavenly Kingdom is of such as these.

As to the rest of us—and especially those of us to whom such mothers bring their broken hearts if perchance we might be able to heal them some little in our all too rough and clumsy way—let us remember that such a heart is not to be satisfied with some vague, pious hope that all is well. What is wanted is a definite statement based on experience. Nor is there any lack of evidence to-day on which to base such assurance.

CHAPTER IV.

WRITING TESTS.

I PROMISED in the last chapter that I would examine some of the points raised in the quotations from the speeches of the two eminent clergymen which I then cited. The first statement which I have to consider is that "automatic writing possesses no evidential value."

It may be well, before producing my evidence in support of the evidential value of this phase of mediumship, to explain what automatic writing is.

As a matter of fact, there is really no such thing as automatic writing. "Automatic" means "self-acting; not depending on the will." Now, it is quite obvious that no kind of writing can answer to this description. Behind every word which is written there must be the will of somebody at work. The person in whom the will resides may be incarnate, like you or me. Or he may have passed through the gate of death and so become "discarnate." Then he is, to use the phrase in the popular sense, a "spirit." But when a spirit writes, through the organism of a living human being on earth, then that organism becomes, for the time being, simply a machine which is used by the spirit in place of his own body, which is no longer available to him. In this case the writing may perhaps be loosely described as automatic, so far as the medium is concerned. But the medium is not the real writer. The writer is the spirit controlling and using the body of the medium.

"INSPIRATIONAL" TYPE.

There is another method which spirits adopt. This is to use not the body of the medium alone, but his whole make-up, including his mind. This is more properly called "impressional" or "inspirational" writing,

Writing Tests

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because then the medium is impressed or inspired to write what his spirit friend desires.

In this latter kind of writing it is obvious that there is more likelihood of the personality of the medium intruding itself into the writing. The words and phrases used, and also the manner of grouping them into sentences, are more likely to be limited to those which the human instrument is in the habit of using in his daily life.

This is clearly seen in the books of the Prophets in the Bible. These speeches and writings were mostly really impressional or inspirational productions. "Inspiration" means "breathing into." The thoughts of the spiritual inspirer were breathed into the mind of the Prophet. He either spoke or wrote down these thoughts, and that constituted him a Prophet. As you read the different books, such as Isaiah, Joel, or Amos, you can clearly see how different the style of one is from that of another. The personality of each medium comes out very distinctly.

It is not always clear, however, which method is used, especially in the case of such ancient writings as those in the Bible. So it is customary to use the general term "automatic" to cover both kinds.

HOW SOME MESSAGES COME.

As to the way in which it is done, it may be well here to give some brief explanation. In the case of purely automatic writing, the writer sits with pen or pencil held loosely in the hand. Then he gives his thoughts to anything else but the matter in hand. He tries to take his mind off writing altogether. Soon his hand begins to move and words are written. The most famous automatic writer of modern times was Stainton Moses, a clergyman who died in 1892 at the age of 53. He was the founder of the London Spiritualist Alliance, and his most famous book is *Spirit Teachings*. His method is described by himself in the introduction to this work as follows:

It is an interesting subject for speculation whether my thoughts enter into the subject-matter of the communications. I took extraordinary pains to prevent any such admixture. At first the writing was slow, and it was necessary for me to follow it with my eye, but even then the thoughts were not my thoughts. Very soon the messages assumed a character of which I had no doubt whatever that the thought was opposed to my own. But I cultivated the power of occupying my mind with other things during the time that the writing was going on. I was able to read an abstruse book, and follow out a line of close reasoning, while the

message was written with unbroken regularity. Messages so written extend over many pages, and in their course there is no correction, no fault in composition, and often a sustained vigour and beauty of style.

USING A PLANCHETTE.

Sometimes a planchette is used. This is a flat, heart-shaped piece of wood. It is raised on two wheels, and a pencil is fixed instead of a third wheel. The fingers are placed on the surface of this and the power used to move it is sent by the spirit operator through the arms and hands of the medium. It is merely an extension of the hand, as it were, and is used to make the writing easier by doing away with the necessity of holding the pencil. The muscles are not so rigid, and it is also easier for the medium to take his mind off what is being written.

Sometimes a third wheel is substituted for the pencil. Then the alphabet is printed on a board and the words are spelled out by the pointed end of the little instrument travelling from one letter to another. This is called a "ouija" board.

BIBLE EXAMPLES.

Whether any such instrument was in use in ancient times is not known. It is most probable that some such contrivance was used. But these are details. The fact that automatic writing was practised, and that the messages so received were accepted as being inspired from the spirit world, are the important facts.

The Ten Commandments must have been received in this way. St. Stephen told the Jewish House of Lords that the Law was given on Sinai by the "ordinance of Angels." The angels, of course, acted under the inspiration of God, and they in their turn inspired Moses what to write. Now, St. Paul knew a great deal about psychic science, and he evidently had his own ideas how this was done. For he tells the Corinthian Christians that these Commandments were "written and graven on stones," which, of course, is exactly what would happen. Moses first wrote them, by inspiration, on the two stone slabs, and then he carefully carved out the letters, exactly like our sculptors do on gravestones at the present day.

We also have the very explicit explanation of David himself as to how he obtained the plan of the Temple. He says: "All this the Lord made me understand in writing by His Hand upon me, even all the works of this plan."

And King Jehoram, in later times, when he was not doing his duty, received a sharp letter of reproof "from Elijah" some years after that prophet's ascension. This must have been written through the hand of some automatic writer of note, for it is copied into the records of his reign in full and treated as authentic.

So it is a very old method, and it is interesting to see how the same thing has been revived in the present day.

THE RAREST GRACE.

Now let me here say a word to those who feel like putting this faculty to the test.

In the first place, it is not all who have this faculty, any more than all have the faculty of painting or music. Some have one gift and some another. And those who may have great gifts in one direction lack them in another. Which is only fair, come to think of it. Bishop Temple had great gifts. He was a giant in many ways, spiritually and intellectually. Yet when he did his best, at a church service, to add to the melody of the singing, a working man turned round to him and whispered fiercely: "Shut up, you old fool; you're spoiling the whole show."

I often feel like replying to some of the many letters I receive in that same vigorous way. People write to me and tell me that they have had "marvellous messages" by automatic writing. Some call their productions "wonderful." Other adjectives are used. Well, they send me on a specimen. I read it. Then it is that I wish to write to them the working-man's request to the good bishop. To put the same sentiment in words some little more polite, it would be well if these good people would "discontinue, because they are embarrassing the whole performance."

The fact is, the first thing to do, if anyone wishes to cultivate this gift or any other psychic gift, for that matter, is to practise that rare and difficult grace, humility. It is more difficult to be humble than to be psychic, a little fact which many people forget.

Did not Shakespeare say something like this? :

Humility, the sweetest, tenderest flower
That bloomed in Eden—and the first that died;
For he who ventures to esteem it his
Proves, by the very thought, he has it NOT.

I am not quite sure if I have got it correct. But the sense is there all right. I commend it to those who are

thinking of taking up this subject of psychic research. Believe me, it is important.

OWN THOUGHTS SLIPPING IN.

But what about modern automatic writing? Is it, or is it not, "of evidential value"? Some of it is and some of it is not. It must be judged on its merits, like the writings in the Bible. St. Paul wrote many letters, and we have a small number preserved in the New Testament. Some of these are quite evidently inspired. Some are not; or perhaps he was not in good form when he received them, and so more of his own mentality slipped in than he was aware of. That is the remarkable thing, that he was not aware of it.

For instance, he wrote to his friends at Salonika—then called Thessalonika—"by the word of the Lord," as he declares, thus clearly claiming the highest inspiration. And yet, when we read what he writes, it is evident that something has gone wrong. For he tells them that Christ shall come back in the lifetime of those very people who are reading his letter. He would descend from Heaven with a shout, the voice of an archangel and God's trumpet. Then they who are still living on earth would be caught up to Heaven, and so on.

But, as a matter of fact, it did not happen. Those who have studied the subject in the light of modern research understand how the mistake occurred, because the thing is happening to-day. His own mentality had slipped in and he had written down the interpretation which the Church at that time put upon certain of the words of Jesus which they did not understand. I therefore consider this passage of no "evidential value."

Other portions of Scripture are quite as evidently not only "inspired," but the medium—St. Paul or St. John or one of the other scribes—has managed to get the meaning of those high spirits who were writing through his mentality, and to interpret their thoughts correctly.

So we see that automatic writing has the dignity of venerable age.

A DEATH AT A DANCE.

I will now give a few examples of the way in which this faculty is expressing itself in the present renaissance which goes under the general name of Spiritualism.

A most interesting case was that of "Charlotte Buckworth," on account of the remarkable way in which her message was verified.

Mr. Stainton Moses was at a circle when a spirit communicated who was totally unknown to anyone present. On the following day he asked his own spirit communicator "Rector" who the spirit was, and the reply came that the name had been correctly given, but that she had no special connection with the band of workers to which Rector was attached. But the information was enlarged by the statement that the lady was one who had "passed from among you now for more than a hundred years, having made a sudden and unprepared entrance into spirit-life in the year 1773. She passed away at the house of a friend in Jermyn Street, whither she had gone on a party of pleasure." He added, "She has been occupied in her special sphere of work after awaking from a long sleep, and has not been brought within the atmosphere of earth until lately. She is attracted to circles where harmony prevails, being herself of a loving nature. Her departure from your earth was instantaneous; for she dropped down at a party of pleasure, and at once passed from the body." The cause of death was "Weakness of the heart, increased by violent dancing."

Later on the same day, Mr. Moses obtained the following, "We have ascertained that it was at the house of one Dr. Baker that Lottie departed. The day was the 5th of December. We are not able to tell you more; but enough has been said."

This is an excellent example of the way in which information is often obtained from our spirit communicators. It comes through in piecemeal fashion; not always, but often. When they are giving a treatise on some subject they usually settle the general theme before linking up with their amanuensis in the flesh. Then they are able, more or less, to go right ahead, full swing, and carry the message to completion. But when it is a question of information concerning some individual—his whereabouts in the spirit land, his circumstances and occupation—then it has to be gathered up from various quarters and given as acquired. As we proceed to open out this subject it will be seen how vast is the region over which our inquiry is spread and how intricate are the ramifications which have to be dealt with.

The account above is given with some fulness of detail. The incidents of the story were not known to the medium. They were subsequently verified with great difficulty.

VERIFYING THE INCIDENT.

Now, in the scraps of information received as above by Stainton Moses, there emerge the following data. A woman had communicated through a circle of friends attended by him on the previous day. Her name was Charlotte Buckworth. She was a bright, lovable girl, but she was troubled with a weak heart. She was fond of dancing and attended a dance at the house of a friend named Dr. Baker, on December 5th, 1773, in Jermyn Street. Here she danced, her heart gave way and she suddenly collapsed and died at that address.

But all this happened just one century before the message came through, and Mr. Moses and his friends, in view of the time which had elapsed, had decided, as he tells us in a note which he appends to the account, that verification was impossible.

Some time afterwards, however, he was at the house of his friend Dr. Speer. There was another gentleman present whom he calls Mr. A—. This Mr. A— was fond of old books, and seeing a row of ancient-looking volumes on the top shelf of the bookcase, he mounted a chair and took one of them down. To his delight these books proved to be a set of the *Annual Register*. He seemed to know the publication well and made the remark that "Almost anything could be found in it." "As he said this," continues Mr. Moses, "the idea flashed into my mind at once most vividly that there was the place to verify the information that had been given about this death. It was one of those utterly unaccountable impressions, or rather communications, with which those who commune with spirits are familiar. It was as if a voice spoke to my inner sense."

He hunted out the volume for 1773 and, sure enough, there was the account of the death of this young girl which had apparently created such a sensation at the time, "occurring at a festivity in a fashionable house," as to merit record in the *Annual Register*.

I cite this incident not on account of its uniqueness, but because it is a trite example of a class of phenomena of which there are numerous examples in the history of Psychic Research.

It seems to me, therefore, that, so far as proof is possible, we have it here. In other words, I submit this as being a modern case of automatic writing which does possess evidential value.

AGREEMENT IN AUTOMATIC SCRIPTS.

Sir A. Conan Doyle has pointed out another kind of proof. He remarks that some critics say that automatic writing comes from the subconscious mind of the medium. But in that case, he asks how is it that the productions of so many automatic writers agree? He says he "epitomised in two small volumes the general account of the other world, drawn from a great number of sources." Then he read a series of automatic writings which he had not before seen, and of the existence of which he had no knowledge. And yet, as he read it, he did not find one single point of importance in which they differed from the account he had already made. "How then," he asks, "is this agreement possible if the general scheme is not resting upon inspired truth?"

In order to show how this test works out, I quote passages from three books which were written independently.

They are descriptions of conditions in the spirit world.

Every attribute of the soul, mental and moral, has its corresponding ray of colour, and the blending of these forms the beautiful and varied tints of the rainbow, and, like it, they melt into one another to form the perfect whole.—*A Wanderer in the Spirit Lands*.

I can tell you of one city, and the home I visited which was inhabited by one who on earth was known to me. I found him in his library amongst his books; pictures were on the walls. These pictures were symbolical of his life, and changed often, bringing various earth-scenes, and these again (were) succeeded by scenes connected with the spirit world. His garments were bright and of a dazzling blue colour, fastened at the waist by a belt formed of gems, and one precious stone in the centre. There were beautiful flowers of varied hues and delicious scent in the garden which surrounded his house. And the whole was in harmony with his pursuits. He had the home which he had fashioned for himself; his thoughts built and furnished it.—*Realities of the Future Life*.

All gems in Paradise are filled with living, vital lustre, and every one is the result of pure spiritual thought. Their value in quality, brilliancy, beauty and colour is according to the spiritual attainment of the one who creates the gem. No evil spirit could ever produce a gem of any kind. In exquisite designs they are woven into the robes we wear. They flash in our temples and adorn our homes. You can tell the spiritual attainments of those you meet by the brilliance and perfection of their gems. Celestial gems differ from those of earth, in that they can never be out of place, but are in perfect harmony with the beauty and perfection of their surroundings.—*Speaking Across the Border-line*.

I invite my readers to notice the general agreement of these passages. And yet, one cannot be copied from the

other, because the wording and phrases, as well as the details given, point to a quite independent source of origin. This is the test which scholars apply to the Gospels and Epistles. Surely it is a fair proposition that we should apply it also to these new gospels, these messages of "Good News" which in the present day are being inspired from that same spiritual world from which inspiration came of old.

CHAPTER V.

TYPES OF MESSAGES.

WE are a composite race. We call ourselves Britons. But since the genuine ancient Briton held sway in this little island of ours many things have happened. Many tribes have invaded us and mingled their blood with that of the first inhabitants, some of whom we have not any knowledge. The blood which flows through the veins of the modern Briton is enriched with that of the Roman, Anglo-Saxon, Norman, and a dozen others; so that we hardly know what to call ourselves. We, therefore, fall back on the oldest name which history knows, and call ourselves Britons. So do we travel in a circle.

It may be these many diverse elements which account for that strange love of the intricate which pervades our mentality. When Parliament, or a Board of Guardians, or a Court of Law sits on any question, this feature is always in evidence. It peeps out in our various sciences, and nowhere more so than in the domain of Psychic Research.

A SON'S RETURN.

George Leaf, one of our Bible Class lads who joined the R.F.A., was killed in the late war. Some weeks later his mother was tidying up the hearth in the sitting room. She was on her knees before the grate when she felt an impulse to turn round and look at the door which opened into the entrance hall. She did so and saw her son clad in his working clothes, just as he used to come home every evening when he was alive. He took off his coat and hung it upon the door, an old familiar habit of his. Then he turned to her, nodded and smiled and walked through to the back-kitchen where he had been in the habit of washing before sitting down to his evening meal. It was all quite natural and lifelike. She knew that it was her dead boy

who had come to show her that he was alive in the Spirit Land and living a natural life, well, happy and content. Also that smile of love told her that his heart was still with the old folks at home. She is a sensible woman and I did not doubt her story for a moment. As a matter of fact, since his death he had been seen in Orford Church, which he used to attend, and has been seen in various places since.

SCEPTICS' THEORIES.

In the school which he used to attend there had been set up a memorial of the lads who had fallen in the war. It was a beautiful picture. I went to see it, and in the course of conversation with the headmaster I mentioned the incident of George's return. He smiled, and expressed his doubt as to the reality of the mother's story. The fact that she was his mother, and ought to have been the best judge as to whether it was her own son, did not seem to enter his head. I asked him, knowing the woman as he did, how he would account for it all. He replied, still smiling, "Collective hallucination."

He did not explain what collective hallucination was. I have no very clear idea myself, although I have heard of it many times. I know what some wise men think it means. But it is so very intricate that I keep clear of it as far as I can lest I get wound in a skein so tangled that I be unable to find my way out.

So I left him to this vague, not to say rather weird, notion, and stuck to my own very crude and simple idea that what had happened in that humble dwelling was just what had happened in the upper room in Jerusalem two thousand years ago when Jesus came back and showed Himself to His friends. The lad had done what any lad would do—what thousands of people have done, and are still doing. He had found out how he could make himself visible to his mother, and had done so, to her great comfort and joy and no doubt his own joy as well.

"SUBCONSCIOUS MIND."

This same subtle method of dealing with things which they have not studied and do not understand is applied by our wiseacres to the question of automatic writing. It is, they say, perfectly simple. It is the result of "collective hallucination." Or, if not, then it may be telepathy, collective or otherwise.

Telepathy, however, has been worn rather threadbare in more places than one. So they now favour the "subconscious mind."

The subconscious mind is that part of the mind which is not in use for ordinary everyday purposes. It is not that part which we use to think with. It is that part which lies below the level of ordinary consciousness. In it is stored up all that we have ever known—and a great deal more. So when you wish to write automatically you just ring up the subconscious mind, and there you are.

The existence of this wonderful emporium of knowledge has never been proved. But that is rather an advantage than otherwise. What has not been proved cannot be dealt with. It is just an idea, a hypothesis. So when in doubt say "Subconscious," and your adversary is floored.

But there are some simple souls who think the other explanation is much more likely and much more satisfactory. This explanation is no more wonderful than that, as we human beings are spirits in material bodies, it should be possible for spirits without material bodies to speak to us when we create suitable conditions for them to do so. They are strengthened in this idea by the multitude of cases in the Bible where this same explanation is given.

And there is one other thing. They think those who are out of the body are in a better position than we are to be able to see a little way into the future. So when this feature occurs in automatic writing they are inclined to accept the Spiritualistic solution as the most likely one of all.

WIRELESS TO OTHER WORLDS.

I will give a few extracts from such writings in illustration of this.

In the *Strand Magazine* for July, 1917, Mr. Edward Clodd went even further than the eminent cleric whose opinion I have already quoted in a former chapter. He said that out of "the enormous mass of communications purporting to have come from the other side from discarnate spirits not an ennobling or high-toned message can be abstracted; all, all is nauseating, frivolous, mischievous, spurious drivel."

When a gentleman gets so heated as the use of such wealth of adjectives would seem to indicate, his judgment needs careful scrutiny before we accept it. So thought Mr.

Harold Bayley, a scholar and author of repute. He examined a large number of automatic writings, and the result led him to take up the gauntlet thrown down by Mr. Clodd. He came to the conclusion that the best way to help the public to judge the matter was to publish a collection from these writings and leave them to be judged on their face value. This he did in *The Undiscovered Country*,* and it is from that book that I take the following extracts.

They are both from a book entitled *A Wanderer in the Spirit Lands*, and are as follows:

The creation of a planet may be said to begin from the time when it is cast off from the parent sun in the form of a nebulous mass of fiery vapour. In this stage it is a most powerful magnet, attracting to itself the minute particles of matter which float through all the ether of space. This ether has been supposed to be void of all material atoms such as float in the atmosphere of planets, but that is an incorrect supposition, the fact being that *the atoms of matter are simply sub-divided into even more minute particles compared with which a grain of sand is as the bulk of the sun to the earth.*

To which the editor of the former book adds this note:

The lines I have italicised (written in 1895) are a remarkable anticipation of the latest scientific teaching. To illustrate the relative sizes of the atom and the electron, Sir Oliver Lodge likens the electron to a dot and the atom encircling it to a church two hundred feet long. In 1873 a notable anticipation of wireless telegraphy was published in *Startling Facts in Modern Spiritualism* (N. B. Wolfe). In answer to the inquiry of a medium, "Have you anything more perfect than metallic wires for conveying electric currents?" the reply was made: "Yes; we have electric currents without the wires. . . . The time is near when, with an improved instrument, these celestial currents will be utilised for the benefit of the world, and not only convey messages from city to city, but they will become channels for the transmission of thought between the natural and the spirit world."

PICTURES THROUGH MAGNETISM.

The other extract runs thus:

While we waited in expectation of what we were to see a soft strain of music floated towards us as though borne upon some passing breeze. This grew stronger, fuller, more distinct, till a solemn majestic measure like the march of an army fell upon our ears.

Then the curtains glided apart and showed us a huge mirror of black polished marble. And then the music changed to another measure, still solemn, still grand, but with somewhat of discord-

* Cassell's, London, 1918.

ance in its tones. It wavered, too, and became uneven in the measure of its time, as though halting with uncertain step, stumbling and hesitating. Then the air around us darkened till we could scarce see each other's faces; slowly the light faded, and at last all we could see was the black polished surface of the gigantic mirror, and in it I saw reflected the figures of two of the members of our expedition. They moved and spoke, and the scenery around them grew distinct and such as I had seen in the Inferno we had left. The weird music stirred my soul to its inmost core and, looking upon the drama being enacted before my eyes, I forgot where I was—I forgot everything—and seemed to be wandering once more in the dark depths of hell.

Picture melted into picture till we had been shown the varied experiences of our band, from the lowest member to our leader himself—the last scene showing the whole company assembled upon the hill listening to the farewell discourse of our commander. And, like the chorus in a Greek tragedy, the wild music seemed to accompany and explain it all, varying with every variation in the dramas, now sad and sorrowful, now full of repose or triumph. . . . At last, as the final scene was enacted, it sank into a soft plaintive air of most exquisite sweetness, and died away note by note. As it ceased the darkness vanished, the curtain glided over the black mirror, and we all turned with a sigh of relief and thankfulness to congratulate each other that our wanderings in that dark land were past.

I asked my father how this effect had been produced, was it an illusion or what?

"My son," he answered, "what you have seen is an application of scientific knowledge—nothing more. This mirror has been so prepared that it receives and reflects the images thrown upon it from a series of sheets of thin metal, or rather what is the spiritual counterpart of earthly metal. These sheets of metal have been so highly sensitised that they are able to receive and retain these pictures somewhat in the fashion a phonograph (such as you saw in earth life) receives and retains the sound waves.

"When you were wandering in those dark spheres you were put in magnetic communication with this instrument, and the adventures of each were transferred to one of these sensitive sheets, while the emotions of everyone of you caused the sound waves in the spheres of music and literature to vibrate in corresponding tones of sympathy.

"You belong to the spheres of Art, Music and Literature, and therefore you are able to see and feel and understand the vibrations of those spheres. In the spirit world all emotions, speeches, or events reproduce themselves in objective forms, and become for those in harmony with them either pictures, melodies, or spoken narratives. The spirit world is created by the thoughts and actions of the soul, and therefore every act or thought forms its spiritual material counterpart. In this sphere you will find many things not yet known to men on earth, many curious inventions which will in time be transmitted to earth and clothed there in material form."

Mr. Bayley comments on this passage as follows:

This anticipation of an up-to-date cinema theatre was published in 1896, but, according to the transcriber's preface, the narrative

was written "more than a year ago," i.e., in 1895 or earlier. The first public display of moving pictures was made on March 9th, 1896, at the Empire Theatre, London. Previously, in May, 1895, a private exhibition of a film in working was given in Hatton Garden, London.

The present well-earned popularity of the "pictures" is beyond all precedent. In England alone 1,076,000,000 separate attendances have been recorded in one year, and the Commission appointed to inquire into the cinema's influence has reported overwhelmingly in its favour. If parents were to inculcate the idea that every man is momentarily making a film in which he himself will be "featured" as the hero, the already prodigious power of the "pictures" as a wholesome influence would be increased beyond computation.

FORESEEING THE NEAR FUTURE.

Now, I do not venture to hope that these remarkable instances of automatic writing, even though they do seem to be beyond the unaided powers of any ordinary individual, will convince a certain kind of sceptic that there is communication between the spiritual world and our own. But I do say that it is such evidence as is here produced which convinced such massive and acute intellects as those of Gladstone, A. R. Wallace, F. W. H. Myers, and many others of a similar type. And I think it will be a sufficient proof for us lesser people also.

But there is a further question which such passages as these bring us. It is the question of the possibility of foreseeing the future.

To those who believe in Divine guidance of the human race there is no difficulty here. "God gives His angels charge concerning us" to-day as He did of old. These good guardians of the race no doubt have their plans carefully laid down and work with a specific object in view.

For instance, we can imagine them deciding that the time had come when science should be helped to discover the true constitution of the atom. They also confided this plan of theirs to those who were nearer earth in degree than they were. These lesser spirits were permitted to give that message cited by Mr. Bayley. A similar explanation may be applied to the other extract about the cinematograph.

These, however, are big things with a wide bearing on the progress of the human race as a whole. What about our own individual futures? Are these lesser angels, our immediate guides and companions, also able, off their own bat, as it were, to foresee the future also?

I have had many experiences which have led me to

believe that this is so. They are not able to see very far ahead as a rule. And what they do see is usually the general trend of events in the life of any one of us. Only as the time comes near when those events are destined to happen are they enabled to understand them clearly and in detail in order that they may be better able to guide us. They are not permitted to tell us about them unless there is a good reason why we should know. Otherwise we should always be wanting to rely upon them instead of using our own brains and endeavours. But when there is a good reason, then they do tell us what to expect, that is, those of us who take any interest in them and their companionship.

WAY IT MAY BE DONE.

The way in which they do it is not always so clear. There are no doubt many methods which they employ. Sir Oliver Lodge makes a suggestion which may be applied to the question generally.

He tells us to imagine we are travelling in a railway train. We glance through the windows and can see a field flash by, then a station, then a church, then a village, then more fields, and so on. Now put your head out of the window, and you can see a whole series of these things, both in front and behind, at a glance.

So to us in a body of flesh it is as if we were in a railway carriage. But when we pass through the window of death and enter on the wider country of the spirit world, we shall have a wider vision—just like putting our heads out of the carriage window. This is the position of our good spirit friends who have our welfare in their charge.

In these last two chapters I have dealt with automatic writing. There is a lot more to be said about this phase of mediumship, but we will leave it where it is for the time being. In my next chapter I shall take up another aspect of our subject, that of clairvoyance or second-sight.

CHAPTER VI.

SECOND SIGHT.

CLAIRVOYANCE means "clear seeing." It is not a very good description of the faculty. Personally I prefer the older name, "Second Sight." For clairvoyance is really an extension of the ordinary faculty of seeing just beyond the range of visibility. The faculty of sight is "seconded" by another method, an added faculty, that of being able to see with the eyes of the spiritual body as well as with eyes of the material body. But this is one of the many instances which crop up in Psychical Science to show us how intricate is the subject on which its researchers are engaged. For at times these two different organs of vision—the spiritual and the material eyes—seem to merge into each other and to see as one pair of eyes.

And yet, after all, is not that really what is happening continually?

EYES—SPIRITUAL AND MATERIAL.

I will put the matter roughly in this way. We know that we are clothed with a spiritual body which is called the "soul." Over this soul we wear the material body. Both bodies have the same organs of hearing, seeing, smelling, and so on.

Now, when I look at the Nelson Monument what is happening? A very simple process and yet not a single process. I am a spirit. It is I, as a spirit, who sees the monument. I must, therefore, see it with my spirit eyes. But a spirit eye cannot see a material object. So my spirit eye must call in some material organ through which to extend my spiritual vision into the external visible world. This organ is the material eye. My material eye, then, receives the image of the Nelson Monument, transmits it, through the material brain, to the spirit eye, and the spirit eye hands it on to the brain of my spirit

Second Sight

body. Then I—the spirit—know what my material eye is looking at.

I do not say that this is what will prove to be the final solution when the matter has been sifted to the very bottom. But I do think that it is a working theory that may lead to further and more exact conclusions than we have come to at present about clairvoyance. Because I find that, when I have left London and am far away in the north, I can close my eyes and still see the Monument quite clearly. But the organ with which I then see it cannot be the material eye. It must be the eye of my spirit body. And the storehouse in which the image has been kept must be the brain of my spirit body.

WHAT CLAIRVOYANCE IS.

It may be said that this is merely imagination. But imagination is the faculty by which we are enabled to build up images of things which are not visible to the outer sight. If a spirit wishes to show himself to someone who is clairvoyant he comes down to the earth level. Then he thinks of his appearance as he wishes to be seen and, by his thoughts, clothes his spirit body with ethereal substance. He is still invisible to the outer vision of the man in the flesh. But if that man has the power to turn on his second sight, then he can see his spirit visitor. This is what people who are clairvoyant are able to do.

But if that spirit has this power of creating images by the exercise of his thought, then I, who am also spirit, must have the same power. It is that power which enables me to make an image of the Nelson Monument when I am a hundred miles away.

There is, then, a state of inter-action between the spiritual and material organs of vision. Clairvoyance takes place when the balance of activity is on the side of the spirit sight. In our dreams this is supreme. In our waking hours the balance varies; and when it veers over towards the inner state of vision then we become clairvoyant.

Because this state of spiritual-seeing is not so common as the other way, this does not imply that it is any less real. On the contrary, even Huxley, who took small account of these things, admitted that "the immaterial world is a firmer reality than the material." It is this "immaterial world" with which clairvoyance has to do.

I will put the case in another way. Take a piece of ice

and warm it. The ice becomes water. Heat it further and it turns into steam. Now, ice is visible to our outward sight. Water is less visible. Steam is invisible. If you look at a kettle from the spout of which the steam is issuing you will see that there is an interval between the mouth of the spout and the spot where the steam becomes visible to the eye. Yet the stream of vapour is there; but invisible. If we could follow that water and see it after it had been vapourised into invisibility, we should know we were clairvoyant.

Apply this to the various grades of relation between the material and spiritual sight, and we shall have a fairly good idea of what takes place in partial and complete clairvoyance.

TWO PHASES.

This faculty, like the other psychic faculties, is a very ancient one. There are, and always were, two phases of it. The first is called normal clairvoyance. This is when spirit people, or spirit objects, are seen near at hand; that is, when they are seen within the range of the ordinary vision, but are not visible to the ordinary sight.

One of the earliest instances of this normal clairvoyance which we possess is that recorded of Joshua, when he was about to lay siege to Jericho. One day he came upon a soldier, with drawn sword, and challenged him. He was so plainly visible that Joshua thought he was in the flesh. But his reply, "Nay, but as Prince of the host of the Lord am I now come," showed Joshua that he was in the presence of a heavenly visitor. So he placed himself and his armies under his guidance at once.

The other phase is sometimes called "travelling clairvoyance"; that is, seeing at a distance, when what is seen is out of the range of the ordinary vision.

This was the case when the young man Saul went to Samuel to enquire if he could tell him where the strayed asses were after which his father had sent him. Samuel told him not to worry about the asses which were lost three days before, for they had been found. It is a charming little story of old world life with some pretty details to set the picture.

RECOVERING A FACULTY.

My readers will probably have noticed that in the previous chapters I adopt the method of starting early on in

the world's history and produce my illustrations from ancient times. Then I try to give one or more of later date, and finish up with modern times. I do this in order to show that this "New Revelation" is a real revelation. The word comes from the Latin. "Velo" means "I veil, or cover up." "Revelo" means "I unveil, or uncover again." The thing uncovered must have been there all the time, before it was covered up. That is precisely the case with these spiritual faculties. They have been in the world from ancient times. The materialism which has been so rampant during these last three centuries in the West has covered them up. We are now engaged in uncovering them again.

To put it slightly differently, these psychic faculties are neither new nor contrary to nature. They have been part of our make-up as human beings all the time, but veiled and, in the case of most people, asleep. They are now being awakened once again. At present they have not become normal, but they are quite natural endowments, all the same.

So, to keep to the plan I have followed hitherto, I will pass on to later times and show how this clairvoyant power has been with us all down the ages.

THE GREATEST PSYCHIC.

When we come to New Testament times we find it much in evidence. Of course, our Lord, as in other things, so in this, stands paramount and unchallenged. He was not only the One Who gave us the highest revelation the world has known; He was also the greatest psychic the world has ever seen. Both Christians and Non-Christians admit this. They find the Gospels, and indeed the whole Bible, the most instructive book on Psychic Research ever written. It is not written in the modern scientific way. There is very little detail as to how the miracles were done. Here and there we get a hint, but no more than that. But the details which are given fit in with the present-day records so perfectly that we are quite easily able to understand the incidents and to classify them.

It is so with this question of Clairvoyance. The Temptation of Jesus must have been a case in point, when He saw both the dark angel who tempted Him, and also those bright ones who came at the end of the forty days to strengthen Him. Then there was the angel who came to Him at Gethsemane. Stephen also saw the heavens open

and a vision of Jesus, just before he was stoned. Paul, too, had several visions of angels. One happened during the storm which overtook the ship in which he was travelling to Rome. When the crew were at their wits' end he broke silence and told them not to worry for, although they would lose the ship, both crew and passengers would be saved. An angel had told him so the previous night. And, sure enough, it came to pass as the angel had said.

There are many records during the Middle Ages of people who have possessed this gift.

CHILD SEERS.

There is a rather sweet story of St. Ambrose, and so quaintly human in the psychic parts of it that I cannot resist inserting it here. Ambrose was Governor of Liguria and, in that capacity, had to be present to watch the election of a new Bishop of Milan. There was some difficulty in choosing a suitable candidate and, while the people were debating, a little child in the crowd cried out, "Ambrose for Bishop!"

Now Ambrose was not a Christian; but a mob does not stick at trifles like that, and the multitude took up the cry, "Ambrose for Bishop!" In vain Ambrose protested; he was elected, rushed through his Baptism, and a week later was Bishop of Milan. That was just before Christmas A.D. 374, when he was only thirty-four years old.

He held the Bishopric until his death in A.D. 397, and a right worthy prelate was he. He completely justified the wisdom which came from the mouth of the child in the crowd.

Now comes the sequel. He died on Easter Eve and his body was placed in the church. There were many people there, and among them some of the children he had himself baptised. His secretary, Paulinus, tells us that these little ones, to their great delight, saw the good Bishop, who had been elected to that office on the nomination of a child, sometimes walking about the church, sometimes sitting in the seat he had been in the habit of occupying in his lifetime. They pointed him out to their parents, but they could not see him "because their eyes were not cleansed." He was frequently seen later praying at the altar of his beloved church.

The appearance of a child angel is given by St. Frances of Rome, who died in 1440. She wrote it down at the request of her confessor. Her son had been dead about a

year when he appeared to her as she was praying in her private chapel. He told his mother that his little sister Agnes would shortly be called away to join him in the Spirit Land, but she would be granted a consolation in her bereavement. The angel who stood at his side would be with her visibly all her life.

This is the angel that she describes. She says he was ever with her. He was just a beautiful little boy of about nine years of age, and his face was radiant with sweetness and majesty. Divine purity was in his eyes which made Frances feel her own unworthiness. He wore two garments, a long robe and, over it, a tunic. The colour was not always the same. Sometimes it was "white as the lilies of the field, or of the colour of a red rose, or of the hue of the sky when it is most deeply blue." And she continues, "When he walks at my side his feet are never soiled by the mud of the streets or the dust of the roads," which, in view of his being a spiritual being, is just as it should be.

DEATH-BED VISIONS.

Such visions are very frequent to-day—much more so than those think who have not studied these things. Especially are they seen by people who are nearing the borderland of death. Then the body is gradually losing its hold, and the soul, or spiritual body, has a better chance of asserting itself.

I remember many cases where dying people whom I have attended have been given such visions of their loved ones or some other angel friend. And when this happens all fear of death vanishes at once and gives place to the certainty of the life beyond the grave; and the beauty of these spirit people, and their kindly and calm aspect, fill the dying one with intense joy and longing to cross the Jordan into that beautiful Promised Land of which they have thus been given a glimpse.

I remember an incident of this kind which happened some years ago. It is imprinted on my memory indelibly because it is one of those experiences which made me feel that what those strange people called "Spiritualists" were talking about might possibly have some truth in it after all. It gave me a push-off on the road I since have travelled, first with prejudice, then with gradually growing conviction.

It was the case of a young girl of seventeen. She had

been through a very painful illness. But her pain had now passed away and given place to coma. From this she awoke, but did not seem to be sensible of the presence of any of us in the room. But she was aware of another presence. For she gazed upward to one corner of the room, and gradually there came into her face a look of the most intense joy and recognition. Who it was she saw I never knew, but that prolonged gaze, with its unearthly peace, went deep into my heart and helped to alter the whole outlook of life for me.

THE SONG AT THE CROSSING.

But often the dying are able to tell us what they see. An old lady on my visiting list raised herself up in bed when I entered the room with an eager look upon her dear old face. I could see she wanted to tell me something, but was rather doubtful how I would receive it. However, she and I were thoroughly good friends. She had talked quite openly about her death, which she knew was merely a matter of a few days. At length she summoned up courage and informed me that earlier that morning she had seen in her room a great crowd of spirit people. They were dressed in beautiful robes of all colours and were all looking so happy. They seemed to fill the room. They were not all standing on the floor. Some were in the air.

We had a pleasant talk about the Land Beyond and the life they lead there. She was overjoyed to know that she would soon be going there herself. There was only one regret she had, and that was that, although she felt sure that some of those she had seen were friends, yet she could not recognise them because their faces were so radiant that she could not see their features clearly enough.

A few mornings later her daughter, while dressing in another room, heard her singing happily. A quarter of an hour later she went to her mother. She found the old lady lying there with a smile on her face. She had just passed away to join her bright visitors in the Homeland.

CHAPTER VII.

CLAIRAUDIENCE.

MESSAGES BY VOICES.

IN writing on Psychic Science it is impossible to keep each phase of it in a water-tight compartment all by itself. There are several intensely interesting transactions which I am impatient to narrate to my readers. But these comprise, each in itself, so many of the different types of mediumship that it is advisable first to take these separately, so far as that is possible, and explain them, more or less thoroughly, in order that these more intricate narratives may be the more easily understood.

For I have gone on the assumption that if I write for those who are new to the subject my story will be understandable by all, and perhaps not altogether unhelpful to the more advanced student also.

Yet, when writing of one phase, I find another will intrude itself in a most insinuating and natural manner. Thus, when in the last chapter I treated the subject of Clairvoyance, I found myself, willy nilly, dealing with Clairaudience. I can, therefore, do no more than make my headings of a somewhat general character. So we will entitle this chapter "Clairaudience" and trust to luck.

GIFT OF HEARING.

What has been said about clairvoyance may also be applied to clairaudience. As the former is the faculty of seeing with the eyes of the spiritual body, so clairaudience is the faculty of hearing with the ears of the spiritual body. The two are very closely associated with each other, and both are, in some people, a permanent gift, and in others intermittent. Nearly everyone, indeed, has flashes of both these some time in life, although many such experi-

ences, while startling at the time, are just waved aside as imagination and, in course of time, forgotten.

As in the case of other psychic endowments, clairaudience is very ancient. It may be traced up the course of history until it is lost in the dim and hoary past. The book best known to the general public is the Bible. Therefore, I have gone to that storehouse of psychic lore, from time to time, in order to illustrate my story from incidents which are well known to all.

In the very beginning of that old Book we have it recorded that Adam heard the voice of God, and Eve hears the voice of that spiritual entity who is called the "Serpent." Later on Abraham and the other Patriarchs hear the voice of God or of His angels. Moses also and Joshua—the latter in the incident before Jericho, as related in the last chapter—saw and heard angels and talked with them.

When we come to the times of the Judges we find that psychic faculties had grown dim because the faith of the people had failed during that period of fierce strife until, in the time of Eli, it is admitted, not without a tinge of sadness, that "there was no open vision." Troubles were on every hand, and the good, but weak and aged, old President Eli was unable to cope with them. His sons were of no help to him in this crisis, and he was like a boat adrift upon a troubled sea; for enemies threatened the nation from many quarters.

THE CALL TO SAMUEL.

And yet there was a change at hand, and those spiritual Guardians who watched over the fortunes of Israel felt the need of some upright man of strong character who had mediumistic gifts which they might use for the guidance of the people. But no such man was to be found. So they had to select a little boy and train him with this end in view. This was Samuel.

After careful training they essayed to put their efforts to the test. Probably they tried to get through to him several times, and at last he did hear a voice calling his name. He had been born and reared in an age when mediumship was practically unknown. He was not prepared, therefore, for this experience. He went to Eli thinking it was he who had called. For "Samuel did not yet know the Lord, neither was the Word of the Lord yet revealed to him." The old priest, however, was as

oblivious of the true solution as Samuel was. So the little fellow went to his pallet and laid himself down again to sleep. This happened again with a like result. On the third occasion Samuel was convinced that someone had really called him, and there is a glimpse of that firmness of character which showed itself later in his more mature years. He again went to Eli, and this time resolutely insisted that Eli had most certainly called him.

The worn-out old ruler was lying there in the night with the troubles of the nation heavy about his heart. To what a pass things had come since the great events which accompanied the armies of Israel in the days of their glory, when their God had held converse with the great Aaron, whose place he now occupied! Those days were past and gone.

And yet the tradition of those memories had been handed down. They were believed to be true. What if God should again break silence? Then the thought suddenly came to him, what if He had indeed spoken to this young lad? He knew the boy and his simple child's nature. Little Samuel's persistence impressed him. Turning to the boy, waiting there in the darkness by his bed, he gravely told him, if he should hear the voice again, to say these words: "Speak, Lord, for your servant can hear you."

Sure enough the voice came again. But Samuel did not dare to think that it was the voice of Israel's God. He refrained from addressing Him by name—another glimpse of his self-reliance. He simply said, "Speak; for I can hear you." So the message was given. And when Eli pressed him to relate it next morning he did so. That message convinced Eli that it was all true. "Yes," he said, in a low voice, as if speaking with his own heart. "Yes, it is quite true. It is the Lord Who was speaking to the lad. Well, His will be done."

PSYCHIC CHILDREN.

All this is so perfectly typical of present-day happenings that I have given it in some detail. Transpose the setting and imagine a child's bedroom in England, with the door ajar leading into its parents' room, and you have an instance of what frequently happens to-day.

I know a young lad who is intensely psychic. When he was a little chap four years old he used to tell his mother that a beautiful lady came to him every night and chatted

with him before he went to sleep. He described how pretty and kindly-looking she was, and her beautiful clothes and other details of her appearance.

When his mother, who put it down to childish fancy, asked how he could see the lady when the room was all dark, with no light at all to see by, he answered: "Oh, but, mother, she has a light of her own. She brings it with her." Which is exactly what does happen in the case of visitors from the Unseen, as testified by those who have sat for experimental purposes under strict test conditions.

In the New Testament times clairaudience was a frequent and treasured gift. It was used by the Church in her services.

The challenge that altered the whole life of Saul of Tarsus, "Saul, Saul, why persecutest thou Me?" is perhaps the most momentous instance, for it was the turning point of the whole course of Christianity.

JOAN OF ARC'S GUIDES.

This gift is frequently mentioned in the lives of the Christian Saints all down the ages. St. Anthony, founder of the Hermits, died in A.D. 356. He was an Egyptian, and made his home in the desert. One day, when he was with his companions in his mountain retreat, he suddenly fell silent, and then a look of amazement came over his face. His companions asked him what was the matter, and he told them. He had suddenly seen the vision of a man ascending into the heavens. There he was met, with many tokens of welcome, by a group of bright beings.

He very much wished to know who the fortunate person was. So he inwardly asked the question, and immediately heard a voice which said, "This is the soul of Ammon, the monk at Nitra." He knew Ammon. He was an old acquaintance of his. But Nitra was thirteen miles away to the south of the Egyptian Delta. So they made a note of the day and hour and, when the brethren from that district paid their next visit, they enquired about it and found that Ammon had died at that very time.

But the most notable case of "The Voices" in olden times is that of Joan of Arc, which led to the liberation of France. Her enemies said they were the voices of devils, and the bishops took that view at her trial, with the result that she was burned to death in the Market Place of Rouen. I have heard precisely the same sentiment from episcopal lips in this twentieth century. Old ideas die hard. It is

lucky for some of us that customs change more rapidly, including the burning of those who are possessed of the Apostolic gift of clairaudience.

And yet I have heard a Canon of the Church quote with approval, for the instruction of his hearers, the case of one of our greatest artists who began life as a very poor boy with aspirations. One day in the fields he was thinking over his chances, which did not seem very bright just then, when he heard a voice which said, "Oh, come on, come on!" The Canon impressed upon us that that voice was a real voice, not imagination, and it was not a voice from mortal lips. However, whatever it was, it was so real to young Thomas Sidney Cooper that he took it quite seriously and "came on" so well that eventually he exhibited no less than 266 pictures at Burlington House, and was able to put R.A. after his name.

By the way, I was amused when, in the same address, the worthy Canon told us that, although men did not see angels nowadays, yet God led them in other ways. In short, he admitted the reality of clairaudience in one breath, and denied clairvoyance in the next. So he was a "safe" man and, perhaps for that reason, the above-mentioned bishop made him a Venerable Archdeacon, which is just as it should be in these strange Gilbertian times.

IN ORDINARY LIFE.

As a matter of fact, most people have flashes of these faculties from time to time. They come quite simply into their daily round with a naturalness which convinces them that there are good friends very near, if invisible at ordinary times, who are looking after their welfare. Their one regret is that they are not able to get into touch with them more often.

An old lady whom I was visiting in her little cottage one afternoon had a bandage round her wrist. I enquired how she came by the injury. She smiled in a guilty way, dear old soul, and confessed it was her own fault. She had had due warning and disregarded it.

She had been airing some articles of clothing in the garden for her grand-daughter, who was going for a holiday to the Isle of Man.

It came on to rain, and so she made haste to fetch them into the house. When she thought she had gathered them all, her next-door neighbour called out to her, "Don't

forget that flannel skirt." At that moment she heard another voice "in her mind" saying clearly, "Leave it alone." However, she sallied forth to reclaim the skirt. But the rain had made the path slippery and she fell. The result was a bruised side and sprained wrist, which kept the memory of that warning voice fresh for many weeks.

She had an idea where it came from, too. She little doubted that her guardian angel in this case was her daughter Clara, who had died about four years previously. She was only twenty-three, and a dear, sweet-natured girl. It was a tremendous grief to her mother, and she fretted for four months—and then never fretted again. For one night this daughter came to her, as she lay in bed, looking so happy, just as she had appeared in earth life, except that she now looked much happier. She smiled down on her mother and then vanished. Her words to me when she told me about it were, "I felt that she had taken a great weight of weariness and sorrow off me and had carried it away with her. I have never fretted since. It made me quite different all at once. And I can lay hold of it now just as I did then—it is all so real and solid."

The critical person might have suggested to this mother that it was just a dream. But I know these people. They are not gifted with the faculty of imagination to any great extent. But it is a great mistake to think they are not capable of weighing evidence. They hate anything that is not real and true. I have worked in this parish for twenty years, and I know them pretty well, these dour, kind-hearted, shrewd Lancashire folk.

DEAD FATHER'S PLEA.

About the same time as the above incident happened, George Richardson, a parishioner of mine, died of pneumonia, aged fifty. That night his married daughter slept with her mother. About 12 o'clock she heard footsteps on the landing. The boards were old and creaked.

Looking up, she saw the door open and her father enter the room. He was clad in a loose white cloak caught together at the breast. He looked radiant and very happy. He walked to the bedside and, evidently not aware that his daughter was awake, "pushed the pillow," as she told me, in order to draw her attention, and said, "Lil, Lil." She raised herself on her elbow and answered, "Yes, Dad; what is it?" He replied, "Lil, you will look after your mother, won't you?" Lily answered him, "Yes,

Dad, you know I will, don't you?" To which he replied, "Yes, Lil, I know you will. But I want you to tell her not to worry about me. I am much better off here, and quite happy."

They had some more conversation together, after which he walked to the door and, leaving it open, passed along the landing, where again she heard his steps and the creaking of the boards. She sat up in bed and watched him until he had reached the further end of the landing, when he vanished. She was wide awake all the time.

ONE WHO COULD NOT HEAR.

On the night following she saw her father again. This time it was in her own home, a short distance away. Again he stood near her bed. There were others standing about him, but she only recognised one of them. This was his mother, who stood at his right hand. He was clothed as before, but this time he looked somewhat perplexed and held out his hands to her.

Students of Psychic Science will quite understand this change in demeanour. It did not signify that he was unhappy. But after the first awakening to the spirit life, he was now beginning to learn some of its problems. One was that his wife, to whom he most wished to show himself in his new happiness, was impervious to his presence, and he was not yet experienced enough to understand that, while his daughter could see and talk with him, yet it was not everyone who had the gift to do this.

CHAPTER VIII.

HOW THE SPIRITS APPEAR.

THERE are many, very many, things in Psychic Science which it is hard to make clear to those who have not spirituality enough in their make-up to penetrate beneath the surface.

I was once talking to a thoroughly good man, who was bothered by Raymond's mention of whisky and cigars (related in Sir Oliver Lodge's book, *Raymond, or Life and Death*). He did not realise the wonderful beauty displayed throughout Sir Oliver Lodge's account of the return of his son after death to the family circle, the continuance of the love on his part and on theirs; and the great fact therein displayed of the reality of spiritual survival and communion. The courage of the action on the part of Sir Oliver in giving to the world what he well knew would be scoffed at by shallow-thinking men did not seem to have entered into the mind of my friend.

Another thing which he did not like was flying tambourines. I mentioned that were I to see a tambourine travelling about in the air without any visible human contact I should certainly consider it so wonderful a thing as to merit further investigation. But he did not look at it in that way at all. A tambourine was to him a thing for mirth, not for scientific inquiry.

RIGHT USE OF "TRIFLES."

But there is another type of mind to which such facts make a different appeal. Alfred Russel Wallace was one of these. This great scientist and thinker was the co-discoverer with Darwin of that series of facts in Nature which has altered our conception of the past history of our world and the multiform life upon it.

How the Spirits Appear

In this service to the human race these two great souls had to take in hand bits of bone and rock and animals' teeth and other items of rubbish suggestive of the contents of a schoolboy's pocket. Only by treating such trifles as these seriously were they able to open out to the astonished gaze of humanity the grand vista of the evolutionary ages which are past.

Wallace and Darwin had found the truth as to the evolution of the body. Wallace, left behind, gazed after his friend where he had gone,* and alone he found the evolution of the soul.

Here is the account he gives, in *Miracles and Modern Spiritualism*, of his conversion from materialism to Spiritualism.

"THE FACTS BEAT ME."

I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence.

Facts, however, are stubborn things. My curiosity was at first excited by some slight but inexplicable phenomena occurring in a friend's family, and my desire for knowledge and love of truth forced me to continue the inquiry. The facts became more and more assured, more and more varied, more and more removed from anything that modern science taught or modern philosophy speculated on.

The facts beat me. They compelled me to accept them, as facts, long before I could accept the spiritual explanation of them; there was at that time "no place in my fabric of thought into which it could be fitted."

By slow degrees a place was made; but it was made not by any preconceived or theoretical opinions, but by the continuous action of fact after fact which could not be got rid of in any other way.

I feel myself so confident of the truth and objective reality of many of the facts here narrated that I would stake the whole question on the opinion of any man of science desirous of arriving at the truth, if he would only devote two or three hours a week for a few months to an examination of the phenomena before pronouncing an opinion.

PROCESSES OF MATERIALISATION.

One of the most interesting phenomena to Wallace was that of materialisation. This term means the building up of material forms of spirit energy.

These forms are of many kinds. Sometimes a spirit is able to enter the room where a circle of friends is sitting

* Darwin died in 1882; Wallace in 1913.

and to make himself visible to them by clothing his spiritual body with material particles. These particles he draws from the bodies of the sitters and from the atmosphere. But it is also necessary that one at least of the sitters should be so constituted that it is easier to draw from him than from ordinary people. He is made a starting point, and then the rest is easy.

Sometimes the form so builded up is not solid. It is just a vapour-form. It can be seen but not felt, any more than a cloud of smoke can be felt. This is called an "etherialisation."

Then there is another variety of this same process, less solid still. Our spirit friends have found it possible to make images which are only seen by those who are clairvoyant. These clairvoyants can see the image being builded up, bit by bit, until it is as complete as the energy available will permit. But in this case it would seem that the form is not what one should call material at all. It is advanced only a little way from the spiritual towards the material state. The element in which the form is placed is not the atmosphere but the ether (which is not material and is not spiritual, but is something between the two). It is probably made up of ether condensed to such a degree as to be visible to the clairvoyant eye.

But, although not solid, such a form must have some materiality in its composition because it is possible for our spirit friends to imprint an image of it upon a photographic plate. This is called spirit photography. There are thousands of such spirit photographs in existence.

Then there is an even more rarefied process still. Sometimes in inspirational writing our spirit friends wish to get a description through to the earth of some city, or some bit of scenery, in their own spirit land. They build up a model of it which they are able to imprint on the mind of the sensitive. He sees it with his "mind's eye," and writes down the description of it.

VIA ETHEREAL TO SPIRITUAL.

Now from the building up of a solid body in a séance room to this ethereal mind-image is a very long journey. But there is no gap, no chasm across the road which leads from one to the other. It is good going all the way.

There is the solid materialised body, then the less solid etherialisation, then the still more refined image which may be imprinted on the photographic plate, and then

that very rarefied image which may be imprinted on the mind only. We have travelled from the material world, where things are responsive to our ordinary physical senses of sight and touch, right into the spiritual world, where only our minds can mirror what things are there shown us.

EFFECT OF LIGHT.

When our Lord appeared to Mary Magdalene she did not recognise Him at first. This was probably due to two causes. It was His first attempt at materialisation since His death. And also there was only Mary present from whom He could draw the substance to form the body in which He appeared.

Such was the case also on the way to Emmaus. Then there were two disciples present. But these were not enough for the purpose. The materialisation was imperfect. They did not know Him until the interview was just about to end.

But when He appeared in the upper room at Jerusalem that same evening it was very different. Then there were, at least, ten present, and He was able to make the materialisation so perfect, and His body was so solid, that He invited them to handle Him—which He had forbidden Mary to do that morning.

There is another element which enters in here. It is that much-discussed matter of the absence of light in séance rooms. When He showed Himself to Mary in the garden it was very early. Probably it was either dark or the light was only just beginning to appear.

Also in the evening, on the way to Emmaus, this state of twilight may have been the case. It was darker when they arrived at the house where they had their evening meal. Also Eastern houses are only dimly lighted within. That may explain why it was only then they recognised Him.

In the later evening, within the still darker room in Jerusalem, the conditions were just the kind to ensure a successful materialisation. There is more, much more, than this to it, but I have not space here to treat these incidents fully.

"SOLID" VISITOR.

The most famous instance of materialisation in modern times is that of Katie King, which was recorded by Mr. William Crookes, afterwards Sir William. The sensitive

was Miss Florrie Cook, a young lady of sixteen years of age. The spirit, Katie King, was able to come into Mr. Crookes' room while the sensitive was in a trance, and, gathering from her and the other sitters certain elements of matter, to clothe her spirit body so perfectly that it was as solid as that of any human being. Even her pulse was apparent, and was found to be slower than that of Miss Cook; she was also taller and darker than the sensitive.

In the three years during which she manifested in this way four dozen photographs were taken of her. Then she said that her mission was ended. She had undertaken it as a task which would help her in her advancement in the spiritual realms; also in order to help her fellow men here on earth by showing them immortality was true.

PHENOMENA AT A CIRCLE.

Another case is that which Dr. Abraham Wallace, of Harley Street, reproduces in his little booklet *Jesus of Nazareth*, from an account signed by the ten sitters who took part in it. It happened in 1877 at Cardiff.

During the sitting of this circle conditions were gradually brought to such perfection that the phenomena often took place in a good light. Among other things shawls were materialised, sometimes heavy and thick, at others gauzy and semi-transparent, or of lace with beautiful patterns. They were felt and examined by those present.

More than a dozen individual spirits of all ages and of both sexes manifested. But the most interesting incident of all happened towards the end of these gatherings. I quote from the original record.

A LEAVE-TAKING SEANCE.

The occasion was a solemn one, being no other than a leave-taking between the members of the circle and one—the beloved spirit-wife of one of the sitters—who was about to enter a higher sphere.

There issued from the cabinet and stood in our midst the fully materialised form of our spirit-friend, clad in robes of snowy and dazzling whiteness. . . . Taking from the table a bouquet of flowers, she presented them, in turn, to some of the sitters to inhale their fragrance.

Then, as we stood up to receive her, she took from the table a platter containing food in the shape of a few biscuits, and herself handed them round to those present one by one. Retiring a little distance, she took up a small piece of cake and "did eat before us." We then sat down, and she came round handing us pieces of cake.

Our spirit-friend then several times traversed to and fro the entire length of the room, and opened and shut the room door. She advanced again to the table, and, taking therefrom a tumbler containing milk, she again passed round the room, handing the tumbler to each in succession for the purpose of taking a sip of the contents; in doing this she had several times to return to the cabinet to gain fresh power, but eventually succeeded in favouring all the sitters in this way, she herself, in each case, handing and receiving back the tumbler.

Finally she retired and stood a few feet from the curtains, and, raising the tumbler to her lips, was observed to drink a portion of the remaining contents.

The solemn feast being over, our friend retired into the cabinet, and from thence rapped out a message that she would try to walk downstairs. It was found that at the moment there was more light in the hall than the temporarily materialised form could withstand safely. She, however, took the arm of Mr. Lewis, walked across the room, passed with him through the open door, up a few steps just outside, and across the upper landing as far as the door of a room opposite, and returned.

CHAPTER IX.

A FRIEND'S GREETINGS AFTER DEATH.

IN my last chapter I discussed the phenomenon of materialisation. That is the name by which it is known among psychic researchers. But nearly all the different phases of this science are, in various degrees, of the materialising order. So long as we are incarnate in material bodies, and dependent on a material brain as a thinking machine, this must be so. It is evident that spiritual beings who wish to communicate with us must, in some way or other, manage to touch our material environment. In materialisation they do this in the most complete way. In other kinds of manifestation contact with matter is less complete.

LETTERS WRITTEN BACKWARDS.

Sometimes, for instance, they are able to show themselves to the natural eye quite clearly, but have not so much power collected from the medium and sitters as will enable them to build up a solid form which can be touched. This is called "etherialisation." The form can be seen, but not felt, like a cloud of thin vapour.

Then again they can write a message which can only be seen by those who are clairvoyant. The letters are traced in the air and have the appearance of fire. Sometimes the word or sentence stands out complete and remains for some minutes intact. At other times each letter fades away while the following letter is being written. Another curious thing about it is that the words are sometimes written backward, like words we often see traced on the white-washed window of an empty shop. This may be because the spirit writer, who stands facing the clairvoyant, is a new student, and has not yet learned the art of writing backward. This is apparently done in the ether which interpenetrates the atmosphere. It is nearer the spiritual than the other two

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ways. At the same time, it is towards the material, and is really a phase of materialisation, but incomplete.

There is a similar phenomenon, which takes the form of lights, which are sometimes stationary, and at other times travel about the room overhead. They assume various shapes, such as stars, globes, or pillars of light. They are of all sizes, from a speck of light to a pillar six feet high. The Rev. C. L. Tweedale, in his remarkable book, *Man's Survival after Death*, says: "The nature of this radiance is at present unknown, but there are indications that it is radio-active, and can impress an image on a photographic plate."

LUMINOUS CLOUD IN A ROOM.

In order to give the reader an opportunity of forming an opinion as to the real nature of these sometimes very beautiful indications of spirit presence I will give a few instances from different sources. The first is found in the work already quoted.

Twice Mrs. Tweedale had told her husband that while he slept she had seen a light in the room. It was only on the third occasion, however, that he was awakened in time to see it himself. He describes the experience in these words: "Straight in front, at the bed's foot, was a beautiful cloud of phosphorescent light about four feet in diameter, suspended in the middle of the room. It was close to me, not more than five feet away. Even as my eyes rested upon it, it began to ascend just like a small balloon. With a steady motion it seemed to go straight up and right through the ceiling."

Without telling his wife what he had seen, he asked her for her account of the occurrence, and she said she had felt the bed vibrate under the impact of a blow, which awakened her with a start. She sat up, and "at the foot of the bed she saw the figure of a man dressed in black with a calm grave face, his clenched hand resting upon the brass rail as though he had just struck it. A light seemed to surround the figure in some way, for she could distinctly see the pattern of the coverlet of the bed, while the brass rails glistened in the light, and the room was quite illuminated. The moment she saw it she began to awaken me. As soon as I awoke and cried 'What is the matter?' the figure began to resolve itself into a luminous cloud. First the head went, then the trunk, and finally the cloud rose up to the ceiling and disappeared. The

latter part of her statement corresponded exactly with what I myself had seen."

Later the apparition of a man was seen by Mrs. Tweedale as she was locking the back door at 11 p.m. Turning round, she saw the figure standing in the passage. He held in his hand what looked like a torch, from which a fan-shaped flame issued. This he waved about, and the light was so bright that it overpowered that of the one-inch wick lamp she carried.

AN ARTIST'S VISITOR.

One of the most beautiful pictures I have ever seen is entitled "Apparition Mediunimique," by the great French artist Tissot. It is the picture of a man and a woman against a dark background. The man has a graceful head-dress, apparently of folded linen, or some other white material, caught up on the right side of the head and falling down on his shoulder. The face is gentle and expressive of peace and compassion. It is the face of an angel. His body is swathed in the same soft material. At his left side stands the shorter figure of a beautiful girl. His arm is round her shoulders as she nestles against him as if putting herself under the protection of his greater experience and strength. His right hand and her two hands are held before them. Through the partly open fingers it is seen that each of them is holding a ball of light, apparently about three inches in diameter, the warm golden glow of which is reflected on their robes, and also more faintly illuminates their faces above.

It is a picture of a materialisation which happened at a private séance at which Mr. Eglinton was the medium. It was held in France in the year 1885. The small private party who were present were sitting talking to one another in the darkened room when a faint mist was seen near M. Tissot's left hand. Slowly it intensified until at last there stood there these two fair forms. M. Tissot looked eagerly into the face of the girl and, as he did so, Ernest (the name of the spirit who had guided her on this visit to earth) moved his light so that it illuminated her face more clearly. Then M. Tissot recognised her and was much affected. He asked her to kiss him, which she did several times. As she bent down to him her lips were seen to move. In the act of bending she moved her hands a little, and the rays from the glowing ball which she held were observed by the others present to light up M. Tissot's face. She stayed

some minutes longer, kissed him again, and then both figures faded away.

The picture is the artist's tribute of gratitude to Ernest and of love to his young companion whom he had piloted through the mists which are about this darkened earth that she might bring an assurance from her brighter home that love does not fail when hearts are true, though the casket of flesh which once held the dear presence is now no more.

FACTS FOR SCIENTISTS.

It will be noted that in all these three instances the spirit-lights were capable of illuminating material objects. This fact was verified during 1921 at the British College of Psychic Science, at Holland Park, London. A séance was being held at which the company sat round a large mahogany table. Spirit-lights floating above were reflected quite clearly by the highly polished surface. This proves that the lights were objective; they had a real place in the material environment. I have, however, heard of an instance where such a light passed before a mirror which gave no reflection of it at all.

There is still a lot of research to be done in this direction which would well pay electricians for any time and trouble they might be willing to expend. It must always be remembered that all psychic manifestations are in accordance with some natural law which it is entirely consonant with true scientific principles to investigate. We give to the world our facts and to these, where we are able, we add our interpretations. But such explanations can be but tentative because, for the most part, they are not those of trained scientists.

Here, for instance, is a whole series of facts touching those branches of science which deal with optics, electricity and dynamics. We ask those who are interested in these sciences to accept our facts, but not our interpretations, which we only hazard as suggestions. These may be proved to be right or wrong by those who are more qualified to solve these problems. But of the facts we are sure, and feel we have a right to invite expert scientists to examine these facts first and then to give us their considered judgment.

AT THE DEATH-BED.

These luminous appearances are very frequently seen when people are dying. Then the angel attendants who

come to help the soul in the first few moments after arrival in the new life shed their radiance around. I know of numbers of such instances among my own friends, of which the following is a fair sample.

Clement Moreton was a great friend of mine. He was a big-boned, boyish-hearted, hefty fellow of middle age. He seemed to take it as granted that the Almighty had invented years for the special purpose of enabling a man to grow younger. Years were made for man, not man for them. He took them with all the other blessings, including a tendency to recurring bouts of some inward complaint, as an evidence of the love of God, and applied to them, as to all other things, the touchstone of his eternal boyishness and found life to be exactly as it should be in the best of all possible worlds.

If one trait stood out above others it was his attitude towards his wife. He made no secret that it was the love of such a woman which brought home to him the fact that, with all His goodness, God had not been able to make the world quite perfect. It should have been possible, in some way, to have multiplied her several million times, so that she could go all round. As that was impossible, owing to some unexplainable hitch in the terrene economy, it could not be helped. The world must make the best of it. He was sorry for other men, all the same, and could not resist just letting them see what they had missed by his open display of affection, which his wife reciprocated in a way as charming and as natural as his own.

Then he succumbed to one of his periodical attacks. He passed away quite peacefully with an attempt at a smile which was rather a failure because of his extreme weakness. As he grew weaker those present felt increasingly a sense of spirit presence, and a great feeling of peace invaded the room. Also they noticed a luminous mist hovering about the bed, which lasted until the end came; then it faded away.

GOOD-BYE TO A WIFE.

The wife had been tending him continuously for hours on end, and had gone into the back bedroom utterly exhausted in order to snatch a short spell of sleep. So quietly did the end come that they were taken unawares and did not call her.

A few minutes later her daughter went to inform her that her father had passed away. She found her mother

quietly resting on the bed fully awake. In answer to the news she said, "Yes, I know. He has just been to tell me so himself. He said, 'Sweetheart, I am going now. God bless you. I shall come back to you again presently. Good-bye, darling.' Then he kissed me and went away."

THREE KNOCKS—"NO NONSENSE."

The sequel is so characteristic of this good fellow that I cannot refrain from giving it here. As the family were church-people I arranged for a celebration of the Holy Communion on the morning of the funeral at half-past seven. On retiring the night previous I said to myself, "Now, I must be up at six-thirty if I am to be ready for the Moreton party."

But I had had a full day and slept soundly that night. I quickly fell asleep, and the first thing I remembered was hearing the sound of three loud knocks on a box-port-manteau by the side of the bed. My wife woke up with a start. "Did you hear that?" she asked. "Rather!" I replied. "What was it?" she continued. I put my hand under my pillow and drew forth my watch. "Six-thirty-five," I replied. "I'm five minutes late. That's Clement Moreton. He wasn't going to stand any nonsense on my part. He means to have me up in good time for his celebration." And out I tumbled. I knew Moreton. Had I turned over then for a few more minutes' slumber he would have had the top of that box smashed in.

God bless him! There was a great love between us and that perfect understanding which makes death seem of very small account. We are still great friends. He has been back several times since his death just to give me his greeting to keep things going until we renew our friendship on equal terms in the bright To-Morrow Land.

My readers will remember that the old book is full of instances of this same phenomenon of lights. Abraham saw a "burning lamp" pass along between the portions which he was offering in sacrifice. The appearance of the Angel of Jehovah to Moses made the Bush glow like fire by his presence. On the Day of Pentecost again these lights were seen.

But perhaps the most important exhibition of this lambent manifestation of Jehovah's presence was what was called the "Shekinah." This was the luminous cloud which hovered over the Mercy Seat in the Holy of Holies in the Tabernacle. As the ages went by, and the faith

of Israel waned, this light faded away. When Jesus came it had altogether disappeared for some centuries past.

This fading of the Shekinah from Israel's sanctuary is one of the saddest things in history. It was not till the Day of Pentecost that what had ceased from the Israelitish Church and Temple was restored to the followers of Jesus in that room at Jerusalem.

GLOWING SHEKINAH LIGHT.

Again ages have rolled away and this Pentecostal Shekinah is no more seen in the churches. Nevertheless, it has been restored to Christendom. It is seen where two or three simple souls are gathered together, souls so simple as to take the words of the promise in their literal meaning "where two or three are gathered together, there am I."

I have seen this Shekinah light, a warm golden light like a glowing ball of soft radiance hovering above the little company or floating around and pausing before one or other of them. I have heard the voice out of this luminous cloud speaking words of love and good cheer to some dear one who has still to fight the fight here below which the light-bearer has fought and finished.

Once, when one of higher estate, by some great and strenuous endeavour, managed to condition himself so far as to manifest his presence, I saw one great blinding flash which reminded me of the experience of Saul of Tarsus on the Damascus road. The whole room was for that moment electrified, and my friend, to whom that radiant spirit came, heard the name breathed in a whisper within that light. Other voices had been clear and distinct and near at hand. This voice was hushed, a still small voice, like a whisper from far away. We were silent, all of us, for we knew we were indeed on holy ground.

A WRITING ON THE WALL.

Only those who have had an experience such as that will be able to understand with what feelings I write when I say, quite emphatically, that the sacred Shekinah which my Church has lost has been restored to others as it was on the Day of Pentecost. These others are the Spiritualists. It may be unpleasant reading to the orthodox Churchman; but there it is. As that great scientist, A. R. Wallace, said, "The facts beat me."

On that day in Jerusalem, near two thousand years ago, the nation and church knew nothing of that great

event. The Shekinah, so longed for by wistful souls all over the earth who loved Jerusalem with the sacred love of an absent son for his mother at home, had returned to Israel, and Israel, in its blindness, knew nought of it. Only the few humble followers of Jesus, rejected by His nation, denounced for His unorthodoxy by His church, handed over on a false charge to the Romans, who alone had power to kill—only these few social and ecclesiastical outcasts knew of it. Israel went on its proud way—to destruction. Yet the Shekinah in all its glory was in their midst, unknown, that day.

When mighty Babylon was about to be destroyed Belshazzar, sitting in his place of power, saw a hand come forth from the invisible and write his doom upon the wall. Such materialised spirit-hands have been seen as they have written messages in the present age.

But Belshazzar could not read the writing on the wall. Daniel, a stranger within his gates, in disgrace because he refused to subscribe to the national religion, he alone could read the writing of the hand. That night Belshazzar was slain.

Is there here, perchance, a parable for us to-day? God wots, I know not!

CHAPTER X.

THE CORD THAT SNAPS AT DEATH.

ANCIENT science and modern science differ much in the methods adopted. But the distinction goes deeper than this. The scientists of old times always took into account not only the things which they could lay on the table for examination, but also the spiritual counterpart of them which they felt was present but unseen.

It is only in quite modern times that the spiritual factor has been left out of account. It is well to remember this. For thousands of years scientists were both materialists and spiritualists at the same time. They were not scientifically trained in the exact modern sense. But their minds were as alert as any at the present day, and they made discoveries which have been as great factors in the progress of human knowledge as any to which the nineteenth and twentieth centuries have given birth. Those who built the Great Pyramid knew something about gravitation and the way to tackle it. Architects still look to old Greece to show them the proper way in which to express beauty in stone. Algebra was invented by the Hindus, who also gave us the decimal numerals which we use to-day. Plato could hold his own with any of our more advanced philosophers in the present time. Even the ether was hinted at by the old Greek thinkers.

These were the people who worked on the hypothesis that everything must be interpreted ultimately in reference to spiritual dynamics and those spiritual powers behind Nature which we call God. Only during the last few centuries has it become fashionable to rule out everything which is spiritual and confine science to that which is material alone. In doing this our thinkers were following a line of evolution carefully laid down for them by those high angels who were watching and guiding the progress of the race. There was a purpose in it all. But that is another story.

X-RAYS AND THE ATOM.

Well, then, scientists have followed this materialistic rule and wonderful work they have done along these lines. No one can contemplate the result of their labours without agreeing that they have amply justified this departure from the ancient system.

But, as I have already intimated, a strange thing has happened. Following its own materialistic line of development, with increasing assurance that this is the only scientific way, science has been led through the material into the ethereal realm. *Matter has been found to have a basis of non-materiality.*

The X-rays gave us pause some quarter of a century ago. Then the atom of matter was subjected to a more relentless scrutiny than it had ever undergone before, and was found to be behaving in a way that no self-respecting lump of pure matter ought to do, however small. It was seen to be not a good, solid, reliable piece of matter at all. It was a universe in miniature, with sun, planets, and plenty of space between them, just like a grown-up solar system. Of course, it ought not to have taken upon itself any such capers. It ought to have been solid and still, and inert. So they looked at another atom, not without some foreboding. It was found to be doing the same as the first. Then others were looked at, with the same result. Since then scientists have been atomising and doing little else. They have reluctantly come to the paradoxical conclusion that, having tracked the atom down to its smallest form, it is found to have none. It has no form. It leads off way beyond into the region of the formless. Matter is, in fact, no more than ether in vibration. Ether is not material. It must, therefore, be something else. What can it be but, in some sense at least, spiritual? Which brings us back to the scientists of old. They were not so far wrong, after all.

Having toppled over out of the material into the spiritual, science has, much against its will, invaded the realm of faith. It is found to be based on "the evidence of things unseen," that is to say, things not tangible, not understood, not proven. But this has hitherto been considered the exclusive province of theology.

See what a mess we are in! Here is science on the one hand and theology on the other. For years they have looked at one another across No Man's Land, alert and suspicious. Now they are fraternising together out in the

open, like Fritz and Tommy on that memorable Christmas of 1915. It was the coming of the Christ Child which did that. Perhaps the cause is not so very different in the present case.

Anyway, this invasion by science of the realm which has hitherto been considered taboo has necessitated the formation of another science to form a nexus between the two, that is, between material science and the Science of Theology. This new science is the Science of Psychic Research, which bridges the gulf between them.

HEALING OUR BODILY ILLS.

One department of science which has been invaded by Psychic Research is Medical and Surgical Science. Our spirit friends have been found to be able to diagnose the ills which affect the human body in a very remarkable and efficient manner. There are spirit-doctors set apart for this purpose, many of whom were eminent specialists when on earth. These have colleges in the spiritual world where they train others for the work.

These students are taught the mechanism of the human frame and the various ways in which illnesses and diseases may be detected and dealt with. But there is one great and fundamental difference between the method pursued by their medical brethren in the flesh and the way in which this task is dealt with by those who have passed over into the wider realms of spirit. These latter have one great advantage over the others. They can approach the matter from the inner side. That is to say, they diagnose the state of the patient's material body by carefully studying the state of his spiritual body. For this reason they are able to get straight at the seat of the trouble. Then they set to work to treat the patient by bringing into operation certain forces which they have at their disposal and which they are carefully trained to use.

This may sound strange, and perhaps rather far-fetched, to those who have had no experience of their methods. But the facts are undeniable by those who have. I myself was very doubtful at first as to the truth of this. But I have been tended by these spiritual physicians more than once, and I must state my conviction on the evidence which I have thus been given first-hand. Facts are facts all the world over, and it was the facts which compelled me to acknowledge that this thing is true, and a very great and beneficent truth.

TREATMENT FROM SPIRIT WORLD.

Disease, then, is tackled direct from the spiritual side. But these spirit-doctors are able to do more than this. The treatment of a patient is facilitated if he can be enlightened as to the real cause of his illness and be given some simple directions which will supplement the operation of those who have charge of his case in the spirit life. For this purpose sensitives are enlisted for this work who, by means of their gift of clairvoyance, inform the patient of the cause of his trouble. Sometimes directions are given through trance mediums as to the course of the treatment to be adopted.

Their treatment includes a kind of magnetic massage, the use of herbs and the application of oil. Oil of olives is a great favourite with them. But these material remedies are supplemented by a form of energy applied direct from the spiritual side. They employ a kind of X-rays which is directed in a stream upon the spiritual body of the patient. They are, therefore, able to carry on a twofold course of treatment by which they get at the material and spiritual bodies of the sufferer at the same time.

There is a new field of research here for any of the medical faculty who are broad-minded enough to take it up and investigate. Up to the present few have done so, for the profession is extremely conservative and not a little contemptuous of anything which savours of the mysterious. They are too apt to dub such things as quackery. Well, so much the worse for humanity. There is ample testimony as to the reality of this psychic treatment of disease. Let them frankly look into the matter and give their verdict, without prejudice either way, on the results obtained. There are a few qualified practitioners who have already done this, but the majority simply wave the matter aside as being beneath their notice.

I have a great admiration for doctors. No one knows better than a parson the devotion and the many acts of kindness they are always so ready to do. Their skill is acknowledged. But in regard to this new line of investigation they adopt the attitude of stubborn agnosticism. It is a case of "I don't know anything about it, and I don't want to know." This may be quite satisfactory to them. It saves a world of trouble. It leaves them free to pursue old methods in comfort. But have they a right to do so? What about the other fellow, the patient they are

not able to cure? While they are dozing he continues to suffer.

I could give many instances of the exercise of this spirit-healing outlined above. But I will refrain from doing this as I wish to turn to another phase of the same subject in order to indicate a definite point from which investigation might set out on its quest.

NO MIRACLE BUT NATURAL LAW.

In order to do this I shall follow my rule of taking the Bible as my text-book, for the reason that it is better known to the average reader than any other book, and also because the incidents therein are so simply stated that it is easier to deal with them than is the case with some of the more technical books of modern times. The English version, however, is somewhat inaccurate; so, where necessary, I shall translate it straight from the original Greek.

The sample instances I shall deal with are those three incidents which occur in the life of our Lord of the "Raising of the Dead."

When He was near the village called Nain, we are told, there was a funeral in progress. The only son of a widow had died and his body was being carried to the grave. Approaching the bier, Jesus said, "Young man, I say unto thee, wake up!"

The second instance is that of a young girl twelve years old, the daughter of Jairus, one of the synagogue church-wardens. The reader will remember that Jesus took into the room the father and mother and the three most psychic of the apostles, Peter, James, and John. He had need of their presence because it was necessary to have plenty of power for use in such a case, and His own supply had been already drawn upon on His way thither by the healing of the woman with the issue.

But on entering the room He found that the conditions were by no means satisfactory. It is found, in the present day, that when there are people present who are scoffers, or distinctly hostile, the delicate poise of conditions requisite to the manipulation of the fine spiritual forces is destroyed. A circle of psychic operators must be "in one accord" as well as "in one place," as the Disciples were on the Day of Pentecost. When He said, "The maid is not dead, but asleep," the hired mourners, who had been making a great to-do with their lamentations, were suddenly seized with mirth. They laughed scornfully and

ridiculed Him, "knowing that she *was* dead." Well, there are plenty of people to-day who know a great many things "which are not so." Anyway, there was only one thing to do, if matters were to be brought to a successful issue. He turned them out.

Now they were all of one accord. Jairus and his wife were at least hopeful that He would, in some way, be able to give them back their little one again or they would not have asked Him to do so.

Then He went to the bed on which the body of the maid was lying, and, taking her by the hand, said to her, "Little girl, I say to you, wake up!" When He had told them she was asleep He meant exactly what He said. He knew all about it and acted accordingly. And, sure enough, the little one arose—she woke up as He had bidden her.

But the cure was not as complete as He could have wished. What with the power He had lost on the way thither and the obstructive conditions set up by those utterly unsympathetic mourners, the life-stream poured into the body of the child had been diluted and its efficacy rendered only partially complete. So, with that sweet motherly tenderness one often notices peeping forth under the brusque "orders" of our own medical men, He told the parents to give her something to eat and also to suppress, for the time, the news that He had been successful in the cure. In other words, they were to feed her and keep her quiet.

BROUGHT OUT OF COMA.

When the news was brought to Him that His friend Lazarus was ill, Jesus was in Peraea, a district in the Tetrarchate of Herod Antipas. He was probably fifty miles away from Bethany, where Lazarus and his two sisters, Martha and Mary, lived. When the message came to Him, He immediately brought into play His great psychic gifts. He entered into that semi-trance state in which He was able to get into touch with affairs about the Bethany home. Having done this, He exerted His will-power and prayed that, while Lazarus should enter upon the state of coma which precedes actual death, yet that the process should be arrested at that stage and not be allowed to proceed further. No doubt, he also sent a message of assurance to the two sisters, hoping they at least would understand.

Two days later He again repeated this projection of

consciousness, as it is sometimes called, and told His disciples that Lazarus had actually entered this state of coma, but that He was going to him to awaken him out of his sleep. They did not understand, so He spoke to them in their own language and told them that Lazarus was "dead."

On arriving outside Bethany He was disappointed to find that the sisters were no more able to understand things than were the others. He was greatly disturbed, and His friends at once noticed the sudden change which came over Him. He was afraid that, after all the measures He had taken to ensure the safety of the sick man, this lamentable attitude of the sisters, together with that of their friends, might have nullified His efforts and brought about the completion of the process of death, and placed Lazarus beyond recall.

He therefore hastened to the tomb, and only when the great, flat, circular stone had been rolled away from the entrance did He give a sigh of relief. For He perceived that there were no signs that decomposition had set in, and He knew that the exertions which He had made in Peraea had, in spite of all the adverse conditions, been successful. Then He thanked His Father that His prayers had been heard. He would now be able to keep His promise that He would "show them the glory of God." At His word of power the "dead" man came forth. There is no definite statement in this narrative that Lazarus was "awakened." But in a later reference he is spoken of as the man "whom He had awakened from among the dead."

LINK WITH THE AFTER-LIFE BODY.

Now what does all this mean? Is there anything in modern Psychic Science which will throw light upon the process by which these miracles were done? All those wonderful acts which we call "miracles" are wrought in accordance with natural law. No one can go outside the laws which govern the universe. And if this be so, then it ought to be possible for research to throw some light on the matter. And indeed this is so. Psychic Research has found out how death takes place, and, so far, has enabled us to see what happened when we read of such incidents as these.

Clairvoyants have been able to watch people die and have seen the angel-attendants who wait to perform their kind offices at the birth of the dying person into the spirit

life. These sensitives have seen the spiritual body gradually draw out of the upper part of the body lying upon the bed. At first this is no more than a cloud of vapour. But, as the stream of ethereal particles from the body accumulates, this condenses and rapidly takes the form of a human body which is, indeed, in every sense, a duplicate made up of finer matter. This is the soul, the body which is to be used in the next stage of existence in the spirit world.

Up to this point the dying person is still in a state of coma. From the time this state of coma begins there is no pain, and the act of passing into it, as our spirit friends tell us, is one of the most delicious experiences which it is possible to imagine. It is in the good providence of God that, however great the pleasures and ecstasies of life may be, the one supreme rapture is reserved as a crowning joy to give the dying a slight foretaste of "what joys await us there."

As this process is going on there appears a cord, or "life-line," as it is sometimes called, which connects the old worn-out body of each with the new ethereal body. When this ethereal body is complete, the spirit attendants sever this cord and the patient wakes up and is truly born into the spirit. Then death is complete.

This life-line is a true spiritual umbilical cord, and until it is severed the birth into the spirit life is not complete. It was well known to the psychics of old. It is referred to in the last chapter of Ecclesiastes, where the writer is speaking of extreme old age "before the silver cord is snapped."

KEEPING THE CORD INTACT.

It was the snapping of this cord which our Lord feared in the case of Lazarus. Had that happened then He could not have brought him back again without breaking a law of Nature—a thing He never would do.

It is this same cord which connects us with our body when we leave it temporarily during our ordinary sleep-time. In the state of deep sleep, or coma, which precedes actual death, this cord is still intact between the body and the soul. If allowed to proceed this sleep will, in the natural course of things, pass into a permanent state, and the life-line will be snapped. But so long as the cord is not severed the person is capable of being awakened again and brought back to a further period of existence on earth.

When Jesus told the child of Jairus to awaken, St. Luke who was a doctor and understood these things from the inner standpoint, tells us "and her spirit turned back again."

FOR DOCTORS TO INVESTIGATE.

During the summer of 1921 the papers published the report of the case where a man whose pulsation had entirely ceased was brought back again to life by massage of the heart.

Resuscitation after drowning also has been so greatly developed in the past few years that many persons have been saved who formerly would have been left to pass through the state of coma, into which they had fallen, right out into the state of actual death. These things are possible simply because the spiritual cord was still intact. Jesus, and others also, have been able to dispense with the modern method of massage and the manipulation of the limbs and to rely upon their will-power alone—a feature of treatment very common to the sick-room, by the way. The flickering spark of life is constantly being rekindled by the exercise of the strong will of the doctor, nurse, or some friend, upon the will of the patient.

But the exact method is merely a side issue. The one great fact upon which to concentrate is the actual existence of this life-line. I feel convinced that, were great physicians and surgeons to apply themselves to the investigation of this matter, the result would be an enrichment of science and a benefit to mankind.

CHAPTER XI.

EVERYBODY'S VOYAGES IN DREAMLAND.

ONE of the most illusive problems which have perplexed humanity is that of dreams. Everybody admits that there are such things. But what they are is not so clear, at least, to those who have approached the matter merely from the external point of view. By this I mean the standpoint of the ordinary man in the street. Dreams can only be understood in the light of Psychic Science. We must try to get beneath the outer shell of ourselves.

There is more in personality than meets the eye of those with whom we come in contact in our everyday life. This intercourse with our fellow men takes place during that part of our daily life when we are awake. But when we are asleep we are still live human beings. The question is, what kind of life are we living in our sleep-time?

Even in this earth-life we are spirits. That is why we believe we are immortal. The difference between a live man and a dead man is that the live man has a body of flesh and the dead one has not. But the man himself is a spirit all the time. When he falls asleep he apparently dispenses, for a few hours, with this body. He puts it off like an overcoat.

But that is just what he does when he dies. So the problem is to find out what is the difference between a sleeping man and a dead man. If we can solve this problem we shall have found a key which ought to enable us to open the gate which leads into the Garden of Sleep. We may not be able to go right into that mystic garden, but if we can manage to get the gate open we ought to be able to get a fairly good look inside and see at least something of what is going on there. If we can do that then dreams will not be quite so mysterious.

ALONG THE LIFE-LINE.

We have already gone a considerable way in our investigation of psychic things. I am now in a position to call upon my readers to follow me a little further and to consider some of the more complex aspects of this fascinating study. If the facts I have already explained be accepted and kept in mind, then an excursion into the entrancing realm of Dreamland will not be without profit to those who consider the study of their own constitution as human beings worth while.

The one dominant fact to keep in mind is that which emerged in our study of the "life-line" which connects the spiritual body, or soul, with the material body. It will be remembered that, in the three miracles of the raising of the dead, this "silver cord" entered in as a very important item. Now it is this life-line which enables us when we are asleep to leave our bodies with the certainty that we shall return to them in the morning. And the regularity with which this process works shows what a strong cord it is.

We do not know exactly what it is composed of. It is not rigid, and it is not fibrous. It is probably a stream of some such particles as those of which electricity, or magnetism, or ether is composed. It is elastic to an almost infinite degree.

These lines can be seen in the spirit world attached to those souls who visit it from the earth-life in their sleep-time. They appear to stretch back towards the mists beyond which lies the earth. They can be passed through without severing them. In *Through the Mists**, a series of messages received by Mr. Robert James Lees, the spirit communicator narrates a conversation with a teacher which he had soon after his death. In answer to the question, "What is the difference between sleep and death?" the answer is given, "Very little, indeed, so far as leaving the body is concerned; but in the case of the sleeper a provision is made for return, by means of the life-line, a bright electric hair-line, very similar to those you saw recently, by which a kind of telephonic communication between soul and body is maintained. So long as this line remains unbroken the soul has power to return; once snap it and the sleep becomes death."

These "electric" lines were observed in another

* John Long; London, 1898.

locality he visited in the spiritual realms, and are described as "a number of bright, purple hair-lines." These emanated from the soul and "passed across and out of the room, I knew not whither."

GETTING OUTSIDE OUR BODIES.

But we are getting on too fast. Before we go any further I must explain what happens when we fall asleep.

At death the soul leaves the body, never to return. Then the body loses its command of the organs of sense. As the ethereal particles which make up the soul are gradually withdrawn the body loses the command, one after another, of the organs of sense. It becomes blind, deaf, dumb, and, as the last particles of ether leave it, it begins to fall to pieces in the process of decomposition.

Now as we fall asleep we nightly undergo the first part of this process. Our bodies become blind, deaf, and dumb, and for the same reason, namely, the withdrawal of the soul from the bodily envelope. When that soul returns along the life-line in the morning and re-enters the body, then that body re-awakens again, and we resume control once more. The one great difference between death and sleep is that in death the process is completed by the snapping of this life-line. Then the soul cannot return. In sleep the line remains intact.

NEAR EARTH AND BEYOND.

Now we are in a position, in the light of these facts, to approach the problem of dreams. In passing out of the body, as we fall asleep, we find ourselves in the neighbourhood of the house in which we live. Then we can go about the earth and visit different places. At times we go to lands across the sea. This is the first stage—the earth plane.

Sometimes we go no further. We just hover about our home or, at least, do not leave earth.

But usually we do go further. Leaving the earth level we enter the stage next above it. This is the borderland. Here are a mixture of conditions. It is the borderland between the earth sphere and the first spirit sphere, and it partakes of the conditions of both. The influences arising from the earth mix with those which come over from the spirit realm. These earth influences are very strange. They seem to be derived not only from thoughts and events going on at the same time, but also those which are past.

"Past and done with," we sometimes say. But there is no truth in the saying from any point of view. Nothing is past and done with. The fact that in your dreams you visit places, and sometimes see scenes, which you have not visited or seen for years is an instance in point. These acts and scenes are recorded and put away in the ethereal library and museum, and of these institutions a very careful catalogue is kept. I don't like the thought of it much myself, and I doubt if many of my good readers do. But there it is.

WHY WE FORGET.

Now and then, when we are passing through that ethereal realm, on our sleep-time visits to the spirit spheres, we disturb these records in passing, and they float out from the places where they are stored, and take shape and vitality before our eyes. There is no getting away from that fact. They are there, and we know it. Some are pleasant to meet with again. Some are not. That is how it works in my own case anyway, and I dare say it is not so very different with any other average human man. It even may be the case with the average human woman—if there are any such.

Now if we cross this borderland on our way out at night, we must re-cross it on our return in the morning. And it is just here where those topsy-turvy experiences occur which are so often mixed up in such hopeless confusion when we remember them after we awake.

We call them "silly dreams." "Did you ever hear anything so absurd? Whatever made me dream such a silly thing?" we ask the family at the breakfast-table, and the family respond with one of their own, sillier still.

It is on the borderland, between the two states, where earth and spirit influences get mixed up in these "silly dream" experiences. This borderland is next to the waking state. The spirit realm is on the other side of it. That is why it is so easy to bring back these grotesque experiences and so hard to bring back these other experiences which happened to us when we were beyond the borderland right out in the spirit realm.

Still, we are able sometimes to bring back just a glimpse of that land. Now and then we remember some incident, some person, some scene which stands out clearly and naturally. We feel it is a real experience. Some are able to train themselves to bring over regularly these memories

of the actual life of the spheres. But with most of us it is only very occasionally we are able to do this.

That is when we are awakened suddenly. Then the journey back is made at a rush. We flash through the intervening borderland like the Scottish express through a railway station. So rapid is our transit that the conditions there have little time to get mixed up with the impressions we have just received and brought back with us from the realm beyond.

There are many interesting accounts on record of such visits to these heavenly places made in sleep-time. Some of these narratives have much beauty in them, and I think those which appeal to me most of all are the descriptions of the places which are specially set apart for children.

There is such an account given in Mr. Lees' book referred to above. It is a description of a large building which formed the meeting-place between the children already permanently passed over into the spirit life (the dead) and those who go there during their sleep-time (the living). For the time being these earth children have divested themselves of their bodies of flesh and are like the spirit children, clad in their souls or spirit bodies. They are, therefore, for the time being, on equal terms.

In the present instance these visitors are mostly paper-boys, match-sellers, and other varieties of the street arab from the slums and gutters of our great cities. They are taken there, in the interval of sleep, in order that they may be cheered and comforted and strengthened on their return to their arduous life on earth on their awaking.

Mr. Lees' communicator says: "Men wonder where these children, gutter-bred, learn these acts of humanity and consideration which for purity of motive put so-called Christian philanthropy to the blush; where they are taught to help to bear each other's burdens—where they are first instructed in the practical application of the golden rule? I can answer the enquiry. They are instructed in the elementary schools of heaven, to which they are summoned while their bodies lie asleep in dark corners and doorways, under barrels or carts, or in outhouses of your Christian city."

CHILDREN'S ANGEL MINISTRANTS.

He goes on to describe one of the visits he paid to the "College," as it is dubbed by these small visitors from earth. "A hundred happy voices hailed me as I passed

through the tapestries hanging across the entrance, and in a moment I was surrounded by a group of friends who were anxious to embrace me. No need for circumspection here; I could lift the joyous urchins in my big, clumsy arms and kiss and pet them as I chose, for were we not brothers and sisters all?"

Then he falls into wondering what the effect would be "if the veil could have been lifted before the eyes of one of those who impatiently pushed the child aside; if he had been made to understand that in one short hour that unwashed, uncared-for gutter-snipe would be in the company of some of the angels of God, in the land of compensation?"

Here come, from time to time, angels of more or less high estate to talk with the children. One especially is always welcome. It is he whose duty it is to attend these poor slum children when the death-call comes and they lay their little worn-out earth bodies aside for the last time, and pass over into the Summerland, henceforth to be permanent residents therein.

Great is the joy of the chosen one, and great also the disappointment of those who are passed over for the time being. These will have to go back for a further spell of toil and trouble on earth, to their great regret.

In the morning these earth children return to their bodies and, waking, are rarely able to remember the incidents they have passed through while their bodies lay asleep. They awake to earth consciousness again in the bare room of the hovel which is all the home they know, or among a pile of packing-cases in some city yard. But the effect of their period of respite remains and, occasionally, their waking hours are dotted over with some dim remembrance of the glorious scenes in which they have spent their short nightly holiday.

But when their day's toil is over, and they fall to sleep once more, and again eagerly make their way to the bright company at the "College," to take up their heavenly life where they left it on the previous morning, with the little friends they have come to know so well, then once again they receive the replenishment of strength and fortitude for the work of the following day.

FAR-FETCHED.

Now, I frankly confess that, when I read this account for the first time some years ago, I thought it very far-

fetched indeed. I admitted that it was a very beautiful idea, and one which was worthy of a beneficent God. It was just as it should be. But it was much too wonderful to be true. Since that time, however, I have added my own experiences to those of others, and I have come to know that, so far from being a beautiful fantasy, it is absolutely solid fact.

The strangeness of it all bothered me for a long time.

But I was compelled at last, against the opinions of some thirty years, to weigh the facts of ten. To-day I know it is true. And I am glad, in the new light which has been thrown on my path during the period of my investigation, to find that the belief to which I came so tardily was held by those deeper students of Psychic Science some thousands of years ago.

This merciful and bounteous provision for the comfort and strengthening of us poor blind mortals, plodding on our dim way through the mists which are so thick about our earthly road, is not for the children alone. In its own proper degree it is for us older people also. And surely we are in as much need of it as our younger fellow-travellers.

Thus we find the Psalmist saying, "It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness, for so He giveth His beloved sleep." But the literal translation of the last clause is "So He giveth to His beloved during sleep." Evidently what the Psalmist is trying to explain is that it is foolish to be so eager to work late and to get up as early as possible, so as to get as much time for labour as we can, God, Who provides for us by day, also gives us such blessings as are best for us during our hours of sleep.

WHAT ST. JOHN SAW.

There is also that account of the visit which the Seer of Patmos paid to that heavenly land, and which he was enabled to remember and to place on record, as we find it in the seventh chapter of the book of the Revelation. There is a great service of praise going on, and St. John is shown that part of the heavenly company which is drawn from the nation of Israel.

Then, later on, his angel-guide points out to him another more numerous section. These are from all nations. They are those who have bathed in the life-stream of the Christ, the effect being that their clothing has taken on some of

His radiance. Then he turns to St. John—and I can imagine him doing so with a kindly smile as he notes the perplexity on his companion's face—and asks him, "Well now, who are these? And where do you think they come from?"

What perplexed St. John, I think, was the fact that, from their appearance, he realised that this bright company were not permanent inhabitants of the heavenly lands. They were merely visitors like himself. So, looking at their numbers and their beauty, and contrasting their present appearance with that of those poor Christians he knew so well on earth, hounded from pillar to post, despised, tortured, and killed, he murmurs, "I—I don't know, my lord. But you know."

Thus invited to solve the mystery the angel, smiling still, makes answer, "Well, these are those who keep on coming out of the great tribulation. You see they have bathed in the life-stream of the Lamb, the Christ. That is why you see them, not as they appear on earth, but radiant and happy as you see them now. That also is the reason why they are here before the Throne. And not alone in the night-time, as they do now, shall they worship in His Temple, but by day also. For remember He dwells among them there on earth, just as really as He dwells among them here in the heavens. He will provide for them food and shelter. For the Christ, Whose presence you have seen before the midst of the Throne here in Heaven, will sustain them in their earth-life, too. And in due time there will be for them no more hunger, no more thirst. He will lead them out of all the troubles of earth into these heavenly places. Here are the Fountains of the Water of Life, and in that day all tears will be wiped away from their eyes for ever."

We do not know which of the "great tribulations" it was which was going on at that particular time. It may have been the persecution under the Emperor Nero or, as some think, the Emperor Domitian.

Very few of that bright company would be able to remember their visit to the heavenly fields when they awoke in the morning to face the trials and terrors of the coming day. But one at least was enabled to do so and, for their sakes, he wrote it down that they might read, understand, and take courage. We know the remarkable firmness and endurance with which these early Christians, the women not the least, faced the fire and the wild beasts, and went to their deaths singing hymns of praise. Perhaps this

almost superhuman bravery will not seem so strange if we can apply the interpretation of these passages which I have given above.

AN EXPERIMENT TO TRY.

If it should seem to you, my reader, that I have been romancing, I would suggest an experiment, and not a very onerous one; rather a pleasant one, in fact.

It is that you should not cast this view hastily away as unworthy of further consideration. Keep it at the back of your mind for further reference. On waking in the morning get it out and have a look at it while you are dressing. When you feel that strange sense of uplifting and exhilaration, which you do feel sometimes when fresh from your sleep, apply this view to yourself and see how far it fits in with your feelings in that early morning hour before the more sordid duties of the day have claimed your attention, amid which the sweet memories of sleep are choked and killed and fade away.

It may be your daily life will gradually assume a more bearable aspect, that gradually it will, here and there, receive a little gleam of soft golden light which is not born in the office nor the workshop nor in any of the dim places wherein our daily work has to be done. And by-and-by it may be you will find it in you to realise that, during the night-time, you have walked on holy ground with pleasant people, and that your heavenly companions are not very far away from you during the day-time also.

CHAPTER XII.

THREE CLASSES OF DREAMS.

THE subject of dreams, of which I wrote in the preceding chapter, is so woven into our daily life that I must pursue the matter further. Some families are such inveterate dreamers that scarcely a morning passes that one or the other has not some, more or less, interesting dream to recount to the assembled members around the breakfast-table. The narration is followed by the question, "Now, how do you explain that?" And behind the question there is the suppressed conviction, not only that dreams are strange things, but also that there is some law at work in them all which somebody ought to have found out long ago. That somebody is very much to blame, for, had he done his duty, much irritating perplexity would have been spared, both to the family dreamer, and also to the other members who are unable to solve the problem.

STATESMEN INTERPRETERS.

Now I hope the reader will not think I am going to assume the character of interpreter of dreams. Although we have only just dipped into the subject, I think we have already been able to see that the field of inquiry which it offers is both wide and perplexing. And yet this same office of interpreter of dreams is a very ancient one. Moreover, whatever judgment we moderns may be inclined to pass on the results of the activities of these dream interpreters, their contemporaries evidently found them fairly satisfactory.

This was so in the case of the dreams which persisted in the mind of the Pharaoh who was ruler of Egypt in the time when Joseph was there. So was it with Daniel and the dreams of Nebuchadnezzar in Babylon. Now we know

a great deal of the ancient Egyptians and Babylonians to-day, and we are learning more and more every year. And the more we learn of them the less are we inclined to think they were fools. They were great people, and their rulers were men of great intelligence.

And they believed in dreams. So much so that, for their skill in dream interpretation, both Joseph and Daniel were invested with the office of Prime Minister. In other words, these two Jews were each appointed to that position in those mighty empires which, above all others, required a level head, pre-eminent business capacity, and also, be it noted, high integrity of conduct. The fact that the action of the executive authority of these nations in investing these two foreigners with that high office, over the heads of all the native princes and government officials, was approved by the peoples of those nations, is no small testimony to their appreciation of the importance of dreams.

I confess to a certain sense of humiliation when I compare their attitude with our own in these modern times, when we pride ourselves on our great advance in knowledge. We must have missed something out of our curriculum. Let us hope that Psychic Science, which is now in the process of making, will in some degree roll away this reproach. For it is a reproach. The very fact that dreams are still with us as much as ever they were, and yet are so little understood, proves it.

Well, I am not going to write a text-book on the nature and constitution of dreams, because I have not enough modern data to go on. But there can be no harm in trying to set out a few facts which may lead to others eventually. Only a few, however. The late Frederic Myers had a try at this department of psychics in his book, *Human Personality*.^{*} But he by no means exhausted the subject, and most of what he has to tell us is speculation, very shrewd speculation, but no more than that.

He gives several instances of remarkable dreams and tries to analyse them. Since his death in 1901 others have taken up the research and added more examples to those he gave. But we have not yet reached anything like a full explanation. We are still speculating. It is a fascinating pastime and not without its uses. At the end of this chapter I am going to invite my readers to join me

^{*} *Human Personality and its Survival of Bodily Death*, 2 vols.; London, 1903.

in this hunt-the-slipper kind of game. But I will first supply a few more facts which may possibly be of use in the quest.

PHARAOH'S THIN KINE.

Now it is obvious that the dreams of Pharaoh and Nebuchadnezzar were not experiences of natural life in the spirit realms. We can well imagine that the seven thin cows which Pharaoh beheld coming up out of the Nile were hungry beasts. But that their appetites went to the extent of a whole fat cow rather puts it out of the natural order of things. A boa constrictor might have managed it at a pinch. But a cow! And what were the fat ones doing the while to permit their own disappearance in so summary a manner? Moreover, cows do not eat flesh. No, it is evident this is not a dream-reflection of any real event.

Again, the image which the sleeping Nebuchadnezzar saw was also quite evidently too futurist to pass any respectable committee of judges. This statue was composed of several metals. The head was gold, the arms silver, the trunk brass, the legs iron, and the feet iron and clay mixed—the weakest at the bottom. Those feet would have crumbled and the statue would have collapsed before it had had time to be unveiled! But what does it all mean? Can we get some slight inkling of the method of these strange experiences to which these great men attached so much importance?

My readers may remember that in Chapter V. I gave a couple of extracts from automatic writing. One described a kinema in the spirit land which recorded the events which had happened to a party who had just arrived back at their own spirit home after an expedition into the darker realms. That was a record of a real tour like we often see in our kinemas on earth.

But on earth this art has been applied not only to real incidents in the life of the people, such as the king opening a new hospital, or the launching of a man-of-war. We also have Charlie Chaplin and Douglas Fairbanks in our midst doing much more wonderful things than any we meet with in our daily round. Some of this is done by ordinary acting and some by illusion of the Maskelyne and Devant order. But it is all so clever you could swear it was real. Still, although you get so much worked up and excited over it, you know it is only acting and illusion after all. And you are not a bit offended with Charlie or

Douglas for taking your ninepence (including tax) for the privilege of foisting on you an illusion. You pay your ninepence and you get your two hours' thrill and you feel you have spent your money wisely, and all is just as it ought to be at the end of a perfect day.

Well now, why should it not be much the same at the end of a perfect night?

BRITANNIA'S TRANSFORMATIONS.

We wake up after a good night's sleep. We turn over and look at our watch. Time to get up! Oh, well—yawn. But it was a good time we had with that jolly crowd! Then sitting on the side of the bed, in the act of pushing our feet into our bathroom slippers, we suppress yawn number two to ask ourselves a question. Who were that jolly crowd, by the way? During yawn number one we felt we knew everybody very well. When we reached the more awake stage at yawn number two we suddenly realised that it is sometimes a mistake to take things for granted. In dreamland it is all very well to hob-nob with casual acquaintances. But in this world of our daily waking life we have to be more careful.

Then, as we put on our dressing-gown, we swiftly review that merry gathering we have just left. But as we take up our bath-towel and wend our way toward our morning dip we go a little more slowly and thoughtfully than usual. The first part of our dream was vivid enough and fairly natural up to a certain point. And it seemed all right, what we could remember of it, just before waking. But there was a bit in the middle which was rather strange. We found ourselves in some building or other without knowing how we got there. What happened there was more like a pantomime than anything else. There was a beautiful lady, but, as we looked at her, she wasn't a lady at all, but a lion. And this lion seemed quite a friendly old fellow.

Well, but he *was* a fellow, for we remember now that we didn't look on him really as a lion at all, but as Britannia. Of course, that was what he was there for; he symbolised the British Empire. Yes; we remember now. We had been having a lecture in that dream about the British Empire and how we ought to think about it, strong but tender—just as a lion with a woman's heart, or a woman with a lion's heart, would be to her children. By the way, there was something about children, too. We forget what it

was. But the pantomime interlude in our dream was not so silly after all—not if you look at it in that way, as a kind of acted lecture.

Splash! Ugh; b-r-r-rp, cold! Well, dreams are one thing and a cold plunge is another; and they consort not well together. So we have to let the dream go—not without a shade of regret—as we turn to the real business of the day.

IN SEARCH OF EXPLANATION.

But, after all, there must be some solution of such dreams. I wonder if we can get a little nearer to it this way.

As we have already seen when our bodies go to sleep, we leave them and go forth into the realm of spirit. There we meet with spirit people who have passed through death and have become permanent residents there. There are also others who, like ourselves, are just there on their nightly visit. There are also people who are neither one nor the other, like the lady-lion-Britannia person.

Now, if that realm of sleep is so like the earth life that we can see and hear and talk and hold conversation, why should it not be like the earth life in other respects? Not exactly, of course, but similar enough to enable us to get some sort of an idea of the meaning of such an incident as I have outlined above.

Suppose there really are kinemas there; then the films produced would probably be much more wonderful than ours, when we remember how much more ductile their material is than matter as we know it on earth. For instance, they would probably be able to make their kinema characters appear not flat on a screen, but life-like in form and manner, just like real people. Their kinema would then be more like our plays acted on the stage.

Suppose, some night in our sleep-time, we were to pay a visit to such a place. Thinking of it in the morning, using our slow material brains to do the thinking with, no wonder those kinema people should seem alive and real—even if the lion did get mixed up a bit with Britannia.

The chances are that that interlude in the middle was no more than a visit to a spirit kinema, if there are spirit kinemas.

Well, I believe there are, and that this one fact may form a key to unlock many of those dream mysteries which often perplex us so much when we wake up and look back at them from our standpoint on earth.

KINEMATOGRAPH PARALLEL.

I have referred to one such account above. In another book of spirit messages, *Grenadier Roll**, this young soldier, who died in 1915, tells his mother about a kinema he had attended in the spirit life. He says:

It was a building, and a very large building, many times larger than any hall or chapel I have ever seen on the earth plane—many times larger. The seats in the auditorium of the building faced all one way, towards something that I shall have to describe to you as a screen quite blank.

The seats were all facing that way towards the screen, but at the back of the seats, which, by the way, were slightly raised one above the other in a kind of incline, was a small gallery, at the back of the seats in which the spectators and students sat.

Now, first a guide came and told us that there were to be pictures of the world at different periods, showing the progression and evolution of man.

Now, the picture was thrown on to the screen, which looked to me just like an enormous and elaborate kinema picture, only in colours.

You see, the screen was enormous, and the first picture shown was of a town, and so large was the screen that I really thought I was seeing quite half a mile of the actual town—actually, I think, the screen was several hundred feet wide.

My guide told me that each particular bit of this picture came in a kind of concentrated projected mental vision from the minds of those spirits who had actually taken part in the original happenings in the pictures.

In that great gallery behind you were all the principal actors, the original characters, and before they attempted to throw their individual recollections on to the screen they had been rehearsed, each one separately at first, and then with one or two more brought in, until gradually all the characters necessary would be brought in to complete the picture.

This, I believe, is the explanation of such dreams as those of Pharaoh and Nebuchadnezzar. Joseph and Daniel explained to these two monarchs respectively that what they had experienced was a kinema thrill. They did not put it in quite such modern language, of course. They used a few "Beholds" and "Now, O Kings," and such like. But it came to the same thing really.

Pharaoh and Nebuchadnezzar had had their thrill, and, being kings, they paid a kingly price. They could not do less than pay a premiership for such a wonderful explanation as they got. And those interpretations of their kinema dreams proved to be quite correct. In the case of Pharaoh his dream saved a nation when the famine came.

* The Kingsley Press; London, 1920.

So here we have two kinds of dreams. There is the dream which is some real bit of life from the spirit world. Then there is that other which I have called the kinema kind. In the one case we are concerned with real spirit people; in the other with an acted drama.

VIEWING DEATH SCENE IN FRANCE.

An instance of another kind of dream was told me by Mrs. Leaf, the mother of one of our soldier-lads who was killed in France during the war. She dreamed that she saw a stretcher being carried by three men. There was another man standing near. The place was very stony and uneven, and there were some horses close at hand. The three stretcher-bearers moved away with their burden, and she asked the other man whom they had on the stretcher. He then turned towards her and told her it was not for her to know who the wounded man was, and when she replied that she felt she must know he prevented her from following.

When she awoke she remembered every detail very clearly, even to the features of the fourth man.

Later on Mrs. Leaf got into touch with two comrades of her dead son. They both paid her a visit at some months interval, and both lads verified her description of the place as being that where her boy was carried away from his battery wounded, and that there were three bearers. Both these lads, on her describing the fourth man, told her that he was their sergeant right enough. They recognised her description of him quite clearly.

This was evidently a dream of reality. But the place visited and the incident were both on earth and not in the spirit spheres.

REALITIES AND SYMBOLS.

So here we have examples of three different kinds of dreams.

The account of the visits paid to the Children's College, which I gave in the last chapter, was, of course, a case of dreaming. These visits were made by the children in their sleep-time. We might label that "Class No. 1. Dreams of Spirit-reality," because the College and the doings there and the people met with there were all part and parcel of real spirit life.

Mrs. Leaf's dream, which I have given above, is another dream of reality, inasmuch as she was able afterwards to

verify it from the two soldier-lads. But the incident she witnessed did not belong to the life of the spirit realms. It happened on earth, in France. Some would say it was a kind of clairvoyance in sleep-time. But we will keep to our own wording and call it "Class No. 2. Dreams of Earth-reality."

Then we can label such dreams as those of Pharaoh and Nebuchadnezzar "Class No. 3. Kinema Dreams."

THE GROUP ABOVE THE BED.

And now I am going to conclude this chapter with a little narrative which may not, at first sight, seem to fit in with our present subject. But, as I said before, having given an account of various phases of Psychic Science, I am able to mix them together a little now.

Also, it contains the material for the hunt-the-slipper game which I promised my readers earlier in this chapter.

An old lady lay on her death-bed. She was being nursed by her two daughters, one of whom, Mrs. Hanson, is my present informant. They knew that the end was near and made no pretence to hide the fact from the patient. They spoke of the coming event among themselves quite naturally. This was easy, as the old lady was quite happy about the approaching change, and knew that the parting would be only for a few years, and then they would be all together again in God's Good Land. This is often the way with these simple folk. I have learned many a very salutary lesson from them of fearless trust in that Higher Power which shapes our ends.

During her illness her sight gradually failed, and at last she became totally blind. The two daughters were at her bedside one day when she asked them if they could not see what she saw. In answer to their enquiry as to what it was she saw, she told them that there were several groups of children in the room. They were here and there, suspended in the air, and were grouped according to the colours of their clothing. Some were dressed in white, some in pink, others in blue, and so on. They were beautiful children. They were smiling upon her and all seemed radiantly happy.

Then she said that there was one little child who had been given into her charge to look after and take care of. She seemed to have this child in her arms. She pressed it to her breast, crooned over it, patted it, and treated it with motherly tenderness. Then, indicating the other little

ones, she turned and said to her daughters, "Now, give them plenty of nice bread and butter and, oh, don't let them fall." Evidently they were quite real to her, and she feared they might come to harm by losing their buoyancy and falling to the floor. And the mention of bread and butter struck me as a homely and very realistic touch.

She was silent for a while and then spoke again. She said, "I'm going to leave you soon, but I am not going alone. One is going with me."

A few days afterwards she died. This was on December 20th.

AFTER THE PASSING.

About three weeks later Mrs. Hanson's little daughter, Anice, aged two years and a half, scalded herself with a kettle of boiling water so badly that she was taken to the Infirmary. I visited her there and we had hopes at first that she might pull through. But she took a turn for the worse, and passed away on January 24th.

Three weeks later Mrs. Hanson had a dream. She met her mother with this little grandchild in her arms. They both looked very happy, and her mother told her that the little one was quite well again now and enjoying her new life in the children's quarters in the Summerland. Mrs. Hanson went forward and held out her arms for her child. But this her mother would not permit. She still assured her that all was well, and then Mrs. Hanson lost sight of them and awoke.

PERPLEXITIES.

I find from many who write to me that in all these accounts of the supernormal there crop up many difficulties. With the more experienced these fall into their true perspective quite naturally. But to the student who is new to the subject they are often very puzzling. There are some in the above account which are worthy of notice.

First, who were the spirit children who appeared to the old lady as she lay in her bed?

I have already explained how little children very often see and speak to people who are visible to them, but not so often visible to their elders. Sometimes these visitors are spirit children. Then the earth-child will talk to them and play with them. Their elders put it down to imagination. They are "making it up" or "pretending." This may sometimes be so, but not always. These little heavenly

playmates are often there in reality, and they enter into the play right heartily, and enjoy it as much as their little earth-friend does. There are many instances where clairvoyants have seen them doing this.

But this visiting is not all on one side. It is only polite, and in the natural order of things, that the child should return their visits in their own heavenly homes. How is this to be managed? It is done in sleep-time. Then the child, released from his body of flesh, is taken to those beautiful sun-kissed meadows and gardens and romps with his little playfellows there. He is also admitted into their homes and schools, and has a right royal entertainment until it is time to awake again. Then he is led back to his earth-body and awakes once more to earth consciousness.

We have already seen how this leaving and returning to the body entered into the miracle of The Raising of the Daughter of Jairus. That was a somewhat extreme case. But it is not at all necessary that sleep should be so profound as it was with her to enable the soul to go forth into the spirit realms. The account of the Children's College, which I cited in the last chapter, is an instance in point.

CHAPTER XIII.

MEN AS SPIRITS BEFORE DEATH.

I NOW purpose continuing our consideration of some of those many perplexities which enter into our experiences in the realm of dreams.

On page 112 I gave an account of a vision which Mrs. Leaf had in sleep-time when she saw the stretcher-bearers carrying away the body of her son. The question arises, how was she able to see this scene? It was an incident which happened on the battlefield, in France. Mrs. Leaf was lying at home in England asleep. She must, therefore, have witnessed the scene while in her spirit-body, which had escaped the trammels of the flesh for the time being, and had gone to the place where her son was killed. How was she able to see a material scene with the eyes of her soul, or spirit-body?

It will be remembered that I gave an explanation of the great multitude which St. John saw in heaven. I explained that, in my opinion, many of these were people of earth who had, for the time, left their earth-bodies and were joining the spirit friends in their heavenly worship. It may seem strange to those who have not studied this matter that it should be possible for earth people and heavenly people to mix together in this manner on equal terms, as it were. But there are many accounts on record which lend countenance to such a theory. The fact which has impressed me not a little is that, while these accounts are so widely different in their setting, yet they all focus themselves on one central point and form a body of collective proof which is exceedingly strong.

SAW THE LIVING IN SPIRIT WORLD.

There is a quaint little story told by Augustine, who was Bishop of Hippo, in Numidia, early in the fifth

Men as Spirits Before Death

century. It seems that a member of the Senate, named Curma, fell into a state of coma which lasted several days. The first thing he said when he awoke was, "Let somebody go to the house of Curma the Goldsmith and see what he is doing there." A messenger was sent and returned with the information that Curma the Goldsmith had died a short time before.

This association of the two namesakes, Curma the Senator and Curma the Goldsmith, with one another, and the fact of the latter's death, set the Senator's friends wondering. So they began to question the sick man as to his reason for coupling his own name with that of the one who had just passed over.

Then he told them that, while in his trance, he had been in the spirit world. He had heard his name called and thought it meant that he was summoned to give up his earth life for the heavenly; in other words, that he was about to die. But his spirit companions had told him he was mistaken. The Curma referred to was not himself, but Curma the Goldsmith. The order he had heard was that this namesake of his should be "brought to the place of the dead."

"But," continues Augustine, "he also saw many dead persons at the same place (in the spirit world) and others who are still alive, *myself among the number*. Why may he not be thought to have seen both the dead and the living in the same way; consequently, not the persons themselves, but similitudes of them?" This was a favourite theory of Augustine which, in the greater light of modern research, we are able to correct. It is more probable that both Curma and Augustine met in their sleep-time but, while the former remembered the incident, the latter had lost it during his passage from the sleeping to the waking state.

WHAT HAPPENED AT DEATH.

There are many similar cases on record. One of the most graphic is contained in the messages from Private Dowding published in *Light*, which I referred to in an earlier chapter. After some conversation, Dowding said to his friend in the flesh, to whom he was speaking from the spirit world, that he had a spirit friend with him whose story he would like him to hear. "But," he continued, "Captain Y. shall tell his own story."

Here the receiver of the messages inserts a note. He

says he was conscious of another man with Dowding, "a tall man, wearing a similar cloak and robe to Dowding's and the same Group Star symbol on his breast." This second spirit then takes up his tale as follows:

I was a regular soldier, and went out to France in 1914 among the first. I was "killed" before the year was out. I cannot tell you much about it. It was at night, we were retreating; my horse had been shot beneath me; I was standing looking down upon him when a shell exploded near me.

Nothing seemed to happen. I was still looking at my horse; but he was alive again, which struck me as very strange. I took him by the bridle, mounted, and rode away. The whole action was mechanical. I cannot give you many details. I was joined by another man I know, also riding (a brother officer who had been stunned by the same shell, and his horse killed, I discovered later). He asked me where we were. I could not tell him. We soon knew that something must have happened, but we did not think that "death" had overtaken us. We both thought we had lost our way in the retreat, and were wandering in a strange country, dazed by fatigue and lack of food. We had had no proper sleep or food for four days. I was too dazed to wonder what would happen next.

Soon I fell asleep. I could not keep awake, although I feared to sleep lest I should fall off my horse.

I awoke to find myself in what I now know to be a Hall of Rest. My horse had disappeared, my companion also. It was only recently that I heard he had not been killed at all, but rendered unconscious by the shell that killed me. While senseless he was able to be with me, riding on his own horse that had been killed. He was taken prisoner, but is now released and well. I am trying to get news of him.

SLEEP VIEW OF ACTS AFAR OFF.

Now this happened in a part of the spirit world very near the earth level, or "earth plane," as that spirit locality is called, which is all about us unseen as we go our daily round on earth. It was on the same plane as that on which Mrs. Leaf stood when she saw the stretcher borne away. But what she saw was an actual scene on earth, while that which Captain Y. saw was just over the border-line, in the spirit world. Is there any connection between two such instances as these which will help us to understand how Mrs. Leaf could be given such a vision?

There seem to me to be two possible solutions of this experience of Mrs. Leaf. The first is that it was a resurrection of an event already past like we sometimes bump up against in the border-land, as I explained before. In that case, however, it would be difficult to account for the fact that the sergeant spoke to her. For several reasons

this could scarcely have been an item in the original happening, when her boy was killed.

The other solution is that this was not some fantasy of a past event brought into activity again, but one really enacted in the sleep-time of all concerned, namely, Mrs. Leaf, the sergeant, and the three bearers.

This is not to say that it is impossible for people in the spirit life—either merely sleeping, or else "permanent residents," as I have called them—to see scenes on earth. Psychic Research shows it to be possible that, as clairvoyant people are able to see into the spirit world, so spirits are at times able to see back into our world, when they can get near enough.

EARTH SCENE FROM OTHER SIDE.

I have a letter from a young lady who once had a strange experience. Her home is in France, and she tells me she has had visions and other psychic experiences since she was about fifteen years old. On one occasion she had a vision of her sister who was in a convent some miles away. She saw this sister laid in her coffin, in her brown nun's habit, and she noticed that her head was turned to one side. It was the custom in that institution to hold a "Reception," when the friends of the deceased were permitted to pay a visit to the room in which the body lay. My informant, however, did not hear of the death of her sister in time to perform this duty. She arrived only in time for the funeral.

After the ceremony was over she told the Abbess of her vision. The good lady was very much surprised and answered, "But, my child, how could you know this? It is quite true. Your sister died very suddenly, just as the nurse was giving her a cup of tea. We were so much distressed that we neglected to put her head straight until too late."

Here, then, we have a case where an actual scene on earth was viewed from the spiritual side.

PROBLEM OF IDENTITY.

And now I will refer the reader to that incident mentioned at the end of my last chapter, which referred to a case where an old lady was on her death bed. Her two daughters (one named Mrs. Hanson) were with her when she told them she saw several groups of spirit children in the room. One of them she had in her arms. She

remarked that she would soon pass over, but that she would not go alone; one would go with her.

Some few weeks after her death Mrs. Hanson's little daughter Anice met with an accident by scalding, and died in the infirmary. Shortly afterwards Mrs. Hanson in her sleep-time paid a visit to the spirit-world where she met her mother, who had in her arms this same little child. The question is: "Who was the spirit-child whom the old lady held in her arms when she was on her death-bed; and how did she get there?"

There is little doubt, of course, that the little girl whom the old lady held in her arms was Anice. The difficulty is in the fact that, at that time, Anice was alive and well. But, in the light of the narratives I have given above, the difficulty may not seem quite so great. There is little doubt in my mind that the little one was there in her sleep-time, clothed in her spirit-body, which the grandmother saw clairvoyantly. At that time the old lady's earth-body was rapidly losing hold of its spiritual tenant, who was able to assert herself to such an extent that she could not only see the spirit-form of her grandchild, but also feel it within her arms.

A SURPRISE GREETING.

That it is possible for one in sleep thus to come into contact with people awake there are many proofs. I myself have had several such experiences.

Once my wife and I were given a message through the planchette. It was just a friendly greeting, such as we had often received. But when the name of the communicator was written at the end, it was that of a friend of ours who lived about eight miles away and who we had no reason to believe had passed over. We had seen her only a few days before, and she was then quite well. As a matter of fact she came to see us shortly afterwards, when we told her of our experience. She knew nothing of it whatever.

I then asked her to try to remember what she was doing at ten o'clock on that night. Then she informed us that she had been feeling rather seedy after a very busy day. She had gone to bed early, and at ten o'clock was fast asleep. That solved the problem, so far as I was concerned. She had paid us a visit in her sleep-time, and given us the message, together with other spirit-people—of whom she was, at that moment, one herself.

TEMPORARY ABSENCE FROM BODY.

Another case was as follows: We were once receiving messages by the above method when the words came through, "Johnny Samson is here." Now Johnny was a little lad who had died some years before. He was the son of an old friend who had left England and from whom I had not heard for a long time. Truth to tell, he had not behaved quite as he should have done, and correspondence had ceased automatically.

This was the first time the lad had been to us since his death, and I knew that automatic writing is as much a matter of mediumship and skill on the spirit side as it is on this side. So I asked him who was actually writing. The name was given, and, in order to make sure, I asked the actual communicator for whom he was writing. The reply came, "Especially for Johnny."

This word "especially" was rather strange. This automatic writing is done by our spirit friends concentrating their will upon the medium. It needs a great effort on their part, and, in order to avoid an unnecessary expenditure of energy, they often cut their messages as short as possible. Therefore, every word means something. The word "especially" seemed to imply that the communicator was speaking for more than one person, but especially, at the moment, for Johnny. I kept that at the back of my head and addressed myself to the little lad. I asked him how he was getting on in his new life, and the reply came: "I am getting on very nicely; this is a lovely land to live in."

I felt there was something behind it all. There was a feeling, which you get by practice, of the conditions prevailing about the party of spirit people who are communicating. In the present case it was one of shyness and hesitation. So I continued the conversation in the hope that he would disclose his real object in coming. I asked him: "Do you ever go to see mother and daddy?" And the answer came: "Yes; daddy is here." This, then, was the secret.

It was a surprise, too, for I did not know Samson had passed over. However, I addressed him and asked if he had any message for me. His reply was: "Give me time to think what to say." Then, after a pause, he continued: "You are not indignant with me now, are you?"

Now this was all so exactly characteristic both of father

and child that I had not a shadow of doubt that I was in contact with my two old friends. It was all too lifelike. But on enquiry later I found that Samson was not dead. Indeed, he is alive to this day.

That incident perplexed much at the time. But since reading the experiences of others, and having also had experiences of my own, I can understand what happened. Samson was paying a visit to his little son in his sleep-time. But he was troubled by the recollection of his conduct to his old friend, G.V.O. Little Johnny had, therefore, been permitted to bring his father to me in order that he might relieve his mind by an acknowledgment of his fault.

MESSAGE SENT WHEN DYING.

Another experience which, I remember, interested me greatly at the time happened one evening when the name "Mr. Brooks" came through. Now Mr. Brooks was an old gentleman whom I had known for many years, but I was not aware that he had died. He gave a loving message for his wife which he asked me to send to her. This I hesitated to do. So, instead, I sent it on to his son, who was serving with the forces in France. It was some time before he replied. Then he told me that when my letter arrived he had not heard that his father was ill.

Three days later, however, he received a note from his wife telling him that Mr. Brooks had been taken ill while at a town some hundred and fifty miles away from home, but that he was then a little better. Later came a telegram saying he was dying. The son at once applied for leave, but on arriving found that the funeral had already taken place.

Mrs. Brooks is still alive, so I cannot make public the message we received for her. I am in intimate acquaintance with the family, however, and I know that that message, which was a very significant one, was exactly what her husband would have wished to say to her. No doubt, finding himself ill and away from home, and feeling he was dying, his first thought on falling into coma and finding himself free of the body—except for the life-line—was to seek for some means of sending a message to his loved one, between whom and himself there was a very deep affection. For this purpose he had been guided to my wife and myself, as being two old friends to whom he could speak without reserve.

FORE-KNOWLEDGE.

Now, with these cases in mind, we are in a position to understand how it was possible for little Anice to be in her grandmother's arms. I have little doubt it was in her sleep-time when this gay band of spirit children, her future companions, had come to her (for the time being discarnate, as they themselves were), and had brought her in her spirit-body to her grandmother, whom they informed of the fact that when she passed on Anice would soon follow.

CHAPTER XIV.

APPARITIONS OF THE LIVING.

VISIBLE TO NATURAL SIGHT.

In all branches of Science we find investigators led on from one fact to another. They begin on some problem and, before they have thoroughly mastered it, find another looming just ahead of them which they know they will have to tackle if they are to make their conclusions in any way complete. When they have embarked on this second problem, then another crops up. And so the thing goes on, showing that, in some way or other, all truth is related.

It is so with the question of dreams which we ourselves have just been investigating. We have seen that it is possible for a sleeping person to travel in his spiritual body and to make his presence known to another person at a distance. But such cases as I have adduced hitherto have been dependent on the faculty of clairvoyance. The people who have witnessed these manifestations have been able to see the spiritual body of the distant sleeping person by means of their second sight. The question arises, is it possible for a person asleep to travel to another person at a distance and to assume some degree of materiality so as to become visible to the natural sight of that person in the ordinary way? It is a fascinating subject because it deals with the powers of the average human personality while in the flesh.

Now, as a matter of fact, there are many instances on record of the exercise of this power, some of them of historical significance. Two of the best known are the apparitions of Dr. Astley, Vicar of East Rudham, near East Lynn, in Norfolk, and of Sir Carne Rasch, M.P., which were recalled to the public mind in 1921 by Sir Henry Lucy in the *Liverpool Daily Post*.

In the case of the Vicar, he had left his parish in charge of the Rev. Robert Brock, while he himself went to spend

the winter of 1909 at Algiers. One Saturday the house-keeper came into the dining-room and asked Mr. Brock to "come and see Dr. Astley." He followed her into the study, and, looking through the window which gave on to the lawn, distinctly saw the Vicar standing near the wall of the house. The housemaid also saw the vision, which lasted ten minutes. So in this case there were three witnesses, which renders any suggestion of clairvoyance, or second-sight, unlikely.

On the following morning Mr. Brock received a letter telling him that Dr. Astley had met with a railway accident in Algiers and had been seriously injured. The supposition is that at the time when his "double" appeared at East Rudham the invalid lay insensible in Algiers.

The other case is of a similar nature, and occurred during the last session of the Unionist Ministry, when Sir Henry Campbell-Bannerman was on the front Opposition bench. Both he and Sir Arthur Hayter saw Sir Carne Rasch sitting in his usual seat. He was also seen at the same time by Sir Gilbert Parker and Sir Henry Meysey Thompson on the other side of the House. They were puzzled, because they knew that, at that moment, Sir Carne was too ill with influenza to leave his bed.

OUT OF HER BODY.

An instance of the appearance of a dying woman at a distance from her body deserves notice because of the striking way in which it was verified.

In June 1920 Miss H. A. Dallas, the well-known writer on psychic matters, sent to the journal *Light* an account of the death of a friend of hers. The lady was near death when she fell into a profound sleep, from which her relatives thought she would not wake again. She did so, however, and gave them an account of her experiences while asleep.

She said that she had found herself standing at the foot of the bed looking at her body as it lay before her. What pleased her most of all was the fact that, although she was now out of her body, yet she was still possessed of all her senses. Her words were: "It was just me, exactly as I am, not any different, only my brain was as keen and vigorous as it used to be when I was young, or even more so. Then I got the chance of returning to my body to tell you, and I took it."

Now the reason why she was so rejoiced at this experience was because many years before she had read articles in the papers in which the writers argued that the personality was entirely dependent on the human brain for its existence, and that when that instrument was destroyed at death the personality also was destroyed with it. The brain is a machine to think with. Destroy the machine and thinking becomes impossible. When a thinking being is deprived of his power of thinking he ceases to become a person. So death ends all, so far as our consciousness as individuals is concerned. It is all quite logical, and I suppose that argument has worried many of my readers, as it has worried me before now. It had hung like a pall over the life of the lady in question. But when she saw her body on the bed and realised that, although deprived of the use of her material brain, she could still think, even more clearly than with it, she was overjoyed, and was only too glad to be able to return and share her discovery with her relatives. This she did, and then, a few hours later, passed away.

THROUGH THE LOCKED DOOR.

But that was not the last of the incident. A year later, that is, in July 1921, the above-named paper received a letter from Mr. Edgar Wilford, of Guernsey, who said he was a nephew of the dead lady and that he had only just seen the account published a year before. He adds the following particulars: While his aunt was lying ill his mother, who lived at a distance, one day went to lie down for a rest between eleven and twelve. It was broad daylight, so she pulled the bedclothes over her head. Presently she felt the clothes being pulled away from her face and a voice, which she recognised as that of her sister, saying, "I didn't know you were ill." She was somewhat startled, but, thinking she might have mistaken the voice of one of the servants for that of her sister, she opened her eyes. There, near the bedside, enveloped in mist and bending over her, stood her sister. As she looked at it the apparition faded away. She then remembered that before lying down she had locked the door, so that she should not be disturbed.

PRESENT "IN SPIRIT."

In all these cases the person whose apparition was seen at a distance from the physical body was ill, and,

therefore, the hold of the material body on the spiritual body was somewhat relaxed by weakness. The act of detaching the one from the other, therefore, was made more easy. But this weakness of body is not always necessary.

I remember an instance which happened to myself some years ago. There were some friends of ours, Mr. and Mrs. Weblock, living at Malvern. The lady was an invalid, and at that time in great and almost continual pain. Both she and her husband had asked me for my prayers on her behalf. On Saturday after lunch I went into my study and sat down for a few minutes' relaxation before starting my afternoon's round. My thoughts went out to my friends. They were a sweet couple, and an intense desire came into my mind to help the sufferer. I felt that if I could manage to get there in my spirit-body, as we travel in our sleep-time, I might perhaps be able to help her from the spirit side, without her being conscious of my presence. I had heard of this being done by several people. Thinking thus I fell into a doze which lasted about a quarter of a hour. Then I woke up and went about my work. I had no recollection of any dream at all.

But early the next week I received a letter from Mrs. Weblock which showed me that I had been more successful in my experiment than I had realised. She asked me if I was conscious of the fact that on the Saturday previous I had paid her a visit in Malvern. She had been resting on the couch in the dining-room when the door opened and I had walked into the room. I had smiled at her, as if enjoying her surprise at seeing me there, and, after some few minutes, I had faded away.

As a matter of fact, there are numerous instances in which this has been done. From these I select the two following. The first is from the records of the Society for Psychical Research.

Some years ago a Mrs. Birbeck, the wife of a banker who lived at Settle, in Yorkshire, was away in Scotland. Her three children, aged seven, five and four, were left in charge of a relative at home. One morning this lady entered their bedroom and found all three children sitting up in bed highly elated. They told her that their mother had just been to them, and the youngest added, "She said, 'Come, Esther.'"

It was afterwards found that Mrs. Birbeck had been taken ill while returning home, and had broken her journey

at Cockermouth, in Cumberland, where it had become apparent that her illness was fatal and her death imminent. On that morning, at the same hour when the above incident took place at her home in Settle, she had said to her friends, as she lay in bed, "I should be ready to go if I could but see my children." She then closed her eyes, and lay quite still and quiet. After ten minutes she opened her eyes again, and said: "I am ready now; I have been with my children."

A WORD OF CAUTION.

My correspondents sometimes express surprise that I do not warn inquirers more often against the dangers attending investigation in Psychic Science. I give my readers the credit for possessing an average amount of common sense, and, having issued the caution, I do not see that any advantage would accrue from continually reminding them that in this, as in all new lines of research, there are elements of danger to the foolish who would rush in where angels fear to tread. I do not write for these. They will be found in all walks of life, and no words of mine would restrain them. For the comfort, however, of such as may require it, I give the following from the standard work, *Phantasms of the Living*,* which will show that, like the X-rays and radium, psychic powers must be used with knowledge and discretion. If treated with undue levity, disaster may ensue.

"WILLING" A NOCTURNAL JOURNEY.

One evening early last year (1879) (says the narrator) I resolved to appear to Z., at some miles distant. I did not inform him beforehand of the intended experiment, but retired to rest shortly before midnight with thoughts intently fixed on Z., with whose rooms and surroundings, however, I was quite unacquainted. I soon fell asleep, and awoke next morning unconscious of anything having taken place. On seeing Z. a few days afterwards I inquired, "Did anything happen at your rooms on Saturday night?" "Yes," replied he, "a great deal happened. I had been sitting over the fire with M., smoking and chatting. About 12.30 he rose to leave, and I let him out myself. I returned to the fire to finish my pipe, when I saw you sitting in the chair just vacated by him. I looked intently at you, and then took up a newspaper to assure myself I was not dreaming, but on laying it down I saw you still there. While I gazed without speaking you faded away. Though I imagined

* By E. Gurney, F. W. H. Myers, and F. Podmore; 2 vols., London, 1886.

you must be fast asleep in bed at that hour, yet you appeared dressed in your ordinary garments, such as you usually wear every day." "Then my experiment seems to have succeeded," said I. "The next time I come, ask me what I want, as I had fixed on my mind certain questions I intended to ask you, but I was probably waiting for an invitation to speak."

HOLDING A NON-MATERIAL GUEST.

A few weeks later the experiment was repeated with equal success, I, as before, not informing Z. when it was made. On this occasion he not only questioned me on the subject which was at that time under very warm discussion between us, but *detained me by the exercise of his will* sometime after I had intimated a desire to leave. This fact, when it came to be communicated to me, seemed to account for the violent and somewhat peculiar headache which marked the morning following the experiment; at least, I remarked at the time that there was no apparent cause for the unusual headache; and, as on the former occasion, no recollection remained of the event, or seeming event, of the preceding night.

CHAPTER XV.

THE PEOPLE WHO BECOME GHOSTS.

IN my last chapter I gave instances of the apparitions of living people at a distance from their bodies. The next thing to consider is the same phenomenon in connection with the dead. In the former class the individuals concerned are, of course, normally, people who are still inhabitants of earth, where they are able, by means of their material bodies, to "correspond," as the scientists put it, with this world of matter. It may be that, when they appear in their spiritual bodies at a distance from their material bodies, they are able, in some way, which at present we do not understand, to carry along with them some of the finer vaporous particles of their fleshly envelope, and to clothe their spiritual bodies with a film of this material sufficiently to make themselves visible to the normal sight of the person in whose presence they are manifesting.

The question which arises now is, can such visible manifestation be made by people who, having passed through death, have severed their connection with their material bodies for once and all? Of course, everyone knows that the answer of folklore all over the world is in the affirmative. I accept this answer, and turn to the problem of how it is done.

WHEN WE LEAVE OUR BODIES.

Psychic Science has, up to the present time, come to no definite conclusion on the matter. The most likely theory is that, when we put off our bodies at death, we do so very gradually. A few hours after the bodily machine has stopped working the spirit is free of it for ever. But the spiritual body in which the spirit finds himself is, to a greater or less degree, still permeated with the more rarefied molecules which were formerly required to make up the material body.

Or it might perhaps be more exact to class these particles as those ethereal atoms which are neither material nor spiritual, but between the two. It may be that this ethereal substance is that which enables the material and the spiritual bodies to blend together in our waking hours so as to work as one machine.

If this be so, then it is quite natural to suppose that, while the heavier part of this vaporous substance settles down and remains in the material body at death, the lighter and more rarefied part of it escapes with the spiritual body and accompanies it on its first spell of existence in the realm of spirit.

EARTHY FOR HUNDREDS OF YEARS.

The first business of the departed spirit is to get rid of this grosser substance which, in a way, still links him up with the material world which he has left behind him. Until that is done he is too heavy to move with ease in any higher spiritual environment than that which is on a level with the earth plane.

The more spiritual the life lived here the easier it is to shed this remnant after passing over. The more material the life lived here the greater is the downward pull when the next stage of existence is entered upon. If a man has led a humble and loving and unselfish life, he soon sheds this rather irksome ingredient. But if he has been grasping or cruel or selfish, or has committed some great crime against humanity, then he has a prolonged struggle in front of him, sometimes lasting for hundreds of years. This is not religion; it is just natural history.

BOUND TO THIS WORLD BY TASTE.

According to this explanation, therefore, it should be possible for both good and bad people after death to appear to their fellows still in the body of flesh. But it would also follow that the bad people would be able to do this for a longer period than the good people would.

The reason for this is that death makes no difference to us so far as our likes and dislikes are concerned. Materially-minded people have still little love for spiritual things. These spirits still hanker after the things they have been used to. They hang round their old haunts and seek the company of their old companions, and endeavour to enjoy with them the pleasures they once enjoyed to-

gether. This prevents the evaporating of the grosser particles from their spiritual bodies. Thus they are able to use these as a means of linking up with the world they have left and becoming visible to mortal eyes.

This, however, the more spiritually-minded would find it increasingly difficult to do, as they quickly eliminate from their spiritual bodies these last vestiges of earth substance. Henceforth, if they wish to be seen by anybody, they must find someone who has the gift of clairvoyance or second-sight.

If they are not satisfied with this, and think it desirable to make themselves visible to normal human sight, then they must find some "materialising" medium. In this case they usually link up with some party of spirit people whose duties take them from time to time to séances where "materialisations" are performed. With the permission of the chief spirit operator, and with the help of his party of skilled spirit workers, they are brought into touch with their co-operators in the flesh. From these they are able to borrow other particles similar to those which they had eliminated from their own spiritual bodies when they first passed over. With the substance formed out of these particles they clothe their spiritual bodies and make themselves visible. This co-operation between such progressed spirits and mortals is the general rule in such cases. There may, of course, be exceptions to it; but at the moment I cannot remember to have heard of any.

TWO KINDS OF "GHOSTS."

"Ghosts" are therefore divided into two classes. The first is composed of our friends who pass over and are able to come back for some little time and appear visibly to us. The second class is composed of those who are more or less permanently bound to earth because, while living, they have accumulated so much gross material that their spiritual bodies are too heavy to be dragged up the heavenly mountain-path towards the more rarefied air at the top. It is like a diver coming up from the bottom of the sea with his diving dress on. One is able to cast it off and go free in lighter clothing. Another cannot either unscrew the helmet or unbuckle the straps, and so he goes about looking at his new environment through dimmed windows and with heavy step. These are the poor spirits who crop up from time to time in cases of "Hauntings."

We will take an example of each of these two classes.

MUTINY CAPTAIN'S APPARITION.

One of the most famous cases of the apparition order, as distinct from "haunting," occurred during the time of the Indian Mutiny. It is notable because it is the only instance on record where a ghost has taken a hand in a series of incidents which led to the correction of an official record by the Government. The man who gave prominence to this case at the time was the Hon. Robert Dale Owen, formerly a member of Congress and American Minister at Naples.

On the night of November 14th, 1857, Mrs. Wheatcroft, living at Cambridge, dreamt that she saw her husband, who was a captain in the Dragoon Guards on active service at that time in India. She awoke and saw the figure at her bedside. He was looking at her, had his hands pressed to his breast, appeared to be bending forward, and his face was very pale.

On January 30th the War Office notified her that Captain G. Wheatcroft had been killed on November 15th. As her vision had occurred on the night before the 15th, this official document seemed to put it out of court.

Mr. Wilkinson, the family solicitor, however, opened the matter again, in this way. He was talking to a man and wife, friends of his, who were psychic, and he mentioned the incident of his client's vision. In reply he was told that, some weeks before, they had received a visit from a spirit whose appearance answered exactly to the description of the figure described by Mrs. Wheatcroft. He had told them that he had been killed the same afternoon in India by a wound in the breast. That was about nine o'clock in the evening, but the date they could not remember. Suddenly, however, the lady recollected that she had at the time been interrupted by a tradesman whose bill she had paid. On turning up the receipt it was found to bear the date November 14th.

Then in March the widow received a letter from a brother officer of her husband at Lucknow. He said that Captain Wheatcroft had been killed by a fragment of exploded shell which had struck him in the breast. The date was not that which Sir Colin Campbell had given in his report, but one day earlier, that is, November 14th, which was also the date on the wooden cross over his grave at Dilkoosha.

The solicitor then applied to the Government for another certificate. When he received it he found that the date had been corrected to November 14th.

IN A HAUNTED HOUSE.

About the same period occurred another remarkable affair; this time a case of haunting.

In October, 1857, Mrs. R., the wife of a field officer of high rank, lived at Ramhurst Manor House, near Leigh, in Kent. From the first the household heard mysterious knockings and other sounds, including voices. It was not, however, until the visit of a friend, whose name is given as Miss S., that anything definite happened.

About a fortnight after her arrival her hostess, knowing her to be psychic, asked her if she had heard or seen anything out of the ordinary. She then said that, when she first arrived, she had seen, standing in the doorway, the figures of an elderly couple in old-fashioned dress. They had appeared to her several times, and, on the third occasion, she and they were able to speak to one another. They had then informed her that the property had belonged to them and they had idolised it. They were greatly grieved that it had now passed into the hands of strangers. They said their name was "Children."

One day, a little later, Mrs. R. herself saw this old couple. She was dressing for dinner when her brother called upstairs to her telling her to hurry. She turned to go when in the doorway of the bedroom stood the same two figures, exactly as her friend had described them. At that moment her brother called again; so she shut her eyes and made a bolt for it. She ploughed straight through those two poor ghosts and joined her impatient brother below without further incident.

Now during the moment she had looked upon the apparition she had noticed a curious phenomenon. Above their heads, written in the "dusky atmosphere" beyond the doorway, were several words. So great, however, was her agitation, and her hurry to get to her waiting brother, that she did not note what they were. Only two words did she remember distinctly. They were, "Dame Children."

TESTING THE TALK OF SPIRITS.

Talking this over afterwards, the two friends decided that they ought to make enquiries whether anyone of the name could be traced who had had any connection with the old place. As both ladies had been given the name "Children," they felt they had something definite to go on. The verification which they were able to achieve is

very interesting and evidential. But it took them four months to get the first link in the chain of evidence.

This was a very aged woman. She informed them that she remembered an old man who had once told her that in his boyhood he had been assistant to the keeper of the hounds owned by the Children family, who then lived at Ramhurst.

Mr. Owen gathered this information from the ladies afterwards, and by this time Miss S. had managed to have several conversations with the two spirits, and had got on friendly terms with them. The man told her that his Christian name was "Richard" and that he died in 1753; which would account for the old-fashioned clothes they wore. Mr. Owen began a systematic search among old tombstones, questioned the neighbouring clergy without much success, and at last was advised to look up the *Hasted Papers* in the British Museum. He did so, and found there a statement that "Richard Children settled himself at Ramhurst"; also that after Richard's time his son did not live there, but removed to Ferox Hall, near Tunbridge, and that in 1816 Ramhurst became a farmhouse and passed away from the Children family altogether.

In another book, a *History of Kent*, by the same Hasted, he came across the statement that Ramhurst had "passed by sale to Richard Children, Esquire, who resided here, and died possessed of it in 1753, aged eighty-three years."

THE FOX-HUNTING SQUIRE.

Now there is one little item which, to one who has studied Psychic Science from the inside, is very significant. When Mrs. R. saw the name "Dame Children" written in the air over the old lady's head, there were other words also. She did not remember them. But she did remember that, whatever they were, their meaning was clear. They were to the effect that this old couple of wandering spirits were "earthbound." Now it is quite evident that those words were not put there by the old people themselves. From numerous similar cases on record we know that spirits who are earthbound are not aware of the fact.

What these two were aware of was that something which they could not understand had happened to the family, that, without their knowledge, the estate had been sold, and that strangers had intruded on what should still have

been their property. That they were "dead" would never enter their heads. An old eighteenth-century fox-hunting squire and his wife, fond of the good things of this life, and with great ideas on ownership and property, would not concern themselves much with psychic research. They would go to church, as being the respectable thing for a landed proprietor to do. They would listen to the parson and imbibe his teaching about golden harps and streets of gold, and they would thank God for all His mercy. When they found themselves over in the other world, with bodies which, to them, were as solid as our bodies are to us, and with no harps and no streets of gold, the very last thing which would occur to them would be that they were "dead." That is what "earthbound" means; and it is the case with more people than the average man in the street has any idea of.

No; those words were written up there over their heads by spirit watchers who were waiting for an opportunity to convince them that they had passed over. The best way to do this was to find some such people as Mrs. R. and her psychic friend Miss S., who would be willing to co-operate together. The latter, as we have seen, was able to enter into conversation with them from the earth side of the Veil. Then she could explain to them the difference between her own state and theirs. When they had assimilated this fact, it would be possible for their spiritual guardians to get into closer touch with them and gradually lead them away from their earthly surroundings to begin their progress in the realms of spirit in real earnest.

JUST AS THEY WERE BEFORE.

This may sound somewhat strange to those who have not studied this subject. Some may think that, so long as they live decently, they will be all right when they pass over. But there is something else required. Ignorance has to be taken into account. It is not a matter of being punished at all. Nobody was punishing these two. They were simply what they were. They were unspiritual. When they passed over they were not able to adjust themselves to a spiritual environment any more than they had been able to do in the earth life. They had, like the diver, come up out of the water into the atmosphere, but were unable to unscrew their helmets or take off their diving suits. Failing to do that, they were drifting about in a mist, befogged. That is where even a little knowledge

of this subject comes in very handy when a man passes over. I have had many come back and tell me so.

That is why I want to impress this fact on my readers.

VALUE OF COMMON SENSE.

I have known so many cases of pained surprise when friends of mine have gone over there and have found that things are not as they had been taught to expect them to be.

I will put it in this way: When we die our names are struck off the Parliamentary, Municipal, and Parochial rolls of electors. Our cricket, football, sick, and all other clubs and societies know us no more, except as a memory; a pleasant memory, let us hope. We are disfranchised all round, because of our inability now to register our votes and to perform our other duties in those communities to which we hitherto have belonged.

But while death disfranchises us in this way, it does not annihilate us. We emerge into spirit-life with our identity unchanged and inviolate. We are the same persons we were on earth. We have the same abilities, character, likes and dislikes which we have cultivated in the earth-life.

But the incident of death is twofold in its action. While it deprives us of our earthly franchise, at the same moment it confers on us the franchise of a wider realm—the realm of spirit. But such communities as we find ourselves eligible for enrolment in are, in the vast majority of cases, those communities which are near the earth. They are such as are most fitted to form our next stage of instruction and progress. They are not run on the street-of-gold and golden-harp principle. Why should they be? Put it to yourselves, gentle readers. How would you yourselves shape with a harp, for instance? John Jones might be able to make a fair job of it with his national instrument, and be quite content; but Sandy McPherson would, most assuredly, be inquiring what had become of the mouth-piece and wind-bag! And Sandy McPherson would have as much right to his bagpipes as John Jones to his harp.

Then both Sandy and John would have to be multiplied by ten thousand, as it is written. Think what that would mean to the remainder of us! How should we "rest from our labours" with all that racket going on? No; what we need is to get a hold of a modicum of sanctified common-sense in these matters. If we can do this, believe me, it will save a heap of trouble when we pass over.

CHAPTER XVI.

DIFFERENT KINDS OF GHOSTS.

IN the previous chapter I explained certain properties attaching to the spiritual body or soul. This soul permeates the physical body during our earth-life. But it is detachable from it. When such detachment occurs, however, the material body then ceases to work so far as the voluntary actions are concerned. The involuntary actions still go on, like a machine. These are the actions of heart, lungs, and such as are not dependent on the exercise of the intelligence. But hearing, sight, touch, smell, and taste down tools and stop working. This is because the spirit, which is the real self, has withdrawn from the body and is out of touch with the organs of the five senses. It has gone, for the time being, on a visit to the spirit world. Meanwhile, the body takes a much-needed holiday. In other words, it sleeps. Roughly speaking, it may be said that we are awake when all three—body, soul, and spirit—are together. We are asleep when the soul and spirit are separated from the body.

OUR LIFE-LINE TO OTHER WORLD.

But in the spirit world bodies are the rule as much as they are in this world. So the spirit must take a body along with him in which to function there. Otherwise he could no more "correspond to his environment," as the scientists put it, than he could in the material world without a material body. The body he takes with him in sleep-time is the aforesaid soul. As this soul is the medium which links up the spirit with the body, on the withdrawal of the soul the body stops working automatically. The works are closed down. There is nothing else to do. The staff, however, as represented by the various centres of action—the heart, lungs, &c.—are left in charge. As the

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suspension of operations is both partial and temporary, the staff just keep the blood and wind pumps going, like the water-pumps and ventilation system in a mine, so that the concern shall be in working order when the owner returns in the morning to start work again.

Meanwhile, the only connection between the body and the soul is that life-line, which I have already explained. But the contact by means of this life-line is not complete enough for full control of the body to be exercised by the absent spirit. It is only a telephone. And it works automatically. The electricity is laid on ready, and if anybody interferes with that body, by punching it or shouting in its ear, immediately the shock is transmitted along the live wire, or life-line, and is felt by the owner at the other end, who comes back full tilt to see what it is all about. That is what we call waking-up. The returning owner enters the premises, rouses his five senses into activity again, and asks: "Now, what's the matter?" and the answer, as a rule, is "Time to get up!"

Other things also can wake us up, as we all know. For one thing, before leaving your body you can set its brain to act as an alarm-clock at a certain hour. At that hour off goes the alarm and the spirit hears it at the other end of the wire out in the spirit world, and returns at once to attend to business. As a matter of fact, the brains of most of us are so trained by habit.

WHAT WE TAKE WITH US.

But I must not go into any by-paths now, interesting as these are. What I want to fasten your minds on is the intimate contact between the body and the soul throughout the earth-life.

This contact between the body and the soul being so intimate and sustained year after year, it is only reasonable to suppose that they do affect each other so far as their composition is concerned. The lighter particles of the body must get mixed up with the heavier particles of the soul. Indeed, it is probable that these are not different sorts of particles, but one and the same. That is why, as I stated in the last chapter, some of these heavier particles attach themselves to the soul on its departure at death.

Now scientists have found that all particles are composed of vibrations. It is not absolutely proved, but it is fairly certain that this is so. Moreover, our spirit friends tell us

that, in this respect, science is working on the right lines. So we can, at least, take it as a working hypothesis.

There are many curious and interesting things about these vibrations. One is that you can capture some of them and keep them going like a bird fluttering in its cage. And you can move the cage about from one place to another, and the vibrations will still be carrying on all the time. As an example, take those vibrations of which light is composed. You can make a solution of oyster-shell lime and sulphur, and treat it with acids and make it into a paste. Then spread the paste on a bit of cardboard, and you have what is called a "luminous slate." It will show up all luminous in the darkness. But it gradually loses its luminosity. Then place it in the sunlight for a few hours and its luminosity is renewed. In other words, you have attracted another supply of light-vibrations to it, and they have stuck to the luminous paint on the slate in some way, and are all in movement, like flies on a sticky paper.

But vibrations are of different values. Those of light are of much higher velocity than, for instance, those of sound. Those vibrations which make up the stuff which constitutes the soul, even its heavier, denser part, must be of greater velocity even than those of light. For the sake of being clear about it, we will call this last class of vibrations "ether-vibrations."

Keeping these facts in mind, let us now see if they throw any light on the subject of which I wrote in the last chapter, that of ghosts and hauntings.

CONSCIOUS, OR ONLY AUTOMATIC?

I have already explained the difference between ordinary ghosts which appear at or soon after death, and hauntings which continue for a longer, or shorter, time, sometimes for centuries. These hauntings are concerned with earth-bound spirits who, for some reason or other, are unable to rise above the earth-level in the spirit-world. But hauntings are not all alike. Some of the ghosts which appear in hauntings display distinct consciousness and intelligence. Others are apparently merely automatic, that is, they seem to be more or less unconscious and their movements mechanical. I will try to explain why this is so and I will give some actual cases as pegs to hang my narrative on.

My wife was once lying down in her bedroom when the

door slowly opened and a young man peeped in. Evidently he came to the conclusion that he had come to the wrong house, for he politely withdrew. There was no such person among the household, and he was plainly a visitor from the other world. But he was evidently there in person, for his actions were conscious and intelligent.

Another case is that of a young friend of mine named Mary Cummins. She was the wife of an attendant at a large county asylum for the insane. She had been a nurse there, they had met, fallen in love, married, and, when I came to know them, she was still well under thirty, a pretty young wife with a small family.

Mary was the eldest of several daughters and, before her mother died, she had promised that she would look after the others and keep them as near as possible. This she had been able to do, with one exception. This was her youngest sister, who had gone to live with an uncle in the Midlands.

While still a nurse the matron met her one day and reproved her for not reporting herself sick. She replied that she was well enough, but worried. The matron asked her what the trouble was, and Mary explained that for some nights past her mother had appeared to her as she lay in bed. She did not speak, but there was a sad and rather reproachful look on her face. After looking on her for some minutes she faded away. She felt that her mother was troubled about the young sister, of whom she had not heard for some time past. The matron looked at her doubtfully, and asked her what she had eaten for supper.

However, things did not improve, and, as Mary was an efficient nurse, the matron was constrained to give her two days' leave in order that she might go and investigate matters and so relieve her mind. She went to a relative and told her of her unpleasant experience, adding that she felt sure her young sister was very unhappy, and that this fact was known to her mother and was the reason of her nightly visits. This relative was more open to conviction than the matron, and consented to receive the child into her house. So the little girl was sent for and, when she arrived, her story of ill-usage was amply corroborated in her own person. She was completely broken in health and her body bore numerous marks of brutality.

Now, in the first of these two cases, that of the young fellow who looked in at the bedroom door, we never found out who he was. I would rather think he had recently died and was bent on paying a visit to some friend before going

on to his place in spirit-life, and had mistaken his way. Anyway, I should hesitate to class him as earthbound, for my wife described him as having a pleasant, cheerful face. But in the case of Mary Cummins' mother it is clear that she was earthbound. What bound her to earth was the fact of her little daughter's ill-treatment. She could not leave the earth-level for a higher sphere until she had put matters right.

THE REAPPEARING FIRST WIFE.

Here is another case which came to my knowledge. Dr. Blackmore lived in a house with a lawn in front. The lawn was oval in shape with a path on either side of it which converged into one at the gate and at the house-porch.

One morning a maid found Mrs. Blackmore lying across the bed dead. A short time afterwards the doctor married a young woman whom, a few months previously, he had installed into his house as governess to his daughter. Then, selling his practice, he left the district for a retired spot a long distance away in the South of England.

Other tenants took the house, but they were not comfortable there. One night a lady, a relative of the dead wife, going up one path from the gate, saw Mrs. Blackmore walking along the other. The apparition turned and smiled at her in a friendly way. But she was so startled that she ran into the house and told what she had seen. Then her experience was confirmed by her brother and also by an old manservant who had been in the employ of the deceased lady. These told her that the same figure had been seen several times in different parts of the grounds and also in the house itself.

An old neighbour, to whom these reports were told, on being asked why the deceased lady should haunt her old home in such a manner, replied, "Ask Mrs. Johnson." Mrs. Johnson was the maid who had found the body of her mistress. She had since married and settled down in a cottage a short distance away.

But Mrs. Johnson was not inclined to talk about the affair and, in course of time, the ghost of Mrs. Blackmore came to be accepted by the inhabitants as an established but unexplained fact.

A "THINKING" APPARITION.

I was able to get some details of the matter from a member of the family of the old neighbour above mentioned.

These were disclosed only after many years had elapsed, and are as follows.

When the body of Mrs. Blackmore was found there were very distinct marks upon both sides of the neck, which plainly showed that the lady had been strangled. But if this was so, how was the death certificate obtained for the burial of the body? It seems that the doctor had a daughter who was engaged to another medical man who practised in a town some few miles away. The certificate bore his signature.

The old neighbour, who was a woman of means, gave vent to one opinion and one only relative to the doctor. It was this: "Be sure that man will never prosper. He will come to a bad end." When she was reminded that he was already a wealthy man when he sold his practice, and that he was now living in affluence with his new wife, she merely repeated this dictum and closed the argument.

Some years later Blackmore appeared once again on a flying visit to the district. It was to ask this old neighbour if she would lend him the best part of a thousand pounds. The brokers were in his house; he had realised all his property some time before, and was now unable to meet the demands of his creditors.

Here again we have an intelligent ghost. The figure of Mrs. Blackmore was evidently that of a person. It was inhabited by a thinking individual, for she turned in the direction of her friend, recognised her and smiled.

There are several theories of hauntings. One is that the spirit is there in person. Another is that it is all a matter of vibrations.

When a crime is committed, or any violently emotional incident has happened, there is set up a series of ether vibrations which become attached to the locality, like light to a luminous slate. A stream of thought, set in operation by the spirit brooding on the past, impinges on these vibrations, which are galvanized into greater activity, and the effect becomes apparent to sensitive people who happen to be there. It is like exposing a luminous slate to the rays of the sun.

CHAPTER XVII.

PUZZLED AND MALEVOLENT SPIRITS.

IN preceding chapters I have given an explanation of the various phenomena which are attached to the study of Psychic Science. It is well, however, to bear in mind that these are not the most important elements in the matter. They are merely the outer expression of the inner reality. The real and essential thing is the Power which lies behind all these, and the principles by which its working is regulated.

In my own mind I am in the habit of classifying the facts which have come to light into three groups. First we have the phenomena, such as rappings, materialisations, lights, clairvoyance, trance, and other similar phenomena. But all these witness to the presence of personalities, for, by studying them, we can plainly see that behind them there is intelligence. They are not chance happenings. There are persons like ourselves at work. They differ from us, inasmuch as they are invisible to normal sight. Their bodies, therefore, must be unlike ours. But it is apparent that these invisible people are, in other respects, very much like ourselves. They reason on our lines. Some are more intelligent than others. They love some people more than they love others, as we do. They are good, bad, and mediocre as we are. Some are on a level with us in intelligence and in virtue; some are below our standard, and some have progressed much beyond us. They tell us that they once lived on earth, were people like ourselves, have passed through death, and now live in another, bigger world. Some, who have passed over recently, can bring evidence of these facts. This being so, they are able to tell us what kind of life awaits us when we also shall have put off our

physical bodies and have joined them in the land beyond the tomb. That is the second group of facts, which I classify as "The Life Beyond."

WHAT MY CORRESPONDENCE SHOWS.

But whether it be here on earth or over there in the spirit-world, life itself is regulated according to certain laws carefully laid down and binding on all living things. There is some Supreme Intelligence behind it all. So the third group of facts are those which appertain to this Supreme Personality, and the powers which flow from Him, and the manner in which these powers operate in the universe of Being.

Up to the present I have concentrated on the first of these groups because the phenomena are the A.B.C. of Psychic Science. My next task is to give my readers some idea of the life which lies before them when they pass over into that land to which their loved ones have already gone. I shall do this by telling them of the intercourse which I and others have had with these spirit people, and the accounts the latter give of their homes and duties, and of their coming and going between their own homes and the homes of their loved ones here below.

But before setting out on this further quest, there are some queries which have arisen out of my correspondence which I would like to deal with here. I will take those which form the principal matters of perplexity, those which are asked by the most people.

One thing which has stood out clearly, as I have gone through my letter-bag day by day, is that those who, like myself, are out to proclaim the spiritual view of life, have a splendid foundation on which to build. My letters come from all parts of the world, and the one note which hums through them all is a longing to believe that this thing is true. It may be the writer is a sceptic. Nevertheless between the lines of his letter I can read this unexpressed hope that spirit communication may prove to be a fact. Some are bitterly hostile, for some reason which it is hard to understand. But reading, as I have done, some dozens of letters day by day from people of all classes and from all parts, my conviction has been confirmed that there is scarcely a home on this earth in which some incident has not happened to raise the question in the minds of the family: "Is it possible that our spirit people can have done this; that they are in contact with us?"

I allude to such little incidents as the following, which I condense from the fuller reports given by my correspondents.

A young wife living in Surrey took into her home the child of her sister who had just died. The little one was a girl of three years and a half. Her mother had been in the habit of sitting by her bedside every night until she went to sleep. One evening the sister's husband came home earlier than usual, and she had to leave the little girl crying while she went to prepare supper. Later on she slipped in and found the child fast asleep. In the morning the little one said to her: "Auntie, last night I dreamed——" She hesitated, considered for a time, and then continued: "Yes, I s'pose I dreamed it. Well, Mammy came and holded my hand, and she smiled, and she stayed with me, and I went to sleep." My correspondent adds: "She was very bright and happy in telling me; it was enough for me."

FIGURE BY THE WINDOW.

Another letter comes from Essex and gives me the following narrative. A couple had retired for the night in their two-bedded room. Presently the husband called out: "Well, aren't you going to bed to-night?" "I am in bed," replied the wife. "Then," said the husband, "who is that by the window?" She replied to the effect that, as the door had been bolted as usual, she did not see how anybody could have got in; to which he answered, "Oh, dear, dear!" turned over and went to sleep.

In the morning she questioned him as to his strange behaviour on the preceding night. He explained that, as he lay in bed, he saw, as he supposed, his wife sitting by the window. She kept on talking, but he was drowsy and did not pay attention to what she said. Her back was towards the window and the rest of the room was in darkness, so that her face was in the shadow. He was now convinced that it was their daughter, who had died a few months previously.

A few days later this was confirmed. He was in the garden, and looking up to the room which had been her bedroom he saw her at the window. Since then additional confirmation has been given them through another channel of communication by which they have received loving messages from her.

BRIGHT VISITANTS BY DAYLIGHT.

I give the next account in the words of the lady who sent it to me, a resident of Westminster: "I lost my husband in the prime of his manhood—from the effects of an accident when on horseback. After prolonged travel and nursing he was taken from me while we were abroad. Some six weeks later I visited his people in his former home, occupying by choice his bachelor room.

"One afternoon in broad daylight when alone there in grief—but fully awake—I was suddenly astonished to perceive a curious flood of light, such as never shone on sea or shore, accumulating in one portion of the room—it took an oval formation—and in its centre, raised slightly from the ground, stood my husband. He had always an erect and striking bearing, and he was absolutely objectively himself—the only difference being that he was robed in a white garment. With his head raised and face brightened by a smile, his eyes were directed across his shoulder at such a marvellous countenance bending over him that description fails me. The two were exchanging intercourse as friend might confer with friend.

"How long the appearance lasted I cannot say, probably a brief moment as we count time, but for me it drew the sting from death, for it personally convinced me there was no such thing.

"The second experience dates not so very long ago. I had lost my great friend, who was a noted dignitary of our Church of England, one who admitted no boundaries to the limit of his mind.

"I was attending early Communion in my friend's former church—I was completely and normally awake—in the clear shining of an early summer day. I had returned from the altar to my seat, when I saw my friend—objectively—kneeling close beside me. There could be no possibility of mistaken recognition or identity. He was substantially there in his spirit-body, and his full-length figure was complete in every detail. Although not in the least in expectation of such a revelation at the moment, I did not experience any surprise, so absolutely real and natural was he.

"But further corroboration was to come. After silently praying for awhile, he spoke to me, giving me a verbal message, every word of which he distinctly said, and I as distinctly heard.

"So great is my desire to comfort those who sorrow

without hope that I shall be pleased for you to make what use you like of this."

RETURNED WORSHIPPER.

An Anglican Sister of Mercy, who is engaged in a Medical Mission in the North of England, writes:

"One afternoon when I went to Church for my prayers (I go as a rule every afternoon between two and three, unless I am on night-duty) I went to my usual seat, and there was an old lady sitting in the corner; she looked very old and was quaintly dressed. I thought I would not disturb her, so went into the next seat. After about half an hour I remembered her and looked up to see if she was all right, as I thought she was very quiet, but she was gone. She could not possibly have passed me without me seeing or hearing her, if she had been in the flesh. I thought it strange, but did not think of it again until next day, when the news came that the old Countess of — had passed to her rest."

The Countess, whose name she gives me, lived in the neighbourhood and was a regular worshipper at that church.

EARTHBOUND.

Another letter is from the owner of a wire works in the South of England. Both he and his men had noticed unaccountable noises in and about the works for some time past. The family also were not spared the annoyance. For instance, one evening my correspondent was sitting with his father-in-law in the house when there was a noise outside so great and insistent that his companion said there must be someone who wished to enter. When he opened the door, however, there was no one there. This kind of thing went on for some time, but no explanation was forthcoming.

My informant continues: "One night I was in a room above the workshop when I became aware that something was about to happen. I only had a small night-light. I saw the door open and a lady enter. She did not take any notice of me, but went to the window and looked out. She seemed in deep thought. I was so surprised to see her that I was dumbfounded. After a time she left the window and walked direct to where I was and passed me within a few inches. All this time I thought she was a real woman, but I noticed she was all one colour (slate or dirty violet). Also

the light of the room was changed to that of a dull day, although it was dark outside.

"At last I tried to speak to her to ask what she wanted, but at the first utterance of my voice her form fell away from the feet upwards and her head was the last to disappear. When the last of her had gone the light changed back to the same as before with the small night-light. I have never seen her since and I do not know what she wanted or why she came. The whole thing is a puzzle to me."

The probable explanation is that this lady is someone who is earthbound, a troubled spirit, not necessarily a bad one. I have many accounts of similar experiences sent to me.

PERPLEXING NOISES.

My correspondents tell me of noises and disturbances which occur in their homes and perplex them greatly. These consist of knockings, sounds of doors banging and heavy articles falling. Sometimes a wind will move a piece of paper, or a picture on the wall, when all the doors of a room are closed, or a depressing influence will be felt about the house, and so on. I will give a brief explanation here which may suffice for my readers' own individual cases.

HOW EVIL INTENT IS BAFFLED.

In the first place let it be clearly stated: There are malevolent spirits who find it possible to come into contact with people on earth. These are deliberately bent on leading men and women into evil courses of life.

Their malevolence is the outcome of their own intense anguish. When they were on earth they led lives of cruelty, hatred, lust, drunkenness, and crime. On dying they went to their own place and found themselves in a much worse plight than they were on earth. In this life we are all mixed up together, good and bad. In that life we are separated and each gravitates to his own level.

Imagine what that must mean to those whose lives here have been evil. They are all herded together—or, I should rather say, they herd together of their own choice. It is a process of natural law. They hate one another's company; but they hate the society of good spirits worse still. They ill-treat one another and, when surfeited with their cruelty, they try to get up to the earth-level to vent their spleen on new victims.

But the same law of affinity which has attracted them together in the purlieus of the spirit-world still operates when they manage to get into contact with people in the flesh. A prolonged and careful study of this subject has convinced me that the ordinary mortal has nothing to fear from them—except from one cause.

The only thing that will expose a decent-living man or woman to their machinations is Fear. There is no cause for fear at all. If a man is cruel, or lustful, or in any sense a criminal at heart, he is one of them already. He has indeed every cause for fear. But live an average decent life and they cannot touch you. I write this with a full sense of the responsibility I shoulder in doing so.

A LIFE THEY DID NOT EXPECT.

The principal cause of trouble arises from a different class of spirits. There are many who go over there in a very ignorant state of mind. The mere fact of death does not enlighten them. They find things in the spirit-world not what they had been taught to expect. They are perplexed, disturbed in mind, and restless. They come back to their old homes or to the home of somebody else where they feel they can find companionship. Some are not aware they have passed over, some are. In either case their object is the same—to get into touch with earth-people. They do so, but find their presence is ignored. This makes them more eager still. They try to get closer in order to impress their presence on their friends or those whose friendship they wish to secure. The effect is that their own condition is felt by the members of the household to which they have attached themselves, and especially by those who are more psychic than others.

BEFOGGED ON THE OTHER SIDE.

I have known most distressing circumstances arise from this cause.

It may be the spirit died of some long and painful illness. This depressing feeling is cast over the residents in the house. It may be the poor spirit committed suicide. He finds himself in misery and darkness. He is befogged and, scarcely knowing what he is doing, seeks the companionship of some family on earth from whose presence he may draw comfort. Perhaps there is in that family one who, all unknown to himself, is a sensitive. He feels the conditions more than the other members. If he is instructed in psychic

knowledge he will know what is the matter, and the proper way to deal with it. He will speak to the invisible and unwelcome guest. He will explain to him that he is now a denizen of the spirit-world, that he must set to work to amend any errors and mistakes he has made in his earth life. He will enlighten him as to the unfortunate effect he is producing on the household by his presence and continual brooding over the past. He will promise to pray for him.

But if the household has no one who understands these things the consequence may be serious indeed. The members will become depressed and afraid, which is the worst thing they can do. I have known more than one attempt at self-destruction by perfectly good people who, being ignorant of the real state of the case, have given way to impulse instead of facing the situation firmly and kindly, and helping the unfortunate intruder in the only effective way.

THINGS NOT UNDERSTOOD.

Time after time people write to me who find themselves and their families troubled in this way. They say they have spoken to their clergy about it, and have been told that it is all fancy. Some even tell them that they must have been "dabbling in Spiritualism," and bid them leave the unholy thing alone. The proper people to deal with these matters are the doctors and clergy. The first class we can rule out of the case at present, as the medical profession, as a profession, takes no account of spiritual things. They leave these to the clergy. And the incompetence of the clergy to deal with these matters is deplorable. Surely, whatever may be said of the doctors, the clergy at least should understand spiritual things and how to deal with them. As it is, I know more than one clerical household which is troubled in this same way, and the members are utterly perplexed, helpless and, indeed, in very great trouble.

So great is the need of enlightenment and so widespread is the ignorance on this subject, that I shall continue my treatment of it in the next chapter.

Now the first thing to get into our minds is that the case of the Children couple is a fact. I feel I am justified in so naming it from the evidence which the records afford. That was my reason for giving the story. It seemed to me to be absolutely irrefutable, providing the witnesses were reliable. That they were reliable I think my readers will agree. If this be so, the complaint in regard to their treatment is no longer against Psychic Science. It is against those laws and powers which run the universe. The apparent injustice with which these two old people were treated is perplexing, because it does not agree with our ideas of a good Providence watching over our affairs in this life and the next. The best thing we can do is to call upon Psychic Science as a friend, and ask if it can explain matters for us.

TURNED HIS GAZE EARTHWARDS.

We have learned a good deal during the last few decades about the conditions which govern life in the spirit-world, and we find them based on the same broad principles of justice as here on earth. According to my correspondent, the Children couple had led a blameless life. They had done no harm. But the real, vital test as to whether a man has led a blameless life is not the crimes he has not committed, but what good he has done for his fellow-men. Squire and Dame Children had riches in plenty. How did they spend their money? Apparently they spent it principally to gratify their own desires—that is, on hunting and house-property. This may be a legitimate thing to do; but there seems to me to be little merit in either pursuit. Nor would this preoccupation with the pleasures of life serve to train their characters in the best way. Such absorption as they displayed in grasping and holding their own seems to me rather to tend towards degradation of character. It is one of those cases of callous indifference to the welfare of their fellows so long as their own pleasures are secured to themselves. That they went to church on Sundays and "thanked God for His mercies" is only a somewhat cynical sidelight on their concern for their future welfare, in which I fail to find much to commend.

The picture of the poor old couple wandering about the house which was to them as the apple of their eye, and which had been taken away from them, is pathetic. There are other pathetic things in the world besides. There are hospitals and almshouses, and other suchlike things to be

CHAPTER XVIII.

WHY MEN ARE PUZZLED AFTER DEATH.

WHEN the story that I relate of the fox-hunting squire and his wife (in Chapter XV.) appeared in article-form in the issue of the *Weekly Dispatch* for October 30th, 1921, I received a letter from an educated gentleman in Devonshire, who wrote as follows:—

The story of the fox-hunting squire and his wife, and all you say concerning them, in your article in the *Weekly Dispatch* of October 30th, 1921, comes as a shock. One of the most striking things in the Script, I think, is that we are told, over and over again, how spirit guides meet us, and care for us, when we pass over. Yet here we have two good people (at any rate, they were not bad people, were they?) who became two troubled, haunting, earthbound spirits—earthbound for over a hundred years, unaware that they are dead. Were they more "unspiritual" than the vast majority of people who pass over? Not wicked, I take it—merely ignorant, like most of us. Ignorance, you point out, has to be "taken into account," and you proceed to say that nobody was punishing these unfortunate people. Surely they were very severely punished for their ignorance, from the mere fact that they were allowed to remain helplessly earthbound for more than a century of our time—no welcome, no instruction, no discipline, no help. Merely spirit-watchers, doing nothing but waiting for an opportunity to convince the two that they were dead; watching and waiting for over a hundred years—a long-deferred "next stage of instruction and progress."

TEST CASE OF A SQUIRE.

I have quoted this letter at some length because it so well expresses the perplexity which many of my correspondents feel in regard to the conditions which are said to await us after death. This incident of Squire and Dame Children will form a good test-case, and will, I think, well repay some further consideration. It is a forceful and representative case. At first sight it presents difficulties also. This is all the better for our purpose.

supported. We hear of none of these in the story. The old Squire put his money into property, and loved it so much that it became ingrained into his soul to such an extent that it blinded him to all things else. When he went over into the spirit-life his property was still his ruling passion. How hard is it for a man who trusts in his riches to enter into the Kingdom!

BLIND TO THE NEW LIFE.

There is a word which has taken its place in our literature. It is the word "Laodicean." A Laodicean is a man who does neither harm nor good. He is a jellyfish, without any backbone. In a world of service such a man is of no use at all; he is simply an encumbrance. As to rousing him to a sense of his duty, that is an almost hopeless task. We all know the type.

The next life is also a life of service, just as much or even more than this is. People there are estimated not by what they do for themselves, but what they do for others. It is a strenuous life of self-sacrifice. It is full of watching over and helping the weaker ones, of missions of rescue into dark and loathsome regions. What use in such work would Squire Children be? Would he do it if he was asked? I doubt it. He was too busy keeping an eye on his property. He was just pottering about his old stables and dog-kennels and the house itself, when he might have been helping poor souls on the upward way, as so many other spirits were doing.

My correspondent laments the fact that there was no welcome awaiting these two. Well, the welcome was there had they been in a state of mind to appreciate it. But they were not. The welcome over there is to the "good and faithful servant," not the servant of one's own pleasures, but one who has done good service to others.

When he passed over he was so obsessed with the value of this world's goods that he was blind to the goods of the spirit-life. He did not want to set to work for whatever community he should be drafted into. No, the one thing which filled his heart was his beautiful house on earth. Nothing else would satisfy him. To that house he turned, and, having owned it and enjoyed it until he was more than eighty years of age, he was annoyed that others should now be enjoying it instead of himself; that he could not keep a hold on it for ever.

The only thing which would have met with his approval

was that the present owners should have been turned out of their holding and himself reinstated. How would my correspondent adjust the matter on these lines to his own case and any property he happens to possess?

INQUISITOR'S 400 YEARS' ROVING.

Another difficulty which my correspondent finds is that these two were earthbound for more than a hundred years. That is indeed a long time. But again I must repeat that facts are facts. There are people who have been wandering in the darkness for a much longer period than that. There is reason to believe that when the Children couple were seen and spoken to by the two ladies living in Ramhurst Manor House that was the beginning of their rescue from their troubles. There are many who have been wandering about the rocky defiles of the underworld for more than a thousand years and are still there. It has been a part of my work to help in the rescue of such as these. Others are doing the same.

Only a short time ago there was brought, or rather guided, to me by his watchers one of the old Inquisitors. He had been very zealous for the Faith. He had helped to drive away error from Christendom by burning the bodies of heretics for the good of their souls, and thought he was doing God service. I daresay he was perfectly sincere in this. But there was a sad surprise awaiting this zealous servant of God on passing over. He was brought to me because he was still befogged and resentful. He must have been there, according to my reckoning, about 400 years. He is one of those I hope to write about later on.

TIME IN THE SPIRIT-WORLD.

But this question of time is one which is very easily misunderstood. Time in this world is quite a different thing from what it is in the spirit-world. It is hard for us who have been born into time, and have lived all our lives within its boundaries, to realise any different state of life. Time here means a period of duration. The two things, time and duration, go together. Indeed, the two words are often used as if they had the same meaning. It is difficult to grasp the fact that, while there cannot be time without duration, there is a state of life where there is duration without time. On earth we use time to measure duration as we measure calico with a three-foot rule. In

the spirit-world duration is not measured by time, but by events. Here, again, is a difficulty, for with us events always take place in time, and it is almost impossible to imagine any event which can happen irrespective of time. But in the spiritual realms this is so.

We can perhaps get some idea of it when we consider what takes place when we are reading a very interesting book. We turn page after page and, in a couple of hours, we have negotiated the events of perhaps fifty years. We are so absorbed in what we are reading that we take no account of the passage of time. Then we glance up at the clock and put down the book with the exclamation, "My word, I had no idea it was so late! Times passes so quickly when you get interested." But time has only been going at its usual rate. What has happened is that we have for a couple of hours withdrawn into ourselves. We have become oblivious to our environment, that environment where time has its habitation, and have been sojourning within ourselves. That is where our spirit lives. It is the region of spirit, and our obliviousness of the passing of time is a spiritual experience. It is a foretaste of the conditions which govern the spirit-world. We have not been insensible at all. Indeed, we have been very much alive and mentally alert. We have lived a crowded two hours. Event has succeeded event in our minds with a rapidity impossible had time been a factor in their procession. Only, as time was eliminated, we had no sense of its passage. It had no significance for us. This is very much like what is in the spiritual realms.

YEARS OR DAYS?

There was a man who was killed by being run over in the streets of London. He awoke in the spirit-world and found himself in a very quiet place out in the open country. He was lying on a grassy slope and wondered how he came to be there. He did not realise that he was dead until some friends came and told him. He had been an agnostic on earth, but a good fellow. He had means of his own and gave his service and spent his money in the slums. He was soon convinced that what his friends said was true, for some whom he had known were "dead" came to him and had a talk about old times on earth. Among these were some of the recipients of his bounty.

Having grasped the fact that he was now a "spirit," he set about seeing what sort of a place the spirit-world was.

He had plenty of friends to take him in hand, such grateful souls as are always found over there in plenty, where no former act of kindness is ever forgotten. He visited a glorious temple where they were having a service. He stayed to that service, and it opened his eyes to what real worship can be. He visited the homes of several people, some old friends and some new. He went excursions into the forest lands and into the hills and visited distant communities. This sort of thing went on for what seemed years of time.

Then it struck him to ask how long it was since he had quitted the earth life. He was told it was just about a fortnight. This, of course, is the experience of an enlightened spirit. But the same obliviousness of time holds good also with those who go to regions less bright. I had a dear friend of mine who died, and later on came back and got into contact with me. He had found himself in the fog. But he had not the slightest idea as to how long he had been there. It seemed to him to be centuries. As a matter of fact it was about four years.

UNAWARE THEY HAD DIED.

It is like that. They have no knowledge of the passage of time. In the darker regions they are just there, existing. They know no more than that. Their sufferings are real; they, at least, are no illusion. But how long they have endured them they do not know. It seems to me to be a merciful provision that those who are enduring suffering have not to add to their burden the knowledge of the years they have endured it and the years which still may pass before they gain their freedom.

So when we commiserate the old Children couple on the long period they had passed in the earthbound condition we must keep this in mind. The fact that they were perplexed at finding that their property had gone out of their possession shows that they had no clear idea of their present state; that is, that they had passed over. Certainly they did not realise that a century had gone by since the estate had been sold. We all know very well that, however much we may value whatever we possess, we shall have to give it up before another century has elapsed.

EVERY MAN'S RIGHT OF CHOICE.

There is one more item in my correspondent's letter which I ought to notice. "They were allowed to remain helplessly

earthbound for more than a century." That is so. But there was nothing else to do. We are free-willed beings. When we pass over our free will remains with us. These two used that free will there as they had used it here. It was open to them, on quitting the body, to go on upward into the light and happiness of the spheres beyond. Instead, in spite of the fact that there were good helpers waiting to lead them on, they turned at once to the property they had left behind. That means they turned their faces earthward and their backs to the higher spheres. The only thing for the watchers to do was to wait until they could find means to influence them to turn round and look the other way. We have seen how intensely they were occupied with the question of their title-deeds. They had no thoughts for anything else. Meanwhile their right of free choice must be respected. Eternal life is the greatest of God's gifts to man. The second greatest is free will. The first no one can take away from us. And it is not the business of anyone to take away the second.

HOW SPIRITS KNOW OUR PLANS.

A question may have arisen in the reader's mind as to how spirits know when to come to us if they have no time-record like we have. How can they know, for instance, the hour and day we have arranged for a sitting so as to be able to keep the tryst? Perhaps a spirit-worker has been told off to accompany one of us on a journey by land or sea. How does that spirit know, away there in his own sphere, the time when the train or ship is due to start? It is obvious that what I have said above requires some further explanation, and I shall give this in my next chapter.

CHAPTER XIX.

HOW MEN TALK TO EARTH AFTER DEATH.

THE question I promised to consider in this chapter is: If there is no time-measurement in the spirit-world, how do spirits know what time it is on earth? If communication between earth and the spirit-land be a fact, spirits must know when to come to us. Otherwise how could they keep an appointment with us at a specified time? We arrange to have a meeting for communion with them at, we will say, seven o'clock on Friday, December 9th. How do they know when the day and hour for their presence with us has arrived?

Well, this is rather a wonderful story. I can but briefly outline it here. And in order to understand anything about it, we must first get thoroughly into our minds several facts.

ELIMINATED PROCESSES.

To begin with, the life in the spiritual spheres is governed by very definite laws, just as it is here. But the forces which proceed from the great Central Source of Energy, which we call God, have much more liberty of action than they have in this world. This is accounted for principally in two ways.

First, the basic substance of the spiritual realms is much more ethereal and plastic than what we call "matter" is with us. This makes possible a more direct and immediate contact between mind and substance.

If a sculptor on earth wishes to make a bronze statue he first sits down and visualises it in his mind. Then he makes a rough sketch and, after that, a more detailed one. He then gets his modelling tools and clay and makes the clay model. This is taken in hand by the moulders who make the matrix into which the molten metal is poured.

When this has cooled it has to be gone over in detail and any imperfections remedied. The statue then must be packed carefully in a wooden frame-work and conveyed to the site where it is to be erected. Here stands the stone base, which has also been through several processes. A derrick is erected and the statue is set in its place.

In the spirit-world all these intermediate processes are eliminated. A group of experts gather round the spot where the statue is to stand. They concentrate their minds on the figure they wish to place there, and it gradually appears on the spot. They continue the operation and it becomes solid and permanent. Buildings are erected in the same way.

MORE ORDERLY SYSTEM.

In the second place, the scientists and legislators of the spirit realms have made a better job of it than we have. Both they and we are free-willed beings. But they have used their free will to much better advantage than we have. The consequence is that, although their organisation is not perfect, it is not so muddled as our social and economic organisation is. It increases in perfection the higher we go.

But even in the lower spheres the great Leaders in those above have succeeded in making their guiding influence felt to such a degree that, without over-ruling the freedom of will of the inhabitants, they have established such a system of segregation between the progressive spirits and the unprogressive as to ensure a more or less orderly system of work and social advancement.

A KIND OF TELEPHONE OFFICE.

I will begin by giving my readers some insight into the conditions which obtain on the earth-level of the spiritual world, that is to say, the environment with which our spirit friends have to make contact when they wish to communicate with us in the more ordinary ways. One of these is that of automatic writing, either by hand direct, or by means of such an instrument as the planchette, an account of which I have already given. We will confine the present enquiry to this method.

Immediately operations are begun, there is opened up with the invisible world a kind of telephone office. It is open at both ends; there is no sound-proof box in which

we can shut ourselves to the exclusion of everybody else. The transmitter and receiver are free and exposed both in the room in which our party is sitting and also at the other end of the line in the spirit-world.

Thus there both come to us and go to them words which anyone standing round may chance to utter. This explains the frequent confusion which occurs in messages received by this method, and, for that matter, by other methods, too. It is well worth keeping in mind.

It is all perfectly natural, also. When our lads were away at the war we all know how eager they were to send a message home, if only a few words, just to let their people know they were still alive. It is the same Over There. They wake up and are told that they are "dead."

But death is not what they thought it was. They had been taught that when they died they would either remain fast asleep for ages, or would find themselves in a land of golden cities or in the infernal regions. Some had told them they would be "dead and done for." They wake up there and find that none of these things is true. Least of all are they dead and done for. They are very much alive. We will take a sample case.

FINDING THE WAY TO IT.

Jack dies and wakes up in the spirit-land and finds he is alive, with his faculties more alert than ever, and with a body as real and as solid to him as his body on earth had been.

The first thing that comes into his mind is the question whether it is possible for him to get this wonderful discovery through to those he has left behind. He seeks out his friend Tom, who has been over there longer than he himself has. To Tom he explains his wish and is informed that it is certainly possible for him to send a message back to earth under certain conditions. There are places where there are telephones installed for the purpose.

This fires the young spirit with an intense longing to get something from himself through to the old earth he has left. He asks where there is one of these wonderful telephone offices. His companion tells him to be silent a moment. Then he listens intently. Presently he asks his younger companion if he hears anything. The reply is probably in the negative, and he is told to listen again.

Presently Jack does hear something. It is half a sound

and half a mental sensation which he has not noticed before. Tom then tells him that it comes from the neighbourhood of one of those same telephone offices. After listening once more for a few moments, he exclaims: "Come on; I think I know the direction where it comes from. Keep with me and I will try to see if we can get there."

CROWD SEEKING TO SPEAK.

Eventually they arrive at a place down on the earth-level. They see a crowd of spirits gathered there. They are of all classes. There are some in the middle of the group who are standing in a circle keeping the others back. These are officers who have charge of the operations. They are of more dignified bearing than the rest, calm and patient. They never get ruffled, however much the crowd about them pushes and chatters. Just a look or word of gentle but firm reproof now and then when individuals become too impatient—nothing more than that, as a rule. Only occasionally do they put forth their real power, and then it is actually necessary to do so because the transmission of the messages is being interfered with. A look will do it. Jesus did it in Gethsemane when the crowd who came to arrest Him fell back dismayed. It is a projection of power, and is quite irresistible.

Others are hovering above the crowd, but they are not very visible. They are more like luminous vapour than real beings. They are from a higher sphere and are there to lend their greater power to the electric current which is operating the instrument. They also are guarding the company from the intrusion of undesirable people from the lower levels of spirit-life.

Jack cannot get near the instrument itself. But he knows what a telephone is, and he knows his old mother would give worlds if he could only send his name and address through. So without more ado he shouts it out over the heads of the crowd. Sure enough it hits the receiver and goes through.

There are a couple of operators who are dispatching the messages in order as one after another of the assembled company hand them in. These operators are so intent on their work that they do not notice Jack's shout. But the leaders are more alert. One turns round and reproves him.

Meanwhile the double message has gone through. The result is that the people at the earth end of the line receive

it in a jumbled condition and are confused. If they are experienced they will probably be able to sort out the words and get the sense of it. If not they will think their medium is at fault, or that there are deceiving spirits at work, which indeed does happen sometimes.

I give here a few specimens of such "interjections," as I call them, which have come through in this manner. I extract them from our written records and adapt them to the present explanation.

PEOPLE WHO INTERRUPT.

There is one good fellow who will break in from time to time with the exclamation, "Looking ahead, we must——" Then he is cut off. We know him very well. When we get these words through in the middle of a message we just cut them out, and then it is all consecutive. It used to confuse us, but we have got used to him by this time. He is evidently a gentleman who takes himself very seriously, and would have us take him at his own estimate. But we don't. We just cut him out. We all know his type.

Another must have been one of the good old Puritans, I think. He stands there among the crowd and, without rhyme or reason, butts in with, "Son, gird up your loins! Be manly——" Then somebody cuts him off. Sometimes he varies it with, "Rally round——" or "Sure and great are God's works!"

Once some of the onlookers struck up a hymn, and the words came through, "Father of all in Thee we trust, Have mercy on your——" then somebody turned them down and they broke off in the middle of it.

Sometimes it is a bit of conversation among the bystanders. We once were uncertain whether one such sentence was meant for us or not, and asked about it. The reply was that it was just a little conversation among themselves which was not meant to come through. They added, to my wife, who was operating the planchette at the time, "Your hearing is too acute. You hear what is not meant for you." Here are a few scraps which have slipped through at various times: "Yes; but do not interrupt." "All right; but he leaves his manager mostly to deal with matters of that sort." "You dare!" "Will you please keep quiet while I give a message." "You did let somebody in," evidently a remonstrance addressed to those in charge by someone (the influence we felt was feminine) who was impatient for her turn at the counter.

MIXED MESSAGES.

The word "counter" suggests a telegraph office rather than a telephone. And, indeed, the two do sometimes seem to be combined in some kind of way.

Take the following, for instance. I give it running on in the way these messages are received: "This automatic writing is a gift which has to be cultivated/you will have other work given you to do/but before you begin you must always get your mind quiet/first, however, you must finish what you have already begun."

I have divided this passage into four parts with vertical lines. Imagine two spirit people who have been given permission to send a message through. They write them out on the forms provided. But neither of them can get all the message he wishes to send on one form, so he uses two. These four forms they bring to the counter and hand them in. But they get mixed up, and so they come through in a wrong order. The first and third portions, as divided above, should have formed one message. The second and fourth portions are the other message. Read them in this order and they are plain enough.

MORE DIRECT COMMUNICATION.

I have explained above how Jack and Tom found the place where there was communication with the earth going on, and the way in which this communication is conducted. Contact with earth in this case is in two stages. The first stage, or transaction, is that between the two friends out in the spirit-land and the group of spirits engaged in sending messages at the "Telephone Office" on the earth plane of the spirit-world. The second is the telephone itself which links up the spirit-world with ours.

But the telephone can be eliminated and messages sent direct between a man on earth and any spirit with whom he is in sympathetic connection.

In the case of the making of the statue mentioned above, I have explained that it is possible for experts to train their powers to such a degree that they can affect the substance they are dealing with direct. Then the intermediate processes requisite in dealing with the heavy, inert materials of earth are not necessary. Plans, tools, and all intermediate items of the processes are scrapped by experts in the spiritual realms.

So it is possible for us on earth and our friends in the Beyond to cultivate a bond of sympathetic response so

perfect that heart speaks to heart direct, without any intervening instrument.

It may seem to the reader that the action of mind on "matter" is not concerned here, and that the above analogy fails. Space forbids my enlarging on this subject, so I can but give the key to its further unravelling and leave it to you.

The key is in two words: Clairvoyance and Clair-audience.

HEARING PRAYER AS IT PASSES.

Recently I put this question of communication to two of our spirit friends with whom we were having a talk through a trance medium.

I asked the first one how he knew when to come to us that evening, seeing that they had no reckoning of time in the spiritual spheres. His reply was: "Well, when you said that prayer at the beginning of the sitting, I heard it like a kind of humming. It seemed to be like flakes falling upon me. Then I knew you were ready and came at once." "But," I replied, "we said that prayer to our Heavenly Father, and not to you." "Yes," he said, "but your prayers do not go straight to the Father. They pass through all the spheres on the way up, and we hear them, too. Then we know what there is in them which concerns us, and we go and do what we have to do. I heard your prayer as it went round my sphere on its way upward, and came to you at once." "But you were here instantly." "Oh, yes, of course. It doesn't matter what sphere we are in; that makes no difference to the time it takes to come to you."

The other spirit replied to the same effect; but he put it in other words. He said: "A short time ago you were all thinking together. Your thoughts reached me. They were not in the form of words exactly. I heard them as a kind of tune; they are musical. I knew they proceeded from you by their quality of tone and harmony. So I came to you."

A VERY WIDE RANGE.

I have only touched on the fringe of this subject. But what I have written above will show that we here on earth have a very wide range for our telepathic-telephonic faculty. These two spirits whom I have quoted both came from the sixth sphere. And they represented our prayer—

it was the Lord's Prayer, by the way—as traversing their own sphere and still proceeding onward to the One to Whom it was addressed. If they were so sensitive to our thoughts, what of the One in Whom we live and move and have our being? It seems to me to lend some definitely active significance to such sayings as "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."

CHAPTER XX.

WHAT YOUNG SPIRITS KNOW; A WORD OF CAUTION.

OF the many questions raised by my correspondents those which touch religion go deepest of all. I have received thousands of letters from all the five continents. They come from Canada, India and Ceylon, France, Egypt, United States, Czecho-Slovakia, Australia, and New Zealand, and from the Isles of the Sea. They are written by Jews, Anglicans, Hindus, Wesleyans, Congregationalists, Mohammedans, Roman Catholics, and members of other Denominations with weird titles and still more weird doctrines. And the two themes which run through them all are the possibilities of receiving communications from the spirit-world and how such communications affect that particular system of religion to which the writer belongs. Having dealt with the former of these two questions, I must now say something about the latter.

STATUS OF THE CHRIST.

A clergyman writes to me complaining that Spiritualists, at the present time, are making an attack on Christianity.

I was once asked, when addressing a meeting, how I accounted for the fact that so many Christians reviled Spiritualism. My reply was, "The reason seems to me to be perfectly apparent; it is that they are not true Christians." To my clerical correspondent I make the same answer, in inverted phrase, "Any Spiritualist who decries Christianity is no true Spiritualist."

There is a further difficulty, however, in this letter, which my correspondent puts in these words, "I cannot agree with you that the Church has taken too low a view of the status of our Lord in the Heavenly realms. You cannot have a higher view than 'Equal to the Father as touching His Godhead,' and that is the teaching of the Church."

BEYOND OUR FORMULÆ.

A few years ago I witnessed the Royal procession as it swept across the top of Whitehall on its way to the Trooping of the Colour on the Horse Guards Parade ground. There rode the King-Emperor in the midst of the nobility of many lands who had come to do honour to him and to the great Empire which he symbolised. About him, the centre of all that great company, sat the glamour of a power owned by the millions of those vari-coloured races who looked to London that day, the King's birthday. And there, in the midst of that illustrious company, rode the King, a king indeed.

In one of Edgar Wallace's tales in *Bones* there is a description of a dusky African monarch; thus: "In an emerald-green robe with twelve sock-suspenders strapped about his legs and dangling tags aglitter—he had bought these on his visit to the Coast—with an umbrella of state and six men carrying a canopy over his august person, he came down to the beach to greet the representatives of the Government."

Now here we have portraits of two kings, each a true king, each with his royal retinue. In mere terms of words one is "equal to the other as touching" his kingship. But so far as the real meaning of kingship goes there is no comparison between the dignity of these two. I could not help thinking of them when I read my friend's words about the Godhead of the Christ.

I am not speaking now of the relation between the Father and the Christ. I am contending that to call Christ, or the Father, or Jehovah, or any other being "God" goes for very little. The Cæsars were called God and their divinity worshipped. It does not suffice to cry "Lord, lord." It is the meaning which we attach to this, or any other title, which really matters. There is too much argument about words and phrases among us, and too much glossing over of the significance we attach to them. That is what has caused so much trouble in Christendom.

I shall have more to say in regard to the status of the Christ in a subsequent chapter.

PSYCHIC SCIENCE'S WIDE RANGE.

As to the relation of Spiritualism to Christianity, the truth is, there are Spiritualists who are distinctly Christian Spiritualists. But Spiritualism is not confined to Christianity. There has lately been formed in London a Jews'

Spiritualist Society. A few years ago a Spiritualist visited a temple in China. He told the old priest-in-charge his views and was welcomed as a man and a brother. The staff of that heathen Chinese temple were Spiritualists also.

There is a great deal of misunderstanding about this matter. It should be clearly understood that Spiritualism is not, and cannot be, a religion in the sense that Judaism or Christianity is a religion. Spiritualism, according to the *Student's English Dictionary*, is "The state of being spiritual; the doctrine of the existence of spirit as distinct from matter; that belief or doctrine according to which all that is real is spirit, soul, or mind; the belief that communication can be held with departed spirits in some way or other, more particularly by means of a person of special susceptibility, called a medium."

In other words, it is a science the findings of which are based on accumulation of facts. But it is not yet a science standardised and regulated. Its facts are still undergoing the process of classification.

I know there are Spiritualist Churches springing up all over the land at a great rate at the present time. Some are even agitating for official recognition as a religious body. The reason for this action on the part of Spiritualists is the unsympathetic attitude of the Church. It is just Wesley over again. But Wesleyanism is not another religion. It is another denomination of Christian people. And there is now an attempt to find a way by which Wesleyanism may be recognised by the national Church as being kindred to, if not identical with, the older idea of churchmanship.

Other bodies have drifted further away, like the Unitarians. Some of the bodies of Spiritualists will probably drift in the same direction. If they do not it will not be the fault of the Church, whose leaders have done, and are doing, all they can to brand them as pariahs.

FOR CHURCH TO ASSIMILATE.

Let us look at the matter a little more closely. Evolution was once considered by theologians as an adversary of the Christian faith. Then ensued a controversy in which the theologians were badly beaten, and the rank and file Christians had the good sense to see that, in its leading principles at least, Evolution was right and their own leaders wrong.

It is now accepted as being quite in accordance with

Christian truth, and the first chapter of Genesis is interpreted in the evolutionary sense. The findings of science have been assimilated and incorporated into the Christian Creed. But this does not mean that Christendom has captured Evolution. Evolution is not religion. It is a scientific interpretation of the science of Biology. Biology is of wider range than Christendom, Islam, or any other system of religion. It cannot be contained within the circumference of any denominational creed.

Neither is Psychic Science a religion. It is a scientific interpretation of the wider Biology. Like Biology its field of research embraces the whole of planetary life. But it also pushes its quest into, and collects its facts from, the universe of its surrounding and interpenetrating environment of spirit.

It is to be hoped that Christendom will so enlarge the interpenetration of her formularies that she will assimilate the discoveries of Psychic Science and incorporate them into the creed as she has done in regard to Evolution. But this does not mean that she will capture Psychic Science. As I have shown above, Psychic Science is of wider range than Christendom. The only way in which Christendom could contain it within the circumference of her pale would be to enlarge that circumference so that it should embrace the whole human race. This she has not yet accomplished, and, judging from her traditional lack of spiritual insight and elasticity, before she can do this she has much to learn—also much to unlearn.

Until that happy consummation comes to pass we must rest content with the fact that, just as the acceptance of Evolution gave to Christianity a broader and more worthy conception of Creation and its Creator, so the acceptance of the great truths for which Psychic Science stands should turn an agnostic into a believer in God, should make a Jew a better Jew, a Mohammedan a better Mohammedan, a Christian a better Christian, and certainly a happier and more cheerful one.

EAGER TO TELL OF NEW LIFE.

But here a word of caution may not be out of place.

Some of my correspondents seem to think that all messages which come from those who have passed over—unless these are really wicked spirits—must, of necessity, be true. But this is not so, by any means.

During the war it was my custom to write to the lads at

the front. When they came home on leave they used to come and see me for a smoke and a chat. I would listen to them as they poured out their wisdom. How different would things have been had they had their way! With the assurance of youth and inexperience, they told me what were the enemy's plans, what should be done to meet them, what would happen here and there, and how long the war would last. I loved them for it. They were so sincere and so deadly in earnest about it all, and so omniscient. They had gone forth from their old village into the wider world, but that had not changed that fresh young assurance so characteristic of the budding mind of a younger generation. I should have been sorry if it had, for then something of the native charm of youth would have been lacking. It would have been weird and uncanny. No, I preferred them as they were—just as their dear young natural selves.

Well, I have lately read several volumes of messages purporting to come from this same class, soldier-lads who were killed in the war. They have not changed a bit. There is the same willingness to impart what they know, and what they think they know; the same eagerness to tell their people on earth what duties they have to do. They are full of information of what is going to happen to the world, and what we ought to do in view of the changes which are coming.

They delight in describing the country they are in. There are no longer any muddy roads or the water-logged trenches as there were in France, nor the arid deserts of Mesopotamia. It is God's own Summerland. They tell us just what Heaven is like and draw universal deductions from that little corner of the vast realms of spirit in which their present lot is cast.

But their one favourite theme is Theology. And on this subject their opinions are as diverse and contradictory as they were when they used to let themselves go in argument in the trenches.

ONE CORNER OF VAST REALM.

The way in which all this works out in practice is as follows: A mother, or sister, or some other member of the family, will receive a series of automatic messages. These good people know the little peculiarities of the dear lad who has left them; they are the best judges of the value of the evidence presented by the messages themselves. They are certain that they are in touch with the one they love. He

gives them what appear to their fond eyes to be wonderful revelations of the spiritual world. They know he is truthful, and so these descriptions must be the real thing. They have, they feel, got something which the world ought to know. So they seek out a publisher and the book goes forth. I have read many such messages, both in print and in manuscript, which were received less than six months after the death of the communicator.

Now I ask my reader to put it to himself in this way. Suppose a young lad from one of the planets of our solar system were able to come to our earth. How much accurate information would he be able to send back to his own planet after six months' residence here? How much would he be able to tell his friends about the British Empire, Europe, China, Lapland, Africa, Australia, Melanesia, North, South, and Central America? Think of the different modes of life, dress, language, religion of all the white, black, red, and yellow races. Think of the sciences of chemistry, mechanics, physics, and a hundred more.

Now when these lads who have passed into the spirit realms come and tell us of "Heaven" they are using a phrase which comprises not one planet alone, but, for all we know, innumerable planets or, as we usually call them, spheres, one encircling another, each larger in extent and more sublime in condition.

What they are able to tell us concerns just that one little corner which forms their present abode, and this is situated in one of those lower heavens, or spheres, nearest the earth. To them it is wonderful indeed. But even that one sphere cannot be explored in six months with sufficient thoroughness for the communicator to give anything like a true or complete description of it.

FIRST AND SECOND THOUGHTS.

The same thing applies to the religious views they hand back to us. On arriving there they link up with others who have passed over a little earlier than themselves. These are only too eager to get an audience, and they retail their views of such matters as the Divinity of Christ, the constitution of the Godhead, Reincarnation, and other matters. Away rushes the lad back to earth, seeks out his family, and tells them all this marvellous story his new teachers have told him. This "wonderful" teaching is incorporated in the book and goes forth to the world as a new revelation of God to man.

Then comes the sequel. After a period the boy tells his family that he has received a visit from a teacher from a higher sphere and has been recommended, now that he has got his bearings in the new life a little, to go for a course of instruction. He will not be able to come back to them again for a time. But he will do so as soon as he can. Then there ensues a silence, more or less extended.

Twelve months later, perhaps, he again opens communication. He is now in more sober mood. He has been learning things, not now from groups of would-be philosophers, dwelling in the sphere near the earth, to which he first went when he died; he has now left the elementary school and has passed through his first term at the University. He refers to the former messages he had given them and proceeds to revise and correct them, in various matters, from the larger knowledge he has gained. He tells his rather perplexed family that when he gave those earlier writings he was not so clear-sighted as he has now become, and he has found that many things he then gave them were not true to fact. Sometimes these later writings are also published. Sometimes they are not.

One such young spirit re-opening communication with his earth friends after a period of silence used these words: "When I spoke to you before I had just arrived here. I was confused, bewildered. I was bitterly disappointed when I could no longer see or speak to you. The mists rose up between us. Now I see how well it was—I was befogged, not fit to speak to you, unlearned and unresigned."

The intense reverence for Orthodoxy which is held by so many Churchmen of the various denominations is not shared by my spirit friends. One of these once said to me: "Friend, we tell you, that what goes by the name of Orthodoxy among Christians in the Church on earth is not a fair and true representation, in many ways, of the Truth as we have come to know it here."

Again, "In regard to those truths which men have embodied in the Creeds we have little to say, for so much has been said already that, until much has been unsaid once again, men are ill-prepared to receive what we should have to say."

As to the question of the position of the Christ, another communicator gave me the following: "Believe me, you will come to know but little of all He is while you are in the earth sphere, and little more when you stand where I stand now, so great is He, so far ahead of any formula your

cramped theology of Christendom teaches. They have tried to catch and confine Him in words and phrases. He cannot be so contained. He is free of the Heavens of God, and the whole world is but a speck of dust upon the floor of His Palace. Yet there be some of you who would not give to Him the freedom even of that small atom."

I have endeavoured above to deal with the religious aspect of this movement as it presents itself to the minds of my correspondents. In the next chapter I shall give a summary of the case as it presents itself to that great band of ministering spirits who operate from Beyond the Veil.

CHAPTER XXI.

PSYCHIC RESEARCH: WHAT IS THE GOOD OF IT?

A FRIEND of mine, who is manager of a large business concern, once put to me a practical question. He asked me: "But what is the good of it all?"

My answer was: "Well, from letters I have received, I know of two people who, by reading these messages, have been saved from suicide. Moreover, several agnostics have written to me for further information. One man, evidently a man of considerable education, tells me that he was on the verge of despair at all the seeming hopelessness of life and was contemplating desperate measures to end it all. He wrote me a pathetic letter to ask me if these communications were really what they purported to be, or merely a bit of journalism in the ordinary sense of the term. His reason for asking this, he tells me, is that they have afforded him a little bit of floating wreckage to clutch at. He was holding on until he should hear from me, and he impressed on me that on my answer depended all his future."

My friend looked at me thoughtfully, but did not answer then. The next time we met he remarked that he had come to the conclusion that, after all, the opinions we form over many years may not necessarily be altogether and finally true. They may stand in need of revision. There is always something to learn, if we keep an open mind, as we grow older.

THE RESURRECTION.

Now my readers may ask a similar question: "What is the purpose of this Psychic Research? Also what is its origin?"

Well, it is a bold man who ventures into the realm of prophecy. F. W. H. Myers, who was one of the leaders of the movement until his death in 1901, did so venture.

In the closing chapter of *Human Personality*, which has since become a classic, he uses these words:

I venture now on a bold saying, for I predict that, in consequence of the new evidence, all reasonable men a century hence will believe the Resurrection of Christ, whereas in default of the new evidence, no reasonable men a century hence would have believed it.

Since he wrote those words a quarter of a century has passed, and a comparison between the state of the public mind as it is to-day and as it was then affords a very remarkable testimony to his foresight—his prophecy is rapidly being fulfilled.

This fact emboldens me to answer the above questions with some confidence. I have had other messages from spirit friends besides those published in the *Weekly Dispatch*.* Some of these have come through my own hand. Others have been given to me through the mediumship of other people in various ways—by trance, by clairvoyance, and so on.

In this manner I have been able to accumulate much independent testimony as to the accuracy of the facts related in the said messages; and I have also incidentally made the acquaintance of many spirit people who have supplied me with side-lights on the Great Campaign which, in the script published under my name, was given in a more or less general and comprehensive manner. They have filled in some of the details of the great plan outlined therein. I am, therefore, in no doubt as to the origin of this present ever-widening and ever-deepening investigation into spiritual matters. Neither have I any doubt as to its purpose. It is this:

Many years ago the call went forth in the spiritual realms for volunteers in a Great Campaign to earth. Those who, from their places in the higher spheres, supervised the doings of men had, at the call of the Christ Himself, considered the materialistic tendency of the world's thinking men. They came to the conclusion that the time had come for action. The *modus operandi* was carefully settled, the plan of campaign decided on, and then the call was sent forth through the various heavens below their own for volunteers in the great mission to earth.

Operations have been proceeding since that time in ever-

* "The Life Beyond the Veil" Series, 1920.

increasing intensity and power. Volunteers joined up in the different spheres, and further recruits were enlisted from time to time. They are continually joining up to-day.

During 1921 I had the opportunity of talking to an old Egyptian spirit with whom I had formed a firm friendship. He had attained to a fairly high position Over There, and I expressed my surprise that he should be working so near the earth as to be able to get into touch with the sensitive through whom he was speaking. He explained that the need for help being sent to earth was felt in all the spheres including his own. The call for volunteers was urgent, so between twenty-four and thirty-six moons (between two and three years) ago he set his affairs in order and, with other friends, volunteered for work on the earth plane itself.

Referring to the great armies of which his party formed a small unit, he said: "We saw the world was yearning for help and had we not come down the need would not have been met. That is why I, among others, am here now."

ITS PURPOSE.

So much for the origin of the movement. As to its purpose, this may be stated broadly as the spiritualisation of mankind. The West, which is, at the present time, leading the world's thought and progress, has become steeped in materialism. It is now to be led upward toward the spiritual.

To this end any and every spirit who is of good intent and who can be spared from other duties is accepted as a volunteer. These are tested as to the direction in which their own special gifts lie. They are then organised in bands under a leader. These leaders are grouped under leaders of higher grade. This grouping is continued upward, and is focussed in the Christ Himself. He is the Heavenly Captain Who is leading the Armies of all the Heavens.

At present the campaign is in its initial stage and the efforts of these spiritual multitudes are chiefly directed against the defences of materialism. These they are breaching here and there, and are gradually breaking them down. As this goes on, year by year, with a steady and ever-increasing pressure from those encircling battalions, these are gradually linking up with their

comrades still in the flesh who have also volunteered for the fight.

This linking-up is proceeding very quickly to-day, and the effect is cumulative. Eventually the defences of materialism, in all its various aspects, will be annihilated and then human-kind and their elder brethren of the realms of spirit will be able the better to co-operate in the service of God for the uplifting of the whole of earth's economy, including human, animal, vegetable, and mineral life.

HANDICAPS AFTER DEATH.

A side-issue, but an important one, is this:

People are continually passing over from the earth-life by death to swell the population of the spirit-world. At the present time the great majority go over there very much handicapped because they have such wrong views about death and the life after death. These pass into one of the first three spheres next to earth where they find themselves in an atmosphere of fog. This is especially so in the first and second spheres. The consequence is they are unable either to progress themselves or to help others.

We must always keep in mind the fact that death is a real birth into spirit-life. Now when a babe is born into this world he is born blind. Wave your hand before the eyes of a child a few hours old and he will take no notice. His organs of vision may be perfect, but they have not yet begun to function. His mind has not been developed to the point of being able to use the eyes.

As the weeks go by his brain gradually develops and he is able to use his eyes a little, but not much; he cannot see anything which is more than a few yards away, and it is only as his brain and eyes develop their faculties and become co-ordinate with one another in action, that the babe is able to distinguish the various articles he sees about him. They were there all the time, but he could neither understand them nor even see them. He was as if enveloped in a fog. Only gradually did that fog clear. As a matter of fact the fog was only in his own mind, but it was, nevertheless, effective in obstructing his power of vision.

ATROPHIED FACULTY.

In his youth Darwin was very fond of music. In his latter years he lamented the fact that, through over-

absorption in other studies, he had lost all taste for it. He had paid the price of intense and absorbing mental development by the loss of the spiritual faculty of melody. It had become atrophied by disuse, which is one of nature's most inexorable laws. It is the same with a man whose spiritual vision is undeveloped when he is born into the spirit-world by death. This state is referred to by Jesus in these words: "The light (or lamp) of the body is the eye. If, therefore, thine eye be single (or sincere), thy whole body will be full of light. But if thine eye be evil, thy whole body will be full of darkness. If, therefore, the light that is in thee be darkness—that darkness, how great!"

But the clarification of the views of people still in the flesh is already beginning to have a decided effect on these lower realms when they pass over there. The fog is thinning, and, as conditions continue to improve, our spiritual comrades in the fourth and higher spheres will be able to descend with ever-increasing freedom through the three spheres intervening, and so the more effectively link up with us still incarnate upon earth.

This co-operation between ourselves and them we are told, is, at the present time, absolutely necessary for the progress of the human race.

THE NEED OF FRANKNESS.

The effect of this widespread and forceful movement was, for many years, treated with contempt by the leaders of Christian thought. They are now sitting up and taking notice. There are back-numbers among them who are still trying to maintain the old attitude of aloofness; but the more thoughtful are now searching beneath the surface to see what kind of foundations there are below. Those who still cling to the old catchwords of an age which is past know this and are, therefore, becoming alarmed.

These things are not altogether pleasant to say. But they have to be said. It is of no use trying to hide our heads ostrich-like in the sand. It is best to face questions as they arise frankly and as frankly give the answer.

THE EFFECT ON CHRISTIANITY.

One question which is disturbing a large number of earnest people is: Will this spiritualistic movement affect Christianity?

Yes; it will. It will have as great an effect upon Christianity as Christianity had on the decadent systems of Greek, Roman, and Jewish religions of the first century. As Jesus was a Jew, He Himself came into more immediate contact with the National Church of Judæa. But as Christianity spread along the Mediterranean seaboard it encountered the other two systems.

The effect was much the same in all cases. Religion was universally moribund, and resented the disturbing element of the new leaven. Refusing to absorb it, these systems went down before the irresistible pressure of the new and ever-increasing army of progress. The Temple at Jerusalem fell in A.D. 70. Heathen Rome became Christian Rome by royal proclamation two centuries later. The Greek-Roman Temple of Serapis at Alexandria was destroyed a few decades later still. So the new religion spread along the two shores of the Mediterranean and bore down before it the more ancient cults.

From the purely historical point of view Christianity was one of the many phases of the great Spiritual Renaissance which swept over the ancient world. It began some six centuries before Christ, and petered out after Mohammed. During this period of about 1200 years its sphere of operations extended from the Pacific to the Gates of Hercules, and from Ceylon to the borders of Scythia.

Its principal phases are focussed in such names as Buddha, Confucius, Lao-Tse, Mani, Mithras, and Mohammed, and the Mysteries of Demeter and Orpheus. Jesus Christ came in about halfway, at a time when previous efforts had, more or less, spent themselves. The most powerful rival was the ancient Persian Mithraism, which, for a long period, competed with Christianity for spiritual supremacy—and nearly won.

The chief feature of Christianity was the revival of Monotheism in a Polytheistic age. It was not a new religion, as Jesus Himself expressly declared. It was new in a secondary sense only. The name "Christianity" was not deliberately chosen by its adherents. It was a nickname given them by the jokers of Antioch in Syria. And it stuck. So the converts at last accepted it and called themselves Christians because Jesus Christ was the Person who inaugurated this new phase of spiritualised and enlarged Monotheism. In that sense it may be called a "new" religion, because it was the most lofty thing which emerged out of the aforesaid period of Spiritual

Renaissance which was the basis of all those various religions which were built upon it.

To-day there is another Spiritual Renaissance. In its scientific aspect it is called Psychic Research, and in its popular form Spiritualism. This is the basis upon which all true religions are built. But, if this be so, it is manifest that, in itself, it cannot be a religion, inasmuch as the whole is greater than a part. You cannot have it both ways.

SPIRITUALISM AND RELIGION.

Certainly there is a very serious and very sincere effort being made at the present time to turn Spiritualism into a religion. Personally I have a great admiration for the men who are doing this. They are in dead earnest. Their object is to give to the people something which will help to raise them; something alive and full of hope and love for their fellow men. In the past they have faced ridicule and loss of worldly prestige. They are doing so to-day, willingly and devotedly. They have made their influence felt by the masses, and will continue to do so increasingly. But I feel they will never be able to turn Spiritualism into a religion, in the sense in which that term is understood historically.

In order to do so they must find a new name for it. In times past new religions have centred around some great leader through whom the particular revelation was given to the world, as Mithras, Mani, Buddha, Christ, Mohammed. There are several names around which gather the beginnings of Spiritualism, as, for instance, Fox, Tuttle, Davis, the last of whom is sometimes called "the Father of Modern Spiritualism." I do not think, however, that any of these would be acceptable in this connection.

As a matter of fact, the signs at present point to two distinct branches of Spiritualism, in its religious aspect, eventually taking form. In Australia it is a spiritualised Christianity. In England the camp is divided between a spiritualised Christianity and a spiritualised Theism—both adoptions and adaptations of older faiths.

Which brings me back again to the first century, when Christianity arose to spiritualise and vitalise a moribund world.

The reason for its success was that, while the older systems had become water-logged by materialism, this new religion was a religion of the spirit. Caring nought

for established orthodoxy or ecclesiastical hierarchies, Jewish or Pagan, it taught the supremacy of Spirit and claimed the denizens of the spiritual realms as comrades with whom, under their own Great Leader, they were in actual contact and communication. This spiritual intercourse was held by the older religions as a pious memory. It was a thing which had happened in days gone by, but, for some good reason, had been withdrawn, and was now no more. It was said that those who practised it were, as their Founder had been, in league with the Evil One.

TOO MATERIALISTIC CHURCHES.

The present movement is parallel with that which saw its advent in Judæa two thousand years ago. The whole Church, in its various denominations, has gone so far from the original teaching of the Christ as to become almost unrecognisable. It has become materialistic, but its rulers do not realise this any more than the rulers of those older systems did. They know there is something wrong; but what it really is they do not understand. So they search here and there for a remedy, and, instead of a remedy which shall surge through the whole body of Christendom in a purifying, revitalising stream, they do what the Pagan and Jew were doing in the days of Jesus. They patch up a scratch here and there with sticking-plaster and hope for the best.

And because they are blind to the true nature of the disease and are incompetent to deal with the situation, as of old so in Christendom to-day, the matter has been taken out of their hands, and they are left talking on about skin-deep defects, about orders and organisations and the formulation of terms for reunion. They mistake formulation for reformation. While they are formulating, others are reforming, without so much as saying "By your leave." The rulers of Denominational religion do not like this any more than their predecessors did.

They are more than uneasy as they witness the onward march of the every-increasing multitude who accept the comradeship of those spiritual battalions who, year by year, have been closing in on the dark forces about our storm-tossed planet. Unable to distinguish clearly between the powers of light and darkness, they repeat once again the ancient error and say it is "of the Devil."

They do not realise that the prayer, "Thy Kingdom

Come," offered up century by century from a million hearts, has been heard and answered and the King with His Kingdom is here, even at our door.

UNDER ONE HEAD.

I will but add a word of qualification to what I have already said. Although Christianity, in its present form, will be radically affected, yet Psychic Research is not in opposition to the Founder of Christianity. As I have said, the Christ is at the head of the movement, and I would counsel those who cannot see this to study the matter very earnestly. Let them remember that the Rabbis who killed Jesus were perfectly sincere men. In killing Him they had no doubt whatever that they were "doing God service." But they were wrong—as the disastrous effect of their decision should help us to understand. There are, as I know, phases of Spiritualism which are degraded and unworthy. So were there phases of Christianity in Apostolic times. But we do not judge Christianity by these.

CHAPTER XXII.

PLAIN, EVERYDAY MEN AND PSYCHIC RESEARCH.

I HAVE already spoken of the religious question at some length. But so intense is the interest at the present time in this aspect of modern thought that I feel impelled to go into it a little further. I have already given a summary of the origin of this present great wave of psychic investigation and of its aspects as viewed from the spiritual realms.

I will now outline the effect which my own investigation has had upon my opinions in regard to religion. I do this not because my opinions are of much moment to those great scholars who are studying the question. I give my conclusions as those of one of the ordinary plain, everyday men who are trying to get the hang of things. I suppose we all feel that, so long as a man lives up to his beliefs to the best of his ability, he will not be left out of the count when the prizes are distributed at the end of the race. But if we are really trying to do this we shall lose no opportunity of getting as near the real truth as it is possible to do down here in this very foggy mental atmosphere which surrounds our planet at the present time.

GOING ROUND IN A CIRCLE.

I will say at once that my contact with thinking men since my ordination to the Ministry some thirty years ago has left me rather humiliated. I set out on my career primed with theology all cut and dried. I had an answer to all sorts of questions which came my way, and I dealt them out unsparingly. They were quite unanswerable. I had only to say, "The Church teaches this or that," and the thing was finished. Yet I found that, while my questioners were silenced, they were not all convinced. Some were. But I began to see that these were the lazy ones, like myself, who just wanted an excuse to put their

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thinking on the shoulders of somebody else. This was the "Appeal to Authority," backed by the early "Fathers of the Church."

But not everyone accepted this "Authority" offhand. When they found that the authorities at the back of "Authority" were just a collection of men like themselves they wanted to know why other "Fathers," just as learned as these were, were not included in the galaxy of accepted teachers. Of course, the answer was plain. I had been taught the answer to that question during my theological training, so I had it ready for them. The reason why these other wise men were not selected to be our teachers was because, however wise they were, they were not really good men. They were heretics.

Then the question came, "What is a heretic?" Here again the answer was clear. "A heretic is one who teaches things which are not in harmony with orthodoxy." But it was pointed out to me that we were going round in a circle. Orthodoxy rested on Authority. So we were back again at the starting point, like the wooden horses on a roundabout tethered to the centre-pole with an iron rod.

TETHERED BY FEAR.

But the thing which gave me the final knock-out blow was when it was further pointed out to me that my own great Master Jesus was the greatest heretic of history. The Church of His race, of which He was a member, was a divinely-founded Church. The orthodox party of that Church claimed to sit in Moses' seat, and He admitted the truth of the claim. And yet He ventured to question their teaching. This gave me food for thought. It seemed to imply that no body of truth was final, not even theological truth. If it was to be worthy of the name it must be progressive. And to be progressive theology must be treated like other sciences. It must be held in a fluid state. Otherwise it would become crystallised as other older theologies had become. That would mean the end of progress for our theology. Like a stranded ship, it would be battered unmercifully by the ever-moving tide of scientific knowledge until it began to fall to pieces. Indeed, it had already so suffered at the hands of science more than once, not because science was its enemy, but because theology was fixed and derelict and had lost its buoyancy. Its prow was stuck fast in the sands and its crew was afraid to let go and ride the ocean of modern thought to conquests new in

sunnier climes. It was not the fault of the ocean. It was the moribund condition of the ship which was the cause of the trouble.

To put this parable in plain words, what held us back was nothing else but the knowledge of our human weakness. If once we let go and struck out boldly for the wider truth our ship might founder and go down. It was fear which kept us tethered to Authority.

SPIRITS AND ORTHODOXY.

When I came to talk to my friends in the spirit-world I found no support for the traditional orthodoxy which I had been led to believe to be so fine a thing. When I questioned them as to what was the nature of God they told me they did not know. This was staggering to me. It sounded too much like agnosticism, almost atheism. But they told me that, while it was easy to say "God," it was not so easy to grasp the tremendous significance of such a proposition. Moreover, they intimated that, to the mind of the average man, the word "God" represented a Being who summed up in Himself the whole of spirit. But beyond the realm of spirit there was another state of Being of a higher grade and wider range. This state of Being included within itself the whole realm of spirit, just as spirit includes within itself the realm of matter.

You might put it in this way. As space contains the planets and stars and constellations within itself, and is of wider range, so spirit contains all these within itself, including space. And, if there is anything in the idea of infinity, we must go on further. We must proceed from matter to space, from space to spirit, from spirit to—what?

If matter is so vast, then what of spirit in which it is contained? And what of the vaster realm of Being beyond the realm of spirit?

Said Victor Hugo once: "Man is the tadpole of an Archangel." If the dull brain of man, in the tadpole stage, can dream such dreams as we do, what vistas of glory must open out to us when, awaking to our eternal progress from glory to glory, we reach at length—but not at last—the archangelic degree!

THE DIVINITY OF MAN.

Then there is that much discussed question of the Divinity of the Christ. Here also orthodoxy has cut and dried the subject and parcelled it out in dogmas to be

received or rejected at our peril. Was He divine or not divine? In the later gleams of light which have percolated through the Veil the question seems to me somewhat meaningless. I do not see how He could be anything else. You and I, my readers, are divine, or we are nothing. Inasmuch as we are the offspring of God we must be divine. And if the Divinity of the Christ is of another kind than our own, then He is different from us and we can never be "one with Him," as He told us we ought to be.

If, on the other hand, the question means, "Is He all there is of God?" then we leave no room for the Father or any other Being in the Godhead. Our orthodox friends may have some deep idea at the back of their minds which is too profound to make simple enough so that an ordinary matter-of-fact individual like myself can grasp their meaning. But if this be so, then I am not to blame, any more than they are, if I cannot say I believe in what they tell me I ought to believe until they have managed to explain what they mean so that I can understand it.

UNIMPRESSIVE ARROGANCE.

Anyway, I find my spirit friends are not nearly so enamoured of the paramount virtue of orthodoxy as our earthly theologians are. They seem to think that there is a very happy heaven in store for the heretic, if he is sincere and tries to be good and loving and of a humble mind. They seem to be exceedingly lax in their orthodoxy and very great on the virtues of wide tolerance and charity to one another. They have their own thoughts about things, of course; but they allow others to have theirs also. They would make very weak-kneed Inquisitors; but they make very good pals.

I do not hesitate to use that word. Our lads who have been through the mill in the late war know what a pal is. That word has become sanctified in the trenches and is now quite worthy of admission into the vocabulary of heaven. Yes, they are splendid pals. I have tripped up more than once when talking with my good spirit friends. But they have never come the heavy father with me; just a kindly smile sometimes at my naïve way of looking at things. Only when I have let myself go as the high theologian have they placed a firm hand on my shoulder just to steady me. That is the one thing they will not stand—arrogance. They simply hate it; and theological arrogance I think they hate most of all.

THE TINGE OF ARROGANCE.

One kind of arrogance they condemn is in connection with this same question of the Christ. They say He is too great even for them to understand all about Him, and it is ridiculous for us to pretend we do. They play havoc here with our Athanasian Creed. The other two Creeds seem to be all right, if rightly interpreted. But the Athanasian Creed, while a magnificent specimen of English, and not altogether unhelpful in the way it puts things, is much too cock-sure on details for their liking.

They resent our limiting their Christ to Christendom and denying Him to anyone beyond the pale. They make a distinction between the terms "The Christ" and "Jesus." The Jews believe in the Christ and we borrow the name from them, for "Christos" is just "Messiah" writ in Greek. We have Englishised it as "Christ." The Christ was pre-existent to Jesus, because the Jews believed in Him ages before Jesus was born. But the Jews do not believe that their Christ was manifested in Jesus of Nazareth. Well, that is where I differ from them. I believe He was. But I am not going to deny the Jew a part in the Cosmic Christ because of this difference between us, great as it is. Such an action on my part would partake of that detestable arrogance which has been such a blot upon the escutcheon of Christendom all down the ages. It is out of date.

EFFECTS IN AFTER-LIFE.

I have been led to dilate somewhat on this matter of the Jews for two reasons. First, I wanted to emphasise the all-inclusiveness of the Christology of the Heavens, and to most Christians the Jew represents the Anti-Christian *par excellence*. The second reason is, that this large principle of Christly tolerance is frustrated in the first few spheres in spirit-life by our intolerance and arrogance here on earth.

It is found that when the Jews pass over by death they are so saturated with the distinctly hostile character attributed to them by the average Christian that they do what they have had to do in this life. They form ghettos of their own and carry on their civil and religious life secluded from everybody else. It is the effect of ages of ostracism on earth.

The ordinary Christian in the lower realms of spirit accepts this as a natural thing, and deplores the Jews' blindness, forgetting his own. It is exactly as it is here,

except that there is somewhat more of kindness in the feeling. This kindness is taught them by those from the higher heavens, where all good Jews and Christians and Mohammedans, and even agnostics, have learned from one another and have become one in love and humility.

INTO VAST REALMS.

The larger vision grows but slowly as the spheres of spirit are traversed, age after age, in the continual ascent towards the far-away Sphere of the Christ. If only men could get even some little of this tolerance into their composition on earth, the brotherhood idea would come to them more quickly when they passed over there. To quote a passage which I received from my spirit friends: "The Christ was One with the Father and, being One with the Father, was of the Father's Selfhood. Jesus of Nazareth was the expression of the thought of the Father incarnate as the Christ for Earth's salvation. Bethink you a little, for I see a slight disturbance in your mind. On the other planets of your system are beings not unlike men. On planets of other systems are beings not unlike men also. In other constellations there be those who are related reasonably to God and His Christ and can commune with their Creator, as also do men. But they are not of human form nor of human method of thought-communion which you call speech. And yet to them the Creator and His Christ stand in the same relation as they do to you. And it has been, and still is, necessary that their Christ become manifest to them from time to time in the form themselves have evolved. But then He goes to them not as Jesus of Nazareth, in human form, which to them would be less helpful than strange; he goes to them in their own form, and with their own methods of communion, and uses their own rational processes."

THE CHRIST UNIVERSAL.

But if there be any truth in the above message, surely this Christ of the Heavens is a greater Christ than the Christ as conceived by Christendom. Such a Christ Universal seems to me to be great enough to incorporate in His retinue the whole brotherhood of mankind with no exception, even those multitudes who are not able to accept Jesus of Nazareth as an earth expression of this Cosmic Christ.

Nay, further, the bolder sort among us are coming to see that such a Christ as this could not be contained in whole in the one earthly body of any individual man. If Jesus expressed so much of the Christ as it was possible for any man to express, yet the whole content of the Christ could not be found in Him.

Some of these same bolder ones say things about Him which I do not think are true, or are only inadequately true. But I cannot allow myself to be angry with them, or to say they are unworthy ministers of His, for I myself have not the whole truth to deal out to them. It is too great for me to understand.

SEARCHERS FOR TRUTH.

It may be retorted that, in urging any such elasticity in theological matters, I am preaching a dangerous doctrine; that I am bartering away the faith for which the saints have shed their blood; and all that kind of thing.

I reply that I know all that; I have been told it many a time—so often, indeed, that I am rather tired of it. I know those early Christians shed their blood for the truth as they believed it. So did Ridley and Latimer and others also. All honour to those valiant souls! Also to the Old Testament martyrs no less honour. I should have been proud to have done as they did, had I had their sublime courage to do it.

Yet I feel that, had I done that, I should have been very much disappointed if my sacrifice had had no better effect than to arrest the tide of that freedom of soul for which I had given my life. If I were to look back to-day and see that freedom for which I died hedged round once again with a fortified wall to contain what the defenders call the "sacred trust committed" to them, I might be inclined to regret that I did not take some rather less painful way of testifying for the faith than by fire and stake.

On the other hand it may be I should not have regretted it, inasmuch as I had been sincere in my last great sacrifice made for witness of the truth. Still, as I came back from those wide realms of light and love to see how my brethren did in these modern days, and entered into one of their churches and read the book of their prayers lying open on the desk at the page which begins "Whosoever will be saved," I think I should shed a little silent tear over that page to think my death and those of my fellow

martyrs had had so little effect on Christendom as this—had I lived in those days and been granted even a lowly place among the retinue of that great company of noble souls. I think I should.

THE END.

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