TELEPATHY
OF THE
CELESTIAL WORLD

PSYCHIC PHENOMENA HERE BUT FOreshadowings OF OUR
TRANSCENDENT FACULTIES HEREAFTER.

EVIDENCES FROM PSYCHOLOGY AND SCRIPTURE THAT THE
CELESTIALS CAN INSTANTANEOUSLY AND FREELY COMMUNI-
CATE ACROSS DISTANCE INDEFINITELY GREAT.

BY
HORACE C. STANTON, D.D., S.T.D.

New York Chicago Toronto
Fleming H. Revell Company
London and Edinburgh
BY THE SAME AUTHOR

200,000,000 WORLDS! IS THE CHILD OF GOD RESTRICTED ETERNALLY TO ONE?

THE STARRY UNIVERSE

THE CHRISTIAN'S FUTURE EMPIRE

"This is a remarkably delightful and fascinating book, considering a subject of the most absorbing interest in a way that is most attractive. The universe, with its hundreds of millions of worlds, presents itself as the home in which we are to have wide and unrestricted life. The author believes that wherever the Central Heaven may be, we are to enjoy all the illimitable kingdoms of God, and takes a broad, grand view of the possibilities of the future for all of God's children. Dr. Stanton is a well poised, evangelical minister of the Presbyterian Church. No loose or liberal ideas characterize his teachings. The views he presents are entirely in accord with the simple and central truths of the Gospel."

—Herald and Presbyter.

(For Further Information See Pages 472-473.)

SECOND EDITION 356 PAGES CLOTH

$1.50 NET POSTPAID $1.64

FLEMING H. REVELL COMPANY
DEDICATION

TO MY LOVED ONES WHO HAVE ENTERED UPON
THE HEAVENLY LIFE; MY FATHER—PROFESSOR
BENJAMIN STANTON, FOR MANY YEARS IDENTI-
FIED WITH THE EDUCATIONAL SYSTEM OF SCHE-
NECTADY, NEW YORK; MY MOTHER, MY SISTER
KATE, AND MY BROTHER IRVING; THIS VOLUME
IS DEDICATED,

IN UNDYING AFFECTION
INTRODUCTION.

That the telepathic phenomena among human beings on earth, are but a rudimentary display of powers which reach their full development in the life above; now seems to be implied both by Psychology and Revelation. To prove that fact, and exhibit something of the breadth, flexibility, and wonderful character of the principles involved; is the object of this book.

As men have studied physical science, growing knowledge has given a more sublime conception of the extent and grandeur of the universe. As they have also explored the Word, a deeper and more perfect understanding of the Holy Oracles has been found to warrant belief that we are by and by to possess the entire creation. So, as the latest researches of astronomy disclose more and more the surpassing amplitude and marvels of the cosmos, our latest and profoundest lessons from Inspiration indicate that we are not to be confined to a Local Heaven. The Bible seems plainly to teach that such a Paradise there is, and at a great distance from the earth. But it is not a prison. It is a Capital, from which the children of God, with faculties of far-ranging and celestial flight, are to visit and enjoy all his illimitable kingdoms. And, in a former volume,* the author has endeavoured to unfold what Inspiration variously suggests about OUR TRANSCENDENT PHYSICAL POWERS, PRIVILEGES, AND POSSIBILITIES IN THE COMING LIFE.

The spiritual elements of the heavenly state have been studied for centuries. All recognize and acknowledge their superior importance. Yet their glories are greatly enhanced by consideration of what Scripture is now seen to reveal about the vastness of the kingdom which God has prepared for his loved ones; the


v
tremendous scope of its physical blessings, and the range of our bodily activities.

But, from this stage, we next proceed still further. There are also loftier mental endowments to be developed in God’s children, that they may enjoy their ineffable future heritage in the highest and most perfect manner. And the task here proposed, is to investigate these other vistas of promise that open before us regarding our eternal destiny. So, in the present treatise, which is a companion to the former one, we aim to study what Science and Scripture indicate about Our Transcendent Psychical Powers, Privileges, and Possibilities in the Future State.

Within a generation God has given a great flood of new light. There are no more remarkable discoveries in the history of human thought than those in psychology during the last quarter-century. They have proved the existence of supernal faculties in the human soul. The observations, experiments, and investigations of many acute and profoundly interested scholars regarding thought-transmission or telepathy, as exhibited in nature; have accumulated about that subject an abundance of facts and data, and established various important principles; the whole forming an almost complete system by themselves.

But this has rendered possible a further advance in our understanding of the Word of God. Many incidents on the Sacred Page, of which hitherto our knowledge was but imperfect, now become luminous. For it is seen that, corresponding to these discoveries in science, another revelation about telepathy has been awaiting us in the Bible.

In the latter, sometimes the two persons between whom the psychic communication passes, are both finite beings in their lower mortal state. But, in a great majority of instances, we see the telepathic activity of beings in the spirit world. All this forms another and higher exhibition of telepathy, constituting practically a complete system by itself. And, when the two are placed side by side, it is impossible not to see that the telepathy of nature and that of Scripture are in character identical. They mutually confirm and explain each other; and present a very comprehensive exhibition of this great subject.
And now these discoveries in psychology assume a most unexpected and interesting significance. For it becomes evident that this principle of communication by telepathy is to be a means of intercourse in the heavenly life. Also that its resources and possibilities are abundantly sufficient to meet all our needs in that life, to satisfy our wildest fancies and loftiest aspirations.

And, underlying the fact that these telepathic phenomena in the life of man on earth, are seen to be exactly identical in essence with those parallel but higher ones in the life of the celestials who appear through the pages of Inspiration; (for both these departments of telepathy are mutually and completely correspondent with each other;) there is a simple yet profound philosophy which instantly explains it all, and whose force we at once must recognize. The human mind was made in the image of the Divine. But so was the angelic mind, in the case both of the good angels and of those who since have fallen. So with the minds of men now in the state of glory. Therefore, since there is this fundamental resemblance in nature, how could there possibly fail to be at least some resemblance in their higher play. Though that of the terrestrial mind is but rudimentary, as compared with that of the celestial.

Many incidents and experiences in psychology have been great enigmas. Had it not been for the clues which are now found through researches in Holy Writ, they would have remained riddles indefinitely. But, when the facts in the psychology of science are placed beside those in the psychology of Scripture; there comes a disclosure of new, unmistakable, and wonderful truth. New light is shed upon the telepathy of nature from the exactly parallel phenomena in that of Scripture. And various problems which unaided science could not solve, are at once understood through this illumination from the Bible. Then new light is thrown upon the telepathy of Scripture from the precisely similar but in some respects fuller and more varied phenomena in science. So very many incidents in the Sacred Narrative, hitherto mysterious, are at once elucidated as never before. These two presentations of telepathy, the scientific and the Scriptural, mutually interpret, confirm, and enlarge each other.
There results, therefore, the establishment of a startling, and
prophetic truth; whose entrancing significance it is impossible
not to appreciate. For it is clearly seen that these telepathic
phenomena here, in their various forms and phases, are nothing
in the world but incipient activities and preliminary displays of
the transcendent powers which we are to possess in the life above;
when they will be brought out in the utmost effectiveness and
splendour. What were enigmas once, are revelations now.

For want of space, large and important elements of this topic
have been entirely ignored. Others are presented but in part,
so the reader does not see their full scope and import. The cases
which follow, but partially exhibit the great variety of ways in
which ideas may be read from or transmitted to other minds; and
afford a very imperfect conception of the immense number of
forms in which the telepathic activities are manifested. But they
are enough for illustration.

In the analysis and exposition of psychological principles, we
have not aimed at the last degree of refinement. It was un-
necessary. And, for the ordinary reader, it promised more hin-
drance than help. Explanation of the essential facts and laws is
quite sufficient; rendering the discussion simpler and easier to
understand.

It is not possible to develop this subject as one would a branch
of mathematics; first laying down axioms, then evolving funda-
mental principles, then going higher and higher. Study of the
human mind is more like that of the human body. In anatomy
and physiology we see various complex systems, all acting together,
and joined in one great unity. Hence we cannot always isolate
one for examination by itself, quite independently of the others.
And, in the psychic operations of the human soul, there are usually
various elements combined; so it is not always easy to study each
by itself. But we have proceeded as logically as we could. And
though, from the necessities of the case, the phenomena are com-
plex; they become quite readily intelligible.

Yet the task of grappling with such a subtle, ethereal, ever-
varying, and colossal theme; is not a light one. The author has
been constantly reminded of his limitations; and compelled to
wish he had more knowledge of psychology, more of Scripture, and more ability to use them. And, in endeavoring to present the results of his studies; he has been greatly assisted by many valuable criticisms and most excellent suggestions from his old and dear friend, Rev. Wm. H. Bates, D.D., now of Washington, D. C.* Also by important counsels from his boyhood instructor, Prof. Sylvester Burnham, D.D., Dean of Colgate Theological Seminary, Hamilton, N. Y.; a man whose exalted character and ripe scholarship command the respect and affection of all who are permitted to know him.

We have proceeded upon the assumption that the telepathic incidents and experiences here quoted from science have been reported correctly. Those in Scripture were recorded by Inspiration. Still it is not always possible to determine the precise amount of certainty with which we may argue from what appear to be undoubted truths in a given case. In stating results we cannot always generalize facts and laws with the accuracy and comprehensiveness we would desire. The reader may think our deductions should more frequently have been preceded by such words as "apparently," "probably," etc. But we have tried to develop, to the best of our power, what sound logic seems to demand from the various premises before us. And the evidences of our main position grow more and more conclusive as we proceed.

The body of the text is in large type. The headings of evidential and illustrative cases are in bold face. The narratives and reports of those incidents are in smaller type. Remarks of the present writer interspersed through them, are sometimes in large type; sometimes in smaller and brackets, with the word "Author" following. The authorities are usually given in immediate connection with the cases. To simplify the text, quotation marks are largely omitted. The printing of anything in small type, shows it is quoted from the source referred to.

But the reader will kindly remember that the subject is a scientific one. It has some technical terms, some fundamental

---

conceptions; few and simple though they are. These are explained in their proper places, then afterwards a knowledge of them is assumed. Therefore, unless he is already acquainted with the nomenclature of Psychical Science, one cannot dip in anywhere, and at once understand the details of the discussion. He should peruse from the beginning.

It was hoped that persons of all classes might examine this treatise. And the aim has been to write in such a way they could take it up, then drop it, then resume it; yet follow readily the trains of reasoning. Hence we have not striven after that compactness and terseness which the finely educated intellect perhaps would have preferred. We have rather sought to make all luminously plain.

For investigation of what both psychology and the Bible foreshadow about our coming telepathic endowments, enables us better to understand the wonderful provision God has made for our future communion with Him, and with one another. And more completely to realize the prospective facility, fulness, and charm of our mutual intercourse in the glorified existence; in the enjoyment of both things spiritual and things physical. This study of the human soul, in the double light referred to, plainly discloses what some of our supernal faculties are to be in the heavenly state. For the celestials communicate by the psychic despatch. Scripture proves that. But both the principles and the phenomena of telepathy imply that this may proceed, not more readily across our globe, than between earth and heaven. They lead us to contemplate the flight of the psychic flash as suggesting tremendous possibilities.

No one can foretell what shapes and colours the clouds will show each dawn and evening for the coming hundred years. But any one may safely declare that they will exhibit uncounted forms and tints of beauty. And no one can specifically predict the exact details which are to be realized in the future exercises of our psychical endowments. But as we survey the character of telepathy, the philosophy and the facts; it becomes more and more unquestionably evident that its possible uses are simply without end. And we may, with entire propriety, outline some of the
probable applications which logic not only invites, but inexorably compels us to contemplate among these potentialities so inexhaustible and infinite.

Thus the labours of the psychologists, by revealing more fully the constitution of the human mind, have discovered a key which interprets so many things in the Word of God not understood before; that we can now make a great, distinct, and unmistakable advance in understanding the life which proceeds forever in the realms invisible—upon which we are so soon to enter.

But this new light tends in no respect to undermine any of the great vital truths the Evangelical Church has always cherished, as fundamental lessons from the Sacred Page. It is all confirmatory of the old orthodox system of belief, the impregnable and eternal stability of the faith once delivered to the saints. It still further proves the supernatural origin and inspiration of the Scriptures; the infinite love of the Divine heart, as shown in God's provisions for our future, the amazing activities of the Divine mind in ways of which hitherto we have hardly dreamed. It shows science bringing corroborative evidence that we were made in the image of the Creator, although now fallen. Also that there will be both happiness and misery hereafter. It gives still further meaning to the profound and mystic union between our souls and that of Him in whom "we live, and move, and have our being." It still farther interprets the wonderful character of the glorified human nature of Jesus, which our own is to resemble. It exhibits still more strikingly the significance of the holy communion of the heavenly state. And the simply ineffable prospects and possibilities, not only in things spiritual and physical, but those intellectual and social also. While it increases the authority of the present obligations which faith would impose, it tremendously enhances the glories of the life with which that faith shall at last be crowned.
TABLE OF CONTENTS.

<table>
<thead>
<tr>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTRODUCTION ................................................. v-xi</td>
</tr>
</tbody>
</table>

CHAPTER I.

TELEPATHY AN ESTABLISHED PRINCIPLE IN SCIENCE ................. 1-7


SOME ELEMENTARY PRINCIPLES AND PHENOMENA OF TELEPATHY.

FIRST. SOME SIMPLE ILLUSTRATIVE PSYCHICAL PHENOMENA IN NATURE OR SCIENCE.

SECOND. SOME FUNDAMENTAL PRINCIPLES AND PHENOMENA IN THE TELEPATHY OF SCRIPTURE.

CHAPTER II.

SOME ILLUSTRATIVE PSYCHICAL PHENOMENA IN NATURE OR SCIENCE. 13-25


TABLE OF CONTENTS.

Forms of Psychic Message without Number. Reciprocal. Collective. Received and Sent in Waking or Sleeping, Normal or Hypnotic State. Are Rudimental Displays of Future Transcendent Faculties. FIRST. Scriptures Show Telepathy Working Principle Among All Classes of Beings in Other World. Psychic Despatches Sent and Received at All Times. Prefigure Same Thing in Future State. Science Reveals them Crossing the Globe. Bible, as Flying between Heaven and Earth

CHAPTER III.
AMONG THE THREE PERSONS OF THE GODHEAD, THE METHOD OF COMMUNICATION IS BY TELEPATHY......................................................... 26-30

Purely spiritual beings, since have no material organs, must communicate without them, or not at all. “Spiritual Body” not a “spirit body,” but resurrection body. Three Persons of Godhead do not converse through Medium of Matter, or any Finite Mind. Their Communication by Comprehensive, Perfect, Direct, Instantaneous Thought-transmission. This Highest Method Actual or Possible. Psychic Powers of Man—the Child, Miniature those of Father God.

CHAPTER IV.
GOD AND MAN COMMUNE BY TELEPATHY.................................................... 31-38


CHAPTER V.
HOW DO FINITE MINDS CONVERSE WITH ONE ANOTHER IN THE FUTURE STATE?...................................................................................................... 39-51

Life of Joyous Intercourse. Possibilities Greater than Here. Relation of Mind of God to All Other Intelligences. No Other Medium
TABLE OF CONTENTS.


CHAPTER VI.

Finite Minds in the Other World Use Telepathy as a Means of Communication ................................................................. 52-68


CHAPTER VII.

Still More Detailed Discussion. General Division of Subject. Divine Mind Transmitting Direct Messages from One Finite Mind to Another ................................................. 69-76

Three Possible Classes of Thought-transmission between Finite Minds. I. God, at Own Instance, may Transmit Contents from One to Another. II. One may Seek Contents from Another. III. One may Send Contents to Another.

Class I. God, at Own Instance, Transmitting from One to Another. A. When Both Finite Minds are of This World. B. When One Mind is in Other World. C. When Both are in Other
World. Since these Transmissions Occur by Divine Volition, with Divine Mind as Medium, may Go across Infinite Distance.

MIND-READING, OR CLAIRVOYANCE.

FIRST. AS EXHIBITED IN THE TELEPATHY OF NATURE OR SCIENCE.
SECOND. AS EXHIBITED IN THE TELEPATHY OF SCRIPTURE AND OF THE CELESTIALS.

CHAPTER VIII.

MIND-READING, OR CLAIRVOYANCE; AS EXHIBITED IN NATURE. ONE FINITE MIND SEEKING AND OBTAINING SOME CONTENT OR CONTENTS FROM ANOTHER. 81-94

CLASS II. ONE MIND OBTAINING THOUGHT-DISCLOSURES FROM ANOTHER. I. EXPERIMENTAL CLAIRVOYANCE. CASE 25. LUDOVIC READS MISCELLANEOUS IDEAS FROM MIND OF MOTHER. SUBLIMINAL SELF AND HYPNOTIC STATE. CASE 26. CLAIRVOYANTE READS MIND OF GEN. NOIZET.

II. SPONTANEOUS CLAIRVOYANCE. CASE 27. MRS. EVENS TEMPORARILY ACQUIRES FROM MIND OF CAPT. BATTERSBY KNOWLEDGE OF VARIOUS LANGUAGES. CASE 28. MRS. D., APPARENTLY IN ATHENS, READS FROM MIND IN ROME. CASE 29. ONE FRIEND TRANSMITS TO MR. STILLMAN'S MIND. ANOTHER READS FROM IT. CASE 30. REV. C. B. SANDERS READS VARIOUS MINDS, VARIOUSLY REMOTE.

CHAPTER IX.

MIND-READING, OR CLAIRVOYANCE, AS EXHIBITED IN NATURE. ONE FINITE MIND SEEKING AND OBTAINING SOME CONTENT OR CONTENTS FROM ANOTHER. 95-103

FIRST. "TRAVELING CLAIRVOYANCE." CASE 31. MISS B., IN IRELAND, CLAIRVOYANTLY FOLLOWS MME. H. IN PARIS. CASE 32. SON, SAILING TO AUSTRALIA, CLAIRVOYANTLY FOLLOWS FATHER TO BURIAL IN ENGLAND. SAME PRINCIPLE IN BIBLICAL PHENOMENA. CASE 33. JOHN, RECEIVING FROM ANGEL VISION-SCENES IN IMAGINARY WILDERNESS, AND FROM HIGH MOUNTAIN; SEEMS TRANSPORTED TO THOSE VIEW-POINTS.

SECOND. PERCIPIENT MAY READ FROM AGENT'S MIND REMEMBERED CONTENTS. CASE 34. FROM MRS. SHALER'S MIND, MRS. PIPER READS ITEMS ABOUT PAST FAMILY HISTORY. THIRD. PERCIPIENT MAY READ FROM AGENT'S MIND CONTENTS LATTER HAS FORGOTTEN. CASE 35. WIFE READS FROM HUSBAND'S MIND INCIDENT FADED FROM HIS MEMORY. POWER OF GLORIFIED JESUS TO READ OTHER MINDS, HOWEVER DISTANT. OURLS PROSPECTIVELY SOMEWHAT LIKE HIS.
TABLE OF CONTENTS.

CHAPTER X.

MIND-READING OR CLAIRVOYANCE. AS EXHIBITED IN SCIENCE.
ONE FINITE MIND SEEKING AND OBTAINING SOME CONTENT
OR CONTENTS FROM ANOTHER..............................104-118

Fourth. Clairvoyant, through Mind of One Agent, may Come
into Relation with and Read a Second Mind. Through that Second
Mind, may Come into Relation with Third, and so on. “Crystal-
gazing.” Case 36. Miss Angus, through Mind of Mr. M., forms Rela-
tion with mind of Stranger, and Reads from That. Fifth. Percipient
may have no Primary Consciousness of Reading from Mind of Agent.
Case 37. Mrs. Neumham’s Subconscious Mind Reads from Two Other
Minds, while her Conscious Mind is Ignorant of it.

Case 38. Clairvoyant Locates Father, 50 Miles away, and Describes
Surroundings. Case 39. Clairvoyant, though Separated from York-
shire Clergyman, Able at Will to Tell his Surroundings, Where He has
been, What has Done. Departed Friends may Read our Minds. Fore-
going Principle Exhibited in Scripture. Case 40. Prophet Jahaziel
Clairvoyantly Learns Location of Ammonites, and Proposed Route of
Approach. P may Read Mind of A at Any Time and All Times.
Psychic Powers Increase at Approach of Death. Other Grounds for
Arguing these Faculties Active in Future Life.

CHAPTER XI.

MIND-READING OR CLAIRVOYANCE, AS EXHIBITED IN THE TELEPATHY
OF SCRIPTURE AND OF THE CELESTIALS. ONE FINITE MIND
SEEKING AND OBTAINING SOME CONTENT OR CONTENTS FROM
ANOTHER.........................................................121-139

Case 41. David Obtains from God Disclosure of Purposes of Saul.
Case 42. David Obtains Disclosure of Prospective Course of Men of
Keilah. “Discerning of Spirits.” Case 43. Paul Reads Mind of
Impotent Person before Him. Case 44. Peter Reads Different Present
Jesus Reads Minds of All Persons.

Angels have Clairvoyant Power. Satan has Not. Trio of Strik-
ing Incidents. Case 47. Elisha repeatedly Reads Mind of Distant
King, who is Trying to Conceal. Case 48. From Oblivious Mind of
Nebuchadnezzar, Daniel Recovers Forgotten Dream. Case 49. Isaiah,
Generations before Cyrus, Foretells Latter’s Purposes. Since Divine
Mind is Medium, Mind-reading Possible over Any Space. Jesus can
Read Any Finite Mind at Any Distance. Clairvoyance by which
Each Divine Mind Reads Others, at least Remotely Reflected in God’s
Children.
TABLE OF CONTENTS.

TRANSMISSION OF IDEAS, FEELINGS, AND MOTOR IMPULSES.
FIRST. AS EXHIBITED IN THE TELERAPHY OF NATURE OR SCIENCE.
SECOND. AS EXHIBITED IN THE TELERAPHY OF SCRIPTURE AND OF THE CELESTIALS.

CHAPTER XII.

ONE FINITE MIND SPONTANEOUSLY TRANSMITTING A MESSAGE TO ANOTHER

(a) Transmission of Feelings. Case 50. When Z. is Stung in Africa, Mother in France has Shock. Case 51. Man in London has Strange Horror, while Friend 12,000 Miles away is Tortured by Savages.
(b) Motor Impulses. Case 52. Distant Father, Irresistibly Impelled Home, to Find Child in Dangerous Croup.

CAUSES OF SPONTANEOUS PSYCHIC COMMUNICATIONS.

CHAPTER XIII.

THOUGHT-TRANSMISSION IN THE TELERAPHY OF SCIENCE. ONE FINITE MIND EXPERIMENTALLY DESPATCHING A MESSAGE TO ANOTHER


CHAPTER XIV.

THOUGHT-TRANSMISSION IN THE TELERAPHY OF SCRIPTURE AND OF THE CELESTIALS. ONE FINITE MIND VOLUNTARILY DESPATCHING A THOUGHT-MESSAGE TO ANOTHER

That One Mind may Cause God to Act upon Another, a Familiar Principle. Case 61. Elijah Communicates with Soul of Widow's Dead
TABLE OF CONTENTS.


CHAPTER XV.

THOUGHT-TRANSMISSION IN THE TELEPATHY OF SCRIPTURE AND OF THE CELESTIALS. ONE FINITE MIND IN THE SPIRIT WORLD VOLUNTARILY DESPATCHING A THOUGHT-MESSAGE TO ANOTHER.

SOME GENERAL PRINCIPLES DISCUSSED............... 179-199


Bible present Divinen Mind as Medium of Telepathic Communications. Science Confirms. Medium Cannot be any Material Force or Principle. Thought Communications may Include Every Type of Mental Content. All Possible Contents of Human Minds. Of Angelic Minds. Of Divine Mind. In Future State Telepathy may have most Varied Developments and Applications. Distance and Time Eliminated from Intercourse. Transmission of Idea Underlies All Other Psychic Phenomena.

TRANSMISSION OF PERSONAL VISIONS; I. E., THE APPEARANCE IN VISION.

FIRST. AS EXHIBITED IN THE TELEPATHY OF NATURE OR SCIENCE.
SECOND. AS EXHIBITED IN THE TELEPATHY OF SCRIPTURE AND OF THE CELESTIALS.
CHAPTER XVI.

TRANSMISSION OF THE PERSONAL VISION, i.e., THE APPEARANCE IN VISION; AS EXHIBITED IN THE TELEPATHY OF NATURE. SPONTANEOUS VISIONS .............................................................. 205-218


CHAPTER XVII.

TRANSMISSION OF THE PERSONAL VISION; i.e., THE APPEARANCE IN VISION, AS EXHIBITED IN THE TELEPATHY OF NATURE. SPONTANEOUS VISIONS .............................................................. 219-227


CHAPTER XVIII.

Transmission of the Personal Vision, i.e., the Appearance in Vision; as Exhibited in the Telepathy of Science. Experimental Visions..............................................................228-242


CHAPTER XIX.

Transmission of Personal Visions, as Exhibited in the Telepathy of Scripture and of the Celestials.................................245-263


Other Finite Celestials Transmit Visions of Themselves. Case 93.


CHAPTER XX.

SOME DEDUCTIONS FROM THE FOREGOING FACTS AND PRINCIPLES...264–275

These Visions Sent at Will. Distance between Principals Seemingly Unimportant. In Other World Relatives, Friends, Great Characters of the Bible, Great Personages of History may thus Manifest Themselves to One Another. Conversing Freely as Face to Face. Visions of Departed Dear Ones at Death-beds of Believers. Like Vision of Ascended Jesus to Stephen.


TRANSMISSION OF SENSORY IMPRESSIONS.

FIRST. AS EXHIBITED IN THE TELEPATHY OF NATURE OR SCIENCE.
SECOND. AS EXHIBITED IN THE TELEPATHY OF SCRIPTURE AND OF THE CELESTIALS.

CHAPTER XXI.

TRANSMISSION OF SENSORY IMPRESSIONS, AS EXHIBITED IN THE TELEPATHY OF NATURE OR SCIENCE..................281–300

### Table of Contents

<table>
<thead>
<tr>
<th>Case 100</th>
<th>While Cologne is Sprinkled on Dying Woman, Distant Daughter Perceives Odor. Principle of J. Müller, M.D., Explains All Transmitting of Sensations. Those of Taste.</th>
<th>Page 301-316</th>
</tr>
</thead>
</table>
TABLE OF CONTENTS.


CHAPTER XXIII.

Transmission of More Complex Sensory Impressions, as Exhibited Both in the Telepathy of Nature and in that of Scripture and the Celestials ........................................ 317-340


With the Vision and Voice may Go Any Other Mental Contents. Case 127. Mr. Morton, from Wrecked Carnatic, Psychically Appears to Friend on Neaera, and Tells Situation. Case 128. Dr. Henry Foster, in California, Receives Psychic Vision of Many Friends, Praying for him at Clifton Springs, N. Y. Case 129. Circumstances at Drowning of Ladies in Australia, Psychically Reported to Aunt 10,000 Miles off. Case 130. Son in Australia Habitually Transmits Visions of his Experiences to Mother in England, 9,000-10,000 Miles away. In Celestial Telepathy the Same. Glorified Man Transmits Visions of Scenes External to Himself; e.g., Case 131. Jesus, from Right Hand of God, Flashes Picture of Himself and Surroundings down to Stephen.
CHAPTER XXIV.

PSYCHICAL SCIENCE EXHIBITS SOULS IN THE OTHER WORLD AS ACTUALLY EMPLOYING TELEPATHY FOR THEIR MEDIUM OF COMMUNICATION, AND TRANSMITTING VARIOUS TYPES OF PSYCHIC MESSAGE. "PEAK IN DARIEN CASES," AND OTHERS........... 341–360

Alleged Materialistic Phenomena from Departed Spirits Excluded from Consideration. Apparent Psychic Communications, Visions, etc., after Death of Seeming Agent. Impossible to Explain away. Had to be Accepted. Furnish Another Line of Evidence. SECOND. PSYCHICAL SCIENCE EXHIBITS SOULS IN OTHER WORLD ACTUALLY EMPLOYING TELEPATHY IN VARIOUS FORMS.


CHAPTER XXV.

PSYCHICAL SCIENCE EXHIBITS SOULS IN THE OTHER WORLD AS ACTUALLY EMPLOYING TELEPATHY FOR THEIR MEDIUM OF COMMUNICATION, AND TRANSMITTING VARIOUS TYPES OF PSYCHIC MESSAGE. MISCELLANEOUS INCIDENTS..................361–377

Case 140. Young Lady, Nine Years Dead, Appears to Brother, Showing on her Face Significant Scratch. Case 141. Father, Dead Fourteen Years, Appears to Son, and Deters from Disaster.

TABLE OF CONTENTS.

Mother, according to Promise, Six Days after Death, Appears to Daughter. Godmother Appears. Case 144. Husband, Dead Six Months, Manifests himself to Wife and Friend. Deceased Lady Appears to Latter Twice. Case 145. Mr. A., Several Days Dead, Appears to Daughter Twice. Case 146. According to Promise, Mother, Seven Days Dead, Appears to Daughter and Husband. These Psychic Communications from Other World Include Telepathic Elements of Every Type. Readily Explained on Scientific Principles.

CHAPTER XXVI

Psychical Science Exhibits Souls in the Other World as Actually Employing Telepathic Powers. Habitual Psychic Manifestations from Departed Spirits, or "Haunting Cases". 378-390

III. "Haunting Cases." Opposite of "Arrival Cases." Departed Spirit is Thinking of Persons or Places Left behind. This Causes Telepathic Communication. Not Supernatural.


CHAPTER XXVII.

Transmission of More Complex Sensory Impressions in Nature or Science, Especially of Remembered and Imaginary Conceptions. 391-401

As Remembered or Imagined Impressions of Sound can be Transmitted, so Like Impressions of Sight. Needless for Agent to See Object, in order to Transmission. If only has Clear Conception in Mind, Can Transmit It. Transmitting of Remembered Images and Pictures. Case 152. Wesermann, Recalling Picture of Lady Long Dead, Transmits
TABLE OF CONTENTS.

Nine Miles to Friend. Case 153. Dr. Gibotteau Recalls Parisian Scene, and Transmits to Mme. P. Same in Other World, in Psychic communications from the Departed. As in Peak in Darien Cases, and Reappearance of Samuel and Moses. In Future State, Probably All Past Mental Stores at Command, and Transmissible.


CHAPTER XXVIII.

Voluntary Transmission of More Complex Sensory Impressions, in the Telepathy of Science, and in that of the Celestial World


II. Glorified Man Transmits Complex Sensory Impressions of Real, Remembered, and Imaginary Things. Case 158. Illustrations.


CHAPTER XXIX.

Transmitting of Telepathic Communications by the Celestials Across Vast Distance

These Despatches Go over Indefinite, Probably Infinite Space. Case 160. Jesus, in City of God, Transmits Vision and Voice to John in
Patmos. Throughout Apocalypse Long Succession of Scenes, Connected with Events in Heaven, also with Those on Earth. If John is in Heaven, has Telepathic Communications from Earth; If on Earth, has them from Heaven. Either Way, they Fly between Distant Spheres. Case 161. John, in Revelation, Receives Multitude of Complex Psychic Impressions; which are Transmitted Between Heaven and Earth. John on Earth.


Those Communications might have been Sent to John on Any Other Sphere anywhere in Cosmos. Inspiration Affords Ample Abundance of Visions, Ideas, Sounds, Sights, etc., Transmitted across Abysses between Earth and Heaven. This Presumably Exhibition of Manner in which Celestials Usually Communicate, when Scattered through Universe.

CHAPTER XXX.
RECAPITULATION OF SOME LEADING POINTS AND PRINCIPLES........436-451

Psychic Manifestations Marked by Endless Diversity of Circumstances and Form. But All in Essence Identical. First. Brief Resume of Some Arguments Supporting our General Position. Telepathic Faculties Integral Powers of Soul. Independent of Body. Most Active at Death. Displayed by Every Type of Human Being in this World, and Every Type of Being in the Other. Made in Image of God, we are to Enjoy Intercourse somewhat like that of Eternal Three.

Second. Vast Breadth and Flexibility of the Psychic Principle. Anything that can Exist in the Mind may be Transmitted. From Fundamental Force which Underlies Telepathy (Action of Divine Mind), and from Actual Phenomena of Nature and Scripture, Inferences are that Saint can Instantaneously Transmit any Desired Contents of his Mind across Any Distance.
TABLE OF CONTENTS.

Maybe Mind-Reading by Distant Spirits. Reciprocal and Collective Transmissions. Efflorescence of our Psychic Power in Likeness to that of Jesus. His Psychic Activity Inferior only to that of God. Organic Union of Our Souls with One Another and with Him.


CHAPTER XXXI.

Further Development of Subject. Enlarged Conceptions of Our Future Prospects and Possibilities.

Psychic Phenomena of Scripture Inexhaustibly Suggestive. Potentialities of Coming Intercourse Illimitable. Our Survey of Telepathy but Partial. Confirms Faith in Bible. Enlarged Conceptions of Future State. I. As to Our Personality. In Body. Beside other Transcendent Powers, this Reflex Action in Nerves of Sense. Like Physique of Jesus. In Soul. Like that of Jesus as to Psychic Activities. II. In Our Relations to One Another. May Range through All the Iris-coloured Systems Astronomy Reveals. But Space and Time Eliminated from Our Intercourse. Divinely Ideal and Delightful Communion. III. Fuller Comprehension of God’s Love. We were Made in His Image. He would Restore it, though Lost. Duties Entailed. IV. Intimacy of Relations with the Sacred Three. Their Life to Thrill through Us.

INDEX

463–471
CHAPTER I.

TELEPATHY AN ESTABLISHED PRINCIPLE IN SCIENCE.

Telepathy is now an established and acknowledged principle in mental science.

It may be briefly defined as the communication of thought from one mind to another directly, and independently of any physical organs of sense. It is the immediate transmission of mental contents to another and perhaps distant mind. It proceeds quite irrespective of any bodily organ of the person from whom it comes, or any such organ of the person to whom it goes.

The term is from two Greek words, te-le—"at a distance," and pathos—"suffering" or "feeling." It is allied to telescope—"seeing at a distance"; and telephony—"speaking at a distance." It means the impressing of one mind by another mind, or the obtaining of impressions by one mind from another mind, otherwise than through the recognized media of sense. It includes all acquisition of thoughts, feelings, visions, sounds, and sensory impressions of every kind; from one mind by another; through other means than the known channels of sense. It has been observed by Flammarion, that telesthesia—"understanding at a distance," would have been a more exact designation. For pathos implies a morbid state; while esthesia means normal perception or intelligence. But the word telepathy is now accepted, and change seems impossible. On the following pages, the words "psychic" and "psychical" will often be used as synonymous with "telepathic."

This principle of telepathic intercourse is probably the most wonderful discovery that psychology has ever made. And it is of fundamental importance. First, in and of itself. Again, because it is involved in so many and varied other mental phenomena. Underlying, as it does, a very large proportion of the subjects which are investigated by psychical science, it enables us
to understand a great many other things which without it would be unintelligible. And it now solves many problems which have hitherto defied analysis.

When Mesmer discovered hypnotism in 1773, there were associated with it various phenomena by which the Marquis de Peysegur also discovered telepathy. Then this latter was examined and developed by Psychical Science. Psychology is the department of knowledge which treats of the human mind. Psychical Science is that branch of psychology which treats of the unusual or transcendent activities of the human mind.

There is a great range of topics, incidents, experiments, and data included in the sphere of psychical science. Underlying these are many and varied other important principles. But, though with nearly all of them is connected this principle of thought-transmission, it is not our intention to touch upon the others. We purpose to ignore all of them, and to discuss telepathy alone.

If we had the data of science only, we could not prove that this psychic power is possessed by all persons. Nor has it been possible for science to determine what definite proportion of the human family have telepathic endowments. But the exercise of these faculties by a great many people, is now proved by science beyond all doubt. While the Scripture shows that there is no human soul without power to receive and transmit the psychic message.

In nature telepathic activity appears in various forms. Some persons can transmit these mental despatches, but cannot receive them. Others can receive them, but cannot transmit. Some can do both. The power manifests different degrees of strength. It is not always at the command even of those who are known to display it. Sometimes it runs in families. The psychic sympathy between twins is often very marked.

Psychical incidents are being more and more frequently noticed and reported. And these alone, irrespective of Scripture, have now proved that psychic powers are enjoyed by persons of both sexes, all ages, all social positions, and all degrees of culture. Moreover, through historic incidents hitherto unintelligible, but now readily explained, it is evident that these telepathic experiences have occurred in all periods and all lands.
There have been immense numbers of experiments with this principle of telepathy when the parties were in their normal condition. And the conscientiousness and care with which they have, in the main, been conducted, left little to be desired. Apparently everything has been done that human acuteness, experience, and patience could suggest, to make them thoroughly scientific, and their results absolutely reliable. But still more striking were the phenomena obtained, when subjects were in the hypnotic state. When the mesmeric relation has been established between two persons, there develops between them a peculiar sympathy or rapport. There results a harmony especially favorable to the transmission of psychic messages. And it has been under hypnotic conditions that the most satisfactory results have been obtained in experimental telepathy. They give most unquestionable and extraordinary proofs of the operation of telepathic laws.

Yet highest and most wonderful of all, are the exhibitions of spontaneous psychic communication. These occur without any deliberate human effort to bring them about. In nature there come, irrespective of human will or wisdom, most unmistakable and surprising exhibitions of telepathic activity. We have not yet been able to adjust the conditions of psychic communication, so perfectly as they are at times developed by nature. And it is here that we see the highest exhibitions of psychic converse men now are ever permitted to behold on earth. There is some event, or condition, usually of the nature of a crisis. This causes one person to transmit a telepathic message to another. Then that message is received. The correspondence between the time of the event which acted as a cause, and the time at which the message came, is unmistakably shown. And the number of these instances is so great, that no theory of chance coincidence can be entertained for a moment. It has been proved beyond question that they are not the result of accident. The relation between the event or crisis and the psychic despatch is plainly that between cause and effect.

Yet not until the telepathy of Scripture has been studied, is it possible to find the clues by which this subject may be understood. To science alone, its philosophy is unintelligible. It is only on
the pages of Inspiration, and in the accounts of the psychic phenomena which are found in Scripture, that we see unmistakably the repetitious solution of the problems.

Within the last score of years, many observers in many lands have been most keenly alert to get all the information they possibly could upon scientific telepathy. Through their skill, industry, and patience has been gathered a great body of statistics very fully covering this subject.

But these statistics the first investigators themselves were utterly unable to explain. They could give no satisfactory interpretation of a single telepathic incident. About the genuineness of these phenomena of psychical science, there was no more doubt than about those of physical science. The phenomena of telepathy were established beyond dispute. But the philosophy of them no man could tell. There were these psychic displays beyond any possibility of mistake. But as to what was the medium of the communication and the method of transmission between mind and mind, no materialistic principle could suggest the remotest hint. There was an impenetrable mystery about it all. But, when we study the telepathy of Scripture, the explanation is found; as we shall see somewhat further on.

That these subjects were entitled to the most careful consideration, is sufficiently indicated by the character of the men who laboured to explore them. Telepathy was the very first topic which the British Society for Psychical Research took up for investigation. (Usually, for short, that organization is designated simply by the initials of its name—S. P. R. And, hereafter, we often will employ those only.)

It is worth while to note the distinguished personnel of that body, which deemed telepathy entitled to the most thorough scientific examination. From the prominent names upon its rolls we select a few. Professor Henry Sidgwick, D. C. L., of Cambridge University; Professor Balfour Stewart, F. R. S., of Manchester; Sir Oliver J. Lodge, D. Sc., F. R. S., of Birmingham; Professor W. F. Barrett, F. R. S., of Dublin; Sir Wm. Crookes, F. R. S., and Professor Chas. Richet, of Paris; Right Hon. Arthur J. Balfour, F. R. S., ex-Prime Minister, and Right Hon. Gerald W.
Balfour; Professor Wm. James, Doc. Sci. and Litt., LL.D., of Harvard University, and President Nicholas Murray Butler, of Columbia University. We must not overlook a few men belonging to a former generation, and historic now; who investigated the subject independently of the S. P. R.; as Dr. Braid, Dr. Esdaile, H. M. Wesermann, and Rev. P. H. Newnham. Three names especially distinguished in connection with the S. P. R. and with telepathy, are those of Mr. Edmund Gurney, M. A., Mr. F. W. H. Myers, M. A., and Mr. Frank Podmore, M. A. The following have been, or are members of the organization. Alfred Russell Wallace, F. R. G. S., Professor J. J. Thomson, F. R. S., of Cambridge University; Lord Rayleigh, F. R. S., of the same; Mrs. Henry Sidgwick, Litt. Doc., wife of Professor Sidgwick and sister of Ex-Premier Balfour.

Dr. Pierre Janet of Paris, and Dr. Gibert of Havre, Professor Bernheim, and Dr. A. A. Liebault of Nancy; Drs. Von Hartmann and Max Dessoir, of Berlin; Dr. F. Schrenck-Notzing of Munich, and Professor C. Lombroso of Turin. Professor Jas. H. Hyslop, LL.D., and Dr. Blair Thaw, of New York. Dr. J. Ochorowics, Dr. J. Milne Bramwell, Dr. Richard Hodgson of Boston, Dr. Ellioton and Dr. Azam, Dr. J. Hericourt, Charcot and Aksakoff, Jno. Couch Adams, F. R. S., the discoverer of Uranus; Professor Henry P. Bowditch, of Harvard University, Professor Edward C. Pickering, of Harvard Observatory, and Professor S. P. Langley, of the Smithsonian Institute, Washington.

Among those connected with this famous British organization there are Fellows of various learned and Roya Societies, Professors in many institutions of learning, scientists, Prelates, Members of Parliament; men of letters, as Lord Tennyson and John Ruskin, D. C. L.; scholars, investigators conspicuous for superior talents and attainments in nearly all professions and all spheres of knowledge, distinguished in almost every department of intellectual labor and research.

No one can question the acuteness of minds of this grade, their ability to study statistics, apply tests, determine the nature of phenomena and principles. The idea that there is no substantial importance about a theme which can interest such an array of intellects, cannot be entertained for a moment. There must be
some significance, character, and solidity to a principle over which they have been willing to brood for years and years; and the study of which has become so general, that psychologists and scientists are investigating it all over the world, eagerly on the alert to get about it new ideas.

These men have found ample reason and encouragement for prosecuting in a persevering way their telepathic researches, and endeavouring to ascertain the final facts. About efforts to develop psychical science, which treats of such transcendent powers and possibilities of the human mind; every one who has read much upon the subject, is prepared to endorse the opinion of Mr. Gladstone, who is credited with this remark, "It is the most important work which is being done in the world." (Journal of S. P. R., June, 1898, page 260.)

The British Society for Psychical Research has now a roll of about 1175. It has honorary or corresponding members in all the great intellectual centres of the globe. And its members are found all over the civilized world. The American Society for Psychical Research, established in June, 1906, has now a membership of about 800.

It may be well to mention several books which are of interest to any who would inform themselves about telepathy. *Phantasms of the Living*, (1886,) in two large vols., written principally by Mr. Edmund Gurney, contains about 1300 pages. It presents about 700 cases, illustrating the various kinds of telepathy. Also about 2000 attestations and affidavits to the correctness of the narratives. This is the great classic that first developed and established the fact of telepathic communications. But it is now out of print, and difficult to procure; a second-hand copy costing perhaps $15.00. *Apparitions and Thought-Transference*, by Mr. Frank Podmore, is an octavo volume of about 400 pages, written in a very scientific spirit. It gives in a careful, conservative way, the essence of what had been brought out in the telepathy of nature up to 1900. For the reader whose time and means are limited, and who is interested in the telepathy of science by itself; that is the most desirable volume to purchase. There is also considerable excellent material in *Studies in Psychical Research*, (1897,) by the same author; but much more in his latest volume—*Naturaliza-
tion of the Supernatural, (1908). The Unknown, by the French astronomer, Camille Flammarion, also contains many facts and incidents. But, as he does not give many proofs for his cases; merely affirming that, after examination, he is convinced the evidence for them is sufficient; his work is not so satisfactory as that of the British scholars.

Human Personality, (1903,) by Mr. F. W. H. Myers, (two vols., 1325 pp., $12.00 net,) contains much about thought-transmission that is very valuable; especially regarding such transmission from the spirits of the departed, a subject which has been attracting considerable attention during the last few years. The work, however, devotes much of its space to other topics that have little connection with telepathy. An abridgement of this, at much lower price, has recently been published by the son of Mr. Myers. But it deals almost entirely with those other topics, scarcely touching upon the theme now under discussion. And papers upon telepathy and clairvoyance are found scattered all through the Proceedings and the Journal of the S. P. R., being made readily accessible by the Combined Index.

There is no more doubt about the phenomena of telepathy, and about the fact of communication between minds by direct thought-transmission; than there is about the phenomena of sound, light, electricity; and communication between men by these latter principles. And the labours of the British Society have proved that such psychic communication between two minds, inexplicable by any recognized physical laws, apparently independent of any physical medium, force, or principle; may occur with perfect ease, and absolute instantaneousness, though the two persons between whom the message flies are separated by the diameter of the globe.

The present writer's work on telepathy, as here presented, modestly aims to place beside the phenomena and principles of the telepathy of science those of the telepathy of Scripture. And to show how wonderfully they complement each other; each department giving to its companion a significance which otherwise it never could have had, and the two together unmistakably fore­shadowing the transcendent power of communication to be pos­sessed by us in our coming glorified existence.
SOME ELEMENTARY PRINCIPLES AND PHENOMENA OF TELEPATHY.

FIRST. SOME SIMPLE ILLUSTRATIVE PSYCHICAL PHENOMENA IN NATURE OR SCIENCE.
SECOND. SOME FUNDAMENTAL PRINCIPLES AND PHENOMENA IN THE TELEPATHY OF SCRIPTURE.
FIRST.

SOME SIMPLE ILLUSTRATIVE PSYCHICAL PHENOMENA IN NATURE OR SCIENCE.
CHAPTER II.

SOME SIMPLE ILLUSTRATIVE PSYCHICAL PHENOMENA IN NATURE OR SCIENCE.

We now proceed to take a slightly more detailed view of the scope of telepathy.

It is a vast and complicated subject. So we must first present some simple fundamental facts. These will enable us better to understand what follows. We are in no sense dealing with fanciful or imaginary things. Our discussion lies right along the grand highway of psychological investigation.

The ultimate object is to exhibit something of what Inspiration, interpreted by Psychical Science, reveals about the psychic powers which the saints are to enjoy in their future state. And we are addressing both those who have not studied psychical science and those who have. The former, perhaps possessing neither the time nor the inclination specially to explore the telepathy of science, presumably desire to learn something of what the Scriptures teach about the transcendent telepathic activities which are to be ours in the coming life. And such persons require some preparatory exposition of the telepathy of nature, in order to understand that of Scripture. The latter are already familiar with the revelations of psychical science, but would study something of the great display of psychical phenomena which are now seen to be contained in the Bible. Neither class of these readers will here require an exhaustive discussion of scientific telepathy.

Therefore we do not attempt to review the protracted labours which the pioneers in these explorations had to undertake, in experimentation, in observations of spontaneous telepathy, in the collection and classification of data. There were innumerable queries, conjectures, speculations, surmises, suppositions, theories, discussions, with most patient development of details; for by
those alone even the men of keen intellect, high culture, and scientific methods, were able at first to grapple with this topic of thought-transmission; so elusive, mysterious, Protean-formed, comprehensive, and fascinating. These were unavoidable then, but they are needless now. We do not try to show the proportion of successes and failures that attended the experiments. Our object is to exhibit something of the successes, and of what is implied in them. We note only general ideas. And, for our present purpose, these are amply sufficient.

We do not cite our illustrative or evidential cases as always constituting sufficient proof of the principles under which they are given. Our space is too limited for a complete display of the evidence. An immense mass of statistics about this subject has been accumulated through years of scientifically conducted investigation. The results have been carefully analyzed and developed, till the fundamental principles of thought-transmission have been proved beyond all doubt.

So we simply submit specimen incidents, illustrating the character of the different kinds of evidence upon which experimental and spontaneous telepathy rest. For the scientist is well aware how many more might be given. And the general reader, from these specimens, will at once see how logically and unerringly an array of such evidences must lead our minds to the conclusions which have been reached. In quoting even these cases, we omit many details which are unimportant.

In the language of psychical science, the name Agent is given to the person from whose mind a telepathic communication proceeds, whether voluntarily or involuntarily, consciously or unconsciously on his part. But, instead of using the entire word Agent, writers often employ only its initial letter—A. The name Percipient is given to the person to whom the telepathic communication goes, whether on his part it be voluntarily or involuntarily, consciously or unconsciously. Instead of writing the entire word, often we employ only its initial letter—P. The ability to transmit psychic communications, is termed telepathic or psychic power. And the capacity to receive them, is called telepathic or psychic susceptibility.
To speak in a general way, the Telepathy of Nature and that of Science are one and the same thing. And, in a broad sense, these terms include all telepathic phenomena of every kind, aside from those which are given in the Bible. These latter exhibitions we class under the general head of the Telepathy of Scripture and of the Celestial World.

As already explained, psychical science discloses two phases of telepathy, the Experimental and the Spontaneous. And of these we will now give some simple illustrations.

1. EXPERIMENTAL TELEPATHY.

In this, the transmission of the psychic message is by a direct voluntary effort of the Agent. He definitely, deliberately, and energetically wills that a communication shall pass from his own mind to that of the Percipient.

Every possible precaution is taken to avoid all error, and ensure the most perfect and unmistakable accuracy. In order to prevent the Percipient from obtaining by his sense of vision any clue to the idea which the Agent is trying to transmit, P.’s eyes are carefully bandaged, and his head also may be covered with a bolster or a blanket. In addition he may be seated at a considerable distance from A., with his face toward the wall. Or he may be in another room. For the most satisfactory results are obtained, when there is no contact between A. and P.

The Percipient may be in either the Normal or the Hypnotic State.

TRANSMISSION OF IDEAS, FEELINGS, AND IMPULSES.

1. Of that of Ideas, a typical illustration is seen when lists of letters, numbers, words, names of persons or names of things, etc., are voluntarily and deliberately transmitted from one mind to another. Rev. A. M. Creery, then of Buxton, England, found that various members of his family possessed telepathic endowments. Whereupon he and other persons instituted a series of experiments extending from 1880 to 1882. We give his own account of his early investigations, also the record of a couple of
TELEPATHY OF THE CELESTIAL WORLD.

experiments. (From Phantasms of the Living. Vol. I. Pages 21-27.)

"Each went out of the room in turn, while I and the others fixed on some object which the absent one was to name on returning to the room. After a few trials the successes preponderated so much over the failures that we were all convinced there was something very wonderful coming under our notice. Night after night, for several months, we spent an hour or two each evening in varying the conditions of the experiments, and choosing new subjects for thought-transference. We began by selecting the simplest objects in the room; then chose names of towns, names of people, dates, cards out of a pack, lines from different poems, etc., in fact any things or series of ideas that those present could keep steadily before their minds; and when the children were in good humour, and excited by the wonderful nature of their successful guessing, they very seldom made a mistake. I have seen seventeen cards, chosen by myself, named right in succession, without any mistake. We soon found that a great deal depended on the steadiness with which the ideas were kept before the minds of the thinkers, and upon the energy with which they willed the ideas to pass."

In the following experiments several persons united in willing that a series of proper names should be transmitted to one of the Creery children. The names chosen by the Agents are on the left, and those announced by the Percipient are on the right. Usually the announcement was made within 2–3 seconds after the effort to transmit.

Case 1. A Group of Agents Transmit a Series of Proper Names to the Percipient.

<table>
<thead>
<tr>
<th>William Stubbs</th>
<th>William Stubbs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eliza Holmes</td>
<td>Eliza H—</td>
</tr>
<tr>
<td>Isaac Harding</td>
<td>Harding.</td>
</tr>
<tr>
<td>Sophia Shaw</td>
<td>Sophia Shaw.</td>
</tr>
<tr>
<td>Hester Willis</td>
<td>Cassandra, then Hester Wilson.</td>
</tr>
<tr>
<td>John Jones</td>
<td>John Jones.</td>
</tr>
<tr>
<td>Timothy Taylor</td>
<td>Tom, then Timothy Taylor.</td>
</tr>
<tr>
<td>Esther Ogle</td>
<td>Esther Ogle.</td>
</tr>
<tr>
<td>Arthur Higgins</td>
<td>Arthur Higgins.</td>
</tr>
<tr>
<td>Alfred Henderson</td>
<td>Alfred Henderson.</td>
</tr>
<tr>
<td>Amy Frogmore</td>
<td>Amy Freemore. Amy Frogmore.</td>
</tr>
<tr>
<td>Albert Snelgrove</td>
<td>Albert Singrore. Albert Grover.</td>
</tr>
</tbody>
</table>

In the next experiment, the ideas conveyed are a succession of names of inanimate objects.
Case 2. Prof. W. F. Barrett and Assistants Transmit to One of the Creery Children a Series of Ideas of Things.

Easter, 1881. Present: Mr. and Mrs. Creery and family, and W. F. Barrett, the narrator. One of the children was sent into an adjoining room, the door of which I saw was closed. On returning to the sitting-room and closing its door also, I thought of some object in the house, fixed upon at random; writing the name down, I showed it to the family present, the strictest silence being preserved throughout. We then all silently thought of the name of the thing selected. In a few seconds the door of the adjoining room was heard to open, and after a very short interval the child would enter the sitting-room, generally with the object selected. No one was allowed to leave the sitting-room after the object had been fixed upon; no communication with the child was conceivable, as her place was often changed. Further, the only instructions given to the child were to fetch some object in the house that I would fix upon, and, together with the family, silently keep in mind, to the exclusion, as far as possible, of all other ideas. In this way I wrote down, among other things, a hair-brush; it was brought: an orange; it was brought: a wine glass; it was brought: an apple; it was brought: a toasting-fork, failed on the first attempt, a pair of tongs being brought, but on a second trial it was brought. With another child (among other trials not here mentioned) a cup was written down by me; it was brought.

An ample number of other similar cases might be exhibited.

2. Transmission of Emotions.

It is not easy to accomplish this in an experimental way. Because it is difficult to arouse a definite feeling by direct volition, and then retain it; while at the same time willing that it be transmitted to another mind.

But, in spontaneous telepathy, the transmitting of emotions is a familiar phenomenon.

3. Transmission of Motor Impulses.

By the telepathic message, one person can cause or prevent some definite action by another. For instance, by a mere mental act, A. may give a command to P. to enter the mesmeric sleep, or to awake from it. Or the mesmerist, by silent volition, may lock the subject’s lips or hands, so the latter cannot open them.

Mr. H. S. Thompson, of Moorfields, York, England, was not only able to put persons under the mesmeric spell, but also strongly to influence those who were not mesmerized. We give some incidents illustrative of his powers. The subjects were not in a hypnotic condition, but in the normal state.
Case 3. Mr. Thompson, by Direct Volition, Transmits Motor Impulses to an Other Person.

(From Phantasms of the Living. I. p. 91.)

He wills that a member of his family should come and kiss him. We quote the testimony of the percipient herself. It will be observed that she clearly knows what the impulse is, and when it comes.

I was sitting one day in the library. No one else was in the room except my cousin, Henry Thompson, who was reading at the other end of the room. Gradually I felt an unaccountable impulse stealing over me, an impulse to go up to him and kiss him. I had been in the habit of kissing him from childhood upwards at intervals, when I left the sitting-room before going to bed, or when he came to say good-by at the termination of a visit, etc., as a matter of course, not of pleasure. In this instance the inclination to kiss him struck me as being so extraordinary and ridiculous as to make it an impossibility. I have no recollection of leaving the room, though I may have done so, but in the evening when he said to me at dinner, 'I tried to will you to-day and failed,' I answered at once, 'I know perfectly when you were willing me, and what you wanted me to do, though I did not suspect it at the time. But you were willing me to kiss you in the library, and I had the greatest inclination to do so.' 'And why would you not?' he asked, and laughed immoderately at my answering that I was so astonished at myself for feeling an inclination to kiss him that I resisted it at once. I had never been mesmerised by him, and my will was not subservient to his.

L. F. C.

Between him and a young girl named Crowther there is such a perfect telepathic sympathy as causes a community of ideas. There is no need of telepathic transmission on his part. It is simply mind-reading on her part. She learns his thoughts by reading them for herself. Then he deliberately transmits a motor impulse. She knows what it is, and when it comes.

I have met many cases of thought-reading, but none so distinct as in a little girl named Crowther. She had had brain fever, which had caused a protrusion of the eyes. Of this ill effect I soon relieved her, and found that she was naturally a thought-reader. I practised on her a good deal, and at length there was no need for me to utter what I wished to say, as she always knew my thoughts. I was showing some experiments to a Dr. Simpson, and he asked me to will her to go and pick a piece of white heather out of a large vase full of flowers there was in the room, and bring it to me. She did this as quickly as if I had spoken to her. All these experiments were performed when the girl was awake, and not in a mesmeric sleep.

Sometimes P. is entirely unconscious that he is being influenced by another mind. Sometimes he is aware that he is being influenced, but does not know by whom. Sometimes he both
knows he is being influenced, and clearly recognizes from whom the psychic message comes.

And, as we shall see later, these motor impulses may be transmitted irrespectively of the space between A. and P. The two parties may be separated by distance indefinitely great, when the command is given to P. to do or to refrain from doing a certain thing. And P. will know when the message comes, what it is, and from whom it comes.

II. SPONTANEOUS TELEPATHY.

This is much more remarkable, and the exhibitions of it are much more abundant. Because nature is able to produce conditions far more favorable to psychic activity than can be reproduced by art.

(a) Transmission of Ideas.

When a very perfect sympathy exists between two persons, it often happens that subjects, ideas, opinions, words, and phrases in one mind, are spontaneously and unconsciously transmitted to the other. So that both minds are found to present the same content. This habitual spontaneous transmission from mind to mind, may occur not only during wakefulness, but also during sleep.

Case 4. Illustrations of Simultaneous Dreams.

(Condensed from *Phantasms of the Living*. I. 314–317.)

Rev. J. P. Hopp, of Leicester, England, dreamed that a departed friend did an exceedingly strange thing. At breakfast his wife staggered him by telling him she had had exactly the same dream. And the special characteristic of each dream was extremely curious and monstrously improbable.

Mr. and Mrs. Fielding, residing near Bath, England; dreamed at the same hour the same dream,—about a subject neither had thought of for months previous.

At the Psychological Society, on Feb. 15, 1877, a letter was read from Mr. E. P. Toy, stating that “he and his wife were in the habit of dreaming upon the same subject at the same time.”

In such cases, apparently the vividness of the dream in one mind is the cause of its transmission to the other.

In spontaneous telepathy, one of the messages most frequently transmitted is announcement of the death of the Agent. Because
TELEPATHY OF THE CELESTIAL WORLD.

A, at his decease, develops increased psychic power, and is occupied with the great change through which he is passing; so very naturally flashes the news of it to some relative or friend about whom he is thinking.

But these psychic transmissions may take place when there is no death, and no great crisis of any kind; and they may occur frequently between given persons. We illustrate.

Case 5. Mr. Joseph Castle, Living at Oxford, but Often Obliged to Go Ten Miles to Didcot; Regularly Sends Before-hand a Psychic Despatch, Telling his Brother at the Latter Place When he Will Arrive.

(From Phantasms of the Living. Vol. I. 253–4.)

Mr. Rob't Castle, estate agent to many of the Oxford Colleges, writes as follows:—

"Oxford, 13th October, 1883.

In the years 1851 and 1852, when I was from 15 to 17 years of age, I was left in charge of a considerable extent of building and other estate work at Didcot, Berks, at which some 50 or 60 men were employed; and for so young a person a good deal of responsibility was put upon me, as I was only visited occasionally, about once a fortnight on an average, by one of the seniors responsible for the work.

Occasionally this senior was my brother Joseph, about eight years older than myself, and who had always taken, even for a brother, a very great deal of interest in my welfare, and between whom and myself a very strong sympathy existed.

I was very rarely apprised by letter of these visits, but almost invariably before my brother came (sometimes the day before, at other times at some previous hour on the same day) it would suddenly come into my mind as a quite clear and certain thing, how, I cannot say, that my brother was coming to see me, and would arrive about a certain hour, sometimes in the morning and sometimes in the afternoon, and I cannot remember a single occasion on which I had received one of these vivid impressions, on which he did not arrive as expected.

I had, without thinking particularly about it, got to act upon the faith of these impressions as much as if I had received a letter; and the singularity of the occurrence was not brought very forcibly to my own mind until one day when the foreman asked me to give him instructions as to how a portion of the work should be carried out—when I answered him quite naturally. 'Oh, leave it to-day, Joe will be here about 4 o'clock this afternoon, and I would rather wait and ask his advice about it.'

The foreman, who had access to my office, and usually knew what letters I received, said, 'Perhaps it would be as well, but I didn't know that you had received a letter from Oxford.'

I had to explain to him that I had not received a letter, and that it was merely by an impression I knew my brother was coming, and upon this I got a hearty laugh only for my credulity.
As my brother turned up all right at the time named, the foreman would not be convinced that I had not been playing a trick upon him, and that I had not received a letter and put it away so that he might not know of it.

The strangeness of the matter then induced me to arrange with the foreman always to let him know, as soon as I might have the opportunity, of the occurrence of these impressions, so that he might check them as well as myself; and he came afterwards to trust the certainty of their being right as much as I did myself.

I told my brother of them, who was very much puzzled, and could not account for so strange an occurrence; but on comparing my statements as to the time when the impressions occurred to me, in a number of cases, he said that, so far as he could check the time, it would seem to have been always at or about the time when he first received his instructions, or knew of the arrangement having been made for him to come. * * *

Perhaps I should add that my brother was living at Oxford at the time, 10 miles or so from Didcot; * * *

Robert Castle."

The fact that the mind of the elder brother, coming from Oxford, was turning on the younger at Didcot, probably caused the transmission. This experience occurred some time before the work of the S. P. R. had taught the public the necessity of gathering affidavits, etc. But there is no reason for questioning the account.

(b) Transmission of Feelings and Emotions.

In the following incident a father, in great pain from mortal illness, presumably and naturally is thinking much about his distant son. And this causes the distress in his own mind to be transmitted to his child—a boy in robust physical and mental health.

Case 6. While Mr. D., in the West of Scotland, is Dying; his Son, Unaware of that fact, and at School in Edinburgh, is Overwhelmed with Depression, and Dreams of the Death.

(From Phantasms of the Living. Vol. I. 278-9.)

By the Percipient.

When a boy about 14 years of age, I was in school in Edinburgh, my home being in the West of Scotland. A thoughtless boy, free from all care or anxiety, in the 'Eleven' of my school, and popular with my companions, I had nothing to worry or annoy me.

One afternoon—on the day previous to a most important cricket match in which I was to take part—I was overwhelmed with a most unusual sense of depression and melancholy. I shunned my friends and got 'chaffed' for my most unusual dulness and sulkiness. I felt utterly miserable, and even to this day I have a most vivid recollection of my misery that afternoon.

I knew that my father suffered from a most dangerous disease of the stom-
ach • • • and that he was always more or less in danger, but I knew
that he was in his usual bad health, and that nothing exceptional ailed him.

That same night I had a dream. I was engaged in the cricket match. I
saw a telegram being brought to me while batting, and it told me that my father
was dying, and to come home at once. [Presumably during the night the dying
father wished a telegram sent to notify and summon his son. And this fact
was psychically transmitted to the son, causing the dream. Author.]

I told the ladies with whom I boarded what my dream had been, and told
them how real the impression was. I went to the ground, and was engaged
in the game, batting, and making a score. I saw a telegram being brought
out, read it, and fainted. I at once left for home, and found my father had
just died when I reached the house. • • • (The narrator explains
that the disease had taken a critical and hopeless form about 4:00
o'clock on the previous afternoon; then adds) 'and it was about that hour that
I had experienced the most unusual depression I have described. The sen-
sations I had on that afternoon have left a most clear and distinct impression
on my mind, and now, after the lapse of 15 years, I well remember my miser-
able feeling.'

J. D., M. D.

Case 7. The Peacefulness in the Mind of Mr. Keulemans at
his Death in Rotterdam, is Transmitted to his Distant Son.

(From Proceedings of the S. P. R. Vol. VIII. pp. 520-521.)

The father died at Rotterdam, 3:30 P. M., Holland time; 3:12,
English time, August 29th, 1882. On that day the son was aware
of his father's dangerous illness, and seems to have been much
depressed by it. He was expecting to return to Rotterdam in a
few days, but did not anticipate his father's decease at once.
What follows is in the son's own words.

On Monday, August 29th, at 3.10 p.m. by my watch, whilst I was in the
garden holding a little trowel in my hand, there suddenly came over me a
strange feeling, like a call from the unseen to be attentive, to be prepared for
some strange occurrence. I stood upright in answer to the call, and stood
looking upon a lane of summer beans. They looked heavenly beautiful; my
garden seemed all glorified. I felt my father's influence. If I had held both
his hands and looked him in the eye I could not have felt his influence more
strongly than I did at that moment. But there was no vision of him. This
lasted perhaps six seconds. Then it seemed that the garden had resumed its
normal aspect, and I felt the influence gone; and with it all the sad gloomy
thoughts about my father which had occupied my mind. 'This means that
father is gone,' I said to myself. I therefore noted the time (3.10 p.m.), went
indoors, and told my wife what had happened to me. I thought of telegraph-
ing to my brother in Holland, but changed my mind, as it might have seemed
to my relatives that I treated my father's death as a subject for experiment.

Next day I heard from my brother that my father had died peacefully at
half-past three on Monday afternoon. [English time 3.12. Author.]

Mrs. Keulemans confirms as follows: "The above, as far as the main
points are concerned is quite correct." • • •

A. KEULEMANS.
(c) Transmission of Motor Impulses.

Under circumstances favorable to a telepathic communication, A. may transmit to P. a psychic impulse to come to him, or to go to some other person, or some other place; or to do or not to do some other certain thing, etc.

In the following incident, the agent is a little boy. The frightened child's agony of longing for his parent, causes him to transmit to his absent father a call to return home with the utmost possible speed.

Case 8. A Father, at Divine Worship, Feels an Impulse that Makes him Run Home with all his Might—Just in Time to Save the Life of his Three-year-old Child, who is in Flames.

(From Phantasms of the Living. Vol. II. p. 377.)

Mr. William Blakeway, of New Ross, near Dudley, England, writes thus:—

I was in my usual place at chapel on the Sunday afternoon, in May, 1878, when all at once I thought I must go home. Seemingly against my wish, I took my hat. When reaching the chapel gates, I felt an impulse that I must hasten home as quick as possible, and I ran with all my might without stopping to take breath. Meeting a friend, who asked why I hurried so, I passed him almost without notice. When I reached home I found the house full of smoke, and my little boy, three years old, all on fire, alone in the house. I at once tore the burning clothes from off him, and was just in time to save his life. It has always been a mystery to me, as no person whispered a word to me, and no one knew anything about the fire till after I made an alarm at home, which was more than a quarter of a mile from the chapel. * * *

William Blakeway.

Mr. C. Smith, of Black Heath, near Dudley, writes:—

I beg to say I heard of the incident from Mr. Blakeway himself in a few days after the occurrence, and never forgot it, as I thought it very remarkable.

C. Smith.

I could not doubt the vividness of the experience. * * * He thinks that he probably took about a minute and a half in getting home, and that his first impression may quite have coincided with the accident to the child, who was alone in the house and caught fire in reaching for something.

We have given only a few illustrations. But many others could be presented under these same heads. For such phenomena are now conceded to be unquestionable facts in human experience. It is impossible to explain them by chance. That theory was given up long ago. The incidents are too varied, striking, and
numerous. The long, patient, systematic efforts that have been made by psycholo-gists to investigate these subjects, have led to an entirely different conclusion; and it compels acceptance. They have shown that these events are produced by the clearly-defined and frequently-operative principle of telepathy. And the number of forms the psychic messages may take, is limited only by the number of ideas, emotions, sensations, impulses, etc., that can be contained in a human mind.

These transmissions may be reciprocal; i.e., varied telepathic communications may be interchanged between A. and P. They may be collective; i.e., the psychic message from A. may be transmitted to more than one percipient. They may be transmitted or received when either agent or percipient is awake or asleep, in the normal state or the hypnotic.

But all these exhibitions of psychic power on earth are simply rudimental displays of faculties which reach their fullest expansion in the future life.

The ability to transmit and receive these psychic communications, becomes greatest during those crises which most nearly resemble death, and at death itself. For, as the soul is going out into its higher state, its psychic power and susceptibility are most noticeably increased.

Then, as we proceed to study the Bible, we shall see that all classes of spiritual beings employ the telepathic despatch as a means of communication. For the psychic activities which they exhibit in a great variety of ways, are unmistakably identical in character with those of which we have given here a few elementary illustrations, and of which more advanced and complicated specimens will follow. So, as we develop our argument, we observe—

FIRST. THE SCRIPTURES SHOW TELEPATHY TO BE USED AS A WORKING PRINCIPLE AMONG ALL CLASSES OF BEINGS IN THE OTHER WORLD; AMONG FALLEN ANGELS, AND GOOD ANGELS, BY GLORIFIED MEN, AND BY THE THREE PERSONS OF THE TRINITY.

With us the transmitting of telepathic despatches often is spontaneous, i.e., involuntary. But we argue for the final proposition that all these may at last be sent by direct volition. For
often they are all transmitted voluntarily even here on earth; of which fact we shall find evidence in our further study. And everything points toward the conclusion that, in the future state, we shall be able to despatch all types of psychic messages at will—as the lofty intelligences of the spirit world are shown by Holy Writ to do.

And we must hold that this quick transmitting here on earth of various ideas, feelings, and motor impulses, across distance indefinitely great; conveying any form of intelligence, reflecting various emotions, leading other persons to take particular courses; may, and doubtless does give a miniature conception of the manner in which such complex communications pass among the bright celestials, conveying instantaneous messages of any character, and leading far-off spirits to do special and desired things. In this manner there may be sent to them invitations, requests, appeals, etc. But, among them, this intercourse is always about considerations of pleasure, profit, praise, and benefaction.

In that these psychic messages may be transmitted or received at all times; in our waking states, in our slumbers, or under borderland conditions—i.e., those between sleep and wakefulness; we have a great fact which prefigures the unending psychic activities of the future life; for the children of eternity "rest not day and night." Hence they may despatch or receive psychic communications at all times.

While science exhibits telepathic messages as going in every direction across the globe, the Scriptures reveal them as flashing in the same manner between earth and heaven.

Here on earth, the period of psychic rapport during which they may pass between two minds usually is short, because our psychic power is rudimentary. But, in the telepathy of the other world, as exhibited in the Bible, this period of communion may be indefinitely prolonged. For, though in essence the telepathy of nature and that of the Bible are the same, the latter is of a somewhat higher type. And we will now, for a short time, turn our attention from the scientific to the Scriptural telepathy; that we may study something of this method of communication, as it is employed by the celestial beings who are revealed through the pages of Inspiration.
CHAPTER III.

AMONG THE THREE PERSONS OF THE GODHEAD, THE METHOD OF COMMUNION IS BY TELEPATHY.

At the beginning of this part of our discussion, reason unhesitatingly lays down the following general principle. *If there are any such things as purely spiritual beings, whether infinite or finite; since they have no physical or material organs, either they must communicate with one another without such organs, i. e., by telepathy; or they cannot so communicate at all.*

Here probably some one will immediately raise objection that the Bible speaks of a “spiritual body.” And this expression would seem to imply that, after the death of the material frame, there is a refined, ethereal body in which the soul dwells until at resurrection it receives its former body glorified. Also that in such bodies the spirits of angels dwell. And this “spiritual body” may have organs for communication.

For there are those who think the soul cannot act or be acted upon without a corporeity of some kind. So they assume it must be furnished with what they term a “spiritual body” as soon as its earthly tabernacle is laid aside. Thus Swedenborg held that man, in this life, has two bodies, an external and an internal, a material and a psychical. The former dies, and is deposited in the grave, never to rise again. The other is forever united to the soul, when this passes into the higher stages of existence. And that is the body of the future state. But the Scripture does not countenance any such idea. The phrase “spiritual body” used by Paul in I. Cor. 15; 44, has an entirely different meaning. The Bible nowhere speaks of man as having any other corporeity than the material body, either in his present or his future state. The Scriptures make no mention of any such thing as an astral or psychical body. Of its existence there is no Biblical suggestion or recognition whatever.

26
The "spiritual body" to which Inspiration alludes, is simply this material body after it has been raised from the dead. "It is sown in corruption; it is raised in incorruption; * * * it is sown a natural body; it is raised a spiritual body." The word "natural" here means adapted to our present life and conditions. But our present bodies are not adapted to the coming state of existence. Its conditions are very different. "This corruptible must put on incorruption, and this mortal must put on immortality." And the "spiritual body" is simply our original physical frame after it has been adapted to those changed and higher conditions.

It is sown a "natural body." The adjective is psukikon, from psuke. This word means sometimes the animal life, which men have in common with the beasts; and sometimes the mind in the ordinary sense of the term. But the phrase "natural body" does not mean a body made out of psuke. That original body, with its animal as well as rational nature, suffers from the appetites of hunger and thirst, becomes weary, requires sleep, feels pain, has passions that fight against the soul. It wears out, and dissolves to dust. But, after its resurrection, this body never shows these signs of weakness. It is improved, refined, and glorified. It is incorruptible, immortal, wholly controlled by the Spirit of God; perfectly fitted for that exalted state of existence which the soul is destined to enjoy forever. It is raised a "spiritual body." The adjective is pneumatikon, from pneuma. This latter here means the mind solely in these higher attributes of its nature. The phrase "spiritual body" cannot be a body made out of spirit. That is as much a contradiction of terms as to speak of a spirit made out of matter.

The "spiritual body" referred to in the Bible, is simply the resurrection body adapted to the existence hereafter. It is exemplified by the body of Jesus after he had risen. That exhibited remarkable powers, but it was more than spirit. He said, "A spirit hath not flesh and bones as ye see me have." This is what the Bible means by the "spiritual body." (See Hodge's Systematic Theology. III. pp. 783-785.)

God the Father and God the Spirit certainly have no bodies,
as Christ had none prior to his incarnation. Yet they can act and be acted upon. They possess infinite powers in these respects. But the human soul and the angelic soul were made in the image of God. And when a human soul leaves the body, it seems to remain a spirit entirely without body of any kind; a pure spirit like its father God, until it re-enters its former body at the resurrection. And though angels at times may appear in human form, just as our Lord did in the Old Testament before he was born of the Virgin; yet under all ordinary circumstances they are represented in Scripture as pure spirits entirely without body. Sound psychology also repudiates the theory that there is any astral or psychical body. But this is not the place for exhibiting the evidence. So either these spiritual beings of the other world must communicate without material organs of any kind, or they cannot commune at all.

But “there are three Persons in the Godhead, the Father, the Son, and the Holy Ghost. And these three are one God, the same in substance, equal in power and glory.” (Westminster Confession.) It is difficult to penetrate the mysteries which envelop the relations of the three Divine Persons. The human mind can but imperfectly understand itself. Still less can it comprehend God. “There is no searching of his understanding.” (Is. 40; 28.) And when we attempt to grapple with the questions which pertain to the union of three Persons in one Godhead; there rise many problems which are entirely beyond our comprehension.

How do the Three Persons of the Trinity communicate with one another? This doubtless is beyond the power of the human intelligence fully to fathom. Yet some things about it may be determined with a high degree of certainty. Their intercourse must be independent of any created medium, whether material or spiritual.

Communication between any one Person of the Trinity and either of the other Two, must be without intervening medium of any kind whatever. It must be direct.

Yet there must be perfect mutual understanding among them all. Each must know everything that is transpiring in the minds of the others, must know all that they know. Otherwise he would not be omniscient. Each Person of the Godhead must “know
himself and all things out of himself, most perfectly, by one eternal act.” This communion must be all-comprehensive and perfect.

Though the different Persons of the Trinity are in the Bible sometimes represented as talking with one another; the idea of their converse by uttered words, must be deemed figurative. The simple language of human life is used, that human beings may the more readily receive the general conception of what is meant. But the communion of the Three in One must be too quick and comprehensive to admit of being accomplished by words. It must be instantaneous.

There are some suggestions in the Bible which throw light upon this subject. Thus one or two passages speak of the Father and the Son as each knowing the mind of the other. As if what is in the mind of the Father is being constantly, instantaneously, transmitted to the mind of the Son; and vice versa. “As the Father knoweth me; even so know I the Father. And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” (Matt. II; 27). Again, the Spirit is represented as searching the mind of God. “For the Spirit searcheth all things, yea, the deep things of God.” (I. Cor. 2; 10). As if the Spirit were continually and instantaneously reading all things from the Father’s mind.

Therefore the results we reach by philosophy, and the light we obtain from revelation, regarding this subject, so profound and transcendent; point unmistakably to the following conclusion—that the communion among the Three Persons of the Godhead is by comprehensive, perfect, direct, instantaneous psychic transmission of mental contents.

And, since telepathy is the habitual mode of communion among the Three Divine Persons, this must afford the highest and most ideal method of communication actual or possible.

The fact that these psychic communications may occur among ordinary human minds was first discovered less than a century and a half ago (1773). But from the Scripture we see that this method of communion has been in ceaseless and absolutely perfect operation among the Infinite Minds of the Trinity through
all the cycles of the past. *The most important intercourse which can exist—namely, that among the Sacred Three forevermore has been, is, and will be by telepathy.*

So now we get a fundamental idea about the telepathy of science. God made man in his own image. And these imperfect telepathic faculties in the mind of man—the child, are but the miniature and incipient display of powers like those ineffable ones in the minds of God the Parent, God the Elder Brother, and God the Divine Companion,
CHAPTER IV.

GOD AND MAN COMMUNE BY TELEPATHY.

Upon this subject we have ample light. To speak comprehensively, the Deity communicates with men in various ways. For instance, through his works. But there is little flexibility in this method of communication. It contains no provision for the necessary, direct, intimate, personal intercourse between him and man.

Through his providences also he reveals himself. And these have much wider range. They are far more capable of adaptation to our requirements. They show startling versatility.

Then through his Word. This is his formal, and most complete revelation. Though it changes not.

I. But, with all these, there goes the influence of his Spirit, to explain and to instruct.

That Spirit guides men to understanding of God's works. Together with the external movements in providence, the Spirit sends inward wisdom to understand many of those providences. And, with his Word, there goes an inward illumination of the Spirit, which enables us to understand the Holy Oracles. In connection with all these other things, there is a direct transmission of thought from his mind to the human mind. And, in our final analysis, we find this direct thought-transmission underlies all his inspired Word, and forms the method of its communication.

Of the things recorded in the Scriptures, many were taught by him prior to, and independently of the narrative in the Word itself. By the cloudy pillar he gave directions about the journeying of Israel, long before the account of that journeying was recorded by the narrator. Through Urim and Thummim he gave revelations, before they were written down by any inspired
penman. He spoke to Moses on Sinai about the law, and then told the prophet many things about the tabernacle and its furniture; before these points, thus uttered, were written out. He disclosed some things by angels, before those things were chronicled by any sacred historian. The revelations through Christ, whether by sermon, parable, or miracle, were given; before they were reported by the evangelists. But, sooner or later, these things were recorded in the Scriptures.

And the whole work of composing the Holy Scriptures, was through the Holy Spirit's telepathic communication of ideas, feelings, and impulses, to the authors of the Sacred Books. Thus the most important messages that ever came into human life, were by telepathy.

What was inspiration? That influence of the divine mind upon the human, which insured infallibility in teaching. We cannot recognize different grades of infallibility, in the sense that some portions of the Bible were more or less inerrant than others. We admit but one degree, namely this, that all portions of the Book are alike inspired and divinely authoritative. Of the manner in which the Omniscient Spirit directly communicated ideas to the human spirit, we have a perfect exemplification in our Lord Jesus himself. His Divine Spirit was continually working through his human spirit; so that the ideas of his divine mind were forever directly transmitted into his human mind. Here was an ideal and perfect illustration of telepathic converse between the divine mind and the human.

But there were different ways in which this infallibility was secured among inspired men.

1. Suppose a writer had seen certain events; like those which Moses, Ezra, Nehemiah, and the apostles witnessed; and which they afterward recorded. The historians obtained knowledge of these matters by their own senses. They personally saw these things, and heard them. Yet, when they wrote their histories, there was upon their minds a direct influence of the Holy Spirit, teaching them what to omit, what to insert, and how to describe. In other words, divine ideas, preferences, and purposes about each matter, were directly transmitted into their minds; controlled their minds; and were expressed by those minds.
2. Or again, consider those passages which formulated profound teachings about human life, about the divine character, about great fundamental doctrines, matters which the unaided human intellect could not adequately develop. These required the broadest survey of facts, the deepest and most comprehensive understanding of principles, the utmost wisdom of statement. And all this it was not in the power of the uninspired mind to attain. Here also the divine mind directly controlled the human; transmitting into it truths, thoughts, words; so that the human mind presented the ideas and teachings of God.

3. Again, in that form of inspiration known as revelation; there were disclosed to the inspired writer, (perhaps by words, perhaps also by visions;) ideas, truths, and facts, which the unaided human reason could never, by any possibility, have obtained; e. g., about events which occurred at creation, or which were to transpire in the far-distant future, on earth or in heaven. They came directly from the mind of God. So the revelations were obviously and purely transmissions of thoughts from the divine mind to the human. This is a simple and philosophical way of stating the familiar theological doctrine, that “holy men of God spake as they were moved by the Holy Ghost.” (II. Peter; 21).

Thus, antecedent to, back of, and underneath all writing of the Scripture; was this fundamental fact that the infinite Spirit acted directly upon the finite spirit, thus giving inspirations and revelations. The divine mind directly transmitted ideas, feelings impulses, etc., into the human mind. The Holy Spirit shaped the statements of truth which prophets and apostles were to proclaim. And infallibility rested upon this fact, that the utterances of the inspired writers were not their own; but those which had been formulated and transmitted by God. Thus, by telepathy from the divine mind to the human, was secured inerrancy in the writers of the Bible. Men were inspired by the Holy Ghost through thought-transmission. Hence the most important truths ever received by the human mind, from any source whatever, came to it by telepathy.

Moreover, upon examination, we find that, not only the composition of the Scriptures themselves; but the actual production
of a large part of the events narrated in them, and of corresponding events which have been occurring in the Christian Church ever since; was brought about by or attended with the direct transmission of some content of the mind of God to men, and the direct transmission of some content from the mind of men to God.

For instance, of Saul we read that “The Spirit of God came upon him, and he prophesied among them.” (I. Sam. 10:10). A similar case is given in I. Sam. 19:20. “The Spirit of God was upon the messengers of Saul, and they also prophesied.” Again, Agabus signified by the Spirit there should be a dearth throughout all the world. (Acts II:28). “Well spake the Holy Ghost by Essias the prophet,” etc. (Acts 28:25).

Dreams were one acknowledged method of imparting divine communications. God said he would reveal himself through them. “If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.” (Num 12:6). Here it is divinely declared that the prophet may receive his information directly from God by visions and dreams; i.e., direct thought-transmissions.

So with many purely subjective experiences of the soul.

God’s Spirit is represented as acting directly upon the human heart. He says, “My Spirit shall not always strive with man.” (Gen. 6:3). The penitent prays for pardon, and there is sent into his breast an unmistakable sense of relief. The Holy Ghost has spoken peace within. That man is walking “in the comfort of the Holy Ghost.” (Acts 9:21). “The Spirit himself beareth witness with our spirit, that we are the sons of God.” (Rom. 8:16).

Then there is the influence of the Spirit in sanctifying the human soul. “The Spirit of God dwelling in you” (Rom. 3:16); i.e., forever working upon your spirit, imparting right thoughts, affections, and purposes. “The love of God shed abroad in your hearts by the Holy Ghost.” (Rom. 5:5). Under trial, there is a constant influence infusing grace, strength, encouragement, hope, and love. The Spirit speaks in conscience. He lays hold upon the soul with a vice-like grip. “My conscience bearing me witness in the Holy Ghost.” (Rom. 9:1).
Often it is by direct thought-transmission, that men are called to special missions.

"I have filled him" (Bezaleel) "with the spirit of God, in wisdom," etc. (Ex. 31; 3). As Saul heard that the Ammonites would make peace with the men of Gibeah only on condition of thrusting out their right eyes; then "The Spirit of God came upon the heart of Saul when he heard those tidings, and his anger was kindled greatly." (I. Sam. 11; 6). Here was the Spirit leading him to rescue. "The word of the Lord came unto Jonah saying, arise, go to Nineveh." (Jonah I; 1-2). When a man is called to the ministry to-day, the inward call is by a direct impression from the Holy Spirit upon his mind and heart.

The impartation of special gifts, was by direct transmission from the Spirit.

In the gifts of tongues, there apparently was an action of the Spirit upon the recipient, enabling him to use those various languages. In the gift of healing, the Spirit wrought through the person who healed. In the gift of miracles, it was the Spirit who actually wrought through the person who seemed to work the miracle.

So in the general practical guidance of believers.

In the Old Testament. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Is. 30; 21). This language is figurative. It did not mean that they would actually hear an audible voice behind them. But there would be outward providences, and unmistakable inward direction—light given to the mind.

Probably most prayers for guidance received their answer in this way; by determination of the thoughts, and intentions. God directly impressed upon the believer's mind what course should be pursued.

So in the New Testament. "But when they deliver you up, it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10; 19-20). "For the Holy Ghost
shall teach you in the same hour what ye ought to say.” (Luke 12; 12). “Walk in the Spirit.” (Gal. 5; 16). “As many as are led by the Spirit of God, they are the sons of God.” (Rom. 8; 14).

By this method, special things were enjoined or forbidden.

There were directions in special crises. “They * * were forbidden of the Holy Ghost to preach the word in Asia.” (Acts 16; 6). “They assayed to go into Bithynia; but the Spirit suffered them not.” (Acts 16; 7). The disciples “said to Paul through the Spirit,” (by the Spirit’s instruction,) “that he should not go up to Jerusalem.” (Acts 21; 4). “Then the Spirit said unto Philip, Go near, and join thyself to this chariot.” (Acts 8; 29). This was by direct thought-communication from God. Thus he has moulded the judgment of the great leaders of the Church. Thus he shapes their action now. When a man has conscientiously prayed for guidance, there comes into his mind light, sometimes gradual, sometimes instantaneous. There seems to be direct transmission of thought from the mind of God into the mind of man. God gives answers by communicating wisdom. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” (Jas. I; 5). Paul says the Spirit thus revealed to him the future. “The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.” (Acts 20; 23).

These communications from the infinite mind to the finite mind, were by direct thought-transmissions. By these God has continually spoken to his followers, whether they were inspired or uninspired. How many of them, like Philo Judaeus, have had “thoughts fall from heaven like showers of snow, or like seed from the hand of a sower into the mind.” To uncounted myriads of souls, God has spoken in this telepathic way about uncounted multitudes of matters.

II. In exactly the same manner, there is direct telepathic communication from the mind of man to the mind of God.

As God’s intercourse with man is very much by direct telepathic communion, so man’s intercourse with God is largely by the same method.
When oral prayers are offered up, these can express but a small portion of what is in the heart of the worshipper. Aside from what goes out in formal supplications, over and above these; our will is that everything in the soul may be directly revealed to God. And this is done. It is communicated to him by telepathy. He receives immediate and complete cognizance of it.

Much of the praying in the Church is never voiced aloud. It is unuttered; formulated and clothed in words, but not made vocal on the lips. It reaches God by instantaneous mental communication. We may commune with God as we walk the street, or ride in the car. The aspirations, longings, yearnings of the heart all reach him directly. Or, more accurately speaking, they are directly read and understood by him. In the final analysis, all thoughts, emotions, and purposes, in every human heart, are instantly and completely known to God. Thus it has been in all ages and all lands. In the Christian the Holy Spirit dwells as in a temple; and there is reciprocal communion between him and the believer. Thus a great part of the intercourse between God and man, is by direct thought-communication; from God to man, from man to God. It is by telepathy.

III. And beyond doubt it is largely by direct thought-transmission that the Infinite Mind and the finite mind are to communicate with one another forever.

This principle has been in operation between God and his people from the beginning of human history. And we are constrained to believe that this is the principle by which such converse will be continued in the life to come. As, in this world, the infinite mind certainly communicates thus with the finite mind, and the finite mind with the infinite; so, in the other world, this intercourse must be going on forever, direct, silent, and instantaneous. Thus God will converse with his saints and his angels eternally.

So, to speak in general terms, we see that in every human soul there is this primary constitutional aptitude for telepathic intercourse. Every finite spirit can receive ideas, impulses, and in-
fluences from the Deity and from the God-man. And every soul can send mental despatches to them. This seems to be a universal fact.

Then appear those developments of the psychic faculties which render possible rudimentary telepathic communications from soul to soul on earth. While there are not yet adequate data for determining what proportion of human beings possess these, it has been supposed that perhaps one out of every ten has them at least in some degree.

And they foreshadow that fuller psychic activity which is to be ours hereafter. They help to answer the question, "How, in that coming life, will saints and angels commune with one another?"
CHAPTER V.

HOW DO FINITE MINDS CONVERSE WITH ONE ANOTHER IN THE FUTURE STATE?

When saints in their glorified bodies are near together, their intercourse seems to be by the ordinary means of communication. And, regarding angels, it would appear from Scripture that, when they manifest themselves in physical human form, they can speak orally and understand oral speech.

But, when spirits are widely separated, how do they communicate with one another? In those boundless realms, suppose that, by the hand of God, a mother and her child are swept far apart; so there can be no converse by any method in familiar use on earth. Or two bosom friends have journeyed far asunder. Or two spirits, busy in different and distant regions of the universe, have occasion for some interchange of thought. Even if, for argument, we relinquish the Biblical indications that the range of our future life will be coterminous with the cosmos; continually occasions must arise when widely separated beings will desire some correspondence. If we retain the Scriptural doctrine, much more certain is it that such emergencies will be frequent in occurrence.

If there can be no communication, there cannot be the highest happiness. But the Bible teaches that the coming life is one of joyous intercourse. And, without much constant intercommunication, it would seem impossible for finite beings of the other world to despatch their duties, and fulfil the missions which have been appointed for them by God. What then are the Scriptural implications as to how they would commune with one another?

For men living under the conditions of this lower state, God had made most wonderful provisions, which are just beginning to be found out. Marconi’s dream became a discovery. His discovery has fructified in constant deeds. Without any medium, save that natural one which God already had provided, messages
are transmitted across great distance. Here is wireless telegraphy, not yet emerged from its cradle, but already marvellous. Are we to believe that, in man’s higher life, our possibilities will be more limited than here? But no artificial medium ever can exist. No wires can e’er be swung between the revolving stars. Yet will there not be provision by which widely parted spirits may hold sweet converse?

“No,” says the objector. “Note how we at present commune with one another! Here is that subtle fluid called the ether; extending through air, water, every liquid, every solid; and this, as is believed, throughout the entire universe. Here is the great ether sea. Through this gravitation draws with leash of fire. By this the concord of sweet music breaks on human ears. Through this the armies of the sunbeams move. By this are formed the rainbow tints that charm the eye. Through this electricity takes its flight. By this the Roentgen rays pierce through the solid, and Hertzian waves quiver over land and sea. This is the medium of communication between man and man in the material world. But this never can avail for communion of spirit with distant spirit in the life above.”

We answer, “In the great world of mind, is there no other medium, corresponding to this ether sea; and through which we (whether in the body, or out of the body) may communicate with one another? Certainly there is. And ether is not to be compared with it for amazing and overwhelming properties. It is the omnipresent mind of God.

He is everywhere, throughout remotest space. And, where’er he is, he is omniscient, knowing all contents of all minds. “All things are naked and opened unto the eyes of him with whom we have to do.” (Heb. 4; 13). “The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.” (I. Chron. 28; 9). “He knoweth the secrets of the heart.” (Ps. 44; 21). “Thou understandest my thought afar off.” (Ps. 139; 2). Job says, “No thought can be withholden from thee.” (Job, 42; 2). And God says, “I the Lord search the heart, I try the reins.” (Jer. 17; 10). “I know the things that come into your mind, every one of them.” (Ezek. 11; 5).
And He alone can know them. To have given any mere created intelligence ability to know all the contents of all other finite minds, or any other finite mind; would have been to give a most offensive prerogative over the mind which was compelled forever to stand open to his gaze. If an unholy spirit had this power; the natural instincts of every finite soul whose activity was thus continually exposed to his scrutiny, would have forever rebelled against it. While there can be little need of mental privacy in heaven, it is in accordance with our natural sense of justice and self-respect, that the power of fully reading every heart, or any heart, should belong to God alone. It is also in accordance with the teaching of inspiration. No other medium can know all that is in any finite mind. "For thou, even thou only, knowest the hearts of all the children of men." (I. Kings, 8; 39). And, if only he can fully read the human mind, surely he alone can read angelic minds.

Though it would seem that an almost all-embracing knowledge of the contents of finite minds is bestowed by him on Jesus, since the human mind of Jesus is forever united with the divine in the Second Person of the Trinity. For, while we would not dare assert that his human mind literally and absolutely understands all other finite minds so fully as his divine mind does; surely we should affirm that there is little about any finite mind that the human mind of Jesus does not understand.

Do we believe in mind-reading? Assuredly. What Christian person does not—to this extent—that the divine intelligence reads, like printed page, every thought, feeling, volition, and fancy; past, present, or future; of every finite soul? In every portion of the universe is this omniscient mind of God. And while we can not imagine any other possible medium by which parted spirits may communicate with one another; this medium certainly there is. And we cannot conceive how the adaptation of any medium to this purpose could be more perfect.

Therefore the divine mind is the only medium by which all thoughts, emotions, sentiments, purposes, mental acts and mental contents, can be perfectly understood, then perfectly transmitted and presented. His Spirit is "endless in circuits, infinite in poten-
telepathy,” knowing the contents of every finite intelligence at all times; able at all times to communicate them to other finite minds.

But here objection may be made, that it imposes upon the Deity a most incongruous burden to assume that he is the medium of communication between finite spirits; and that this would be something derogatory to the dignity of his character as the sovereign ruler of the universe. But we neither do, nor can impose upon him anything whatever. The simple question is as to what he has himself assumed, and is forever doing.

By reason of his omniscience, he understands all minds at all times. It is no effort for him to know all contents of all finite souls. By the essential activities of his very nature, he must do this. There can by no possibility be anything he does not know.

And he can transmit whatever he will to any finite mind. He can communicate to any and all finite souls, at any and all times, whatever he desires to communicate. If two angels or glorified saints are occupied in different portions of the universe, will any intelligent man for an instant affirm that God is not able to convey to one the ideas, purposes, or feelings of the other? So we argue from the outset that transmission of thought by God from one finite mind (human or angelic) to another finite mind (human or angelic) is possible. This must be admitted.

Was it difficult or disagreeable for him to communicate to the men who wrote by inspiration? Was it disagreeable to impart to inspired apostles the ideas he wished to convey to them? There is no burden, no unpleasantness in doing this. As easily as he reads what is in one mind, he can communicate it to another.

Here on earth, when the sensitive ether receives from one mind an impression of any sign or sound to transmit it to another mind; does that ether weary, so its strength is exhausted? Still less does such transmission annoy or weary God.

As a matter of fact, is he not forever communicating his own ideas to us? Does he not love us? And if, by the resources of his own omniscient, ever-active mind, he is pleased to bring separated souls into communion with one another; thus promoting their highest happiness, and carrying out his own plans; why
should there be objection? Of two finite spirits in the other world; he can, any moment, at his own instance, communicate from one to the other. Why may he not make such communication at the instance of one of the finite minds themselves?

The claim that such communication may be made by him, from spirit to spirit, at the wish of one of those minds themselves, is in accordance with a recognized principle underlying some of the most familiar facts and phenomena of the spiritual world. For, at the prayer of one soul, God may cause the conversion of another. At the petition of A, who is filled with love for Christ, the Divine Spirit may fill P with love for Christ. As a result, in the soul of P will be developed an entire change of thought, feeling, and purpose; shaping his life for time and eternity. This has occurred times innumerable. But if, at the desire of A, the Divine mind may implant in P the great multitude of new conceptions, affections, instincts, and purposes implied in conversion; then, much more, at the desire of A, God may simply communicate to P an idea.

There is nothing in the least incongruous or anomalous, in the proposition that he may, at his own instance, communicate the content of one finite mind to another; or may, at the instance of one finite mind, communicate some mental content to or from another. Far as theory goes, intercourse between finite minds by this direct transmission of thought is certainly practicable. This must be conceded now.

And there is a tremendous antecedent presumption that this is the actual method of converse in the other world. The Three Persons of the Trinity communicate with one another in this way. In this way they communicate with finite minds; and finite minds with them. If the Father holds intercourse with his children in this manner—by direct transmission of thought; it is natural to assume the children will, in the same way, hold intercourse with one another. If the Elder Brother communes with the younger brethren thus; there is an antecedent probability that the younger brethren will thus commune among themselves. If the Holy Spirit, the Divine Teacher, instructs his pupils thus; there is a presumption that the pupils themselves will thus converse. In that glorified state, certainly we are to hold intercourse
with one another by the most perfect method possible, and in the
most perfect manner. And surely there can be no higher way
than that by which the Three Persons of the Godhead communi­
cate with one another and with us.

God knows most perfectly his own thoughts, and those of every
finite being throughout the universe. He is forever conveying
his own thoughts to finite minds. He can, with equal ease,
convey to one finite mind the thoughts of another; and those of
the second finite mind to the first; so these two may thus hold
intercourse with each other; when this would promote the divine
glory or their mutual happiness. Why, then, may not the mode
of intercourse between parted spirits in the other world be in
essence simply this—*that the thought in one mind is by God directly
communicated to the other mind?* And, as a matter of fact, in the
telepathy of the Bible, the representation of Scripture, unmistak­
able, varied, and repetitions, is exactly this very thing—*that The
Divine Mind is the Medium of Communication Between
the Finite Minds.*

"What!" says the reader, "Does the Bible teach that the
thoughts of one finite mind are ever thus directly communicated
by God to another?" Unquestionably. And one way of proving
it, would be by presenting at the outset those many passages in
which this truth is obviously and emphatically shown; collecting
the great array of varied and instructive facts which the Bible
contains about this matter, then analysing and arranging them for
the sole purpose of exhibiting this general underlying principle
and law. But, as the investigator would continually discover
in these connections other things which would interest and delight,
yet perplex him; because he would not at once see how to classify
them; he would desire to go through these passages afterward
again and again for further study. So there would come a double
and protracted task.

We will pursue another method; equally clear, but more satis­
factory and expeditious. Since, in the telepathic *communications
exhibited by Holy Writ, the principle that the medium is the divine
mind is declared unequivocally, conspicuously, and often; we
will recognize and state that fact at the outset. Then, as we refer
to the passages to be considered, we will arrange them in such a way that we can simultaneously do two things. (1) We can note in how many cases they either distinctly and explicitly affirm, or else plainly imply that the divine mind is the medium of the communication. (2) We can successively take up, in proper order, various other points which it is necessary to develop in our discussion. By this progressive method, the stores of truth which the Scriptures disclose about these themes, will be more readily understood and utilized.

A. We give some Scriptural Instances in which the contents of one finite mind were by God directly communicated to another.

Case 9. The Secret Purpose of Jeroboam's Wife is Directly Revealed by God to Ahijah.

Ahijah the prophet was old and blind. King Jeroboam's son was sick. And the king told his wife to disguise herself, go to Shiloh, and Ahijah would tell her the prospective fate of the child. Then the Lord said unto Ahijah, "Behold the wife of Jeroboam cometh to ask a thing of thee for her son; * * she shall feign herself to be another woman. And * * when Ahijah heard the sound of her feet, as she came in at the door, * he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another?" (I. Kings, 14; 1-6). Her desire to ask about her son, and her purpose of concealment had been by God directly communicated to the prophet. Here the narrative distinctly states that the medium of communication was the divine mind. "The Lord said to Ahijah, Behold," etc.

Purposes perhaps scarcely matured in one human mind, may be by God directly revealed to some other mind.

Case 10. The Future Purpose of Benhadad is Revealed to a Prophet.

Ahab, king of Israel, had routed Benhadad, king of Syria, with great slaughter. "And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what
thou doest; for at the return of the year the king of Syria will come up against thee." (I. Kings, 20; 22). In verses 13 and 14 this prophet announced that he spoke *in the name of the Lord*. Here the purpose of Benhadad (though perhaps hardly formed in his mind) to return and attack Ahab at a later day, had been by God directly communicated to the prophet. Again—

**Case II. The Apparently Unformed Purpose of Nebuchadnezzar is Revealed to Jeremiah.**

Jeremiah said, “Hear ye therefore the word of the Lord, all ye of the captivity, * * Thus saith the Lord * * of Ahab * *, and of Zedekiah, * * which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he shall slay them before your eyes.” (Jer. 29; 20-21). Here the purpose (probably not yet formed in the mind of Nebuchadnezzar) to slay two false prophets; and to do this under peculiar circumstances (before the eyes of the people) is *by God* directly made known to Jeremiah.

Next consider the incident of Pharaoh and Moses.

**A SERIES OF THOUGHT-TRANSMISSIONS.**

**Case 12. The Prospective Purposes of Pharaoh are Successively Revealed by God to Moses.**

Pharaoh is to take three positions. First he will decide to retain Israel in bondage. Then he will let them go. Finally he will follow after them. Each of these prospective purposes of the king, is by God directly disclosed to Moses.

First. “*God said* * * I am sure that the king of Egypt will not let you go.” (Ex. 3; 19). Here the position Pharaoh will assume at the outset, is declared to Moses beforehand.

“And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.” (Ex. 4; 21). This does not mean that God will literally harden Pharaoh’s heart. Then God would compel Pharaoh to disobey him. But God will withdraw the influence of his spirit, leaving Pharaoh’s heart to harden itself; i. e., to act freely, and not to set Israel free.
But, secondly, long before Pharaoh had reached this determination not to let Israel go, God had declared that Pharaoh would ultimately change his mind. Before Pharaoh has formed even his first purpose, not to emancipate the Hebrews, his second and later purpose, viz., to release them, has been made known by God to Moses.

"I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go." (Ex. 3; 20). Here, before any of the plagues have come; the position Pharaoh will take after the plagues, is disclosed by God to the prophet. Pharaoh will urge the Hebrews out of Egypt. "Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." (Ex. 6; 1). This does not imply any physical constraint upon Pharaoh's will. It states the attitude that will is freely to assume, in view of the course God will take.

But Pharaoh's third and last decision will be to pursue after Israel. This also is now revealed in advance. God said to Moses, "Pharaoh will say of the children of Israel, They are entangled * * the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them." (Ex. 14; 3-4). Here the final decision of Pharaoh's mind, his determination to pursue Israel, is revealed to Moses beforehand. "And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and the children of Israel went out with an high hand." (Ex. 14; 8). In these three disclosures of Pharaoh's intentions to Moses, the record distinctly declares that the medium was the divine mind. "The Lord said unto Moses," etc.

Other instances of the communication to one mind of the prospective, but as yet unformed purpose of another mind, will be given later.

In the above base-line of facts is developed a principle, which we will now project into the other world. The purposes of Pharaoh were by God fully revealed to Moses. To-day suppose Moses is in that state of higher power and privilege; but he is separated
by distance from his brother Aaron. And his brother desires to send a message to him. Why may not the thoughts in the mind of that holy brother Aaron, be directly communicated by God to Moses in like manner, when perhaps both Aaron and Moses desire that this communication may take place? But, in the case of Pharaoh; a whole series of changing purposes in his heart was, one after another, directly revealed by God to Moses. Hence, in the case of Aaron, why may not a series of thoughts, one after another, be directly communicated by God to Moses? But, if the thoughts of Aaron may be directly communicated to Moses, the thoughts of Moses may, in like manner, be directly transmitted to Aaron. Then, if this may be done once, it may be done a second time, and a third, and so on. And here would be continuous conversation.

Next we note—

B. SOME CASES IN WHICH THE CONTENTS OF WHOLE GROUPS OF MINDS ARE DIRECTLY COMMUNICATED BY GOD TO SOME OTHER MIND.

Case 13. The Prospective Purpose of the Egyptian Army is Revealed by God to Moses.

God said to Moses, "The children of Israel shall go on dry ground through the midst of the sea. And I * * * will harden the hearts of the Egyptians, and they shall follow them." (Ex. 14; 16-17). God would not literally cause the Egyptians to sin; but simply withdraw his restraining influence, and let them harden their own hearts. That sea was not yet divided. The remotest idea of any purpose or possibility of going into the sea, had not yet come into the mind of the Egyptians. But the purpose, not yet formed in the minds of Pharaoh’s hosts, which was to lead them into the sea, has been already foretold by God to Moses.

Case 14. The Purposes which should Actuate the Chaldeans about Capturing and Destroying Jerusalem, are Foretold by God to Jeremiah.

"Thus saith the Lord, * *, I will give this city into the hand of the Chaldeans, * * * : and the Chaldeans, that fight
against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal." (Jer. 32; 28–29). The general persevering plan in the hearts of the Chaldeans to continue the siege of Jerusalem, and the specific impulse which shall later lead them to destroy by fire the houses which had been devoted to idolatry; are directly revealed by God to the prophet.

Case 15. The Plans which should Direct the Relative Movements of the Egyptian and Chaldean Armies, are Predicted by God to Jeremiah.

The Chaldeans were besieging Jerusalem; but the army of Pharaoh came forth out of Egypt. Then the Chaldeans departed from Jerusalem. But "thus saith the Lord" to Jeremiah, "Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire." (Jer. 37; 7–8). Here, to Jeremiah, God has directly communicated in advance the coming change of purpose in the breasts of the Egyptians, which should lead them to return to Egypt; also the coming change of plan which should lead the Chaldeans to resume the siege, and their subsequent decision to burn the city with fire.

Case 16. The Desires of the Three Messengers to Find Peter, are Disclosed by the Spirit to Him.

There was a centurion of the Italian Band, Cornelius, who "prayed alway." And an angel came and said, "Send men to Joppa, * * for one Simon, whose surname is Peter. * * he shall tell thee what thou oughtest to do." Then Cornelius sent two servants and a devout soldier. And, next day, these three men stood at Peter's gate. Peter, upon the house-top praying, had fallen into a trance. And "the Spirit said unto him, behold three men seek thee." (Acts 10; 19). The wishes in the hearts of these men to see Peter, were directly communicated by the Spirit to the apostle. Peter went, and taught Cornelius and his friends.

From this base-line of facts, we rise again on the wings of reasoning. To-day Peter, Cornelius, and the soldier, have entered the
world of highest privilege and power. But Peter is separated by distance from the other two. Cornelius and the soldier fain would send some message of affection to the man who once taught them of Christ. And Peter would fain receive it. On earth the desires of the devout soldier and the two companions by his side to see Peter, were directly communicated by God to the apostle. Now, in the other world, why may not this play of affection in the hearts of the glorified soldier and Cornelius by his side, be directly communicated to Peter in the same manner? But, if a message from the soldier and the centurion may be communicated to the apostle; then an answer from the apostle may be communicated to the soldier and the centurion. And, if this interchange may occur once; it may occur again and again. Here would be continuous conversation.

Case 17. The Contents of Individual Minds and Several Groups of Minds are Disclosed by God to Samuel.

Still more striking is the experience of this Old Testament seer, an inspired man, under divine influence. The asses of Kish have been lost. His son Saul is seeking them; and comes to Samuel for aid. Before he can say a word to the prophet, Samuel says, “Thine asses are found.” (I. Sam. 9; 20). What did this mean? That the desire in Saul’s mind to find the asses, had been already revealed by God to Samuel. And the satisfaction in some other mind (probably a servant’s) at the recovery of the asses, had also been directly made known to the prophet. On the morrow Samuel said, “When thou art departed from me * * two men by Rachel’s sepulchre * * will say unto thee, * * thy father hath left caring for the asses, and sorroweth for you.” (I. Sam. 10; 2). The sorrow in the father’s heart over his missing son, has been directly announced by God to Samuel. The colloquial impulse of the two men at Rachel’s sepulchre, which should lead them to tell Saul of his father’s sorrow, has been directly foretold by Jehovah to the man of God. “Then shalt thou go * * to the plain of Tabor, and there shall meet thee three men * * and they will salute thee, and give thee two loaves of bread.” (I. Sam. 10; 3–4). The friendly volitions, not yet formed in the minds of
the three men on the plain of Tabor, which shall lead them to salute Saul, and give him two loaves of bread, have also been predicted to the seer. "After that * * thou shalt meet a company of prophets * * and they shall prophesy * * and thou shalt prophesy with them." (I. Sam. 10; 5-6). Of that coming divine effluvium, probably as yet entirely unanticipated by them, which should move the souls of the company of prophets, filling Saul also with inspiration, ["They shall prophesy * * thou shalt prophesy with them,"] knowledge has been directly communicated by God to Samuel. Here the diverse contents, some present, some future, of a large group of minds, some near by, others far away, are by God immediately disclosed to the mind of the prophet. To-day Samuel is in the world beyond the vail. In that world doubtless are also the band of prophets whose burst of inspiration was foretold to Saul. And with them are Kish and others of that same group, the contents of whose minds were made known to the seer on earth. But Samuel is parted by distance from these other souls. By the same analogy as before, we ask; "Why is it not entirely reasonable that to Samuel, in the other world, there may be again directly communicated by God some content or contents from each of those same minds? Why may not this intercommunication be reciprocal? Then repetitious?" At once, almost instinctively, we believe that this may be the case.
CHAPTER VI.

FINITE MINDS IN THE OTHER WORLD USE TELEPATHY AS A MEANS OF COMMUNICATION.

So merely from the general data already given, it would seem to be an entirely logical conclusion to hold that, in the other world as in this, there may be among finite minds reciprocal thought-transmission.

Such spirits in that higher state are evidently of almost identically the same rational constitution with those here. In the Bible angels sometimes appear so much like men as to be mistaken for them. By the persons to whom they come, they are regarded and described as men. Unmistakably their intellectual nature is very similar to our own. The angelic hosts are rational beings, like ourselves, only at present of a higher order. Hence it is entirely legitimate to argue that, among them, communications may be directly transmitted from mind to mind.

The glorified saints appear very like ourselves, in all the essential characteristics of intelligent moral being, save that they are holy and possessed of higher powers. Lazarus, after his resurrection, is apparently the same as before. Samuel, appearing from the other world, seems to be of the same mental and spiritual character as when in the flesh. Prophetic before, he is prophetic still. Moses and Elijah, upon the Mount, appear as they did of old. And, as formerly, so now, they have prophetic vision; and talk about Christ's decease, "which he should accomplish at Jerusalem." Jesus, the ideal man, after rising from the tomb, is much as before, only he displays physical powers that are new and of a higher order.

Hence, reasoning merely from general principles, we argue that, as these thought-communications may pass from mind to mind on earth; so, in exactly the same way, only perhaps more readily,
from the higher order of intelligence there, they may proceed forever in the other world. We were made in the image of God. We still retain something of that image, though it is debased. In the spirit-world we shall regain it, in the highest development possible to finite minds. But the Three Persons of the Trinity converse by thought-transmission. And, if we are to be re-made in the image of these Infinite Minds, it is most reasonable to believe that we shall converse as they do. This position would seem entirely philosophical and valid.

At this point, however, the objector interposes. "Conceding that, in this world, the ideas, feelings, and volitions of one finite mind may be directly communicated by God to another finite mind," (for this is beyond dispute;) "and conceding that it is possible for such communication to occur in the other world," (for this must be admitted;) "does the Bible anywhere indicate that any such communications ever actually do occur in the case of finite spirits in the other world?" It does. And we will now give

**C. SOME BIBLICAL INSTANCES AND ARGUMENTS TO SHOW THAT DIRECT THOUGHT-TRANSMISSIONS MAY OCCUR EITHER TO OR FROM FINITE MINDS IN THE OTHER WORLD.**

As that higher life is partially revealed throughout the Bible by the angelic appearances, we turn to study these.

**Case 18. The Longing of Zacharias for a Son is Directly Disclosed to Gabriel.**

In Luke 1, the childless Zacharias evidently had desired an heir, though there is no statement to that effect in the text. Then the angel Gabriel came and said unto him, "Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son." (v. 13.) How did Gabriel know Zacharias had prayed for that son? It is answered, "The angel may have heard him praying." But the petition may have been mental, not oral. Yet, for argument, concede that he prayed aloud, and Gabriel heard. Still the fact remains that, independently of such hearing, the desire of Zacharias for a son must have been directly made known to the angel by God. For God sent Gabriel to Zacharias. But God’s
command to the angel to tell the priest that his desire for a son should be gratified, was itself a communication of the fact that such desire existed. Here the content of one finite mind was communicated directly to a finite mind of the other world.

A TRIO OF TRANSMISSIONS.

Case 19. Contents from the Minds of Joseph and Herod are Revealed to the Angel of the Lord. And the Contents of the Angel’s Mind are Communicated to Joseph.

In Matt. 2; 19–20 the angel of the Lord speaks “in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel;” etc. Here Joseph was asleep. These words came to him “in a dream.” There could not have been any oral voice. The angel’s message was delivered by direct thought-transmission. Again, in the same chapter, v. 13, the angel of the Lord warned “Joseph in a dream, saying, arise and take the young child and his mother, and flee into Egypt, * * for Herod will seek the young child to destroy him.” As before, so now. It was “in a dream.” There could not have been an audible utterance. To the sleeping Joseph, the angel gave a mental message. And it was a case of double thought-transmission. First, the murderous purpose in Herod’s heart is revealed to the angel; then it is revealed by the angel to Joseph. Again, in Matt. 1; 20, note the angel’s command to Joseph “in a dream, saying, Joseph, * * fear not to take unto thee Mary thy wife, for that which is conceived of her is of the Holy Ghost.” Here apparently is a case of reciprocal thought-transmission. The fear in Joseph’s heart to take his wife has been disclosed to the angel. Then the angel, by mental message, tells Joseph not to fear. In the above instances, most unquestionably we have repetitious illustration of an angelic mind, a finite mind of the other world, using telepathy as a means of communication.

Nor can the objection be raised that, in all the above cases, the communication was made to or from some angelic mind; but that the Bible contains no instance of any such transmission of thought to or from a human mind in the other world. For, reverting once
more to the history of Samuel; consider the occasion on which he appeared again in the presence of Saul; this time in the cave of the witch of Endor.

Case 20. To Samuel, in the Other World, are Disclosed the Contents of a Group of Minds.

Samuel had died, and Israel had buried him in Ramah. As Saul had sinned against God, God had cast him off. The Philistines were making war upon him. He could obtain no light from any quarter. So he came to Endor to the witch by night, and asked her to bring up Samuel. She had no power or thought of bringing Samuel from the spirit world. She was an impostor, planning some deception upon the king. But, to confound the guilty king and the wicked woman, the desire of Saul to see the prophet was directly communicated to Samuel in the spirit land.

Now a vision of the venerable face and form of Samuel appears from the other world. What does he say to Saul? "The Lord will also deliver Israel with thee into the hand of the Philistines; and tomorrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines." (I. Sam. 28; 19). The Philistines shall continue to oppress him. Though he might have fled away from his army and escaped, he was to return to his men. "The Lord will deliver Israel with thee into the hand of the Philistines." Though possibly the Hebrews, by dispersing, might have had a better opportunity to escape, they were to remain together. "The Lord shall deliver the host of Israel into the hand of the Philistines." The purposes, perhaps not yet formed, which should inspire the Philistine leaders to make attack; which should lead Saul back to his men; which should cause the Hebrews, instead of dispersing before the assault was made, to remain together until it came—all these have been directly foretold by God to Samuel.

Thus, as the house of the first Hebrew king goes down in night and death, upon the bloody slopes of Mount Gilboa, we catch a glimpse of the sensitive, perfect, all-comprehensive character of the communion which proceeds forever in that great spirit world against which Saul had sinned.
As to Samual, while here on earth, God directly communicated the contents of a large group of minds; so, to Samuel now in the other world, God, in exactly the same manner, has transmitted the contents of another group of minds. The above incident shows that communication by direct thought-transmission is received by the finite mind in the other world; though such mind be not angelic, but human.

We now summarize our argument up to the present point. There must be some method of communication for spirits scattered through the universe. It cannot possibly be through material organs or senses, like our present ones. For those beings (save the few men who have already received their glorified bodies) possess no such organs. And it is impossible even to conceive of anything else except telepathy. But this latter is clearly practicable. **Here on earth** the deceitful purpose of Jeroboam's queen was by God directly communicated to Ahijah. In like manner, the future purpose of Nebuchadnezzar to slay the two false prophets is revealed to Jeremiah; and the prospective purpose of Benhadad to attack the king of Israel, is disclosed to another prophet. Also to Moses **here on earth** are directly made known Pharaoh's three different prospective purposes about Israel. Hence we argue that to Moses **in the other world**, the successive thoughts in the mind of another person, as Aaron, may be directly communicated in the same manner. Then the thoughts of Moses to Aaron. If, once, then repetitiously; giving continuous intercourse.

**Here on earth**, the contents of various groups of minds were directly communicated to various individual minds. The as yet unformed purpose of the Egyptians to follow Israel into the sea, is made known to Moses. The purpose of the Chaldeans to press the siege of Jerusalem, and burn the houses of its Baal-worshippers; is communicated to Jeremiah. The prospective decision of the Egyptians to return to their own land, and of the Chaldeans again to invest Jerusalem; are disclosed to the same prophet. The desire of the devout soldier and his companions to see Peter, is directly made known to the apostle. Hence we argue that, **in the other world**, the thoughts of the devout soldier and of Cornelius may be directly communicated to Peter. Then, reciprocally,
the thoughts of Peter, to his distant friends. And this inter­
communion may be repeated indefinitely.

But these telepathic communications do actually occur in the
case of spirits in the other world. The longing of Zacharias for a
son, is made known to Gabriel. The angel, by thought-message,
bids Joseph return to Canaan. The cruel purpose of Herod,
first mentally transmitted to the angel, is by him mentally trans­
mittted to Joseph. The fear of Joseph about Mary, is made known
to the angel. Then, from the angel, there is a thought-trans­
mission to the mind of Joseph, telling him not to fear.

In the more complicated and wonderful case of Samuel; while
he was on earth, the different contents of the minds of Saul and of
an entire group of other persons were directly communicated by
God to the prophet. But, now Samuel is in the other world, the
contents of the minds of Saul and of another group of persons are
directly communicated by God to the seer in exactly the same
manner. And, precisely as there can be thought-transmission to
one human mind in the other world; surely there may be thought-
transmissions may be reciprocal. Then repetitious. Hence we
argue that, in the other world, there may be communications be­
tween finite souls by thought-transmission, whether those souls be
angelic or human.

How can we interpret all these facts, save as a partial revelation
here on earth of the method by which the communion of souls
goes on in the great spirit universe. This simple, divinely ap­
pointed method of communication between one finite mind and
another, is many times used in this world, both in nature and in
the Bible. The Bible unmistakably indicates that it is also used
by spirits in the other world. We have only to suppose its use
extended, and made general; and we have a principle which solves
the problem of future converse, intercourse, and communion.

Nor can it be objected, that the instances given are rare and
isolated. So there is nothing to indicate that any such method
of communication is frequent and general in that other life. We
must claim that the contrary is the truth.
Case 21. The Knowledge Possessed by the Angels of the Conversion of Each Sinner, is Evidence that Telepathy is in Progress Forever among Finite Spirits in the Other World.

Did not Christ say, “There is joy in the presence of the angels of God over one sinner that repenteth?” But the preceding context shows that the angels know the sinner has repented, and they rejoice thereat.

“What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

“And when he hath found it, he layeth it on his shoulders, rejoicing.

“And when he cometh home, he calleth together his friends and neighbours, saying unto them, rejoice with me; for I have found my sheep which was lost.

“I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.” (Luke 15; 4-7).

“What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and seek diligently till she find it?

“And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.”

“Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.” (Luke 15; 8–10).

And the term “angels” may here include also glorified saints. For do these remain ignorant and indifferent when their earthly friends are brought to salvation? As the neighbours are called upon to rejoice with the man over the recovered sheep, and with the woman over the recovered coin; so the angels and the saints rejoice with God over the repentant sinner: Plainly the angels know of his repentance.

But how do they know? Professions may be insincere; and even works, hypocritical. True repentance is a thing of the inmost heart, the secret purpose of the soul; which only God can read. How then can the angels know the repentance is sincere,
except the Omniscient Mind tells them? The penitent sinner does not himself inform the angels. No other finite intelligence can know that the sinner is sincere, and tell the angels. It may be said the angels read the mind of the penitent, that the purposes of new obedience in the sinner’s breast are at once discovered by the angels themselves. But, if the angels can read the sinner’s heart, this is possible solely by divine assistance. “For thou, even thou only, knowest the hearts of all the children of men.” (I. Kings 8:39).

The narrative indicates that the change of heart is by direct action of Christ announced to the angels. As the woman says to her “friends and neighbours,” “Rejoice with me, for I have found my sheep that was lost”: so the great Head of the Church, the owner of the recovered soul, by deliberate message, directly communicates to the angels the sinner’s change of heart; and calls upon them to rejoice with him. The genuine, but secret purpose of repentance in the soul, is by Christ directly made known to the angels and the saints.

But, throughout the world, new souls are coming daily to repentance. Therefore, continually these purposes of their inmost hearts are being made known by Christ to the angelic hosts. So this method of communication is in progress all the time. It seemed miraculous, or at least wonderful, on earth; because it was not the common method of communication here. But the Bible indicates that, by it, spirits of the other world are continually receiving communications from other finite minds. And, as never before were there so many persons being converted as in this generation; so these thought-communications must be going on at the present time more frequently than ever. They cannot be regarded as something miraculous or rare. It is an incessant, unending activity, proceeding day and night; since by it forever thought-transmissions are being made from the millions of earth to the millions of heaven.

Hence we can argue most confidently that this is the means by which communications are continually and generally made from spirit to spirit among the bright citizens of the celestial spheres. For they have no sensory organs like ours. If they communicate
at all, it must be without such material organs; i.e., by telepathy. And we have this positive evidence that telepathy is forever in use among them.

We will note next

D. **Some Things which Corroborate and Further Develop the Principles Already Laid Down.**

The time has come when the New Testament Saul is to figure in human history. And, in Damascus, his blind eyes upturned toward heaven, Lo! Saul of Tarsus prayeth. And now we have

**A RECIPROCAL TRANSMISSION.**

**Case 22.** Saul’s Praying is Revealed to Ananias; and the Purpose of Ananias to Come and Help Him, is Revealed to Saul.

This devotional uplifting of Saul’s heart for help, is by the Lord made known to Ananias; to whom “the Lord said” of Saul, “Behold he prayeth.” (Acts 9:11). At the same instant, the prospective but still unformed purpose of Ananias to come and help him; has just been directly communicated by the Lord to Saul. For Saul “hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight,” (v. 12). The movement of the mind of Saul is made known to Ananias; and the movement of the mind of Ananias is made known to Saul; at one and the same time. Here is practically an interchange of ideas.

After the resurrection, Jesus became a being of the other world; no longer altogether like men in the flesh. And, after his ascension, his glorified humanity was, at least at times, on the far-off meditorial throne. But was the glorified man Jesus now entirely cut off from communication with his apostles and former friends on earth? We would refer to him with the profoundest reverence; as the Redeemer who, by the blood of his atonement, opened the door of salvation for our ruined race. Still it is legitimate to study the great principles which mark his composite nature; and underlie the events connected with him in the Bible and in the subsequent history of the Christian Church.
"Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin." (Westminster Confession.) The disciples had known him as a being who was *finite and human*, though also infinite and divine. They had held companionship with him as a *man*, though he was also God. After his ascension, they thought of him as still having that gracious and wonderful human personality. This was the being they had seen, heard, loved; and for whom their hearts continually yearned. Could there be any communion between them and the *glorified man Jesus on his distant throne*?

When the disciples uttered petitions to him, could the human Jesus hear those petitions? No. When their intercessions and aspirations were simply mental, and not voiced aloud, was there any power in him to know what was passing in their hearts? None. His glorified human nature on the throne confessedly had human powers far superior to those of men on earth. But his human resources could not enable him to hear the words or know the thoughts of men on earth. For his human nature, though glorified, still remained human and finite.

When words fell from the lips of Jesus in the skies, could the disciples still on earth hear them? Not by any human power, any more than they could hear words uttered by a human voice on some remote fixed star. As loving thoughts and purposes about the disciples rose in his heart, could the disciples read them? Never. The divine Father, the divine Spirit, and the divine Son hear all our words, understand all our thoughts; communicate with us in a variety of ways; and, among them, by direct transmission of thoughts to our minds. But the human nature of Jesus cannot do any of these things. Between the man Jesus and his church on earth, there was a great gulf fixed, impassable by human powers.

But, though there was no human power in Jesus to communicate with them, nor in them to communicate with him, will any one affirm there was no communication between him and them? Not for an instant.
Case 23. Between the Ascended Jesus and the Disciples, Reciprocal Communications were in Progress All the Time.

His people were continually in prayer to him. He was continually responding to them. How then did these communications take place? There is but one possible explanation. It was by the principle of thought-transmission which we are discussing. All supplications spoken here, all mental prayers, all uplifting of thoughts, all yearnings of devout hearts for him, were by his divine mind at once communicated to his human mind. It was thus, and thus only, that Jesus knew them. Every one of them was divinely transmitted from the disciples to the human mind of the Master. Nor could they reach his human soul in any other way.

Sometimes these mental communications passed between Jesus and one individual, sometimes between him and a group of individuals. Whether Paul prayed in the temple, "kneeled down on the sea shore and prayed" (Acts 21: 5), or "at midnight Paul and Silas prayed and sang praises unto God" (Acts 16: 25); it was by thought-transmission that the prayers and praises reached the human mind and heart of Jesus. When saints obeyed the command to "pray without ceasing," "praying always with all prayer and supplication" (Eph. 6: 18); when a widow continued "in supplication and prayers night and day" (I. Tim. 5: 5); all these supplications could reach the man Jesus only by divine transmission—by telepathy.

Some of the New Testament prayers were for certain things in the external world; as for Peter's deliverance from prison, for healing of the sick, etc. And the answers would be seen in external events.

But others were for things which would come only to the minds and hearts of the persons who prayed. To such messages the answers from the mind and heart of the glorified Jesus, would come into the minds and hearts of the apostles and disciples here on earth only by direct thought-transmission. For instance, about his thorn in the flesh, Paul says, "I besought the Lord thrice, that it might depart from me. And he said unto me, my grace is sufficient for thee." (II. Cor. 12: 8–9). We do not know whether
Paul prayed orally or mentally. But the prayer reached Jesus, and the response came from Jesus purely by thought-transmission.

"Peter went up on the house-top to pray. * * * And he * * fell into a trance, and saw heaven opened, and a certain vessel descending unto him, * * wherein were all manner of four-footed beasts of the earth," etc. * * "And there came a voice to him, Rise, Peter; kill, and eat." Here the prayer went by thought-transmission to the Lord. The answer was a vision and a voice. But it was a purely mental vision. And it was a mental voice. For Peter was in a trance, a state of special communion with the Spirit. Quite possibly he could neither see nor hear anything in the ordinary way.* So both his prayer and the answer to it were pure thought-communications. And plainly this principle held true on a larger scale. As when the apostles said, "We will give ourselves continually to prayer." (Acts 6; 4). At Antioch were certain prophets and teachers. And "as they ministered to the Lord and fasted," (of course they were praying;) "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13; 2-3). Here again prayer and answer were by thought-transmission.

Then consider Pentecost. In the upper room, the disciples "continued with one accord in prayer and supplication." (Acts 1; 14). These prayers and supplications all went up to the throne of Jesus by direct thought-communication. Now comes the effusion of the Spirit. "They were all filled with the Holy Ghost; and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2; 4). The Spirit of God took possession of their minds and tongues, pouring into them ideas, words, and spiritual gifts.

All this was by direct thought-transmission from the glorified Christ. As Peter declares (Acts 2; 22, 32-33), "Ye men of Israel, * * Jesus of Nazareth, a man approved of God among you * * * this Jesus hath God raised up, * * * Therefore he hath shed forth this, which ye now see and hear." For days and days the prayers of the infant Church have gone up, by direct thought-transmission to "Jesus of Nazareth, a man." (Acts 2; 4)

*See Smith's Bible Dictionary. Article, "Trance."
TELEPATHY OF THE CELESTIAL WORLD.

22). "This Jesus hath shed forth this, which ye now see and hear." That is, hath directly communicated to the minds of the apostles inspired ideas and language, gifts of tongues, and spiritual endowments.

Here the point will immediately be made that we are representing the human nature of Christ as ruling the divine. No. Rather the operations of the two natures are concurrent. Sometimes the divine works through the human. Sometimes the human through the divine. The two are forever harmonious. Thus, if the human mind of Christ wishes to communicate with a spirit on earth, Christ’s divine mind transmits the message. Regarding the Pentecostal effusion of the Holy Ghost; the ascended and glorified man Jesus desired and designed this descent of the Spirit, which he previously had promised. And, in this outpouring, his human nature is cognizant of and cooperative with his divine. So, from the human mind of Jesus, as well as from his divine mind, there is a direct communication with and influence upon the minds of the disciples.

And there was a general promise that, when the disciples were in trouble, they might expect these communications, by immediate thought-message from above. Part of these are said to come from the Son. Jesus says, "They shall lay their hands on you, and shall persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake. * * Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." (Luke 21; 12-15). All these things come by direct thought-transmission.

Furthermore the scope and amount of intercourse between the glorified Jesus and his disciples on earth, increased continually as the number of believers multiplied. Among the communications from the earthly side; were offered the prayers of the Christian child; of the new convert, whether Jew or Gentile; of the devout father and mother; of the dying martyr, of the toiling evangelist; prayers at the birth, the bridal, and the bier; and in connection with all the varied experiences of the early Christian
Church. Among these were thanksgivings at table; petitions and praises in the closet, at the family altar, at the baptismal font, at the sacramental supper, at the general services of the Christian assemblies; over all that part of the world in which any had embraced the gospel. And it mattered not what was the language, calling, or position, of the person who offered the prayer, by day or by night; the mode in which it reached the ascended Jesus was one and the same—direct telepathy.

For, even in these public services, many of the prayers and petitions of the worshippers must have been mental and not out-spoken. All these must have reached Jesus by direct thought-transmission.

Thus, speaking in general terms, we see that, after Jesus had ascended, communications from the Church reached him by thought-transmission. And a large part of his responses were received through the same means. Here then were direct thought-communications; going on between all the saints on earth and the glorified man in heaven; not merely about special crises and great emergencies in the Kingdom, but an infinite multitude of other matters, all things that can possibly enter into our human life.

Now we shall see how some of the principles we have been discussing, go together in a constructive way. For consider the telepathic phenomena which attended the conversion of St. Paul.

1. As already observed, between Saul’s mind and that of Ananias there was an interchange of thought-communications. (See Case 22). These were involuntary, so far as those two minds were concerned. But voluntary on the part of the risen Lord who caused them. And, connected with them, were numerous other thought-communications, all voluntary.

For, while Saul’s mind is full of prayer to the glorified Jesus, whom he has just seen, but who now has ascended from his sight; note the following points.

2. Saul’s prayer reaches Jesus on his throne, or wherever he may be. But, whether this prayer was mental or oral, it could reach Jesus there only by thought-transmission.

3. Jesus answers him. And is sending Ananias to his relief. Jesus is also sending into the mind of Saul information that
Ananias is coming to restore his sight. The Lord says to Ananias, "He" (Saul) "hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." This is the answer to Saul's prayer. And this answer has been directly transmitted from the mind of Jesus to the mind of Saul.

So here is an interchange of thought-transmissions between Saul and Jesus—a rudimentary conversation. Obviously this might occur again and again. For there might be very many subjects presented by Saul in prayer. And very many answers might come by direct thought-transmission. Then these interchanges between Jesus and Saul might be developed to any extent, forming protracted intercourse.

4. But, in immediate connection with our subject, we have


Though to Saul Jesus had appeared in his actual body, to Ananias he appears only "in a vision" and says, "Ananias." (Acts 9; 10-16). Here there could have been no external call. This must have come into the mind of Ananias as a thought-message from the Lord.

And he said, "Behold I am here, Lord." This reply may or may not have gone to the Lord in oral words.

And the Lord said unto him, "Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus; for, behold he prayeth," etc.

"Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem," etc.

But the Lord said, "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel," etc. There is no evidence that Jesus was anywhere near. His words all come by mental transmission. And the response of Ananias can reach Jesus only in that same way. And this conversation by telepathy might be repeated over and over.

5. But exactly as Saul's conversion was announced to Ananias
here on earth, so it would be announced to Ananias or any angel in the other world. For here doubtless is an exemplification of the manner in which the conversion of a sinner is proclaimed to the bright spirits of that other world; i.e., by immediate thought-transmission from the great Head of the Church.

And this conversion of Saul was thus announced to the bright beings in the unseen world. If ever there was joy in the presence of the angels over one sinner that repented; there was joy at the conversion of Saint Paul. But, as we have recently observed, his decision to repent could become known to the angels only by direct thought-communication through the divine mind. So here is such a communication by telepathy—from the mind of Saul to the minds of the angels.

But now consider. Between Saul and Jesus (a human spirit of the other world) there has been a direct interchange of voluntary messages. Between Jesus and Ananias there has been quite a series of such voluntary exchanges. Then from Jesus to the angels in heaven, there has gone out a voluntary general thought-message.

To-day all these persons are in the heavenly state. Saint Paul and Saint Ananias have been friends for centuries. Parted by distance from each other and from Jesus, they desire interchange of messages somewhat as in the long ago. Such interchange certainly is possible. For the thoughts of the Old Testament Saul were communicated to Samuel with equal ease, whether Samuel was in this world or the other. So those of the New Testament Saul may be communicated to Ananias with equal ease, whether Ananias be in this world or the next. Certainly, therefore, thought-communications may be made to Ananias and to Saul in the other world.

Paul and Ananias may send thought-messages to the Lord; and receive thought-messages from him. But this means that thought-communications may be sent by Paul and Ananias to another human spirit—Jesus.

We see the glorified Jesus in the other world, sending and receiving thought-communications with equal ease. And, since the saints are there to have as perfect a human nature as his, they must be able to send and receive thought-messages with like
facility. Any other content in the mind of Paul might be transmitted as readily as was his prayerful uplifting. Any other content in the mind of Ananias could be conveyed as readily as his purpose to help Saul.

These holy human spirits have entered upon the life of which one peculiar characteristic is perfect, universal, and everlasting communion. For such disembodied intelligences, this can be possible in no other way than by telepathy. But they are members of the body of Christ. They are filled with the divine Spirit, by whom they are united in that one body. That Spirit is the great medium of all telepathic converse; the most perfect and ideal medium conceivable for the fullest voluntary, reciprocal, general intercourse among intelligent beings in the other world. Therefore we hold that, as on earth, so in the celestial life, there certainly would be interchange of thought-communications between Paul and Ananias if they desire this. But, if between them, then in the same manner there might be like communion between other souls.
CHAPTER VII.

STILL MORE DETAILED DISCUSSION. GENERAL DIVISION OF THE SUBJECT. DIVINE MIND TRANSMITTING DIRECT MESSAGES FROM ONE FINITE MIND TO ANOTHER.

Having thus, in a somewhat general way, outlined the essential character of this principle of thought-transmission, we will now seek to discuss it in a manner at once more comprehensive and detailed. Our fundamental principle is that the medium of all these telepathic communications is the divine mind. When a thought-message passes from one finite mind to another; it goes first to the divine mind, and is by that transmitted to the second finite mind. When one finite person obtains a thought-disclosure from another; it is only the divine mind that reads the mind of the agent, then transmits to the percipient. But we shall hereafter assume that this is understood, and, for simplicity of statement, speak of ideas as being transmitted directly from one finite mind to another, or read from one finite mind by another. Then, in its final analysis, every case of thought-transmission between two finite minds, must fall in one of the following three Classes. For there can be no others.

I. GOD, AT HIS OWN INSTANCE, MAY TRANSMIT SOME CONTENT OR CONTENTS OF ONE FINITE MIND TO ANOTHER.

II. ONE FINITE MIND MAY SEEK SOME CONTENT OR CONTENTS FROM ANOTHER.

III. ONE FINITE MIND MAY SEND SOME CONTENT OR CONTENTS TO ANOTHER.

In each of these Classes, in the final analysis regarding the two finite minds between which the thought-communication takes place, there are three possible cases. There can be no others.
A. Both minds may be of this world.
B. One mind may be of this world, and the second of the other world.
C. Both minds may be of the other world.

We will now consider these three main Classes, in the order above given.

God, knowing most perfectly, at all times, the contents of all finite minds, can communicate any content or contents of any one to any other. And he can do this—

At his own instance.

At the instance of one mind seeking thought-disclosure from another, or

At the instance of a mind wishing to send communication to another.

As the fundamental principles of Scripture have shown such communications to be possible, so the facts of Scripture prove them to be actual.

I. THE CLASS OF TELEPATHIC COMMUNICATIONS IN WHICH GOD, AT HIS OWN INSTANCE, TRANSMITS THE CONTENT OR CONTENTS OF ONE FINITE MIND TO ANOTHER FINITE MIND.

In this class all the communications between finite minds occur, neither at the will of the mind from which, nor that of the mind to which transmission is made, but solely at the will of God.

A. The Case in which Both Finite Minds are of This World.

To Isaiah God revealed what the king of Babylon had thought to himself. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God;" etc. (Is. 13; 14). Here a past mental state is disclosed.

The reader will at once remember the various other instances which have been already given. To Ahijah God reveals what is now in the mind of Jeroboam's wife. (Case 9). Here a present purpose is laid bare.

Upon Sennacherib's approach to Jerusalem, God said to Isaiah, "By the way that he came, by the same shall he return, and shall not come into this city." (Is. 37; 23). Thus to the prophet God
foretold the Assyrian king's prospective change of purpose, and decision to retreat by a particular route. To Moses God successively revealed the immediately prospective changes of purpose of Pharaoh. (Case 12). To Ahab, a prophet said, "At the return of the year, the king of Syria will come up against thee." For to this seer God had revealed the future, and perhaps as yet unformed purpose of Benhadad. (Case 10).

To Jeremiah God communicates the future, and probably not yet formed purpose of Nebuchadnezzar to slay two false prophets, and before the eyes of the people. (Case 11). Again the Lord said, "I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. * * * and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon." (Jer. 20; 4–5). Here to the prophet God foretells the purpose which should lead the king of Babylon to carry Judah away, slay them with the sword, also transport the treasures of the king of Judah to Babylon. Again God told Jeremiah, "I will deliver Zedekiah * * and his servants, and the people, and such as are left in this city * * into the hand of Nebuchadnezzar * * and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy." (Jer. 21; 7). And of Jerusalem God said, "It shall be given into the hand of the king of Babylon, and he shall burn it with fire." (Jer. 21; 10, and 34; 2).

There are many other similar prophesies. And they are of special interest in this connection. Because they exhibit in so striking a way the absolute thoroughness and accuracy with which the divine mind (the medium of telepathic intercourse) takes cognizance of all the mental contents of all finite intelligences. It understands the ideas, feelings, purposes, etc., that are to rise in such minds, before those finite souls become aware of these things themselves.

B. The Case in which One Mind is in the Other World.

As we have seen, Joseph's fear to take Mary his wife is disclosed by God to the mind of an angel. Herod's purpose to seek
TELEPATHY OF THE CELESTIAL WORLD.

the young child to slay him, is also communicated to the angel. (Case 19). Upon the conversion of the sinner, his change of heart is revealed to the angels of God.

What the spirits in the pit should say to the king of Babylon, was revealed to the mind of the prophet Isaiah, “Hell from beneath is moved for thee to meet thee at thy coming; * * they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?” (Is. 14; 9).

Jesus said to Peter, “Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat.” (Luke 22; 31). But Christ knew Satan’s purpose prior to and independently of such asking. So here was in effect a thought-revelation of Satan’s past purpose to Jesus. Again, we read, “Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” (I. Pet. 5; 8). Here is a disclosure to Peter of Satan’s general present purpose. “The devils believe and tremble.” Here is a general statement of their mental attitude. To John God said, “When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations * * to gather them together to battle.” (Rev. 20; 7-8). Thus Satan’s past and present thoughts, intentions, and purposes; also those which shall move in his mind millenniums thereafter; have been by God directly disclosed to Peter, Paul, and John. If Satan’s thoughts may be made known; then surely also those of other evil spirits.

C. The Case in which Both Spirits are in the Other World.

That thought-communications are transmitted by God from spirits in the other world to spirits in that same world, is indicated by a variety of facts and arguments. We reason as follows.

We have just seen that the thoughts and purposes of Satan were disclosed to Peter, Paul, and John; the prospective thoughts or words of other evil spirits in the pit were revealed to Isaiah; —in this world. Are we to suppose that all similar things will be withheld from those prophets and their fellows in the other life? Surely not. The intelligence of those inspired men and others like them, and their spiritual insight, is far greater in the other
world than it was in this. We are constrained to believe that there, as here, they must receive such revelations.

Why does God make known to angels the conversion of the penitent? One reason is that they may rejoice over him. But another is that they may take care of him, to guide and to protect him. "For he shall give his angels charge over thee, to keep thee in all thy ways." (Ps. 91:12). This means their interest in him is to extend to everything about him. There are many communications from the minds of saints to the minds of angels. The whole trend of Scripture indicates this.

But the Exigencies in the Lives of Saints Require that the Very Thoughts of Wicked Angels also should be Communicated to Good Angels; that the Latter may Perform their Duties toward the Disciples.

Evil angels are trying to tempt and injure us. Good angels are sent to help and bless us. Can they be entirely ignorant of the purposes of these evil spirits? Surely not. What is in the heart of Satan and his angels, must be communicated by God to the holy angels. We are compelled to believe the purposes of evil spirits are made known to the guardian spirits.

The thoughts of wicked men are disclosed by God to angels. The desire of Balaam to curse Israel, is communicated to an angel, and the latter is sent to withstand him. The continuing hatred of Herod for the infant Jesus, is continually known by the angel. But, when Herod is gone, the angel says to Joseph in a dream, "They are dead which sought the young child's life." (Matt. 2:19-20). The purpose of Herod to kill Peter on a certain day, is disclosed by God to the angel; and the latter comes to deliver the apostle. And when demons form plans against the saints, these must be revealed by God to his angelic ministers.

When Jesus was tempted of the Devil, he does not seem for the time to have desired angelic aid. But the angels evidently understood well what he was experiencing. For, though they had stood aloof; as soon as the temptation was ended, they came and ministered unto him. They know our thoughts, and our temptations. And those ideas and suggestions which have been projected by evil spirits into our souls must be known to angelic minds. From the very necessities of our Christian life, there must be revealed
to our attendant spirits what is passing in the minds of Satan and his hosts.

The Exigencies of the Angelic Life Itself, seem to make it certain that to good spirits God communicates the thoughts and purposes of evil spirits; that the angels may know what their duty is. "There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." (Rev. 12; 7-8). But back of Michael and his angels was the Deity. The plans, thoughts, impulses of the Devil and his angels were all known to God. And did God, knowing these things, conceal them from his own angels, who were contending against those evil spirits; and would be much helped by knowing the thoughts and intentions of the latter? The idea would seem preposterous.

From the Very Necessities of the Divine Administration, these direct communications of ideas by God from spirit to spirit, must be constantly made in directing those spirits in the other life. In this world, in the Bible, we find God continually revealing the thoughts, purposes, etc., of one mind to other minds, to carry out his own divine decrees.

But that coming world is incomparably greater and more comprehensive. Such vast multitudes of spirits! All the angels! All the ransomed souls of all the generations! Their life more active! Also of a higher order! The theatre of their activities extending through infinite areas! Such countless occupations! Such myriads of correspondences and correlations! The intricacies of the drama must be ineffably greater than in this present state.

While the Church is here on earth, there is this provision by which ideas, feelings, and purposes may be directly made known from one mind to other minds. There must be similar provision for the glorified Church in heaven. If this was necessary to carry out God’s plans for his people on a little world like ours; much more for the fulfilment of his purposes in that other life, when his Church inherits the illimitable universe.

Otherwise how can he as a sovereign marshall his hosts, and
administer the different departments of his empire? The heavenly bands would be like an army in which no person ever knew what course any other person was to pursue; where he would be, or what he would do. Therefore we must believe these thought-transmissions by him from mind to mind are going on continually. Individuals, groups, and hosts of individuals must be thus put in communication with one another.

The Scriptural Teaching that the Church is the Body of Christ, further Compels Belief that the Above Position is Correct.

Among the members of the human body, there must be a mutual cooperation; each recognizing and respecting the movements of the others, and the movement of each being determined by the movements of the others; all under the guidance of the head. Believers are members of the body of Christ. The Church of the other world is a vast unity. As with the human body here, so it must be with Christ's mystic body hereafter. Among all its parts there must be constant, sensitive, mutual understanding and cooperation. His members must move with reference to one another in that future life, their relations reciprocal and correspondent.

Those members must be continually directed by the Head. But this can be brought about only by telepathy. Christ's ideas and commands are thus transmitted to his members. The ideas and purposes of one member, so far as necessary, are thus transmitted to other members (as we saw between Saul and Ananias); only on an infinite scale.

Wherever holy spirits move throughout his boundless realms, he must be forever conveying communications from one mind to another. Analogy and the necessities of the case compel us to believe these disclosures from finite mind to finite mind are in progress throughout the cosmos forever.

As the unquestionable teachings of Scripture had previously shown that these direct transmissions of thought, at the instance of God himself, are possible; so the facts of Holy Writ prove: (1) that between spirits of this world they have actually and repetitiously occurred; (2) between spirits of this world on one side, and finite beings of the unseen world on the other, they have
actually and repetitiously occurred and are occurring all the time. While a variety of Scriptural arguments oblige us to believe (3) that, among the thronging spirits of the other world they likewise go on eternally. Sound logic seems to lead to these conclusions.

As already observed, in the Class just treated, all thought-communications from one finite mind to another are involuntary on the part of those minds themselves. They occur solely at the volition of the Deity. And, since his omnipresent mind is the medium of intercourse, no distance between spirits, though they be a universe apart, can make the slightest difference in the facility or completeness of this communication.
MIND-READING, OR CLAIRVOYANCE.

FIRST. AS EXHIBITED IN THE TELEPATHY OF NATURE, OR SCIENCE.

SECOND. AS EXHIBITED IN THE TELEPATHY OF SCRIPTURE, AND OF THE CELESTIALS.
FIRST.

MIND-READING, OR CLAIRVOYANCE; AS EXHIBITED IN THE TELEPATHY OF NATURE, OR SCIENCE.
CHAPTER VIII.

MIND-READING, OR CLAIRVOYANCE; AS EXHIBITED IN NATURE. ONE FINITE MIND SEEKING AND OBTAINING SOME CONTENT OR CONTENTS FROM ANOTHER.

Clairvoyance is the name given to that type of psychic activity in which one mind (whether by deliberate attempt, or without much conscious effort) directly reads or interprets the contents of another mind. These latter may include ideas, emotions, or volitions. There may be a reading of sensory impressions of different kinds, e.g., those of sight and sound. Though, when auditory impressions are thus obtained by the percipient, such acquisition is sometimes called clairaudience. P may secure very complex combinations of all these things. And they may pertain to very distant persons, objects, or events; to whatever A has seen, or heard, etc.

In the Class of incidents in Biblical telepathy treated in the preceding chapter, all the thought-communications from one finite mind to another occurred solely at the instance of the Deity. They were involuntary on the part of the finite minds themselves. But our object is rather to study such communications between finite intelligences as occur at the will of one of those latter minds, whether acting as agent or percipient.

And we will now consider, in the telepathy of science,

II. THAT CLASS OF TELEPATHIC COMMUNICATIONS IN WHICH ONE FINITE MIND VOLUNTARILY SEEKS AND OBTAINS THOUGHT-DISCLOSURES FROM ANOTHER.

In those cases of psychic transmission which we noted in Chapter II, the agent was active, and the percipient was passive. In the class now to be considered, this relation is reversed. A is entirely passive. He makes no effort whatever to transmit anything to P. But P is active. And his mind searches that of
A. He reads from this latter mind what A thinks, feels, wills, sees, hears, etc.; or what A has thought, felt, willed, seen, heard, etc. P apparently may thus read anything whatever that is in the mind of A.

We are now discussing only Telepathic Clairvoyance; namely, that type in which the information received by P is confessedly read from some other mind, near or remote. We take no account whatever of any supposed power of the mind, before the death of the body, to wander away from the latter, and make independent observations of scenes or events at a distance from that body, to which it afterward returns. We do not believe the soul ever makes any such extra-corporeal flights or excursions, returning again to the physical frame it had left. We do not think that sound science supports any such theory. This so-called Independent Clairvoyance, this imagined ability of the mind, in some occult way, to take cognizance of distant objects and events, beyond any possible reach of any physical sense of its body, and without reading from some other mind; we regard as something whose existence has never been proved.

But that the mind of one person of psychic endowments can perceive the inward contents of the mind of another, is as certain as that the physical eye of the first can perceive the external form, characteristics, movements, etc., of the body of that second. That one person can read the mind of another, is as unquestionable as that he can read a printed page. It is scientifically established. There is a mental vision that reads the interior of the agent’s soul; revealing the contents of that mind, even to those portions of them that are submerged in its unconscious tracts.

Clairvoyance is a very highly developed type of telepathic susceptibility. In the physical vision of external objects these latter are pictured in the percipient’s eye, then mirrored in his mind. In the psychic vision of a soul, the contents of that soul are recognized, and pictured in the percipient’s mind. The inward ideas, emotions, volitions, and sensory impressions of the agent mind are interpreted by and reflected in the percipient mind, independently of any sensory organ of either person.
Such clairvoyant activity may be by deliberate volition—i.e., experimental; or without special intentional effort—i.e., spontaneous.

I. EXPERIMENTAL CLAIRVOYANCE.

This deliberate voluntary reading of one mind by another, may occur when the reading percipient and the agent whose mind is read are near together, or far apart.

When they are near together, in case there is the least possibility that the clairvoyant may obtain ideas from the agent in any other way than by directly reading the latter's mind, there are ample precautions that may be observed. His eyes may be blindfolded, and his head bandaged, so it will be utterly impossible for him to acquire information by any sensory impression or in any ordinary way. But it will be found that the clairvoyant will obtain his psychic visions when his eyes are bandaged, just as readily as when they are open. Because these visions are not received through his own eyes at all. He is obtaining from the mind of another, visual impressions which have been acquired by that agent mind.

And this may be done when the percipient is in the normal state or the hypnotic.

1. In the Normal State.

We give illustration.

Case 25. The Boy Ludovic Reads Miscellaneous Ideas from the Mind of his Mother.

(Observed by Dr. Quintard. Annales des sciences psychiques. 1894. p. 323).

Ludovic X. is a child of rather less than seven years of age, quick, bright, robust, and in excellent health. He is absolutely free from any nervous defect; and his parents are equally free from suspicion, from a neuropathological point of view. They are people of calm temperament, who know nothing of the excesses of life.

At the age of five years, however, this child appeared to follow in the steps of the celebrated Inaudi. His mother wished at this time to teach him the multiplication-table, and she perceived, not without surprise, that he recited it as well as she did. Soon the little boy, getting excited by the amusement, began to make multiplications with a formidable multiplier, out of his own
head. Indeed, they had only to read him a problem, taken by chance out of a collection, and he would give the solution at once. For example, this:

“If twenty-five francs fifty centimes were put in my pocket, I should have three times what I have now, less five francs forty centimes. What is the amount that I have?”

Hardly was the statement finished than the child, without even taking time to reflect, answered that it would be exactly fifteen francs forty-five centimes. They then took this other problem from among the more difficult ones at the end of the book:

“The diameter of the earth equals 6366 kilometres; find the distance of the earth from the sun, knowing that it equals 24,000 terrestrial diameters. Express this distance in leagues.”

The child gave without hesitation, in his little, chattering voice, the required solution, 38,196,000 leagues.

This child’s father, being otherwise occupied, gave at first only partial attention to his son’s achievements. At length, however, his interest became aroused, and as he is something of an observer, at least by profession, he was not long in remarking: First, that the child paid very little attention, and sometimes none at all, to the reading of the problem. Second, that his mother, whose presence was an indispensable condition to the success of the experiment, must always have under her eyes or in her thoughts the solution asked for. From this the father concluded that his son did not calculate at all, but divined, or, in other words, he practised the art of thought reading on his mother, and the father resolved to certify himself in regard to this. Therefore he begged Madame X. to open a dictionary, and ask her son what page she had under her eyes, and the boy answered at once, “It is page 456.” This was correct. The experiment was repeated ten times, and ten times they obtained a similar result. • • •

If Madame X. marked with her nail any word whatever in a book, the child when questioned would name the word underlined. If a phrase was written in a note-book, however long it might be, it was sufficient for it to have passed under the maternal eyes for the child to repeat the phrase word for word when asked to do so even by a stranger; and he displayed no appearance of suspecting that he had accomplished a tour de force. Nor was it even necessary that the phrase, the number, or the word should be put on paper; for the son to succeed in his mind reading, it was sufficient that anything should be fixed in his mother’s thought. • • •

He designated without hesitation whatever object was hidden, without his knowledge, in a drawer. If he was asked what were the contents of a purse, he would give them, even to the dates on the pieces of money contained in it. But where the child was particularly amusing was in his translation of foreign languages. We are told that he would even, though ignorant of any language but his own, solve problems presented to him in English, Latin, Greek, or Spanish. “He gave every appearance of understanding English, Spanish, and Greek perfectly. At last a friend of the family asked him the meaning of the Latin phrase, ‘Lupus currebat sine pedibus suis.’ The little boy translated it to the general satisfaction. The name of little prodigy was in everybody’s mouth.”

His mother did not transmit mental messages to him. Says Flammarion, “The thought-reading in this case was frequently accomplished against her will. • • • When this child was old enough to learn to read in earnest, his mother who had undertaken the task of teaching him, observed with annoyance that her son made no progress under her tuition. He did not exercise either judgment or memory, because he comprehended everything. A thousand ingenious devices were required to achieve the desired object.”
2. In the Hypnotic state.

In the study of Psychical Science, hypnotism has enabled the French investigators to obtain their most striking telepathic results. And this suggests a few general remarks about

The Subliminal Self and the Hypnotic State.

A certain portion of our mental activity is entirely within the field of consciousness. This latter part of the mind is sometimes called the "supraliminal self;" i.e., the part which is "above the threshold" of consciousness, and within the sphere of self-inspection.

But, below this conscious horizon, there is a portion of the mind which is not within the scope of mental vision. There are submerged tracts of which we are not cognizant. And these are called the subconscious or "subliminal" self—that part which is "beneath the threshold" of consciousness. The existence of this subconscious mind is said to have been first discovered and discussed by Leibnitz, who died about 1716. And these two selves are the two hemispheres of that larger and complete self—the soul.

Now the subliminal or unconscious self, in some of its activities, surpasses the supraliminal self. It sometimes manifests great powers. It may take sensory cognizance of things which the supraliminal self entirely overlooks. It retains the memory of multitudes of things the supraliminal self has forgotten. It may, in our dreams, solve difficult problems. The mind does a large part of its work by unconscious cerebration. The subliminal self displays unusual faculties—that are not altogether brought out in this present state, but may develop in the life to come.

Now there are times when this subliminal self, which is usually below the field of consciousness, rises into that field; and, for a while, becomes ascendant. And this condition is characteristic of the hypnotic state. In that state, the mind which is active plainly is not the supraliminal self. That supraliminal self is largely quiescent. The subject displays powers which that self does not possess. Other powers, usually submerged but now active, are in evidence. It is the subliminal self that is uppermost...
and specially dominant. And, when this is in control, it often develops unusual gifts of a telepathic or clairvoyant character. These faculties manifest themselves much more clearly and strongly. And that fact is the reason of our present interest in mesmerism or hypnotism, which are one and the same thing. For this, with its marvels, has a most important place in experimental psychology. It has been the means of revealing to man some of the most interesting and important facts about his own higher mental powers. Because, in that state, his ordinary forces often are largely suspended, and various transcendent faculties come into play.

Between the person who hypnotizes and the person hypnotized there develops a peculiar intimacy or sympathy of mental relation—a certain “community of ideas and of sensations.” And probably hypnotism, in its purely telepathic and clairvoyant features, gives us a much better idea of the conditions which will characterize our psychical activities in the future life. Whether in that life there will be any such thing as mesmerism or hypnotism, is a matter about which we know absolutely nothing either way. But there certainly will be in it conditions which hypnotism enables us better to understand.

The hypnotic trance often develops a most remarkable and sustained sympathy or rapport between the agent and the percipient in matters pertaining to psychic intercommunication. It gives the most perfect conditions for telepathic or clairvoyant intercourse we are able experimentally to command in our present state.

And the characteristic feature of the hypnotic or mesmeric relation, is that the will of the sensitive is almost entirely in subjection to, or in harmony with the will of the operator. Now, in the eternal life, we don’t know that anybody ever will be hypnotized. But we know that all wills are to be harmonized. All souls, in all particulars, most thoroughly in harmony with the will of God, and Christ, and the Holy Spirit; hence in harmony with one another. All minds absolutely in harmony with the Divine Mind—the medium through which telepathic communications are forever carried on. Hence that future state must be specially favorable to psychic intercommunion. And the hypnotic
state here assists our study and understanding of that psychic intercourse which we are to enjoy there.

Mesmeric or hypnotic conditions are so specially favorable to clairvoyant activity, that under them P usually shows his highest clairvoyant power. And the impressions received by him are sometimes of the most striking character.

Activity of the psychic faculties implies nothing whatever, either one way or the other, about the essential truthfulness of the messages sent or received. Telepathy may, with absolute precision, transmit some belief in the mind of A. But that belief, in point of fact, may be right, or it may be entirely erroneous. Clairvoyance may, with faultless accuracy, read from some mind its opinion about a given subject. But that opinion may be correct, or totally incorrect. Successful psychic activity means merely that a mental content, as it exists in the mind of the agent, is accurately reproduced in the mind of the percipient; whether that content itself be correct or incorrect.

We give a simple illustration of mind-reading in the hypnotic trance.

Gen. Noizet, who is spoken of as among the most earnest and accurate of the authors who have written on magnetism, reports an interesting experience of his own.

Case 26. A Clairvoyante Reads from the Mind of Gen. Noizet Where He has Been that Day, and What He has been Doing.

(From Flammarion.* The Unknown. Pp. 283-285.)

The somnambulist arrived, and was put to sleep, after which I put myself at once in connection with her, and inquired if she could tell what I had done during the day.

* Regarding the cases which we cite from Flammarion, it is proper to remark here that his mode of reporting psychic phenomena is somewhat different from that of the English psychologists. These latter usually submit, with their cases, the proofs of the same; as the affidavits, attestations, etc., of principals and witnesses. But Flammarion merely makes a general affirmation that he has satisfied himself of the correctness of the accounts of the incidents which he narrates.

Of his authorities he says, "Every one of them was the servant of truth." "I shall suppress all * * * protestations of sincerity and moral certitude. Each correspondent affirms upon his honor that he has reported the facts exactly as he has known them. I would like this to be understood once for all." The Unknown. Pp. 68-79.
I asked her where I had gone after luncheon. She answered, without hesi-
tation, to the Tuileries, which could, however, easily have been simply for the
purpose of a walk. I persisted, asking her where I had entered the Tuileries,
and she answered, still correctly, by the entrance at the quay, near the Pont
Royal. 'And what then?' 'You went into the chateau.' 'By which stair-
case? Was it the one in the middle?' 'No, it was by that in the corner near the
entrance.' At this point she became puzzled about the staircases, and
they are really very confusing, for there are several: the grand staircase in use
at the pavilion de Flore, and the staircase to the King's apartments, with their
various landing-places, and the steps leading from one to another. Then she
took me into a large hall where there were officers. It was a waiting-room on
the rez-de-chaussée. 'You were expected,' she said to me. 'And what then?'
'A tall young man came, who spoke with you.' 'Who was this young man?'
'I do not know him.' 'Look carefully.' 'Ah, it is the King's son.' * * *
'And after this?' 'You got into a carriage.' 'Alone?' 'No, with the prince.'
'How was I seated?' 'Backwards, on the left.' 'Were we alone in the car-
riage?' 'No, there was another large gentleman on the front seat.' * * *
'Where did we go?' 'You followed the river.' 'And then?' 'You went into
a large chateau.' 'What was that chateau?' 'I do not know; there were
trees before coming to it.' 'Look attentively; you ought to recognize it.'
'No, I do not know it.' I abandoned this question, and I said to her, in order
to continue: 'You were in a large hall!' Then she gave me a description,
from her imagination, of a hall where she saw stars shining on a white ground.
Then she said to me: 'There were large tables there.' 'And what was on those
tables?' 'Something which was not high, but was not entirely flat?' I could
not induce her to tell me that they were plans in relief, things which, no
doubt, she had never seen. 'What did we do then, at these tables?' 'You
showed something. You got on a chair, and you pointed out something with
a stick.' This remarkable item was perfectly correct. Then, after a great
deal of hesitation, she said that we got into a carriage and drove away. I said
to her then, 'Look backwards; you ought to recognize the place we came from.'
'Ah,' said she, as though astonished and a little confused, 'it is the Hotel des
Invalides.' She then added that the prince had left me at my own door, which
was true.

Although I was familiar with the phenomena of somnambulism, this scene
struck me a great deal, and I can only attribute the species of divination dis-
played by the somnambulist to a faculty enabling her to read in my mind or
in impressions still existing in my brain. This continues to be the only explana-
tion I can give.

We proceed next to consider,

II. SPONTANEOUS CLAIRVOYANCE.

This is like the spontaneous psychic activity of the mind in
other things. We saw that one mind, without formal deliberate
effort, and of its natural spontaneous impulses may flash a tele-
pathic message to another mind. So in clairvoyance, without
any special attempt to do it, one mind may spontaneously read the
various contents from another mind. There develops what may
be termed a sort of "community of ideas." The percipient, as it
were, intuitively interprets the thoughts and other mental processes of the mind of the agent.

In the following narrative, Captain Battersby, F. R. A. S., of Enniskillen, Ireland, is accustomed to mesmerize his mother-in-law (Mrs. Jno. Evens) for the relief of pain. When thus in the hypnotic sleep, she develops clairvoyant powers. In her normal state she knows only English and German. Yet, when in a hypnotic relation with the agent, she understands and can translate three other languages with which he is acquainted.

Case 27. Mrs. Evens, by Clairvoyance, Temporarily Acquires from the mind of Captain Battersby a Knowledge of Various Languages, and Follows his Thoughts.

(From *Phantasms of the Living*. Vol. II. P. 344.)

To a question asked in a foreign language, the patient usually replied in the same, provided that I could myself have done so. Asking her, however, a question in German, the answer to which I could not myself have translated into that language, she (though herself a good German scholar) answered only — ‘Your mouth is shut.’ Asked the same question when awake, she could answer in the language at once.

(A) As a rule she would, when asleep, translate short sentences of Greek, Latin, or Irish, all quite unknown tongues to her, provided I knew the translation, but not otherwise. Now and then, however, this experiment failed. She could generally tell the time by a watch placed in her hand, the name of a book, the original of a photograph, &c., provided all these were known to me. [After describing an unusual trance which he observed in Mrs. Evens at the time of a distant thunder-storm, the narrator goes on:–]

The electrical fluid in the air seemed to have excited Mrs. E. to a very high state of thought-reading, as she now began, for the first and only time I observed such a phenomenon, to speak of her own accord, unquestioned, and to follow the course of my thoughts aloud now and then.

Three other persons, Miss J. A. Evens, Miss M. L. Evens, and Mrs. Battersby certify that they were witnesses of the occurrences related in (A), and that these were correctly described.

Both in experimental and spontaneous clairvoyance, the percipient may read from the mind of the agent pictures of objects and scenes at a great distance from the latter, provided these pictures have been clearly impressed on that agent’s mind. For ideas, impressions, etc., which have never been distinctly in his mind, can never be clearly read from that mind.

Furthermore, the percipient may thus read from the mind of the agent, though the latter himself is indefinitely remote. And,
even under these circumstances, the reading from the mind of A may go on at length just the same as if the principals were close together.

The following incident occurred when the percipient was in a state of normal wakefulness.

Case 28. Mrs. D. (who seems to be in Athens) Reads from the Mind of Mrs. H. in Rome, All about the Latter’s Appearance and Surroundings.

Reported by the Percipient.

Saturday, Jan. 27, 1900. This afternoon while I was sitting near the fire talking to L., I was holding a small photo of Mrs. H. and describing her. ‘Where is she now?’ asked L. ‘In Rome,’ I answered, ‘settled for the winter.’ And as I spoke suddenly I felt conscious of what she might be doing at the time. ‘Do you know,’ I went on, ‘I think she must be just coming out of her room on to a high terrace such as we have here, only that there is green over it.’ L. did not say ‘nonsense,’ but just asked quietly: ‘What is she wearing?’ ‘A black skirt,’ I answered, ‘and a mauve blouse—she is looking out over many roofs and spires—and now she has gone back into the room and a maid is closing the shutters.’ ‘Can you see her room?’ asked L. ‘I think it is small,’ I said; ‘there is a cottage-piano and a writing table near it. I think the large head of Hermes stands on it and something silver.’ And then I felt nothing more and added: ‘What nonsense I have been talking!’ L. thinks there may be some truth in the impression, and wants me to write and ask Mrs. H. what she remembers of this afternoon. It was about 6 o’clock.

I cannot say I saw anything; somehow I seemed to feel her surroundings were just so. I have never been to Rome, nor has she told me anything of where she lives beyond the address.

Extracts from letter addressed by Mrs. H. in Rome to Mrs. D. Feb. 5, 1900.

Two days ago, as I was dressing in the morning, I was thinking of you. You had been so much in my thoughts for some days that I had really worried, wondering if you were still ill, or E. again. That morning, as I awoke, thoughts of you came, and I determined to write you as soon as I had my coffee. Imagine my surprise and delight, therefore, to receive your letter, a letter so full of interest to me, that I have had no rest since its arrival, in my great desire to answer it. * * * You have certainly, however, filled much of my thoughts these day[s],— and I have felt you in an extraordinary manner. You certainly have a power to visit your friends, and to see them, and to make them feel you.

Your letter is absolutely startling and mysterious. * * * [The writer then avows her belief in telepathy and clairvoyance.] . . . That you have peeped at me in my small Roman house is certainly a fact. * * * the facts as a whole are true and exact and perfect, as you shall see. * * * I have a dear little vine-covered terrace, looking out into the Piazza di Spagna, * * * The afternoon of Jan. 27th I returned to my home after a walk.
at 5 P. M. I went at once into my dining-room to see about the dinner table. I busied myself about the table for some time, then stepped on to the terrace (which is so pretty, but opens, unfortunately, from the kitchen). I went into the terrace at that time to see about our dessert for dinner, which I had put there to become cool. Then I went back into the dining-room, and as the hanging-lamp had just been lighted, I ordered the maid to drop the outside curtains. She did so. I remember that I looked just then at the clock, and it was 5.35 P. M. I had on a black skirt, a black silk blouse, and a mauve tie, which twisted about my neck and hung in two ends to my waist. It looked to you like a mauve blouse. Then I went into our small salon and took something from the table. I remember it distinctly. Our salon is very small: there is an upright piano and a writing-table, on which are photos and books too, and a lot of little silver things. Hermes (your photo to me) stands very near, on another little table, quite near, in fact. It is all quite mysterious. I believe you have really peeped into my house.

Mr. W. J. Stillman, a well-known American writer, and a man possessed of psychical endowments, gives the following account of his experience with two of his lady acquaintances.

Case 29. Mr. Stillman has Psychic Relations with Two of his Friends. One Telepathically Transmits to his Mind, the Other Clairvoyantly Reads from It.

(Reported by himself. Phantasms of the Living. Vol. II. Pp. 357–358.)

Of the first (Mrs. M.) he says:

She had a psychological power which is in my experience unique, and between herself and any very intimate friend there was a mental sympathy almost amounting on her part to clairvoyance. Between her and myself there was especially a sympathy so distinct that I could generally, by excluding physical objects of attention, perceive her mental, sometimes physical, condition, and she on her part had generally a presentiment of my visits. If she ever desired to see me urgently, I felt the impression of her mind so strongly that I invariably, when not urgently occupied, went to her at once. Some years after I knew her, she went to California, in the hope of throwing off the pulmonary disease of which she died, and during her absence we corresponded regularly. One day, during the voyage, I had a sudden and vivid impression that she was dying, and noted it in my diary. On getting the letter which announced her safe arrival I found recorded that, on the day I had noted in my diary, she had been completely overcome by the intense heat, and had it not been for the steamer’s fortunate arrival the same day at Acapulco, where ice and lemon were instantly procured from the shore, in her own opinion and that of the surgeon she would probably have died that day.

One day, while working quietly in my studio at New York, not knowing where she was, nor having had any recent communication from her, I had suddenly a vivid perception that she wanted the help of Sara [her daughter]. I crossed the ferry at once to Brooklyn, took a carriage and drove to her daughter’s house, saying to her that her mother wanted her, saw her in the
carriage, and on her way, and then went back to my studio. The next day I learned that Mrs. M. had been suddenly forced to participate in a most distressing and agitating scene, during which her daughter arrived, finding her mother completely prostrated and fainting, and carried her off to her own house.

Of the second (Mrs. B.) he says:—

One of the most intimate mutual friends of Mrs. M. and myself was a Mrs. B., wife of a well-known American sculptor. Between Mrs. B. and myself there was a mental sympathy, even stronger than that with Mrs. M., though different in kind. * * * She had Zschokke's gift of seeing events in the past life of people with whom she was en rapport, and I remember W. C. Bryant saying one day that she had told him of events of the gravest importance in his life, known to no one then living but himself. In her normal condition she read the thoughts of any one with whom she was intimate, and answered mental questions, or described mental conditions with no hesitation, and the greatest fulness and clearness. * * * There are still many of her circle living who can attest the truth of what I say. * * * Her 'occult' powers varied greatly, and sometimes seemed entirely suspended, as well as affected by the influence of people around her. Between her and myself there was always a complete confidence, and I found it quite impossible to think in her presence and keep my thoughts from her; and her feeling for me was that of an elder sister, so that I willingly submitted my mind to her scrutiny; nor did I ever find her perceptions unfounded, although, in some cases, it was several years before I found out the basis of her impressions.

W. J. Stillman.

And this probably is a faint suggestion of the manner in which in the other world, one individual may passively receive ideas transmitted from a second mind, while a third person actively reads ideas from that first passive mind.

In Matt. 2; 13, the angel actively reads from the passive mind of Herod his purpose to slay the Holy Child, then actively transmits that fact to the sleeping Joseph, who passively receives it. "Herod will seek the young child to destroy him." And we argue that all these principals might be an unlimited distance apart, while such psychic communion was going on.

This exercise of clairvoyant power by a given individual may take place without the knowledge of the persons whose minds he reads; and it may be a frequent, habitual thing. We illustrate. (From The Sleeping Preacher of North Alabama. By Rev. G. W. Mitchell. New York. W. C. Smith. 65 John St., 1876. Condensed by F. W. H. Myers, in Human Personality. Vol. II. pp. 562-569.)
Case 30. Rev. C. B. Sanders Frequently Obtains Clairvoyant Information from Other Minds, Located in Various Directions, and at Various Distances.

The subject of this sketch had peculiar nervous paroxysms, in connection with which came a state which was called "sleep," because on emerging from it, he was unconscious of everything that had occurred during its continuance.

Speaking of this sleep, Dr. W. T. Thach says, "At the time, he seems conscious of everything that is going on around him; and not only so, but of what is transpiring at any point to which his attention is directed, regardless of distance. * * I have frequently had him to give me the exact condition of patients whom he had never seen and who were miles distant." * *

[This was by clairvoyance from the mind of Dr. Thach, or the minds of the patients. Author.]

Mr. Mitchell writes of Mr. Sanders as having "occasional knowledge of conversation and scenes occurring elsewhere, or of letters written and sermons preached at a distance."

[This knowledge was read from other minds that were or had been on the ground, or otherwise had information. Author.]

Mr. John W. Pruitt gives the following account.

Meridiansville, Ala., May 7th, 1878.

I certify that one day about the middle of the month of February, 1866, while Brother Sanders was confined to his bed from his dislocated thigh, I was at his house, and he was lying in his bed and in one of his so-called 'sleeps.' He attracted my attention by a hearty laugh.

I asked him the cause of his amusement.

He replied, "I was laughing at De Witt."

I asked what DeWitt was doing.

He said, "He was having a hard scuffle to keep from falling off the fence, for the top rail was turning with him and he was trying to keep from falling over it."

Nothing more was said on the subject until De Witt arrived, which was in ten or fifteen minutes.

The fence where the difficulty occurred was from three-fourths to a mile distant, on the other side of a thick grove of timber and underbrush, and of an intervening hill.

And I further certify that no communication from any person or source was received in reference to De Witt until he arrived and confirmed what S. said.

J. W. Pruitt.

De Witt corroborates the story, explaining "the trouble he had had in trying to get over the fence with a sack of peas in one hand, and a bowl of custard in the other."

[This was clairvoyance from the mind of De Witt. Author.]
Several cases are recorded of his supernormal knowledge of accidents occurring to distant persons, such as the stumbling of a lady carrying some boiling-hot water, and the scalding of her arm in consequence (the incident occurring in another State); he also gave a description of injuries to another lady (thirty-five miles distant) from a lightning stroke, at the time of the occurrence. His account of a fire in Salisbury, N. C., with a description of "the tin-shop in which it broke out, and the extent of its ravages," reminds one of the incident of Swedenborg's description of the fire at Stockholm when he was at Gottenburg.

[These were simply exhibitions of clairvoyance from minds somewhat remote. Author.]

Thus this percipient was reading minds in all directions, and at all distances; and none of the persons whose minds he read were conscious that he was reading them. There might be almost unconsciously perceived, but distinctly and unerringly recognized, the whereabouts, appearance, occupations, thoughts, and purposes of many other persons indefinitely remote.

We have no reason to suppose that either the ordinary or the extraordinary powers of the human mind grow less upon entering the other world. Everything points to the position that they there become stronger. And, in the case of this clairvoyant intelligence, we have probably a suggestion of the manner in which, in that higher life, the remarkably endowed subject of this sketch or any other person may be ever spontaneously reading from the minds of others in different directions, and at indefinite distances. There either he or any one else may be taking instantaneous cognizance of what others are thinking, feeling, saying, doing, or intending; in every direction and at any distance about him. For, in a rudimentary, infinitesimal way, this is a reflection of the manner in which the glorified human mind of Jesus (as presumably that of every other saint) possesses this power of clairvoyance. And it remotely resembles that in which the divine mind of any Person of the Godhead forever reads all other minds.
CHAPTER IX.

MIND-READING, OR CLAIRVOYANCE, AS EXHIBITED IN NATURE. ONE FINITE MIND SEEKING AND OBTAINING SOME CONTENT OR CONTENTS FROM ANOTHER.

(Continued from last Chapter.)

Clairvoyant activity may not only occur when the percipient is in the normal state or the hypnotic; but, in either of these states, it may be manifested under many different circumstances, and in many different forms.

We will for a few moments note

1. “Traveling Clairvoyance.”

When the object, scene, or event of which the clairvoyant reads a picture from the mind of the agent, is at considerable distance, there are two ways in which this distance may apparently be overcome.

a. The scene may seem to be transported to the percipient. So the latter, while entirely conscious that he has not moved from his own actual location, seems to see the object or event as right before him. And he describes it all as if he there actually saw and heard everything entering into the given incident.

b. Or, since the percipient is reading from the mind of the agent impressions made upon that mind when the agent was at the given point of observation, the percipient may think himself instantaneously transported to that spot at which the agent is or was while seeing and hearing; whether the point be near or far remote.

And this is the scientific explanation of those experiences not unfrequently recorded, in which a clairvoyant, whether awake or asleep, in the normal state or the hypnotic, describes himself as suddenly caught away to some distant spot where he affirms that he beholds or hears what is transpiring there.

To this peculiar psychic experience the name “traveling clair-
TELEPATHY OF THE CELESTIAL WORLD.

voyance” has been given, because P thinks that he there actually sees or hears what A there saw or heard. Sometimes he believes that his spirit literally leaves its body, and the locality where the body is, and is instantly conveyed to that far-off spot. The percipient spirit seems to hover over the distant place, noting the persons who are there present and the incidents which there occur. He receives exactly the same impressions of sight and sound received by the agent. Believes himself to be a living presence in that remote locality. Describes everything exactly as it actually appears or appeared to the agent.

We give some illustrations of “traveling clairvoyance.”

In the first incident, the percipient is in her normal state.


(Reported by the Percipient. Phantasms of the Living. II. 354.)

December 18th, 1885.

Miss Butler begins by describing her unusually strong friendship with a Madame H., head of a finishing establishment for young ladies at F., in Germany, with whom she lived for some time. Mrs. H. having gone to Paris for a few weeks, to engage a French governess, Miss Butler spent this period at her own home, and the greater part of it in bed, as she was still suffering from the effects of an illness. Here she had a vivid sense of accompanying Madame H. on her search through the different convents of Paris. She finally insisted on returning to F., being sure that Madame H. would be back before the appointed time, which proved to be the case.

“I told her how I had followed all her movements; I described the different convents; described the room in the Sacré Cœur, I think it was, in which she saw the young woman she actually engaged; described the Mother Superior; told her the young lady’s name, Mdlle. F., which of course I had never heard, and told her the terms on which she had engaged her. She was astonished. There was a kind of superior housekeeper, a Frau M., who was much in Madame’s confidence; she was present while I told my tale and Madame said it was all true. I told her I remembered many other things, the particulars of which have escaped my memory, as they had no interest for me save as they concerned my Madame. Amongst others, I described her meeting with a French gentleman who used to visit her at F., and mentioned the subject of conversation. Mademoiselle came over with her; she made me describe to her the room at the convent, the conversation, &c., and the poor girl said she was frightened of me, she was sure I was not all right, and I don’t think she ever got over the feeling of constraint, shall I call it, to the end of our connection.

Isabella Butler.”

In the above narrative, the clairvoyante continually reads all these details from the mind of Mme. H. So she seems to go
with her wherever she goes. The incident occurred in 1849–1850. It was before the organization of the S. P. R. So the affidavits and attestations were not taken, as they might otherwise have been. But it is a typical case of traveling clairvoyance.

In the next instance, the clairvoyant is in a normal state, and the visions come in dreams.

**Case 32. A Son at Sea, Bound for Australia, has an Experience of Traveling Clairvoyance, in Which He Seems to Follow the Remains of His Father to Their Burial in England.**

(By Mr. Richard M. Gardiner (Solicitor), of Newcastle-on-Tyne. *Phantasms of the Living. II. 421.)*

In this narrative, the percipient receives from the mind of some other person—perhaps a relative at the distant home, a series of pictures—of his father's death, the putting of his remains in the coffin, the placing of the coffin in the hearse, the movement of the funeral procession to the cemetery, and the interment. But he thinks that he is following the hearse.

In 1875 I was in a sailing ship bound for Australia. Amongst the officers on board was one of my dearest friends; he was third mate, and had to keep watch from 8 to 12 on the forecastle. I invariably made it a rule to stay with him during his watch. One night, after his duty was over, instead of staying for an hour and smoking a pipe as was his general custom, he 'turned in. * * * About 1.15 my friend came up to me in a very excited manner and said, 'I am sure that the Major (who was his father) is dead, as I dreamt I saw him put in his coffin.' I tried to calm him as much as I could, and told him it was nonsense. However, he would not go back to his cabin that night, so we remained on deck until morning. With the return of daylight he recovered his spirits, and felt inclined to laugh at his dream. In the evening he kept watch as usual, but again turned in a few minutes past 12. I remained on deck; about 1.10 he came rushing up and said he knew his father was dead as he had seen the coffin put into the hearse, and had followed it to Kensal Green Cemetery, and had seen it lowered into the grave. I took him into my cabin and made him sleep in my bunk. He was very quiet for a few days after, and could not bear to have the subject mentioned. However, he shortly recovered his usual good spirits. [On their arrival at Melbourne, a letter conveying the news of his father's death was found there.] After a few weeks he was able to calmly talk the matter over, and on our consulting our diaries, we found that his father had died on the same night as his first dream, and was buried on the second. On our return to England, we ascertained (after calculating the difference of time) that his father died and was buried at the exact time he dreamed it. The most curious thing was that he died at an hotel in Harley Street, Cavendish Square, London, of dropsy, and the proprietress—for the convenience of her visitors—requested that he might be buried the day after he died, which was done. There were others besides myself who can vouch that the whole of what I have written is true.
Another curious fact about my friend’s dream was that he dreamed his father was buried at Kensal Green, which was the fact, though his family vault is at Brompton Cemetery, but for some reason there was not time to go through the necessary formalities to have it opened.

RICHARD MOUNTJOY GARDINER.

Investigation showed that the narrator seems to have been in error as to the name of the cemetery. But this mistake is natural and comparatively unimportant; as there are many cemeteries about London. He emphasizes the fact that it was not the family burying-place.

It is possible that the above case was not so strictly clairvoyant as directly telepathic. The psychic visions may not have been read by the percipient from the mind of the agent, but transmitted by the agent to the percipient. Still this peculiar phenomenon of “traveling clairvoyance”—namely, the apparent transportation of the percipient to the point of observation of the agent, sometimes occurs when the psychic communications are unquestionably despatched from the agent himself. So the last incident may properly be placed here as illustrative of that fact.

This same principle of “traveling clairvoyance,” with its characteristic phenomenon, which we have illustrated in natural telepathy, is exhibited in Biblical telepathy in those cases in which inspired men seem to be caught away to the locality of the minds from which they are receiving information. Thus, when Gehazi has his deceitful conversation with Naaman, the somewhat distant prophet Elisha knows all about it. He says to Gehazi, “Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money?” etc. (II. Kings, 5; 26). What had transpired in the mind of Gehazi and round about him, had been pictured in the mind of Elisha just as it was in the mind of his servant. So he seemed to be transported to the very spot.

And avowedly we argue, that, upon exactly the same principle, one mind might read or receive contents from another, even though the second were at a distance very great. For the distance between A and P is seemingly unimportant. It appears to have no significance whatever. And the percipient mind would appear to be instantly conveyed to that far-off spot—to the point of observation of the mind from which it reads or receives.
Of this we have illustration in those experiences in which in­spired men, while receiving communication from minds in heaven, speak of themselves as transported to heaven. Thus Paul de­scribes himself as being “caught up to the third heaven.” (II. Cor. 12; 2).

Now, if the Sacred record in a given passage means that the inspired person was actually taken up to heaven, we must accept that view. But there is no reason for assuming anything so supernatural and miraculous, when the whole can be readily explained in a simple scientific way. We hold the Scripture merely described those experiences as they seemed to the per­cipient.

Thus in the Apocalypse.

Case 33. John, Receiving from an Angel Visions of a Scene in an Imaginary Wilderness, and an Other Imaginary Scene as Over­looked by a very High Mountain; Seems to Himself to be Trans­ported “into the wilderness,” then, Later, into “a great and high mountain,” overlooking “the holy Jerusalem.”

He says an angel “carried me away in the Spirit into the wild­erness; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns,” etc. (Rev. 17; 1–3). Again an angel “carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,” etc. (Rev. 21; 10).

But we cannot understand that John, either in or out of the body, was literally carried into any wilderness, or upon any high mountain; and actually saw these things. There never was any scarlet coloured beast, having seven heads and ten horns. There never was any woman sitting on such a beast. This was only a vision. There never was any city literally descending out of heaven from God. That was only a vision. Though these visions were figurative, inspired by God; so had most substantial and far­reaching significance.

John’s body and soul were in Patmos. The expression, “carried me away in the Spirit,” does not mean that John was for the time
a disembodied human soul. But (1) that he was filled with the
divine Spirit, and in a state of highest telepathic susceptibility,
fit for receiving most important visions and revelations. (2)
From the mind of the angel were flashed into the apostle’s mind
visions representing things as they would appear from points of
observation in a wilderness and on a mountain. So John himself
seemed to be transported to those points of view. And all this
is readily explained by the telepathic principles that have been
brought out in our study of “traveling clairvoyance.”

In these incidents the mind from which the communication
comes is not on earth, but in another world. The celestial agent’s
point of view is not on this sphere, but on another far remote.
So the apostle—just as he might apparently be transported to
some distant spot on earth—is now apparently caught up to the
skies. Yet we hold that, as a matter of fact, he remained upon
earth all the time.

But

2. The Percipient may read from the mind of the agent remem-
bered ideas and pictures, and other information pertaining to the past.

Abundant illustrations of this might be given. But a single
one must suffice. Mrs. Leonora Piper of Boston, a married lady
of middle age, who was under closest surveillance by members
of the S. P. R. for years, and whose honesty is believed to be above
suspicion, has exhibited great powers of clairvoyance.

Professor N. S. Shaler, the well-known geologist of Harvard,
and by no means prepossessed in favor of Mrs. Piper, or the
theories of telepathy, attended a séance with her, at the house of
Professor James, in Cambridge, May 25, 1894. Then he wrote
to Professor James on June 6th a letter, from which we quote
extracts.

Case 34. From the Mind of Mrs. Prof. Shaler, Mrs. Piper
Reads Various Items about the Past History of the Family.

(Proceedings S. P. R. Vol. XIII. Pp. 523–525.)

My dear James,—At the sitting with Mrs. Piper on May 25th I made the
following notes:—
As you remember, I came to the meeting with my wife; when Mrs. Piper entered the trance state Mrs. Shaler took her hand. After a few irrelevant words, my wife handed Mrs. Piper an engraved seal, which she knew, though I did not, had belonged to her brother, a gentleman from Richmond, Virginia, who died about a year ago. At once Mrs. Piper began to make statements clearly relating to the deceased, and in the course of the following hour she showed a somewhat intimate acquaintance with his affairs, those of his immediate family, and those of the family in Hartford, Conn., with which the Richmond family had had close social relations. The statements made by Mrs. Piper, in my opinion, entirely exclude the hypothesis that they were the results of conjectures, directed by the answers made by my wife. I took no part in the questioning, but observed very closely all that was done.

On the supposition that the medium had made very careful preparation for her sittings in Cambridge, it would have been possible for her to have gathered all the information which she rendered by means of agents in the two cities, though I must confess that it would have been rather difficult to have done the work.

I think I did not put strongly enough the peculiar kind of knowledge which the medium seems to have concerning my wife's brother's affairs. Certain of the facts, as for instance, those relating to the failure to find his will after his sudden death, were very neatly and dramatically rendered. They had the real life quality. So, too, the name of a man who was to have married my wife's brother's daughter, but who died a month before the time fixed for the wedding, was correctly given, both as regards surname and Christian name, though the Christian name was not remembered by my wife or me.

Faithfully yours,

N. S. Shaler.

We argue that, in the future life, with its superior psychic endowments, one mind may read the past history of another mind in this same manner.

3. The Percipient may read from the mind of the Agent ideas, pictures, and other contents which the latter has forgotten.

These are in the subconscious tracts of the mind of A. His conscious mind may not be aware that they are in the subterranean chambers of his soul at all; much less that they are being read therefrom by P. But P discovers them. Thus one mind may by clairvoyance read from another its lost ideas, information, impressions, pictures about past experiences and events. It may recover from the subconscious regions of that latter mind thoughts, feelings, and sensations, which apparently had been bequeathed to the realm of oblivion forever. Of this we could adduce ample evidence. But it is impossible to give here a full exhibition of the power of clairvoyance. That would demand a large array of illustration. So, under this head, we cite only a single instance.
In it the agent was Mr. F. Corder, a gentleman of high reputation in the musical world. There was between him and his wife a peculiar sympathy, from frequent hypnotic relations. She apparently was in a hypnotic state during the experience which follows. And her clairvoyant activity was entirely spontaneous.

Case 35. A Hypnotized Wife Reads from the Mind of her Husband an Incident which had Happened Years Before, and which he Had Forgotten.

(From Phantasms of the Living. I. 317.)

Extract from Mr. Corder’s diary, August 19th, 1882:—

"Health symptoms much the same. Put her (Mrs. Corder) to sleep before she got up, in order to know the exact hours at which restoratives were to be given. She first said, ‘I can’t attend yet to the things; I am thinking out your thought.’ I requested an explanation. ‘About Jimmy B., it is so strange, because I never saw him in my life; but you were thinking about him.’ I was ready to swear that I had not been thinking of my old school-fellow for many a long day, and was about to say so when she went on: ‘You were dreaming of him last night, and said, ‘Poor Jimmy’ in your sleep, so I was obliged to follow out your thought this morning.’ She then went on to remind me how the said Jimmy had gone to a party with my brothers, sisters and self (this was at Christmas, 1865, long before I knew her); how he drank too much, and was ill for several days at our house, my mother nursing him. Not only had I absolutely no remembrance of the dream (nor indeed of having dreamed at all), but the incident itself had so completely faded from my mind that it was only by the greatest effort of memory that I could recall it."

Mr. Corder further says:—

On questioning my eldest sister some weeks later, all these details, which I had absolutely forgotten, were corroborated. It is impossible, of course, that my wife can, even in casual talk, have ever heard of this trivial incident of my boyhood, any more than of other matters connected with the same event which she also detailed. But more curious than anything is the fact—for fact I suppose it is—that I could have dreamed of these entirely forgotten matters, that they should again have passed away, leaving no trace, and yet that she should read them in my mind the next morning!

Here P’s ransacking of A’s memory does not occur while A is asleep. It is after he has waked up, and put P into hypnotic sleep. Now she reads from the records in his mind to find out all about Jimmy. She does not claim that she did this while A was asleep. She is doing it now while he is awake. In any case everything about Jimmy has been forgotten. A has not the slightest recollection of it. And this is certain, although it had been recalled in his sleep, and then forgotten again, after sleep-
ing A had spoken Jimmy's name. It had been forgotten long ago. And, just as about other things, "she was able to ransack his mind and memory far better than he himself could," so now she is ransacking in detail his unconscious memory, and, of her own spontaneous activity, is reading from it a circumstantial experience which had occurred in the distant past.

Here the reader will immediately recollect how in Scripture the dream which had just been forgotten by Nebuchadnezzar is speedily recalled by Daniel. Being an inspired mind, he possessed high psychical possibilities. He was accustomed to receive direct telepathic communications from the divine mind. Applying to that omniscient mind for aid, the seer is enabled at once to recover the dream, and to learn its prophetic import.

Certainly the glorified Jesus has the power of reading from the minds of persons in this world, however distant from him, the record of their past mental contents—even of those that have been forgotten. This is upon the theory (which we accept as true) that those apparently forgotten contents are forever written on the tablets of the subconscious memory. And, from the fact that Jesus has this ability regarding men still in the flesh, we would argue that other glorified human minds—as, e. g., those of our own departed friends, may have a power somewhat similar to his. That is, they also may be able to read from our minds present, past, and even forgotten contents.

But we cannot suggest that, among finite minds in the other world, there will be any reading of forgotten ideas from one mind by another. For there we believe that nothing ever will be forgotten. This is not the place for development of the evidences from both inspiration and psychology that, in our future life, nothing once in the mind ever will be lost from memory. We will simply state that many arguments converge to indicate that such will be the case. Hence if, in that world, there are never to be any actually forgotten ideas, no such ideas can ever be read by clairvoyance from any mind. But there may be a reading from it of contents that are temporarily lost from consciousness.
CHAPTER X.

MIND-READING OR CLAIRVOYANCE, AS EXHIBITED IN SCIENCE.
ONE FINITE MIND SEEKING AND OBTAINING SOME CONTENT OR CONTENTS FROM ANOTHER.

(Continued from last Chapter.)

As we further pursue this line of investigation, we now come to a striking phenomenon of mind-reading.

The clairvoyant who has begun to read from one mind, may do more than see and describe objects, scenes, etc., known only to the agent from whose mind he reads at the beginning. He may go on to describe distant objects and scenes which neither the clairvoyant nor the first agent ever has seen or known, and of which no other person present ever has been cognizant. The information is drawn from some absent, and it may be very distant mind, or minds.

But the explanation of this is not difficult. While reading the mind of A, P finds in that mind some picture, idea, or other clue, turning his thought toward some other mind (A'); which perhaps before had been entirely unknown to him. Then P forms a psychical relation with that second agent (A'). And he at once proceeds to read the contents of this second mind (A'), and so on. We understand that among the French this principle is sometimes called telepathie à trois. It may be formulated thus:

4. A clairvoyant, through the mind of one agent, may come into relation with and read from the mind of a second agent; then, through that second agent, he may in like manner read from the mind of a third; then, through the third agent, he may thus read from the mind of a fourth; and so on.

There are on record quite a series of cases in which this principle is fully illustrated and amply proved. For the above is the very
natural and entirely philosophical explanation of the many inci-
dents in which a clairvoyant gives a correct account of some distant
object, scene, or occurrence of which he himself never had any
personal knowledge; and about which it is impossible to determine
from which other mind he could have acquired the intelligence.
The clairvoyant, reading from mind after mind, has received from
some one that special information; only it is not evident from what
one it came.

But, before presenting an illustration, we will briefly allude to
what is known as

CRYSTAL-GAZING.

In 1840 Dr. Braid, a physician of Manchester, England, an-
nounced the discovery that a condition cognate to that produced
by Mesmer, could be induced by causing the subject to gaze
steadily upon a bright object held in front of and slightly above the
eyes. This effect he designated as "hypnotism." And, upon
this principle, that continuous gazing at some bright point has a
tendency to bring on the hypnotic state, is based the use of "the
crystal." This latter may be a glass paper weight, a glass ball,
a small mirror, a tumbler of water, a shining surface of ink in a
stand, or any similar thing.

Continued looking upon this seems to calm the spirit, and con-
centrate attention. It allows the subconscious or subliminal
activities to produce more effect. It brings into play the reserves
of power in the mind, enabling the latter to use all its forces. It
is also possible that the crystal forms an actual visible basis or
back-ground, upon which the inward psychic impression may
seemingly be thrown and made more definite. Thus it facilitates
the reception and development of telepathic or clairvoyant im-
pressions.

At last the distant person, article, or occurrence which is being
read from the mind of A (whether the latter be near or remote),
seems to be pictured in the crystal. As a matter of fact, this
external picture has no objective reality whatever. Another
person, not clairvoyant, looking into the crystal, would see no
picture at all. That picture exists only in the mind of the seer;
or, as he is sometimes termed, the "scryer." But it is apparently projected outward, by a simple principle of which we shall have more to say under the Transmission of Sensory Impressions. So the picture seems to be thrown on the mirror-like surface.

Our next incident gives an illustration of scrying.

Case 36. Miss Angus, through the Mind of Mr. Mac——, Forms a Relation with the Mind of Miss——, Whom She has Never Seen, and Reads from Her Mind.

(From Journal S. P. R., May, 1899.)

Statement by Miss Angus.

4th January, 1898.

I had another successful scry on Tuesday evening, 21st December, 1897, when Mr. Mac—— asked me to look in the ball. He had never seen crystal-gazing, so I told him to fix his mind on some scene, which I would endeavour to describe. Almost at once I saw a large room with a polished floor reflected, the lights being very bright and all round; but the room was empty, which I thought very uninteresting! Mr. Mac—— said how strange that was, as he had not, so far, been able to fix his mind on any particular face in the ballroom. However, he asked me to look again, and this time I saw a smaller room, very comfortably furnished, and at a small table under a bright light with a glass globe (no shade on the globe) sat a young girl, in a high-necked white blouse, apparently writing or reading. I could not see her face distinctly, but she was pale, with her hair drawn softly off her forehead (no fringe), and seemed to have rather small features.

Mr. Mac—— said my description quite tallied with the lady he was thinking of, a Miss——, whom he had met for the first time at a ball a few nights before, but he had meant me to see her dressed as he met her in the ballroom.

We consulted our watches, and found that it was between 10.15 and 10.30 when we were scrying, and Mr. Mac—— said he would try to find out what Miss—— was doing at that hour. Fortunately I had not long to wait for his report, as he met her the next evening, and told her of my experiment. She was very much interested, I believe, and said it was all quite true! She had been wearing a white blouse, and, as far as she remembers, she was still reading at 10.30 under a bright incandescent light, with a glass globe on it.

Statement by Mr. Mac——.

December 30, 1897.

I was at Miss Angus's house on Tuesday, December 21st, 1897. Miss Angus said that if I thought of somebody she would look in her crystal ball and find out the personal appearance of the person of whom I was thinking, and what he or she was doing at that moment (10.25 P. M.). She told me to think of the surroundings and the place in which I had last seen the person of whom I was thinking. I thought of somebody that she did not know—Miss——, whom I had met at a dance on December 20th. I thought of the ballroom where I had been introduced to her, but at first I could not centre my mind on her face. Then Miss A. said that she saw a big room with a polished floor, and which was brilliantly lit up, but that at present she could not make out any people there. Then I succeeded in fixing my mind on Miss——'s face, and then Miss A. said that she saw a girl with fair wavy hair either writing a letter
or reading, but probably the former, under a lamp with a glass globe, and that she had a high-necked white blouse on. All this took about five minutes.

I saw Miss ............ again at a dance on December 22d, ...., the next night. I told her what had happened, and she said that, as far as she remembered, at 10.25 the night before she had been either writing a letter or reading, but probably writing, under an incandescent gas-light with a glass globe, and that she had been wearing a high-necked white blouse.

I had only known Miss Angus for a very short time, so she did not know what friends I had in ............ I do not think that Miss Angus knows Miss ............ There were three other people in the room all the time, one of whom was playing the piano. This is exactly what happened, as far as I can remember.

In this illustration we have before us the principle stated at the beginning of the chapter. The seer, reading from the mind of Mr. Mac— (A), finds there ideas about and a picture of a second but absent person, Miss — (A'). Then she at once forms a psychic relation with the mind of that 2d person (A'). And, from that mind, learns where the 2d person is, what she is doing, etc.

In the mind of this 2d person, Miss — (A'), the seer might have found thoughts about or a photograph of some 3d person (A''), then read from his mind, and so on.

Mrs. Piper has brought out in the family history of a sitter incidents which she never could have learned by any process of private inquiry, of which the sitter declared that he had never had the slightest knowledge; and which were beyond the knowledge of any person present. But the relatives of the sitter affirmed them to be true. It was proved that, on one occasion, while giving a séance to Professor Oliver Lodge, she thus read from the minds of two of his uncles, respectively 190 and 250 miles away.

Carried out to their logical conclusion, such phenomena suggest that, in the other world, one mind searching others for information upon a given subject, may range from one to another; and gather up what each contains upon that theme. But these remarkable and advanced developments of clairvoyance we do not here attempt to discuss. As they are not essential to the main lines of thought we are now endeavoring to elaborate.

Probably, all the time, the agents whose minds are being read by the clairvoyant are quite unaware of it. This is the fact in the scientific instances. It is the same in the Scriptural; e. g., in the "discerning of spirits." The person whose mind is read
is wholly ignorant of what is going on. He does not find it out until he is informed of it, if ever.

But that is not all. The mind that clairvoyantly obtains knowledge may be equally unconscious that it has acquired such information. It may secure this intuitively and unconsciously. Yet afterward we find clear proof that P did thus obtain intelligence from the mind of A. In other words,

5. The Percipient may have no primary consciousness that he is reading the mind of the Agent.

Mrs. Piper's reading of other minds is subconscious in her own mind. When she awakes from the trance, she knows nothing of what has transpired during the séance. The same fact has been proved regarding various other clairvoyants.

And, even when the percipient is not in a trance, but in the normal state, the same phenomenon may occur. P may unconsciously read the mind of A. Between Rev. P. H. Newnham, of Devonport, England, and his wife, there was a remarkably delicate psychic sympathy, attested by many experiments. He would mentally form questions. Then her unconscious mind would write out the answers, doing it with the device known as the planchette.

This is a little heart-shaped piece of mahogany, or some other hard wood; with two tiny castors serving as feet under the base of the heart, while a closely fitted pencil passes through a hole in the apex of the heart. The planchette has some advantage over a simple pencil. It is very much more easily moved in writing. And it is much easier for a person whose subconsciousness is acting without the guidance of the primary consciousness (as a person in trance) to make the motions necessary for the formation of the letters, without realizing what the letters are.

The mode of procedure is related in Proceedings S. P. R., Vol. III. pp. 6–23. Mrs. Newnham usually kept her eyes shut, but was not in the slightest degree in the hypnotic state, or even naturally drowsy. While he was writing out the question, she would read it instantly from his mind; then she would, from her own mind, write out the answer. But her primary consciousness did not
know what came into the secondary consciousness. The writing was done by her subconscious mind. She never had the slightest idea of what words were being traced out. Her primary consciousness did not know either the question or the answer that she wrote. Curious to relate, sometimes the answer she gave was not the one in his mind; nor that which would have been given by her primary consciousness. The secondary consciousness was working, and answered the question independently of her primary consciousness.

We give some specimens of question and answer.

**Case 37.** Mrs. Newnham's Subconscious Mind Successively Reads Questions in the Minds of Two Different Persons, then Answers Them. Meantime Her Conscious Mind is Entirely Ignorant of both Questions and Answers.

Her husband had taken great interest in masonry and archaeology. And, as a test, he asked her questions upon these subjects, which it was impossible for her to know anything about.

52. What is the English of the great word of the R. A.?
   After an interruption, * * * one great word of the degree, but not the one I meant, was written, very slowly and clearly.

166. Of what language is the first syllable of the Great Triple R. A. Word?
   A. Don't know.

167. Yes, you do. What are the three languages of which the word is composed?
   A. Greek, Egypt, Syriac first syllable (correctly given), rest unknown.

168. Write the syllable which is Syriac.
   A. First syllable correctly given.

174. Write down the word itself.
   A. First three and last two letters were written correctly, but four incorrect letters, partly borrowed from another word of the same degree, came in the middle.

182. Write out the prayer used at the advancement of a Mark Master Mason.
   A. Almighty Ruler of the Universe and Architect of all worlds, we beseech Thee to accept this, our brother, whom we have this day received into our most honourable Company of Mark Master Masons. Grant him to be a worthy member of our brotherhood; and may he be in his own person a perfect mirror of all Masonic virtues. Grant that all our doings may be to Thy honour and glory, and to the welfare of all mankind.

This prayer was written off instantaneously and very rapidly. * * * No prayer in the slightest degree resembling it is made use of in the Ritual of any Masonic degree; and yet it contains more than one strictly accurate technicality connected with the degree of Mark Mason.
A young man studying with Mr. N., was incredulous about these experiments. Mr. N. was willing to offer any proof he desired. Only he stipulated that he should see the question. "Accordingly Mrs. N. took her accustomed chair in my study; while we went out into the hall, and shut the door behind us. He then wrote down on a piece of paper.

87. "What is the Christian name of my eldest sister?"
"We at once returned to the study, and found the answer already waiting for us:—"
A. "Mina."
"(This name was the family abbreviation of Wilhelmina; and I should add that it was unknown to myself.)"

That ideas in the mind of the husband should be telepathically transmitted to, or clairvoyantly obtained by the wife, is nothing new. With such phenomena we are entirely familiar. But these do not exhaust the present case. On the wife’s part, we have something new. She is not hypnotized. She is in her normal state. She reads from the mind of her husband, and from that of the young student. But she reads both of them unconsciously. Her primary consciousness has no knowledge of the matter at all.

In studying the powers of Rev. C. B. Sanders (Case 30), we saw that he was consciously reading from other minds in all directions, and at various distances. But now we proceed a step further in developing the powers of clairvoyance. We find that a percipient may read other minds unconsciously. We know that Mrs. Newnham did it in the recorded instances. And presumably she did it on many other occasions that are not recorded.

Now sometimes the contents of the agent’s mind thus read by the subconscious mind of the clairvoyant never seem to come up into consciousness at all. But at other times they do thus come up, and form a part of his recognized mental store. And, in this unquestionable power of clairvoyant minds to read unconsciously the contents of other minds, we have perhaps a suggestion of future powers by which, in the celestial life, one mind may unconsciously read from others. Just as our eyes often unconsciously take cognizance of surrounding objects, so one mind may be continually exploring the contents of other minds, not
only without their knowledge, but perhaps with little or no con­
scious cognizance by the percipient mind itself that it is thus
gathering information. The fact becomes known only by the
results.

And what are these different types of clairvoyance, but very
remote reflections of that power by which the Omniscient Mind
is forever conscious of the contents of all others, without effort,
and without ever the faintest suggestion of surprise? And ob­
viously the almost complete acquaintance which the mind of the
glorified man Jesus must possess with the contents of all other
finite minds, still more nearly approaches that absolutely perfect
understanding of them which his divine mind enjoys.

One person may by clairvoyance ascertain the location of an­
other. The percipient simply reads from the mind of the agent
where the latter is. Thus a gentleman of Adelaide, S. Australia,
who had practised hypnotism chiefly for curative purposes, had
among his patients one with clairvoyant power. We give the
account of a séance with her, Apr. 12, 1884. There were four
persons present, and her replies were written down as they were
spoken.

Case 38. A Clairvoyante’s Father is Away from Home, No
One Knows Where. But She Obtains from His own Mind a
Vision of Him——50 Miles Distant, and of His Surroundings.
She Thinks She is with Him.

She sees the people moving about him, the articles standing
around, the character of the letter he is writing, the name of the
book before him. All her statements are subsequently found
to be correct. (From Proceedings S. P. R. Vol. VII. p. 64.)

By Mr. A. W. Dobbie.

Her father was at the time over fifty miles away, but we did not know
exactly where, so I questioned her as follows: ‘Can you find your father at
the present moment?’ At first she replied that she could not see him, but in
a minute or two she said, ‘Oh, yes, now I can see him, Mr. Dobbie,’ ‘Where
is he?’ ‘Sitting at a large table in a large room, and there are a lot of people
going in and out.’ ‘What is he doing?’ ‘Writing a letter, and there is a book
in front of him.’ ‘Whom is he writing to?’ ‘To the newspaper.’ Here she
paused and laughingly said, ‘Well, I declare, he is writing to the A B (naming
a newspaper). ’You said there was a book there. Can you tell me what
book it is?’ ‘It has gilt letters on it.’ ‘Can you read them, or tell me the
name of the author?” She read, or pronounced slowly, ‘W. L. W.’ (giving the full surname of the author). She answered several minor questions re the furniture in the room, and I then said to her, ‘Is it any effort or trouble to you to travel in this way?’ ‘Yes, a little; I have to think.’

Her father returned home nearly a week afterwards, and was perfectly astounded when told by his wife and family what he had been doing on that particular evening; and although previous to that date he was a thorough sceptic as to clairvoyance, he frankly admitted that my clairvoyant was perfectly correct in every particular. He also informed us that the book referred to was a new one, which he had purchased after he had left his home, so that there was no possibility of his daughter guessing that he had the book before him. I may add that the letter in due course appeared in the paper; and I saw and handled the book.

Parallel is the Scriptural incident in which Elisha repeatedly informs the Hebrew monarch of the location of the invading enemy. About 893 B.C. the Syrians “are come down” to several chosen places of ambush; or “are coming down” (R.V.), (II. Kings, 6; 8-12). But the prophet was endowed with a high type of psychic power; and, whether from the mind of the king or that of some one else, he seems to obtain visions of their movements and knowledge of their plans. He ascertains where they are, or where they are intending to be, and repeatedly warns the king of Israel. Elisha’s simple gift of mind-reading, is entirely sufficient to explain, in a perfectly scientific and unanswerable way that striking experience. (See Case 47.) This subject is discussed more fully in Scriptural Clairvoyance...

The Scotch second sight is merely a well-developed type of telepathic sensitiveness; by which a percipient is enabled to read or receive psychic communications from other and perhaps far-off minds.

A clairvoyant’s observation of the movements of another and distant person, may be a frequent thing.

Case 39. A Yorkshire Clergyman has a Clairvoyante Acquaintance Who, though Separated from Him, Seems Able at Will to See Him and His Surroundings; to Tell Where He has Been and What He has Done.

(By the Agent himself, who desires that his name be not published. Phantasms of the Living. II. pp. 590-591. The incident occurred before the S. P. R. had been organized, and had taught the importance of written affidavits, attestations, etc.
January 1885.

The following experience took place nearly 25 years ago, but there is no doubt of its correctness in every detail. I became acquainted with a young lady in London, who, I may say without vanity, fell violently in love with me. There was a strange fascination about her which attracted me to her, but, although very young, I was far from reciprocating her affection. By degrees I discovered that she had the power of influencing me when I was away from her, making me seem to realise her presence about me when I knew that she was some distance away; and then that she was able, when I saw her, to tell me where I had been and what I had been doing at certain times. At first I thought that this was merely the result of accident—that some one had seen me and reported to her—until one day she told me that at a certain hour of the day I had been in a drawing-room, which she described, when I knew there had been no chance of collusion, and that no one could have told her of my visit to the house.

She then told me that when she began intently to fix her mind on me, she seemed to be able to see me and all my surroundings. At first she fancied it was only imagination, until she saw by my manner that what she described had really taken place. I had several opportunities afterwards of testing this power, and found she was correct in every instance.

I need scarcely say that when I had satisfied myself of this, I kept out of the way of such a dangerous acquaintance. We did not meet for about 10 years, and had drifted so widely apart as to lose sight of each other. One day I was walking with my wife on the West Cliff at Ramsgate, when a strange feeling of oppression came over me, and I was compelled to sit down. A few minutes afterwards my old acquaintance stood before me, introducing me to her husband and asking to be introduced to my wife.

In this relation there is a reciprocal activity. When she thinks of him, that fact is transmitted to him. So he thinks of her, and he thinks of her as near. And, had he been clairvoyant also, he could have read from her mind where she was, and how she looked; and could have followed her movements as she did his.

In the above narrative, the clergyman says of this clairvoyant woman, “I discovered that she had the power of influencing me when I was away from her, making me seem to realize her presence about me, when I knew that she was some distance away,” etc. It is a familiar principle of telepathy that when one person is thinking intently about another, this fact often causes the first person to transmit a psychic message to the second. Illustrations can be given in great number. And very often the percipient’s thought about the far-off agent takes the form of a conviction that the latter is near. A sense of his presence dominates the mind of the percipient. Exactly as, in the above incident, while the clairvoyant woman was absent, but reading from the mind of the young man; her interest in him, and thoughtfulness about him caused in his
mind a feeling that she was present—near to him. That phenomenon of the above case can be paralleled in a variety of others.

Now, when there has been bereavement in a Christian family, it often happens that, long after the decease, some one of the survivors will say that somehow the departed spirit seems yet near, an invisible but perpetual presence. And the fact just brought out at once suggests an entirely scientific and satisfactory explanation of this feeling that the holy disembodied soul is still hovering about the desolated mother, husband, or child. Where that saint actually is, we cannot tell. May be in the former home—and in reality right at hand, may be in the bright celestial city above, may be revelling among the wonders of some far-off province of God’s unbounded empire. But he still is thinking, in a perfectly natural and affectionate way, about the loved ones left behind. His constitutional powers of mind have not been extinguished, but exalted by transition to the higher life. They are active still. And, in his glorified state, he may be reading from the minds of his dear ones, all about them and their affairs. Just as the absent clairvoyante read from the mind of the Yorkshire clergyman. Then the departed spirit’s thinking about the earthly friend, makes the departed one seem near. Just as the clairvoyante’s thoughts about the young man caused him to “realize her presence about him.”

But we proceed. And, in comparison with the last illustration of scientific clairvoyance, consider a Biblical incident of similar character; when Ammon and Moab came against Judah, and Judah stood before the Lord with their wives and children. (II. Chron. 20; 14–17). Now an inspired man, by this transcendent gift, reports the whereabouts and movements of the hostile army.

Case 40. The Prophet Jahaziel, by a Clairvoyant Vision, Learns the Location of the Ammonites and Moabites, about 25 Miles from Jerusalem, and the Proposed Route of Their Approach.

Then upon Jahaziel • • a Levite, came the Spirit of the Lord in the midst of the congregation; and he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, thus saith the Lord unto you. Be not afraid nor dismayed by reason of this great multitude; • • Tomorrow go ye down against them: behold they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye
shall not need to fight in this battle; set yourselves, stand ye still, and see the
salvation of the Lord with you.

This holy Levite, concerned at the danger threatening his people,
had presumably been praying. And, through the divine mind,
which plainly is the medium of communication, the prophet, from
some mind in the enemies’ ranks, has apparently obtained a clair-
voyant picture of their position; learned the line of approach by
which, having left Engedi, they are planning to attack; and dis­
covered where they intend to be upon the morrow. Also, from
God, he has learned the divine purpose to confound them.

The use of this principle of clairvoyance may be one method
by which the angels coming from heaven to earth, at once locate
the men and women to whom they are sent here below. It is
quite possible, indeed probable that, in the manner here illustrated,
they read from the minds of the persons whom they seek, and thus
ascertain their whereabouts.

The indications are that all types of impressions made upon
the different senses of the agent may be read from his mind in
the same manner; namely, those of sight, sound, smell, taste,
touch, etc. So the percipient may seem to see, hear, smell, and
touch what the agent has been seeing, hearing, smelling, tasting,
touching, etc. The impressions most frequently obtained are
those of sight and sound. Because these affect the sensory or­
gans most strongly. At present we have not so much evidence
about obtaining the others. The psychical phenomena involving
them are more ethereal, delicate, elusive, and difficult to observe.
Though the principle by which they are read from another mind
is the same.

But, in the future state, with its more highly developed faculties,
it is entirely possible that clairvoyance may exhibit all these other
phases and applications. As impressions of sight, sound, etc.,
are read by the percipient, so he seems to see and hear what the
agent sees and hears; thus all other sensory impressions upon
the agent’s mind may be read by the percipient, in all their com­
binations. So the percipient will be able to take in every sort of
idea, emotion, volition, or sensory impression that ever exists in
another mind. This certainly is among the possibilities.
It has been seen that one mind may read another mind experimentally or spontaneously. It may read when the percipient is under the hypnotic spell or in the normal condition. But it may do the same, (1) when the percipient is wide awake, (2) when he is partly awake and partly asleep, or (3) when he is sound asleep. In other words, at any time and at all times. And this fact seems to be prophetic; implying the prospect that, as in this life the soul is able to employ its faculty of mind-reading at all times; so, in the future state, it will be the same.

This clairvoyant activity between two persons may be continuous. One mind may read from another a protracted series of ideas, impressions, etc. Of this we had illustrations in “traveling clairvoyance.” And it would appear obvious that the clairvoyant activity may be reciprocal. The two minds may mutually read each other.

Clairvoyance apparently is affected little if at all by the distance between agent and percipient. These psychic activities are possible over great distance. This certainly is the case on earth. For the facts of science indisputably prove it. A little later we shall see the facts of Scripture imply that it is possible over the abysses of infinite space.

Now, even at this point, the reader will at once appreciate some grounds upon which we argue that these psychic powers must be exercised by our souls in the life to come.

(1) Because these faculties, both of thought-transmission and thought-reading, are constitutional endowments of the human mind; just as much as the powers of thinking, feeling, and willing. And our mental powers in the future life cannot be less than they were on earth.

They also increase at the approach of death—the very time when the spirit would be expected to commence the development and display of its coming transcendent activities.

(2) Inspired men frequently use clairvoyance as a regular working principle. The general phenomena of scientific clairvoyance are exactly duplicated and paralleled by those presented in the Scriptural clairvoyance, or the “discerning of spirits.”

All of these psychic achievements exhibited by inspired men,
the glorified Jesus can reproduce. He can do things exactly like them. And our future powers are to be somewhat like his.

Hence we hold that such inspired minds, marvellously endowed by the Holy Ghost, and filled with his influence, suggest something of what human minds will be, when still more controlled and exalted by him in the future state.

Further, the Bible continually represents all ranks of celestials as exhibiting the faculty of clairvoyance.

Fallen spirits apparently are not clairvoyant. They certainly can transmit thought in a telepathic manner. They have great intelligence and penetration. But they never seem to possess this peculiar ability of reading other minds in the characteristic clairvoyant way.

(3) The angels use clairvoyance. Though we have not yet specially endeavoured to prove this, it will at once be remembered that they are mind-readers. When they come in contact with men, they habitually appear as conversant with the contents of the minds of those to whom they come. With them it is apparently a gift which may be used whenever they please, with instantaneous practical effectiveness. Indeed it seems to be operative continually.

(4) The glorified man appears as using it. No one will for an instant question the fact that he has ability to read all other created minds. In him we see mind-reading at the highest perfection attainable in any finite being. And Jesus, though in the far-distant heaven, can unquestionably read the contents from angelic, human, or demonic minds, on earth or anywhere else in the creation.

We may not have this power to the same extent. But we are to be at least somewhat like him.

And the clairvoyance of the glorified human mind of Jesus is inferior to that of his Infinite Intelligence. For

(5) The divine mind of any Person of the Trinity possesses ability to read, in the most absolutely perfect and omniscient way, the mental contents of all finite beings. And we, whose minds are miniatures of the mind-reading God, may for that
reason expect to enjoy something of this power, and be able to read other finite minds.

No man this side the vail can affirm to just what extent the faculty will be developed when we are within the vail. Yet any man can see that the principles and phenomena all point toward possibilities that are simply wonderful.

But this subject of clairvoyance as displayed in the Bible, we will now consider somewhat more in detail.
SECOND.

MIND-READING OR CLAIRVOYANCE; AS EXHIBITED IN THE TELEPATHY OF SCRIPTURE, AND OF THE CELESTIALS.
CHAPTER XI.

MIND-READING OR CLAIRVOYANCE, AS EXHIBITED IN THE TELEPATHY OF SCRIPTURE AND OF THE CELESTIALS. ONE FINITE MIND SEEKING AND OBTAINING SOME CONTENT OR CONTENTS FROM ANOTHER.

In Scriptural Telepathy, in the Class of psychic communications treated in Chapter VII., all thought-transmissions from one finite mind to another, occurred solely at the volition of the Deity. They were involuntary on the part of those minds themselves. We will now consider

II. THAT CLASS OF TELEPATHIC COMMUNICATIONS IN WHICH ONE FINITE MIND VOLUNTARILY SEEKS AND OBTAINS THOUGHT-DISCLOSURES FROM ANOTHER.

The philosophy of this has been suggested already. As God is able, of his own volition, to communicate the content or contents of any one finite mind to another, at any time and at all times; plainly he is able to do this at the particular time when any given finite mind requests or desires such disclosure from another. And, as a matter of fact, at the request or desire of one finite mind for thought-disclosure from another, such disclosure often is bestowed.

A. BETWEEN FINITE MINDS IN THIS WORLD.

Suppose such a mind desires some communication about the divine ideas, purposes, or preferences. It is a most familiar thing for the human mind to ask from the divine mind light. And this communion is going on all the time. A soul wants guidance, help, comfort, or some disclosure of the will of God. He simply asks God for it, and expects to get it.

It is also a most natural and proper thing for a finite mind at times to desire light about another finite mind. But everything
in that other mind, at all times, and under all circumstances; is minutely and comprehensively known to God. As He can, with perfect ease, at any moment, communicate information about his own mind; in exactly the same manner, he can, at any moment, impart any content or contents from another mind. And, in Bible times, he did so.

There are two ways in which this is represented in Scripture as taking place.

(a) Precisely as a finite being would ask God for light about anything else; e.g., about God’s own mind on a given question; so That Being Formally Asks for Light about Some Other Finite Mind.

(This phase of Biblical clairvoyance is somewhat similar to the experimental clairvoyance of science; in which the percipient by special deliberate effort is enabled to read the contents of the agent mind.)

Case 41. David Requests and Obtains Directly from God Disclosure of the Prospective Purpose of Saul.

David, in the town of Keilah, has heard that Saul is coming against him. The fugitive desires facts. “Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. * * * Will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down.” (I. Sam. 23; 10-11). The exact purpose of Saul’s heart is directly communicated to David. And any other content of the mind of Saul could have been directly revealed in the same way. Or any content from the mind of any other person in Keilah. Or any other servant of God, as well as David, could in like manner have obtained any content from the mind of Saul or from any mind in that town; had God pleased to respond.

In like manner David, now in the other world, may ask communication from the mind of his friend Jonathan. And God may grant it in exactly the same way. Then Jonathan may seek some reciprocal communication from David. And such inter-
change of communications may go on indefinitely. The same might occur between any other saints in the spirit world.

Under this head comes Daniel's recovery of Nebuchadnezzar's dream. The seer asks God to disclose it to him. This vision of the king's had sunk below his field of consciousness, so it was for the time submerged in his unconscious mind. It was by no means forgotten altogether. Had it been entirely lost, he would not at once have recognized it, upon Daniel's description of its character. As Nebuchadnezzar then identified it, that showed it had not wholly vanished from his mind. (Dan. 2; 47). The incident will be noticed further in Case 48.

This illustration is parallel to those instances from science, in which the clairvoyant reads from the mind of the agent ideas, facts, etc., which the latter declares that he had himself forgotten.

Though David, in the language quoted under Case 41, asked only about what was in the mind of Saul; in the same way he might inquire what was in the minds of many persons. For note the context.

Case 42. At David's Direct Request, God in Like Manner Discloses the Prospective Purposes of the Men of Keilah.

Now the fugitive asks further. "Will the men of Keilah deliver me up into his hand? * * * And the Lord said, they will deliver thee up." (I. Sam. 23; 11-12).

There might have been other persons who were parties to this affair. And David could have ascertained their feelings and prospective courses by the same method.

So, in the other world, David or any other person may ask God about the mental contents of a group of spirits there; e. g., some band of prophets he had known on earth. And these may be at once communicated to him. Or the group of prophets may seek information from the minds of a band of priests. Then this may be reciprocal and continuous.

Note, in all these cases, we are distinctly told that the divine mind is the medium of communication. Therefore no matter how far asunder David and Saul might have been on earth, obviously that omnipresent mind could, with equal ease, have revealed to
David the mind of Saul. And, in the other world, no matter how far apart David and Jonathan might be; though separated by the breadth of the cosmos; obviously the divine mind could with equal ease reveal to David the mind of Jonathan. And the same would hold true of any two holy spirits, or groups of spirits in that other world. The distance between them could make no difference whatever in the facility, accuracy, and completeness of the thought-disclosure; were God willing to bestow it.

But, oftener, the Bible does not represent that any formal request is necessary or is made by one finite mind for light from another finite mind. For

(b) Information about the Contents of Another Mind, May sometimes be Obtained by a Mere Volition on the Part of the Mind that Seeks it.

(This phase of Biblical clairvoyance is like the spontaneous clairvoyance of science, in which the percipient without effort reads at will the agent mind.)

Under our present head comes the power known in the New Testament as that of "discerning of spirits." "To one is given by the Spirit the word of wisdom; * * * to another prophecy; to another discerning of spirits." Revised Version, "discernings of spirits." (1. Cor. 12; 10). The philosophy of it seems simple. This discerning apparently was ability on the part of one mind to understand what had passed, was passing, or was to pass in the mind of another. Like the type of thought-transmission already studied in Class 1., B., (Chap. VII.,) this is by direct divine activity, transmitting contents from the mind discerned to the one discerning.

Only God has this power of mind-reading in perfection. He alone knows at all times the entire contents of every mind. "For thou, even thou only, knowest the hearts of all the children of men." (II. Chron. 6; 30). But to other minds he gives this insight in a limited degree. Or, speaking more philosophically, to certain persons, at least under special circumstances, God, at their desire directly communicates what is passing in the minds of others; or a portion of it.
MIND-READING AS EXHIBITED IN SCRIPTURE.

The Biblical power of "discerning of spirits" was not the mere ordinary endowment of reading character. Confessedly, to some extent, one human spirit may, by common intuition, understand another. This is admitted. But the power of "discerning spirits" was far higher than our familiar and universal gift of reading human thoughts and feelings. It was an extraordinary power. And, whenever the gifted person desired a disclosure from another finite mind, so far as we know, this revelation was at once bestowed.

It appeared as if the first person had the faculty of reading minds independently of God. His insight was so quick and perfect, it seemed like pure intuition. But it was solely by the instantaneous aid of the Deity. As the eye, peering into a subterranean Theban tomb, sees little; so the unaided human intelligence, looking into another mind, could not discern with absolute certainty. But, as the blaze of a magnesium torch illumines that Egyptian darkness, bringing objects out in clearest light; so the divine Spirit revealed the contents of a soul with startling fullness to the reading mind. And, in Scripture, we see this phenomenon presented under a variety of forms.

Case 43. Paul Reads the Mind of an Impotent Person Before Him.

At Lystra there sat a man "impotent in his feet, being a cripple from his mother's womb, who never had walked." And Paul "steadfastly beholding him, and perceiving that he had faith to be healed, said * * * Stand upright on thy feet. And he leaped and walked." (Acts 14; 8–10). Here the apostle discerned that this spirit was receptive, and believed the Word.

Case 44. Peter Reads the Minds of Different Persons Before Him.

At Pentecost, when those who were possessed of lands and houses, sold them, and brought the price to the apostles for general distribution; Ananias and Sapphira sold a possession, and kept back part of the price; yet brought a certain portion, and laid it at the apostles' feet. "But Peter said, Ananias, why hath
Satan filled thine heart * * * to keep back part of the price of the land? * * * Thou hast not lied unto men, but unto God.” (Acts 5; 1–9). Later Sapphira came in; and Peter said, “Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said * * * Behold the feet of them which have buried thy husband * * * shall carry thee out.” The record and consciousness of sin in these hearts had been, through divine aid, directly made known to the apostle. The text indicates a secret plan between Ananias and his wife. “He kept back part of the price; his wife also being privy to it.” (v. 2). And Peter said to him, “Why hath Satan filled thy heart?” And to Sapphira, “How is it that ye have agreed together to tempt the Spirit of the Lord?” Here, not only the knowledge Ananias and Sapphira possessed of their own external deeds, but the very inmost thoughts and purposes of their hearts were by God directly revealed to Peter. Thus this apostle successively reads two spirits, who were near to him.

Case 45. Elisha Reads the Minds of Various Distant Persons.

The same power of “discerning spirits” existed in the Old Testament. For instance, when Naaman had been healed of leprosy, Elisha refused to accept reward. So Naaman departed. But Gehazi, the servant of the prophet, ran after Naaman, with falsehood on his lips. “My master hath sent me, * * * Give * * * I pray thee a talent of silver, and two changes of garments.” Then Gehazi went in and stood before his master. And Elisha said, “Whence camest thou, Gehazi? And he said, Thy servant went no whither.” And Elisha answered, “Went not my heart with thee, when the man turned again from his chariot to meet thee?” (II. Kings 5; 20–27). Plainly Gehazi’s sin had not been reported by any other person. Yet Elisha had full personal knowledge of it. The dishonest purpose with which the servant had followed Naaman to impose on him, and the deliberate deceitfulness with which Gehazi had falsified to his master, were all understood by the prophet, being read from the sinner’s own mind. But in this case the percipient knew Gehazi’s deceit of heart and words, although it was practised at a distance.
Again. Jehoram, king of Israel, purposed to slay Elisha. "God do so and more also to me, if the head of Elisha * * * shall stand on him this day. But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him; But ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head?" (II. Kings 6; 31-32). Thus the purpose of the king to slay him, the despatching of a man to do it, and the purpose in the executioner's mind; were all read by Elisha before the messenger approached. Here the contents of two distant minds are obtained by the prophet at the same instant.

Case 46. Jesus Reads the Minds of All Finite Persons.

The highest development of this power was in him. It was exercised constantly, in utmost possible perfection. Jesus, without his Divine Spirit, was a man like us, only sinless. He knew other men only as we know them. His human gifts of insight did not exceed those of his fellows. Aside from that ordinary intelligence which men generally have of one another, he possessed no power of reading minds.

Yet we find him understanding everything that is passing in the minds of all persons about him, or at a distance from him. He knows all about his disciples, all about his enemies; about Jews and Gentiles; all persons near or far.

How was this? All these things were instantly and most fully known to his divine Spirit. And the divine Spirit communicated them all to the human spirit. Whatever ideas or impulses arose in any other mind, Christ's divine mind at once understood them; and could convey them instantly to his human mind. That Omniscient Intelligence was the medium. It could be in no other way. By this means alone he reads all spirits thus perfectly.

He knew the present thoughts and purposes of his friends. "There arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart," * * * etc. (Luke 9; 46-7). He knew the plans of the traitor. "Betrayest thou the Son of man with a kiss?" (Luke 22; 48). He read the minds of the Pharisees, etc. "The scribes
and Pharisees watched him, whether he would heal on the sabbath day; * * * But he knew their thoughts.” (Luke 6; 7-8). “Certain of the Pharisees said within themselves, This man blasphemeth. And Jesus knowing their thoughts,” etc. (Matt. 9; 3-4). He knew future purposes. “One of you shall betray me.” “Before the cock crow twice, thou shalt deny me thrice.” “He knew what was in man.” (John 2; 25). What was passing in the minds of persons at a distance, is understood in exactly the same manner. The woman has asked him to heal her daughter. He answers, “For this saying go thy way; the devil is gone out of thy daughter.” (Mark 7; 29-30). Jesus knew the change in the devil’s purpose—the demon had departed; also in the daughter’s purpose—she no longer obeyed the devil.

This type of thought-transmission which we have here discussed—this mind-reading, in which the thought-disclosure is transmitted by the Divine Mind, not at the instance of the mind from which it comes, but at that of some other mind which seeks it; forms an important part of Telepathy. For this is the principle which underlies all Telepathic Clairvoyance.

B. Thought-disclosures Obtained by One Spirit from Another, when One Spirit is in This World and the Other is Not.

1. The glorified man Jesus is now a being of the other world. Yet reads all finite minds. As a mere man, far away, he is absolutely unable to know any of the thoughts, feelings, or purposes of any human mind on earth. Even when he was here below, his power to do this was limited. Now he is in heaven, he can have no ability to do it at all. Far as his mere human resources go, it is absolutely impossible. How then does he understand all these things? They are instantly known to his divine Spirit; and that divine Spirit communicates them to the human. Thus only can he know them. But thus he does know them. And thus he forever reads all the human minds in this world.

We have already noted the case of Samuel. That seer, at the desire of Saul, has returned from the other world to earth. Saul, in great distress, wishes to obtain light about the future. Samuel is able instantly to reply. Apparently he at once obtains (directly
MIND-READING AS EXHIBITED IN SCriPTURE. 129

through God) information as to the purposes of the Philistines, those of Saul and his men, and the outcome of the battle. The Philistines shall attack and conquer, etc. Of Saul he says, “To-
morrow shalt thou and thy sons be with me.” (Case 20).

We must believe that other human beings, now in the spirit world, may there have this same ability that Samuel had to read other minds.

2. Angels have this power.

When Gabriel has come to announce to Mary that she is to be the mother of Christ, he says, “Blessed art thou among women.” “She was troubled at his saying, and cast in her mind what manner of salutation this should be.” He understands her thoughts, and says, “Fear not, Mary; for thou hast found favor with God.” (Luke 1; 30).

“In the end of the Sabbath, * * * came Mary Magdalene and the other Mary to see the sepulchre.” That a little group of women should draw near the tomb, was nothing remarkable. Any passers-by might do it. But the angel knew these were not mere curious passers-by. He reads the hearts of these holy women; and he says, “Fear not ye: for I know that ye seek Jesus, which was crucified.” (Matt. 28; 1–5). “Mary Magdalene, and Mary the mother of James, and Salome, * * * came unto the sepulchre at the rising of the sun. * * * And entering into the sepulchre, they saw a young man sitting on the right side, * * * and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified.” (Mark 16; 1–6).

As the angels read the thoughts of these women, they must read our thoughts. They are aware when penitence fills a sinner’s heart, for they have joy “over one sinner that repenteth.” But is that the only state of his mind they ever know? This form of telepathy—the reading of human minds by angelic minds, is probably proceeding all the time. Though no angel can know what is in our minds so fully as God understands it.

The theory that spirits of the other world have knowledge of our plans, is not a new one. This plain teaching of Scripture
was recognized centuries ago. Thomas Aquinas, in supporting the tenet of his age, that the saints may properly be appealed to for aid, argued that the saints, through their vision of God, gained the knowledge necessary for proper response to the prayers addressed to them. The divine mind mirrors to them so much information of the conditions of men as needs to be known for the discharge of their benevolent desires toward the suppliants.

There seems to be no Biblical evidence of any involuntary thought-transmissions from any finite mind to Satan or any fallen angel. Possibly inspired men could read Satan at will. "We are not ignorant of his devices." (II. Cor. 2; 11). But apparently no fallen spirit can read the mind of any friend of God. Those spirits have great sagacity; but no power to obtain thought-disclosures in the sense described above. They recognized Jesus, but they could not read him. They said to him, "Jesus, thou son of God, art thou come hither to torment us before the time?" (Matt. 8; 29). But whether he was going to torment them thus, they could not tell.

It may be answered that Satan had this power. He predicted that, if God would afflict Job in his person, that patriarch would curse his Maker. "But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." (Job 2; 5). It must however be remembered that Satan made previous prediction about Job, which proved false. He said if God would take away Job's substance, Job would curse his Maker. "Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." (Job 1; 11). But, when Job was afflicted with the loss of all his substance, and of all his children; "in all this Job sinned not." (Job 1; 22). Satan's prophecy had failed. Not until then did Satan declare that, if touched in "his bone and his flesh," Job would give way. This affirmation, like the former, was simply a guess. And, even now, Job said, "Shall we receive good at the hand of God; and shall we not receive evil? In all this Job did not sin with his lips." (Job 2; 10). It was not until later that he cursed his day. Though he has great acuteness, Satan has no power of mind-reading, in the sense
MIND-READING AS EXHIBITED IN SCRIPTURE.

in which this term is used above. God does not vouchsafe to him any gift of discerning spirits.

C. The Obtaining of Thought-disclosures by One Spirit from Another, when Both are in the Other World.

1. As we have already seen, Jesus, now in that world, is able to read all minds, human or angelic; whether on earth, in heaven, or in hell.

Wherever he may be, he reads the minds of all finite beings, wherever in the universe they may be. It is through his omniscient divine mind. Jesus on the throne does not understand everything in the divine mind, not even everything in his own divine mind; but nearly everything in finite minds. His knowledge of them is practically all-comprehensive. For Jesus, while in his original natural endowments like other men, save that he was without sin, is not altogether on a level with ordinary created intelligences, and other finite minds. By reason of his position as ruler of the universe, it is part of his prerogative essentially to understand all other finite minds.

2. We may there read him more fully, somewhat as He reads us. May better comprehend his spirit in connection with his words. Here on earth, he was often misunderstood. When to his parents the child Jesus said, “Wist ye not that I must be about my Father’s business? * * * they understood not the saying.” (Luke 2; 49–50). When he said, “He that sent me is true; * * * They understood not what things they were which he spake unto them.” (John 10; 6). He said, “The Son of man is delivered into the hands of men, and they shall kill him; * * * But they” (the disciples) “understood not that saying.” (Mark 9; 31–32). Surely no such misunderstandings shall come up yonder. “Now I know in part; but then shall I know even as also I am known.”

Here on earth the Spirit was to bring to mind all things that Christ had spoken to the disciples; he was to abide with them forever; “teach them all things, guide them into all truth.” This must include all things that Jesus would communicate to them by
word or mental message. So, whether we look upon his face, or are far from him, we shall understand the glorified Jesus, as this was never possible on earth. While he reads us, we shall discern the spirit that is in him. Thus this telepathy between him and us shall go on forever. This may prove to be one meaning of Paul's expression above, "Then shall I know even as also I am known."

3. Samuel, Elisha, Peter, and Paul, who appear as having this power of discerning spirits on earth, probably have the same power of discerning them in heaven.

Samuel was a prophet on earth. He has prophetic power in the other world. In the cave at Endor he foretells Saul's approaching fate. Moses and Elijah were prophets here on earth. They have prophetic power in their present state. For, returned to earth, they are talking about Christ's decease which he should accomplish at Jerusalem. And there seems to be no Scriptural indication that in the other life this discerning of spirits shall cease any more than the power of prophecy. It is something which pertains to the very essential nature of the highest holy intelligences. Why are we to suppose that, in the world of light, the powers of seers and prophets will be less than they were on earth? Their acuteness will probably be greater than ever. Just as Samuel, in the other world, could read minds here on earth. He knows what the Philistines will do, what Saul will do, etc. Presumably, with equal facility, he can read spirits there in the other world. Probably all others who had that power on earth, have it still in heaven.

And it is very difficult to see why those four inspired men, all of whom were mind-readers here on earth, and all other men who were mind-readers here, may not read one another's mind in heaven. So that, though parted by distance, they may, at will, know one another's ideas, purposes, and feelings.

But, each believer may say with Paul, "I shall know even as also I am known." The Spirit is to guide every believer into all truth, teach every believer all things. Perhaps we are thus to know, not only Jesus, but one another to some extent even as also
we are known. Presumably each of us will have this power of
discerning spirits, i. e., reading other minds. It is a world of love;
and love promotes the most unreserved communion.

Probably the angels can read one another’s thoughts very fully.
The angels seem to read men and women while the latter are on
earth; they have knowledge about future occurrences which
depend upon human free-will, and involve future acts of free moral
agents. In Scripture they appear at critical times to guide God’s
people, and to foretell coming events. When the apostles had
been imprisoned, “the angel of the Lord by night opened the prison
doors, * * * and said, Go, stand and speak in the temple
to the people all the words of this life.” (Acts 5; 19–20). During
the storm at sea, Paul said, “There stood by me this night the
angel of God, * * * saying, Fear not, Paul; thou must be
brought before Caesar.” (Acts 27; 23–24). Also the discussion
in Chapter VII. I. C. is indirectly confirmatory of our present
position.

That prayer offered up by the blinded Saul of Tarsus perhaps
was known to only one man on earth, namely Ananias. But it was
understood by myriads of angels in the skies. For there was
“joy in their presence” over him who had repented. If, when a
sinner is converted, the angels know the changed state of mind
that has come into his breast; why should not they know other
states of mind—other ideas, feelings, or purposes that may domi­
nate him in his subsequent experiences; since those angels are
to attend him, and minister to him all his days? If this special
frame in a penitent is known to the celestials, any other frame
or mood may be made known in exactly the same way. Or any
special state of mind in the case of a sinner may be known. Though
it is not claimed that any finite intellect (even that of Jesus) may
have as perfect knowledge of any other mind as is possessed by
the omniscient Intellect.

The angels plainly have ample intelligence about the contents
of the minds of men. Often these may be directly communi­
cated to them by God. But it would seem probable that often
they read other minds for themselves; and at their own volition
obtain desired information about the contents of those minds.
And, if they can thus read human minds, probably they can read one another's mind. But men are to be even superior in power to the angels.

And observe, all this "discerning of spirits," this reading of minds, of which we are now speaking; is done simply at the volition of the mind that desires the communication. That mind merely wills to obtain the content of the other mind, and obtains it. Sometimes this seems to be almost intuition.

And, since the medium by which thought-disclosures are obtained, is the omnipresent mind; it would not matter how far Jesus might be from another finite mind, he could read the contents of it. So any two finite spirits might be a universe apart; one could instantly obtain a disclosure from the mind of the other; if God were pleased to grant this.

A TRIO OF STRIKING CASES.

We will now consider, in a little group by themselves, three remarkable incidents, still further illustrating the scope of Scriptural clairvoyance.

Case 47. Elisha Repetitiously Reads the Mind of the Distant Syrian King, Who is Trying to Conceal his Purposes.

We have already seen how Elisha, by his power of "discerning spirits," obtained thought-disclosures from various other minds; e. g., from Gehazi, from the king of Israel, and from the latter's executioner. But note the occasion on which the prophet secures a series of thought-disclosures from a distant mind—that of the Syrian king.

When Jehoram sat upon the throne of Israel, and Elisha was God's prophet there; the king of the Syrians came to smite Jehoram. Then the Syrian took counsel with his servants, "saying, in such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God * * * warned him of, and saved himself there, not once nor twice." The king of Syria planned ambush after ambush. But Elisha
revealed all these plans to Jehoram. So the latter either sent men to preoccupy the ground, or to verify Elisha’s words. Thus Jehoram escaped each ambush, and saved himself there, “not once nor twice;” i. e., at least three or four times. “Therefore * * * the king of Syria was sore troubled * * * and he called his servants, and said unto them, * * * which of us is for the king of Israel? And one of his servants said, None, * * * but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.” (II. Kings 6; 12).

As to Moses God directly revealed three successive and prospective purposes of Pharaoh regarding Israel, although these purposes were not yet formed; so to Elisha, apparently at the prophet’s own instance, God discloses, at least three or four times, the plans of the Syrian king, though that king was trying to conceal his purposes.

But suppose Elisha, now in the other world, should desire thought-disclosures from the mind of his friend Elijah, who is willing to communicate them. If Elisha could obtain them repeatedly from the mind of the unwilling Syrian king; much more from that of the willing brother prophet. In like manner, Elijah could obtain repeated communications from the mind of Elisha, probably no matter how far apart those prophets were.

Case 48. From the Oblivious Mind of Nebuchadnezzar, Daniel Recovers the Forgotten Dream.

Though Nebuchadnezzar’s dream had vanished from his mind, so no trace of it could be recalled; plainly it had not been entirely lost. For, in that case, the king would not have recognized that Daniel had correctly recovered it; and would not have acknowledged that the seer “could reveal this secret.” (Dan. 2; 47). But it had passed beyond Nebuchadnezzar’s power of recollection. This is a case in which one mind obtains a disclosure from another by formal request to God. Daniel and his three friends prayed for information about this dream that had disturbed the king. They asked God for this light, exactly as they would ask him for anything else. Daniel’s language shows he knew the divine
mind was the medium through which the thought-disclosure must be obtained, and the dream must be recovered. He requested his three friends "that they would desire mercies of the God of heaven concerning this secret." (v. 18). "Then was the secret revealed unto Daniel in a night vision"—i.e., both the dream and the interpretation.

In the same way, in the other world, Daniel might obtain thought-disclosures from Shadrach, Meshach, or Abednego; or all of them. And his three friends might obtain thought-revelations from Daniel's mind. And this interchange might be continuous.

Case 49. Isaiah, Generations Before the Birth of Cyrus, Foretells the Purposes which shall Move that Persian Conqueror.

To Isaiah, over a century before Cyrus had been born; God revealed the stupendous engineering plans by which that potentate, 175 years later, should divert Euphrates from its course; that, through its dried-up channel, he might enter and capture Babylon. And God foretold to Isaiah that Cyrus should release the Jews who would be in captivity there, thus enabling them to go home, to rebuild Jerusalem and the temple. (Is. 44; 27-28).

Now consider. To Elisha, God discloses the strategy of the Syrian monarch; though he was trying to conceal his purposes. To Daniel, God made known the dream of the Chaldean king, though Nebuchadnezzar had forgotten it. To Isaiah, God foretold the prospective plans of the Persian Cyrus, generations before Cyrus ever had been born. And, since omniscient intelligence is the active medium of communication, it would seem that Elisha could have read the mind of the Syrian with equal ease, though separated from him by immeasurable space; Daniel could have recovered the vision of the Chaldean, though removed from him by equal distance; and Isaiah could have foretold the prospective purposes of Cyrus, though parted from him by millenniums of time.

Here are three most extraordinary occurrences. How is the group to be interpreted with reference to this principle we are developing—that the divine mind is the medium of our highest intercourse; and, through that mind, there is in the other world
direct communication from soul to soul? The above cluster of facts brings still further confirmation. If here on earth these mighty Hebrew seers, through the principle which has been unfolded—namely the activity of the omniscient intelligence, could read like open book the minds of pagan kings; so it mattered not whether one, like the Syrian, was trying to conceal his plans; or another, like the Chaldean, had forgotten his striking dream; or another, like the Persian, had not been born; much more, in the heavenly state of highest possibility and power, may they read one another’s mind; when all are willing or desirous that such mutual communion should take place. And probably it would not signify one iota, how far apart those minds might be. And, if God willed, one mind might know from another some mental state that was not to develop until far in the distant future.

Therefore, all these displays of clairvoyant power in this life, we deem remotely suggestive and prophetic of the similar but more perfect endowments glorified humanity is to possess in the life to come. They foreshadow the startling possibilities of the future state. We hold that there one mind may be in immediate enjoyment of remarkable experiences, receiving ideas, visual impressions of wonderful scenes, and concords of sweet or striking sounds. But another distant mind may read from it in a clairvoyant way all these things. So that the percipient mind will also enjoy what is or has been known, seen, heard, and enjoyed by the far-off agent.

And consider what such clairvoyance may mean, when it is applied to the reading of minds whose history has been measured by cycles. It may import ability to recall from those great spirits anything they ever saw or heard in all their eventful careers. It may prove possible to obtain this psychical reading of any record printed upon the memory of any finite soul. We do not know what limit there may be to the interpreting of its past experiences.

And, far as possibilities go, we must argue that this clairvoyant activity may proceed across any distance. Suppose that Moses, Ahijah, Elisha, Peter, the angel, etc.,—all these Biblical persons who, through the Divine Spirit, exercised the power of clairvoyance
or mind-reading, had been on one side of the globe; and, on the other side of the planet, had been the persons whose minds they read, Pharaoh, Jeroboam's wife, Gehazi, the Hebrew monarch and the Syrian King, Ananias and Sapphira, Herod, etc.; will any one claim that these inspired minds could not have read those distant minds just as readily, and without the knowledge of the latter? But, suppose the breadth of the solar system, or of the cosmos had been between percipient and agent; we are compelled to believe the result might have been the same. So we come to the conception that, in the other world, perhaps one mind may read another, however far apart they be. This certainly is possible if Jesus is one of them. We cannot as yet affirm that it will be possible for every person. But toward the fact of its general possibility, all arguments apparently converge.

All telepathic phenomena, whether active or passive, are in essence simply movements of the Infinite Intelligence. But that acts instantly over infinite space. Hence, as to our coming state, it would seem that the ultimate position will perhaps be this—that one mind seeking to obtain clairvoyant impressions about things present or past, whether from the conscious or subconscious tracts of the second mind, may do this across indefinite if not infinite distance.

For this is but a portrayal of the ability of Jesus to explore any and every finite mind or group of finite minds; to ascertain what they may know of any given thing. As Jesus, the glorified man, has this power of mind-reading; that fact quite likely will prove to be a divine and prophetic intimation that we also are to have somewhat similar endowment—a far-off reflection in the children of the power possessed by the infinite Father Spirit, whose intelligence comprehends at all times all contents of all minds.

Furthermore, we are not without Scriptural ground for believing that the Three Persons of the Godhead act in a clairvoyant way toward one another—that they read one another's mind. Thus Paul says, "The Spirit searcheth all things, yea, even the deep things of God." (I. Cor. 2; 10). Here the Third Person of the Trinity seems to be represented as reading and interpreting
the omniscient mind of the Father with his own equally omniscient mind. But, if he thus reads the Father, then he may in like manner read the Son. Then doubtless the Son may read the mind of the Father and the Spirit. And the Father reads both their minds. This would seem to be a true and final position. Obviously the Ineffable Three transmit thought to one another by direct telepathy—their exercise of it so perfect as to be beyond our understanding. But presumably they also read one another’s mind, by the highest and most perfect clairvoyance of which we can have any conception. And that reciprocal clairvoyance we expect to see imitated in a remote way among the celestial children of God of every character.
TRANSMISSION OF IDEAS, FEELINGS, AND MOTOR IMPULSES.

FIRST. AS EXHIBITED IN THE TELEPATHY OF NATURE, OR SCIENCE.
SECOND. AS EXHIBITED IN THE TELEPATHY OF SCRIPTURE, AND OF THE CELESTIALS.
FIRST.

TRANSMISSION OF IDEAS, FEELINGS, AND MOTOR IMPULSES; AS EXHIBITED IN THE TELEPATHY OF NATURE OR SCIENCE.
CHAPTER XII.

ONE FINITE MIND SPONTANEOUSLY TRANSMITTING A MESSAGE TO ANOTHER FINITE MIND.

But, while both are different forms of telepathy, mind-reading is one thing, and thought-transmission is another. Having in the last four Chapters discussed thought-reading, in which one finite mind obtains ideas, etc., from some other; we will next take up that class of psychic activities in which one mind directly transmits its contents to some other. In the type of incidents which we have just been discussing, it was the percipient that was active, obtaining thought-disclosure from the mind of the passive unconscious agent. In the type at present under discussion, it is the agent that acts, directly transmitting messages to the percipient, who may or may not be expecting them. Some illustrations under this head have already been given in Chapter II. And they have prepared us to investigate more generally

III. THAT CLASS OF TELEPATHIC COMMUNICATIONS IN WHICH ONE FINITE MIND VOLUNTARILY SENDS THOUGHT-MESSAGES TO ANOTHER.

We will consider

I. Spontaneous Cases.

In the groups of telepathic incidents now to be examined, as in all other departments of the telepathy of science, the spontaneous cases as a rule exhibit the highest type of psychic power, and the most remarkable phenomena. The experimental displays are not equal to them. For the reason already suggested, that we are not able at will to command telepathic conditions so perfect as those which nature can produce.

But the spontaneous communication transmitted may range from a vague indefinite feeling, or inexplicable general impulse, to the most clearly defined and complex ideas. Or it may blend
TELEPATHY OF THE CELESTIAL WORLD.

together in a striking way clearly outlined feelings, impulses, and ideas all in one.

(a) Transmission of Feelings.

Case 50. Mr. Z., Stung by a Dangerous Insect in Senegal, Africa, Becomes Unconscious. At that Time his Mother in France, 2500 Miles away, Receiving a Psychic Despatch, has a Kind of Shock, and at once Telegraphs to Enquire about Him.

(From Flammarion. The Unknown, p. 269.)

The following fact has been reported to me by one of my friends, who is a professor in one of the faculties of medicine in France, and whose position affords special guarantees for his ability and veracity. I cannot, without his sanction, give you his name in connection with an event which he told me in a private conversation, and it is possible he may not wish to see it published. We will designate him then under the initial Z.

Monsieur Z., while at Saint Louis, in Senegal, was stung on the great toe by a very dangerous insect belonging to that country, known among Europeans as the chigoe. In consequence of this injury, he was seized by a violent fever, which brought him to the brink of the grave, and rendered him entirely unconscious for, I think, as much as twenty days. Some hours after he had lost consciousness, a telegram from his mother, who was in France, was brought to him, asking what had happened to him. The hour at which this telegram had been sent, allowing for the time necessary to take it to the office, coincided with that at which Monsieur Z. had fainted away. When he returned to France, restored to health, his mother told him that, without any apparent reason, she had suddenly experienced a kind of shock, and she immediately divined that her son was in great danger; the impression was so powerful that she immediately sent a telegram in order to obtain news of him.

I should prefer to sign my letter, in order to give greater authenticity to my story; but I am, you see, a state official, and if it happens that you think it best to quote the fact which I have just given, I shall be obliged if you will withhold my name and address.

Algeria. R.

In the following incident, the principals are as far apart as they well can be on this planet. Yet, though the communication is indefinite, the feeling transmitted is very strong.

Case 51. A Young Man in London, has a most Indefinable Discomfort—a Strange Horror for Some Time; while Without his Knowledge a Former Friend is Being Tortured to Death by Savages in New Zealand—12,000 Miles away.

(By Mr. James Knowles. In the Spectator. January 30, 1869. Some unimportant details omitted.)

Mr. Woolner, the sculptor, tells me the following story of two young men—one of them a personal friend of his own now living. These two men lived for
very long as great friends, but ultimately quarreled, shortly before the departure of one of them for New Zealand. The emigrant had been absent for many years, and his friend at home (Mr. Woolner’s informant) never having kept up correspondence with him, naturally almost lost the habit of thinking of him or his affairs. One day, however, as he sat in his rooms in a street near Oxford Street, the thought of his friend came suddenly upon him, accompanied by a most restless and undefinable discomfort. He could by no means account for it, but, finding the feeling grew more and more oppressive, tried to throw it off by change of occupation. Still the discomfort grew, until it amounted to a sort of strange horror. He thought he must be sickening for a bad illness, and at length, being unable to do anything else, went out of doors and walked up and down the busiest streets, hoping by the sight and sound of multitudes of men and ordinary things to dissipate his strange misery. Not, however, until he had wandered to and fro in the most wretched state of feeling for more than two hours, utterly unable to shake off a sort of vague consciousness of his friend, did the impression leave him, and his usual frame of mind return. So greatly was he struck and puzzled by all this, that he wrote down the precise date of the day and hour of the occurrence, fully expecting to have news shortly of or from his friend. And, surely, when the next mail or the next but one arrived, there came the horrible news that at that very day and hour (allowance being made for latitude and longitude) his friend had been made a prisoner by the natives of New Zealand, and put to a slow death with the most frightful tortures.

Of the gentleman who narrates the experience, Mr. Woolner says: “I believe he was perfectly sincere when he told me the story in or about 1850”; and adds that the incident occurred some time between 1842 and 1846.

The mind of the dying sufferer, in his awful agony, was presumably dwelling upon his far-off friend of other days. Hence this powerful and overwhelming psychic influence felt by the latter—on the opposite side of the globe.

Between members of the same family there is often a noteworthy psychic sympathy. Between twin brothers this is sometimes especially marked. If one suffers, the other may do the same. If one is sick, the other feels ill, etc.

(b) Motor Impulses.

These are the result of telepathic communications which cause P to do more than merely feel—to perform some definite act; as, to go to his home, or to some other place; to go to some relative, or other person; or to do some other special thing. There is something of the nature of a motor impulse in Case 50, in which the mother, receiving telepathic news of the accident to her son, at once telegraphs him.
In the *Proceedings* of the American S. P. R., pp. 227–228, is recorded the experience of a lady in a western state, who awoke the last night of January, 1886, with a strong impression that her daughter was sick, and required her presence in Washington, D. C. In the morning she telegraphed, offering to come immediately. Though there had been no prior reason for solicitude in the mother’s mind; as a matter of fact, the daughter had, on that night, been taken suddenly and gravely sick. And plainly a strong desire for the mother’s presence had been transmitted to that far-off parent. A note and the telegram attest the incident.

The *Journal* of the S. P. R., October, 1891, relates how, on another occasion, in 1892, Lady de Vesci, in Ireland, felt a sudden impulse to telegraph to a friend in Hong Kong. That message was received less than 24 hours before the decease of the friend, which Lady de Vesci had no cause to expect for months. Presumably the heart in Hong Kong was centering upon her friend in Ireland. Hence transmitted the telepathic message, which brought an electric response.

**Case 52. A Father, Three Hours from Home, is Irresistibly Impelled to Hasten back, and Finds his Little One in Danger of Death from Croup.**

*(Annales des Sciences Psychiques. 1893. 331).*

Prof. Silvio Venturi, Director of the Asylum at Girifalco, writes as follows, September, 1892.

In July, 1885, I lived at Nocera. I went one day with a companion to make a visit to my brother at Pozzuoli, a three-hours journey by railroad. I left every one at home in good health. * * * I was in the habit of staying two days at Pozzuoli. * * * We arrived at 2.00 o’clock. * * * All at once I was stopped by a sudden thought and * * declared * * I must return at once to Nocera. * * * I felt an irresistible impulse to return home. * * *

My house at Nocera is situated about 300 yards from the railway station. But I had not patience to go home on foot, and got into a friend’s carriage * * * All were gathered round the bed of my dear child, who was attacked with croup and in danger of death. The malady was not in that part of the country. The croup had developed at 7 o’clock in the morning, almost at the hour when I felt the impulse to return home as quickly as possible. * * * But before my arrival my wife had wept and called to me with agony.

The wife’s heart, filled with piteous longing for her husband, had sent him a psychic telegram.
(c) Transmission of Ideas.

We give a narrative from Mr. Gorham Blake, a mining engineer, residing at Louisville, Georgia, who seems to have possessed and exercised hypnotic powers.

Case 53. Mr. Blake, about to Die of Thirst in the Great Humboldt Desert of Nevada, Transmits to a Lady in Boston (2600 Miles away) a Psychic Despatch; which Makes her Announce that He is Dead.

(Reported by Mr. Blake. Phantasms of the Living. Vol. II. p. 86.)

In 1869, I crossed the great Humboldt (40 miles) desert, in the State of Nevada, for the sixth time, alone in the saddle; by an accident my horse, a wild mustang, escaped, leaving me at 10 A. M. on foot in that ankle-deep alkali sand, under the blazing July sun, and twenty miles from a drop of water, except that in my saddle-bags on my horse. Hours were spent in the chase for my horse. Then I tried to shoot him, but he escaped, leaving me exhausted, sunstruck, dizzy, and finally helplessly dying on the hot shadeless alkali, about noon. I passed the agony of death by thirst, heat, and exhaustion, and became insensible. It was rarely a traveller passed that way in that season, the track marked only by the bones of dead animals. A chance traveller came, saw my horse, and found me insensible, laid me in the shade of his wagon, and bathed me with water and vinegar until I came back to life. He lassoed my horse, and at sundown I mounted and rode to the settlements. Between 2.30 and 3 o'clock that afternoon one of my sensitive lady friends in Boston, Massachusetts (2,600 miles distant), while talking with her husband, suddenly threw up her hands and said, 'Mr. Blake is dead,' and could not be reconciled to the contrary. She persuaded her husband to visit my father in the same city, and learn where I was, &c. Two years after (in 1871) I visited the friends and was immediately asked, 'Where were you two years ago, the last week in July?' On comparing notes, and allowing for the difference in time, we concluded that at the time I became insensible in the desert my lady friend received the intelligence. I know I thought of the lady and her husband while lying on the sand, as we were long dear friends.

When the above account was sent to Professor Barrett in the summer of 1884, the percipient, Mrs. Copp, and her husband, were dead. But one of their most intimate friends, Mrs. Dresser, who had heard it on their side, wrote from Boston, December 19, 1885, as follows:

In the year 188—[she is not sure of the date] Mr. B. had not been in Massachusetts for years. One day Mrs. C. was walking cheerfully with her sister about trifling matters, and, while walking across the room, holding a dish with both hands, suddenly the dish and contents were dropped on the floor, and at the same instant she exclaimed, 'Oh, dear! B. is dead!' Her sister, surprised, said, 'What do you mean?' The answer was, 'I don't know.' But
again, in the same impulsive way, she cried out, 'Oh, he is dead!' She could give no reason why she said this, only that she was made to do it. This fact impressed her so sadly, and also her husband when he was told of it, although it was inexplicable, that they agreed to write down the date, so that they could refer to it should occasion require. A month afterwards, Captain C. inquired by letter of Mr. B.'s brother what news had been received from California, but gave no reasons for this inquiry. 'Yes,' was the reply, 'we have just heard from there; and he was in good health.' After this report Captain C. and wife did not trouble themselves about the above incident.

It so happened that in that same autumn Mr. B. visited Massachusetts; and these friends were among the first seen. After a mutual interchange of the news which had occurred, Captain C. happened to remember that curious incident, and inquired at once, 'B. what were you doing one day last—Were you sick at the time?' B. replied, 'No, I was well—nothing was the matter with me.' But after further inquiry about the time, Mrs. C. consulted the record she had made of the exact date when the event happened, and then told him of her peculiar experience,—whereupon Mr. B. narrated his adventure, of which Mrs. Dresser's version agrees with his own description above.

Very frequently the item of information transmitted is the news of death. Within a short time after the organization of the S. P. R., it is said they already had over 100 instances of psychic communication announcing a decease. Sometimes this message may be sent by a friend or relative who survives. But, unquestionably, very often it comes from the departing or departed spirit himself. The experience through which he is passing makes upon him a profound impression; and his own psychic faculties are developing just as he is entering his higher life. Hence to some friend, who is dear to his heart and present in his thoughts, he sends a parting message. This phenomenon was noted generations ago. And, instead of giving some of the many modern instances, we present the following:

**Case 54. At the Time of Their Absent Mother's Death, Both Sons Occupying the Same Room, Dream of it Together.**

(From *Fynes Moryson's Itinerary*, Part I., Chap. II., p. 19. London, 1617.)

I may lawfully swear that which my kinsmen have heard witnessed by my brother Henry whilst he lived, that in my youth at Cambridge I had the like dreame of my mother's death, where, my brother Henry lying with me, early in the morning I dreamed that my mother passed by with sad countenance, and told me that she could not come to my commencement; I being within five months to proceed Master of Arts, and she having promised at that time to come to Cambridge; and when I related this dreame to my brother, both of us awaking together in a sweat, he protested to me that he had dreamed the
very same, and when he had not the least knowledge of our mother's sickness, neither in our youthfull affections were in anyway affected by the strangeness of this dreame, yet the next carrier brought us word of our mother's death.

It is possible the telepathic farewell message from that mother (dying or already dead) may have been sent by her to only one of her sons. And, having been received by him, it may have been spontaneously transmitted by him to his brother. But it is more likely she was thinking of both, and sent to both the despatch.

Within the scope of this discussion would come various telepathic dreams. Some person who is passing through a crisis or marked experience, transmits some psychic report of it to a peripient who chances to be sleeping. This causes a coincident dream; i. e., a dream which coincides with an external event. But that dream, or any other, may be transmitted by the first recipient to another sleeper, causing in his mind a reproduction of it. So both persons have a dream of the same thing. This is called a simultaneous dream.

We now give a transmission over great distance. For, in exactly the same manner, these messages may fly across the entire planet.

Case 55. From Some Mind in Madras, India, Probably Miss Wilson’s, a Psychic Despatch Announcing the Safe Arrival of her Ship at that Port, is Transmitted 5000 Miles to Rev. Jno. Drake, of Aberdeen, Scotland.

(From Phantasms of the Living. I. 191-193.)

Rev. J. A. Macdonald, Manchester, England, gave in 1884 the following well-attested case of telepathic transmission. Rev. John Drake was minister of the Wesleyan Church of Aberdeen. Miss Jessie Wilson, daughter of one of the principal lay officers of the church, sailed for India, to join her intended. On the morning of June 5, 1860, Mr. Drake came down to Mr. Wilson’s place of business, and said, “Mr. Wilson, I am happy to be able to inform you that Jessie has had a pleasant voyage, and is now safely arrived in India.” “How do you know that, Mr. Drake?” “I saw it.” “But it cannot be, for it is a fortnight too soon.” Mr. Drake
replied, “Now you just jot it down in your book that John Drake called this morning, and told you that Jessie has arrived in India this morning after a pleasant voyage.” Mr. Wilson made the entry, which his daughter said she saw on her return home.

When Mr. Drake, then confined to bed by paralysis, was asked to verify the statement, he replied by a friend, Rev. C. Hargreaves of Arbroath.

April 29, 1885.

It was neither a ‘dream’, nor a ‘vision,’ but an impression that he received between the hours of 8 and 10 in the morning, when his mind was as clear as ever it was, an impression which he believes was given him by God for the comfort of the family.

From the account by the daughter, Mrs. Hutcheon, we give extracts.

February 20th, 1885.

We were not due in Madras till about the middle of June. Our voyage, however, being an uncommonly rapid one, we cast anchor in the roads of Madras on the morning of June 5th, taking our friends there quite by surprise.

On this same morning, my former pastor, an able and much esteemed Wesleyan minister, called on my father at an unusually early hour.

‘I have come to bring you good news, Mr. W. Your daughter Jessie has reached India this morning, safe and well.’

‘That would indeed be good news, if we could believe it; but you forget that the ship is not due at Madras before the middle of June. Besides, how could you get to know that?’

‘Such, however, is the fact. You do not believe what I say, Mr. W., but just take a note of this date.’

To satisfy him, my father wrote in his memorandum book, “Rev. J. D. and Jessie. Tuesday, 5th June, 1860.”

In due time, tidings confirming Mr. D.’s statement arrived, greatly to the astonishment of my friends. Those particulars I received by letter at the time, and on our return home 7 years later, we heard it from my father’s own lips.

* * * * The little memo, in his handwriting, which he gave me as a curiosity, lies before me now.

JESSIE HUTCHEON.

Mr. Hutcheon’s diary also contained memoranda of the arrival of the ship on the day named. Though the foregoing account is somewhat condensed, we have omitted no important detail.

Probably the happy state of the young lady’s mind favored the despatching of a telepathic message. We hold Mr. Drake was entirely correct in believing the divine mind was the medium of transmission. It “was given him by God.” Mr. Drake was believed to possess the faculty of second sight, and to have had many such experiences. To state the fact in a scientific way, he had marked telepathic susceptibility.
But now suppose Mr. Drake and Mrs. Hutcheon, having entered the higher life, are together on any sphere you please. They part. She goes to another portion of that orb, or to some other world. Why could not her arrival at her destination be instantaneously announced to Mr. Drake in exactly the same manner as in the case we have just studied? And, if so; why could not many another despatch be transmitted in precisely the same way?

The telepathic message may be sent to more than one person. Of such multiple recipiency there are abundant illustrations.

CAUSES OF SPONTANEOUS PSYCHIC COMMUNICATIONS.

The causes of these spontaneous communications are but imperfectly understood. Generally, however, they are connected with some kind of crisis on the part of the agent. And there must be psychic susceptibility on the part of the percipient. A mind with strong psychic power might send out the most clear-cut, complex, and striking telepathic messages. But, if they were directed to some person who had not enough psychic susceptibility, he would be entirely unconscious of them. Not an item of them would enter his mind.

The cause of the transmission may be physical. As a gunshot wound, surgical operation, broken limb, a run-away, or any severe accident. Or serious illness, as paralysis, coma, epilepsy, hysteria. Or bodily conditions that are merely unusual, as a swoon, great physical pain, insensibility, etc.

Or the cause may be mental. Trouble or perplexity, distress through illness in the family, fright or anxiety from great danger. A guilty conscience, great excitement, or striking emotion.

Or the cause may be both physical and mental. And, generally speaking, when a person is in such a condition as enables him to send a telepathic message, he is in a state which prepares him more readily to receive one.

At first it was supposed that only very strong impressions on the mind of the agent (and ordinarily those of a painful character, because such usually make the sharpest impact) would cause a transmission. But it is now proved that distinctly agreeable emotions may do this; as in Case 55. For there probably it was
purely the delight of Miss Wilson at reaching India, that caused her to despatch to Mr. Drake in Scotland the psychic announcement of their safe arrival. And it is now known that a very slight impression may suffice to cause the mind of the agent to flash its instantaneous telepathic message to the distant percipient mind.
CHAPTER XIII.

THOUGHT-TRANSMISSION IN THE TELEPATHY OF SCIENCE.
ONE FINE MIND EXPERIMENTALLY DESPATCHING
A MESSAGE TO ANOTHER.

We give the foregoing illustrations as suggesting a few of the possibilities of spontaneous telepathic transmission in this world. But avowedly we proceed upon the supposition that, in the world to come, these telepathic communications must be transmitted largely at the will of the sender. Our psychic activities there must be more under personal control than in these spontaneous exhibitions on earth.

So we will now present

II. Some Experimental Cases.

Incidents in which the agent, by a direct and deliberate volition, despatches a psychic message to the percipient.

In the formal experiments through which psychology proves that one person may by telepathy transmit some content of his own mind to another person, there is the utmost care to exclude any possibility of fraud or error. Such precautions are taken that the percipient cannot by sight, sound, or in any other way than by the inward mental message, learn what the agent is trying to communicate to him. For instance, P may sit with his back toward A. He may also be blindfolded, or he may be in another room, etc.

We will note this experimental transmission of ideas

A. Under hypnotic conditions.

It will be remembered that the hypnotic spell promotes a peculiar sympathy or rapport between A and P. We saw that the mesmeric relation facilitates clairvoyance. It equally assists
thought-transmission. It causes much more than ordinary sensitiveness of mind. Whence the higher telepathic possibilities which develop through hypnotism, would seem to give us a better conception of the ideal telepathic relations and activities which must exist among saintly souls in the heavenly state. Upon all holy spirits there is operative a constant and mighty harmonizing influence.

Their perfect sympathy with one another must remotely resemble that among the Three Persons of the Trinity—who illustrate the highest type of telepathic intercourse conceivable. Because redeemed souls are filled with the Spirit of God. So among them there must be absolute concordance of spirit, and unity of feeling; forever conducive to the highest forms of telepathic communion.

We give an illustration of the deliberate sending of psychic messages under hypnotic conditions.

**Case 56. Dr. Dusart Transmits Telepathic Orders from a Considerable Distance, and the Patient-percipient Recognizes their Source.**

The *Tribune Medicale*, Paris, May, 1875, relates how Dr. Dusart had a patient subject to obstinate hysterical attacks. Each day, before leaving her, he was accustomed to order her into the hypnotic sleep until a certain hour next day. Once he forgot to do this; and went about half a mile before noticing the oversight. Unable to return, he tried to transmit to her a mental order to sleep until 8:00 o'clock next morning. At 7:30 he found her asleep. He asked why she slept, when he had gone away without giving any order. "True," she said, "but five minutes afterward, I perfectly heard you tell me to sleep until 8:00 o'clock." He was also able, from a distance, to awake her from the mesmeric sleep; or to prevent her from sleeping. When he forbade her to sleep, she recognized the order as from him.

But, as the hypnotic relation is not the normal or usual one between human beings, we are interested to learn that these psychic messages may be transmitted from mind to mind without any hypnotic influence in the matter at all, both the principals
being in their normal condition. So we give a couple of instances illustrating

B. Transmission in the normal state.

Case 57. Mrs. Florence Lancia, Wishing to Call on a Distant Friend, Sends her a Mental Message not to Go out that Afternoon. The Friend Receives and Regards it.

(From Journal S. P. R. Vol IV. p. 291. July, 1890.)

In the beginning of a very precious friendship, which has now lasted nearly 20 years, I unexpectedly found I had an afternoon and evening free, so I determined to spend it with my friend. She lived at Brixton, in Devonshire St., Portland-place—a long journey to take on a chance of finding her at home. Suddenly I thought, 'I will test the power of our sympathy,' I opened the window that looked out towards Brixton, and, calling her by name (mentally), I said with conscious intensity, and the conviction, too, that she would feel what I was saying, 'Don't go out this afternoon, for I am coming to spend it with you.' Directly after luncheon I went, and as I happened to go up the garden in front of her house, she herself came to the door, saying, 'I knew you were coming, and was watching for you.' I asked her how did she know I was coming? 'Oh!' she answered, 'I seemed to hear you tell me not to go out, and I was going out with the girls (her daughters), but have put it off, so sure did I feel you were coming.' The girls went out alone. I think my friend quoted the very words I had myself said at the open window.

FLORENCE LANCIA.

[Next comes Mrs. Baker’s account. It suggests the manner in which receipt of a telepathic message may be recognized by a per­cipient. The mode of recognition is also illustrated by the experience of Dr. Dusart’s patient in the last case, No. 56. Author.]

Baldry-Gardens. Streatham Common.

June 21, 1889.

It is about 17 years ago, I was very intimate with my friend Madame Lancia, and, one afternoon, was going out with my children, when suddenly something seemed to say to me, ‘No, don’t go; she is coming,’ (‘she’ being my friend Madame Lancia). I yielded to the intense impression and to my full belief that she would come, and stayed in. She did come over. I immediately said, ‘Well, how strange; something said to me you were coming.’ Then she told me how she had opened her window and breathed, “I am coming, little mother.” I don’t suppose my children would remember my having said she would come, but the coincidence was often talked of by us all as being very remarkable.

ANNE W. BAKER.

As to the point of coincidence of time, all that Madame Lancia can now say with certainty is;—“I know that the ‘willing’ and
the change of plans of the 'willed' came within the space of a couple of hours."

Obviously such a thought-message could be answered by a similar one. And this interchange by thought-transmission could be continued. Thus here we have a hint of the intercourse by thought-transmission which we believe to characterize the future life.

Next we will give an instance in which this transmission of ideas was a habitual thing, taking place repetitiously every day.

Case 58. Mr. Julius Zancig Habitually Transmits Numbers, Names, Dates, etc., to Mrs. Zancig.

These experiments occurred under the eyes of the author himself, in Buffalo, N. Y., in August and October, 1901. The agent was Mr. Zancig of Chicago. The percipient was his wife. They said there had always been telepathic sympathy between them, which they had patiently cultivated. Though it had never been possible for her to project ideas into his mind, so he could recognize them, the husband, to use their own expression, had the power of "projecting his ideas into her mind," and she could understand them. Their exhibitions were given in the open air. Husband and wife stood about a rod apart; his back being turned toward her, her eyes not looking toward him, but generally fixed on the ground. There was no possibility of collusion by word, sign, accomplice, or in any other way. Two books were produced. Mrs. Zancig took one. Any person present might take the other, open at will, and instantly select any page and any paragraph. This was then shown to Mr. Zancig; who, without word or sign, would mentally indicate to his wife the page and paragraph; and she would correctly announce it. Any stranger might come and present his card to Mr. Zancig. As soon as the latter saw it, he would mentally communicate to his wife the name upon the card; and she could correctly announce it aloud. Any stranger might exhibit to Mr. Zancig an envelope. As soon as Mr. Zancig saw it, he would mentally communicate with his wife; and she would announce the address upon the envelope, the name of the town from which it came, the date of mailing, the date at which it was received, etc. These were illustrations of their power.
The author witnessed their exhibitions repeatedly, under different circumstances; and studied them in every way. He asked many questions; all of which were courteously and satisfactorily answered. He was perfectly convinced there existed between these two persons the peculiar rapport they claimed; that the agent could, without word or sign, by purely mental suggestion, "project his thoughts into the mind" of the percipient; and that she could understand them.

They were professors of religion. When asked if they thought this subtle rapport between them was due to the influence of the divine Spirit, they said they could not tell; except as he brought their souls into sympathy with each other, and thus promoted harmony between them.

Sometimes the recipient of a psychic despatch or influence does not know its source. At other times he knows, not only when it comes, and what it is, but also from whom it comes; as in Cases 56 and 57.

Allusion has been made to the telepathic experiments conducted between Captain Battersby, F. R. A. S., of Enniskillen, Ireland, and his mother-in-law—Mrs. Jno. Evens. Sometimes she does not recognize the source of the telepathic message to her, and sometimes she does. He says, "I established the fact that Mrs. E. could be mesmerized by me without her knowledge, and awoke again so that she would have no idea that she had been in the mesmeric sleep." But, at other times, she knew perfectly well from whom the telepathic message came. "On one or two occasions I mesmerized her from a distance, when in my quarters, half-a-mile off. On such occasions she was able to tell what I had been doing, and would generally go to sleep." [That is, obey the telepathic command to sleep]. "On various occasions, separated sometimes by months from each other, I tried to mesmerize Mrs. E. from a distance; and in a large percentage of the cases she inquired of me, when she next saw or wrote to me, whether I had not done so at such and such a day or hour. * * * She certainly was able to tell when I had been attempting to mesmerize her." (Phantasms of the Living. II. 344-345.)

And, when the highest intelligences of the spirit world in a
psychic way communicated with or attempted to influence finite minds, using telepathy in exactly the same manner, sometimes the finite minds did not know whence the message or influence came, and sometimes they did. For instance, God said to Moses, “I will harden Pharaoh’s heart that he shall follow after them” (the Israelites). (Ex. 14; 4). This did not mean that God would cause Pharaoh to disobey the divine command which He himself had given. He would withdraw his restraining power, and allow Pharaoh to harden his own heart. But Pharaoh was not aware that any superior influence acted upon his heart or ceased to act. So God said to Isaiah, “Behold I will stir up the Medes against them” (the Babylonians), * * * “their bows shall dash the young men to pieces.” But the Medes were not aware that God was inspiring them to attack the Babylonians; in order that his people, held captive in Babylon, might be delivered. And so the Divine Mind may, in a telepathic manner, send thoughts, feelings, and purposes into the minds of the millions of the human family—without their knowledge that the influences come from him.

And it seems very certain that other celestial beings at times telepathically influence human minds in the same way—while the latter have no idea from whom the psychic impulse has come, or indeed that any such impulse has come at all.

At other times those high and holy intelligences of the unseen world transmit telepathic communications to human minds; and the latter unmistakably know the source from which these messages originate. When God speaks to prophets, apostles, etc., these percipients often declare that they recognize, not only the time and character, but also the author of the communications. The Bible abounds in expressions like the following. “I heard the voice of the Lord, saying,” etc. (Is. 6; 8). “The Spirit spake with me.” “The Spirit said unto me.” For “holy men of old spake as they were moved by the Holy Ghost.” (II. Peter 1; 21).

With the message there was plainly some evidencing that proved unmistakably its source. Some inward attestation, so the recipient could not fail to understand its origin. When God sent his ideas and commands into the minds of men selected to be his messengers, those men declared that they knew from what
mind the inspirations and revelations came. Thus, when the wise men were "warned of God in a dream that they should not return to Herod," (Matt. 2: 10), evidently they understood by whom the warning had been sent.

So on various occasions when the angels communicated with men by direct thought-transmission. As in Matthew 1; 20, when the angel said to Joseph "in a dream," "fear not to take unto thee Mary thy wife;" also in Matthew 2; 19, when the angel again speaking to him "in a dream" said, "Rise * * Go into the land of Canaan; for they are dead which sought the young child's life." Plainly Joseph knew from what source these telepathic utterances came. These percipients in the sacred narrative recognized the authors of the telepathic communications they received, exactly as the recipients of such messages in science know the origin of those despatches.

Direct mental transmissions may be collective; i. e., received by more than one person. They may occur repetitiously; i. e., be continuous. They may be interchanged, so the communications will be reciprocal. And these interchanges may take place again and again. So here open up great possibilities. We know not where the limits lie.

Again the transmission or reception of the message may take place when either A or P is wide awake, partially awake, or sound asleep. And the fact that there are not only waking, but also borderland and sleeping cases, unmistakably indicates that the mind may transmit or receive psychic communications at all times. And this seems plainly prophetic of its power to do the same thing in the life to come, in which men sleep not day nor night.

These messages fly from mind to mind irrespective of distance. Dr. Gibert had a friend between whom and himself there was strong telepathic sympathy, which was exhibited in a variety of ways; e. g., as in

Case 59. Dr. Gibert, from a Distance of 25 Miles, Transmits a Mental Message to M.

(By the agent himself. Annales des Sciences Psychiques. May-June, 1893. Translation by Podmore.)
I went away, one morning, without thinking of M. I had to be away all day, 38 kilometres from her. At 2.30 it occurred to me to send her a mental command, and I repeated it for ten minutes.

'Go at once to the dining-room; you will take a book there that is on the mantel-piece; you will take it up to my study, and you will sit in my armchair before my writing-table.' I reached home at night. The next day, as soon as I saw M., and even before saying good morning to me, she cried: 'I did a clever thing yesterday. I must be losing my wits, I suppose! Just imagine! I came down without knowing why, opened the dining-room door, then went up to your study, and sat in your armchair. I moved your papers about, then I went back to my work.'

The command had been understood; but she did not go into the dining-room, and she did not take the book from there.

She was not hypnotized, or under obligation to obey. And the fact that she omitted to do one or two details that he desired, does not invalidate the fact that he made her understand his telepathic message.

Dr. Dufay, a physician at Blois, and later a Senator of France, was accustomed to hypnotize Madame C. for sickness and headaches. So she became very sensitive to his telepathic suggestions, and responded to them, even when he was far away from her. He says:

I repeated the experiment many times with Madame C., and always with success, which was a great help to me when unable to go to her at once when sent for. I even completed the experiment by also waking her from a distance, solely by an act of volition, which formerly I should not have believed possible. The agreement in time was so perfect that no doubt could be entertained.

Case 60. Dr. Dufay, from a Distance of 84 Miles, by a Telepathic Message, Puts Madame C. to Sleep, then Awakens her.

(From Revue Philosophique. Sept., 1888.)

To conclude, I was about to take a holiday of six weeks and should thus be absent when one of the attacks was due. So it was settled between Monsieur C. and myself that, as soon as the headache began, he should let me know by telegraph; that I should then do from afar off what succeeded so well near at hand; that after five or six hours I should endeavour to awaken the patient; and that Monsieur C. should let me know by means of a second telegram whether the result had been satisfactory. He had no doubt about it; I was less certain. Madame C. did not know that I was going away.

The sound of moanings one morning announced to Monsieur C. that the moment had come; without entering his wife's room he ran to the telegraph office, and I received his message at ten o'clock. He returned home again at that same hour, and found his wife asleep and not suffering any more. At four o'clock I willed that she should wake, and at eight o'clock in the evening I
received a second telegram: 'Satisfactory result, woke at four o'clock. Thanks.'

And I was then in the neighborhood of Sully-sur-Loire, 28 leagues—112 kilometres—from Blois.

Science presents these psychic despatches as flying between persons as far apart as they possibly can be on this earth. But the principle by which they are transmitted is equally effective over distance indefinitely or infinitely great. In the telepathy of Scripture, we see them passing between earth and heaven. At Pentecost Jesus from his throne transmits messages down to the disciples at Jerusalem—conveying knowledge of tongues. "This Jesus * * * hath shed forth this, which ye now see and hear." (Acts 2; 32-33). Later he transmits to Ananias the command to go to the blinded Saul. (Acts 9; 11). In the Book of Revelation, messages are transmitted from finite minds in heaven to John on earth. And like messages forever go from earth to Jesus on his throne. For, when human souls send up to him their mental and unvoiced prayers, these reach him by telepathy. Then, when he responding sends the suppliant a sense of pardon, or some suggestion to guide him through perplexity and solve his problems, he transmits these also by telepathy. And it is evident exactly the same inter-transmission might occur if he and the saint were on other worlds, however far apart.

The transmission of the idea is deemed the fundamental element in all telepathy. This is regarded by the psychologists as the ultimate essence of every psychic despatch. A little later, as we come to the more complex types of telepathic communication, we shall present more in detail the accepted theory that every message of this kind is first reduced to ideas. Next those ideas are transmitted. Then, in the mind of the percipient, they are developed into the final form of the message.

Thus we have obtained a few hints of the possibilities of thought-transmission in the telepathy of nature or science. But proceeding, we will now study the transmission of thought-messages from one mind to another, as exhibited in the telepathy of Scripture. And we shall see that this telepathic means of communication is employed—used as a working principle, by all classes of beings in the spirit world. By the Trinity, for the Three Divine
Persons habitually communicate not only with one another, but with finite minds in this way. By the Glorified Man, by good angels, and by devils. But surely the glorified spirits of the redeemed saints are not to have endowments inferior to those enjoyed by the lost spirits in the abyss. Or powers less than those possessed by the angels, whom the saints are to exceed in honor. Those saints are to be like the glorified Jesus. And, as telepathy is the habitual method of intercourse for the radiant beings around them, in the great family of heaven, so they also are to use this method of communication.
SECOND.

TRANSMISSION OF IDEAS, FEELINGS, AND MOTOR IMPULSES; AS EXHIBITED IN THE TELEPATHY OF SCRIPTURE AND OF THE CELESTIALS.
CHAPTER XIV.

THOUGHT-TRANSMISSION IN THE TELEPATHY OF SCRIPTURE AND OF THE CELESTIALS. ONE FINITE MIND VOLUNTARILY DESPATCHING A THOUGHT-MESSAGE TO ANOTHER.

Our glance at the direct telepathic transmission of the contents of one mind to another, as science exhibits this, through analysis of the many instances of it which occur in nature, prepares us readily to recognize and understand exactly the same principle as seen in the telepathy of the Bible. And we will now discuss in Scripture

III. THAT CLASS OF TELEPATHIC COMMUNICATIONS IN WHICH ONE FINITE MIND VOLUNTARILY SENDS THOUGHT-MESSAGES TO ANOTHER.

The philosophy of it has been already outlined. As God, knowing the contents of all minds, can at his own instance, at any time, communicate the content or contents of one finite mind to a second mind; so he may communicate such content or contents at the instance of any mind desiring that such message be sent. Our argument in a preceding connection, we repeat, thus;—

That one mind can cause God to act upon another mind, is one of the best-known truths of the spiritual world. The Christian Church has always recognized this. When one person prays that God may comfort, assist, or guide another; the first spirit is applying this familiar principle. That God frequently answers such prayers, is a familiar fact. One spirit may, year after year, ask God to help, encourage, and sanctify some other spirit; and the answers may, year after year, be continuous and unmistakable. One person asks him to convert another. Then God sends into that other's heart new views, desires, affections, hopes, aspirations, and governing purposes, an entirely new life; a change so great it causes a final transfer of the second spirit's sphere of existence.
and activity to the heavenly land; and the two souls are associated in that bright world forever. So it is a most natural and consistent thing that, at the desire of one spirit, God should send into another spirit simply an idea or message. This is not at variance with the fundamental laws of the spiritual world, but entirely in accordance with them.

How does he send a thought-communication to a finite mind? The Bible abounds in illustration. "God came to Laban the Syrian in a dream-by-night, and said unto him, Take heed that thou speak not to Jacob either good or bad." (Gen. 31; 23). When this incident occurred, Laban was asleep. He did not hear any oral words. No such words were uttered. He may have thought, in his dream, that words were spoken; just as we, in visions of the night, imagine we hear them, when they are only subjective, creations of the brain. The thoughts of God were directly transmitted into the mind of Laban.

Again, (as already noted), the wise men, "being warned of God in a dream that they should not return to Herod, * * * departed into their own country another way." (Matt. 2; 12). Here is a similar case, only the thought-communication apparently is addressed to several minds at once—"in a dream." Consider the experience of Jacob. He says, "And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I." (Gen. 31; 11-13). Later Israel "came to Beersheba, * * * And God spake unto Israel in the visions of the night," (i. e., in his dreams), "and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation." (Gen. 46; 2-3). This occurs "in the visions of the night." Plainly there were no oral words. God speaks to Jacob by thought-transmission. And, through the mental words, the message was conveyed to Jacob. But, in reality, it was direct thought-transmission. And his response, "Here am I," was not uttered aloud. It was a direct thought-transmission to God. Then God speaks again by thought-transmission.

And one finite mind can communicate with another in the same way; as when the angel addressed Joseph in his dreams in Matt.,
Chaps. 1 and 2. This is a familiar idea. For instance, Smith's Bible Dictionary says (Article, Dreams), "Scripture declares that God communicates with the spirit of men directly in dreams; also he permits created spirits to have like communication with it."

We note

A. Direct Communication by Thought-message Between Two Finite Beings of This World.

Prior to his resurrection, Jesus was a finite spirit of this world. If any one of his disciples, at a distance from him, had mentally prayed to him for guidance; plainly that prayer could have reached Jesus only by thought-transmission—being at once communicated by Christ's divine mind to his human mind. Here would be an instance of direct telepathy between two finite spirits of this world. And Jesus could, in the same manner, inform the disciple what he ought to do; exactly as the Son of man had promised that, "When they deliver you up, * * * it shall be given you in that same hour what ye shall speak." (Matt. 10; 19).

B. Thought-transmission Between Two Spirits, One of Whom is of This World, and the Second of the Other World.

Of this the Bible exhibits two types.

a. That in which there is a formal request that such transmission may occur, and a message may be sent.

For instance, in the now familiar case of Saul and Samuel. Saul, in the cave at Endor, asked that Samuel might be brought from the other world. He made formal request, expecting that it would be answered by the woman. But God, choosing thus to overwhelm Saul, answered it himself. At once Samuel appears. This incident has been discussed. (Case 20).

The Old Testament Saul, cast off by God, presumably did not enter the heavenly life. But the New Testament Saul did. Now suppose the New Testament Saul (i.e., Paul) in the other world, should wish to send a message to Samuel; surely it might be delivered to him by God; exactly as was the message from the Old Testament Saul. Then Samuel could send a message back to Paul. And this could be repeated indefinitely.
Next consider the incident of Elijah and the dead child of the widow of Zarephath.

Case 61. Elijah, through God, Communicates with the Soul of the Widow’s Dead Son.

The prophet said, “O Lord my God, I pray thee, let this child’s soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again.” (I. Kings, 17; 21-22). Elijah’s request was immediately approved. There was instant communication with the child; and the child’s soul was sent back to its body.

Here objection may be raised that perhaps God never mentioned Elijah’s request at all; but simply commanded the child to return to his body. But this is certain, he delivered to the child either a message or command, or both. For, if Elijah’s request was not communicated to the child, the desired command was given to him. And this delivering of a command was more than the mere delivering of a request. On either view, the principle under discussion is exhibited, and its practicability is proved. Now suppose Elijah himself had been in the other world. In the same manner he could there have sent a message through God to that child. And the child could have replied in the same way. And all this repeatedly.

Case 62. Manoah, through God, Communicates with an Apparent Distant Angel.

An angel appeared to Manoah’s wife, and predicted the birth of Samson. (Judges 13; 2-9). Then the woman came and told her husband, saying,

“A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible.

Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

And God hearkened to the voice of Manoah; and the angel of God came again unto the woman, as she sat in the field.”

This prayer of Manoah may have been mental or oral. But,
in either case, its contents could have reached the angel only as a thought-transmission.

Here the point may be made, that perhaps God never mentioned Manoah's request; but simply commanded the angel to visit Manoah again, and tell how to bring up the child. But the narrative plainly indicates that Manoah's request was at once accepted with favor; and implies that it was directly transmitted to the angel. Certainly God delivered to the angel either a message or a command. In either case, our principle is illustrated, and its practicability is shown. Then, as Samuel came to curse Saul, so the angel came to help Manoah.

Presumably, in the other world, Manoah may send another message through God to that same angel. Or to any other angel or glorified saint. And angel or saint may respond with a message to Manoah. Any other spirits may exchange messages in like manner. These reciprocal communications may be multiplied. And obviously it would matter not a particle whether Paul and Samuel, or Manoah and the angel were separated by finite or indefinite distance; or where in the universe any two celestials might be; God could transmit messages between them with equal ease.

But generally there is no formal request to God that communication be sent. Though we hold that invariably the communication is sent through him. More frequently the transmission belongs among instances of the second type, which we will consider next.

b. Thought-communications which are apparently transmitted simply at the volition of the person who sends them.

From angels to men.

Case 63. Gabriel Conveys a Telepathic Communication to the Mind of Daniel in his Sleep.

We read in Daniel (8; 1–18) that the prophet was in Shushan in the palace, on the banks of the river Ulai. And he was asleep. Then he “saw in a vision” various things. (v. 2). Gabriel came near to explain them. (v. 17). Then Daniel, in his dream,
thought he himself fell upon his face. But, in fact, he was all this time wrapped in slumber. Daniel says, "Now as he was speaking with me, I was in a deep sleep on my face toward the ground." (v. 18). Here was no audible voice. But the thoughts of Gabriel were directly conveyed into the mind of the sleeping prophet. Manifestly such angelic communications could have come to Shadrach, Meshach, Abednego, or any other person as well as Daniel.

In that now familiar case of Herod's desire to slay the Holy Child; first the design of the cruel, crafty king, is revealed by God to the angel. Then the angel directly transmits it to the mind of sleeping Joseph "in a dream"—saying, "Herod will seek the young child to destroy him." Here is a double transmission; an involuntary one from Herod to the angel, then a voluntary one from the angel to Joseph. (Matt. 2: 13). In Matt. 1: 20; Joseph's fear to take his wife has been made known to the angel. Now the angel says to Joseph "in a dream"—"fear not to take unto thee Mary thy wife." A reciprocal transmission. A rudimentary conversation. Obviously a like interchange might have occurred between an angel, and Mary, Elizabeth, Zacharias, or any other person, as well as Joseph.

Communications from Evil Spirits to Men.

That thought-messages may come from the angelic to the human mind, when the latter is awake, as well as when it is asleep, is shown by what the Bible indicates about the influence which evil spirits exercise over us, when we are unquestionably awake.

Case 64. Satan Projects Ideas into the Minds of Men.

"Satan provoked David to number Israel." (I. Chron. 21; 1). That is, introduced into his mind wicked desires and forbidden purposes. "Satan cometh immediately, and taketh away the word that was sown in their hearts." (Mark 4: 15). He inspires sinful thoughts; to neutralize the truth, and encourage disobedience. "Then entered Satan into Judas." (Luke 22; 3). "The devil having now put into the heart of Judas * * * to betray him." (John 13; 2). Satan had lodged in the heart
of Iscariot the terrible purpose of treason. "Why hath Satan filled thine heart to lie to the Holy Ghost?" (Acts 5: 3). "Some shall depart from the faith, giving heed to seducing spirits." (I. Tim. 4: 1).

Obviously these wicked angels have the power of transmitting their thoughts into the minds of human beings. When persons were possessed with devils, how did those devils control the human actions, words, and thoughts? Partly thus. There was a projection of demoniacal thoughts, purposes, and temptations, into the mind of the sufferer. The spirit "teareth him," i. e., maketh him tear himself. (Mark 9: 18). It was this very principle we are discussing that underlay demoniacal possession. This is the opposite of divine inspiration. In the latter, a man's mind is receiving communications directly from a divine spirit, and is under his influence. But, whether a man be filled with the Holy Ghost, or an unholy ghost, in either case, the communication between the mind controlled and the mind controlling is by telepathy.

It may seem inconsistent to affirm that wicked spirits are able to send mental communications to good men; but that they are never represented as receiving involuntary telepathic messages from good angels or good men. Nevertheless this seems to be indicated by the Scriptures.

These evil spirits possess extraordinary intelligence. They have what may be called great natural powers of reading minds. But we do not understand there is given them that higher psychic discernment which would enable them to understand minds as the holy angels do. There does not seem to have been any instance of this kind of thought-disclosure from a sufferer to an evil spirit, even when that spirit dwelt in the man's own body. The Bible apparently contains not a single case of it. There seems to be a limit beyond which these spirits do not go, in reading other minds.

And here an objection will at once be made. "When an evil spirit transmits a thought-message to another evil spirit or to a human soul, is the divine mind the medium of that transmission?" Yet this would seem to admit of easy answer. To his finite beings in this world, God has given certain media for communication;
namely, light, sound, electricity, etc. And he allows all men, good and bad alike, to use them. So to all his finite creatures in the other world, he has appointed a medium for communication; namely his own omnipresent mind. That he does allow evil spirits to communicate in a telepathic way with one another and with human souls is certain. And it would seem that, in so doing, these evil spirits use the medium which underlies all other telepathic communication of any and every kind.

That good angels can and do suggest good thoughts to the human mind, has been shown. And evil spirits transmit evil thoughts. Moreover we observe that these telepathic communications from spirits come sometimes when the percipient is asleep and sometimes when he is awake. Hence we see that there may be thought-transmission from angels to men, whether the latter are sleeping or waking. The angels, good and evil, certainly use telepathy.

Thought-messages from Human Beings Here to Human Beings of the Other World.

Case 65. Jesus Communicates with the Departed Spirits of Three Dead Persons, in Each Case Instantaneously. Peter Displays Like Power.

Consider the God-man at the grave of Lazarus, at the bier of the widow’s son (Luke 7; 14), and at the bedside of the ruler’s daughter (Mark 5; 41; Luke 8; 54). He used in each case the same words, “Lazarus—Young man—Maid—I say unto thee arise.” So, by the bedside of Dorcas, Peter says, “Tabitha, arise.” (Acts 9; 40).

According to the belief of the Evangelical Church, the souls of all these persons who were raised to life had gone at once to heaven. Departed spirits seem to go there first, however afterward they may range at will. Presumably these spirits were in paradise, when bidden return to their bodies. Disembodied and distant, without physical or material organs, they had no ordinary human power of hearing Jesus or Peter; or knowing what was in their minds. We do not know that Peter or Jesus had any human power of conveying any words or thoughts to those disembodied
spirits. The command which brought these souls back to earth, was transmitted to them by divine power, wherever in the great universe they were.

If these souls whom Jesus called, were near to their bodies, presumably they must have been brought near. And the command thus to come near, must have reached them by telepathy. Whether they were near or far; they could have been summoned only in this one way.

Here seemingly were direct thought-transmissions from a human mind on earth to sainted spirits in the other world.

From the Glorified Man to Men Still in the Flesh.

We have already examined, to some extent, a typical illustration of this, in the incident of Saul and Ananias. (See Cases 22 and 24.) Here the glorified Jesus is conversing with Ananias quite at length by thought-transmission. Simultaneously with this, there is an interchange of ideas between Jesus and Saul. Saul is sending up his prayer to Jesus. Jesus has flashed to Saul the answer that Ananias is coming. Such interchanges between Jesus and Paul repeatedly occurred thereafter. For instance, note

Case 66. A Telepathic Conversation between the Ascended Jesus and Paul in a Trance.

In Acts 22; 17-21 Paul was praying. His prayer could reach Jesus only by telepathy. Then Jesus answers him. Paul says, "While I prayed in the temple, I was in a trance; and saw him" (Jesus) "saying unto me, make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me."

Paul answered,

19 "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee;" Then Christ responds, 21 ** Depart: for I will send thee far hence unto the Gentiles."

Here is a conversation by direct thought-transmissions between Jesus and Paul. Seemingly there were no actual oral words heard
or spoken; for Paul was in a trance. This was not his ordinary condition. It may have been a state of sleep, the state in which one receives night-visions. But the thought-conversation between Jesus and Ananias occurred apparently while Ananias was awake. (Case 24).

Again in Acts 18: 9. Paul was always praying. His prayers had reached Jesus. Now Jesus answers “in the night by a vision” and a mental message—“Be not afraid, but speak, and hold not thy peace.”

Transmissions between the glorified Saviour and his disciples were not rare and occasional in the New Testament. They were going on all the while. Almost the entire intercourse between Jesus after his ascension, and his disciples here on earth, was by this means—direct, continuous thought-transmission.

Moreover this is proceeding in the same manner at the present time. When we pray to Jesus, we pray to a God with human nature and human form; like our own, only glorified. As to communion between the glorified Jesus in heaven, and the saint on earth, there is a great gulf fixed. It is impassable by any human power whether his or ours. Yet these thought-transmissions are for ever and ever, every moment of the day and every moment of the night, in progress between finite spirits on earth and that glorified man on his far-distant throne. Of this there can be no doubt.

Only his divine spirit can bridge that chasm. Everything about our minds and hearts is perfectly known to that divine mind; and by that mind directly communicated to his glorified human soul. In this way alone can there be communication to Jesus from the saint. But thus, with every disciple,

“His disembodied thoughts
Loosed from the load of words, will high ascend
Beyond the empyrean.”

And thus alone can the man Jesus commune with us.

But, if transmission may occur between the finite minds on earth and the finite mind of Jesus in heaven, we hold it may occur between other finite minds, equally far apart. That omniscient, omnipresent medium can act as readily between two minds
separated by the diameter of the universe as by the vast and unknown distance between earth and heaven.

All prayers, longings, yearnings, uttered or unexpressed, of the sacramental host on earth, are by his divine spirit conveyed in mental message to the responsive, loving soul of the glorified Jesus in the skies. And whatever his mighty, loving heart would say to us, is by that divine spirit made known to us. In this manner the entire Christian Church communes with him at the present time.

We may pray aloud, or as Hannah did. "She spake in her heart; only her lips moved; but her voice was not heard." (I. Sam. 1: 13). And the answer may come in some external way; as in her case. For she desired a son; and God gave her Samuel. But God also answers very constantly by thought-transmission; suggesting ideas, sending subjective experiences, guiding judgment, indicating the line of action; revealing his will, just as to the early converts of the Christian Church. These thought-messages between the mind of Jesus and the minds of his followers on earth, are forever passing to and fro in hundreds of dialects and tongues. This is the method by which the Church on earth has communicated with its risen Head in all ages and all lands, since he ascended; and at Pentecost in this manner transmitted his blessings to a multitude of followers at once; sending them different gifts, and knowledge of many different tongues. The glorified Head and his members here on earth, can scarce communicate with one another in any other way.

So the intercourse of this type, between finite spirits of this world, and finite spirits of the other spheres, is going on continually. Evil spirits trying to seduce; good spirits trying to protect. Jesus watching, loving, guiding, helping. The most important communications men on earth ever send to a human being, are their prayers to the Son of David on his throne. And the most important communications men ever receive, are the answers from that God-man regnant over all. But all these are transmitted by telepathy.

Thus we see how naturally, logically, and inevitably we are brought to the conclusion that, in the other world, we are to use telepathy as a means of intercourse. All classes of beings in that
world, appear as regularly employing it. The telepathic power is a constitutional faculty; and its use is a constitutional activity of their natures. But we too are the children of God, made intellectually somewhat in his likeness. We are to be like our Elder Brother—the ideal illustration of what other glorified men will be. We are to be higher than the angels, more supremely endowed than they. And surely the psychic powers which are forever enjoyed by lost spirits in the pit, will not be withheld from the sons and daughters of God. We are to live and move among heaven’s holy and glorious beings forever. So it becomes unmistakably evident that the exhibitions of telepathic power which we observe on earth, are but elementary and premonitory displays of those psychic faculties which are to reach their fullest expansion and activity in the future state.
CHAPTER XV.

THOUGHT-TRANSMISSION IN THE TELEPATHY OF SCRIPTURE AND OF THE CELESTIALS. ONE FINITE MIND IN THE SPIRIT WORLD DESPATCHING A THOUGHT-MESSAGE TO ANOTHER. SOME GENERAL PRINCIPLES DISCUSSED.

We will now consider still more in detail this subject of psychic intercourse in the realms invisible.

C. Thought-communications from One Finite Spirit to Another, when Both are in the Other World.

1. Take the relations between Jesus and the penitent thief, immediately after the crucifixion. Their bodily organs had been left on earth. Their spirits were in heaven. As it was impossible for them to converse through the instrumentality of physical organs; either they conversed without such organs, i.e., by telepathy, or they could not converse at all. When Jesus and the redeemed thief were greeted by the spirits of just men made perfect; the interchange of greetings was by telepathy. For this was the only manner possible. Those human souls, with the exception of Enoch and Elijah, could not have had any bodily organs. So with any two spirits among the millions of the redeemed, who have not yet received their glorious bodies. Those souls can communicate only by psychic despatch. Take the case of Jesus now, and of the millions of spirits who are awaiting their resurrection bodies. These saints have no material organs. Yet surely they can converse with Jesus and with one another. And it is by direct thought-message from soul to soul.

2. Jesus glorified is, in his human nature, a finite being; though he has a divine nature also. And the conversion of a sinner is by him directly announced to the angels in the other world. As the conversion of Saul was disclosed by Jesus to Ananias; so it was revealed to the angels. Thus there was an immediate thought-
communication between Jesus and the heavenly hosts. Here was an actual case. And, at every conversion of a sinner, it is repeated.

If the glorified Nazarene wished to communicate with the distant seraphs about other matters, (and he must be communicating with them about many other things;) obviously he can do it in this way. And such direct intercourse can be only by telepathy. This method of communion must be eternally in progress in that great spirit empire.

3. We have seen that finite spirits of this world, in earthly bodies, at a distance from Jesus on his throne, can hold intercourse with him only by telepathy.

But, with finite spirits in their glorified bodies, apparently it must be just the same. Finite spirits here cannot speak to the distant Jesus, or read his mind. All communications must be through the divine mind—by thought-transmission. Suppose a human spirit, having entered the other life, and received his resurrection body, should be sent back to earth in its purified state; as Samuel, Moses, and Elijah came back; and that Jesus, upon his throne, wished to converse with him: it must be by telepathy. It would seem certain that Jesus cannot directly communicate his ideas, feelings, wishes, etc., to that distant finite soul in any other way. In no other way can that soul communicate his ideas, wishes, etc., to Jesus.

That spirit is forever a member of the body of Christ. And Christ still converses with him by telepathic transmission, exactly as he did while that man was on earth. For instance, we have seen how, while Paul was in the flesh, the Lord Jesus conversed with him repetitiously by thought-transmission. But suppose the glorified Paul is back on earth again after his resurrection; obviously the conversation of Jesus with him will be, in exactly the same manner as before, by psychic transmission. While Ananias was on earth, Jesus conversed with him quite at length by mental transmission. Now suppose Ananias is again on earth, after the latter has been purified by fire; obviously the intercourse of Jesus with him must be, as before, by telepathy. In that other world, from the mind of Jesus to other minds, thought-messages fly forever. From their minds to his, they forever fly.
4. And, as the intercourse between Jesus on one hand, and distant saints or angels on the other, is by thought-transmission; so intercourse between other widely separated finite spirits in that other world must be by the same means.

As here on earth, intercourse between angel and saint was repeatedly by psychic despatch; so, in the other world, it must be the same. When angels and men are separated from one another, the content of a human mind may be known to an angelic mind, and vice versa, in this same way—by telepathy. As Gabriel and Daniel could communicate thus on earth; presumably they can do the same thing in heaven. (Dan. 8; 18). (Case 63). As Joseph and an angel could communicate thus here below; probably they can above. (Matt. 1 and 2). (Case 19).

Gabriel talked to Daniel by thought-transmission. And he could have talked with the seer in that same way at any length. So the angel could have conversed with Joseph thus indefinitely. But plainly Gabriel and that other angel could have talked with each other to any extent in that same manner—by psychic language. As Gabriel sent a thought-message into the mind of Daniel; so he could have sent it into that of the other angel. As the other angel sent a thought-despatch into the mind of Joseph; so he could have sent one to Gabriel. Thus the two angels could communicate together over and over again. So could any other angels. And, if they were separated by distance, they could directly communicate only by telepathy.

So evil spirits must communicate with one another; and so the spirits of lost men. The Bible represents those evil spirits as acting in concert. But, as they have no physical or material organs, they must hold converse without such organs; i. e., by telepathy. Among the souls of lost men, the intercourse must be in that same way. As, when the spirits in the abyss jeer at the spirit of the wicked king of Babylon. “Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee * * * All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?” (Is. 14; 9–10).

So the saints communicate with one another. For, between
TELEPATHY OF THE CELESTIAL WORLD.

saint and distant saint, conversation must be by thought-transmission. As mental messages are sent to Jesus, so they may be sent to other glorified men.

For, if saints communicate with him on his throne in this manner; they must communicate in the same way with the glorified Peter, James, Paul, and John; who are standing beside that throne. A distant saint certainly can commune with Jesus by psychic message, exactly as he does on earth. But as Daniel and Joseph, in the other world, might converse with Jesus by mental despatch; so they could converse with each other in the same manner, wherever they might be. Abraham, Isaac, and Jacob, now are holy spirits in the other world. They will have no bodily organs till the resurrection. Therefore their converse must be without bodily organs; i.e., by telepathy. Their spirits are now like that of Jesus. Their bodies are to be like his. Therefore they must send and receive communications somewhat as does he.

There are but three possible alternatives. The first is that there can be no intercourse at all. Then members of the body of Christ, in their heavenly state, but separated by distance, can have no direct communion with one another whatever. Though one of them may communicate freely, at all times, with the glorified Jesus, that saint can by no possibility commune with another saint, who is a few feet away from Jesus. And the saint close beside Jesus cannot commune with that distant saint. The saints are to all eternity under this limitation. If they are not close together, there can be no possibility of intercourse between them. Their privileges are less than those they enjoyed on earth. This conception is at once rejected by the mind, as at variance with the entire teaching that our future life is one of perfect communion.

The second alternative is that there can be communication between the distant saint and the saint close beside Jesus on his throne; but that it is in some other way than the one specified. What is that other way? None can be suggested. The Scriptures give no hint of any other way. Imagination cannot conceive of any which reason would consider for an instant.

Hence we are driven to the last alternative. It is that, just as
between the distant glorified saint, and the glorified Jesus on the throne, conversation is by telepathy, so between the distant saint and the saint beside the throne, intercourse must be by the same means. There can be no other way. Such a thing is neither possible nor conceivable.

Between two glorified saints, separated by wide distance, there are practically but two alternatives. Either there can be no communication at all; or it must be telepathic. But the idea that such glorified members of the body of Christ, are forever in communication with him, and in co-operation with one another, but can never communicate with one another; who would accept? We must unhesitatingly believe that they may and do communicate. Hence such communion must be by thought-transmission. Saint may communicate with distant saint, or with distant angel; or angel, with angel.

Jesus appears as the ideal, typical, glorified human nature. He is forever receiving and sending thought-messages. They go between him and finite beings in this world, between him and finite spirits in the other world. If thoughts can be thus directly communicated to and from him, we argue they must be thus communicable to and from other similar glorified natures in the other world.

Surely angels and saints in glory must communicate with one another by the highest and best method of communication possible. But this is that by which transfigured Head and transfigured members communicate, by which the Holy Spirit and his glorified disciples converse together, by which the divine Father and his celestial children enjoy their mutual intercourse, by which the Three Persons of the Trinity commune eternally, the language of the Holy Family of which we are to be members forever.

There can be no higher and more perfect method of intercourse. Hence we hold that this is the method by which saints and angels converse with one another in the perfect life to come. All Scripture, philosophy, and analogies constrain us to this conclusion.

Again, from such considerations as have already been presented, we argue that, as the God-man on the throne and any of his saints can thus communicate with each other across infinite space; so
presumably two saints separated by vast distance can also do the same.

But here arises this objection. How can we claim that our Saviour's human mind takes cognizance of such innumerable despatches as are coming up to it from all portions of the earth, according to this theory of telepathy? Let us discuss the question a little. We cannot allow that his human soul is beyond the reach of communication from his people here below. About the fact of these messages there can be no doubt. And the theory is very clear. “Christ the Son of God became man, by taking to himself a true body and a reasonable soul,” etc. (Westminster Confession. Larger Catechism. Q. 37.)

Therefore there were in his person three elements; (1) a divine mind, (2) a reasonable human soul, and (3) a true body. He was truly man, having a perfect human soul—without sin. There were not two persons, or even two natures, so related that they could by any possibility become antagonistic. And the divine nature was not changed in any way by this union. That lost no attribute of divinity. It had intelligence, will, and sensibility (loving God and man); and it was infinite. His human soul thought, reasoned, and “increased in wisdom;” yet was ignorant when the day of judgment would come. It felt, rejoiced, sorrowed, and loved. In Gethsemane it shrank from the suffering before it. It had intelligence, sensibility, and will. Otherwise it could not have been a reasonable soul. But in these it was finite.

Thus there were two intelligences, two hearts, two wills. Says Dr. Charles Hodge (Systematic Theology. Vol. II., pp. 389-390), “Humanity and divinity retained each its peculiar properties in their union in the person of Christ. And as intelligence, sensibility, and will are the properties of the human soul, without which it ceases to be a soul, it follows that the human soul of Christ retained its intelligence, sensibility, and will. But intelligence and will are no less the essential properties of the divine nature, and therefore were retained after its union with the human nature of Christ. In teaching, therefore, that Christ was truly man and truly God, the Scriptures teach that he had a finite intelligence and will, and also an infinite intelligence. In him, therefore, as the
Church has ever maintained, there were and are two wills, two * * * operations. His human intellect increased, his divine intelligence was and is infinite."

We cannot conceive of a divine mind as without consciousness. But, to conceive of a human soul as exercising intelligence, sensibility, and will continually, yet without consciousness, is equally difficult. Christ's human acts, feelings, and sufferings were not those of a mere unconscious nature. An unconscious nature could not suffer, could not feel. Hence his human soul must have had and have now an individual consciousness. This seems indispensably necessary to a perfect human nature. Otherwise it cannot be a reasonable soul.

We but imperfectly understand the soul. We but partially know how it is united to the body. Still less do we comprehend the divine mind, and how that may be united to a human soul. Hence it is difficult to devise formulas which will exactly describe the person of Christ. It has been said that his human nature is impersonal. This expression we would avoid. Of a reasonable soul, forever thinking, feeling, and willing, but unconscious that it is doing these things, and utterly unable to distinguish itself from other things around, it seems impossible to conceive. Christ was a perfect man. His human nature was an complete as that of any other man. It was indissolubly united to his divine nature. It never had or will have a separate existence. But it is capable of such existence. If separated from his divine nature, it would without further change constitute a complete person. Otherwise he had not a perfect humanity.

For how could a being of impersonal, unconscious, human nature, be designated by Scripture as "the man Christ Jesus?" (I. Tim. 2; 5). How could a human body, with an impersonal unconscious soul, be an ideal man? How could an impersonal unconscious nature "in all things be made like unto his brethren?" (Heb. 4; 15). None of them are impersonal and unconscious. Conscious personality is an essential attribute of manhood. How could an impersonal unconscious nature "grow in wisdom?" How be "anointed with the Holy Spirit and with power?" (Acts 10; 38). How be "a man of sorrows and acquainted with grief?"
The divine nature cannot suffer. It was a personal human being, intensely conscious, that said, "My soul is exceeding sorrowful, even unto death"—"Let this cup pass from me"—"My God, my God, why hast thou forsaken me?" These pronouns—"my"—"my"—"me," indicate conscious human personality.

Obviously the divine nature could not be tempted. But how could an impersonal unconscious human spirit be "tempted of the Devil?" Be tempted "in all points like as we are, yet without sin?" (Heb. 7; 26). How could an impersonal unconscious soul feel the need of prayer—pray all night long—"being in an agony, pray more earnestly?" (Matt. 27; 46). How could impersonality and unconsciousness be "touched with a feeling of our infirmities?" How suffer and make intercession for us in our nature? How love anybody? And how could we love impersonality and unconsciousness? We hold that his human nature had every element of personality, except that it was not actually separated from the divine. As the divine mind of Christ is self-conscious, so his human soul must be self-conscious also. Any conception of a soul as incessantly thinking, feeling, and willing, but without consciousness of its existence and activity; is untenable. So Christ’s reasonable soul has a distinct and conscious individuality; though it is entirely subordinate to his divine nature.

In him the two elements are always harmonious and co-operative. The divine mind, the sinless reasonable soul, and the true body; are inseparably joined together, in one composite being. "Two distinct natures and one person forever." There are not two persons, yet there is a dual personality. In this two-fold nature, the superhuman element dominates, and constitutes the personality divine. "So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person * * *. Which person is very God and very man, yet one Christ." (Westminster Confession. Chap. VIII. Sec. II.)

On these pages, when distinguishing the two components of his person, we for simplicity often call one the divine mind of Christ, and the other the human mind of Jesus; or use similar terms.
This is merely to distinguish the two intelligences united in this complex personality.

Now the Bible indicates that not merely his divine mind, but also his human soul is forever in communication with his Church. The two intelligences act conjointly and concurrently. And his human personality is glorified both in body and soul. He sleeps not day nor night. His human mind has powers and operations ineffably superior to ours, incomparably superior to its own endowments while here on earth. He is now man with the most transcendent possibilities.

For, ever since he entered heaven, he has been developing and expanding with the power of an endless life. This has been brought to pass by his divine nature working upon the human. The latter has been in a process of perpetual growth and enlargement. He has a sinless and perfect human nature in the highest possible stage of development thus far attainable. Whatever divine power, intelligence, and love can do through a period of nearly 1900 years to develop, expand, ennable, glorify, and apotheosize a human nature, that the divine nature has been doing to his human nature. And thus his human nature is to keep on developing forevermore. And this human soul, of ineffable powers, is forever in communication with his disciples.

To the possibilities of his human nature in the future state, there seems to be scarce any limit, save that it cannot become actually divine and infinite. But it can approach indefinitely near to the divine nature; and, next to that nature, Christ’s human nature is the highest intelligence in the universe. Such considerations diminish the difficulty as to how the mind of Jesus can receive so many messages at once.

And here comes another inspiring thought. Our human nature is to be like his. But he is able to communicate with many souls simultaneously. So it may be that we shall have something of that large possibility—power to transmit various communications to several distant minds at once; also taking cognizance of those minds by intuition, as does he. Thus, as the mind of Christ sustains such varied but simultaneous relations to many minds; so our minds may enjoy toward several others relations
simultaneous and varied. This certainly is among the possibilities.

We think the Scripture has made it very plain that

**THE DIVINE MIND IS THE MEDIUM OF THE TELEPATHIC COMMUNICATIONS IN THE BIBLE.**

The preceding discussion has brought out many of the inspired statements and other proofs that the medium of these psychic transmissions was the divine mind. But the full force of the evidence cannot be appreciated without studying the telepathy of science. That gradually but irresistibly brings us to the same position. The medium cannot be any mere material fluid, force, or principle. Any such theory goes to pieces in presence of the many diverse, and complicated facts which must be explained.

When sound is started from a given centre; to speak in general terms, it is heard by everybody within its radius who can hear. When light is kindled at a given point; it is seen by everybody within its range who can see. The material medium which conveys the sound or the light has no power of discrimination as to who shall hear or who shall not. But the telepathic messages in nature go all around the planet, not to speak of the distance they may go beyond it. And, if the medium were material, when the psychic message was sent out from a given mind, that medium would have no power of discrimination. It would convey that message to every other mind on the globe that had telepathic susceptibility. If any mind replied, the reply would go to every other susceptible mind on earth. Any and every communication from any one mind would be received by all sensitive minds.

But the same medium must operate between earth and heaven, also between the most distant portions of space. It must convey messages between minds scattered throughout all creation. It must be omnipresent. Hence this same confusion would be extended through the cosmos. At whatever point a message originated, it would reach every other mind in existence capable of receiving a psychic despatch. Every telepathic communication from anybody would be received by everybody throughout the universe. Whereas, so far as we can discover, nothing however
remotely resembling this state of things ever occurs. The medium displays a wonderful discrimination about delivering the message. It has intelligence. And its operations show that this surpasses that of man or angel. To omnipresence it adds an intelligence that is more than finite.

When the divine mind has telepathic intercourse with a finite mind; as when the divine mind of Christ communicates with his own human mind, or his human mind communicates with his divine mind; is this through any material medium? But that intercommunion between the divine mind and the human is probably illustrative of the manner in which the divine mind and the human always communicate with each other.

In all the Biblical cases under Class I., in which the divine mind is represented as reading the contents from one finite mind and transmitting them to another, there can be no material intervention. The Scriptural teaching is that the divine mind directly transmits without any other medium.

So in all cases of Class II., in which the percipient obtains some thought-disclosure from the mind of the agent. When P reads the present thoughts, feelings, and intentions of A, how can any material medium go into the mind of A, then bring the contents of that mind back to the percipient? When P reads from A’s mind things which the latter has forgotten, so they seem to have entirely vanished from his memory; still less can the activity of any material medium explain this; any more than it can foretell ideas and purposes which are to move in the minds of men generations later.

The medium must know something unknown to the mind that reads, otherwise it could not communicate new information to that mind. And it must know more than does the conscious part of the mind that is read, otherwise it could not transmit things which the latter confessedly has forgotten. In the Bible this reading from other minds was accomplished by divine aid. In telepathic clairvoyance as presented in nature, when neither P nor any one anywhere near P knows where the far-distant A is; but P speedily forms a telepathic relation with him, and from A’s own mind learns his location, appearance, occupation, surround-
Things, recent movements, experiences, etc.; while A is entirely unconscious that this is being done; how can any material medium search A's soul, and report its thoughts? In Scripture only an inspired mind, i.e., one directly under the influence of the divine mind, can do anything of this sort.

Then consider Class III., in which the agent directly transmits to the percipient. Neither may have the remotest idea as to where the other is. They are perhaps separated by the diameter of the globe. A may not intend to send a message, but does it spontaneously and unconsciously. How can any material medium locate P, singling him out among a billion and a half of people on the earth; and, passing by all the others, instantly convey that message to him alone? Then A may unconsciously transmit a reply. These despatches may be going to and fro over the world in all directions all the time. To do what the medium does, it must possess most transcendent knowledge.

Then there is the telepathy between distant worlds: as, between Jesus and the multitudes of believers. No matter where in the universe Jesus may be, or any saint may be; the saint may address a prayer to Jesus, and Jesus may transmit a reply. These interchanges must be going on day and night, not only between Jesus and the millions and millions of disciples all over the planet, but between him and the hundreds of millions of holy spirits scattered throughout the universe. How can any material medium instantly locate the minds between which these interchanges go on incessantly, and effect those interchanges? No material principle or finite intelligence could do it. It must be the Omniscient Mind alone.

Not to speak of the intercommunication among the Three Persons of the Godhead, the highest telepathy conceivable; an all-comprehensive, instantaneous, perfect, voluntary, eternal intercommunion. How can any material force or finite mind play any part in that ideal intercourse? Considering the facts merely in a philosophical way, we are precluded from the remotest possibility of supposing the medium to be material, and forced to see that it must be the Omniscient Mind alone.

But, what philosophy even now can determine only through pro-
cesses of reasoning, the Bible distinctly announced millenniums ago. It taught from the outset that, in the spiritual telegraphy of Scripture, the medium is divine. But the spiritual telegraphy of science is in all its essential principles exactly the same. Hence its medium must be the same—the Infinite Intelligence.

It is that mind which, in simple cases, transmits the mental communication from agent to percipient; revealing the deceitful purpose of Jeroboam’s wife to Ahijah, Pharaoh’s plans to Moses, etc. So, when one mind seeks thought-disclosure from another. Through the divine mind David obtains knowledge of the purposes of Saul about him, and the purposes of the men of Keilah. Through that mind Nebuchadnezzar’s dream is revealed to Daniel. And, generally, the gift of “discerning of spirits” was simply the activity of the divine mind, revealing what was in those spirits to the mind that would explore them. It was this that enabled Elisha to read the minds and the purposes of various other men; that enabled Peter to read Ananias and Sapphira, etc.

So in the collective cases. It was because Samuel was filled with the Spirit of God, that he knew the contents of the various groups of minds referred to in connection with the anointing of the youthful Saul. Only this Spirit could have announced to Samuel in the other world Saul’s desire to see him in the cave of Endor, and could have given the prophet knowledge of the coming purposes of the men who caused Saul’s death upon the morrow. By this Spirit the conversion of the sinner is declared to the angels in heaven. The language of inspiration indicates it, and only this divine mind can know that the conversion is sincere.

So in reciprocal cases. The prayerful activity of the mind of the New Testament Saul, is through the divine Spirit of Christ announced to Ananias. And only the divine Spirit could disclose to Saul the prospective purposes of Ananias to come and help him. When the disciples prayed in the upper chamber, it could only be the divine mind that communicated their words and thoughts to Jesus. Only the divine Spirit could bring the messages and gifts of tongues from him to them at Pentecost.

So it could be only by the Spirit of God that the future purposes of one finite mind were foretold to another. By that Spirit are
made known to Jeremiah the prospective purposes of Nebuchad­nezzar (Jer. 29; 21), and the future intention of the Chaldeans to continue the siege of Jerusalem. (Chap. 32; 29). Thus the future plans of Cyrus about the conquest of Babylon are communicated to Isaiah, and the prospective course of Josiah about burning upon the altars the bones of the sinful priests is made known to the prophet of Judah (I. Kings, 13; 2); in both cases generations before the event. Through this Spirit Jesus, seen in a vision, said to Paul, get “quickly out of Jerusalem, for they will not receive thy testimony concerning me.” (Acts 22; 17–21). So in Revelation the personal visions, and other visions and voices about events far in the future, come to John only when he is “in the Spirit,” i.e., receiving communications through the Spirit of God.

The above are simply illustrations. But they leave no question about the Biblical teaching as to the medium of telepathic communications in Scripture. It is the Omniscient Intelligence.

And apparently the mind of any Person in the Godhead may distinctively act as such medium. Sometimes it is the Holy Spirit. When the three messengers came from Cornelius to Joppa, “The Spirit saith unto Peter, three men seek thee.” So between Paul and his enemies. “The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.” (Acts 20; 23.) Our present body is the temple of the Holy Ghost. Much more is our glorified body. He is forever in and through the bodies and souls of all the saints. Sometimes it is God the Son. For instance, after Jesus has ascended, Peter at Pentecost says, Jesus “hath shed forth this, which we now see and hear.” Between the glorified Jesus and the disciples, the divine mind of the Son is the active medium of communication. So, from that glorified Jesus to Peter, it is the divine mind of Christ that sends the vision of the sheet containing all manner of beasts. Between the blinded Saul and Ananias, it is the Son that acts as medium. We are members of his mystical body and of one another. Here on earth, there is an intimate communion between the head and the members. In the other world, the communion must be still more intimate. In the Old Testament, generally it seems to be God the Father.
ALL POSSIBLE MENTAL CONTENTS ARE TRANSMISSIBLE. 193

There are three Divine Persons with whom we must be forevermore in most intimate communion, and the mind of any one of them may be the medium.

THESE THOUGHT-COMMUNICATIONS CONVEYED BY DIVINE POWER FROM ONE MIND TO ANOTHER, MAY INCLUDE EVERY TYPE OF MENTAL CONTENT.

1. All Possible Contents of Human Minds may be thus Transmitted.

Ever since the days of Immanuel Kant, who died in 1804, the overwhelming majority of psychologists have agreed that all mental acts, contents, and exercises, must fall into one of three great classes; namely, ideas, emotions, and volitions. And, even in the Biblical instances that have been cited, not to speak of others yet to come, specimens of all three of these classes are seen to have been directly revealed by God from one mind to another, and this in repeated instances.

Ideas. To Elisha is made known the truth about Gehazi; to Ananias, the fact that Saul is praying and has seen a vision. To Daniel is revealed the complicated dream of Nebuchadnezzar; to Isaiah, the great engineering plan by which Cyrus should divert Euphrates from his course, that, through the dried-up river bed, he might go in and capture Babylon. (Case 49).

Emotions. God said to Moses, “Behold he” (Aaron) “cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.” (Ex. 4; 14). To Samuel were announced the rapture in the hearts of the prophets whom he should meet, also the sorrow of Kish over his missing son. (I. Sam. 10; 2). The hatred of the king of Israel for Elisha, is disclosed to that prophet. (II. Kings, 6; 32). To Isaiah is announced the future joy of God’s people. “The redeemed of the Lord shall come with singing unto Zion; and everlasting joy shall be upon their head.” (Is. 51; 11).

Volutions and Purposes. The queen’s design to deceive Ahijah, is revealed to him. The prospective intentions of Pharaoh are disclosed to Moses. The unformed purposes of the Chaldeans to return against Jerusalem, are made known to Jeremiah.
These three classes of mental contents, or (to use a technical term) psychoses, include every type of activity or product in the human mind.

Consider the infinitely varied and almost limitless application of this principle which has continually been made from the conclusion of the New Testament down to the present time. There is no conceivable mental content, exercise, experience, or phase of activity in a Christian soul upon the globe but it may be conveyed to Jesus by thought-transmission. Everything that can in any way be brought within the scope of prayer, oral or mental; may be thus at once known to him. But, in exactly the same manner, may be disclosed to him everything in every human mind, Christian or pagan, that cannot be brought, or is not brought within the compass of a prayer. Of every human being on the globe, of whatever sex, age, or condition; every conceivable mental content.

And there is no idea, emotion, volition, or combination of these things; past, present, or future; in the mind and heart of any human being in the other world; but it may be conveyed by thought-transmission, either voluntarily or involuntarily, to the mind of Jesus. And, by this method, may be imparted to human minds anywhere anything and everything the glorified Jesus may desire to communicate to them. Whatever may be transmitted to the human mind of Jesus, may, so far as possibilities go, be communicated in like manner to other human minds.

In the same way

2. All Possible Contents of Angelic Minds may be Transmitted.

This is true of good angels. There can be nothing in the mind of any one of these but it may be conveyed to Jesus by thought-transmission. And there is nothing in the mind and heart of Jesus, but it may be communicated by telepathy to any angel who is capable of understanding it. And, if contents of angelic minds may be communicated by the divine mind to Jesus, it is obviously possible that they may be communicated to other angelic minds. For the facts of Scripture compel us to believe that among the angels this telepathic intercourse is forever in progress.
So with wicked angels. There is no possible content in the mind of any fallen angel, but it may be communicated by thought-transmission to Jesus. Whether that fallen spirit wills this or not, Jesus has power to read his mind. And there is no content in the mind of Jesus; but, so far as possibilities go, he can communicate it to any fallen spirit having the intellect to comprehend it. We do not say how much is so communicated.

Far as mere possibilities go; it is impossible to see why any content in the mind of any finite being, human, angelic, or demonic, may not, with equal ease, be mentally transmitted to any other finite mind, human, angelic, or demonic. For every content of every conceivable character, in every finite mind, comes within the scope of that Omniscient Mind. And can, by that Infinite Mind, be communicated to any other finite mind; as far as the second mind has the intellectual capacity to receive it.

And we but revert to a principle developed at the commencement of our discussion, when we observe in concluding, that

3. All Contents of the Divine Mind may be Transmitted.

There is no possible combination of mental contents in the Infinite Mind, which the finite mind is capable of understanding; but it may be at once transmitted from the Infinite Mind to the finite. As previously shown, the composition of the entire body of Scripture was directed practically in this way. All inspiration and revelation were but processes by which the thoughts of the Divine Mind were infallibly transmitted to the human mind, and became dominant therein. And in the Scripture were conveyed to us some things which the human mind does not yet fully understand.

Moreover, as the light quivers through the universe, from one portion of space to another, so, with incessant, simultaneous, infallibly accurate, and absolutely comprehensive inter-communication, all the contents of the mind of each Person of the Godhead apparently are forever communicated to the minds of both the others.

Hence all mental contents, of whatever character; that ever did, do now, or ever will exist in any mind, human, demonic,
TELEPATHY OF THE CELESTIAL WORLD.

angelic, or divine; may by this principle of telepathy, be directly communicated to other minds. In perfect adaptability, variety of application, and absolute comprehensiveness, there are no more limitations to the possibilities of telepathy, than there are to the activities in the Infinite Mind of God.

Still, thus far, we have done little more than state and unfold the fundamental principle, and suggest in part its great array of proofs. We have considered it as applied only in an ordinary and limited way, among very few persons. But, in the other world,

TELEPATHY MAY HAVE MOST VARIED DEVELOPMENTS AND MULTIFORM APPLICATIONS.

A. From One Spirit may go Thought-communication to Many. And Like Messages may come from Many to One.

It is perfectly certain that mental despatches may be sent from one soul to many others. Not to speak of the Infinite Mind, which is forever in communication with millions, millions of other minds, consider how the glorified man Jesus communicated with many at Pentecost; when he sent down the tongues of fire and the gifts of tongues. And how he is continually communicating with multitudes at the present time. Certainly the content of the mind of one spirit may be flashed by God into the minds of many others; even as the new-born penitence in a sinner's heart is by telepathy made known to the seraphic hosts.

In a public assembly, the speaker surveys his audience, sees the various expressions on their faces, hears the voices that come to him from one quarter and another. He thus receives impressions from many minds. So, in that future life, there may be thought-communications from various persons to a single one. When a man has, like Paul, guided many souls before him to the realms of light; as he goes up to his coronation, there may thrill through his heart glad welcome from them all. So the noble army of martyrs may be singing upon a thousand stars, praising God. But, when another holy spirit, coming up through blood and fire, gasping, faint, and tortured, enters the life of triumph; they may welcome him with messages of love. Or suppose some
saint has done great things in the Church of Christ; for the good of multitudes, to whom he has been a beacon light. That spirit, in the future state, may be in receipt of messages from multitudes of hearts, who regard him with everlasting gratitude. For consider how tributes from myriads of Christian souls are forever coming up to Jesus.

Among the developments of this principle on a larger scale, may appear

B. Great and Wonderful Combinations.

To-day Ahijah, Moses, Samuel, Elisha, Isaiah, Daniel, Peter, Paul, John—all the saints to whom the Bible alludes in connection with the displays of telepathy, are in the great spirit world; but by distance separated. God told Ahijah the deceitful purposes in the mind of Jeroboam’s wife; and prepared the prophet to meet the queen. So God may tell any celestial spirit the purposes of sin in any enemy of heaven; enabling that friend to circumvent that enemy. He may tell any number of his friends the purposes of any number of his foes; without the knowledge of the latter.

Here on earth, to Moses God three times directly made known the purposes of Pharaoh, though they were as yet unformed. To Elisha, God three or four times revealed the plans of the Syrian king, though the latter was trying to conceal them. Now to Moses God may three or four times transmit various voluntary thought-communications from the mind of Elisha. And to Elisha God may three or four times disclose thoughts from Moses. Here would be continuous voluntary conversation between these two. And it might go on indefinitely. Any other two persons may voluntarily converse in the same way at length. And to either one, God can in like manner reveal the thoughts and purposes of many of that person’s friends, moving in different directions, with different purposes, but all desiring such transmissions. Spirits who used to know one another here on earth, but now are separated in the skies, may yet perhaps, at any instant, read one another’s thoughts; and thus enjoy the sweet intercourse of communing minds.

There is Peter, to whom on earth God revealed the contents of
a group of minds; saying, "Three men seek thee." So to Peter may be revealed what is passing in the minds of Ahijah, Moses, and Elisha. What is in Peter's mind may be disclosed to them; and this interchange of ideas may be repetitious. As God told Peter three men sought him; so he may tell that apostle of any other person, of a group, or a great multitude of other persons; desiring, one after another, to confer with him.

Myriads of celestials may be enquiring of God about the future intentions of persons here on earth; as David asked the Lord what would be the course of Saul and the men of Keilah. (I. Sam. 23; 10-12). And God may at once reply. He may instantly reveal to saints or angels in the other world the contents of minds on earth; so those celestials will understand exactly what a given mortal here below thinks, feels, or plans.

Many spirits may be asking God what will be the line of action of various other spirits throughout the cosmos, with whom they are to cooperate. And he may transmit to one mind the whole program of many another; so the first may plan his course. He may tell other celestials to read for themselves the minds of certain beings here on earth, whether saints or sinners; or of other beings in other worlds; then to arrange and act accordingly.

All those persons in the Bible who were connected with its telepathic incidents, all other Biblical personages who have entered upon eternal life, and all holy angels, may be scattered through the universe in all its remotest regions; and parted by any space, howsoever great. Yet among them, in all directions, may pass to and fro thought-messages of all the types we have been discussing. So those celestial beings will live in constant unreserved intercourse with one another.

The force of this will be more fully appreciated, as we note one further point.

C. Distance and Time may be Practically Eliminated from Our Intercourse in that Heavenly Life.

To bring this out in a faint but legitimate manner, suppose two bands of celestials are, by command of Christ, sent on special and distant missions. They bow before him, look into one anoth-
er's eyes and smile; then, with speed as of lightning,* haste away—flying—flying—one of them for a hundred years toward the gates of the morning; the other for a hundred years toward the portals of the west. And, when the hundred years have passed; they desire to communicate with one another. It would take an electric spark two hundred years to overleap the space between them—one century to reach the point from which they started—a second century to reach the other bright-eyed, white-souled band. Two hundred years for the lightning to traverse that vast abyss! But, by this method the Deity has given, that communication would scarce require the fraction of a second. From soul to soul the message would with plumeless pinions fly, literally as quick as thoughts can move in the mind of God. It would be absolutely instantaneous. And this would be the case, whether God, of his own mind, transmitted a communication between these companies; or some spirit in one band were permitted to read from the mind of some spirit in the other; or a spirit in the first despatched his winged thoughts directly to some spirit in the second.

Assume two spirits separated by the greatest distance human or angelic imagination can conceive. Communication between them would be instantaneous. Without interval, the message burning in one heart would be, with absolute completeness and precision, instantaneously flashed into the mind for which it was intended. Our earthly methods—how imperfect—how slow—beside this spiritual telegraphy of heaven!

Thus far we have sought to elucidate the principle of the Transmission of the Idea. For, to speak in general terms, this is the fundamental element in all telepathy. The mere transmitting of emotion without ideas, if indeed this ever occurs at all, which is a question, has little significance. But, aside from this, the transmission of an idea is believed to precede and underlie all the other psychic phenomena, so Protean-formed and forever-varied. And, having discussed this principle, which is the key to the entire subject, we are now prepared to study the higher and more complex phases of thought-transmission.

*For a discussion of what the Scriptures indicate about our coming powers of celestial flight, and its celerity, see the author's former treatise—The Starry Universe the Christian's Future Empire, Chap. VII. F. H. Revell Co., New York.
TRANSMISSION OF PERSONAL VISIONS;  
I. E., APPEARANCES IN VISION.  

FIRST. AS EXHIBITED IN THE TELEPATHY OF 
NATURE, OR SCIENCE.  
SECOND. AS EXHIBITED IN THE TELEPATHY OF 
SCRIPTURE AND OF THE CELESTIALS.
FIRST.

AS EXHIBITED IN THE TELEPATHY OF NATURE, OR SCIENCE.
CHAPTER XVI.

TRANSMISSION OF THE PERSONAL VISION, I. E., THE APPEARANCE IN VISION; AS EXHIBITED IN THE TELEPATHY OF NATURE. SPONTANEOUS VISIONS.

We will next discuss that type of telepathic message which takes the form of a personal vision;—in other words, represents the figure of the person from whom it comes.

These have often been called apparitions, phantoms, spectres, ghosts, wraiths, hallucinations, etc. But we prefer the name "vision." The term "hallucination" is perfectly correct, in that there seems to be an external physical person, the actual objective figure of the agent himself; when, in reality, there is no external objective presence whatever. Still there is a "vision" of that person, which seems as real and life-like as the corporeal form of the agent himself. That impression does really exist. And this impression is as unmistakably presented to the mind, as if it were caused by an actual person of flesh and blood right before the percipient. Its solid objective basis—the agent himself, is not there. That agent may be 12,000 miles away. But the "vision" of that agent is there. Again, the word "vision" is the one habitually employed by inspiration in describing this phenomenon. "The word of the Lord came to Abram in a vision" (Gen. 15: 1). Daniel "saw in the night visions, and, behold, one like the Son of Man," etc. (Dan. 7: 13). Saul saw "in a vision a man named Ananias coming in" (Acts 8: 12). "A vision appeared to Paul in the night; there stood a man of Macedonia," etc. (Acts 16: 9). Hence we use the term "vision."

We will first give a specimen of the telepathic personal vision. Then the philosophy and further discussion of it will be more intelligible.


A remarkable incident occurred to me at Maulmain, which made a deep impression upon my imagination. I saw a ghost with my own eyes in broad daylight, of which I could make an affidavit. I had an old school-fellow, who was afterwards a college friend, with whom I had lived in the closest intimacy. Years, however, passed without our seeing each other. One morning I had just got out of bed, and was dressing myself, when suddenly my old friend entered the room. I greeted him warmly, told him to call for a cup of tea in the verandah, and promised to be with him immediately. I dressed myself in all haste, and went out into the verandah, but found no one there. I could not believe my eyes. I called to the sentry who was posted at the front of the house, but he had seen no strange gentleman that morning; the servants also declared that no such person had entered the house. I was certain I had seen my friend. I was not thinking about him at the time, yet I was not taken by surprise, as steamers and other vessels were frequently arriving at Maulmain. A fortnight afterwards news arrived that he had died 600 miles off, about the very time I had seen him at Maulmain.

General Fytche writes to Professor Sidgwick as follows:—

BOURNEMOUTH, December 22, 1883.

* * * My friend’s death was a sudden one; I had never heard of his previous illness, nor had I been thinking about him in any way. In animistic philosophy, savage or civilized, I believe it is admitted that an apparition of the kind bears the likeness of its fleshly body. * * They stated that the death of my friend occurred in the early morning of the day his spirit appeared to me. * * When the apparition was addressed by me, it did not respond by word or sign, at least so far as I observed. I was not thinking of an apparition. I took it for my friend in the flesh.

The mind of the departing friend was turning upon Gen. Fytche far away. And that caused a striking telepathic message—a vision of the personality, a life-like picture of the friend himself to be transmitted to the distant General.

These phenomena have been observed from the earliest times, but not understood until within the last few years.

This branch of our theme would by strict logic be considered under the TRANSMITTING OF SENSORY IMPRESSIONS. For the personal vision is simply a complex visual impression. But it is the most primary and important of all the visual impressions that ever are transmitted. Hence we present it here. And we will take up
SPONTANEOUS VISIONS.

The overwhelming majority of telepathic visions come under this head. The case just cited is of this class. And other like instances could be given by hundreds. There is no intentional effort of the agent to appear to the percipient. Though there may be intense thought about him, strong impulsive desire to communicate with him, or to attract his attention. But probably there is no expectation in A’s mind that his mental state will produce any such result as that he will appear in vision to the absent P.

The method of the production of these visions is very simple. Formerly they were regarded as most occult, supernatural things; implying the immediate activity of the other world. But they are now quite clearly understood.

In the language of physiology and psychology, there are two nervous systems; or two departments of the one great comprehensive nervous system. There is the outward or peripheral system; in the organs of sensation, of seeing, hearing, touching, tasting, smelling, etc. Then there is the inward or central nervous system in the brain. And all sensory impressions received by the outward or peripheral organs of sense are reported to the central system—in the brain. So what were impressions in the organs of sense, are now ideas in the brain.

The complex visual impression, or combination of visual impressions implied in the picture of a human figure, is received by the organs of sight (in the peripheral system); and is transmitted to the brain (the central system). Thus we get our view of an actual living person before us. The result is an idea in the mind—the complex idea of a human form.

In the telepathic transmission of a personal vision, this order is just reversed. From the mind of A there is flashed into the mind of P the idea of the personality of A. Then in the mind of P there develops a vision of A, like a dream figure. But this does not come through P’s senses—through his peripheral nervous system at all. It comes quite independently of that system. It has never had anything to do with that system. It begins in
P's mind. If he is asleep, quite likely the vision will remain simply a dream figure. This is all the vision he will behold. But, if he is awake or becomes awake, that vision may stimulate first his brain (the inward nervous system), and then the outward nervous system. So the latter works in a reverse way. A complex visual impression is now made on these outer organs and the vision seems to become externalized. P seems to see A standing in front of him. And the vision oftener than not is simply the agent's familiar natural-looking figure. Sometimes with that figure, or independently of it, is heard his natural-sounding voice. There comes first the idea of P, then the dream figure of P, then the apparently externalized figure—the objective person of P. And with it is heard his voice. Here is the explanation of these phenomena. The entire process in the genesis of the vision is laid bare by psychology. And all the stages of it may be followed—step by step.

But that apparently external vision exists solely in the mind of the person who sees it. The dream figure, and the apparently external presence, are one and the same thing. They both exist solely in the mind of the percipient. Only in the latter case—that of the apparently external presence, the nerves have been made to act in a reflex way. The movement is not from the sensory organs to the mind, but from the mind to the sensory organs. So that these latter, stimulated not from without, but from within, seem to exhibit an actual, objective, physical presence. But that is entirely in the mind of the percipient. Though he thinks it exists outside of himself—an actual, objective, living person. In the language of psychical science, it is a "hallucination." In the still more scientific language of the Bible, it is a "vision."

Or, from the mind of A, the idea of certain words which A would utter to P, is transmitted directly into the mind of P. There, through the brain, they so stimulate the nerves of hearing, that these nerves seem actually to hear those words. Or, from the mind of A, a strong impulse to grasp, or a feeling as if he had grasped P's hand or shoulder, is transmitted into the mind of P. This, through his brain, now stimulates P's nerves of touch; and he has a sensation as if A were actually grasping his hand or
SPONTANEOUS PERSONAL VISIONS IN NATURE.

shoulder. All these seemingly external phenomena are purely productions of the mind of P, which is working from within outward. Yet they are so real, that his own senses are deceived thereby. But we now discuss only the vision proper.

1. The vision is not a material thing.

These hallucinations, apparitions, wraiths, ghosts, spectres, phantoms, or "visions"—are in no sense material. There is no tenuous or ethereal substance underlying them, or connected with them in any way whatever. They have no more materiality than has the dream-figure of one man seen by another in his sleep. They are simply evolved by the mind of the percipient, and exist only in that mind. The vision not only exists solely in the mind, but it may exist solely in the mind of a single person in a large room-ful. The one particular percipient to whom the psychic vision was transmitted, may be the only one who sees it. But other persons all around him see nothing. Those other persons may possess telepathic susceptibility. And the percipient proper, whose whole mind is absorbed by it, tries to point it out to them; so they all will see it. But he can by no possibility make one of them detect the first trace of it. The vision was not transmitted to them, and the telepathic message never reached their minds. Exactly as in the telepathic visions of Scripture, in the case of the angelic appearances to Joseph in his dreams (Matt., Chaps. 1 and 2), there is no indication that Mary or any one else ever saw the angel or understood his message. And, later, in the temple, only Paul saw the vision of Jesus (Acts 22; 17), and understood his communication. So it is usually (though not always) with these spontaneous visions under discussion.

2. These visions produce no effect whatever upon material things.

Motion is a common characteristic of them. They go to and fro, whether indoors or outdoors. They bend over the bed-side. Their expression varies; sometimes is cheerful, sometimes is gloomy, etc. They are not dramatic and unnatural, but natural. They seem so exactly like flesh and blood, that as a general thing they are instantly and confidently taken for human beings.
They appear to lock and unlock doors, and pass through them. They draw curtains aside. They apparently move articles in the room. They go through closed doors, locked windows, and solid partitions, disappear in stone walls, etc. Nothing obstructs their movements. But they never leave evidence of any physical effect upon, any connection with, or any relation to any material thing. These visions of physical effects, like the visions of the persons who seem to cause those effects, are generated solely within the mind of the percipient, and exist only there.

Still they are caused by the introduction of ideas and influences from some other mind. Those ideas and influences do not come by sight, or sound, or in any other sensory way. They are directly transmitted. They come by the psychic flash. And the proof is that these impressions on the mind of the percipient correspond with events in the life of the agent, which could not possibly have been made known to the percipient through his organs of sense. They are absolutely inexplicable, save upon the theory of a telepathic communication from the agent directly to the percipient. The psychic communication comes from A. But the hallucination is the work of P alone. A sends the telepathic idea or picture of his own personality. Then P evolves the vision of that personality. Such is believed by psychologists to be the scientific explanation of these things. Yet, even if there were any question about the philosophy of the matter, there can be none about the facts and the phenomena.

But the above theory is deemed entirely correct. For all this is thoroughly scientific, and in accordance with established psychological and physiological principles that were formulated and accepted at least as far back as 1843, long before the S. P. P. was thought of. For, in that year, an authority whom even Sir Wm. Hamilton is said to have esteemed most excellent, namely, J. Müller, M. D., in his *Elements of Physiology*, Bk. VI. Of the Senses, Preliminary Considerations, pp. 707-709, enunciated the general principle, that any sensation possible to the human nerves may be produced by causes operating within the system as certainly as by those operative without. We quote his very language. He says,
SPONTANEOUS PERSONAL VISIONS IN NATURE.

"I. In the first place, it must be kept in mind that external agencies can give rise to no kind of sensations which cannot also be produced by internal causes, exciting changes in the condition of our nerves."

"In the case of the sense of touch, this is at once evident. The sensations of the nerves of touch (or common sensibility) are those of cold and heat, pain and pleasure, and innumerable modifications of these, which are neither painful nor pleasurable, but yet have some kind of sensation as their element, though not in an extreme degree. * * * Sensations of the nerves of touch are therefore states or qualities proper to themselves, and merely rendered manifest by exciting causes external or internal. The sensation of smell also may be perceived independently of the application of any odorous substance from without, the nerve of smell being thrown by an internal cause into the condition requisite for the production of the sensation. This perception of the sensation of odours without an exciting cause, though not of frequent occurrence, has been many times observed in persons of an irritable nervous system; and the sense of taste is probably subject to the same affection. * * * the sensations of the sense of vision, namely colour, light and darkness, are also perceived independently of all external exciting causes. In a state of the most perfect freedom from excitement, the optic nerve has no other sensation than that of darkness. An excited condition of the nerve is manifested, even while the eyes are closed, by the appearance of light, or luminous flashes, which are mere sensations of the nerve, and not owing to the presence of any matter of light, and consequently are not capable of illuminating any surrounding objects. Every one is aware how common it is to see bright colours while the eyes are closed, particularly in the morning, when the irritability of the nerves is still considerable * * * Through the sense of vision, therefore, we receive from external nature no impressions which we may not also experience from internal excitement of our nerves. * * *

"The sensations of hearing also are excited as well by internal as by external causes, for, whenever the auditory nerve is in a state of excitement, the sensations peculiar to it, as a sense of
TELEPATHY OF THE CELESTIAL WORLD.

ringing, humming, etc., are perceived. It is by such sensations that the diseases of the auditory nerve manifest themselves; and, even in less grave transient affections of the nervous system, the sensations of humming and ringing in the ears afford evidence that the sense of hearing participates in the disturbance.

"No other proof is wanted to show that external influences give rise in our senses to no other sensations than those which may be excited in the corresponding nerves by internal causes."

"II. The same internal cause excites in the different senses different sensations;—in each sense the sensations peculiar to it."

Now these telepathic visions usually are due to the fact that the agent, i.e., the person who appears in vision, is passing through some crisis or other experience exactly identical with those which have been mentioned as producing spontaneous telepathic messages of other kinds.

They cannot be explained away. About their actual occurrence there is not the slightest doubt or question. That one human being may appear to another in vision, is as certain as that the first person may appear to the second in actual presence.

They do not come by chance. No theory of accidental coincidence can explain these remarkable phenomena. They are too striking, too wonderful, too sustained. The connections between them and the causes that produce them are too unmistakable, too logical, too numerous. Statistics prove this. For instance, the large proportion of these apparitions or visions occur in connection with the death of the person who appears, i.e., the agent.

We will not go into all the details of those mathematical calculations which demonstrate the tremendous odds against chance coincidence between the vision and the death of the agent who appears. These are given with sufficient fullness by Mr. Edmund Gurney in Phantasms of the Living, and by Flammarion in The Unknown. But we will submit a few data. Suppose the vision occurs within the twelve hours before or the twelve hours after the death of the agent. The average number of deaths each year is about 22 out of each thousand persons (or \(\frac{1}{44}\)) of the population. But, as there are 365 periods of 24 hours each in the year, the probability that a given death will occur during any special
SPONTANEOUS PERSONAL VISIONS IN NATURE.

Thus there is only 1 chance out of 16,591 that the death of the agent will come during any given day, so as to coincide in time with the vision. But, as a matter of fact, according to Mr. Gurney's reasoning, statistics showed that these coincidences between the death of the agent and his appearance to the percipient in vision are 24 times as numerous as can be accounted for by accidental concurrence. Some years afterward the accumulated mass of telepathic facts, data, and materials had become much larger than in Mr. Gurney's time. And then, with this broader array of statistics from which to generalize, Mr. F. W. H. Myers estimated that the number of apparitions, i.e., personal visions occurring as death coincidences, is 440 times as large as it would be if these came by chance. (Human Personality, I, 573).

No theory of chance coincidence can be entertained for a moment. That hypothesis has been exploded forever. These startling phantasmal appearances too constantly coincide with actual, objective, verified events, from which they plainly spring. About the phenomena of a typical personal vision, there are three elements. (1) A particular experience of P, who thinks he sees the perhaps very distant agent before him in physical presence. (2) A particular state of A, causing him to transmit a telepathic message in the form of a vision. (3) A coincidence in time between these two events. And, for a case to be accepted as evidence, P should, under all ordinary circumstances, announce that he has seen the vision before he learns that there was anything about A's experience causing him to transmit it.
such phenomena occur at all? What is the divinely ordained object of them?

This question puzzled science for a long time. And no answer could be given. One person would see this “vision” of another person who might be thousands of miles away. It would afterward be found that the distant original of the vision was passing through some crisis, or unusual experience. But the “vision” would say nothing and do nothing; would simply appear and disappear. And, so far as the agent was concerned, all this was entirely involuntary and unconscious. He neither desired it, nor knew anything about it. Or, perhaps, with the appearance of the vision, would come the sound of a voice. Why did this occur? Why should a person in some crisis, or in the agonies of death, transmit a vision of himself together with his voice to some other distant person? It was an enigma. Science could not resolve it.

But the telepathy of Scripture had not then been studied. And from that we get additional light, by which the problem is readily solved. The vision is to convey the idea of the personality of the agent. The idea of a man’s own personality is to him a most primary and fundamental idea. Before there can be any mental action whatever, there must be a person to act. In logical order, this conception of his personality must precede all conception of his thinking, feeling, or willing. Philosophically, the very first idea about any being is the idea of that being’s existence—his personality. This comes before any ideas about his doing, saying, or thinking. So, when a communication reaches us, instantly arises the question, “From what source does it come?” When we receive a letter, we first glance at the business heading or the signature, to learn the name of the writer. When we are called to the telephone, our first query is, “Who speaks?” When a stranger addresses us, the first thought is, “Who are you?”

Now in nature a vision may simply appear, without saying or doing anything whatever. But in Scripture the vision figure always appears as saying or doing something. Here is a clue. Those vision figures seen in nature, unaccompanied with any other mental message, neither saying nor doing anything significant,
were simply rudimentary or imperfect communications. No wonder they were unintelligible. But in the Bible a vision is invariably represented as doing or saying something that has an object. So the whole constitutes a complete telepathic communication.

Whenever a being of the other world, e.g., the Deity, the glorified Jesus, or an angel appears in vision, he always appears as conveying a message, either by act or speech; and the vision is to enable the percipient first to realize the source, authority, and sanctity of the psychical communication to be presented. It authenticates the communication, gives it weight and character. This will become very obvious a little later, as we study the personal visions of the Bible. (See Chaps. XIX. and XX.)

But in the telepathy of nature or science, which is only rudimentary in comparison with that of the celestial life, we sometimes see an imperfect message; e.g., simply the sudden unexpected transmission of a vision of the agent; without any other telepathic communication to complete and explain it.

As the voice is the best known, most familiar medium of communication; being often almost unerringly indicative of the identity of the speaker; there was a profound philosophy in the divine arrangement that the voice also might be telepathically transmitted; still further announcing the source whence the message comes. Apparently as creatures of lower types of intelligence have their peculiar cries or other methods of calling the attention of their fellows; so, in this supernal method of communication, one person flashes a vision of himself or transmits the sound of his voice into the mind of another. Or he may do both these things at once, perhaps with some further telepathic disclosure of himself in addition.

This we believe to be the divine purpose underlying these amazing phenomena of spontaneous telepathic visions and voices. And they spring from the very constitution God has given us. It is a startling, overwhelming revelation of some of the transcendent possibilities of the wonderful nature with which we have been endowed.

As already remarked, the vision generally is the agent’s familiar,
well-known figure, dressed in its ordinary clothes. It usually appears just as he has always appeared. And frequently with it is heard his familiar voice. In other words, the vision-figure seems to speak. And the voice sounds exactly as the voice of the agent generally sounds.

And this peculiar telepathic communication—the significant vision of the agent, or the vision and the voice, may be either transmitted or received during any one of the three states in which other telepathic messages go or come; namely, dream, borderland, and waking moments. And immediately the thought arises that this is prophetic of our future ability thus to communicate with one another at any time and at all times.

And the transmission may be repetitious, or continuous and protracted. Though it is usually to a single percipient, it may be collective; i.e., the agent may appear in vision to several persons simultaneously. Or it may be reciprocal, two persons mutually appearing to each other in vision at the same time.

We give some collective instances.

What originated these visions is obvious. The dying or suffering agent is thinking with tender affection of her distant relatives. And this concentration of her mind upon them, causes a telepathic despatch in the form of a vision of herself to be transmitted to each of them.

Case 68. Mrs. W., at the Time of her Death in Boston, Appears in Vision to Three of her Relatives in England, though All are Separated from One Another.

(By Mrs. C. H. Coote, one of the percipients, Grosvenor Square, London. Phantasms of the Living. II. 181. Some unimportant items left out.)

July 29th, 1885.

On Easter Wednesday, 1872, my sister-in-law, Mrs. W., sailed with her husband and three young children from Liverpool in the steamer 'Sarmatian' for Boston, U. S., where they arrived in due course and settled. In the following November she was seized with and died from suppressed small-pox, at that time raging in Boston. About the end of November, or the beginning of December in the same year, I was disturbed one morning before it was light, as near as may be between 5 and 6 a.m., by the appearance of a tall figure in a long night-dress, bending over the bed. I distinctly recognised this figure to be no other than my sister-in-law, Mrs. W., who, as I felt, distinctly touched
me. My husband, who was beside me asleep at the time, neither saw nor felt anything.

This appearance was also made to an aged aunt, residing at this time at Theydon Bois, near Epping, Essex. She is now alive, aged over 80 years, and residing at Hextable, near Dartford, in Kent. She is still in full possession of all her faculties. She told my husband as recently as the 4th inst., that the appearance came to her in the form of a bright light from a dark corner of her bedroom in the early morning. It was so distinct that she not only recognised her niece, Mrs. W., but she actually noticed the needlework on her long night-dress! This appearance was also made to my husband's half-sister, at that time unmarried, and residing at Stanhope Gardens. The last named was the first to receive the announcement of the death of Mrs. W., in a letter from the widower dated December (day omitted), 1872, from 156, Eighth Street, South Boston, still preserved. The death was announced, among other papers (as my husband has recently learned), in the Boston Herald. A comparison of dates, as far as they could be made in two of the cases, served to show the appearance occurred after the same manner, and about the same time, i.e., at the time of, or shortly after, the death of the deceased. Neither myself nor the aged Mrs. B., nor my husband's half-sister, have experienced any appearance of the kind before or since. It is only recently, when my husband applied to his half-sister to hunt up the Boston letter, that we learnt for the first time of this third appearance.

The next incident, if correctly reported, is collective and also reciprocal.

Case 69. Mrs. T. Transmits a Vision of Herself to her Two Sisters, 3000 Miles away. Then One of the Latter Transmits a Vision of Both the Sisters to Mrs. T.

(By Mrs. T., who does not wish her name published. Phantasms of the Living. II. 597.)

January, 1879.

I have myself had an exceedingly interesting experience of the apparition of the living, viz., my own appearance at the supposed death-bed of my sister, when we were 3,000 miles apart. She was attended on this particular night by another sister, who distinctly saw me go into the room, and lean over my darling young sister. The latter was too ill to speak, but she whispered, 'Mary is here; now I am happy.' I ought to mention that my elder sister is not given to vision, and is, indeed, a very practical, matter-of-fact person; but she has always declared that she saw me from my knees up, and that the very dress was plain to her, too.

At this time I was just recovering from my confinement with my son, who is nearly 17. He was between four and five weeks old, when, one night, I fell asleep thinking how much I should like to see this sister. I knew of her illness, and that she was not likely to recover, and of her intense desire to see me. Between us the most tender attachment had always existed, and it was thought that her illness was much increased through her grief at our separation.

[Mrs. T. was thinking how much she would like to see this sister—perhaps also the other. And that causes her to transmit to them a psychic message in the form of a personal vision. Her appearance to them causes them to think of her. So one of them next transmits a picture of themselves and their surroundings to the distant Mrs. T. Author.]
On the night referred to, I had a most vivid dream of seeing her in a bed not in her own room, and of seeing my other sister in attendance. I leaned over her and said, as I thought, 'Emma, you will recover.' I told my husband that I had been home when I woke, and my impression that she would recover. This dream comforted me very much, and from this night there was a change for the better in my sister, and she gradually recovered from what was supposed to be an incurable illness. When we came to compare dates, we found that my dream, and my appearance to my two sisters, occurred at as nearly as possible the same time. I was so life-like to my younger sister that she thought I had really arrived on a visit; but, as I said before, to my eldest sister I was shadowy below my knees, but perfectly natural in appearance. She afterwards remembered that I did not notice her as I passed into the inner room, although in my dream I saw her, nor did I seem to see anything but the one object of my love.

[Investigation showed that the second sister was not in her own room, but in another, as seen in the dream. Author.]

Neither of my sisters wrote me, but a member of the family to whom the occurrence was told on the following morning. * * When the letter came, which was like a repetition of my dream, I went back in my mind to the time (not more than three weeks before), and was myself satisfied that the times were coincident.

The influences which produce these visions are exactly the same as those which cause other spontaneous telepathic communications. Sometimes they are physical, sometimes mental, and sometimes both. Quite a number of typical ones were enumerated at the close of Chapter XII. Even in persons known to possess these psychic powers, they are usually dormant until some special experience acts as a stimulus, and brings them into activity. It has been already noted that, in the great majority of cases, the event in connection with which these visions appear, is death or some crisis resembling death. Because, at the approach of bodily dissolution, the telepathic power to transmit and the ability to receive become most marked. Very naturally and philosophically, because now the soul is beginning to develope its higher faculties.
CHAPTER XVII.

TRANSMISSION OF THE PERSONAL VISION; I. E., THE APPEARANCE IN VISION, AS EXHIBITED IN THE TELEPATHY OF NATURE. SPONTANEOUS VISIONS.

At first it was supposed that only some great crisis could make A transmit a vision of himself to P. But a mode of intercourse in which the vision that reveals and identifies the agent, can be transmitted only under these extraordinary circumstances, could have little value in the other world; in which there comes no death—no painful crisis of any kind. Hence we naturally seek evidences that the personal vision may be transmitted irrespective of such painful or unusual experience by him from whom it is sent. And these will readily be found.

So we next give illustrations of the vision transmitted without any special crisis; and showing that an agent’s intense or even earnest thought about a percipient, may cause the former to appear to the latter in psychic semblance.

Case 70. Mrs. Beaumont, who is Talking with Friends about her Absent Husband, Appears to Him in Vision.

(By Captain A. S. Beaumont. Phantasms of the Living. II. 91.)

February 24, 1885.

About September, 1873, when my father was living at 57, Inverness Terrace, I was sitting one evening, about 8.30 p. m., in the large dining-room. At the table, facing me, with their backs to the door, were seated my mother, sister, and a friend, Mrs. W. Suddenly I seemed to see my wife bustling in through the door of the back dining-room, which was in view from my position. She was in a mauve dress. I got up to meet her, though much astonished, as I believed her to be at Tenby. As I rose, my mother said, ‘Who is that?’ not (I think) seeing any one herself, but seeing that I did. I exclaimed, ‘Why, it’s Carry,’ and advanced to meet her. As I advanced, the figure disappeared. On inquiry, I found that my wife was spending that evening at a friend’s house, in a mauve dress, which I had most certainly never seen. I had never seen her dressed in that colour. My wife recollected that at that time she was
TELEPATHY OF THE CELESTIAL WORLD.

talking with some friends about me, much regretting my absence, as there was
go to be dancing, and I had promised to play for them. I had been un-
expectedly detained in London.

A. S. Beaumont.

The following corroboration is from the friend who was present.

11, Grosvenor Street, W., March 5th, 1885.

As far as I can recollect, Captain Beaumont was sitting, talking, when he
looked up, and gave a start. His mother asked him what was the matter.
He replied, 'I saw my wife walk across the end of the room, but that is nothing;
she often appears to people; her servants have seen her several times.'

[This statement that she often appeared to people, would seem to indicate
that she had marked telepathic power, which had repeatedly been exhibited
before by appearances in vision. Author.]

The room we were in was a double dining-room, one end was lit with gas,
and the other, where Mrs. Beaumont appeared, was comparatively dark. No
one else saw her except her husband. Mrs. Beaumont was at the time in
Wales, and this happened in Inverness Terrace, Bayswater.

Florence Whipham.

Mrs. Beaumont says:—

I distinctly remember hearing from my husband, either the next day or the
second day after his experience; and in his letter he asked, 'What were you
doing at such an hour on such a night?' I was able to recall that I was stand-
ing in a group of friends, and that we were regretting his absence. I was in a
mauve dress, which I am confident that he could never have seen.

C. Beaumont.

These personal visions that are not the result of any special
crisis, may be reciprocal.

In the next incident, the exchange of visions is caused by one
person, who first obtains a vision of another far away, then sends
to her a vision of himself.

Case 71. Mr. Hendrickson has a Clairvoyant Vision of Mrs.
Shagren, a Day's Journey Distant. This so Impresses him that
He Appears to her in Transmitted Vision.

(Proceedings S. P. R. Vol. XI. p. 444.)

Minneapolis, Minn., 2718 Chicago Ave.
May 5th, 1895.

I have recently learned of a case of remarkable appearance before death,
or rather a short time previous to death. A man ill with consumption appeared
to a lady (a friend of mine and also a friend of his) in a perfectly natural manner,
properly clothed, although he was ill in bed at the time, and was found upon
investigation to have been asleep at the time of the appearance. Now the
reason why they were able to establish the above fact so accurately was that
the man related to his wife, directly upon awaking, that he had dreamed of
this lady in the most vivid manner, and described her appearance and the posi-
tion of the furniture in her rooms. The two families were about one day's
journey apart by rail. The man died about a fortnight later. These people
were willing to give dates and names, and if you will have your secretary prepare a list of such questions as you may want answered, and forward to me, I will get all information possible. I think it may be well to see to the matter while I am here.

Very sincerely yours,

JOSEPH L. FOWLER TABOUR.

[Mr. Hendrickson's dream was plainly of a clairvoyant character. From the mind of Mrs. Shagren he obtains a vision of herself and the furniture in her room. And Mrs. Shagren subsequently said, "Although he had never been in the house, he described my room, and said to his wife, when speaking of his dream, 'She looked stouter than she used to,' which was true, as I had grown much stouter in the four years since they had seen me. * * * Mr. Hendrickson once told his wife that I had appeared to him. That was long before my experience of seeing him." Author.]

Statement of Mrs. Shagren regarding the Appearance of Mr. Hendrickson.

This happened one day after I had finished my morning's work, housework. It was about 10 o'clock. I stood before the mirror doing my hair, when I suddenly saw him (Mr. Hendrickson) coming from behind, as if approaching on tip-toe. His hands were outstretched, and I had an impression that he would place them on my shoulders; I could even hear his last step, like the squeak of a boot, as he put his foot down. I turned in surprise, and faced him, consequently seeing him out of the glass and in the glass. * * * As I turned I exclaimed, "Is that you?" At least I felt that I said that, but as I spoke he vanished. He was perfectly natural in appearance, and fully dressed, just as I had always seen him.

In the afternoon of the same day, which I know was April 24th, 1884, as I was passing from the room in which I had seen him in the morning, going through a small hallway, I heard steps from behind. Turned and saw him again, dressed as in the morning, and again as I turned toward him he vanished.

As Mr. Hendrickson has had a clairvoyant vision of Mrs. Shagren, his mind naturally is turning upon her. And this mere thought of her causes him to send to her a vision of himself. He thinks of himself as being fully dressed, as approaching her with audible steps, with hands outstretched, and from behind—so as to appear to her first in the mirror; then of facing her, as she turns to meet him. And this entire conception is instantly transmitted to her mind, so she thinks she sees him coming thus. (And we argue that, in the psychic intercourse of the other world, an agent in any attitude, or under any circumstances, may at will transmit a corresponding vision of himself into the mind of a distant percipient.)
Thus gradually facts are gathered which show that there is no necessity for any great crisis, to make an agent transmit a vision of himself. A much weaker impulse will cause a vision.

This is still further proved by what are called "arrival cases." An "arrival case" is one in which an agent who is coming to see a percipient; first appears to the latter in vision, then in actual presence. The mere fact that the approaching agent is thinking of the percipient, is enough to cause that agent to appear to the latter in vision.

And, because in these "arrival cases" there was no crisis at all, and so very slight an influence of any kind tending to cause a vision, at first it was doubted whether such incidents were really telepathic. But their psychic character proved unmistakable, and they had to be accepted. We give some illustrations of them.

Case 72. Miss Henrietta Pigott-Carleton Appears to her Father in Vision before Meeting Him in Reality.

(From Hon. Mrs. Pigott-Carleton, of Hants, England. Phantasms of the Living. II. 531.)

July 5th, 1883.

Early in September, 1872, I was with my father and husband at the former's shooting lodge in Tyrone. An old friend, Captain M., was also staying there, and one afternoon it was arranged that I should accompany this gentleman and a keeper on a fishing expedition. My husband had some engagement, but my father walked a short way with us. He never cared to have me long away from him, and, upon turning back, remarked, as he left me, 'Don't get too far from home.'

It was a brilliantly fine day; I had a book with me, and often sat down to read while the others fished. We were about four miles down the river, when, chancing to look up from my novel, I perceived a heavy cloud rising into sight above the mountains opposite. I saw we were 'in for' a drenching, thought how it would fidget my lather, and wished myself at home with all my heart. In a few minutes the storm burst upon us. Shelter there was next to none, and as soon as the deluge had somewhat abated, we made for the lodge, looking as though we had all been barely rescued from a watery grave. When nearly home, we were met by his father, my husband, and several men employed about the place. It seemed to me singular, not to say absurd, that my father should have turned himself and party out in such weather. Still more to my surprise, my father could not get over his disturbance, spoke little that evening, and went off to bed earlier than usual.

The next day he told me that some little time after his return from the river, he sat down to read, with his back to the (western) window; that suddenly a shadow fell across the page; that suddenly, turning his head, he saw me standing at the half open window, my arms resting upon the push-down sash; that he said, 'Hallo! Back already!' that I made no reply, but apparently stepped down off
the low outer window sill and disappeared; that he put a mark in his book, got up, and looked out of the window; that, not seeing me, he first went to the servants and asked if I had come in at the back door; and then went out on to the little terrace before the lodge and looked around for me; that he suddenly caught sight of the coming storm-cloud; that his bewilderment changed to uneasiness, and that my husband just then coming in they speedily started in search.

HENRIETTA PIGOTT-CARLETON.

The daughter is thinking about her father, and how her prospective drenching would "fidget him." This apparently is what caused her to appear to him in vision. The vividness of that appearance is evidenced by the efforts he at once makes to find her. The statement about the shadow illustrates the gradual formation of a vision. Sometimes it is from a bright cloud. This is very frequent. Sometimes it is from a darker cloud. Just as in the case of a voice calling, we frequently hear first an obscure sound, then the distinct words; so often in the development of a vision, there is first a cloud, then a clear-cut form.

The next instance is collective. There are two percipients.

Case 73. Dr. Boase First Appears to Two of his Female Relatives in Vision, then a Little Later Stands Before Them in Person.

(By the Agent himself. Journal of Mental Science for April, 1880, p. 151. Needless details omitted.)

My dear Dr. Tuke:—Although the following circumstance is not exactly similar in kind to that related by Dr. Jessopp, you may like to make use of it. * * and you may rely upon its being quite accurate. One day, some years ago, two of my female relations were looking out of a window in Greenwich just opposite the hospital, and both saw, or thought they saw, me pass and look in. One of them ran immediately to the door, but to her astonishment could see no one either up or down the street. At this time I was not expected, being, as all my family supposed, in Paris. But within a quarter of an hour I arrived at Greenwich. When I did enter, I was called to account for the practical joke I was supposed to have played upon my relations, by peeping in at the window and then concealing myself, and it was with some difficulty I convinced them that I had come straight to the house.

M. D.

In answer to enquiries, Dr. Hack Tuke writes thus:—

HANWELL, W., January 29th, 1885.

M. D. died some while ago. His name was Dr. Boase, long respected as a physician at Falmouth. * * He was altogether reliable, and I have no reason to doubt the correctness of the facts narrated.

D. H. TUKE.

Presumably what caused the agent to transmit a personal vision of himself to these two ladies, was simply the fact that he
was thinking about them; as a man naturally would, when just returning to his family.

Merely agreeable emotions may cause like transmitting of the vision. Thus Flammarion gives an instance of two aged parents who were going to visit their daughter. As their steamer approached her home, their pleasure at the prospect of soon seeing her, caused them both to appear to her in vision. (The Unknown, p. 381.)

Similar “arrival cases” occur in the telepathy of Scripture. Thus Ananias appears in vision to Saul of Tarsus before appearing to him in reality. (See Chap. XIX, first pages). A celestial being, e.g., an angel may first appear in vision to a mortal, and communicate with him in a psychic way. Then later come in physical presence, with actual oral speech. (See illustrations of this in Cases 96, 97, and 98). And these “arrival cases” are further evidence that the celestials use this form of telepathy—the personal vision, as a means of communication. To be sure, the angels are represented as in essence pure spirits, without corporeal forms. But sometimes they seem temporarily to assume material bodies, like those of men. Exactly as in the Old Testament, the Second Person of the Godhead sometimes does this.

But further. **Apparently if one person is merely thinking in an intent way about a given Place, this fact may cause him to appear in vision to another Person who is at that Place.**

This phenomenon is seemingly explained by some law of local association, as yet but imperfectly understood. Note the following three instances. In the first, as the agent and the perciipient lady were strangers to each other; he must have been thinking not about her, but about the locality. In the next two, it is distinctly stated that the agent’s thoughts were turning upon the place at which the vision is seen.

**Case 74. Mr. Espie is purposing to Drown himself at a Given Spot. Mrs. McAlpine is Seated near It. Then the Agent, a Man Unknown to her, Transmits a Premonitory Vision of his own Decease, and Appears to her in the Act of Suicide.**

About a week later, the suicide occurs in fact. And Mr. Espie left a note, telling what he intended to do, and where his body would be found. The water there was about three feet deep.
SPONTANEOUS PERSONAL VISIONS IN NATURE.

(Proc. S. P. R. Vol. X. p. 332.)
By Mrs. McAlpine, the percipient.

GARSCADDEN, BEARSDEN, GLASGOW, April 20, 1892.

I remember in the June of 1889, I drove to Castleblaney, a little town in the county Monaghan, to meet my sister * * and I wandered on under the shade of the trees to the side of a lake, which is in the demesne. Being at length tired, I sat down to rest upon a rock, at the edge of the water. My attention was quite taken up with the extreme beauty of the scene before me. There was not a sound or movement, except the soft ripple of the water on the sand at my feet. Presently I felt a cold chill creep through me, and a curious stiffness of my limbs, as if I could not move, though wishing to do so. I felt frightened, yet chained to the spot, and as if impelled to stare at the water straight in front of me. Gradually a black cloud seemed to rise, and in the midst of it I saw a tall man, in a suit of tweed, jump into the water and sink.

In a moment the darkness was gone, and I again became sensible of the heat and sunshine, but I was awed and felt “eerie”—it was then about four o’clock or so—I cannot remember either the exact time or date. On my sister’s arrival I told her of the occurrence; she was surprised, but inclined to laugh at it. When we got home I told my brother; he treated the subject much in the same manner. However, about a week afterwards, a Mr. Espie, a bank clerk (unknown to me), committed suicide by drowning in that very spot. He left a letter for his wife, indicating that he had for some time contemplated his death. My sister’s memory of the event is the only evidence I can give. I did not see the account of the inquest at the time, and did not mention my strange experience to any one, saving my sister and brother.

F. C. McAlpine.

Mrs. McAlpine’s sister writes:—

ROXBORO’, February 15th, 1892.

I remember perfectly you meeting me in Castleblaney, on my way home from Longford, and telling me of the strange thing which happened in the demesne. * * * You said a tall gentleman, dressed in tweed, walked past you, and went into a little inlet or creek. I think, but am not sure, that you said he had a beard. You were troubled about it, or looked so; and I talked of other things. You told me while we were driving home. I think, but I am not sure, that it was about the 25th or 27th of June 1889 that I left Longford. I am sure of that being the day, but cannot remember the date. It was in June, and on the 3rd of July, 1889, a Mr. Espie, a bank clerk, drowned himself in the lake in the demesne of ‘Blaney. I have no doubt that the day I came home you saw Mr. Espie’s “fetch.”

Another similar occurrence is recorded in Phantasms of the Living, II. 541. There a young lady, out of health and depressed, was apparently intending to hang herself in a certain clump of trees. Her thoughts were on that grove. And a gentleman not far away, saw a vision of her going toward it. Though it was proved that, at this moment, she was in the house. Later, she went and took her life at the place and in the manner indicated.
Case 75. Miss L., Longing to be at Home by the Kitchen Fire, Appears there in Vision, before Arriving in Reality.

(From Dr. Wyld, Courtfield Road, London, S. W. Phantasms of the Living. II. 626.)

December, 1882.

Miss L. and her mother were for 15 years my most intimate friends; they were ladies of the highest intelligence, and perfectly truthful, and their story was confirmed by one of the servants; the other servant I could not trace.

Miss L., some years before I made her acquaintance, occupied much of her time in visiting the poor. One day, as she walked homewards, she felt cold and tired, and longed to be at home, warming herself at the kitchen fire. At or about the minute corresponding to this wish, the two servants being in the kitchen, * * in walked Miss L., and going up to the fire she held out her hands and warmed herself, and the servant saw she had a pair of green kid gloves on her hands. She suddenly disappeared before their eyes, and the two servants in great alarm went upstairs and told the mother what they had seen, including the green kid gloves. The mother feared something was wrong, but she attempted to quiet the servants by reminding them that Miss L. always wore black and never green gloves, and that therefore the 'ghost' could not have been that of her daughter.

In about half-an-hour the veritable Miss L. entered the house, and going into the kitchen warmed herself by the fire; and she had on a pair of green kid gloves which she had bought on her way home, not being able to get a suitable black pair.

G. Wyld, M.D.

[The genuineness of this psychic appearance is proved by the action of the servants, who in great alarm went up stairs to tell Mrs. L. about it. Author.]

The Rev. W. Stainton Moses writes:—

Birchington Road, N. W., January 31st, 1883.

I have heard the story of Miss L. from her mother. It is, as far as my memory serves, recounted here with perfect accuracy. Both the ladies mentioned were intimately known to me, and entirely to be trusted.

W. Stainton Moses.

Case 76. Mr. T. Cressy, in Australia, Longing to be Laid under the Cedar on his Father's Lawn in England, Appears there in Vision, Standing on the Lawn.

(By Miss A. Cressy, of Riverhead, near Sevenoaks, England. Phantasms of the Living. I. 540.)

December 18th, 1883.

My younger brother was in Australia, and had not written to his family for some four or five months, from which my mother had concluded he must be dead. I was sitting with her and my sister in our dining-room one morning, about 11 o'clock, engaged with my sister in writing a German exercise. Being at a loss for the right declension, I looked up, repeating the declension, when I saw my brother standing on the lawn in front of the window apparently looking at us. I jumped up, saying to my mother, 'Don't be frightened, mother, but
there is T. come back all right.’ (My mother had heart disease, and I feared the sudden shock.) ‘Where?’ said my mother and sister, ‘I don’t see him.’ ‘He is there,’ I answered, ‘for I saw him; he is gone to the front door,’ and we all ran to the door. My father, who was in his library, heard the commotion, and opened the front door, and not seeing my brother, I thought he was hiding for fun among the shrubs, so I called out, ‘Come, T., come in, do not play the fool or you will kill dear mother.’ No one answered, and then my mother exclaimed, ‘Oh, you did not see him really, he is dead, I know he is dead.’ I was mystified, but it did not seem to me the right solution of the mystery. I could not think he was dead, he looked so honestly alive. To tell the truth, I believed for some time that he was in the garden. However, he was not, nor was he dead. About a year afterwards he returned home, and when recounting his troubles, he told us that he had been very ill, and that while he was delirious he had constantly requested his comrades to lay him under the great cedar tree on his father’s lawn. ‘When was that?’ said my father. He gave the date, and my mother, who had written it down, looked and said, ‘Why, that was the very time when your sister declared she saw you on the lawn!’ ‘Yes,’ said my father, ‘and your mother at once killed you,’ and there was a good laugh at my expense.

Miss Cressy adds, ‘He always leant on me when in any trouble, and his thoughts during that illness might almost unconsciously have wandered to me.’ [But he himself says nothing about this. Author.]

In Case 75 the agent was simply cold and tired, longing to be at home by the kitchen fire. This was not a crisis, but a most common and ordinary experience. In Case 74, and the incident related immediately after it, each agent was simply thinking with earnestness about the spot at which the proposed act of suicide was to be committed. But this was sufficient to cause that person to appear in a psychic way at that spot. Thus it becomes perfectly plain that no crisis whatever is required, but that the most ordinary influence may suffice to induce the transmission of a personal vision.

Further, we observe the indications, (which are confirmed by other incidents,) that mere thought about a place may cause an agent to appear in vision to a person at that place, whether the agent is thinking about that person or not.

This principle is important, as it enables us to explain those instances in which the agent appears repetitiously about some special spot, to people who are entire strangers, and with whom he never had any relations whatever. These so-called “hauntings” will be referred to again in Chap. XXVI.
CHAPTER XVIII.

TRANSMISSION OF THE PERSONAL VISION; I. E., THE APPEARANCE IN VISION, AS EXHIBITED IN THE TELEPATHY OF SCIENCE. EXPERIMENTAL VISIONS.

But, though these spontaneous apparitions had been noticed through all the ages, it was for modern psychology to show that one person may deliberately and voluntarily transmit a vision of himself to another; i. e., appear in vision to the other. So we proceed to note

EXPERIMENTAL APPEARANCES IN VISION.

In recent times there have been many compacts between friends that the one dying first should, if possible, appear to or otherwise communicate with the survivor. And, in quite a number of instances, these promises have unquestionably been fulfilled.

Though we will give but a single illustration. It is the celebrated experience narrated in the Life and Times of Lord Brougham, pp. 201–203. The incident seems to have taken place in December, 1799, while the subject of it was traveling in Sweden.

Case 77. According to Promise, G., Dying in India, Appears in Vision to Lord Brougham, who is in Sweden.

We set out for Gothenberg, [apparently on December 18th] determining to make for Norway. About 1.00 in the morning, arriving at a decent inn, we decided to stop for the night. Tired with the cold of yesterday, I was glad to take advantage of a hot bath before I turned in, and here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning.

After I left the High School, I went with G., my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others, on the immortality of the soul, and on a future state. This question, and the possibility, I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation; and we actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died first should appear to the other, and thus solve any doubts we had entertained of the 'life after death.' After we had finished
our classes at the college, G. went to India, having got an appointment there in the Civil Service. He seldom wrote to me, * * and I had nearly forgotten his existence. I had taken, as I have said, a warm bath, and while lying in it and enjoying the comfort of the heat, after the late freezing I had undergone, I turned my head round, looking towards the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat G., looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was, that had taken the likeness of G., had disappeared.

[Ignorant of the nature and philosophy of these telepathic visions, and the facility with which they explain his startling experience, he tries to account for it in another way. Author.]

This vision produced such a shock that I had no inclination to speak about it even to Stuart; but the impression it made upon me was too vivid to be easily forgotten; and so strongly was I affected by it that I have here written down the whole history, with the date, 19th December, and all the particulars, as they are now fresh before me. No doubt I had fallen asleep; and that the appearance presented so distinctly to my eyes was a dream, I cannot for a moment doubt; yet for years I had had no communication with G., nor had there been anything to recall him to my recollection; * * * I recollected quickly enough our old discussion and the bargain we had made. I could not discharge from my mind the impression that G. must have died, and that his appearance to me was to be received by me as a proof of a future state, yet all the while I felt convinced that the whole was a dream; and so painfully vivid, so unfading was the impression, that I could not bring myself to talk of it, or to make the slightest allusion to it.

But, that it was not a dream, is clear from the narrative itself. "While enjoying the comfort of the heat" * * * * "I turned my head round, looking towards the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat G., looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. * * * so painfully vivid, so unfading was the impression, that I could not bring myself to talk of it, or to make the slightest allusion to it." Evidently this was no dream.

In October, 1862, Lord Brougham added the following postscript. "* * * Soon after my return to Edinburgh, there arrived a letter from India, announcing G.'s death, and stating that he had died on the 19th of December."

Plainly in the death of G., at the time of the vision, and the agreement that whichever died first should appear to the other, is found the explanation of this experience. G. had appeared according to the compact.
From the records of psychical science, we might present a dozen other instances in which similar compacts were fulfilled. But we must be content with this single one. Visions occurring under these conditions have usually been classed as spontaneous. But, as they came in accordance with a definite promise, the agent intending to appear, and the percipient expecting to see him (though both are uncertain when), we prefer to regard them as experimental.

Later, with progressing discoveries, it was found that one person in the ordinary normal condition might voluntarily appear in vision to another who is in that same condition. And we will next consider

EXPERIMENTAL APPEARANCES IN VISION WHEN BOTH PARTIES ARE IN A PERFECTLY NORMAL STATE.

In cases of this class there is a conscious, deliberate, intense effort by the agent to transmit in telepathic way a mental picture of himself to the percipient; i. e., to appear to the latter in vision.

In spontaneous cases there is less of this deliberate effort. There may be strong desire on the part of A to appear to P, to attract his attention, or to communicate with him; or earnest thought about him, or even only a very ordinary amount of interest turning toward him. And this causes the spontaneous transmitting of a vision. But, in the cases now under discussion, there is a conscious, definite, persevering endeavour by A to transmit a vision of himself to distant P.

We give an illustration.

Case 78. Mr. S. H. B. Intentionally Appears in Telepathic Vision Simultaneously to Two Ladies Three Miles Away.

The achievement is remarkable, because there were two percepients. Mr. Podmore says (Apparitions and Thought-Transfer, p. 235), "Mr. Gurney, Mr. Myers and myself" (the three authors of Phantasms of the Living) "knew Mr. S. H. B. for some years. He was good enough to allow us to conduct some experiments with him, and gave decided proofs of susceptibility to telepathic impressions. Our personal knowledge of him, and his
subsequent career, are both strong guarantees to his integrity.”

The narrative was first written in an almanac diary; of which Mr. B. says, “I recall having made it within a week or so of the occurrence of the experiment, and whilst it was perfectly fresh in my memory.” From that diary it was copied into a mss. book of Mr. S. H. B’s. We give it from his final transcription.

Only a person of marked psychic power could do what he did. Further, to have the remotest possibility of success, he was obliged to select for percipient some person between whom and himself he had reason to believe there was telepathic sympathy. And he should have chosen some other time than Sabbath night for startling people with his experiments in psychical science.

Exactly as in other experiments we have seen, one person transmits to another a simple idea, as a number, letter, word; by intensely concentrating his mind upon it, and resolutely trying to transmit it to the mind of the other person; so, in this case, A, by like concentrated and continued effort, tries to transmit the complex idea of his own appearance to the mind of P. We quote from Phantasma of the Living. I. 104–106.

On a certain Sunday evening in November, 1881, having been reading of the great power which the human will is capable of exercising, I determined with the whole force of my being that I would be present in spirit in the front bedroom on the second floor of a house situated at 22, Hogarth Road, Kensington, in which room slept two ladies of my acquaintance, viz., Miss D. S. B. and Miss E. C. B., aged respectively 25 and 11 years. I was living at this time at 23, Kildare Gardens, a distance of about three miles from Hogarth Road, and I had not mentioned in any way my intention of trying this experiment to either of the above ladies, for the simple reason that it was only on retiring to rest upon this Sunday night that I made up my mind to do so. The time at which I determined I would be there was 1 o’clock in the morning, and I also had a strong intention of making my presence perceptible.

On the following Thursday I went to see the ladies in question, and, in the course of conversation (without any allusion to the subject on my part), the elder one told me, that, on the previous Sunday night, she had been much terrified by perceiving me standing by her bedside, and that she screamed when the apparition advanced towards her, and awoke her little sister, who saw me also.

I asked her if she was awake at the time, and she replied most decidedly in the affirmative, and upon my inquiring the time of the occurrence, she replied, about 1 o’clock in the morning.

This lady, at my request, wrote down a statement of the event and signed it.

This was the first occasion upon which I tried an experiment of this kind, and its complete success startled me very much.

Besides exercising my power of volition very strongly, I put forth an effort
which I cannot find words to describe. I was conscious of a mysterious influence of some sort permeating in my body, and had a distinct impression that I was exercising some force with which I had been hitherto unacquainted, but which I can now at certain times set in motion at will.

S. H. B.

Miss Verity’s account is as follows:

January 18th, 1883.

On a certain Sunday evening, about twelve months since, at our house in Hogarth Road, Kensington, I distinctly saw Mr. B. in my room, about 1 o’clock. I was perfectly awake and was much terrified. I awoke my sister by screaming, and she saw the apparition herself. Three days after, when I saw Mr. B., I told him what had happened; but it was some time before I could recover from the shock I had received, and the remembrance is too vivid to be ever erased from my memory.

L. S. VERITY.

In answer to inquiries, Miss Verity adds:

I had never had any hallucination of the senses of any sort whatever.

Miss E. B. Verity says:

I remember the occurrence of the event described by my sister in the annexed paragraph, and her description is quite correct. I saw the apparition which she saw, at the same time and under the same circumstances.

E. C. VERITY.

Miss A. S. Verity says:

I remember quite clearly the evening my eldest sister awoke me by calling to me from an adjoining room; and upon my going to her bedside, where she slept with my youngest sister, they both told me they had seen S. H. B. standing in the room. The time was about 1 o’clock. S. H. B. was in evening dress, they told me.

A. S. VERITY.

The record adds:

[ * * * The sisters are both equally certain that the figure was in evening dress, and that it stood in one particular spot in the room. The gas was burning low, and the phantasmal figure was seen with far more clearness than a real figure would have been.

The witnesses have been very carefully cross-examined by the present writer. There is not the slightest doubt that their mention of the occurrence to S. H. B. was spontaneous. They had not at first intended to mention it; but when they saw him, their sense of its oddness overcame their resolution. I have already said that I regard Miss Verity as a careful and conscientious witness; I may add that she has no love of marvels, and has a considerable dread and dislike of this particular form of marvel.]

But the object of the personal vision in telepathic communications is to convey the idea of personality, to identify the agent—the individual who appears; so the percipient will know from whom the psychic message comes. And it is assumed that this agent, together with the vision of himself, will transmit something more,
whether with or without words, as, ideas, conceptions, feelings, sensations, pictures, motor impulses, etc. Hence we naturally expect to find these personal visions accompanied with other messages. And, in the next incident, we have an illustration of the deliberate transmitting of a personal vision, together with an oral command.

Case 79. A Malicious Priest, to Torment a Certain Peasant, Wraps Himself in a Sheet; then at Midnight Transmits a Spectral Vision of Himself to his Victim—Nearly a Mile Off. He Accompanies the Vision with Oral Words.

(From Flammarion. The Unknown. XXX. pp. 280–281.)

A field was to be sold, by process of law, in a village in the neighborhood of Paris. Nobody put in a bid for it, although the value set upon it was exceedingly low, because the field was in the possession of a certain Father G., who was considered by the peasants to be a dangerous magician. After long hesitation a farmer named L, tempted by the cheapness of the land, ventured to bid, and became the possessor of it.

The next morning this man, his spade on his shoulder, went singing to his new property, when a sinister object met his eyes. It was a wooden cross, to which was fastened a paper containing these words: ‘If you put your spade into that field a spectre will come and torment you in the night.’ The farmer overturned the cross, and began to work in the ground, but he was not very brave. In spite of himself he thought of the spectre which had been announced to him. He left his work, returned home, and went to bed; but his nerves were overexcited, and he could not sleep. At midnight he saw a tall, white figure enter his chamber, and approaching him, it said, ‘Give me back my field.’

The apparition returned on succeeding nights. The farmer was seised with a fever. He related the vision which had taken possession of him to the doctor, who had inquired into the cause of his illness, and declared his conviction that Father G. had thrown a spell upon him. The doctor obliged the latter to appear before the mayor of the village, and questioned him. The magician admitted that every night at midnight he walked about his own house dressed in a white sheet for the purpose of tormenting the owner of his field. On being threatened with arrest if he continued to do so, he left off. The apparitions ceased, and the farmer recovered his health.

Probably each night the priest, dressed in white, simply uttered the sentence—‘Give me back my field;’ and willed that an apparition of himself speaking those words should appear to the startled peasant. This produced the fearful spectre.

Obviously these visions may be reciprocal. If one person can appear in vision to another, the second can appear to the first. Then these reciprocal appearances may be repetitious. We give
an illustration in which the visions are both reciprocal and repetitious at the same time.

Case 80. Rev. Clarence Godfrey Twice Appears in Vision to Mrs. W. V. And Each Time, She also Appears to Him by Reciprocal Vision in a Dream.

(From Phantasms of the Living. I. lxxxii—lxxxiv. Some unimportant words omitted.)

Rev. Clarence Godfrey, of Eastbourne, England, a friend of Mr. Podmore, to whom frequent reference has been made, wrote to Mr. Podmore, that he had been so impressed by the account of Mr. S. H. B.'s experiments, one of which has just been given (Case 78), that he himself determined to put the matter to experiment. He writes thus.

November 16, 1886.

Retiring at 10.45, I determined to appear, if possible, to (a friend), and accordingly I set myself to work, with all the volitional energy which I possess, to stand at the foot of her bed. I never dropped the slightest hint beforehand as to my intention, nor had I mentioned the subject to her. I endeavoured to translate myself, spiritually, into the room, and to attract her attention, as it were, while standing there. My effort was sustained for perhaps 8 minutes, after which I felt tired, and was soon asleep.

The next thing I was conscious of was meeting the lady next morning, (i.e., in a dream, I suppose?) and asking her at once if she had seen me last night. The reply came 'Yes.' 'How?' I inquired. Then in words strangely clear and low, like a well audible whisper came the answer, 'I was sitting beside you.' The words, so clear, awoke me instantly, and I felt I must have been dreaming; but, on reflection, I remembered what I had been 'willing' before I fell asleep; and it struck me, 'This must be a reflex action from the percipient.'

My watch showed 3.40 a.m.

Following is the percipient's account:

The morning of November 16, 1886, about half-past 3 o'clock, I woke up with a start, and an idea that some one had come into the room. I experienced a strange, restless longing to go downstairs.

If I could get some soda water, it might have a quieting effect. On returning to my room, I saw Mr. Godfrey standing under the large window on the staircase. I gazed at him for 3 or 4 seconds in utter amazement; and then, as I passed up the staircase, he disappeared.

Mr. Godfrey was requested to make another trial, of course without giving the percipient any reason to expect he would do so. On Dec. 8th, 1886, he wrote as follows:

I may simply explain that I acted as on the former occasion—concentrated my attention on the percipient; then devoted some 10 minutes, when in bed, to intense effort to transport myself to her presence and make my presence felt both by voice and touch,—viz., placing my hand upon the percipient's head. Then I slept well, and was conscious of nothing sufficiently vivid to awake me.
EXPERIMENTAL PERSONAL VISIONS IN SCIENCE.

235

Directly I awoke at about 6.40 a. m., I guessed that I had succeeded, because I instantly remembered that I had dreamt (as last time) of meeting the lady next day, and asking her the same question—viz., whether she had seen me, and the answer was, 'Yes, I saw you indistinctly.'

The percipient's account, written on Dec. 8, 1886, is as follows:—

Last night, Tuesday, Dec. 7th, I went upstairs at half-past 10. I was soon asleep. Suddenly I heard a voice say 'Wake,' and felt a hand rest on the left side of my head. (I was lying on the right side.) I also distinctly saw a figure leaning over me. I turned round at once, and the hand seemed to slip from my head to the pillow beside me. The figure was stooping over me, and I felt it leaning up against the side of the bed. I saw the arm resting on the pillow the whole time it remained. The figure was undoubtedly that of Mr. Godfrey. I knew it by the appearance of the shoulder and the shape of the face.

It will be noticed he tries to transmit to her mind the idea of himself as speaking to her, and putting his hand upon her head. And she receives this double impression—that of hearing a voice, and that of feeling a hand on her head.

In each instance, when he appears to her; she, startled, thinks intently about him. And this causes her to transmit a vision of herself to him.

During both of the visions received by Mr. Godfrey, he is asleep. It will be remembered how often the Scriptural visions came to the percipients in dreams or sleep. Thus God appeared to Solomon in a dream (I. Kings, 35; Also 9; 2). The angel twice appears to Joseph in a dream (Matt. 1; 20. Also 2; 13), etc.

In the incidents already cited, agent and percipient were never more than a few miles apart. We note next an instance reported by Mr. F. W. H. Myers in the Journal S. P. R., March, 1891.

Case 81. Miss B., in England, Appears in Vision to a Gentleman in India, 5000 Miles away.

In 1888 a gentleman whom I will call Mr. A., who has occupied a high position in India, and whom I have known a long time, informed me verbally that he had had a remarkable experience. He awoke one morning, in India, very early, and in the dawning light saw a lady, whom I will call Mrs. B., standing at the foot of his bed. At the same time he received an impression that she needed him. This was his sole experience of a hallucination; and it so much impressed him that he wrote to the lady, who was in England at the time, and mentioned the circumstance. He afterwards heard from her that she had been in a trance-condition at the time, and had endeavoured to appear to him by way of an experiment.

Mr. A. did not give me the lady's name, supposing that she did not desire the incident to be spoken of; nor did he find an opportunity of himself inquiring as to her willingness to mention the matter.
Subsequently, July 13, 1890, the agent, Mrs. B., wrote of her own accord to Mr. Myers. We omit some unimportant details. But the essential ones are these. On a certain occasion, she was taking lessons in clairvoyance; and was being experimented upon by a lady friend, with a view to acquiring clairvoyant faculties. During one experiment she lost consciousness of outward things. And she could not tell whether she was a victim of hallucination or not. As a test, she decided on the following course. She turned her thoughts toward a man whom she “knew to be possessed of the most work-a-day world common sense.” And she says,

I willed with a concentrated strength of mind and body, which finally prostrated me, thus: I will that [Mr. A.] may feel I am near him and want his help; and that, without any suggestion from me, he write to tell me I have influenced him to-night.

* * * I was seated in the chair, weary, but feeling naturally, and back in common-place life. * * * Some weeks passed, when I received a letter from [Mr. A.], asking how had I been employed on a certain July evening at such and such an hour, mentioning to what hour it would answer in London—day, date, and hour were those on which I had made my proof trial—saying that he was asleep, and had dreamed something he would tell me, but he awoke from the dream feeling I wanted something of him, and asking me to let him know if at the time he so carefully mentioned I had been doing anything which had any reference to him. I then, and then only, told him what I have here related.

It will be noted that the psychic despatch this lady tried to transmit to her friend in India, consisted of three elements; the idea that she was near him, the intimation that she wanted his help, and the thought that he must write and tell her that she had influenced him that night. And he received them all. He saw her in vision, he felt she needed him, and he wrote to her.

It will be noticed that the percipient apparently represents himself as having received different impressions of the agent. In his sleep he had a dream of her. Then, on waking, he had a vision of her standing at the foot of his bed.

This is interesting and psychologically correct; as illustrative of the manner in which these visions are produced. They are not external and objective; but internal and subjective; i. e., they exist solely in the mind of the percipient. They come into that mind as a dream figure; which is so real, it is in effect projected outward, and seems to have an actual external existence. That the same holds true of the telepathic personal visions of the Bible
is at once obvious, from the fact that so many of them are sent while the recipient is asleep, so they cannot possibly be anything but dream figures. Still they plainly are most striking and impressive.

When one person appears to another in telepathic vision, whether in science or Scripture, the first does not present before the second any tenuous form, any figure of etherealized matter. The agent simply transmits into the mind of the percipient an idea—a conception. Then this conception seems to assume external form; so the impression is that of an actual, objective, life-like appearance.

The vision figure may seem to take any position its original (the agent) can take, go through any movement he can go through, do anything he can do. And it is obvious two widely separated persons might each transmit to the other frequent psychic photographs of his appearance, movements, etc. Then, in addition to this personal vision of himself, each could send to his correspondent telepathic communications of other kinds, ideas, feelings, motor impulses, etc.—any and every sort of psychic message.

The transmission of personal visions is not affected by distance. In science they go across the globe. In Scripture they are represented as passing between heaven and earth. Whence arises the question why they may not be flashed between other widely separated spheres. So it seems reasonable to argue that, in the celestial life, this may occur across indefinite if not infinite space. And that probably two persons, no matter how vast the abyss between them, may appear to each other in vision, with copious, continuous telepathic intercourse of every other kind.

Now arise the questions, Who may appear in vision? and, To whom may a vision appear? We have already seen that the ability to receive and transmit telepathic messages is innate in every human soul. For every one can in this way receive ideas and impulses from the Divine Mind, and from the human mind of Jesus. And every soul, by mental prayer, can send its communications to those minds. Although, in our present state, with the majority of people, the psychic faculties do not rise above that degree of power, with others they are more developed. The ability to send
and to receive telepathic visions is found in persons of both sexes, all ages, all degrees of social culture, all grades of education, all walks in life, practically all nations—savage and civilized, all different lands, and through all human annals—for they seem to have been observed from very early periods in the history of our race. It is not possible that purely artificial and imaginary accounts should have exhibited such strong internal proofs of genuineness; not merely in the presence of many essential features, but in the absence of others confessedly spurious. The uniformity of character in the large proportion of narratives, and the correspondence of these accounts with now established psychical principles; all indicate that the recorded descriptions are marked by fidelity to facts.

The whole vision, in its essence, is but the transmission of an idea, and the development of that idea. Visions may be sent or seen at any time, day or night; though some conditions of the agent and the percipient are more favorable for them than others. The telepathic powers involved in transmitting and receiving visions (as also all other forms of psychic message), though not exhibited by all individuals, are constitutional activities of the human soul, even in its present state. And we must argue that this special form of telepathic communication will go on in the future life.

Because there are ample reasons for holding that similar transmissions of the personal vision; i. e., appearances in vision, occur in that life. The body and its organs have nothing to do with telepathic transmission. This latter is something entirely independent of matter—something entirely in the mind. And the nature of mind in the other world must be substantially identical with its nature here. For it was originally made in the image of God, and will retain that image. And there will undoubtedly be an expansion of its powers. Because it grows more and more like the mind of God. Though the human mind will be forever finite, while the latter is forever infinite. At the approach of dissolution, these faculties of transmitting and receiving psychic communications of every type become especially developed. It is then, just when the soul would naturally be expected to mani-
fest its coming transcendent endowments, that most of these personal visions appear. Over a quarter of a century ago, when he was first trying to establish the existence of the principle of TELEPATHY, Mr. Edmund Gurney said (Phantasms of the Living. I. 303), "Out of the 149 coincident dreams which are included in this book—as at least finding in telepathy, if it exists, their most natural explanation—no less than 79 have represented or suggested death."

Again, speaking of the far-off events with which telepathic visions and other telepathic impressions coincide, Mr. Gurney remarks this striking characteristic of the latter. (Phantasms of the Living. II. 26). "It is the very large proportion of cases in which the distant event is death. It is in this profoundest shock which human life encounters that these phenomena seem to be oftenest engendered; and, where not in death itself, at least in one of those special moments, which of all living experiences come nearest to the great crisis of dissolution. Thus among the 668 cases of spontaneous telepathy in this book, 399, (or among 423 examples of the sensory externalized class, 303,) are death cases, in the sense that the percipient's experience either coincided with or very shortly followed the agent's death. While in 25 more cases, the agent's condition, at the time of the percipient's experience, was one of serious illness which in a few hours or a few days terminated in death."

Several years later (March, 1889), Mr. Gurney, analyzing the subject still further, wrote thus. (Proceedings S. P. R. Vol. V. p. 408). "Statistics drawn from first-hand records in Phantasms of the Living, as to the time-relation of appearances, etc., occurring in close proximity to death, are as follows. In 134 cases the coincidence is represented as having been exact, or, when times are subsequently stated, close to within an hour. In 104 cases it is not known whether the percipient's experience preceded or followed death; such cases cannot be taken account of for our present purposes. There remain 78 cases where it appears that there was an interval of more than an hour; and of these 28 preceded and 40 followed death. Of the 38 cases where the percipient's experience preceded the death (all of which, of course, took place
during a time when the 'agent' was seriously ill), 19 fell within twenty-four hours of the death. Of the 40 cases where the per-cipient's experience followed the death, it followed within an in­terval of 24 hours."

The cases in which the appearance or impression shortly fol­lowed death (like all other cases in which the percipient of a phantasm has recognized in it some dead person) fall under two heads, which we may distinguish as the personal and the local. That is to say, this experience either befalls some person who has been linked with the deceased by close ties, or it befalls some one in a place in which the deceased, when alive, was strongly interested. In the former instance, the agent seems to be thinking about the person to whom he appears. In the latter case, he is thinking about the place, and appears to any person of telepathic suscepti­bility who may chance to be in that place.

Thus these telepathic powers, which are constitutional en­dowments of our minds, and of which, from the very nature of the human soul, we are compelled to believe they must be active in the other world; constantly appear as specially developing all forms of psychic action just when the spirit is entering that world. And, at that time, by the flash from mind to mind, they exhibit this particular type of psychic communication we have just been considering—the transmission of the personal vision.

And now, if the question be asked, how this vision, when seen by a percipient in that higher world, would become externalized, so as to seem a real, objective, physical presence; there seems to be an adequate amount of light with which to reply.

When a vision is transmitted into the mind of a pure spirit, entirely without material body and material organs; we would reason thus. If that being has no physical sensory organs with which to externalize the vision—to project it outward, so it will seem real and objective; we do not know that the vision will be thus externalized. It may remain like a figure seen in a dream. And other sensory impressions telepathically received by such spirit, may not be externalized. They may seem like sensory impressions received in a dream. And every one knows how vivid and life-like these often are. Hence we dare not affirm that a
discarnate human soul in the other world, one who has not yet entered his resurrection body, or an angelic soul—also a pure disembodied spirit; upon receiving a personal vision from another finite being, projects that outward; so it becomes externalized, seeming objective and substantial. We do not know that this occurs. To such a discarnate spirit, the visions and other attendant sensory impressions, whatever they might be; probably would all seem like the visions and other impressions received by us in dreams. Though, since those heavenly minds are more highly developed than our own, such impressions may be correspondingly more distinct and vivid.

But every ransomed human soul is to have a glorified body. And we are impelled to hold that this glorious body will have a brain and nervous system at least equal in all respects to those it has at present. Nay, they must be superior to our present ones. For these latter require regular refreshment by food and sleep. Whereas, in that future state, though one may take food for pleasure, it is never from necessity. The celestial body never marries nor is given in marriage. It knows neither death, decay, nor weariness. Experiences neither hunger nor thirst. It sleeps not day nor night. And we cannot believe that body in its future highest attainable perfection, has endowments inferior to those it exhibits here. Far as we are able to determine, the brain and nervous system of the risen Jesus lacked none of the attributes and faculties that it possessed before. In all other respects he possesses the highest degrees of telepathic power and susceptibility in existence outside the mind of God. And we find it impossible to entertain the idea that, in the glorified body of Jesus—which is the human body in its most perfect, exalted, typical, and ideal state; there can be lacking this wonderful power of brain and nervous system to act in the reflex way; to develope sensory impressions and project them outward, so as to make them seem most real and genuine; as in the marvellous phenomena displayed on earth.

For, that the inhabitants of the heavenly realms transmit such visions, is certain. Because, resuming our main line of argument, we next observe that, when we study the telepathic
exhibitions in the life of such beings, we see all classes of the celestials using this identical form of telepathy—the transmitting of the personal vision; i. e., the appearance in vision. The Divine Being, glorified man, and the angels transmit personal visions in exactly this way that has been explained. The Scriptural appearances in vision are the same in character as those of science. As by science, so by Scripture independently of science, these visions are shown to be purely telepathic. They are not external, objective, physical things. They repetitiously come when the percipients are asleep, thus proving that they exist only in the mind which beholds them. So the transmitting of them by the celestials, is further evidence that telepathy is a medium of communication used by beings of the other world.

The angelic mind was made in the image of God. But the angels transmit personal visions of themselves. Therefore we argue that we, made in that same image, shall do the same. The God-man transmits personal visions of himself. From what has been already developed about him; it is obvious that Jesus may send a vision of himself exactly as he would any other psychic message to any finite being in this world, or anywhere else in creation. But we are to be like him in the general nature of our endowments. Hence we argue that we also shall be able to transmit these personal visions—to appear in vision to other and distant beings.

And the development of these principles from the data of Inspiration next demands our thought. For we shall reach exactly correspondent results from our study of personal visions in the telepathy of the celestials. And shall see that the visions of science, like all its other psychic phenomena, are but the incipient display of powers which exhibit their full maturity only in the heavenly spheres.
TRANSMISSION OF PERSONAL VISIONS; I. E., APPEARANCES IN VISION.

SECOND. AS EXHIBITED IN THE TELEPATHY OF SCRIPTURE AND OF THE CELESTIALS.
CHAPTER XIX.

TRANSMISSION OF PERSONAL VISIONS. AS EXHIBITED IN THE
TELEPATHY OF SCRIPTURE AND OF THE CELESTIALS.

We now consider that class of Biblical phenomena, in which
the mental content transmitted by the Agent is a Personal or
Portrait Vision symbolizing or representing himself. Where
the vision is transmitted by a pure spirit, who is usually described
as having no corporeal form, e.g., the Divine Being prior to the
incarnation; we would hardly speak of that vision as representing
but rather as symbolizing him. Where it is transmitted by a
celestial having a material body, e.g., Jesus after his resurrection;
we may define it as representing him.

And in the telepathy of Scripture, as in that of science, we
find that such a mental portrait of one person may be transmitted
to another, exactly as any other idea from the first mind would
be transmitted to the second. And when the agent transmits
a vision of himself; that vision represents his own conception
of himself in visible presence.

Exhaustive analysis of the Personal Vision in Scripture, is
impracticable without introducing from psychical science further
data for which we have no room. But we can present the phenom­
enon itself, and something of its philosophy. So we next study
these as portrayed in the Bible.

We approach this subject along the line of principles which
must be at once admitted purely from a Scriptural stand-point,
and quite irrespective of science. Unquestionably God can
throw into the finite mind pictures of external objects, men,
angels, etc. The dreams and visions of the Bible abound in
these. Daniel beholds “thousand thousands ministering unto the
ancient of days.” John witnesses in heavenly vision the worshipping
multitudes which no man can number. Obviously then the
divine mind can project into the human mind a vision of any single person, human or angelic.

And we will now consider the transmission of a vision unmistakably representing an actual person, and accompanied with a further thought-message. We have it in the story of Saul and Ananias.

**A Vision of Ananias is Transmitted into the Mind of Saul.**

Saul “hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.” (Acts 9:12). To Saul’s mind have been transmitted two things; (1) a portrait vision of Ananias, (2) an announcement of the purpose in the mind of Ananias. He is coming to lay his hand upon Saul that the latter may receive his sight.

Ananias was not the agent who caused this vision to be sent to Saul. And Saul did not see the real Ananias. For two reasons. First. Ananias was not there. Again. Had he been there; Saul, being blind, could not have seen him or anybody else. But, by the instantaneous photography of the spirit world, there was thrown into the mind of Saul a portrait of the saint who was coming to his relief. This approaching figure existed only in the mind of the percipient. It was not external. At the same instant, by the telegraphy of the unseen world, there was disclosed to Saul the intention of that saint. Later, the saint has come. And Saul, with his eyes now opened, beholds the actual Ananias. It was an “arrival case.”

Obviously Ananias might have been photographed upon Saul’s mind in any other act than that of coming in and laying his hand on Saul. He might have been represented as running, writing, reading, conversing, singing, or worshipping. Been shown in any occupation, in any attitude, with any expression. Ananias was a man of Syria. But the vision might, with equal ease, have represented a woman or a child, whether of Syria, Egypt, Persia, Greece, or any other land.

Plainly the vision might, in like manner, have been transmitted into any other mind, as well as Saul’s; and with some other mental message accompanying it. Or it might have been suc-
cessively transmitted to several minds, with a different mental message to each one.

Thus, quite independently of science, and merely from the data of Scripture, we are at once brought to the conclusion reached before; that a vision of one person may be transmitted to the mind of another, at the same instant that a further thought-communication from the first person is transmitted to the second. For we have just had an actual instance.

The appearance in vision is the transmitting of a mental picture—a purely telepathic communication. In the Bible the vision of a person is always attended with some further conception, so that person appears as saying or doing something significant. It must be borne in mind that the whole psychic communication (the vision and all the rest) is a purely mental thing. But, to distinguish between the vision and the additional telepathic despatch; we often speak of the vision as one thing, and the further mental message as something different. Whereas it is of exactly the same character, only something additional.

Since the transmission of a personal vision, is in essence merely the transmission of a mental concept—an idea; we naturally expect that, in the transmitting of these visions, there will be three different classes, parallel to those under which all transmissions of simple ideas and feelings must be grouped. These we find.

Class First. That in which the Divine Mind, at its own instance, transmits the vision of one person to another.

Apparently this would include instances like that in which there is conveyed to the mind of Samuel such full knowledge of the appearance and movements of the men who were to meet the youthful son of Kish; that in which there is given to the mind of Daniel a vision of the thousand thousands worshipping before the Ancient of Days; that in which John sees "the dead, small and great, stand before God," (Rev. 20; 12,) etc.

Class Second, in which one finite being, at his own instance, obtains a personal vision of another; is not numerously represented in Scripture. But some incidents seem to come under this head.

Thus, seemingly by his own clairvoyant power, Elisha obtains a vision of the messenger coming to kill him, before that messenger
TELEPATHY OF THE CELESTIAL WORLD.

actually appears. (II. Kings 6; 32–33). So he does of the interview between Gehazi and Naaman. (II. Kings 5; 26). Elisha warns the Hebrew king not to approach a certain place, because there "the Syrians are coming down" (R. V.), or "are come down" (A. V.). In the former case it may mean either that the prophet knows their intention of coming, or beholds them actually come. In the latter case, it would naturally mean that he beholds them there. Either of these last two renderings would seem to imply that he has obtained a vision of the personnel of the multitude. (II. Kings 6; 9).

But illustrations of this class are sufficiently abundant in the telepathy of nature, under the head of Clairvoyance.

And, of the future state, we must at once admit that the glorified Jesus can, at any instant, obtain from the mind of any glorified saint a vision of the latter's personal appearance. We may have similar power.

These visions thus far given were all involuntary, in that they did not occur at the instance of the person whose portrait was transmitted.

Class Third, in which one person voluntarily transmitted a vision of himself to another person, (and which is much the more important one for our purposes,) is amply represented. And this will soon be seen.

As in science, so in the telepathy of the celestials, the possibility of the transmission of a personal vision from one person to another, i.e., of the appearance of one person in vision to another; is something which we should expect, almost necessarily, from the fact that other mental conceptions can be transmitted. For, as already seen, the idea of personality precedes and underlies all those other ideas. Hence we would expect to find, in some form, transmission of this complex, comprehensive notion of personality. And here we have it—in the personal vision of Scripture; whose object seems to be simply this, to show the Percipient who is communicating with him in a telepathic way.

Thus, in the Old Testament, in that striking and familiar
Conclusion 82. God the Father Appears in Vision to Daniel.

Daniel says (Chap. 7; 2), “I saw in my vision by night.” It was in a dream. Then vs. 9-14. “I beheld * * * and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. * * * I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him,” etc.

“The Ancient of days” upon the throne, symbolizes the Father. “The Son of man,” who came with clouds, symbolizes the Son. The prophet did not actually behold the Father himself; only upon the throne a dream figure which symbolized the Father. Nor did Daniel actually behold the Son, only a dream figure which typified him.

As in the above passage two divine persons appear in vision; it is plain that the figure upon the throne is symbolic of the Father. But, as a matter of fact, the Father is a pure spirit, whom no man ever saw, at least no man in this state of mortality. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” (John 1: 18).

Therefore it is understood, both in the Old Testament, and in the New; that, when only one Person of the Godhead is represented as manifesting himself to men, the Son alone is the one thus referred to. In the Old Testament often the Son actually appears, sometimes in the guise of an angel; as “the angel of God,” “The Angel of Jehovah.” Sometimes in the form of a man. (Gen. 16; 7 and 13, Gen. 22; 11 and 12, Ex. 3; 2, 7, 14). In the form of a man, he wrestles with Jacob. In the aspect of a man with drawn sword, he stands before Joshua; saying, “As captain of the host of the Lord am I now come.” (Josh. 5; 14). These manifestations of him in material human form, were foreshadowings of his final incarnation; when, in the womb of the Virgin, a human nature was to be united to his divine nature forever.

But, wholly irrespective of such manifestations in actual physical presence, he often transmits a personal vision of himself into the minds of men. In the Old Testament, apparently it is simply a vision symbolical of him. In the New Testament, it seems to
be a vision of his glorified body; save in Rev. 5; 6, where apparently it is at least in part symbolic.

The Son appears to various men in telepathic vision.
In the Old Testament.

Case 83. The Lord Appears to Solomon in a Dream; i.e., Transmits into his Mind a Personal Vision.

"In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee." (I. Kings 3; 5-14). Then follows the psychic conversation between the Lord and Solomon.

But Solomon was asleep. His eyes were closed. He did not actually see the Lord. Only a vision symbolical of the latter, was flashed into his mind. Doubtless so life-like it seemed as if the Lord himself were actually before him. And there was nothing audible. The words were heard only as a person imagines himself to hear in a dream. The Lord spoke to the young king only by a mental vision, and a mental voice. And the king answered in the same way—by thought-transmission. And Solomon said, "Thou hast showed unto thy servant David my father great mercy," etc. His reply continues over four verses. Then God answers, "Because thou hast asked this thing," * * * "Behold I have done according to thy words." "And Solomon awoke, and behold it was a dream." The whole incident was telepathic.

As into the mind of blinded Saul, the Lord projected a vision representing Ananias; so into the mind of the sleeping Solomon, the Lord projected an image representing himself. At the same time, into the mind of Solomon he transmitted certain ideas. And the ideas of Solomon were transmitted into the mind of the Lord.

Case 84. The Lord a Second Time Transmits a Personal Vision into the Mind of Solomon.

In I. Kings 9; 2, we read, "that the Lord appeared to Solomon a second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer," etc. But, as we have just seen, at Gibeon he appeared unto Solomon" "in a
And as, referring to these two instances, the Bible says the Lord "appeared unto him twice" (I. Kings 11: 9); therefore in this second experience, as in the one just discussed, there was flashed into the mind of Solomon a vision from the Lord. At the same time, by direct thought-communication, the ideas of the Lord were conveyed to the mind of Solomon.

Case 85. The Lord Transmits a Personal Vision into the Mind of Abram.

"The word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me," etc. (Gen. 15; 1-2). Here would seem to be (1) an appearance of the Lord to Abram by personal vision. (2) Direct thought-transmission from his mind to Abram's. (3) Direct thought-transmission from the mind of Abram to the Lord. This conversation seems to have begun while Abram was awake. (4) Later (vs. 12, etc.) "A deep sleep fell upon Abram," etc. But still the Lord was talking with him. "And he said unto Abram," etc. This must have been by thought-transmission.

It sometimes happens in the telepathy of nature that a personal vision comes while the percipient is asleep; then continues after he is awake. What was at first a dream figure seems to be externalized, and it stands in physical presence before him. But, in this Scriptural incident, apparently that order is reversed. The vision comes first while Abram is awake, then continues after he is in "a deep sleep."

Another passage which seemingly contains an account of an appearance to Abram in vision, is Gen. 12; 7. "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him."

Case 86. The Lord Transmits a Personal Vision into the Mind of Abimelech.

"God came to Abimelech in a dream by night, and said unto him, Behold, thou art but a dead man, for the woman which thou
hast taken; for she is a man’s wife.” But Abimelech said, “Lord, wilt thou slay also a righteous nation?” (Gen. 20: 23). Here would seem to be an appearance in telepathic vision to Abimelech. There is also a thought-message from the mind of the Lord to the mind of Abimelech. Then one from the mind of Abimelech to that of the Lord.

Case 87. The Angel of God (i.e. the Son) Appears to Jacob in a Telepathic Vision.

Jacob says (Gen. 31: 11-13), “And the angel of God spake unto me in a dream, saying, Jacob; And I said, Here am I. And he said, * * * I am the God of Bethel, where thou anointedst the pillar,” etc. In this case it would seem that the Son appeared to Jacob, and talked with him in a dream. There neither were or could have been uttered words. But apparently there was a telepathic vision. And there was a telepathic message.

The account in Job (4: 12-16,) is seemingly another instance of personal vision and thought-transmission from a celestial being, presumably the Son. We understand it to mean that. So cite this as

Case 88. The Lord Appears to Job in Telepathic Vision.

13 “In thoughts from the visions of the night, when deep sleep falleth on men.” [It was a vision of the night. Job was in a deep sleep. Apparently he could neither see nor hear.]

14 “Fear came upon me and trembling, which made all my bones to shake.

15 Then a spirit passed before my face:” [It was something immaterial;] “the hair of my flesh stood up.

16 It stood still, but I could not discern the form thereof: an image was before mine eyes.” [Here was an apparition, a telepathic vision of a person; the form indistinct; but perhaps the face more clear.] “there was silence, and I heard a voice, saying,

17 Shall mortal man be more just than God? [Here was a thought-transmission. Ideas were sent into the mind of the sleeping Job. For further discussion see Case 124.]
Case 89. The Lord Appears in Vision to Ezekiel.

His appearance to this prophet (Ezek. 1; 26–28) must have been telepathic.

26 “And upon the likeness of the throne was the likeness as the appearance of a man upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.”

All this was “above the firmament.” In v. 1, he says, “The heavens were opened, and I saw visions of God,” i.e., the Son. But the distance from earth to the City of God is too great to allow the possibility of seeing the actual Lord upon his actual throne. As the blinded Saul saw, not Ananias, but a vision of Ananias; as Daniel beheld, not God the Father, but a majestic dream vision symbolic of the Ancient of Days; so what Ezekiel beheld, was not the actual Lord, seated upon an actual throne above the firmament. He saw only “the likeness of a throne.” Also “the likeness as the appearance of a man,” and “the appearance of the likeness of the glory of the Lord.” Not something real in the outer world; but pictures thrown into his own mind. Plainly the vision was telepathic.

And he says, “I heard a voice of one that spake.” When such an experience comes to an inspired mind in a dream, the voice is at once explicable as a dream voice. But, though the prophet be awake; the voice may still be telepathic. Explanation of telepathic voices that seem external and audible, is given in Chap. XXI, Case 102, etc.

In the New Testament.

Whenever there is a vision of Christ in the New Testament, it is Jesus; who (save in Rev. 5, where he appears as a Lamb
slain,) invariably appears in his glorified body; which the glorified
body of each believer is to resemble.

Case 90. Jesus Appears in Vision to Ananias.

Christ apparently was no longer on earth. Or he might have
appeared in actual physical presence, as he had done to Saul. He
had probably gone back to his distant throne. So he appears to
Ananias simply in a vision; and talks with him by thought-trans-
mission. That is, Jesus projects a vision of his glorified person
into the mind of Ananias; and, at the same time, sends thought-
messages to the disciple. As Jesus transmitted into the mind of
blinded Saul a vision of Ananias; and with it a thought-message
revealing the purpose in the heart of Ananias; so now he transmits
into the mind of Ananias a vision of himself (Jesus), together with
thought-messages from himself. "To him" (Ananias) "said
the Lord in a vision, Ananias. And he said, Behold, I am here,
Lord." (Acts 9; 10). Then follows a thought-conversation
between the two. For, supposing Ananias had uttered words,
they could reach the distant Jesus only by thought-transmission.
When Ananias had this vision of Jesus, he seems to have been
awake.

He did not see the Lord himself at all. But a vision of the
glorified Jesus was flashed into his mind. And, when Ananias
finds Saul, he says, "Brother Saul, the Lord, even Jesus, that
appeared unto thee in the way as thou camest, hath sent me, that
thou mightest receive thy sight," etc. But Ananias does not
say that he has actually seen the Lord himself. Saul had seen the
actual material glorified body of Jesus. But Ananias had only
seen "the Lord in a vision," i. e., in the psychic semblance.

Case 91. Jesus Appears in Vision to Paul at Jerusalem.

This case is similar to the above. Jesus, returned to heaven,
wishes to communicate with Paul. So he appears to him while
the apostle is in a trance. That is, Jesus transmits a vision of
himself, together with thought-messages, into the mind of Paul.
For Paul says (Acts 22; 17-21), "It came to pass, that, when I
was come again to Jerusalem, even while I prayed in the temple,
I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me." Here is a pictorial vision of Jesus. As Paul had previously seen a vision of Ananias; which was not the real Ananias; so now he sees another vision, which he recognizes as a mental picture of him who had been actually seen on the road to Damascus. It is not Jesus himself, but a dream-vision of Jesus. Paul does not hear any actual words; but only receives a thought-transmission from Jesus; the words being like those heard in a dream. These conveyed to him a mental message revealing the prospective purposes of the people at Jerusalem. "They will not receive thy testimony concerning me."

Case 92. Jesus Appears in Vision to Paul at Corinth.

Paul was now in Corinth. He reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks. Then the Jews opposed and blasphemed. "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Here is a dream vision of the Lord; just as Paul had seen it before, when he was himself in a trance. And here was a complex, comprehensive thought-message directly communicated from Jesus to the mind of Paul. And, since it came by night, Paul seems to have been asleep. As Ananias, when awake, had had a vision of Jesus; so now Paul, asleep, has a like vision of him.

Thus we have voluntary personal visions of the Son of God flashed into the minds of Abram, Abimelech, Job, Solomon (twice), Ananias, and Paul (twice). And in each case, with that vision from him, went a thought-transmission.

Certainly Jesus may appear in vision, i. e., send a vision of himself, with other thought-message, to the mind of any finite being in the cosmos, whether saint or sinner. It matters not where Jesus may be; whether on his throne, or in some distant portion of his illimitable domains.

In Scripture the visions come either by day or by night. The Son of God appeared in vision to Solomon by night. But to
Abram seemingly by day, continuing the appearance after Abram was asleep; and to Ananias while the latter was awake. To Paul once by day, when he was in the trance; but a second time by a vision in the night, when Paul probably was asleep. When a vision comes to a percipient who is awake, it may seem to be a real external figure. And, that these personal visions come to men on earth, both when the latter are awake and when they are asleep; foreshadows the fact that, in our future state, which has neither sleep nor night, they may come at any and all times.

Jesus may appear to some beings in reality; while, at the same time, he appears to others in vision. Thus he may be actually seen by the hosts in heaven; while, at the same instant, he is appearing in vision to persons scattered through every portion of the universe; and is sending some special thought-transmission to each individual of this latter number.

Other Finite Celestial Beings, Beside Jesus, Appear in Telepathic Vision.

The angels also have this power of projecting personal visions of themselves, with further thought-messages, into the minds of other finite intelligences.

Case 93. An Angel of the Lord Appears in Vision to the Sleeping Joseph, and Tells him Not to Fear about Taking Mary his Wife.

In Matthew 1; 20, "When he" (Joseph) "thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, * * * fear not to take unto thee Mary thy wife;" etc. 24 "Then Joseph being raised from sleep did as the angel of the Lord had bidden him."

Joseph, sleeping, dreaming, neither saw an actual angel, nor heard any audible words. The angel simply transmitted into his mind a personal vision, together with a mental message.

Case 94. The Angel of the Lord Appears in Vision to the Sleeping Joseph, and Tells him Herod will Seek the Young Child to Destroy Him.

In Matt. 2; 13, "The angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and * * *
flee into Egypt, * * * for Herod will seek the young child to destroy him." Here is another similar case. Into the mind of the sleeping Joseph are thrown a vision of the angel, and a further thought-communication from the angel. And that thought-communication conveyed a second thought-disclosure—namely one from the mind of Herod, revealing his prospective murderous purpose about the Holy Child.

Case 95. An Angel of the Lord Appears in a Vision to Joseph in Egypt, Telling him to Return to Canaan.

In Matt. 2; 19-20, is this third similar incident. "When Herod was dead, * * * an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying * * * take the young child and his mother * * * into the land of Israel: for they are dead which sought the young child’s life." In this instance again Joseph receives from the angel a telepathic vision, and a thought-communication announcing Herod’s death. These came to him in Egypt, as before in Palestine.

In these last three instances, as the vision appeared “in a dream,” the percipient saw no external figure. The whole manifestation existed solely in his own mind. It was internal, subjective; as are all telepathic phenomena of every kind whatever. But the angel could have appeared in vision and sent a thought-message while Joseph was awake; just as Jesus appeared in vision, and transmitted a thought-message to Ananias while the latter was awake.

When Ananias went to Saul, he first was seen by Saul in a vision; a thought-communication from his mind being sent to Saul at the same time. A little later, he appeared to Saul in actual fact, and spoke to him actual words. It will be remembered that an instance in which the agent first appears in vision, then comes and appears in person; is technically termed an “arrival case.” Manifestly a celestial being may do this; viz., appear to another being in vision, then later in actual fact. We now give a little group of these “arrival cases” of Scripture. And they are exactly like the “arrival cases” of science.
TELEPATHY OF THE CELESTIAL WORLD.

Case 96. To the Sleeping Daniel, an Unknown Angel Appears in Vision, and Talks by Thought-transmission. Then Wakes him up, Appears in Person, and Utters Oral Words.

In his prophecy (Chap. 10; 1) we read, "A thing was revealed unto Daniel, * * * and he understood the thing, and had understanding of the vision." This was not an actual appearance, but a "vision."

He was by the great river Hindedekel, and he says (vs. 5-6), "Then I lifted up mine eyes, * * * and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, * * * and the voice of his words like the voice of a multitude."

7 "And I Daniel alone saw the vision: for the men that were with me saw not the vision;" [Here again this appearance is twice represented as a vision.] "but a great quaking fell upon them, so that they fied to hide themselves." This may describe an actual fact. These men knew that a spiritual presence was approaching, though they saw him not. As the men with Saul, near Damascus, saw the light, but beheld not Jesus. Or this may have occurred only in Daniel’s dream. He dreamed that his companions quaked and fled. Though they did not see the vision.

Then he continues (v. 8), "Therefore I was left alone, and saw this great vision, and there remained no strength in me;" * * * (v. 9). Yet heard I the voice of his words, and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground." Plainly the whole was but a great vision.

Daniel received a telepathic vision of the full glorious presence of the angel. This was directly transmitted to Daniel’s mind. Daniel also heard the voice of his words. "And when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground." Surely, under these circumstances, Daniel could not have seen an actual person or heard actual words. But he received a thought-transmission. Up to this point, Daniel has seen only a vision of this angel, and received from him only a thought-message.

Next comes the angel himself, and awakes the prophet out of
his sleep, so Daniel now sees the actual angel and hears his actual words. (vs. 10–11). “And, behold, an hand touched me which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.”


The seer says (Chap. 8; 1), “In the third year of the reign of king Belshazzar a vision appeared unto me, * * * after that which appeared unto me at the first.”

He continues (Chap. 8; 2), “And I saw in a vision; and * * * when I saw * * * I was at Shushan in the palace, * * * and I saw in a vision, and I was by the river Ulai.” Then came the vision of the ram and the he-goat. Now he proceeds. (8; 15–16).

“And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.” Daniel had not seen any real ram or any real he-goat; but only visions of these two animals. So now he does not see any real man, but only a vision of a man—“as the appearance of a man.” Or rather of a being in human form. Since that being spoke with authority to Gabriel, presumably he was the Lord. From that being goes a command—“Gabriel, make this man” (Daniel) “to understand the vision.” That command is understood by both Gabriel and Daniel. But, as this was a vision, and Daniel was asleep, there were no actual oral words. This utterance could have come to Daniel only by thought-transmission.

1. “So he” (Gabriel) “came near where I stood.” Daniel dreams that he himself is standing, and beholds the vision of a
heavenly being drawing near. How far distant Gabriel was, when he started toward Daniel, we cannot tell. "And when he came I was afraid, and fell upon my face." (8; 17). [Daniel, in his vision, dreamed that he fell upon his face.]

2. "But he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground." Under these circumstances, even had Gabriel been actually present and speaking aloud; Daniel could neither have seen nor heard him. That the vision of Gabriel and the message from him, were projected into the mind of the prophet in a telepathic way; is evident. Because Daniel was in a deep sleep—face toward the ground. (v. 13).

But as, after Saul had seen a psychic vision of Ananias, and received a psychic message from him; the real Ananias came, and actually talked to Saul: so, in exactly the same way, after Daniel has seen the vision of Gabriel heralding his approach, and has received a telepathic remark from him; now the real Gabriel comes and actually talks with him. 3. "But he" (Gabriel) "touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." Here the prophet sees the actual Gabriel, and hears the actual voice.

Case 98. A Figure Representing the Lord Appears "in the night," i. e., in a Vision, to Zechariah. An Angel also Appears in Vision to the Prophet, and talks by Thought-transmission. Then the Angel Wakes him up, Appears in Actual Presence, and Utters Audible Words.

Zech. 1; 7. "Upon the four and twentieth day of the eleventh month, * * * came the word of the Lord unto Zechariah, saying, I saw by night," etc. If by night, it was impossible he should have literally seen all the things which he now describes. The whole experience must have been in a vision or dream. All the events recorded in the first three chapters apparently occurred in a single night. Then (Chap. 4; 1) the prophet says, "The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep."
Chap. 1; 8. "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white." The man on the red horse, is believed to have been God in human form. For, in v. 12, he is addressed as the "Lord of hosts." And behind him are his angels, ready to do his pleasure.

8 "* * * And the angel that talked with me said unto me, I will shew thee what these be." Then follows the conversation. In it appear the angel that talked with Zechariah, the man on the red horse, and his servants on their horses. Then the Lord gives the angel that talked with the prophet, comforting words. Then the prophet beholds four horns—enemies of Israel; then four carpenters, who should fray these horns of the Gentiles.

But Zechariah did not see any actual men on horses, any horns, any carpenters, or any angel that talked with him. It could be only a vision of all these. He heard no actual words. They could be only words as these are heard in a vision.

Then, in Chapter 2, appear an angel that talks with the prophet, also other persons; and words are uttered. Then, in Chapter 3, appear other persons; and there are other words. All these appearances are simply visions. The utterances are like those in dreams.

But (Chap. 4; 1), "The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep." Now the prophet is awake. The angel no longer appears in vision, but in reality. No longer utters words as in a dream, but in fact. Just as the angel that appeared to Joseph in a dream, might afterward have come and waked him: then appeared to him in reality, and uttered actual words. So here was an angelic appearance, first in vision, then in fact; with conversation, first by telepathy, then by ordinary speech.

Certainly the glorified man can appear to any other person, first in vision, then by actual presence. Thus, Acts 18; 9, the Lord spake "to Paul in the night by a vision." A little later, Acts 23; 11, we read, "The night following the Lord stood by him, and said, Be of good cheer, Paul;" etc. This latter was an appearance of Jesus in his actual glorified person. The second
CHAPTER XX.

SOME DEDUCTIONS FROM THE FOREGOING FACTS AND PRINCIPLES.

First. As the thoughts of one finite being are by the Omniscient Mind directly transmitted to a second finite being; so, with equal ease, in exactly the same manner, and at the same instant, a personal vision of the first may be directly transmitted to the second. For, regarding angels, it must be conceded that, not only thought-communications from them are sent directly to other persons; but that, with these, are sent visions.

Second. Without question, most of these visions are sent voluntarily. Every vision of the Lord Jesus that is vouchsafed to a human being, is sent by the Lord at his own volition. So, for instance, when the angels twice sent visions of themselves into the mind of the sleeping Daniel; and when three times an angel appeared in dream to the sleeping Joseph; we are compelled to believe these visions were sent as voluntarily as the thought-communications that accompanied them. The angels seem to send visions at will, whenever and wherever they please. So, regarding these finite celestial beings, the Bible seems to indicate that one can at will transmit a personal vision of himself into the mind of another, just as the Lord Jesus may thus flash a vision of himself into the mind of any other finite being.

In four of the cases mentioned (that of Ananias and Saul, those of the two angels and Daniel, and that of the angel and Zechariah), the appearance in vision is followed by appearance in reality. In three others (those of the angels and Joseph), the appearance in vision is not followed by an appearance in reality.

Third. If the angels could appear to man in vision, they can appear to each other in vision. If the angels could appear to Joseph by vision and thought-transmission, surely two angels
can communicate with each other in that same way. Then, though separated by indefinite space, they may converse with each other by thought-transmission at any length. And, whatever may be the attitude, position, or expression of one; with that attitude, position, or expression, he could be accurately photographed in the mind of the other. This is upon the supposition that these angels are at the time clothed in human forms, as they often are in Scripture. Though ordinarily the angels are described as pure spirits, no more having a material form than God has one.

And surely between two saints in the other world exactly the same thing may occur. Each can send a vision of himself and a thought-message to the other. Then the two can converse together without ever coming any nearer; the distance between them being indefinitely great. This relation might be continued indefinitely. And why could not the same divine power work between any two human beings in the same manner; though they were a universe apart?

As this transmitting of visions, with other thought-messages, is possible and frequent from the Elder Brother to his younger brethren; it is most reasonable to believe that it is possible and frequent among his younger brethren; and that, in the world to come, any holy human being may appear in vision to any other. Jesus can transmit a vision of himself, with other thought-communication, to any being, at any instant, in any place. Since his glorified human nature is to be duplicated in ours; it is but logical to believe that we also can send personal visions to other beings, angelic or human. Here is one ground for arguing that, in our future estate, we shall have this faculty. A little further on, we shall see that the Scriptures literally represent glorified men in the celestial state as actually transmitting personal visions of themselves. (See Cases 125, 126.)

Since this vision-transmission is by divine power; far as theoretical possibility is concerned, it matters not a particle how far apart these angels and saints may be. And probably, in fact, (though we cannot prove this,) these transmissions from one finite being to another, are not affected in the least by the distance between those beings; any more than transmissions from the Lord...
Jesus to any finite being, would be affected by the space between agent and percipient.

Fourth. Certainly the glorified Saviour, whether in heaven or in any other place, may actually appear in his physical form to finite beings there; while, at the same time, he can send psychic visions of himself to various finite beings anywhere else; with the same or different thought-messages to each one. And it is quite possible that a saint or an angel may actually appear to the finite beings in one place; while, at the same time, he sends a personal vision to several other finite beings elsewhere; sending also either the same or a different telepathic message to each one.

The possibilities of vision-transmission, like those of thought-transmission, are so great; we dare not formulate or limit them. We can only conjecture.

Fifth. Our ancestors, who died in Christ centuries ago, and perchance are far away from us in that other world; may make themselves known to us, as suddenly they flash visions of themselves before our minds, while thought-messages from them are uttered in our hearts; and the far-off spirits converse with us familiarly.

So the great spirits of the Bible, far remote from us, may by this means manifest themselves. Just as a vision and a message from Jesus in the skies, were flashed into Paul's mind on earth (Acts 18; 9); so visions and messages from the great men of Inspiration, and of the Christian Church, and the great angels; may, in like manner, be flashed to Paul or any other saint, no matter how far asunder the two principals may be.

Sixth. If by thought-transmission there can be communication of anything else, there may be also announcement of the name of one being to another. With the vision, or with the message without the vision, may go information as to who the agent is. Thus to Saul was sent a vision of a man, with intimation that he was “named Ananias;” then a vision of another man, with announcement that this was “a man of Macedonia.” So in Revelation, 12; 7, when John beheld “war in heaven,” and “Michael and his angels fought against the dragon * * * the Devil;” there came to the apostle information which enabled him to know
who Michael and the dragon were. With the vision went the identification. This may be a practical working principle in that higher life. So, when a telepathic message is sent from a stranger, the percipient can at once identify the source from which it comes. Thus we see what varied, perfect, and wonderful provision there is in this transcendent method of intercourse for the instant disclosure of the identity of any person who is sending a psychic despatch to another.

Kindred or friends, as husband and wife, parent and child, brother and sister; separated by vast distance, but desirous of conversing together; may thus make themselves known to one another, or behold each an exact likeness of the other, as that other appears at the moment; and may interchange ideas at any length. Persons who lived millenniums apart; never could have known each other on the earth, and never yet have met in heaven; may be brought into immediate correspondence and conversation, through this identifying of their reciprocal portrait visions and reciprocal thought-transmissions.

Saints and angels, separated by any distance, but obliged to do any service in concert with one another, may by this means work in perfect accord; as it were seeing and communing with each other face to face.

Seventh. We have now principles by which rationally to interpret those experiences so frequent at the death-bed of the saint; when he believes and insists that he sees the faces of departed friends who have died in Christ; and hears their words, though the family about him can neither see nor hear.

It is conceded that sometimes these beliefs may be only the illusions of a weakened mind. But, at other times, they are not illusions. The dying person is in fullest possession of his mental faculties. His testimony is as reliable as ever it was in all his life. Those friends who have died in Christ, may be actually present, and seen in vision by the departing disciple, but unseen by any others. Or, though far away, they may flash smiling loving visions of themselves into the mind of the dying believer; and speak to him silent but winged words of light and cheer.

Was there once in your house a bier, beside which you in the
midnight wept and prayed? As you enter the spirit world, your loved one may at the threshold stand to greet you. Or, sent by God upon some distant mission, he may be far away. Then there may come, within your heart, a little thrill; which instantly you recognize as meaning that a spiritual intelligence would communicate with you. And before you beams a vision, radiant, ineffable, of a celestial being; as that seraph springs and soars, and smiles, and sings within your soul unspoken words whose music is so sweet. There is your loved one.

Or was there some great figure of history, whose holy deeds were your inspiration, and whom you longed some day to imitate? Lo! He is flashing before you in vision, and sends to you his greeting. Was there some spirit in the by-gone ages whose intellectual life was a beacon light to yours? Some Augustine, Milton, Luther; over whose thoughts you brooded, to nurse the fire within? Now, behold, another thrill, a vision, a message of light! And you realize that mighty spirit of the past is welcoming you to brotherhood. We hold that all this is entirely in accordance with the teachings of the Word.

And it is exactly parallel with the experience of St. Stephen; when he, about to die, beheld across immeasurable space the vision of Jesus, ascended to heaven, enthroned, resplendent, and rising to receive him. For Stephen, "being full of the Holy Ghost, looked up steadfastly into heaven," and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7; 55-56). This phrase about the "opening of the heavens," must be interpreted in the light of its meaning in corresponding passages elsewhere. Thus Ezekiel says (1; 1), "The heavens were opened, and I saw visions of God"; and in Acts (10; 11), Peter saw "heaven opened and a sheet let down," i. e., in vision. In each of these incidents the language speaks plainly of a vision.

Again, in Acts 6; 5, we read that Stephen was "a man full of faith and of the Holy Ghost." What does this expression signify there? It is explained in v. 8. "And Stephen, full of faith and power, did great wonders and miracles among the people." He was inspired; being guided and helped by the Holy Spirit. A
SOME GENERAL DEDUCTIONS.

human figure is visible to the naked eye only a few miles at the utmost. For Stephen on earth actually to see Jesus, was possible only by miracle. And the miracle, on Stephen's side, would be that his power of vision was supernaturally increased, so he could see from earth up into the distant heaven. But this mere supernatural power of sight on Stephen's part, would not explain the facts that the heavens were opened and Jesus appeared in a position which he is nowhere else represented as taking. For the Scriptures elsewhere uniformly represent him as seated at the right hand of God. But here he is standing. He has risen to welcome the martyr. The difficulty cannot be solved by the supposition of a miracle increasing Stephen's range of vision.

And it is not necessary to assume a miracle. The phenomenon admits of instant and perfect explanation without it. For, in this passage, it seems plain that the language, "He being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God"; means simply that he was in a state of inspiration, and saw a vision of the Son of Man. It was not by night, in a dream; but by day, when Stephen was wide awake. And it was so real, he seemed to see the actual presence of the glorified Saviour. Yet, in fact, the Son of God was only transmitting a vision of himself into the mind of Stephen; as he had so often done into the minds of other persons before, in the Old Testament; and as he did a little later into the minds of Ananias and St. Paul. (See Cases 90, 91, 92). It was only a perfect, life-like, glorious vision, flashed from Jesus in heaven to the martyr here on earth.

Ordinarily the Son of Man is represented as seated at the right hand of God. But his spirit toward Stephen is indicated by the fact that he now appears standing—to welcome the dying saint. Thus, at the very first recorded death of a disciple after the ascension of our Lord, we see that the believer receives a vision of the glorified Jesus; while the attitude of Jesus conveys a message expressive of love and sympathy.

Eighth. Jesus can not only appear in vision; i. e., transmit a vision of himself to any finite being at his own motion; but he
may perhaps do the same at the instance and request of that other being.

We argue that, in the spirit world, when a saint desires a vision of Christ, and a message from him, it is quite possible the Lord Jesus may, at the desire of that saint, grant both the manifestation and the message. And here presumably is one means by which his people, scattered through the boundless universe, are to enjoy a sense of Christ's nearness and his eternal presence.

Ninth. Again, when Manoah asked God that the angel which had appeared to his wife might appear a second time; that angel reappeared, and conversed with Manoah's wife, to help her. When Saul, in the cave of the witch, asked that Samuel might appear from the spirit world, Samuel came, and conversed with Saul; though it was to confound him. Hence we argue that if, in yon spirit world, one spirit desires to obtain a vision of another; it is entirely possible such vision may be granted. If saints and angels in that world are able to communicate with one another in a telepathic way; certainly any one may, at the instance of another, appear to him by telepathic vision, as readily as he converses with him by thought-transmission. For this mental conception—the vision of the Agent, is transmitted to the Percipient exactly as any other idea would be.

Tenth. And the vision, being a mental concept, and transmitted exactly like any other idea, is transmitted just as instantaneously. Whether it be that the divine mind of its own motion transmits a vision and mental message from one saint to another, separated from the first by a century of journeying; or that one saint by his own effort obtains a vision and a thought-disclosure from some other saint at great distance; or that one saint directly transmits a vision of himself and a mental message to some equally far-off friend; in all these cases, the transmission obviously may be instantaneous.

We found our study of Biblical facts about the transmission of ideas, feelings, and impulses, irresistibly led to the position that, though two bands of spirits had, with the speed of lightning, flown apart a hundred years, there could by the Divine Mind be instant transmission of a psychic despatch from one band to the other.
But now we see that far more than this is possible. Any person in one band can flash a personal vision to any one of the other band; and presumably to more than one member of it. The transmitting of the vision is coincident with that of the idea; and the whole effect is instantaneous.

And here let us develop a little more the point already made that, as in the transmission of ideas, so in that of visions there may be three different cases.

I. Obviously God may transmit a vision of one person to another. He may convey into one individual's mind the picture of another individual, who is coming to cooperate with him. As was flashed into the mind of Saul the figure of Ananias, with announcement of the latter's friendly purpose. Or he may transmit into the mind of one the likeness of another, with whom the former is to cooperate. As was flashed into the mind of Paul a vision of a man of Macedonia. So to any saint, he may send mental photographs of other bright beings with whom there is to be converse and relationship.

Yonder is Samuel. To him, both in this world and the other, God disclosed the mental contents of a group of persons; giving, of quite a number, both description and prospective whereabouts. So he may flash into one person's mind visions of a multitude of others; giving their faces and figures, with a thought-message from every man.

II. One person may, of his own motion, obtain a vision of another.

Perhaps by simply asking God to grant it. As Daniel thus obtained from God a vision of the image in Nebuchadnezzar's dream; so one might obtain from God a vision of any glorified saint.

Here on earth a man takes from his bosom a locket, with face of wife or child or friend; although that picture grows less and less correct in likeness with each passing year. In the future existence, he may by telepathic request ask them each to transmit to him a vision. And he may behold a most truthful likeness of his distant loved ones, in the ethereal figures of them that seem to move before him.
Or, as one person may read from the mind of a second the other ideas which it contains; so the first may obtain from that second person’s mind a vision of him. The mode in which this is done, has been sufficiently explained, even by what little we have already studied of scientific clairvoyance. (Chaps. IX and X).

III. But by far the greater number of these visions are transmitted by the persons whom they represent or symbolize.

That Christ will frequently appear in vision to beings in the other world, seems to be implied by the fact that he so often appeared in vision to people here. Thus, “The word of the Lord came unto Abram in a vision, saying, Fear not, Abram;” etc. (Gen. 15; 1). Jacob dreamed. In his vision he saw a stairway. “And behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father,” etc. (Gen. 28; 13). Apparently the Lord had been manifested to Jacob in a vision, when the patriarch said, “And the angel of God spake unto me in a dream, saying, Jacob * * * I am the God of Bethel,” etc. (Gen. 31; 11–13). He appears to Zechariah in vision as “a man riding upon a red horse.” (Chap. 1; 8). Daniel says, “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven,” etc. (Chap. 7; 13). Ezekiel beheld “a throne * * * and * * * a likeness as the appearance of a man above upon it.” (Chap. 1; 26–28). The Lord appeared to Solomon twice. (I. Kings 3; 5, and 9; 2). Then in the New Testament there are various appearances in vision; as to Stephen, Ananias, Paul, and John. (Rev. 1; 13–16, and 5; 6). If he appears thus continually to men in this lower state, probably much more must he do so to glorified saints.

Now note how many visions of different persons appeared to Paul in his career.

While he, just struck blind, is praying, there comes the vision of Ananias, with a mental communication from him.

Later “a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him,” etc. (Acts 16; 9).

Paul was in Corinth, and the Jews were antagonistic. “Then
spake the Lord to Paul in the night by a vision. Be not afraid, but speak, and hold not thy peace.” (Acts 18; 9).

Again, when Paul had returned to Jerusalem, and opposition was coming, the apostle said, “Even while I prayed in the temple, I was in a trance; and saw him saying unto me * * * get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.” (Acts 22; 18).

At another time in Paul’s history, when speaking about “visions and revelations,” he describes what was presumably a more complex telepathic communication. When he says he was “caught up to the third heaven * * * that he was caught up into paradise, and heard unspeakable words” (II. Cor. 12; 2–8); he probably refers to telepathic visions and voices. But, if he had visions of paradise, he probably had visions of many people in it.

Then, when Paul was dying, the Master might have appeared to him in vision at the right hand of God; just as he did to Stephen when the latter was about to die. And this may have been the experience of many another saint; who has said to himself, “I see my pilot face to face, now I have crossed the bar.”

In precisely the same manner, in the other world, by telepathic visions from Christ, and messages from him, any saint or angel may be guided with reference to the innumerable and ever-recurring questions of duty and obligation.

As a series of visions of different persons appeared to Paul on earth; so to Paul in heaven, or to any other celestial, successions of like visions may appear; each accompanied with a message from the person it represents. Exactly as through the telephone, during a busy day, there speaks one person after another, with many messages and calls in various directions; each friend perhaps unmistakably recognized by his voice, tones, style, language; so with each glorified saint, series upon series of others may communicate; each appearing by vision, and each speaking by thought-transmission. And the telepathic interview thus commenced, may continue indefinitely; each person exchanging ideas with the others and all the time seeing the play of the other’s countenance, and form—all his movements. The men who on earth talked often through telephones of every kind, and by wireless telegraphy,
may refer to their former days, and smile at the slowness and unsatisfactoriness of the methods of communication here below.

When Christ, at his Transfiguration, gave an idea of his prospective appearance in glory, "his face did shine as the sun, and his raiment was white as the light." With him Moses and Elias also "appeared in glory." And, after he reascended to heaven, his appearance to Paul, and the visions of him that were transmitted to Stephen and to John were glorious. So it may be with us, in our glorified bodies. The visions we transmit to one another may be wreathed with smiles and radiant with light.*

One spirit may be soaring eagle-like, near the surface of the sun; where John saw an angel standing (Rev. 19; 17). Another spirit may be swiftly flying toward some far-off orb, as Daniel saw Gabriel thus flying toward the earth. But, quicker than two persons moving in different directions upon the sea, can signal each other by Marconigrams; those two spirits may instantly appear to each other in vision, and interchange psychic communications, as if they were speaking face to face.

Or, suppose that, from the foot-steps of the Throne, the glorified saints, in many bands, sent by Christ on various errands, and diverging in all directions as do the radii of a sphere, have flown everywhither with the speed of lightning for 100 years. Then, as it would seem, not only can they instantaneously exchange other psychic messages; but, with every message, may flash resplendent a vision of the person from whom that despatch proceeds.

What comfort and delight in this reflection, that there may be such psychic recognitions and reunions in the great spirit world! In the coming life, apparently distance between two persons proves no obstacle to ideal intercourse and communion. It matters not how far apart may be the members of a family, or society, or of the mystic body of Christ; it may be possible for any one instantly to receive a vision of any other, or transmit a vision to any other; and thus, as it were, meet him face to face. Exactly as Jesus can at will obtain a vision and a thought-dis-

*For some Scriptural foreshadowings of the beauty of the resurrection body, see "The Starry Universe the Christian’s Future Empire.” Chap. I. What Bible Suggests about Beauty of Heaven.
BOMB GENERAL DEDUCTIONS. 275

closure from any saint, or transmit a vision and a thought-message to any saint; wherever in the boundless universe Jesus and the saint may be.

For, that we have this ability to appear in vision; as science indisputably proves, and as the Scriptures indicate, means what—but that we share in a measure the psychical powers possessed by our Elder Brother Jesus, and by our Father God? So there is no ground for thinking that, in the future life of men there will be any isolation, loneliness, or sense of separation from any friends or friend. All evidences are that it will be entirely the other way. The Biblical teaching that our existence hereafter is one of the most beautiful social intercourse; is true in a broader, profoundly more wonderful sense than our fathers ever dreamed. Not only is there ideal intercourse, companionship, and social life, in that portion of the cosmos which we call heaven; but, wherever a glorified saint may be; apparently he can, at any instant, flash a vision of himself, with any desired thought-communication, into the mind of any other glorified spirit in this universe. Here are these implications that, though parted by distance beyond the power of the human imagination to conceive; all are still united in sweet, sensitive, unbroken, and everlasting communion.

Thus the plain, unmistakable indications of the Bible, even without the carefully interpreted facts of science, have brought us, by inexorable logic, to principles which are simply ineffable in their possibilities. And one of these possibilities we may richly enjoy. For it is a precious thought. The Scripture teaches that the future is one of constant companionship with our Lord. But how can there be such intimacy, when we may be separated from him by distances unthinkable? At any instant he can appear in vision, and send words of light into the minds of any of his disciples, wherever they may be. Exactly as he did this to Abram, Job, Jacob, Solomon, Ezekiel, Ananias, Stephen, Paul, and John—in other words, all through the Bible. For the Sun of Righteousness, whether shining in the Heavenly City or elsewhere, must be pouring out rays in many directions at all times.
TRANSMISSION OF SENSORY IMPRESSIONS.

FIRST. AS EXHIBITED IN THE TELEPATHY OF NATURE OR SCIENCE.

SECOND. AS EXHIBITED IN THE TELEPATHY OF SCRIPTURE AND OF THE CELESTIALS.
FIRST.

AS EXHIBITED IN THE TELEPATHY OF NATURE OR SCIENCE.
CHAPTER XXI.

TRANSMISSION OF SENSORY IMPRESSIONS, AS EXHIBITED IN THE TELEPATHY OF NATURE OR SCIENCE.

When studied from the scientific stand-point, the explanation of this is exactly the same as that of the transmitting of a personal vision. Though we must now go a little more into technical details. The idea of his own appearance reaches the mind of the agent largely through his senses. In its final analysis, his conception of his own aspect is chiefly produced through impressions of sight. And transmission of the personal vision would properly be discussed under our present head. But it is the most fundamental, important, and striking of all the visual impressions that ever are transmitted. So it seemed wisest to consider it first and by itself. For subsequent investigations are thus much simplified.

The philosophy of it has been already outlined. A complex visual impression is received through the organs of sight (in the external or peripheral nervous system), and is transmitted to the brain (the central nervous system). Here it becomes an idea, quite independent of any further action of the sense of sight. But this idea, like any other idea, may be transmitted to the mind of a percipient. It may simply cause the percipient to think of the agent. Or it may develop in the percipient’s mind like an image of the agent, as seen in a dream. Or it may affect the senses of the percipient in a reflex way, so that P seems to see A as an external figure standing before him. This is the accepted theory. And the philosophy of the transmission of any other sensory impression is exactly the same.

As we here begin to investigate the telepathic transmission of sensory impressions as exhibited in nature; we will, in passing, remark that of course we expect a little further on to discuss the same department of telepathy as revealed in Scripture. For the
transmission of sensory impressions, in unmistakable ways, is also variously and copiously illustrated in the psychic phenomena of the celestial world. Thus, we have just seen how many cases Scripture contains of the transmitting of the personal vision. But that vision is simply a complex visual impression or combination of visual impressions—transmitted from agent to percipient. So the transmitting of impressions of sight in the celestial telepathy has been proved already. even before we formally take up the subject at all.

We will consider

**SPONTANEOUS TRANSMISSION OF SIMPLE SENSATIONS.**

When the percipient is in the hypnotic state, his normal powers of percipience are largely suspended. There comes between operator and subject what is called “community of sensations.” The subject seems to see, hear, smell, taste, and touch through the senses of the operator. His own senses are almost entirely dormant. Mesmerists have long been familiar with this “community of sensations” and the phenomena which attend it.

It was through these that telepathy was first noticed, and began to attract scientific attention. In 1773, when Mesmer had made his discoveries in hypnotism, the Marquis de Peysegur observed in connection with the hypnotic trance this peculiar transmitting of sensations. And the study of this was the commencement of modern researches in thought-transmission. Chronologically this topic came first. Though, in a systematic exposition of the subject, logically it comes here.

*Transmitting of Sensations of Touch.*

Generally these must be pronounced in character, and almost painful. It is usually those latter ones that are transmitted; such as pinching, pricking, scratching, biting, burning, etc. Because these make the strongest impression on the mind of the agent.

In the normal state.

In the following instances, apparently the agent made no effort. The transmission was spontaneous. And the same percipient was employed throughout. It was Miss Relph, who was in the
normal condition. She was seated blind-folded, and with her back to the rest of the party. Then the other persons present acting as agents, (Mr. Guthrie and two or more beside him,) inflicted on themselves the same pain in the same part of the body. We give some results. (From Phantasms of the Living. I. pp. 57-58.)

Case 99. Community of Sensation Illustrated by Transmission of Painful Touches.

The percipient tells where the agent feels the sensation.

2. Lobe of left ear pricked. Rightly localised.
3. Left wrist pricked. "Is it in the left hand?"—pointing to the back near the little finger.
4. Third finger of left hand tightly bound round with wire. A lower joint of that finger was guessed.
5. Left wrist scratched with pins. "It is in the left wrist, like being scratched."
7. Spot behind left ear pricked. No result.
10. Hands burned over gas. "Like a pulling pain . . . then tingling, like cold and hot alternately"—localised by gesture only.
11. End of tongue bitten. "It is in the lip or the tongue."
12. Palm of left hand pricked. "Is it a tingling pain in the hand, here?"—placing her finger on the palm of the left hand.
13. Back of neck pricked. "Is it a pricking of the neck?"
14. Front of left arm above elbow pricked. "I am not quite sure, but I feel a pain in the right arm, from the thumb upwards, to above the wrist."

Exactly the same "community of sensations" has been exhibited between two persons separated by the distance of 100 feet. Commenting upon that occurrence, R. Osgood Mason, M. D., says;

"This experiment, it must be borne in mind, is conducted in closed rooms a hundred feet apart, and through at least two partitions or closed doors, and over that distance and through these intervening obstacles peculiar and definite sensations experienced by one person are perceived and definitely described by another person, no ordinary means of communication existing between them. (Telepathy and The Subliminal Self. p. 57).

But all other sensations are looked upon by psychologists as in essence different kinds of touch. Hence we would naturally expect in advance that other sensations would be transmitted in the same manner. We will not here emphasize the fact that the
sensibilities by which we note heat and cold are now regarded as senses distinct by themselves. The old familiar and always recognized enumeration of the senses, is for the purpose of our present discussion sufficient.

Transmission of Sensations of Smell.

We give a single spontaneous incident. It is reported by Flammarion. The Unknown. p. 87.

Case 100. While Cologne is being Sprinkled upon a Woman just before her Death; her Daughter, 190 Miles away, Feels a Sudden Conviction that her Mother is Dead, and Perceives a Strong Smell of Cologne.

Personally I have no telepathic phenomenon to record for you; but the day before yesterday several persons were speaking at my house of your learned researches. A person whose word may be taken for truth told us that a person attending on his mother in her last moments, had, just before she died, sprinkled a good deal of eau de Cologne over her. At the same moment a sister of the man who told me this, who was a hundred and ninety miles away, felt a sudden conviction that her mother was dead, and distinctly perceived a strong smell of eau de Cologne, although no bottle of that perfume had been near her. This lady knew that her mother was seriously ill.

Octave Marais.
Formerly head of the Bar at Rouen.

From the mind of some person in the room, in whose nostrils was the odor of that perfume, (presumably the dying mother herself;) went a psychic despatch to the daughter, transmitting two things; an idea—the announcement of death, and a sensory impression—the odor of Cologne.

The phenomena attending the transmission of smells and of all other sensations are readily understood in the light of the principle laid down before the middle of the last century by J. Müller, M.D., in his Elements of Physiology, Bk. VI., pp. 707, 708. We have quoted it at length in Chapter XVI., immediately after Sec. I, 2. It is briefly formulated by him thus.

I. “External agencies can give rise to no kind of sensations which cannot also be produced by internal causes, exciting changes in the condition of our nerves.

II. The same internal causes excite in the different senses sensations;—in each sense the sensations peculiar to it.”
According to the accepted philosophy, already developed, the sensation—the impression upon the organ of sense of the agent, is conveyed to his brain and mind. It thus becomes a mental conception—an idea in his mind. That idea is then telepathically transmitted to the mind of the percipient. It is now an idea in his mind. Next, through his brain, it stimulates the nerves of sensation in a reflex way. Then the organs of sense (being stimulated from within) receive exactly the same impression as if they had been stimulated from without. So the sensations seem to the percipient as real and vivid as if produced by some external physical cause; such as an actual object, odor, touch, taste, etc. With this philosophy, the facts seem perfectly to accord. All is strictly in harmony with the laws of the nervous system.

And now it is at once readily intelligible how, in a group of persons who have no telepathic susceptibility, some one who has this psychical sensitiveness may telepathically receive a sensory impression in the most distinct manner; while all the other people around him are utterly unconscious of it, and unable to comprehend his experience. All this is reasonable enough. For the impression exists only in the mind of the person who has it. So the others think he is laboring under a "hallucination."

This word "hallucination" is a technical term often applied to any sensory impression psychically conveyed; which thus seems to become externalized, objective and real. Such hallucinations are unreal in one respect. Although there seems to be some external object, sound, odor, etc.; appealing directly to the sense of the percipient; in reality there is nothing of the kind. Still hallucinations are genuine sensory impressions just the same. Only they are produced, not from without the percipient, but from within.

Transmission of Tastes.

Some experimental cases.

When these are properly conducted, P is blindfolded. He cannot see the substances or the impression they make on A, who is tasting them. Silence is maintained. Any indications of their character through the sense of smell are carefully excluded.
TELEPATHY OF THE CELESTIAL WORLD.

If the substance is odoriferous, the package or bottle is opened at such a distance as to prevent any odor from reaching P.

We present a very simple illustrative incident. Apparently P was in the hypnotic state. The account is by Dr. Elliotson in the Zoist, Vol. V., pp. 242-245.

Case 101. Dr. Elliotson Transmits Tastes to Mrs. Snewing.

I requested my butler to enclose, in five different packets of blotting-paper, salt, sugar, cinnamon, ginger, and pepper. These were wrapped in one common cover when given to me, and I handed them over to Mr. Scarlett, the eldest son of Lord Abinger, who gave me one packet after another, any that he chose, as each was done with by me. The Archbishop of Dublin and several clergymen and other friends were present.

When I put each into my mouth, I was ignorant of its contents, and learnt its nature as the paper became moistened and gave way. The first was salt, and I stood with it in my mouth at Mrs. Snewing's side, and rather behind her, saying nothing. Before a minute had elapsed she moved her lips, made a face, and said, 'Oh, that's nasty enough.' 'What do you mean?' 'Why you've put salt into my mouth, you needn't have done that.' I removed the packet of salt, and took another, which proved to be cinnamon. Presently she said, 'Well that is odd; I never heard of such a thing; to put such things together into one's mouth.' 'Why what do you mean?' 'Why now you've given me something nice and warm, very pleasant, but you've mixed salt with it.' The impression of the salt thus still remained. 'What is it?' 'I don't know the name of it, but it's very nice; it's what we put into puddings; brown, and in sticks.' She puzzled a long while and then on my asking if it was cinnamon, 'Yes, that's it,' she replied, 'How odd that I shouldn't recollect the name.'

I then removed it, and took into my mouth another packet, which proved to be sugar, and I observed that Mr. Scarlett very properly peeped into it, before he gave it to me. After a minute or two she began, 'Oh, that's very sweet; I like that; it's sugar.' I removed it from my mouth and took another packet, which proved to be ginger. After a minute or two she exclaimed, 'Well, this is the funniest thing I ever heard of, to mix salt, and cinnamon, and sugar, and now give me something else hot.' 'What is it?' 'I don't know; but this is very hot too. It sets all my mouth on fire!' In fact I felt my mouth burning hot. After some difficulty, for she was puzzled between these conflicting impressions, she said it must be ginger, and went on complaining of the heat of the mouth, I took a glass of cold water, and she instantly said, smiling, 'That isn't hot, that's nice and cool, it makes my mouth quite comfortable.' 'What is it?' 'Why it's water; what else can it be?' The last packet was now put into my mouth, and proved to be pepper. She cried out, 'Why you are putting hot things again into my mouth. It gets down my throat, and up my nose; it's burning me,' and she soon declared it was pepper. I could scarcely endure it, and took a draught of water. She was instantly relieved, and said, 'How cool and nice that is.' She could not have seen what I was doing had her eyes been open.

We will now give another little taste-series, illustrating the manner in which the development or interpretation of the telepathic sensory message may be retarded, so it will not be immediately recognized by the percipient. The reader will observe
that the first agent (Dr. Hyla Greves) has been tasting salad oil. The percipient, however, does not immediately receive the taste of oil, but an entirely different impression. Then the second agent (Mr. R. C. Johnson) having tasted Worcestershire sauce in another room, tries to transmit the taste of that to the percipient. She, however, does not receive it immediately. But, now, after a delay, she begins to perceive the oil tasted by the prior agent. Then the first agent (Dr. Greves) tries to transmit to the percipient the taste of bitter aloes. But this is not immediately recognized. For now she begins to receive the taste of the Worcestershire sauce, from the agent who preceded. *(Phantasms of the Living. Vol. I. p. 56.)*

June 11th, 1886.

Dr. Hyla Greves was in contact with Miss Relph, having tasted oil.

Miss Relph said: "I feel a cool sensation in my mouth, something like that produced by sal prunelle."

Mr. R. C. Johnson in contact, having tasted Worcestershire sauce in another room.

"I taste something oily; it is very like salad oil." Then, a few minutes after contact with Mr. Johnson had ceased, "My mouth seems getting hot after the oil." (N. B.—Nothing at all had been said about the substances tasted either by Dr. Greves or Mr. Johnson.)

Dr. Greves in contact, having tasted bitter aloes.

"I taste something frightfully hot . . . something like vinegar and pepper . . . Is it Worcestershire sauce?"

The above illustrates in experimental telepathy a principle which is of very constant occurrence in spontaneous phenomena. For in the latter it very frequently happens that there may be a considerable delay between the transmission of the psychic message by A and its recognition by P. That recognition is often instantaneous. But again hours and hours may elapse before it occurs. The message seems to be immediately received by the subconscious mind, but delayed there, (perhaps because other subjects are engrossing the conscious mind,) so it does not emerge into consciousness until many hours later. And every one is aware how a content which is known to be in the subconscious mind, as a name, date, or other fact; may for a time elude all efforts to recollect it. Later it comes of itself. So a telepathic message may be received by the unconscious mind; and the conscious mind may have not the slightest hint of its arrival; until hours and hours later it comes up of itself into the field of consciousness.
Transmission of Sound.

Sensory impressions of sound may be transmitted in the same manner. For instance the sound of the human voice, and many others beside. The indications are that nearly if not quite all the sounds made by a human voice are transmissible. When the psychic message reaches the percipient during his sleep, it develops as a sound heard in a dream. Received during wakefulness, it seems like a sound actual and external.

We will give illustrations.

Case 102. Ernest Barthelemy, Dying at Evreux, Repeatedly Calls to his Sister at Theyna, at least 60 Miles Distant; and She Hears Him.

(From Flammarion. The Unknown. pp. 114–115.)

I should like, in response to your request relative to psychical facts, to acquaint you with the following, the authenticity of which my father, M. Fleurant, an ex-schoolmaster, and my mother, a school-mistress, are ready to certify.

It was in 1887, in February. My mother had then an only brother, who lived at Evreux. She was very fond of him, and he loved her tenderly. * * *

Towards the close of the preceding year my mother, who had gone to visit her brother, had been able to see for herself how ill he was, and had been told by the doctor that he was not likely to live more than a month longer.

On the 11th of that month, about six o'clock in the evening, my mother having gone into the cellar of her school-house, came up in a state of indescribable emotion; she had heard, at intervals of a few seconds, three heart-rending cries, calling on her for help. They seemed to come through the grating of the cellar, which was to the north. 'My brother,' she cried to my father, 'is dying. I hear him call me!' Two days after this she received a letter dated March 12th,* informing her of the death of my uncle, Ernest Barthelemy. Mademoiselle Blanche de Louvigny, who wrote the letter, and who had been with the sick man to the last, wrote that he had not ceased to call for my mother.

My mother has often told me these details, and she is still confident (though she cannot explain the phenomenon) that she was for some moments in relation in spirit with her brother.

I send these details to you, hoping that they may be useful to you in your search after causes which can produce such effects.

A. FLEURANT.
School-mistress at Rouilly, but now staying with her parents at Thenay (Indre).

The undersigned subscribe their names to certify that the particulars given by their daughter are perfectly exact.

G. FLEURANT,
Retired School-master.
S. FLEURANT,
School-mistress at Thenay.

* Apparently March 12th is a slip for February 12th.
TRANSMISSION OF AUDITORY IMPRESSIONS IN NATURE.

It will be remembered that the sensation of sound heard by the agent is first conveyed to his own mind, where it becomes a purely mental concept—an idea. Then that idea is transmitted to the mind of the percipient, in which it is still an idea. Then that idea, through the brain, stimulates his nerves of hearing in a reflex way, so they receive a sensation of sound. Thus the sound seems to become externalized. And there seems to be an actual sound heard from without.

Transmitting of Imagined Auditory Impressions.

Now, in connection with these instances of psychic transmission of sound, we next note an interesting fact. We find a class of incidents in which there is no evidence that the words transmitted are ever uttered aloud at all, or heard by the agent himself in any way. They are spoken entirely in his mind, then transmitted, and to the percipient they sound oral. Observe the following illustration. The agent (the grandfather) is “unable to speak.”

Case 103. A Granddaughter, Entirely Alone in a Closed Room, Receives a Psychic Command, Apparently Oral,—“Go to Grandpa, He is Dying.”

(From Proceedings American S. P. R. p. 505.)

By the Percipient, Mrs. A. Z.

Dear Sir:—I enclose a personal incident which may have some interest in the line of your investigations. The voice I alluded to was so strong and clear that long after I could recall the sound of it. (Signed) [Mrs. A. Z.]

Washington.

I am requested to tell you of a curious personal incident. At the time I speak of I was living with my grandparents. My grandmother was not strong, and I occupied a room with her. My grandfather had for a few years been suffering from a severe pain, which the physician assured us was rheumatism. For two nights I had remained all night in his room to give him hot applications. The third night he felt quite well again, and I returned to my grandmother’s room. Early in the morning I was awakened by a clear, distinct voice, saying, “Go to grandpa, he is dying.” I started from the bed, wondering who had spoken, and found myself entirely alone. I ran to my grandfather and found him bleeding and unable to speak. He died during the morning from an aneurism of the heart. No one had suspected any trouble but rheumatism. I retired without a shadow of anxiety regarding him. He was in a room so far away from my room that only a loud voice could have reached me. The door was shut. My grandmother had risen early and was
From the circumstances it seems perfectly certain that the
voice the granddaughter heard was never uttered aloud by any
human being. The most probable explanation seems to be this.
In the mind of the dying grandfather, there was an intense longing
for the presence of his beloved attendant. That was formulated
in a mental command to her—"Go to grandpa, he is dying." This
mental call was transmitted to her telepathically; then
externalized, so it sounded oral.

We give several more incidents of the same character. In
these there is no evidence that the agent ever utters aloud the
name which the percipient unmistakably and repetitiously hears.
With the agent it is probably a strong mental cry, which is trans­
mitted to the percipient; and to the latter seems audible. In the
heart of an expiring father there was intense longing for his son,
which filled his mind with the word "Andre!" And this mental
word, psychically conveyed to the somewhat distant son, is made
audible to him by the simple scientific principle under considera-
tion.

Case 104. As a Dying Father Thinks Intently of his Son; that
Son, Half an Hour away, Hears his Name Called Loudly.

(From Flammarion. The Unknown. pp. 96-97.)

My father, a musical composer, lived at Lyons, his native city, with his
young wife and little girl. My paternal grandparents also lived at Lyons,
about half an hour's walk from their son.

It was the 28th of August, at eight o'clock in the morning. My father was
making his toilet (he was shaving himself before a window), when he heard his
name twice called loudly, 'Andre! Andre!' He turned, but saw no one.
Then he went into the next room, the door of which was open, where he found
my mother sitting quietly. He said to her, 'Did you call me?' 'No,' replied
my mother, 'but why do you look so startled?' Then my father told her how
he had heard himself called loudly, and how this call, repeated more than once,
had affected him.

He finished his toilet, and a few minutes after some one came to tell him that
his father had died so suddenly that there had been no time to summon him to
his deathbed. He had asked for his son as he was dying, but those about him
did not think he was in any danger, and therefore had not sent for the son.
He died at 8 A.M., exactly at the moment when my father had heard him­
self called so urgently.
Observe that my father had had no suspicion that my grandfather was in ill health. The evening before he had seen him, and thought he was perfectly well.

My mother, who witnessed my father's emotion, but who had not heard the call, had just told me the story for the hundredth time, and it is she who has dictated what I am sending you, but I beg you not to give our names to the public.

R. (Isere).

M. B. née S.

Case 105. A Dying Woman's Mental Message to her Servant to Come and Attend her; when Transmitted to the Servant Five Miles away, Sounds like an Oral Call.

(From Flammarion. The Unknown. p. 78.)

My great-aunt, Madame de Thiriet, feeling that she was about to die (April 21, 1807), appeared, four or five hours before her death, to be thinking deeply, but entirely insensible to things around her. 'Do you feel worse?' asked the person who told me this story. 'No, my dear, but I have just sent for Midon to attend my burial.'

Midon was a person who had once been my aunt's servant, and who lived at Eulmont, a village about five miles from Nancy, where Madame de Thiriet was. The person watching beside the death-bed thought the dying woman was dreaming, but two hours after she was amazed to see Midon come in carrying her black clothes in her arms and saying that she had heard madame calling her to come and see her die, and to perform for her the last offices.

A. d'Arbois de Juranville.

Formerly in charge of streams and forests near Nancy. Chevalier of the Legion of Honor.

Case 106. Mme. Depus, who is in Auch, Repeatedly Hears the voice of Mons. Gautier, who is dying in Marseilles, 240 Miles away.

(From Flammarion. The Unknown. pp. 104–105.)

About twelve years ago I lived at Auch. On a certain night my wife, who was sleeping in a chamber next to mine, separated from it only by a slight partition, woke me by saying, 'Did you call me?' 'No,' I answered. 'Well, I assure you I heard my name called three times very distinctly,' The voice said, 'Marie! Marie!' 'You were probably dreaming,' I said, 'and fancied in your dream that some one called you. I was fast asleep.'

A moment after my wife called to me again, saying, 'Get up at once and light your candle; somebody did call me. Come here; I am afraid.' But now the phenomenon becomes very extraordinary. My wife, who was much excited, passed the rest of the night in my chamber and insisted on keeping the candle lighted until day-light. 'Remember what I tell you,' she said; 'we are going to hear to-day that M. Gautier, of Marseilles, is dead. I recognized the sound of his voice in the two calls made to me.'

The next day I was standing in my front door when the letter carrier came up and gave me a letter with a black edge. I was stupefied when I saw that the postmark was Marseilles, but my stupefaction was greater when I found
that it was from Madame Gautier, informing my wife that her husband had
died that night, and at the same hour when she had been twice called.
I have related this extraordinary phenomenon to many persons, and I am
now glad to communicate it to you, in hopes that you may, through your
labors of research, throw some light upon it.
5 Rue Cassini, Nice.

Case 107. In England Daughter Etta has Fallen into the Pond.
Agonizing Thought about her Father in Paris, Causes Transmission to him of a Mental Despatch which Becomes Audible.

(From Phantasms of the Living. Vol. II. pp. 119-120. Unimportant parts omitted.)


[April 23, 1884.]

A very much loved little daughter (now married) was with my family at
our vicarage in Wiltshire, and I was in Paris. One Sunday afternoon, I was
sitting in the courtyard of our hotel, taking coffee, when a sudden thought shot
into my mind, 'Etta has fallen into the water.' (In the later account the
parallel clause is—"when all at once I seemed to hear a voice say, 'Etta has
fallen into the pond.'") * * Mr. Killick adds this pond "was my
horror for the children." "I tried to banish the thought, but in vain. I went
out into the city and walked for hours, trying to obliterate the impression in
every possible way, but in vain. I walked till I was too tired to walk any
longer, and returned and went to bed, but not to sleep. I went next day to the
Post-office, hoping for letters; but there were none. I could not stay in Paris,
so I went to the Ambassador's and got a passport for Brussels."

Later, having reached home, and learning there had been an accident, I
asked the governess what it all meant.
"Well, one Sunday afternoon, we were walking by the pond, and Theodore
said, 'Etta, it is so funny to walk with your eyes shut'; so she tried, and fell
into the water. I heard a scream, and looked round, and saw Etta's head
come up, and I ran and seized her and pulled her out. Oh, it was so
dreadful!" * * *

I inquired the day; it was the very Sunday that I was in Paris, and had this
dreadful conviction.

I asked the hour. About 4 o'clock! The very time, also, that the un-
welcome thought plunged into my mind.

I said, 'Then it was revealed to me in Paris the instant it happened'; and,
for the first time, I told her of my sad experience in Paris on that Sunday
afternoon.

R. HENRY KILLICK.

* * * At that time I had ten children at home; and yet it was the
special one that had the accident who was present to my mind at that moment.
The voice seemed to say, 'Etta has fallen into the pond.' "

Mr. Killick says the memory of his wife confirms his own.

This incident illustrates the process by which a message re-
ceived into the mind becomes audible in the ear. Just as a personal
vision develops in the mind first as a dream figure, then becomes
TRANSMISSION OF AUDITORY IMPRESSIONS IN NATURE. 293

an apparently externalized figure. So words telepathically received, come into the mind simply as ideas; then, coming from the agent with continued or increased intensity, they are externalised, and seem audible.

In the last four illustrations, the narratives do not indicate that the words transmitted had first been uttered, then actually heard by the agent. Apparently they were uttered simply in the mind, and sharply defined in that. But, on either supposition, they would be transmissible just the same. For what is transmitted, is not an external wave of air. It is an idea. And not only is it entirely possible, but extremely probable that, in none of these incidents, did the agent actually utter one word aloud. The call may have been, and probably was entirely in the agent’s own mind—a strong, intense mental utterance of the words, which were never voiced aloud at all. But that mental utterance might be transmitted just the same. And to the ear of the percipient it would sound like a distinctly audible voice.

We might give a considerable number of incidents, in which there is no evidence of anything but a mental utterance; in which it seems certain that there was nothing else. Yet that mental utterance, when received by the percipient, sounds like an oral voice. There are various reasons why this class of instances has a special interest. And one is that they enable us to explain in a rational and scientific way experiences like the following.

Case 108. Rev. Andrew Jukes in England, Hears a Voice Apparently from the Spirit World, Saying that his Brother and Sister, who had been in America, “Are Both Gone.”

(From Phantasms of the Living. I. pp. 407–408.)

By the percipient, Rev. Andrew Jukes.

UPPER ELLINGTON ROAD, WOOLWICH.

On Monday, July 31st, 1854, I was at Worksop, staying in the house of Mr. Heming, the then agent there to the Duke of Newcastle. Just as I woke that morning—some would say I was dreaming—I heard the voice of an old school-fellow (C. C.), who had been dead at least a year or two, saying, ‘Your brother Mark and Harriet are both gone.’ These words were echoing in my ears as I woke. I seemed to hear them. My brother then was in America; and both were well when I had last heard of them; but the words respecting him and his wife were so vividly impressed upon my mind that before I left my bedroom I wrote them down, then and there, on a scrap of an old newspaper, having no
other paper in the bedroom. That same day I returned to Hull, mentioned
the circumstance to my wife, and entered the incident, which had made a deep
impression on me, in my diary, which I still have. I am as certain as I can
well be of anything that the entry is a transcript of what I wrote on the bit of
newspaper.

On the 18th of August (it was before the Atlantic telegraph), I received a
line from my brother’s wife, Harriet, dated August 1st, saying that Mark had
just breathed his last, of cholera; after preaching on Sunday, he had been taken
ill with cholera on Monday, and had died on Tuesday morning; that she her-
self was ill, and that in the event of her death she wished their children should
be brought to England. She died the second day after her husband, August
3rd. I immediately started for America, and brought the children home.

The voice I seemed to hear, and which at first I thought must have been a
kind of dream, had such an effect on me that, though the bell rang for break-
fast, I did not go down for some time. And all that day, and for days after, I
could not shake it off. I had the strongest impression, and indeed conviction,
that my brother was gone.

I ought perhaps to add that we had no knowledge of the cholera being in the
neighborhood of my brother’s parish. My impression was that both he and
his wife must, if the voice were true, have been taken away by some railway or
steamboat accident. But you should notice that at the moment when I
seemed to hear this voice my brother was not dead. He died early next morn-
ing, August 1st, and his wife nearly two days later, namely, August 3rd. I do
not profess to explain it—I simply state the facts or the phenomena. But the
impression made on me was profound, and the coincidence itself is remarkable.

Andrew Jukes.

The author adds, “Mr. Jukes has kindly allowed me to inspect the record in
his diary. * * * and he has dictated to me the words, ‘My impression is
that the remark passed while I was awake.’”

Of such a psychic incident there are two interpretations. When
telepathy was first being investigated, the explanation would
have been this. The agent, who was one of the percipient’s
relatives Mark or Harriet; regarding the death of both as certain,
was thinking with intense interest of the percipient so far away;
and so transmitted a silent psychic message. This latter, to the
agent’s ears, seemed audible. Though his belief that the voice
was that of his deceased schoolfellow, would have been treated as
something purely subjective or imaginary on his part.

But there is quite a group of incidents of this kind, in which
there seems to be an audible voice from the spirit world. And it
has been impossible to hold psychologists down to any inter-
pretation of the kind given above. The evidences are too many
and strong that the message is exactly what it purports to be—a
telepathic despatch from some benignant spirit not in the flesh.
That spirit flashes a psychic message into the mind of the percipi-
ent on earth; and this communication, mentally received, then in the manner above explained seems audible.

As we have already seen (Chaps. IV, V, VI, etc.), the divine mind thus transmits messages into finite minds on earth. And glorified man does the same thing. So do the holy angels. Even fallen spirits do it. As “Satan entered into Judas Iscariot,” by pouring into his mind evil thoughts and purposes; so wicked spirits transmit them into our souls. That all classes of holy celestial beings, and even demoniacal spirits may communicate with us in this telepathic way, is unquestionably in accordance with the teachings of Scripture. That a message telepathically received may become audible, is equally in accordance with the teachings of science. And that some departed friend, now a saintly soul in that great unseen world; with psychic powers and privileges like those of the other dwellers there, and fondly hovering over us; should occasionally transmit some idea or impulse into the mind of a beloved mortal upon earth; is a most reasonable and philosophical thing. The message comes from that agent in a perfectly natural and scientific manner—by simple thought transmission. And it becomes audible to the percipient in an equally natural and scientific way—which has just been explained.

According to the second view, the agent spirit (the “old schoolfellow [C.C.] who had been dead at least a year,” and whose voice was recognized,) may have been anywhere in the universe; and may have transmitted the message (historical in form, but prophetic in fact,) across any distance, to become audible in exactly the same way.

We present another instance.

Case 109. To Mr. W. E. Brighten, in his Berth on Shipboard, in a Dense Fog, Comes an Apparently Telepathic Voice, “Wake, Awake,” And it is Just in Time to Save his Vessel from Collision with Another.

(From Proceedings S. P. R. Vol. VIII. p. 400.)

The narrator, Mr. Brighten himself, is known to Mr. Podmore, who concurs in what appears to be the estimate generally formed of him, namely, “that he is a shrewd, unimaginative, practical man.”
I owned a 35-ton schooner, and in August 1876, in very calm weather, I dropped anchor in the Thames at the North shore, opposite Gravesend, as it was impossible to get to the other side, there being no wind.

The current being exceedingly swift at that part we let out plenty of chain cable before going to bed. I had captain and crew of three men on board, besides visitors. Towards morning I found myself awake in my (owner's) cabin with the words ringing in my ears, "Wake, awake, you'll be run down." I waited a few moments, then dropped off to sleep, but was again awakened by the same words ringing in my ears. Upon this I leisurely put on some clothes and went on deck and found the tide rushing past very swiftly, and that we were enveloped in a dense fog, and all was calm and quiet in the early morning, and there was already some daylight. I paced the deck once or twice, then went below, undressed, got into my berth, and fell asleep, only to be awakened by the same words. I then somewhat more hastily dressed, went on deck, and climbed some way up the rigging to get above the fog, and was soon in a bright, clear atmosphere, with the fog like a sea at my feet, when looking round I saw a large vessel bearing down directly upon us.

I fell, rather than scrambled, out of the rigging, rushed to the forecastle, shouted to the captain, who rushed on deck, explained all in a word or two; he ran to the tiller, unlashd it, put it hard aport: the swift current acting upon the rudder caused the boat to slew across and upward in the current, when on came the large vessel passing our side, and it would have cleared us, but her anchor which she was carrying (having lifted it in consequence of having heaved anchor at low tide with very little cable) caught in our chain, when she swung round and came alongside, fortunately, however, doing us very little damage. I at once jumped on her deck and woke up some men who appeared on deck in various stages of intoxication, who stupidly wanted to remain as they were, but by dint of coaxing, and threatening in turn I induced them to take some turns at their capstan, which had the effect of freeing their anchor from my chain, and she soon left us and dropped her anchor a little lower down.

At once narrated the above facts to the captain, and next day informed my visitors of the voice to which we all owed our preservation. I cannot think that it was really a human voice, as in consequence of the fog no one could have seen the relative position of the vessels, and no other vessels were near us within half a mile or more. My visitors at once desired me to return to Greenhithe, and discontinued their trip.

Wm. Brighten.

I was one of the visitors on the occasion above referred to, and Mr. Brighten related the occurrence to us on the following day. Robert Parker.

We would explain this incident upon the theory that there came to Mr. Brighten a mental warning from some kindly spirit of the realms unseen. For, if a telepathic message can be sent into a human mind, either from a celestial or a terrestrial intelligence; there is not the slightest difficulty or mystery about its apparent development into audibility. If the words are sufficiently clear and well-defined to stimulate the nerves of hearing in a reflex way; those words may seem to the percipient to be external and oral. All this is simple, natural, and scientific.
We might give a series of other instances, similar to the last two in the respect that the agent seems to be a dweller in the spirit world, who sends a message that rings in the percipient's mental ears. And they would obviously be germane to the principle we are endeavouring to bring out; namely that telepathy is employed as a medium of communication in the other world. But the foregoing incidents are sufficient as illustrations.

Apparently all the characteristic sounds of the human voice may be transmitted; e. g., a sob, a cry, a scream, a groan, a shriek, a shout, etc. And, as a single word can be transmitted; so can a series of words, as a sentence or a protracted discourse.

Of other sounds beside those made by the human voice the same holds true; e. g., the firing of musketry or of artillery, the tolling of a bell, etc. Naturally the sounds most readily transmitted, are those which make the most striking impression upon the ear of the agent. And all the facts, and all the lines of reasoning from them seem to converge toward the proposition that any and every sound that can be heard by the human ear, at least every sound that is at all definite and pronounced, can be transmitted.

Now we will give an illustration of the transmitting of complex sound. In this latter there are three elements; sustained discourse, the singing tones of human voices, and the notes of a musical instrument. Furthermore it is collective. There are two agents, and two percipients.

Case 110. A Duet Sung by a Gentleman and a Lady, with Instrumental Accompaniment, is Telepathically Transmitted 700 Miles and Heard by his Two Sisters.

Depressed by the recent death of their mother, these sisters were thinking about their brother; and were in a mood favorable to telepathic experience.

(From Proceedings S. P. R. Vol. VIII. p. 220.)
---, Wisconsin, on the above date, at 8.40 P. M., very suddenly, of pneumonia. Our youngest half-brother, Robert B. R., was working at ---, N. Dakota, at that time, about 700 miles distant from ---, Wisconsin. At 9.45 we retired to the guests' chamber, a room over the south parlor, and about the same dimensions as said parlor, having two windows to the south and one to the east. There were two beds in this large room, and I lay on one and my sister on the other, trying to compose our broken hearts, for we loved our mother very dearly. The night was cold and the windows were all closed, except the east was down at the top a few inches, when, lo! we both distinctly heard at the same instant my brother, Robert B. R., singing, "We had better bide a wee," in a clear, deep tenor, accompanied by a high-pitched soprano and an old-fashioned small melodeon accompaniment, and it sounded as though they were up on a level with our windows, about 15 feet from the ground; and I arose and threw up the south-west window, from whence the sounds seemed to proceed, and then they—the singers—moved to the next, or south-east, window, and sang another verse. And I threw that up and saw nothing, but still distinctly heard the words as well as the music, and so round to the east window, where they sang the last verse, and then the music seemed to float away to the north. But the queer part of this occurrence is the fact that at the very time that we heard my brother singing in ---, Wisconsin, he was singing the same song before an audience, with the identical accompaniment, an old tiny melodeon, and a high-pitched soprano young lady—a Miss E., of North Dakota—as we learned two days afterwards when he came home in response to our telegram announcing the death of our mother.

Any verification of the above facts will be cheerfully made. (Signed) [Miss Q.] ---, Wis., October 11th, 1890.

Dear Sir,—Yours of the 6th inst. was duly received, and in reply to your request for corroborative testimony relative to the "phenomenal occurrence" on the night of November 5th, 1885, at Janesville, Rock Co., Wisconsin—that is, the hearing music and two human voices, and the words distinctly audible—one voice perfectly familiar to us as that of our half-brother, Robert B. R., then of N. Dakota, and the other voice that of a strange lady—soprano, and they, my said brother R. B. R., and Miss Sarah E., of N. Dak., were singing the same song, "We had better bide a wee," at an entertainment given by a church society of S---, a printed programme of which my brother afterwards sent us. **

I have written to my brother, R. B. R., to reply to your request, and also to obtain a programme of the church entertainments at S---, N. Dak., on November 5th, 1885, at which he and Miss Sarah E. sang, "We had better bide a wee," and also to state the exact hour when they were called in the programme, for as Robert stated to us when he arrived on that sad occasion—the death of our good mother—he informed us that the telegram was brought to him, and was held by the operator so as not to spoil the entertainment by telling him before he sang, and we—my sister Mary Q. and --- both heard every note and word of that song sung about seven hundred miles away, while our mother's remains were in the parlour under our bedroom. Cordially yours, (Signed) [Miss Q.]

Miss Mary Q. writes to Dr. Hodgson as follows:—

---, Wis., November 15th, 1890.

Dear Sir,—(In reply to) your kind note of inquiry, relative to my experiences on the night of November 5th, 1885, they were such as have been described by my sister [Miss Q.], who is a lover of scientific research, and is not so timid as I
TRANSMISSION OF AUDITORY IMPRESSIONS IN NATURE.

and my brother; the latter is very much opposed to either of us making known our experience on that night, and has urged me not to tell any one of the occurrences of that eventful time, and he refuses to furnish the printed programme of the entertainment, at which he and Miss E. were singing, "We had better bide a wee," insisting that the people will believe us all "funny" if we make known all the facts; and so in deference to his prejudices I must respectfully decline to make any further disclosures at present.

Respectfully yours,

[Miss Mary Q.]

Obviously the sisters in Wisconsin might have recited a dialogue or sung a song, and the parties in N. Dakota might have heard this by reciprocal transmission. Or these latter might have addressed a sentence to those in Wisconsin. Then those in Wisconsin might have replied to those in N. Dakota, and the latter might have heard. And this might have been kept up indefinitely.

We have seen that a word does not have to be uttered aloud in order to be transmitted. It may be uttered mentally, and then transmitted. The same principle is correct with reference to the transmission of other sounds. It is not necessary that the sound be heard, in order to be transmitted. Thus, without singing it aloud, or hearing it sung, an agent has from memory recalled a piece of music, and hummed it mentally; and the sound was psychically conveyed to another person, so he was at once able to follow it. (Phantasms of the Living. I. 234.)

We next give an instance in which, both parties being in their normal state, there was

Voluntary Transmission of Sound.

Case III. A Malicious Tinker Beats upon his Kettles, and Telepathically Transmits the Noise to an Enemy One and a Half Miles away, to Prevent him from Sleeping.

(From Flammarion. The Unknown, pp. 281–282.)

M. Recamier was coming from Bordeaux, and when travelling through a village in a post-chaise, one of the wheels of his carriage threatened to come off. They drove to the house of the wheelwright, which was near at hand. But this man was ill in bed, and they were forced to send for one of his acquaintances who lived in the neighboring village. While waiting for the wheel to be repaired M. Recamier entered the house of the sick peasant, and put some questions to him on the cause of his illness. The wheelwright answered that his illness proceeded from lack of sleep. He could not sleep because a tinker
who lived at the other end of the village, and to whom he had refused to marry his daughter, prevented him by knocking all night long on his kettles.

The doctor sought out the tinker, and asked him, without any preamble: 'Why do you knock all night on your kettles?'

'To prevent Nicholas from sleeping, to be sure,' replied the tinker. 'How can Nicholas hear you when he lives a mile and a half from here?'

'Oh,' answered the peasant, smiling in a malicious manner. 'I take care that he hears me.'

Mr. Recamier insisted that the tinker should discontinue his knocking, and threatened him with prosecution if the sick man died. On the following night the wheelwright slept peacefully. Some days afterwards he resumed his occupations.

In the observations accompanying the narrations of this experience, Dr. Recamier attributed it to the power of the will, a force whose strength was not yet understood, and which had been spontaneously revealed to an ignorant peasant.

In other words, the tinker knew that, if he made this noise, and willed to transmit it to the wheelwright, the latter also would hear it.

But, presumably, this tinker who deliberately annoyed the object of his spite by transmitting to his mind the clash of kettles; could have voluntarily transmitted to him, in exactly the same way, the sounds of a brass band, of a quartette, of a single voice, of a piano, of a violin, or the warbling of a canary.

For, far as regards the principles and the phenomena of the transmission of sound, they point toward this possibility—that, when the telepathic powers of the finite mind have reached their fullest developement; almost any sound ever heard throughout the universe may be transmitted to any person to whom the agent may desire that it should go. And that person, and probably he alone, will hear it.

Then there may be reciprocal transmission. And we argue that two persons far apart may converse thus. Such seemingly audible communications, not merely across the globe, but between heaven and earth, we shall see actually exhibited in celestial telepathy in the Book of Revelation. (Chap. XXIX. of this Vol.). And this suggests the transmissibility of sound between other spheres. Though that is a thing whose proof is beyond us.
CHAPTER XXII.

TRANSMISSION OF VISUAL IMPRESSIONS, AS EXHIBITED IN THE TELEPATHY OF NATURE OR SCIENCE.

Our sense of vision is by all means the most important one we possess. And, if any sensory impressions of any kind are transmissible, we should expect that those of sight must be.

We have already considered some points about that form of psychic message in which the agent transmits a vision of himself. Now that personal vision or apparition, is simply a complex visual impression, or a combination of visual impressions. But it is the most frequent, essential, and remarkable visual message that ever is transmitted.

And, as A can transmit a vision of himself, there is at once an antecedent presumption that he can also transmit visions of objects outside of himself. If he can send into the percipient's mind a vision of his limbs and feet, then also of the ground upon which or the water in which they stand. If a vision of the human hand, then also of anything held in the hand, or on which the hand rests—as a book, chair, or railing. If of his head, then also of the hat on his head. If a vision of himself—the agent, then also of another person standing beside him, etc. And these presuppositions are found to be fulfilled.

In experimental work all possible precautions are observed to prevent the percipient from learning through the medium of his senses what impressions the agent is endeavouring to transmit. P's eyes are bandaged. His head is perhaps covered with a bolster, sometimes also with a blanket. The agent looks steadily at the object, and tries to transmit a vision of it to the percipient. If the experiment is successful, the time required usually ranges from a few seconds to 2-3 minutes.

The following experiments were conducted in May, 1885, by
Dr. Ochorowics, ex-Professor of Psychology and Natural Philosophy at the University of Lemberg. They are described in his book *La Suggestion Mentale* (pp. 69, 75, 76). The percipient was Madame D., a lady 70 years of age, more than ordinarily intelligent, well-read, and accustomed to literary work. She was not hypnotized, but in the normal state. And he affirms that adequate precautions were observed. We give only a few results.

**Case 112. Dr. Ochorowics Transmits Miscellaneous Visual Impressions to Mme. D.**

<table>
<thead>
<tr>
<th>What A tried to transmit.</th>
<th>What P mentally beheld.</th>
</tr>
</thead>
<tbody>
<tr>
<td>37. A fan................</td>
<td>Something round.</td>
</tr>
<tr>
<td>38. A key.................</td>
<td>Something made of lead....of bronze.....it is iron.</td>
</tr>
<tr>
<td>39. A hand holding a ring.</td>
<td>Something shining, a diamond.....a ring.</td>
</tr>
<tr>
<td>41. A square.............</td>
<td>Something irregular.</td>
</tr>
<tr>
<td>42. A circle...............</td>
<td>A triangle...............a circle.</td>
</tr>
</tbody>
</table>

Next: "The subject had her back to us, held the pencil and wrote whatever came into her head. We touched her back lightly, keeping our eyes fixed on the letters we had written."

49. Brabant..............Bra.....(I made a mental effort to help the subject, without speaking) Brabant.


51. Telephone...........T......elephone.

We would observe, however, that, in the most approved methods of telepathic experimentation at the present time, no contact is allowed between A and P.

Sometimes the visual impression received by the percipient, seems entirely mental. It appears like something seen in a dream, or simply imagined in the mind. But sometimes the object of which a vision has been transmitted, seems to become externalized, objective, and real. In this latter case the philosophy is exactly the same as that by which other kinds of sensory impressions are made to seem externalized and objective. What first enters the mind and brain of the percipient, is an idea—sent directly from the mind of the agent. Then P's brain stimulates his nerves of vision in a reflex way. So they seem to experience precisely the same sensations as if they saw some actual outward object.

Dr. Müller's physiological principle that any sensations in the nerves which can be produced from without, can also be produced
from within (which was presented in full in Chapter XVI., in the discussion which follows Case 67) includes and explains all these incidents in which the recipient of a telepathic message believes that something external and objective is actually appealing to his senses.

In the following illustration the experiments were conducted by Dr. Blair Thaw, M.D., of New York, on the 28th of April, 1892. Dr. Thaw was himself the percipient. He had his eyes blindfolded, and his ears muffled. Mr. M. H. Wyatt was present, but took no part. The percipient's wife, Mrs. Thaw, acted as agent; but kept silence, except when it was necessary to state whether an object, card, number, or colour was to be guessed. The objects were in every instance actually looked at by the agent, the "colour" being a coloured disc.

**Case 113. Mrs. Thaw Transmits to Dr. Thaw Colours Chosen at Random.**

(From *Proceedings S. P. R.* Vol. VIII., p. 429.)

<table>
<thead>
<tr>
<th>Chosen</th>
<th>1st Guess</th>
<th>2nd Guess</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bright Red</td>
<td><em>Bright Red</em></td>
<td></td>
</tr>
<tr>
<td>Light Green</td>
<td><em>Light Green</em></td>
<td></td>
</tr>
<tr>
<td>Yellow</td>
<td><em>Dark Blue</em></td>
<td><em>Yellow</em></td>
</tr>
<tr>
<td>Bright Yellow</td>
<td><em>Bright Yellow</em></td>
<td></td>
</tr>
<tr>
<td>Dark Red</td>
<td><em>Blue</em></td>
<td><em>Dark Red</em></td>
</tr>
<tr>
<td>Dark Blue</td>
<td><em>Orange</em></td>
<td><em>Dark Blue</em></td>
</tr>
<tr>
<td>Orange</td>
<td><em>Green</em></td>
<td><em>Heliotrope</em></td>
</tr>
</tbody>
</table>

In the experimental transmitting of visual sensations, the agent makes a deliberate and protracted mental effort. He patiently fixes his eyes on the object; and, by strong volition, endeavours to convey a mental image of it to the percipient. But, in spontaneous telepathy, this is not necessary at all. The agent makes no conscious or special effort whatever. The quick glance by which one mind takes the most instantaneous survey of any object or objects may be sufficient. Then the picture may be instantly flashed into another and perhaps distant mind.

Spontaneous telepathy exhibits transmissions, not only of visual impressions, but of sensory impressions generally, that are far more striking. And these latter doubtless illustrate more perfectly
the ease with which we must believe that telepathy is used in the celestial life.

Impressions of Motion may be transmitted.

We give next some instances of psychic transmission of complex and living pictures involving the idea of motion. In the following two incidents the visions psychically conveyed seem to be vividly externalized, entirely real and objective. Probably, in each instance, the person to whom the experience happened, was thinking about the percipient; and, as an unconscious agent, sent a mental photograph of the scene.

Case II4. The Head Master of a large Public School, has a Telepathic Vision of a Boy Slipping from a Landing Stage into the Water

(From Phantasms of the Living. Vol. II. p. 31.)

In the summer of 1874 or 1875, the percipient had been detained at home, while a party of boys, with some masters and ladies, went on a steamer excursion. And he says that he was

Standing vacantly at the door of his house, doubtless thinking of the absentees and conjecturing how they were then employed. Suddenly he seemed to see a boy slip, when crossing the landing stage from the quay to the vessel, and fall into the water, wounding his mouth as he fell. There the vision ended. Mr. A. (the narrator) returned to his work in which he was absorbed, until the return of Mrs. A.; but so vivid was the impression on his mind of the reality of the occurrence that he had looked at his watch and noted the time exactly. On his wife’s return Mr. A. at once said to her, ‘Did you get that boy out of the water?’

‘Oh, yes; there was no harm done beyond the fright. But how should you know anything about it? I am the first to arrive; they are walking. I drove.’

‘Well, how about his lip? Was it badly cut?’

‘It was not hurt at all; you know X. has a harelip.’

Mr. A. has no explanation to offer: these are the facts.

[Mr. A. was under the impression that the coincidence was precise. But the time of the vision was about 7 p.m.; and we learn from the wife of the headmaster, who was present, that the accident occurred before luncheon •••]

The above incident is one in which P’s recognition of the telepathic message is deferred. Mr. A. was probably absorbed with other matters during the day. But later, when he is “standing vacantly at the door of his house,” the vision emerges into his consciousness.

This fact that a psychic communication which the agent certainly must have despatched at a given moment, may remain in
the subliminal mind of the percipient, and not come up into his field of consciousness until many hours later; is one which has been proved beyond question. And it has played an important part in the investigation of this subject.

Very complex and comprehensive pictorial impressions may be transmitted. And these visual pictures may cover a large area, take in many objects and elements, as in some simultaneous dreams. These are of various kinds. One person may have a dream of peculiar and striking character, with quite an array of figures and a panorama of events. During it, he may be thinking with interest of some other person. And this may cause a transmission of the dream to that other individual. So the various visual and dramatic elements of the dream in the mind of the agent, will be conveyed into the mind of the percipient. These simultaneous dreams are especially likely to occur in the case of persons who are very closely identified with each other, as husband and wife, blood relatives, etc.

We give an instance. In it two friends had at about the same time what evidently was in substance the same peculiar dream. To one of them came a troubled vision. In its phantasmagoria figured a friend, intense thought about whom probably caused a transmission of the dream to her.

Case 115. Dr. A. A. Gleason and Counselor J. R. Joslyn have the same Dream at the Same Hour.

(From Journal S. P. R. June, 1895. p. 105.)

By Dr. Gleason.

Gleason Sanitarium, Elmira, N. Y., February, 1892.

The night of Tuesday, January 26, 1892, I dreamed between two and three o'clock that I stood in a lonesome place in dark woods; that great fear came on me; that a presence as of a man well known to me came and shook a tree by me, and that its leaves began to turn to flame.

The dream was so vivid that I said to the man of whom I dreamed when I saw him four days later, "I had a very strange dream Tuesday night." He said, "Do not tell it to me; let me describe it, for I know I dreamed the same thing."

He then without suggestion from me duplicated the dream, which he knew, from the time of waking from it, took place at the same hour of the same night.

Adele A. Gleason.
Next morning she made in her diary a memorandum: "Night of dream. J. R. J." (Initials of Mr. Joslyn of whom she dreamed.) This entry was subsequently exhibited. The report of the second dream was written a few days later.

By John R. Joslyn, Attorney-at-Law.

208 East Water St., Elmira, N. Y.

On Tuesday, January 26, 1892, I dreamed that in a lonely wood where sometimes I hunted game and was walking along after dark, I found a friend standing some ten feet in the bushes away from the road, apparently paralyzed with fear of something invisible to me, and almost completely stupefied by the sense of danger. I went to the side of my friend and shook the bush, when the falling leaves turned into flame.

On meeting this friend, a lady, some days afterwards, she mentioned having had a vivid dream on Tuesday morning, and I said "Let me tell you mine first," and without suggestion I related the duplicate of her dream.

I was awakened soon after, and noted the time from a certain night train on a railroad near by, and so am certain that the dreams took place at same hour of same night.

J. R. Joslyn.

Other similar illustrations might be presented. But this will suffice.

In this connection the reader will very naturally think of Nebuchadnezzar’s dream. That complicated and protracted vision, with all its various features had first been sent by God into the mind of Nebuchadnezzar; being one of many instances in which the divine mind directly conveyed pictorial messages into the human mind. Then that dream had sunk below the horizon of Nebuchadnezzar’s consciousness. It was in his subconscious mind, like anything else which has temporarily passed out of thought, and cannot for the time be recalled. Had it been entirely lost, he could not have immediately recognized and accepted it as he did later. For he said to Daniel, “Thou couldst reveal this secret.” (Dan. 2; 47).

Then all these pictorial elements which had been in the mind of Nebuchadnezzar, were by the divine mind directly conveyed into the mind of Daniel. In this Scriptural episode we see the divine intelligence conveying visual impressions into other intelligences; and doing exactly what occurs when a pictorial dream in one mind is transmitted to another.

In telepathic clairvoyance we observe the operation of exactly the same principle in the reverse way. There the agent does not
transmit visual impressions to the percipient, but \( P \) reads them from the mind of the agent. And the multitude of visual impressions which have been received by the mind of \( A \), may be instantly read from that mind by \( P \).

But in our line of argument we must give a brief exposition of coincident dreams. These occur when some event actually transpiring before the eyes of the agent, is by psychic despatch from him reported to the percipient; who could not possibly have obtained knowledge of it in any other way. To be accepted as evidence, it should be announced before the arrival of any other news that the event has actually occurred.

In the collection of coincident dreams that had been gathered in *Phantasms of the Living*, up to 1886, these striking concurrences and agreements between external events and dreams which pictured them; were 24 times as numerous as could possibly be accounted for on any theory of chance coincidence. This showed unmistakably that the external events had caused the pictorial visions of them. Some onlooker had beheld the event. And, from that person as agent, a mental photograph was flashed into some other mind, which might be thousands of miles away—on the other side of the planet.

We now present some pictorial coincident dreams.

**Case 116. Mrs. Annie Jenness Miller, Sick in her Bed in New York, with Physicians in Consultation, Flashes a Picture of the Scene to her Sister in Detroit, 500 Miles away.**

(From *Journal S. P. R.* Vol. VIII. p. 128.)

The introductory account is by Miss Laura E. Giddings, editress of Mrs. Miller's magazine.

Some few years ago I was the guest in the home of an intimate friend, whose unmarried sister, also an associate of my own, was away at the time. My hostess, whom I will call Mrs. J., was taken suddenly and seriously ill. The family doctor was summoned, but as he was away, a strange physician was called, and he was in attendance upon Mrs. J. when at midnight her own doctor arrived. Early on the following morning I received a telegram from the absent sister, saying: "Is anything wrong at home? Answer immediately." I replied, and before the day was over a letter addressed to me, and mailed when the telegram was sent, came from the absent sister, saying:—

"I have had a peculiar and impressive dream of home. I saw A. lying on the bed as if very ill; while in the dressing-room, as if in consultation, were
two doctors—Dr. L. (the family physician) and a stranger, a tall, dark man, whom Dr. L. addressed as Dr. Rice. So impressed am I that something is wrong, that I write to you in order to know as soon as possible the meaning of this strange vision.

Her dream was as vivid a portrayal of what was actually occurring at her home during the night, as I, personally present, could have given. She was almost correct as to the name of the strange doctor, whom she heard addressed as Dr. Rice, but whose name was Reed. It will be offered in explanation that she was anxious about home, and naturally dreamed of her sister. But this explanation will not suffice, for she was a girl much away from home. The married sister was never ill, and no member of the family had ever seen or heard of the strange physician. That the sick sister was thinking of the absent one, I know. She was a woman of determined will and of unusual magnetic power, as her success as a public speaker attests. May she not, through her desires, have unconsciously thrown upon the mind of the absent one certain photographic revelations of what was actually occurring?

Miss Giddings writes:

27 Walnut Street, Somerville, Mass.,
January 8th, 1896.

Dr. Richard Hodgson,
Dear Sir:—The dream related occurred to my friend Mabel Jenness at a time when her sister, Annie Jenness Miller, the well-known lecturer on "Drees," was ill at her New York residence. The facts are as I have related them.

I was at that time editing Mrs. Miller's magazine, and the letter to which reference is made came to me. I did not keep it, but Mabel Jenness, now Mrs. Wm. A. Venter, Coates House, Kansas City, will verify my statement, or so would Mrs. Miller, 114 Fifth Avenue, N. Y.

(Miss) Laura E. Giddings.

Mrs. Venter writes:

Coates House, Kansas City, Mo.,
February 3rd, 1896.

Mr. Richard Hodgson,
Dear Sir:—Your letter of January 28th has just reached me. I will endeavour to give you as nearly as possible the facts concerning the "vision" of which Miss Giddings has told you. I was in the West on a lecture tour, and the last night of my stay in Detroit, Mich., I had a dream in which I saw my sister, Mrs. Miller, lying ill. There were several people about her, and all was excitement. There were two physicians in consultation; one I recognised as Dr. Louis Sayer, of New York (now deceased), the other I did not recognise, but his name came to me as Rice. In appearance this man was above medium height, very slender, and had dark side-beard.

The exact date of this experience I cannot give, but I should say it was about the middle of December 1889. The dream greatly impressed and annoyed me. I tried to put it from me, but it persistently recurred to my thought—a haunting fear. I could not make it seem a dream, and after several hours I sent the telegram to which Miss Giddings referred. The message was sent from Ypsilanti, Mich., at about noontime, on a Monday (I remember well the day of the week); the answer to it was received at about 9.30 o'clock in the evening of the same day. That which to me was a dream actually occurred in detail while I was dreaming; and the physician who was in reality in attendance with Dr. Sayer was the embodiment of the one in my vision, but his name was Ried, instead of Rice as I dreamed.

Mabel Jenness Venter.
Mrs. Miller writes:—

St. Denis Hotel, N. Y., February 1st, 1896.

DEAR MR. RICHARD HODGSON,

The dream experience related by Miss Giddings occurred just as related in her article. The date of the illness was December ’89. She was my guest at the time, and consequently knew the details.

When my sister’s telegram arrived Dr. Louis Sayer (he died immediately afterward) was sitting upon the side of my bed, and I remember that he was profoundly impressed by the inquiry, knowing it the result of a psychological impression received from a dream.

A. JENNESS MILLER.

Case 117. A British Officer, Dying in India, Sends an Ample Picture of the Circumstances Attending his Decease to a Sister in England.

(From Phantasms of the Living. I. 378–397.)

January, 1885.

In the year 1857, I had a brother in the very centre of the Indian Mutiny. I had been ill in the spring, and taken from my lessons in the school-room. Consequently I heard more of what was going on from the newspapers than a girl of 13 ordinarily would in those days. We were in the habit of hearing regularly from my brother, but in the June and July of that year no letters came, and what arrived in August proved to have been written quite early in the spring, and were full of the disturbances around his station. He was in the service of the East India Company—an officer in the 8th Native Infantry. I had always been devoted to him, and I grieved and fretted far more than any of my elders knew at his danger. I cannot say I dreamt constantly of him, but when I did the impressions were vivid and abiding.

On one occasion his personal appearance was being discussed, and I remarked, ‘He is not like that now, he has no beard or whiskers,’ and asked why I said such a thing, I replied, ‘I knew it, for I had seen him in my dreams,’ and this brought a severe reprimand from my governess, who never allowed ‘such nonsense’ to be talked of.

On the morning of the 25th September, quite early, I awoke from a dream to find my sister holding me, and much alarmed. I had screamed out, struggled, crying out, ‘Is he really dead?’ When I fully awoke I felt a burning sensation in my head. I could not speak for a moment or two; I knew my sister was there, but I neither felt nor saw her.

In about a minute, during which she said my eyes were staring beyond her, I ceased struggling, cried out, ‘Harry’s dead, they have shot him,’ and fainted. When I recovered, I found my sister had been sent away, and an aunt who had always looked after me sitting by my bed. In order to soothe my excitement she allowed me to tell her my dream, trying all the time to persuade me to regard it as a natural consequence of my anxiety. When in the narration I said he was riding with another officer, and mounted soldiers behind them, she exclaimed, ‘My dear, that shows you it is only a dream, for you know dear Harry is in an infantry, not a cavalry regiment.’ Nothing, however, shook my feelings that I had seen a reality; and she was so much struck by my persistence, that she privately made notes of the date, and of the incidents, even to the minutest details of my dream, and then for a few days the matter dropped, but I felt the truth was coming nearer and nearer to all. In a short
time the news came in the papers—shot down on the morning of the 25th when
on his way to Lucknow. A few days later came one of his missing letters,
telling how his own regiment had mutinied, and that he had been transferred
to a command in the 12th Irregular Cavalry, bound to join Havelock’s force in
the relief of Lucknow.

Some eight years after, the officer who was riding by him when he fell,
Captain or Major Grant, visited us, and when in compliance with my aunt’s
request he detailed the incidents of that sad hour, his narration tallied (even
to the description of the buildings on their left) with the notes she had taken
the morning of my dream. I should also add that we heard my brother had
made an alteration in his beard and whiskers just about the time that I had
spoken of him as wearing them differently.

L. A. W.

In answer to inquiries Miss W. says:—

As to date, the dream concerning my brother’s death took place in the morn­
ing half of the night of the 25th of September; and I think I noted in my MS.
that an aunt to whom I related the dream at the time was so struck by the
pertinacity with which I adhered to the various particulars, that she put down
the date and also the details of the dream.

I have always been a dreamer. I never had the same sort of
dream of death.

Thus we see that in coincident dreams the mental pictures or
visual impressions fly from mind to mind quite irrespective of
the distance between A and P.

But in the future state ‘‘they sleep not day nor night.’’ Hence
obviously there are no dreams—but day dreams. All their
veridical telepathic experiences must, therefore, come in waking
hours. And we will now give a couple of waking incidents which
illustrate exactly the same psychic transmitting of impressions
of sight, when both agent and percipient are awake.

In the following incident, telepathy aids the courts of law.
Though the date is remote, there is ample contemporary proof of
the psychic event.

Case 118. Wm. Edden, Murdered, Flashes to his Wife a Vision
of the Scene and the Assassin.

(From Phantasms of the Living. II. 586–588.)

The Buckingham, Bedford, and Hertford Chronicle for Nov. 1, 1828, states
that on Saturday, Oct. 25, 1828, William Edden, market gardener (called
Noble Edden), was found dead on the road between Aylesbury and Thame,
with several ribs broken. He was discovered by Mr. Taylor, miller, who was
returning from Aylesbury, and gave the alarm. At the adjourned inquest,
on Nov. 5, a verdict of murder was returned against some person unknown.

The Buckingham Gazette of August 22, 1829, gives an account of the appre-

hension of a man named Sewell, who had stated in a letter to his father that he
knew who had killed Edden. He accused a man named Tyler, and both were
tried at the Aylesbury Petty Sessions, August 22, before Lord Nugent, Sir J. D.
King, R. Browne, Esq., and others. On the first day of the examination, Mrs.
Edden, wife of the murdered man, gave the following evidence:—“After my
husband’s corpse was brought home, I sent to Tyler, for some reasons I had, to
come and see the corpse. I sent for him five or six times. I had some par-
ticular reason for sending for him which I never did divulge. . . . I will
tell my reasons if you gentlemen ask me, in the face of Tyler, even if my life
should be in danger for it. When I was ironing a shirt, on the Saturday night
my husband was murdered, something came over me—something rushed over
me—and I thought my husband came by me. I looked up, and I thought I
heard the voice of my husband come from near my mahogany table, as I
turned from my ironing. I ran out and said, ‘Oh, dear God! my husband is
murdered, and his ribs are broken.’ I told this to several of my neighbours.
Mrs. Chester was the first to whom I told it. I mentioned it also at the Sar-
cen’s Head.”

Sir J. D. King: “Have you any objection to say why you thought your hus-
band had been murdered?” “No! I thought I saw my husband’s apparition
and the man that had done it, and that man was Tyler, and that was the reason
I sent for him . . . When my neighbours asked me what was the matter
when I ran out, I told them I had seen my husband’s apparition. . . . When I
mentioned it to Mrs. Chester I said: ‘My husband is murdered, and
his ribs are broken; I have seen him by the mahogany table.’ I did not tell
her who did it. Mrs. Chester answered, I was always frightened, since my
husband had been stopped on the road. [The deceased Edden had once before
been waylaid, but was then too powerful for his assailants.] In consequence of
what I saw, I went in search of my husband, until I was taken so ill I could go
no further.”

Lord Nugent: “What made you think your husband’s ribs were broken?”
“He held up his hand like this” (holds up her arm), “and I saw a hammer, or
something like a hammer, and it came into my mind that his ribs were broken.”

[In this complex despatch, the husband transmits to his wife
a vision of himself; a picture of his assailant, and of the hammer
used as a weapon; a psychic cry—which becomes audible, and the
information that his ribs had been broken. Author.]

Sewell stated that the murder was accomplished by means of a hammer.

The trial (see Buckingham Gazette, March 13, 1830,) took place at the Buck-
ingham Lent Assizes, March 5, 1830, before Mr. Baron Vaughan, and a Grand
Jury; but in the report of Mrs. Edden’s evidence, no mention is made of the
vision.

Sewell and Tyler were found guilty, and were executed, protesting their
innocence, on March 8, 1830.

Miss Browne, writing to us from Farnham Castle, in January, 1884, gives
an account of the vision which substantially accords with that here recorded,
adding:—

“The wife persisted in her account of the vision; consequently, the accused
was taken up, and, with some circumstantial evidence in addition to the
woman’s story, committed for trial by two magistrates, my father Colonel
Robert Browne, and the Rev. Charles Ackfield. The murderer was tried and
convicted at the Assizes, and hanged at Aylesbury.
It may be added that Colonel Browne was remarkably free from superstition, and was a thorough disbeliever in 'ghost stories.' He came home and said, laughing, 'We have had a ghost called in, in court to-day. We shall see how the story is confirmed.'

All the features of the above psychic experience are readily explained. The husband, in the crisis of death by assassination, thinks with the most intense earnestness of his wife. That causes him to flash to her a vision of himself, with all these other accompaniments; reporting the whole fatal scene. And all was instantly understood.

Obviously his wife might reciprocally have transmitted to him a view of herself and her surroundings; a psychic statement of anything she was doing, saying, or thinking.

At this point in discussing the transmission of visual impressions, we again allude to the principle which underlies crystal-gazing, and which was sufficiently explained in Chap. X. 4, immediately after Case 36. In the following incident, the same principle is seen operative, as the percipient passively receives the communication sent by an active agent mind. The surface of the water in a quarry acts as a crystal. A drowning brother transmits a pictorial psychic message to his sister. Her steady looking into the still water calms her mind, so the elements of the picture more readily become developed and externalized.

Case 119. Miss Marianne Griffiths, while Looking into a Pool of Water, has a Coincident Vision of the Drowning of her Brother in the Firth of Forth, 13–14 Miles Away.

(From Phantasms of the Living. I. 258–259. Some details omitted.)

By Mrs. Paris (née Griffiths), of Lowescroft, England, a sister of the principals.

April 30, 1884.

We were a family of eight. Twenty years ago we were all at home but one, H. • • •

I have given these details rather minutely to show that there was nothing in the surrounding circumstances to cause depression. My sister was in good health, even better than usual. Well, we had gone through the first course, the second was being placed on the table, when Miss J. asked 'Where is Marianne?'—my sister. My mother remarked that she had left the room some minutes since, and did not seem well. I immediately went out, and after looking all through the house and not finding her, went into the garden. There I
found her sitting with her head resting on her hands, looking into what was called the 'quarry'—an unused working, then and for years before flooded. From where she sat she could see the water looking so still and black. She was quite unaware of my presence. I put my hands on her shoulders, and asked, 'What is the matter?' She evidently neither felt nor heard me. I then went to her side and shall never forget the expression of her face. She looked perfectly paralysed with fear and horror. Her eyes seemed rivetted to that water, as if she was witnessing an awful scene, and could give no help. 'What is the matter, my dear?' She was still insensible to my presence and touch. In a few seconds she gave such a cry of suppressed agony and said, 'Oh, he's gone.' She then seemed to become aware of my presence and turned a look of agonised entreaty on me, and yet there was a little relief. Presently she said, 'Oh, J., do go away and leave me.' I begged her to come in, and then as if she could bear it no longer she said, 'Oh, J., he's gone. Oh, God, he's gone, my poor dear H.' 

Very slowly, as if it cost her unspeakable suffering, she said, 'There is something terrible taking place.' She shivered, and after a good deal of persuasion she returned with me into the room. Miss J. had gone with her to her room and had insisted on her lying down, and induced her to relieve herself by telling her, Miss J., all about it. She was so much impressed with what she had heard that she left my sister, promising to return after afternoon service.

At about 3 o'clock that afternoon, we received the news of the death of our dear H. by drowning. He was on his way to church with the other members of the choir. Tempted by the delightful weather, and the inviting look of the water, several of them proposed a 'dip,' 'just one for the last time, H.' He complied, was first in, and had only gone into water up to his knees, when he called out that he was drowning. His companions were panic-stricken, and declared afterwards that they could not move. One at last recovered presence of mind sufficient to about, and then to run the short distance to the church, and called out, 'G., H. is drowning, come, quick.' G. rushed out, undressing as he went, and throwing his clothes along the road, jumped in, and would undoubtedly have saved him, but H. clutched hold of him, and they both sank to rise no more, just a few minutes before 2 o'clock, and at the moment my sister called out, 'He's gone.'

We found her in a deep sleep, looking years older, but quite prepared for the news, for when my brother roused her, she said, 'Have they come? They have not brought him home yet, have they?' Miss J. came, seemingly quite prepared to hear of our sorrow. She told me afterwards that my sister had described the scene and the place, although she had certainly never been there. There was no precedent for his bathing on Sunday, nothing to suggest to her mind the possibility of his doing so.

Had I been the recipient of this 'warning,' weakness and consequent nervousness might have been urged as a predisposing cause, but it could not be urged in my sister's case. She was twenty-seven at the time, and we have always been pronounced sensible women with no nonsense about them.'

In answer to inquiries, Mrs. Paris writes, on May 10, 1884:

My sister and Miss J. are both dead . . . . I have written to my father to ask the questions as to the distance, &c. He thinks 'Bo'ness,' where the accident took place, was about 13 or 14 miles from Blackhall (where the family were then residing). I think I said 3 o'clock the news reached us. He puts it a little later. As to the character of the water, it was the Firth of Forth; but I know nothing of the place. My father says there was a steep place, caused by water running in from an engine in connection with Mr.
Wilson's works there, and that H. got into that deep pool. The time of afternoon service was from 2 till 3.30. My brother was nearly 19. As to there being any special reason why my sister should have had the experience rather than myself, there are, to my mind, two. First, she was of a much more contemplative cast of mind. She was dreamy, I very active. But the second is, to my mind, the most powerful. You will have observed in all large families the members pair off, on the principle of like drawing to like, I suppose. She and H. paired off.

* * * In conversation, Mrs. Paris told me of another apparently veridical impression which her sister mentioned to her at the time of its occurrence, relating to the death of a cousin who was drowned at sea.

We have explained in its logical scientific connection, this principle so familiarly known in psychic intercourse. The percipient, while obtaining information from another and perhaps quite distant mind, is sometimes greatly helped by steadily looking into a crystal. This tranquillizes his own mind, and fixes his attention. So the faint and obscure psychic impressions, which have been received from the agent mind, become more clearly defined and fully developed.

Obviously we do not mean to imply that there will be crystal-gazing in the other world. Any more than there will be ear-trumpets and eye-glasses. For of all these things there can be no need. Our psychic powers here exhibit only an incipient stage of development. Their operations are elementary. But these visions in the crystal, whether passively received or actively obtained, help illustrate the possibilities of telepathy and clairvoyance; which will reach their fullest expansion and perfection in the coming life; and apparently can be utilized at pleasure.

Consider what a mighty stream of telepathic communications of every kind must come forever from all over the universe into the mind of the God-man Jesus; and go from his mind to other finite minds scattered everywhither throughout all his kingdoms. And remember how he searches and knows all the contents of all other finite minds. Consider the infinite multitude of ideas and other impressions that from everlasting to everlasting are pouring from the mind of each Person of the Godhead into the minds of both the others. Also the ineffable ease and completeness with which each mind searches and understands the minds of the other two.
Scotch second sight, which sometimes seems so wonderful and superhuman, is simply a superior type of clairvoyant sensitiveness or telepathic susceptibility.

But telepathy was designed to convey information. It is the highest known or conceivable method of communication. And these coincident visions, whether they come during sleep or wakefulness, may bring varied and important intelligence. Very often information previously unknown to the percipient, is disclosed to him by one of these psychic messages. Sometimes the agent appears in vision to the percipient, and formally imparts some news; for instance, announces the fact that a death has occurred. Through these visions are made known to the percipient different events and facts of which he had previously no idea. For instance, the vision may suggest the circumstances under which the agent died. The latter appears wearing his hair and beard in a peculiar way, or having on a particular suit of clothes; or he is transfixed by a spear-thrust, or has a split skull; or he is seen pierced by a shot in his temple or breast; or he is a corpse at the bottom of a boat, or a dead body prostrate in a meadow, or a decapitated trunk with head lying near by; or he is seen drowning, or being borne from a battle field. These visions correspond with subsequently ascertained facts, and with the date of death.

But, of anything and everything that can be seen by the eyes of one person, apparently a visual impression may be transmitted to another individual, by telepathic dream or vision. Hence the actual range of visual and of other sensory impressions that may be sent from one mind to another by psychic despatch, is correspondent with and equal to the range that can first be received by the agent mind. For, while the fact has not yet been established in all details, the data all seem to converge toward this position—that, whatever sensory impressions, at least of any consequence, the agent can receive, those he can convey to the percipient.

Out of 149 coincident dreams reported in *Phantasms of the Living*, it has been observed that 79 related to death. This further illustrates the fact already stated, that at the soul's departure from the body, our psychic powers develope more fully, and begin their characteristic play.
The transmitting of sensory impressions, like that of all other telepathic messages, may occur during sleep, and during borderland moments, as well as during wakefulness; in other words, at all times. And this still further foreshadows the fact that much more in the future state, in which no one needs slumber; these psychic despatches will be possible and in progress at all times.

This transmitting may be reciprocal.

In the telepathy of the spiritual kingdom we see these communications traversing the abyss between heaven and earth. Whence, from the principles that have been brought out, we cannot banish the thought that sensory impressions (with other mental contents) may be conveyed across other fields of space—from world to world.
CHAPTER XXIII.

TRANSMISSION OF MORE COMPLEX SENSORY IMPRESSIONS, AS EXHIBITED BOTH IN THE TELEPATHY OF NATURE AND IN THAT OF SCRIPTURE AND THE CELESTIALS.

While we have endeavoured to illustrate the transmission of ideas, emotions, motor impulses, personal visions, and each type of sensory impressions by itself; it is not for an instant to be inferred that, in the higher displays of telepathy, each or any form is usually transmitted thus. The exact opposite is the case. These elements appear in the greatest variety of combinations. Any of them, and all of them may be transmitted together. And we will now note some of these more complicated psychic phenomena.

The most familiar mode by which the agent communicates his identity to the percipient, is the personal vision. A flashes a picture of himself into the mind of P. And with this he may send some idea or ideas, some emotion, some motor impulse, some sensory impression; or all of these. We have a sufficient number of examples of this in science. And, in studying the personal visions of Scripture, we found an ample number of exactly similar illustrations; in which some holy being of the other world transmits a vision of himself, together with some thought, emotion, motor impulse, etc., into the mind of some human being here on earth.

But every personal vision is a complex visual impression. And all other sensory impressions are transmitted in precisely the same way; and upon the same principles as the portrait vision. So with these preceding forms of psychic despatch may be combined other sensory impressions.

And, though we do not formally take up the transmitting of sensory impressions in celestial telepathy, until we reach Chapter XXV., we may here make a few remarks by way of anticipation.
In the Scriptures we had an ample series of instances in which celestial beings (Persons of the Trinity, the glorified Jesus, and the angels) appear in vision to men; i. e., transmit personal visions representing or symbolizing themselves into the minds of men. And we shall soon see other glorified men in the Bible doing the same thing. (Cases 125, 126).

Hence, if heavenly beings can transmit the personal vision, which is one particular blending of visual impressions; they can transmit other combinations also. If they can send a psychic message picturing a human body—i. e., those visual impressions which represent a human figure; they can transmit visual impressions representing other forms, any form. But all other sensory impressions are transmitted in exactly the same way as impressions of sight. Hence we at once argue that they must be able to transmit other sensory impressions also; e. g., those of sound. A little later we shall see that this is unquestionably the fact.

Any of the different types of psychic message may be blended together in complex communications. The data of scientific telepathy prove and exemplify this with copious illustration. All the principles and facts point toward the unquestionable possibility that personal visions, ideas, emotions, motor impulses, and the different types of sensory impression may be transmitted at one and the same time.

In the following incident we have the transmission of a personal vision and an impression of touch. Very possibly also of an emotion of delight. The narrative was first printed in the *Spiritual Magazine* for February, 1863. Some of the ideas and terms are those of spiritualism. These we do not accept, and would have preferred to change. But we must not modify the record.

Its psychological import is unmistakable. The spirit of a departing youth is filled with thoughts about his brother-in-law, whom he has always loved. Therefore he thinks of himself as standing beside that brother, grasping his hands, and beaming upon him. All this complex mental content is conveyed to the brother. So he thinks George appears before him, grasping his hands, and smiling upon him. And the happiness in George’s heart seems to warm the heart of James.
TRANSMISSION OF MORE COMPLEX SENSORY IMPRESSIONS. 319

Case 120. George Barth, at his Death, Transmits a Vision of Himself and the impression of a Hand-grasp to his Brother-in-law.

By the father of the agent, Mr. George Barth, of Camden Road, London, N.

On the 14th of May, 1861, our son George, a most excellent and religious youth of 19 years, was removed from this to the spirit world. Perceiving that the time of his departure was near, his mother and I alone watched by his bedside. When the last breath had been taken in and expired, I quietly remarked, 'He is now gone.' His mother inquired the time, and then observing the rising sun just shining over the blind of the room, which had an aspect to the east, she said, 'See! the natural sun is just rising as our dear boy is rising to his Heavenly home.' I have an object in noting the rising of the sun at the moment of his departure.

Mr. Williams, of Romford and Bishopsgate Without, a highly intelligent and worthy man, is united to our eldest daughter. At this time he was staying at his house in the City, his wife having been only a few days previously confined. He was sleeping in a room, the window of which faced the east. He states that he was soundly asleep, his hands outside the bedclothes, when he was suddenly aroused by feeling each of his hands firmly grasped and pressed. He instantly sat up, and by the bedside stood George, holding his hands and smiling in his face with a look of peculiar sweetness and kindness. George was attired (seemingly) in his nightdress. Mr. Williams was not at all alarmed; he knew it was George in the spirit, and his presence filled his brother-in-law with a calm feeling of peace and happiness, which remained for many hours. They thus held hands and looked on one another for a minute or longer; then the grasp relaxed, and George's spirit faded away.

Mr. Williams noticed that the rising sun was shining into his room over the blind. His impression was, and still is, that he saw George by this light and not by any other. At 8 o'clock Mr. Williams went to his wife's room and told her, in the presence of his mother and the nurse, that George was dead. 'Have you heard from father?' was the natural query. 'No; but I have seen George—he came for a minute this morning at sunrise.' 'Oh, nonsense! you have been dreaming, James.' 'Dreaming! I never was more awake in my life. I not only saw him, but I felt his hands pressing mine.' 'Nonsense, James; I know, poor boy, how ill he is, but father does not expect him to go yet. I still hope to be up and able to see him.' Mr. Williams quietly rejoined, 'You will see, dear. Mind, we shall presently have a letter or messenger from papa, telling us.' In an hour later Mr. Williams received the letter which he expected.

George Barth.

Two daughters of Mr. Barth write to us as follows:

Delmar Villa, 520, Caledonian Road, April 20th, 1882.

The extract you send from the Spiritual Magazine was written by my dear father, in order to give a correct account of my brother George's appearance to my brother-in-law, Mr. James Williams. The incident was spoken of at the time it occurred amongst us all in my father's house; likewise I visited my sister and brother-in-law the day following George's death, and heard the account from himself.

My father's reason for sending the notice to the magazine arose from some friend having published an incorrect statement.

Charlotte Waleen.
I was a very young child at the time of my brother George’s death. The only confirmation I can give you is the fact of hearing my father speak of the occurrence to friends interested in such matters, on several occasions, just as it is stated in his narrative. My eldest sister, Mrs. Williams, has been dead some years, but my brother-in-law is still alive, and will, no doubt, give you any help in the matter.

**Alice Barth (Mrs. Frederick Usher).**

The account was sent to Mr. Williams, who resides at Fern Bank, Crowborough, Tunbridge Wells. He made no corrections in it, and referred to it in a manner which implied its substantial accuracy; * * *

In the next illustration, the psychic message comprises a vision and a sensation of smell.

**Case 121. An English Officer at Madras Transmits to his Sister in England, 5000 Miles away, a Vision of Himself, also a Peculiar Scent of which he was Fond.**

*(From Phantasms of the Living. I. 435-436.)*


I have a very vivid recollection that, towards dawn (?) on the morning of August 3rd, 1867, I was roused from my sleep to find my brother, an officer in the 16th Lancers, then quartered in Madras, standing by the bed. My impression is that he bent over me, kissed me, and passed quietly from the room, making signs to me not to speak, and that I was full of joy, thinking he had returned home unexpectedly, and lay awake till the maid called me, when my first words to her were that my brother had come home and I had seen him. I remember my bitter disappointment when at last made to believe that this was not so, and that it was quite impossible I could have seen him; also that I was scolded and silenced for holding to my story.

I cannot remember how much time elapsed before the news came by telegram that my brother died suddenly of jungle fever on August 2nd; full particulars did not reach us for weeks later, and it was not until long afterwards that I put two and two together, as the saying is, and found that, as I then and now firmly believe, my favourite brother came to me at the hour of his death. * * *

I know by letters that my brother died soon after 10 o’clock p.m. on August 2nd, * * *

**M. A. Brooke.**

In a personal interview with Mrs. Brooke, Professor Sidgwick obtained the following additional details.

* * She was quite sure it was not a dream. It was quite impossible that it could have been some one else, mistaken for her brother. The room seemed to be full of a peculiar scent which her brother was fond of.

We do not believe this scent was merely suggested by association. It is not distinctly stated in the narrative that this
TRANSMISSION OF MORE COMPLEX SENSORY IMPRESSIONS. 321

odor was about the agent at his death. Such an item never would be stated. If the deceased carried the effluvium of tobacco all the time; no one would think of mentioning that it was present at his death. And, if he used a particular scent habitually, no one would think of mentioning that as present when he died. Presumably it was on his clothing. And, as the odor of Cologne was telepathically transmitted in a previous instance (Case 100); so it would seem that this brother’s favorite perfume was, in the same manner, transmitted here.

That, with the vision, there may be transmission of the voice, has been already noted. And this at first psychology was utterly unable to explain.

But, as the voice is the best known, the most universal and familiar medium of intercourse, being of itself often almost unerringly indicative of the speaker; there was a profound philosophy in the divine arrangement that the voice also might be telepathically transmitted; still further showing from whom the message comes, and facilitating its presentation. This seems to be unmistakably the divine purpose underlying these amazing phenomena of telepathic visions, and of the voices (whether plainly mental or seemingly oral) that accompany them.

Then there was another thing which for a time puzzled psychology. Admitting that the distant agent could send a vision of himself, and with it his various ideas, in his fully spoken words, so the percipient would receive all these; how could that vision seem apparently real and external to the percipient alone, and the agent’s words seem apparently audible to the percipient only; while of the other persons close at hand not one would perceive a thing? But this question is now easily and satisfactorily solved by advanced knowledge of our own nervous system. The whole complex and apparently external manifestation of vision and voice exists solely in the mind that receives it. It is thus that a scene which exists only in the percipient’s thought, may be externalized into an apparently actual occurrence. And the odor psychically received, may be externalized, so it will seem to fill all the room. And the hand-grasp which the agent imagines himself to give to the distant percipient, will seem to the latter to be
received in reality. But all this is purely subjective experience in the mind of P. It is not objective or external at all.

In the next narrative, probably the dying child was thinking affectionately about his distant father. He may have been thinking in the same way about his mother. But perhaps she did not possess sufficient psychic susceptibility to receive an impression. Whereas the father is known to be endowed with telepathical aptitudes.

**Case 122. Isidore Keulemans, Dying in London, Manifests himself by a Vision and a Voice to his Father in Paris.**

(From *Phantasms of the Living*. I. 444–445.)

By the percipient father, Mr. J. G. Keulemans; who, in December, 1880, was living with his family in Paris.

The outbreak of an epidemic of small-pox caused him to remove three of his children, including a favourite little boy of 5, to London, whence he received, in the course of the ensuing month, several letters giving an excellent account of their health. He says:—

On the 24th of January, 1881, at half-past 7 in the morning, I was suddenly awoken by hearing his voice, as I fancied, very near me. I saw a bright, opaque, white mass before my eyes, and in the centre of this light I saw the face of my little darling, his eyes bright, his mouth smiling. The apparition, accompanied by the sound of his voice, was too decided, to be called an effect of imagination. So distinctly did I hear his voice that I looked round the room, to see whether he was actually there. The sound I heard was that of extreme delight, such as only a happy child can utter. I thought it was the moment he woke in London, happy and thinking of me. I said to myself, ‘Thank God, little Isidore is happy as always.’

Mr. Keulemans describes the ensuing day as one of peculiar brightness and cheerfulness. He took a long walk with a friend, with whom he dined; and was afterwards playing a game of billiards, when he again saw the apparition of his child. This made him seriously uneasy, and in spite of having received within 3 days the assurance of the child’s perfect health, he expressed to his wife a conviction that he was dead. Next day a letter arrived saying that the child was ill; but the father was convinced that this was only an attempt to break the news; and, in fact, the child had died, after a few hours’ illness, at the exact time of the first apparition.

Mrs. Keulemans says:—

May 29th, 1885.

I remember that, the day when little Isidore died, my husband said that he felt strongly impressed that there was something wrong with the little boy in London. It was in the evening that he asked me whether I had received any news from my mother about Isidore. I replied that no letter had come, and asked him why he wanted to know. He made the same remark as before, but would not further explain himself. I tried to expel his gloomy forebodings by referring to a letter we had from my mother, stating that Isidore was very happy, and was singing all day long. My husband did not seem pacified. When the
letter mentioning his illness came, my husband was very much dejected, and
told me that it was no use trying to make a secret of it, as he knew the worst
had happened. He said afterwards that he had seen a vision.

A. KEULEMANS.

Case 123. Mr. Stewart Paris, at the Time of his Death, Mani-
fests himself to his Absent Sister by a Vision and a Voice.

(From Phantasms of the Living. I. 445. Some unimportant
details omitted.)

On July 4, 1868, Mrs. Sherman, of Muskegon, Mich., who nar-
rates the incident; was at Saginaw at the Bancroft House. The
experience occurred between 12:00 and 1:00 o'clock at night.
She says:

I was awakened by feeling what seemed to be a hand on my shoulder. I
saw my brother Stewart standing by the bed-side. He said, 'Kate, mother
wants you! Get up, go home.' I at once became very much excited;
awakened my sister, and told her. My mind was somewhat troubled. But I
did go to sleep again. Before going to sleep, I had pulled the sheet up over my
neck. I was again awakened by feeling the sheet pulled down off me. [This
was only a hallucination. The agent thought of himself as coming and pulling
it down, to awaken her. This conception is transmitted. So she thinks of it
as pulled down. Or the sheet was unconsciously pulled down by the percip­
ient herself, startled by the psychic impulse. Author.] And I again saw my
brother Stewart, and he repeated the same language as on the first occasion.
At this time his appearance was very much more persistent than before, * *

The sisters returned home July 6th. Found their father and
mother much disturbed over a telegram that Stewart was dying.
Later it was learned that he had died about 12:45 the night he
appeared in vision. This fact was very fully attested.

Mrs. S. was a person of telepathic susceptibility. She said
she had had a somewhat similar experience before. We give her
own words condensed.

Occurred when I was 7 years old. A young girl, a relative and playmate of
mine, was ill with fever. One morning, I saw or dreamed she came and kissed
me, and bade me good-bye. This was before I had risen. My mother soon
came into the room, and I told her. Then a few minutes after this, some one
of the family came from the house where the little girl resided, and said that
she was dying. My mother went over there, and the little girl was dead.

KATE SHERMAN.

Mrs. Sherman's sister, Mrs. Park, corroborates as follows:—

I have read the foregoing statement signed by my sister, Mrs. S., and am
able from my own recollection to confirm the same, except, of course, that I did
not myself see my brother Stewart Paris, or his apparition, at the same time
that my sister did.
At the time of the occurrence at Saginaw, I supposed what my sister said that she saw was but a dream, or something of that character, and gave the matter no serious thought or consideration until our return home the next day, when we learned of our brother's illness and death. ELSABETH O. PARK.

The anxiety of the dying son, who knew his mother would soon be in need of his sister's sympathy, probably caused him to transmit to his sister the complex telepathic message.

Now turning to the telepathy of the other world, we see other instances exactly parallel to these. In them the celestial agents manifest themselves by a vision and a voice. For instance, in Job, Chap. 4. As in our last narrative, so here, the communication comes while the percipient is asleep. Then he wakes up, sees a figure and hears a voice. And we see all the processes in the development of the psychic communication exactly in accordance with these general telepathic principles which have been unfolded.

Case 124. The Lord Manifests Himself to Job by a Personal Vision and a Voice.

v. 13. "In thoughts from the visions of the night, when deep sleep falleth on men," [This incident was partially examined in Case 88. It was "in thoughts," i.e., purely subjective experiences; "from the visions of the night," that is, the figures and impressions that come in dreams.]
14 "Fear came upon me, and trembling, which made all my bones to shake." [But as yet there has been no external manifestation of any kind, to cause these effects or any others. Then why fear and trembling? Because one of the familiar phenomena of these telepathic experiences is, that they very frequently begin with general disturbance, distress, or anxiety in the mind of P; before even the dream vision or thought-message develops at all. First came this often-observed inward experience.]
15 "Then a spirit passed before my face; the hair of my flesh stood up:" [Now Job seems to have become awake.]
16 "It stood still, but I could not discern the form thereof: an image was before mine eyes," [Had the vision originated externally, it must have preceded the internal effects described above. That it originated inwardly, is evident, because these internal
effects preceded the outward manifestation. Commencing in the mind of Job, as these visions always commence in the mind of the percipient, it has now become externalized. "There was silence, and I heard a voice," etc. [As the mental effects preceded the apparently external voice, evidently those effects were not caused by that voice.]

If the Divine Spirit, speaking through the sacred writer, meant to convey the idea that there was an external voice, that fact would be final. We could consider no other interpretation. But, as we have already seen, these visions of the Bible are telepathic. This is sufficiently obvious even from the mere fact that so many of them come while the receiver of them is asleep. The whole manifestation—vision and voice together—so often occurs in a dream. Obviously they cannot be external. They exist only in the percipient mind. And this whole communication to Job seems unquestionably to have been telepathic. The entire narrative indicates that it was an internal experience. And Job is describing that experience as it seemed to him. He narrates the phenomena as they appeared. And every detail is strictly true to psychological science.

To assume that the voice was an external thing, is entirely unnecessary. That would import into the narrative something which is wholly uncalled for. It was a supernatural being that manifested himself. But he did it in a natural way, and according to now familiar principles—by the telepathic vision and the telepathic voice. And the telepathic voice is just as natural and just as scientific as the oral voice, only it is less frequent.

We have only to understand that the words of the Deity were directly sent into the mind of Job; then became externalized, and sounded audible. And we at once have what we believe to be the true philosophy of this incident.

Next take another Old Testament occurrence, at the interview between Samuel and Saul in the cave at Endor. (I. Sam. 28; 8). Saul had come desirous of an interview with the departed seer. The witch, an impostor, and belonging to a class of deceivers whom the Mosaic law required to be put to death (Ex. 22; 18), had no power to call Samuel from the spirit land. But, to con-
found the wicked woman and the guilty king, God causes Samuel to appear.

**Case 125. Samuel, from the Spirit World, Manifests Himself in the Cave at Endor by a Vision and a Voice.**

Now Samuel seems to have been actually present in the cave. “Why hast thou disquieted me to bring me up?” But he had no corporeal form. He was a pure, disembodied spirit. He could no more be seen than could the invisible God, who was also present there as everywhere. We have no right to hold that Samuel assumed any human body for the occasion.

We have but to remember these psychological principles by which human beings of this world, and all classes of beings of the celestial world so easily appear in the personal vision. The Divine Being thus appears. The God-man thus appears, to Ananias, Paul, etc. The angels thus appear to Daniel and Joseph the carpenter. And Samuel, now a holy spirit of the heavenly realms, naturally exhibits this same power that other celestials have—a mere natural power possessed and exercised in multitudinous instances by ordinary mortals like ourselves. So Samuel manifests himself by a personal vision. He seems to wear a mantle, as he had been accustomed to do on earth. He transmits a vision of himself in his old familiar guise. And the vision apparently comes up out of the ground. Exactly as such visions now seem to come out of floors, walls, etc. Again this fact fell in with the seeming notion of Saul that Samuel would appear in his old physical form, which of course must be raised from the earth.

Then this vision figure seems to speak. Just as vision figures in the telepathy of nature seem to speak, and as other vision figures that appear to men in the Bible seem to do. But, as we have plainly seen in studying those instances; the vision and the voice are merely a psychic mental transmission. Now we have only to suppose that this voice, telepathically received by the little group there present in the cave, becomes externalized, so it sounds oral and audible; and we have an intelligible, sound, scientific explanation of this event, as regards both the personal manifestation of Samuel and the words he utters.
But he came at the divine behest, and that was supernatural. And another thing was supernatural—the prophetic power by which he foretold the impending fate of Saul. “Tomorrow shalt thou and thy sons be with me.” (I. Sam. 28; 19). Telepathy is merely a transcendent mode of communication. But this no more implies power of foreseeing the future, than ability to use ordinary speech implies such power.

Then, in the scene upon the Mount of Transfiguration, we find another similar psychic event. (Matt. 17; 1. Mark 9; 2. Luke 9; 28). Elijah never tasted death, but was translated. Had entered heaven, and received his glorified physical nature. Like our Saviour after his resurrection, he could appear and disappear at will. All this is readily understood. But not so with Moses. He had no corporeal form of any kind. And we have no warrant for claiming that he had assumed one for the occasion. Nor was there the slightest need of one. We apply the principles which have been developed, and argue that the incident is described by the sacred penman precisely as it appeared. And here we have

Case 126. Moses, on the Mount of Transfiguration, Manifests Himself by a Telepathic Vision and a Telepathic Voice.

Moses is now a discarnate soul in the spirit world. But he possesses these telepathic faculties; which are exhibited by all classes of celestials, and have been exercised from time immemorial by terrestrials also. For the explanation of his appearance in an apparently corporeal form, we have not the slightest occasion to read into the record anything whatever in the nature of a material frame. We have only to remember these familiar principles of telepathic manifestation, which science so multitudinously illustrates in beings of this world, and Scripture so variously exhibits in beings of the other. Assume Moses to have been personally there. Still his spirit was invisible. But the vision of him, flashed into the mind of the little company, becomes externalized, seeming visible and real. And the words that are transmitted to their minds are externalized; so they also seem oral and audible.

There is doubtless a divine command that brought those great personages of the olden covenant to that place. And how much
supernatural and prophetic knowledge they displayed, as they talked about Christ's "decease which he should accomplish at Jerusalem," we cannot tell. But, when Elijah appeared in actual, glorified, physical form; with actual, resonant voice; the unquestioned appearance of that actual form, and the audibility of that actual voice; were not one whit more natural, scientific, and unmistakable than were the apparent form of Moses and the apparent tones of his voice. Though these latter were simply a complex telepathic manifestation, which can be duplicated over and over again among the phenomena of modern psychology. We believe in miracles. Any attempt to eliminate them from the Bible must hopelessly fail. But we are not to assume a miracle, where everything can be readily explained by science.

In both the last two incidents, we have assumed that the agents were near the percipients; that the spirit of Samuel was actually in the cave, and the spirit of Moses was literally on the Mount. But we believe that Samuel might have been anywhere else on this planet, or in heaven, or on any distant sphere; he might have been indefinitely if not infinitely remote: yet still have transmitted to the group at Endor the psychic communication which became manifest in a vision and a voice. So Moses might have been anywhere else in the universe, yet have instantly transmitted to the group upon the Mount his vision and his voice. We cannot prove this. But toward it phenomena and principles seem to point.

We regard these incidents as merely illustrative of the usual method of intercourse which goes on forever in the holy, heavenly life. No matter in what part of the cosmos Jesus and Samuel might be, though separated by definite or indefinite distance; surely Jesus could instantaneously manifest himself to Samuel by a mental vision and mental words. Though these might not become externalized; because Samuel is a spirit, as yet without body and without nerves to act in a reflex way. They would be like a dream vision and a dream voice. And Samuel could instantly manifest himself to Jesus by like vision and like voice. And to Jesus, with his perfect glorified physical nature and nervous system to externalize them, they would seem objective and actual. Then Jesus and Samuel could thus converse at length.
TRANSMISSION OF MORE COMPLEX SENSORY IMPRESSIONS. 329

So, no matter where Jesus and Moses might be, or however far apart; Jesus could, in precisely the same way, flash a complex psychic message to Moses. But the latter is a pure spirit, with no physical nervous system. He could externalize nothing. He would see a mental vision, and hear a mental voice. And Moses could appear to Jesus, exactly as he did when the little company were upon Mount Hermon. And the two could converse at length.

Moreover we argue that presumably Samuel and Moses, no matter though far far apart; could, in this way, instantly communicate with each other. So each would have a mental vision of the other, and receive his mental words. It may be that even infinite distance would prove no barrier to their intercourse.

Elijah could thus communicate with Jesus, or with any other celestial. But a sensory message received by Elijah could be externalized. He has a glorified body, with nervous system like that of the risen Jesus, of the most perfect type. That could act in a reflex way. So to him the vision would be thrown outward, seeming a real and living personality. And the words would seem resonant and musical.

Thus, as we hold, any number of celestials, scattered all through the cosmos, anywhere and everywhere—perhaps no matter how widely they may be parted; can instantly hold intercourse at any time, transmitting to one another the vision and the voice.

And obviously it is understood that transmission of these two things—the vision and the voice, so fundamentally essential to full natural intercourse; is only to promote the transmission of all other mental contents also. Hence we will consider some of these still more complex phenomena.

Case 127. Mr. Morton, Escaping from the Wrecked Carnatic, Appears in Vision in a Boat to his Friend on the Neæra, some Miles away, and Tells him the Situation.

(From Proceedings S. P. R. Vol. XI. p. 400. Unimportant items left out.)


This is another of those experiences which go to prove the occasional thinness of the curtain which limits the natural vision of mortals.
In 1869 I was in Suez, in command of the British steamship Neera, belonging to the Bombay and Bengal Steamship Company. The Neera was lying in Suez-roads, the canal being not yet open, awaiting passengers, etc., before sailing on her return voyage to Bombay. The Peninsular and Oriental Company’s steamship Carnatic was also about ready to sail for the same port, and only waiting mails and passengers. It happened that the passengers for the two steamers came across the Isthmus together, and that two old schoolmates met, the one to join the Neera, the other the Carnatic.

The Carnatic was the first to be ready, and sailed from Suez in the morning; the Neera left early in the evening, some ten or twelve hours after the mail steamer. The night was fine and at breakfast time we had passed Shaduan Island, were out of the Gulf of Suez, and into the Red Sea proper. Breakfast was served on deck, under double awnings of heavy canvas. The young gentleman who had left his friend the day before said rather anxiously,

“Captain, at what time did we stop last night?”

“Stop! we have not stopped since leaving,” was the reply.

“No, the engines have not been eased since leaving port.”

The young man seemed much surprised, and finally said that he had a most vivid and remarkable dream during the night, and this he proceeded to relate in substance as follows:—

“In my dream it appeared to me that the steamer was stopped during the night, and that I went on deck to ascertain the cause. I saw a boat pulling off from an island to intercept us, and a lantern was waved to arrest our attention. As the boat came nearer I saw my friend Morton standing in the stern. As he came up the gangway ladder I said, ‘For God's sake, Morton, what brings you here?’ I never saw him plainer, nor heard his voice more distinctly than when he said, ‘The Carnatic has struck a rock and gone down; the passengers and crew are on an island close by, all safe, and we want your ship to take them on board.’ I dreamed that our ship stopped until other boats came off with the remainder of the people, and we then proceeded.”

On arrival at Aden five days later, before our anchor was down, we were hailed by a boat which had been despatched from the Peninsular and Oriental office, and asked if we had any news of the Carnatic, that ship being a day overdue. We had no news to give; but our “dreamer” quietly remarked to me, “You may find that there is more to my dream than you suppose.”

A few hours completed our coaling, and we were off again for Bombay. On arrival at that port we heard the news of the loss of the Carnatic, and the circumstances were just as narrated to us two weeks before. The ship struck on a rock near Shaduan Island some twelve hours after leaving Suez. The passengers and crew were landed on the island; the steamer subsequently slid off the rock and went down in deep water. During the night a steamer’s light was seen by the shipwrecked crew, and a boat was sent out to intercept her. Our “dreamer’s” friend, Morton, went in the first boat; the remainder of the people were subsequently taken on board, and the steamer, not the Neera, rescued the party. The “dreamer” told the story as well as it could be told to-day.

It seems probable that our “dreamer’s” vision was shown him at the very moment the shipwrecked people were embarking upon the steamer which came to their aid, and that the Neera was not ten miles from the scene at the time. [The shipwrecked agent very naturally was thinking about the old school-mate he had just met. And this caused the psychic portrayal of the disaster to that friend. Author.]
TRANSMISSION OF MORE COMPLEX SENSORY IMPRESSIONS. 331

1358 Hanover Street, Philadelphia, Pa.,
November 10th, 1893.

DR. RICHARD HODGSON, LL.D.,

Dear Sir:—Captain George Hanscom wrote me about the matter, and a year ago, February last, I talked the "Carnatic" incident over with him at his home in Lowell, Mass. He read the article from Harper's for August, 1880, to me, and asked me if in my memory he had stated the case as it was. As well as I can remember, the statement is absolutely true, but he has not gone into the details as much as he might have done, had he taken a more active interest in psychology.

I cannot agree with Captain Hanscom as to the young man saying it was a "dream." He insisted he saw it all, he resented it being considered a "dream."

The young man of the Nesera, as well as we could find out, never saw the Carnatic. Yet he described her to us quite as well as if he had been on board.

He had never been down the Gulf of Suez; probably Captain Hanscom forgot this. In my presence he asked him to describe the place where the ship struck and where the passengers were, with the general look of the land, which he did. [Thus, not only a picture of Mr. Morton in the boat; but also a comprehensive view of the Carnatic and her surroundings, and of the landscape at large, apparently was transmitted from the mind of the agent to his friend on the Nesera. Author.] When we were alone, Captain Hanscom, who was very much impressed with the story, said to me, "Mr. Sargent, where did the ship strike, what place did the people land, and what was the high land we saw in the distance?" I replied, "The ship struck near Ushrei reef, the boat landed on the Island of Jubal, and the land on the right hand was Shaduan, and on the left Roe Mohamed." He answered, "That is what I make it."

After twenty-four years this case, in its main points, is fresh in my memory.

R. W. SARGENT.

The tourist on the Nesera could have sent back a pictorial vision of himself, his vessel and its passengers, the landscape, etc., to Mr. Morton on the Carnatic. So there would have been an interchange of panoramic views.

Next we insert an interesting incident in the life of the late Henry Foster, M. D., of Clifton Springs, New York; a most devout, intelligent, practical, and reliable man; whose narrative, which follows in his own words, would be unhesitatingly accepted by all who knew him. The account was given December 30, 1872, in the Chapel of the Sanitarium of which he was Superintendent; then afterwards it was published.

Case 128. Dr. Henry Foster, on a Mountain in California, Receives a Psychic Vision of Many Friends—Praying for Him at Clifton Springs, N. Y.

Here quite a comprehensive conception is transmitted—that of a chapel, and a congregation of worshippers, with their prayers
ascending for the far-off percipient. Affectionate and concentrated thought about him in some mind there was what caused the message to him.

Some nine years ago I left this house much broken down in health, and went to California. After leaving, when the excitement passed off, I went as other people go—down, down.

I went off into the San José valley. There I found a quiet place, at what is called the Old Mission, at the Warm Springs. There, alone, I could bathe and rest, and believe and pray and live in peace and rest of soul. Not a day's despondency, nor doubt, nor fear. The system began to rally and gain strength till my ambition was aroused to climb the mountains to the Mission point. I reached the top and sat down upon a stone-pile, left by some previous traveler, and there rested.

Before me stretched the beautiful valley, the bay on one side, the valley on the other. It was the influence, I suppose, of this landscape, and the contemplations of God, who made it, and the Glory of Him who had so richly adorned it, that brought me to see the beauty and goodness of God. And I began to recommit my interests to Him. While thus praying, the Glory of Christ came down upon the mountain and filled my soul with His Presence and Spirit, until it was in fact "a place where God met me."

[This influence of the Spirit was by telepathy—direct transmission from the Divine Mind to the human. Author.]

While praying there came over me the consciousness of this chapel with the patients and prayers ascending for me.

[Many of those prayers were unspoken, and obviously went up to God by telepathy. Author.]

There was a peculiar union between my soul and the praying ones in this room, so much so, that it arrested my prayer.

[What was occurring in that sanctuary, was being transmitted to him, 2300 miles away; by continuous pictorial psychic despatch. Author.]

I spoke and seemed to try and shake it off, supposing it to be some hallucination, or imagination, or something of that kind. But no, it was there and it so vividly impressed itself upon my mind that I began to reason with myself.

How is this? They are not there. Here it is in the afternoon. The sun is high in the sky—before four o'clock. There can be no fact in it. And then I thought of the difference in time. I saw it was three hours and some minutes, then looking at my watch and counting back, I found that it was precisely ten minutes past seven at Clifton. * * And yet that impression was still there. And there seemed to me a consciousness of a stream of light reaching up from this chapel to the throne of the Eternal, and from that there descended another and rested upon me like a bow spanning the heavens, one base here, the other there. It came to me as a consciousness that the Christians here were praying for me, and that the descent of the Holy Spirit was in answer to their prayers.

I made a note of it, and when I returned home, found it was a fact—they were then assembled and praying for me.
The idea of the stream of light, up from the Chapel to the Throne, and from the Throne to him; was a poetic fancy, perhaps in his own mind, perhaps transmitted from some mind in the Chapel. But beautifully symbolic of the truth that the ascending prayers caused the descending benediction of the Spirit.

Reciprocally, Dr. Foster could have transmitted a vision of himself, and the scenery about him, also the words he uttered, and the ideas that were in his mind; to one or more worshippers in the Clifton sanctuary.

Case 129. Various Circumstances Attendant on the Drowning of Two Ladies in Australia, are Reported by Pictorial Message to an Aunt in England, 10,000 Miles away.

(From Proceedings S. P. R. Vol. V. p. 420. Some details omiss.)

By Mrs. Richardson, Kensington, London, W. She says:—

The writer is a very worthy wife of a shopkeeper at home, who told me the occurrence some years ago, then with more detail, as it was fresh in her memory; and her husband can vouch for the facts told him at the time, and the strange ‘uncanny’ effect of the dream on her mind for some time after.

From Mrs. Green to Miss Richardson.

Newby, 21st First Month, 1885.

Dear Friend,—In compliance with thy request I give thee the particulars of my dream.

I saw two respectably-dressed females driving alone in a vehicle like a mineral-water cart. Their horse stopped at a water to drink; but as there was no footing, he lost his balance, and in trying to recover it he plunged right in. With the shock, the women stood up and shouted for help, and their hats rose off their heads, and as all were going down I turned away crying and saying, ‘Was there no one at all to help them?’ upon which I awoke, and my husband asked me what was the matter. I related the above dream to him, and he asked me if I knew them. I said I did not, and thought I had never seen either of them. The impression of the dream and the trouble it brought was over me all day. I remarked to my son it was the anniversary of his birthday and my own also—the 10th of First Month, and this is why I remember the date.

The following Third Month I got a letter and newspaper from my brother in Australia, named Allen, letting me know the sad trouble which had befallen him in the loss, by drowning, of one of his daughters and her companion. Thou wilt see by the description given of it in the paper how the event corresponded with my dream. My niece was born in Australia, and I never saw her.

The passage in the Inglewood Advertiser is as follows:—

Friday evening, January 11th, 1878.

A dreadful accident occurred in the neighbourhood of Wedderburn, on Wednesday last, resulting in the death of two women, named Lehey and Allen.
It appears that the deceased were driving into Wedderburn in a spring cart from the direction of Kinypanial, when they attempted to water their horse at a dam on the boundary of Torpichen Station. The dam was 10 or 12 feet deep in one spot, and into this deep hole they must have inadvertently driven, for Mr. W. McKechnie, manager of Torpichen Station, upon going to the dam some hours afterwards, discovered the spring cart and horse under the water, and two women's hats floating on the surface. . . . The dam was searched, and the bodies of the two women, clasped in each other's arms, recovered.

Mr. Green confirms as follows:

NEWRY, 15th Second Month, 1885.

Dear Friend Edith Richardson,—In reference to the dream that my wife had of seeing two women thrown out of a spring cart by their horse stopping to drink out of some deep water, I remember she was greatly distressed about it, and seemed to feel great sympathy for them. It occurred on the night of the 9th of January.

The reason I can remember the date so well is that the 10th was the anniversary of my wife and our son's birthday. * * *

THOS. GREEN.

Inglewood is in Queensland, on the border of New South Wales. About this incident Edmund Gurney remarks:—“The time in England which corresponded with the accident was the early morning of Jan. 9; and the dream which took place on the night of Jan. 9 must have followed the death by more than 12 hours.”

In this recital we observe the transmitting of quite complex visual impressions; of two persons, of a horse and carriage, with a succession of movements of them all; and with auditory impressions of shouting—quite a little panorama. Obviously, in the same manner, might be continuously presented many persons; with all the details of a prolonged series of intricate events, with various voices, cries, and shouts, and every variety of sensory impressions. And the party receiving them might transmit back a like series of divers but blended sensory impressions; portraying some other complicated and protracted pageant.

Thus we have increasing evidence of the fact already noted that these telepathic communications may impart to the mind of the percipient a great variety of intelligence. When one of these psychic dreams or visions does thus convey news, it is most appropriately termed “veridical,” i.e., “truth-telling.” And, to be of use as evidence, its receipt must be in some manner announced before the arrival in ordinary ways of information about the
TRANSMISSION OF MORE COMPLEX SENSORY IMPRESSIONS. 335

distant event. Or such receipt may be attested by sending a telegram or letter, or by making preparation for a journey, etc.

In these cases we have been considering, the psychic despatch is sent by the agent to the percipient. In mind-reading, or clairvoyance, this procedure is reversed. There the percipient reads from the mind of the agent; (who probably is altogether unconscious of it;) and obtains from that mind ideas, a picture of the agent himself, of his companions, of his surroundings, his visual and other sensory impressions, his memories of past events, etc.—a great variety of mental contents. Thus, knowledge of A's location may be transmitted to P. Or P may, in a clairvoyant way, ascertain that location by reading from the mind of A.

Observe the next illustration.

Case 130. A Son in Australia Habitually Transmits to his Mother in England Telepathic Visions of Scenes in his Adventurous Life; his Distance from her Ranging from 9000 to 11,000 Miles.

Cross-examination of the percipient, made it hard to doubt that these dreams, and others, closely corresponding with facts, took place before the events were known. The dreams occurred long before the organization of the S. P. R. And, though the letters from the son in Australia were long preserved, there was no effort in the family to record dates and details. Apparently the circumstances were so familiarly known, and so unquestioned, no one thought it necessary.

(From Phantasms of the Living. I. pp. 386–388.)

By Mrs. Vatas-Simpson.

82 Akerman Road, Brixton, September, 1884.

My eldest son and first born child left me to go to Australia in 1851. The compact between us was that at a certain time we were mutually to think of each other every day. He arranged the hours for himself, which arrangement caused my hours to be from 2 a. m. until 4 a. m. He did not appear to notice that it might interfere with my night's rest, nor did I say so, but most truly can I state as a fact, that during all these years there has not been one night that I have not been awake at the time specified; in sickness, under the power of soporifics, or weary from exhausted activity, still I started up as the hour arrived. This may, perhaps, in some measure account for the close communion we have had together, for not only have I seen him and been with him, but have heard the words he uttered.
(1) I saw my son on his horse in a wild part of the country, and saw him dash into a foaming torrent. The horse could with difficulty stem the turbid river, and my son kept cheering him on by word and hand. After struggling on for some time I saw them land safely on the banks of the stream, and my son put his face against the neck of his horse for a few minutes, the noble creature returning the caress, panting and dripping as he was. Then my son looked round at me, and said, distinctly, 'Mother, mother, he has saved me.' That was all, but a letter coming in due course as usual, told me of this incident, and the exact words my son said when he felt himself once again on terra firma. So our spirits had held communion.

(2) I saw my son on an open plain. He kept looking at me. He took from his bag some articles of clothing, spread them out, shook his head, and put them down, then looked at me; I mean by that, he looked up from the shirt or socks he had in his hands as though he gazed afar off. After disposing of these things in various ways, and seeming to be in deep thought, he slowly put them away again and started on his journey across country.

The letter came saying, 'Oh! mother dear, that I had your precious industrious fingers to mend my things for me, my socks and flannels, and sew on my buttons,' then narrating exactly what he had done on the wide plains, thus confirming in every particular my vision of him. He had travelled from Melbourne to Carpentaria, on foot and on horseback.

(3) I saw my son nursing a little child, then dash over the plains on horseback without a hat, then dig a hole and place with much care, and very slowly something in it, then kneel down and with his hands slowly fill the hole with earth. He had a book from which he appeared to be reading, which, by the bye, I thought very remarkable. He slowly and with much solemnity left the spot, book in hand, but did not turn to look at me.

Then came the letter. On the wild sheep plains he was living with a man and his wife and little children. His pet was taken ill. He mounted horse to go 16 miles for doctor—too late! His little favourite was dead. He dug the grave himself, and with his own hands put the little child into its last resting-place, and with prayer-book in hand read a portion at the grave.

(4) I saw my son in a stream of flowing water. He now and then sank down out of view, but came to the surface again. It was a very distressing dream to me, because I saw two black objects near him and feared they were chasing him. I was much troubled.

The letter from him gave me an account of the swimming across a river, accompanied by two blacks, who were travelling the same way.

Then came a period of distress to me, because I felt that something had come between my son and me. At the usual time for dwelling upon his love for me, and his loving remembrance of all he had promised, I found an obstacle of some sort. It grieved me sadly. I could not understand it. Some one always stood between us; a shadow was always hovering about. I saw him in a cloud, or a mist rose between us, or he passed from me looking back at me. There was no longer any communion. My daughters found something distressed me, and I told them that I feared for their brother Alfred. They tried to keep me contented, but I felt deserted. The letter came. He was married; and never since have I been blessed by having communion with him.

[Mrs. Simpson has explained in conversation that there was not the slightest breach of affection; only these peculiar communications ceased.]

In answer to inquiries, Mrs. Simpson adds:—

I have never at any time made a secret of my constant communion with my loved son. All my family have heard my dreams, as they took place—often
at the very time—and then have seen the corroboration of them when my letters arrived from Queensland. I have no letters in my possession, though they are only lately destroyed. Could I have foreseen the future, as it is now, I should most certainly have preserved a record of all events, with the dates.

The dreams are purely matters of recollection. I fancy that I never wrote them, as I was very often suffering at the time. But they were always related to one or more of the family at the time they occurred.

In my last to Ada (her daughter), I asked her as to my dreams, and she sends a few lines, which I copy from her letter:

'With regard to your dreams I am not very clear, but I remember, when we were at Shanklin, you dreamt that something happened to Alfred, and there was water, and something dark kept close to him. That is all I remember of the dream. You told Mary and me about it, and you wrote it down, and said we should hear something more about it. In my heart I thought it stuff. However, by the next mail came a letter, saying that on such a day, giving the date and hour, Alfred was on horseback (I think), and something happened to the horse, and he would have been drowned but for some black men, who rescued and took care of him. It is years since I thought of it, but once set off, I dare say more would come to me.'

The following is an extract from the only letter of the son's bearings on these experiences that can be found; it refers to the third case.

'I arranged for the funeral this afternoon. My poor horse suffered, as you may suppose, hard riding. Twenty-third. Three times rode to Roma—18 miles and more before 1 p.m.: then we started for the burial ground. I put Willy into his coffin, and into his grave. As a baby I nursed him to sleep, and into his cradle; now I went down into his grave, and drew the ropes from under, so that he was not shaken. A sad day's work.'

Here the wild country, the foaming torrent, the struggling horse, the rider, the articles of clothing, the funeral of the little child, the black men swimming across the river—vision upon vision; all successively pictured in the mind of the son in Australia; are then successively mirrored in the mind of his mother in England. Thus the son, in this series of telepathic pictorial communications to his mother, most graphically informs her of his various vicissitudes and experiences.

And observe. In episode (1) the son not only despatches to his parent a psychic photograph of himself, but also photographs of his horse, and his surroundings; then conveys to her his very words—'Mother, mother, he has saved me.' Thus sensations of sight and sound, are transmitted together from 9000 to 11,000 miles.

Had the narrative stated that the neighing of his horse, and the music of birds singing in his ears, were also transmitted to her;
that he gathered wild flowers, and the perfume of these was conveyed to her; that he ate a fruit, and its feeling and flavor so impressed her, that she recognized them; we would have at once accepted all this as entirely within the bound of psychic possibility.

Then, from the mother to the son, there might have been a series of similar communications. She could have transmitted a vision of herself, her family, and their surroundings, and words responsive to his own. These reciprocal messages might have been continued indefinitely. And we hold this to be illustrative of what is actually occurring in the higher life. Only there we argue that these pictorial despatches are not merely sent over seas and continents; but across the fields of space, from galaxy to galaxy. And thus any two kindred souls may be in communion forever.

In their intercourse there may be thus flashed from celestial to far-off celestial continuous pictures or uninterrupted panoramic views of complicated, protracted scenes in which many actors play their part, into which enter many elements; and in which there come most varied, striking, and interesting events.

Between dreams and seemingly real objective visions, there is no essential difference. But to dwellers in the celestial realms, no dreams e'er come; for "they sleep not day nor night."

Under the head of Appearances in Vision, i. e., the transmitting of personal visions, we saw that in nature or science one person may voluntarily transmit a mental picture or vision of himself to another. In the Bible the celestial agents are always represented as voluntarily transmitting these visions which portray or symbolize themselves. But, if the agent can do this in nature, then he may voluntarily transmit visual impressions of other objects than himself. The psychic principle which enables a man to transmit a vision of himself, enables him also to transmit a vision or picture of his surroundings.

And, in the telepathy of Scripture and of the celestial world, the principles and the facts are exactly the same. For note Acts 9; 10–12. "There was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias." Here the glorified Jesus, (presumably in heaven,) transmits a vision of
himself to Ananias, who is on earth. Jesus does not appear actually, he appears in vision.

Then Jesus, by telepathic communication, says further, "Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus." Next Jesus communicates to Ananias what was proceeding in the mind of Saul—"For behold he prayeth. And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." Jesus, in heaven, has flashed a picture of a being external to himself, namely Ananias, into the mind of the waking but blinded Saul, here on earth.

In this incident, though Jesus transmits both a visual image of himself, and a visual image of an object external to himself; they do not both go to the same percipient. He is communicating with two persons at once. He transmits a vision of himself to Ananias; and transmits a vision of Ananias to Saul.

Again, note


The martyr was about to die at the hands of his persecutors. (Acts 7; 55–56). "But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Stephen's words that follow, "Behold I see the heavens opened, and the Son of man standing on the right hand of God," mean that he saw Jesus regnant in the Celestial City, clothed with the highest power and majesty God can bestow. The statement that he "saw the glory of God," means that he also saw the resplendent environment of Jesus. Here, by day, into the mind of the far-distant Stephen, who is wide awake, Jesus flashes both a vision of his own glorious presence, and a picture of his glorious surroundings in the Celestial Capital. These psychic messages he transmits across the vistas of almost immeasurable space. Obviously he can transmit to any other person or persons mental photographs of any other objects in precisely the same manner.
We shall see more of this, when we study the Apocalypse; in which such telepathic communications are being poured down from heaven into the mind of John, who is in Patmos. The transmissions may be collective; diverging from one person to more than one, or from several minds converging into one. And they may be reciprocal.

In Jesus the human nature and the divine are indissolubly united. This union does not exist in any other being. But for each and every saint, the divine Spirit is the medium for receiving and transmitting telepathic messages, just exactly as much as in the case of Jesus.

We see persons entering that higher life; and, as they do so, exhibiting this power to transmit pictures of their surroundings, etc., across the greatest distance that can be measured upon earth. But the distance between the principals apparently does not affect in the least the facility of transmission, or the comprehensiveness and completeness of the mental message transmitted. So far as possibility is concerned, it must be admitted that the Divine Spirit is able to convey these pictorial despatches across the universe as readily as across the earth.

And Jesus, who represents humanity in its highest development, has perfect telepathic power and susceptibility. No matter where in the cosmos he may be, surely he can communicate in any psychic way with any other finite spirit; no matter where that spirit may be. Hence it is not unreasonable to expect that every glorified saint will have endowments somewhat similar.

We shall next see that Psychology, quite irrespective of Scripture, brings further strong evidence to confirm our general proposition—that telepathy is a medium of communication among the dwellers in those realms that are as yet unseen.
CHAPTER XXIV.

PSYCHICAL SCIENCE EXHIBITS SOULS IN THE OTHER WORLD AS ACTUALLY EMPLOYING TELEPATHY FOR THEIR MEDIUM OF COMMUNICATION. AND TRANSMITTING VARIOUS TYPES OF PSYCHIC MESSAGE. "PEAK IN DARIEN" CASES, AND OTHERS.

It long ago became evident to the reader that all the indications, both from Science and Scripture, regarding our possibilities of intercourse in the future life, converge toward the following proposition; that,

THROUGH THIS TRANSCENDENT METHOD OF COMMUNICATION AFFERED BY TELEPATHY, ONE PERSON (ACTING AS AGENT) CAN TRANSMIT A VISION REPRESENTING OR SYMBOLIZING HIMSELF; ANY IDEAS OR EMOTIONS THAT MAY BE IN HIS MIND, ANY DESIRED MOTOR IMPULSES, AND ANY SENSORY IMPRESSIONS OF SIGHT, SOUND, ETC., TO ANOTHER PERSON (THE PERCIPIENT).

Then there is the converse and companion proposition; that the percipient can by psychic clairvoyance read from the mind of the Agent a picture of himself (if he have a body), with any other ideas, emotions, or various contents that may be in his mind. Though at present we are more particularly considering, not this latter proposition, but the former.

All this we present as a brief general statement of the possibilities and probabilities of intercourse among celestial beings. Proofs of this, varied, abundant, and strong, have been already given. And their force will not be in the least affected, even if the reader should not accept the further facts to be noted in this chapter and the next two. But these facts give additional and confirmatory evidence.

From this discussion we inexorably exclude all reference to alleged spiritualistic messages which involve materialistic exhibitions from finite beings of the other world, any manifestations
of influences which are affirmed to produce an effect upon matter. These are not taken into account, but deliberately ignored. We are dealing with telepathy, a transcendent method of communicating the various mental contents from one mind to another.

The author has not seen any conclusive evidence of habitual continuous reciprocal telepathic intercourse between departed spirits now in the heavenly land and the earthly friends left here behind them. As to what may be the possibilities of psychic converse between our sainted ones, and ourselves, we know little. But there do seem to come occasional telepathic communications from those who have passed on into the kingdoms of the unseen. As illustrative of these we will present a few of the data that have been gathered by Psychical Science, and the conclusions toward which they inevitably point.

As already explained, it was found that the psychic powers developed especially at the approach of death. The telepathic visions were transmitted with especial frequency at that time. And the increased ability of the agent to transmit psychic messages at the approach of dissolution, was accompanied with corresponding increase in susceptibility for receiving them.

Now, in studying these visions which originated from persons at the threshold of the spirit land, it was noticed that many of them were unmistakably received after the agents had passed away from earth. About this fact there was not the slightest doubt. How was it to be explained? Certain facts of psychology, which had been fully established; afforded an instant answer, which was satisfactory in quite a number of cases. Though often the psychic message would be instantaneously transmitted from agent to percipient, even when they were separated by many thousand miles; it had been proved that, at other times, the telepathic message might reach the subconscious mind of the percipient without his knowledge at the moment, and might not rise into consciousness till some time later. This had been clearly shown by experiment. The agent would try to transmit a message, but without success. Then would give up the attempt as a failure. But, a little later, the percipient would receive that message. This showed that there had been delay about the arrival
of the message in the field of the recipient's consciousness. Exactly
the same thing frequently occurred in the phenomena of sponta­
neous telepathy. It would be perfectly certain that a psychic
communication must have been despatched at some particular
moment; as at the instant of some sudden accident, shock, fright,
etc. But it was equally certain that this message had not been
recognized by the recipient until hours and hours afterward. It
had perhaps been crowded out by other matters, which at the time
were dominant in his mind. Then, later, when he was more dis­
engaged, or perhaps was slumbering, it would come up into his
consciousness.

So it could be at once understood how a dying person might,
before his departure, transmit a psychic communication to some
distant friend, but this communication might not be received, or at
least recognized by that friend, until considerably later. For
those instances in which it was only a few hours after the demise
of the agent, that the psychic despatch came into the percipient's
consciousness, the above principle afforded a perfectly scientific
and satisfactory explanation. So it was understood that, in all
cases in which a personal vision (i. e., an apparition) of a deceased
agent, or any other psychic message from him, came within twelve
hours after his death, it should be regarded as despatched by him
prior to his departure. Though, however instantaneously it
might have been transmitted to the mind of the percipient; it had
not developed in his consciousness, and attracted his attention
until later.

But there were other psychic communications, e. g., personal
visions, perfectly unmistakable; which came more than twelve
hours after the agent had passed from earth. What was to be
done with these? They could not be explained. So they were
simply ignored. Such personal visions came days, weeks, months,
and years after the persons they represented had entered the
unseen world. Their occurrence was just as certain as that of
personal visions which came before the death of the agent. There
was not the slightest possibility of questioning it. Those persons
to whom they came, described them as most strikingly real. The
experiences that attended the receipt of them, were so unique,
vivid, and startling; they often made ineffaceable impressions. The percipients most positively refused to entertain for an instant the idea that these visions and the other accompanying impressions were not genuine and real. For they all had every single characteristic of the visions, etc., that are transmitted by agents in this world. They were too many to be ignored. They demanded some kind of explanation. No other could be given than that which instantly suggests itself—namely, concession that they were transmitted by human minds now in the spirit world. Everything pointed toward this hypothesis. And all efforts to avoid it have been impotent. But one theory is possible;—namely this, that they are exactly what they purport to be—telepathic communications from spirits no longer in the flesh. The phenomena simply forced acceptance of this view.

And what is there incredible about it? We believe those spirits of departed friends are not less intelligent, emotional, and active than on earth; but more so. The idea that they have forgotten, or ceased to be interested in their dear ones left behind, what person would seriously entertain? The facts show that, under proper psychic conditions, it is only necessary for one person to be thinking earnestly about another, to cause the transmitting of a personal vision to that second person. That our friends in the other world have forgotten us, and never think about us; is a proposition which we would not for an instant accept. And that one of them, when his thoughts and affections turn lovingly upon some cherished one whom he has for a season left behind; should, exactly as he might do on earth, flash a vision of himself to that earthly friend; is a very simple, readily intelligible, and entirely credible thing. The phenomena and the principles all point to the conclusion that this is precisely what occurs. And it is far more consistent and philosophical to accept this view, than it is to reject it.

We have already seen that

FIRST. The Scriptures Show Telepathy to be Used as a Working Principle among All Classes of Beings in the Other World; by Fallen Angels, and Good Angels, by Glorified Men, and by the Three Persons of the Trinity.
But we are now brought to another line of evidence in support of the general proposition laid down at the beginning of this Chapter; and already confirmed by such an array of principles and phenomena from both nature and revelation. It is this.

SECOND. **Psychical Science Exhibits Souls in the Other World, as Actually Employing Telepathy for Their Medium of Communication; and Transmitting Various Forms of Psychic Message.**

We will give illustrations of three different types of cases that come under this head.

In view of the fact that not only the power of transmitting telepathic impressions, but also susceptibility for receiving them increases with the approach of death; it is most reasonable to expect that persons near the hour of their dissolution will be most likely to receive psychic communications from the great world of the unseen. And this, beyond all question, is the truth. So we will here illustrate

I. That Class of Incidents in which Departed Christian Friends Appear in Vision to Dying Saints.

These are technically called "Peak in Darien" cases. Because they come at the time when, like Balboa upon a peak in Darien, discovering a new ocean that had before been hidden from his view; the departing soul is looking out upon a new existence. These instances are by no means uncommon. The fact of their occurrence is a very familiar one. Probably there are few Christian people mature in age, who have not heard of cases in which dying believers affirmed that they saw visions of departed friends, who were already in the spirit world. These constitute some of the most precious, sacred, memorable events in the experience of the children of God. They cannot be set aside; or disparaged by the objection that the dying are liable to all manner of wandering fancies and self-deception. Confessedly there may be instances in which a departing soul is clouded and irrational. But there are others in which such a mind is peculiarly clear; already brightening with the keenness, acuteness, and superior insight that are to mark its eternal state.
And it would be very difficult to convince the people who have such visions, and the friends who are about them when the visions come; that there did not actually occur just the psychic events that are described, and that these experiences were not exactly what they seemed to be.

At the time they happen, nobody thinks of questioning them. Usually they seem to be at once accepted as genuine. And, from the very reason that they are unhesitatingly believed by all concerned; there is little effort at a proper preservation of the facts; prompt, careful, accurate recording of the circumstances. Hence a great mass of data that would have been exceedingly valuable, has been lost.

The spirit that has entered upon its higher life, evidently knows that the friend still in the flesh is drawing to the close of his earthly pilgrimage; and is lovingly interested in the latter's approach to the unseen world. Is waiting to give him welcome.

That departed soul is not actually seen. He has no body that can by any possibility be seen. He is a disembodied spirit. But he simply flashes a vision of himself into the mind of his dying friend.

Where that spirit actually is, probably we cannot have the remotest idea. He may be in the very chamber beside the bed of death. He may be in the City of God. He may be in some remote portion of the universe. But this matters not. He can instantly flash a vision to the person who is upon the threshold of the higher life. And, with that, he may transmit some other mental message; e. g., words that seem to be audible, etc. So the dying person believes he sees the face and figure of his now sainted friend; also hears the latter's voice.

There must come some instant at which the departing spirits will recognize their future companions, who are to attend them in their coming celestial flight to heaven; as the angels bore the beggar to the bosom of Abraham. This is precisely what every normally constituted heart would desire—that his own dear ones in the unseen world should, with fond expectation, await the hour of his reunion with them.

Nothing would convince the favored recipients of these visions
that their experiences are not genuine. And often in them they
take the most exquisite delight.

We unhesitatingly believe the statements of the dying about
their past, their feelings, their inward satisfactions, their trust-
fulness, etc. In the same manner we may accept their declara-
tions about what they see from out the realm of spirits.

Consider the following circumstances which attended the transi-
tion of the world-famed Christian worker, Mr. Dwight L. Moody.
The scene was described in an autograph letter by his daughter-
in-law, which the present writer was permitted to copy. And the
narrative is accordant with the account in the Biography of Mr.
Moody by his Son.

Case 132. Dwight and Irene, Two of his Departed Grandchil-
dren, Appear to Mr. Moody when He is Dying.

Just before this great evangelist passed away, his son over-
heard him talking in a low distinct voice. He said, “I have been
through the gates and looked into heaven.” His son said, “Father,
you have been asleep. You’ve been dreaming.” “No, my son, I
am not dreaming. I have looked into heaven, and I saw the
children’s faces—Dwight and Irene.”

We cannot for an instant suppose that a man of his high character
and intelligence was deceived, and that it was the mere fancy of a
disordered brain. Obviously this incident was to be accepted as a
genuine psychic manifestation. Those children in the other world,
transmitted visions of themselves into his mind.

And apparently his experience, like that of Paul when seemingly
“caught up into paradise” (II. Cor. 12; 4), is explained by the
principle of “traveling clairvoyance.” Receiving visions from
the view-point of persons in heaven; he thinks he has been trans-
ported there—“been through the gates and looked in.”

Another interesting point, evidencing that these visions are not
products of a mind that has lost its balance, is the fact that the
percipient may not previously have been aware of the death of
the person who appears in vision. If P is thinking of that person
at all, he certainly is not thinking of him as now passed away from
earth. For note the incidents that here follow.
Case 133. The Boy David Z., Dying, Sees in Vision and Hears his Brother Harry, who had Died the Day Before.

(From Proceedings S. P. R. Vol. V. pp. 450–460.)

The report was received through Rev. C. J. Taylor, a member of the Society for Psychical Research; and was from another clergyman, who does not wish his name published.

November 2nd, 1885.

On November 2nd and 3rd, 1870, I lost my two eldest boys, David Edward, and Harry, in scarlet fever, they being then three and four years old respectively.

Harry died at Abbot's Langley on November 2nd, 14 miles from my vicarage at Apsley; David the following day at Apsley. About an hour before the death of this latter child, he sat up in bed, and pointing to the bottom of the bed, said distinctly, "There is little Harry calling to me." It has been said that the child said, ** * * * . I do not remember this myself; but I was so overcome with grief and weariness from long watching that I may have let it escape me. But of the truth of this first fact I am sure, and it was heard also by the nurse.

The name and address have been given in confidence.

In letters and conversation with Mr. Podmore, Mr. Taylor adds the following details:

Mr. Z. tells me that care was taken to keep David from knowing that Harry was dead, and that he feels sure that David did not know it. Mr. Z. was himself present, and heard what the boy said. The boy was not delirious at the time.

In the above incident, there is a vision of the deceased agent, of course with details of form and color; also a psychic voice.

In each of the three following incidents, two or more departed friends appear to the dying percipient. These are collective instances, the different agents transmitting psychic messages to the percipient at one and the same time. In each case, one of the former is a person of whose death the latter has not heard. And it will be noted that others of the friends who appear have been dead many years.

Case 134. Joseph Ogle, an Elder Brother, Dead 16 Years, and George Hanley, Dead 10 Days; Appear in Vision to John A. Ogle about an Hour before He Dies.

(From Proceedings S. P. R. Vol. V. p. 460).

Received from Miss Ogle, through Rev. J. A. Macdonald, who had for years been a careful collector of evidence.
Manchester, November 9th, 1884.

My brother, John Aikin Ogle, died at Leeds, July 17th, 1879. About an hour before he expired he saw his brother, who had died about 16 years before, and looking up with fixed interest, said, ‘Joe! Joe!’ and immediately after exclaimed with ardent surprise, ‘George Hanley!’ My mother, who had come from Melbourne, a distance of about 40 miles, where George Hanley resided, was astonished at this, and said, ‘How strange he should see George Hanley. He died only 10 days ago!’ Then, turning to my sister-in-law, asked if anybody had told John of George Hanley’s death. She said, ‘No one,’ and my mother was the only person present who was aware of the fact. I was present and witnessed this.

Harriet H. Ogle.

In answer to enquiries, Miss Ogle states:—

J. A. Ogle was neither delirious nor unconscious when he uttered the words recorded. George Hanley was an acquaintance of John A. Ogle, not a particularly familiar friend. The death of Hanley was not mentioned in his hearing.

Dying Christians not unfrequently seem to see in their chambers the faces and figures of relatives and friends who finished this life in triumphant faith long ago.

Case 135. Three Brothers Long Dead, and a Fourth Brother who had recently Died in India, though the Percipient was not Aware of it; Appear in Vision to their Sister on her Death-bed.

(From Miss Cobbe. Peak in Darien.)

In connection with this and similar incidents, it will be remembered that a dying person rarely if ever sees present in vision any friend who is alive and well; i.e., unless there may be some crisis on the part of that friend which causes him to transmit a vision. He sees only visions of friends who have passed away.

The family under consideration are represented as having been united very closely by affection. This doubtless in a measure explains the striking telepathic experience.

The dying lady, exhibiting the aspect of joyful surprise to which we have so often referred, spoke of seeing, one after another, three of her brothers who had long been dead, and then apparently recognized last of all the fourth brother, who was believed by the bystanders to be still living in India. The coupling of his name with that of his dead brothers excited such awe and horror in the mind of one of the persons present, that she rushed from the room. In due course of time letters were received announcing the death of the brother in India, which had occurred some time before his dying sister seemed to recognize him.

The following is an instance of a departed believer who beholds about him a little group of kindred who have gone before.
Case 136. A Number of Sainted Relatives, and with Them a Little Grandson of whose Death He was not Aware, Appear in Vision to Mr. Wm. Jackson Prior to His Death.

(From Phantasms of the Living. Vol. II. p. 515.)

During the last illness of Mr. William Jackson, of Otley, who for 50 years had been a consistent member of the Wesleyan Methodist church, the little son of his daughter sickened and died. Wishing not unnecessarily to disquiet the good man, this sad event was withheld from him. He was full of holy joy, and recognised the presence in his chamber of a number of his relatives who had departed this life in the triumph of faith. He pointed them out in succession—this is so-and-so, and there such another. In the course of this proceeding he suddenly started with surprise, for he discovered his grandson also among the heavenly company. Then turning to his daughter, he said, 'Well, never mind, he is all right.'

His daughter, Miss Jane Jackson, certifies this. She says, 'It is perfectly true; I was in the room with my lamented father at the time.'

In answer to an enquiry, Mr. Macdonald writes:

As to the case of William Jackson, his daughter did endorse it to me as noted in the quotation marks, but I destroyed her letter, never dreaming of a Society for Psychical Research, and I do not know where to find her. The family evidently knew that the grandson had died, but kept that knowledge from the dying man. The information I received from the wife of Mr. Town councillor Myers, of Hull.

Probably there are few pastors of ordinary experience, who are not able to refer to some such incident. These events are among the most blessed and hallowed things that occur in the history of the Christian Church.

We hold that such psychic phenomena are precisely what they seem to be. Now sainted friends, whether actually hovering near, or ranging far away, are thinking with tender interest about their loved ones—soon to depart from earth to the heavenly home. And are flashing recognitions to them. All these experiences are explained in the simplest and most scientific way, by the principles which have been already unfolded. For the philosophy of them is identical with that of telepathic visions from persons who are still in the flesh. Thus science exhibits human spirits of the other world actually using telepathy as a means of communication.

Precisely as Scripture represents departed human spirits as doing the same thing in parallel cases, which have already been
discussed. Thus Samuel appeared in vision to Saul, the night before the latter was to die. And thus Moses manifested himself to Jesus and the disciples on the Mount, prior to the Saviour's crucifixion. (Though Elijah, who had a glorified body, could become visible as a physical personality; Moses, who had no body, could only appear in psychic presence.) And so Jesus, on the Throne, comforted Stephen at his death, by transmitting into the martyr's soul a glorious picture of his Redeemer standing at the right hand of God.

A brother minister, with whom the writer is acquainted, relates that he once witnessed the death of a Christian man of uncommon scholarly abilities and attainments; who seemed to have a vision like that of Stephen. And, as his spirit was passing from this mortal state, he declared—'I see Jesus at the right hand of God.' For there must be some moment when the ransomed soul, exultant in the revelations of the new existence, receives its first vision of the Lord. We saw, in our study of "arrival cases," how the agent's appearance in vision often precedes his appearance in reality. To the first martyr of the Christian Church the risen Master appeared in vision before he did in actual presence. And this experience may have been vouchsafed to many a departing believer, exactly as it was to Stephen.

We have put the foregoing class of cases first, because they are the ones with which the public mind is most familiar. And they are too common, too obviously genuine, and too universally accepted to be the subjects of much criticism.

But the above types of communications from departed friends form only a small part of those which psychological science presents in proof of the proposition that such beings actually appear as using telepathy. It exhibits other exactly similar visions to persons in the most robust health, and nowhere near to death.

There are individuals who are proved to possess high telepathic susceptibilities almost all the time, and seem to be in receptive conditions almost always. So, from the outset, we should expect that, if there are any telepathic communications from the spirit world to persons who are not just about to enter it; these communications would come to individuals of the sensitive and perceptive
class described. As a matter of fact, a large number of these psychic communications from the departed do actually come to individuals thus endowed.

So we will now notice.

II. Cases in which Percipients, who Themselves are Nowhere Near to Death, Receive Psychic Communications from Departed Friends.

The causes, characteristics, and philosophy of these psychic messages transmitted after the death of the agent, seem to be exactly the same as those of the visions, etc., transmitted prior to his death. Only we do not know that there is ever anything of the nature of a crisis in the other world, to cause the agent to send out a psychic despatch. But it is now proved that no great crisis is necessary to cause the transmitting of a telepathic vision or other mental message.

Every consideration of which we have any knowledge, leads to the belief that persons in the other life must at times think of the friends they have left behind them. Those departed souls must be as full of tenderness and love for us, as we are for them. And it has been clearly established that, if an agent is only thinking with a measure of interest about another person; this fact of itself may prove a sufficient cause for the transmission of a psychic message.

The evidences of the receipt of these communications from the departed, and those of like communications from the living, are the same. These visions and other telepathic messages from now disembodied spirits often are of the most striking nature and impressiveness. And the individuals who receive them, would generally be the last to question their genuineness, to try to explain them away, or to entertain for an instant any doubts of their reality. The psychic manifestations from discarnate spirits are not so numerous. But those persons to whom they come claim there is about them a sense of reality which description cannot reproduce. The evidence from them is clear, unmistakable, and unanswerable.

One proof that these telepathic messages from the departed
are not mere fabrications in the brain of the recipient, is the fact
that they may impart information which that recipient had not
before possessed, but which is found to be correct.

And we will now give an illustration of the manner in which the
psychical activity is manifested before death, then continues and
is exhibited immediately afterward. The young man who figures
as the agent, is thinking of his beloved sister, both prior to his
decease and thereafter. Hence he transmits to her a continuous
pictorial communication or several such messages, all arriving
while she is asleep.

**Case 137. Newbray Hall, Drowned at Sea, Sends to his Sister
a Complex Psychic Despatch; Depicting his Struggle for Life, the
Appearance of his Recovered Body, and of the Room in which he
has been Laid out.**

(From *Journal S. P. R.* Vol. VII. p. 173.)

By Mrs. Browne, West Dulwich, England.

The first narrative is extracted from an account privately printed a few
months after the events occurred.

**Surbiton, July, 1891.**

Newbray Hall was drowned off Start Point, Devon, during the great storm
of March 9th, 1891, his vessel, the *Marana*, being one of the many which were
lost at that spot.

On Monday evening the storm took place, and on the Tuesday or Wednesday
night following, Miss Annie Hall, aged twenty-seven, the sister of the deceased,
dreamt that she saw her brother on a raft apparently composed of loose planks
of wood, and he appeared to be swimming. On the same or subsequent nights
she had other dreams, in which she saw her brother lying in a room, but she
was unable to say whether alive or dead. This all took place before any news
had been received of the loss of the *Marana*, and Miss Hall related her dreams
immediately to Mrs. Syms, aged forty, who had lived with the family as cook
for about ten years. On Friday night a telegram was received at Surbiton
from the owners stating that the *Marana* had been wrecked, and on the Saturday
morning Mr. Wood, who was in the employ of the deceased's father, went down
to Devonshire, and having ascertained that the body of the deceased had been
recovered, and was lying in a house at Prawle, South Devon, he identified it,
and brought it to Brockwood for burial.

Matters remained in this position until the 16th June, when Mrs. Hall and
her daughter went to the house at Prawle in which the body had been placed,
and Miss Hall at once positively identified the room as the one she had seen in
her dreams. Upon going to the spot also where the body had been found, a
large number of railway sleepers were observed, which had been washed up
from the wreck, and as can be seen from a photograph, have very much the
appearance of a raft such as that described in the first dream.

The sister's dreams, so far as can be ascertained, accurately represented the
events which took place in connection with the death of her brother.
TELEPATHY OF THE CELESTIAL WORLD.

Miss Hall wrote to Mrs. Browne:—

BLENHEIM LODGE, SURBITON, July 4th, 1895.

My brother Newbray sailed on Sunday, March 8th, 1891, in the Marana. I wrote him a long letter on Monday [the] 9th, and in the afternoon went to see a girl friend in Kingston, but I felt so ill and depressed that I didn't stay very late. It was about 4.30 when I went into the market-place to take the omnibus home. When I was standing waiting, a fearful gust of wind and snow seemed to blow, especially round me—that was about the time the ship struck—for the storm was getting very bad indeed. Newbray and I were so devoted that I felt he was in some awful trouble. When I got home, I gave up a concert I was going to, as I felt so ill and anxious. I didn't dream anything on the Monday, but on Tuesday I dreamt that I saw him on a raft made up of loose planks of wood, and he appeared to be swimming. On the same and following nights I had other dreams, and in one particular one I saw him lying on the floor of a room with a slanting roof; he looked very still and white, but I couldn't tell if he were alive or dead. I could tell the room was in the country somewhere, as I could see it was whitewashed and they had red flowers in the windows. I told our old cook, Mrs. Symms, who had been with us ten years, when she came up with my tea. On Friday we got a telegram to say the Marana was wrecked. On June 16th mother and I went to the house at Prawle where they had taken his poor body. As soon as I got in I went upstairs to the room, as I knew it at once from my dream, and pointed out to mother the spot where he lay. The woman in the house couldn't understand it, as I had never been there. My dream was accurate in every detail, even to the low long windows, and the most wonderful thing was that I dreamt the dream the night he was taken to the cottage. His body was found among railway sleepers that looked just the same as I saw them in my first dream, so in every respect my dreams represented accurately the events which took place in connection with my brother's death. I had never been to South Devon, and never heard of Prawle. He was twenty-five and I twenty-seven when he died. We were most devoted.

ANNIE HALL.

The following note was written by the servant to whom Miss Hall related her dreams at the time:—

BLENHEIM LODGE, SURBITON.

Miss Hall told me about her dreams when I took her bedroom tea in before she was up.

MARY SYMS.

Mrs. Hall writes:—

BLENHEIM LODGE, SURBITON, July 12th.

I beg to say that my daughter, Annie Hall, described the room at Prawle to me before we visited the place, in fact so distinctly that on entering the room I was struck with the resemblance and turned to my daughter for confirmation.

E. O. HALL.

Miss Hall writes further:—

SURBITON, July 12th.

The dreams were of conditions actually existing, just as it was happening to my brother Newbray, not prophetic. I have never had any other dreams in my life. And I can only conclude that I had these because my brother and I were so devoted.
He was sending to his sister pictorial psychic despatches exhibiting his struggle for life, and the sorrowful failure of it. And, as he first transmits the continuous photograph of his effort to escape by means of the raft; so, after being drowned, he transmits further views of his lifeless body and of the death-chamber in which it was laid out.

In the next illustration, the departed agent transmits both visual and auditory impressions—a vision and a voice; stating that he is dead, when he died, and what the plans are for his interment. It will be observed that he manifests himself first by a dream vision and a dream voice. Then the percipient wakes up. Now both the vision and the voice become fully externalized, so the agent seems to be a substantial physical personality speaking in audible words. Though the whole complex manifestation exists solely in the mind of the recipient.

Meantime the wife sleeps calmly on. Or she might have been awake, and a dozen other persons might have been in the room, without seeing or hearing a thing of this psychical display from the mind of the departed agent.

Case 138. Mr. Karl Wünscher, Seven Hours Dead, Appears in Vision to his Neighbour, and Speaks of the Plan for his Funeral.

(From Proceedings S. P. R. Vol. VI. p. 341.)

By Fraulein Schneller, sister-in-law of the percipient, and known to Mr. Frederick Myers.

Dober und Pause, Schlesien, December 12th, 1889.

About a year ago there died in a neighbouring village a brewer called Wünscher, with whom I stood in friendly relations. His death ensued after a short illness, and as I seldom had an opportunity of visiting him, I knew nothing of his illness nor of his death. On the day of his death I went to bed at nine o'clock, tired with the labours which my calling as a farmer demands of me. Here I must observe that my diet is of a frugal kind; beer and wine are rare things in my house, and water, as usual, had been my drink that night. Being of a very healthy constitution, I fell asleep as soon as I lay down. In my dream, I heard the deceased call out with a loud voice, ‘Boy, make haste and give me my boot.’ This awoke me, and I noticed that, for the sake of our child, my wife had left the light burning. I pondered with pleasure over my dream, thinking in my mind how Wünscher, who was a good-natured, humorous man, would laugh when I told him of this dream. Still thinking on it, I hear Wünscher’s voice scolding outside, just under my window. I sit up in my bed at once and listen, but cannot understand his words. What can the brewer want? I thought, and I know for certain that I was much vexed with him,
that he should make a disturbance in the night, as I felt convinced that his affairs might surely have waited till the morrow. Suddenly he comes into the room from behind the linen press, steps with long strides past the bed of my wife and the child's bed; wildly gesticulating with his arms all the time, as his habit was, he called out, 'What do you say to this, Herr Oberamtmann? This afternoon at five o'clock I have died?' Startled by this information, I exclaim, 'Oh, that is not true!' He replied: 'Truly, as I tell you: and what do you think? They want to bury me already on Tuesday afternoon at two o'clock,' accentuating his assertions all the while by his gesticulations. During this long speech of my visitor I examined myself as to whether I was really awake and not dreaming.

I asked myself: Is this a hallucination? Is my mind in full possession of its faculties? Yes, there is the light, there is the jug, this is the mirror, and this the brewer; and I came to the conclusion: I am awake. Then the thought occurred to me, what will my wife think if she awakes and sees the brewer in our bed-room? In this fear of her waking up I turn round to my wife, and to my great relief I see from her face, which is turned toward me, that she is still asleep; but she looks very pale. I say to the brewer, 'Herr Wünscher, we will speak softly, so that my wife may not wake up, it would be very disagreeable to her to find you here.' To which Wünscher answered in a lower and calmer tone: 'Don't be afraid, I will do no harm to your wife.' Things do happen indeed for which we find no explanation—I thought to myself, and said to Wünscher: 'If this be true, that you have died, I am sincerely sorry for it; I will look after your children.' Wünscher stepped towards me, stretched out his arms and moved his lips as though he would embrace me; therefore I said 'Don't come so near, it is disagreeable to me,' and lifted my right arm to ward him off, but before my arm reached him the apparition had vanished. My first look was to my wife to see if she were still asleep. She was. I got up and looked at my watch, it was seven minutes past twelve. My wife woke up and asked me: 'To whom did you speak so loud just now?' 'Have you understood anything?' I said. 'No,' she answered, and went to sleep again.

I impart this experience to the Society for Psychical Research, in the belief that it may serve as a new proof for the real existence of telepathy. I must further remark that the brewer had died that afternoon at five o'clock, and was buried on the following Tuesday at two. With great respect, Karl Dignowity, (Landed Proprietor.)

The record shows that Wünscher died Saturday P. M., September 15th, 1888, at 4.30. And was buried Tuesday, the 18th, at 2 P. M.

Frau Dignowity (born Schneller) writes from Pause, January 18th, 1890:—

I confirm that my husband told me on the morning of September 16th, 1888, that the brewer Wünscher had given him intimation of his death.

What Dignowity says is at once understood by the deceased Wünscher. So evidently his words were telepathically conveyed to Wünscher. Thus the communications were reciprocal.

If the agent had not been dead, his friends would not have known that fact. Yet, though he is no longer in the body, he knows their
purposes about his interment, and is interested in them. And, from the scientific standpoint, we would argue that, as the dis-embodyed spirit of Wünscher knew perfectly well what his family were planning to do about his burial; so holy departed spirits may have like intelligence of what is transpiring among their earthly friends. We cannot take cognizance of them or their movements. But they may take cognizance of us, our movements, and our thoughts. And such are the indications in Scripture also.

For it will be observed that the above incident exactly parallels in the telepathy of science, such Scriptural incidents as those of Samuel in the cave at Endor, and Moses on the Mount of Transfiguration; in which holy human spirits from the other world appear and seem to converse with men. All these manifestations seem to be produced by one and the same principle—that of telepathy, in its various, flexible forms.

In the next illustration, the agent, several days after his death, manifests himself to his daughter in a vision, and gives her a mental message imparting knowledge no one on earth had previously possessed.

Case 139. Michael Conley, After his Remains have been Laid out for Burial; Appears in Vision to his Daughter, and Tells her Where Some Money has been Secreted.

(From Proceedings S. P. R. Vol. VIII. pp. 200-205. Unimportant portions omitted.)

In The Herald, Dubuque, Iowa, February 11th, 1891.

It will be remembered that on February 2nd, Michael Conley, a farmer living near Ionia, Chickasaw County, was found dead in an outhouse at the Jefferson house. He was carried to Coroner Hoffmann’s morgue, where, after the inquest, his body was prepared for shipment to his late home. The old clothes which he wore were covered with filth from the place where he was found, and they were thrown outside the morgue on the ground.

His son came from Ionia, and took the corpse home. When he reached there, and one of the daughters was told that her father was dead, she fell into a swoon, in which she remained for several hours. When at last she was brought from the swoon, she said, ‘Where are father’s old clothes? He has just appeared to me dressed in a white shirt, black clothes, and felt [mis-reported for satin] slippers, and told me that after leaving home he sewed a large roll of bills inside his grey shirt with a piece of my red dress, and the money is still there.’ In a short time she fell into another swoon, and when out of it demanded that somebody go to Dubuque and get the clothes. She was deathly sick, and is so yet.
The son telephoned Coroner Hoffmann, asking if the clothes were still in his possession. He looked and found them in the backyard, although he had supposed they were thrown in the vault, as he had intended. He answered that he still had them, and on being told that the son would come to get them, they were wrapped in a bundle.

The young man arrived last Monday afternoon, and told Coroner Hoffmann what his sister had said. Mr. Hoffmann admitted that the lady had described the identical burial garb in which her father was clad, even to the slippers, although she never saw him after death, and none of the family had seen more than his face through the coffin lid. Curiosity being fully aroused, they took the grey shirt from the bundle, and within the bosom found a large roll of bills sewed with a piece of red cloth. The young man said his sister had a red dress exactly like it. The stitches were large and irregular, and looked to be those of a man. The son wrapped up the garments and took them home with him yesterday morning, filled with wonder at the supernatural revelation made to his sister, who is at present lingering between life and death.

Dr. Hodgson communicated with the proprietors of The Herald, and both they and their reporter who had written the account stated that it was strictly accurate. The coroner, Mr. Hoffmann, wrote to Dr. Hodgson on March 18th, 1891, as follows:

In regard to the statement in the Dubuque Herald, about February 19th, about the Conley matter is more than true by my investigation. I laughed and did not believe in the matter when I first heard of it, until I satisfied myself by investigating and seeing what I did.

M. M. Hoffmann, County Coroner.

Further evidence was obtained through Mr. Amos Crum, pastor of a church at Dubuque. The following statement was made by Mr. Brown, whom Mr. Crum described as ‘an intelligent and reliable farmer, residing about one mile from the Conleys.’

IONIA, July 20th, 1891.

On the 1st day of February, 1891, her father went to Dubuque, Iowa, for medical treatment, and died on the 3rd of the same month very suddenly. His son was notified by telegraph the same day, and he and I started the next morning after the remains, which we found in charge of Coroner Hoffmann.

He had 9 dollars 75 cents, which he had taken from his pocket book. I think it was about two days after our return she had the dream or vision. She claimed her father had appeared to her, and told her there was a sum of money in an inside pocket of his undershirt. Her brother started for Dubuque a few days afterwards, and found the clothes as he had left them, and in the pocket referred to found 30 dollars in currency.

GEORGE BROWN.

Mr. Crum wrote later:

DUBUQUE, IOWA, August 14th, 1891.

Dear Mr. Hodgson,—I send you in another cover a detailed account of interview with the Conleys. I could not get the doctor.

I have had a long talk with Mr. Hoffmann about the Conley incident, and think you have all the facts—and they are facts.
The girl Lizzie Conley swooned. She saw her dead father; he heard from him of the money left in his old shirt; she returned to bodily consciousness; she described her father’s burial dress, robe, shirt, and slippers exactly, though she had never seen them. She described the pocket in the shirt that had been left for days in the shed at the undertaker’s. It was a ragged-edged piece of red cloth clumsily sewn, and in this pocket was found a roll of bills—35 dollars in amount—as taken out by Mr. Hoffmann in the presence of Pat Conley, son of the deceased, and brother of Lizzie Conley.

Amos Crum, Past. Univ. Ch.

. . . I herewith transcribe my questions addressed to Miss Elizabeth Conley and her replies to the same concerning her alleged dream or vision.

Q. Will you recite the circumstances connected with the recovery of money from clothing worn by your father at the time of his death? A. (After some hesitation) When they told me that father was dead I felt very sick and bad; I did not know anything. Then father came to me. He had on a white shirt and black clothes and slippers. When I came to, I told Pat [her brother] I had seen father. I asked him (Pat) if he had brought back father’s old clothes. He said, ‘No,’ and asked me why I wanted them. I told him father said to me he had sewed a roll of bills inside of his grey shirt, in a pocket made of a piece of my old red dress. I went to sleep, and father came to me again. When I awoke I told Pat he must go and get the clothes.

Q. Did you see your father’s body after it was placed in its coffin? A. No; I did not see him after he left the house to go to Dubuque. * * *

Her brother, Pat Conley, corroborates all that she has recited. He is a sincere and substantial man, and has no theory upon which to account for the strange facts that have come to his knowledge. In his presence Coroner Hoffmann, in Dubuque, found the shirt with its pocket of red cloth stitched on the inside with long, straggling, and awkward stitches, just as a dim-sighted old man or awkward boy might sew it there. The pocket was about 6 [seven] inches deep, and in the pocket of that dirty old shirt that had lain in Hoffmann’s back room was a roll of bills amounting to 35 dollars. When the shirt was found with the pocket, as described by his sister after her swoon, and the money as told her by the old man after his death, Pat Conley seemed dazed and overcome by the mystery. Hoffmann says the girl, after her swoon, described exactly the burial suit, shirt, coat or robe, and satin slippers in which the body was prepared for burial. She even described minutely the slippers which were of a new pattern that had not been in the market here, and which the girl could never have seen a sample of; and she had not seen, and never saw, the body of her father after it was placed in the coffin, and if she had seen it she could not have seen his feet ‘in the nice black satin slippers’ which she described. . . .

Amos Crum, Pastor Univ. Church.

Here again the departed spirit was unmistakably thinking about a member of his household, probably more than one of them. He knew how his body looked, laid out in its peculiar suit of apparel. By appearing as dressed in these clothes, he transmits a visual impression of them to his daughter. He remembered circumstances prior to his death—the location of his money, and his daughter’s ignorance of this place. He imparts valuable informa-
The son telephoned Coroner Hoffmann, asking if the clothes were still in his possession. He looked and found them in the backyard, although he had supposed they were thrown in the vault, as he had intended. He answered that he still had them, and on being told that the son would come to get them, they were wrapped in a bundle.

The young man arrived last Monday afternoon, and told Coroner Hoffmann what his sister had said. Mr. Hoffmann admitted that the lady had described the identical burial garb in which her father was clad, even to the slippers, although she never saw him after death, and none of the family had seen more than his face through the coffin lid. Curiosity being fully aroused, they took the grey shirt from the bundle, and within the bosom found a large roll of bills sewed with a piece of red cloth. The young man said his sister had a red dress exactly like it. The stitches were large and irregular, and looked to be those of a man. The son wrapped up the garments and took them home with him yesterday morning, filled with wonder at the supernatural revelation made to his sister, who is at present lingering between life and death.

Dr. Hodgson communicated with the proprietors of The Herald, and both they and their reporter who had written the account stated that it was strictly accurate. The coroner, Mr. Hoffmann, wrote to Dr. Hodgson on March 18th, 1891, as follows:—

In regard to the statement in the Dubuque Herald, about February 19th, about the Conley matter is more than true by my investigation. I laughed and did not believe in the matter when I first heard of it, until I satisfied myself by investigating and seeing what I did.

M. M. Hoffmann, County Coroner.

Further evidence was obtained through Mr. Amos Crum, pastor of a church at Dubuque. The following statement was made by Mr. Brown, whom Mr. Crum described as ‘an intelligent and reliable farmer, residing about one mile from the Conleys.’

Ionia, July 20th, 1891.

On the 1st day of February, 1891, her father went to Dubuque, Iowa, for medical treatment, and died on the 3rd of the same month very suddenly. His son was notified by telegraph the same day, and he and I started the next morning after the remains, which we found in charge of Coroner Hoffmann. He had 9 dollars 75 cents, which he had taken from his pocket book. I think it was about two days after our return she had the dream or vision. She claimed her father had appeared to her, and told her there was a sum of money in an inside pocket of his undershirt. Her brother started for Dubuque a few days afterwards, and found the clothes as he had left them, and in the pocket referred to found 30 dollars in currency.

George Brown.

Mr. Crum wrote later:—

Dubuque, Iowa, August 14th, 1891.

Dear Mr. Hodgson,—I send you in another cover a detailed account of interview with the Conleys. I could not get the doctor.

I have had a long talk with Mr. Hoffmann about the Conley incident, and think you have all the facts—and they are facts.
The girl Lizzie Conley swooned. She saw her dead father; she heard from him of the money left in his old shirt; she returned to bodily consciousness; she described her father's burial dress, robe, shirt, and slippers exactly, though she had never seen them. She described the pocket in the shirt that had been left for days in the shed at the undertaker's. It was a ragged-edged piece of red cloth clumsily sewn, and in this pocket was found a roll of bills—35 dollars in amount—as taken out by Mr. Hoffmann in the presence of Pat Conley, son of the deceased, and brother of Lizzie Conley.

AMOS CRUM, Past. Univ. Ch.

I herewith transcribe my questions addressed to Miss Elizabeth Conley and her replies to the same concerning her alleged dream or vision.

Q. Will you recite the circumstances connected with the recovery of money from clothing worn by your father at the time of his death? A. (After some hesitation) When they told me that father was dead I felt very sick and bad; I did not know anything. Then father came to me. He had on a white shirt and black clothes and slippers. When I came to, I told Pat [her brother] I had seen father. I asked him (Pat) if he had brought back father's old clothes. He said, 'No,' and asked me why I wanted them. I told him father said to me he had sewed a roll of bills inside of his grey shirt, in a pocket made of a piece of my old red dress. I went to sleep, and father came to me again. When I awoke I told Pat he must go and get the clothes.

Q. Did you see your father's body after it was placed in its coffin? A. No; I did not see him after he left the house to go to Dubuque.

Her brother, Pat Conley, corroborates all that she has recited. He is a sincere and substantial man, and has no theory upon which to account for the strange facts that have come to his knowledge. In his presence Coroner Hoffmann, in Dubuque, found the shirt with its pocket of red cloth stitched on the inside with long, straggling, and awkward stitches, just as a dim-sighted old man or awkward boy might sew it there. The pocket was about 6 [seven] inches deep, and in the pocket of that dirty old shirt that had lain in Hoffmann's back room was a roll of bills amounting to 35 dollars. When the shirt was found with the pocket, as described by his sister after her swoon, and the money as told her by the old man after his death, Pat Conley seemed dazed and overcome by the mystery. Hoffmann says the girl, after her swoon, described exactly the burial suit, shirt, coat or robe, and satin slippers in which the body was prepared for burial. She even described minutely the slippers which were of a new pattern that had not been in the market here, and which the girl could never have seen a sample of; and she had not seen, and never saw, the body of her father after it was placed in the coffin, and if she had seen it she could not have seen his feet 'in the nice black satin slippers' which she described.

AMOS CRUM, Pastor Univ. Church.

Here again the departed spirit was unmistakably thinking about a member of his household, probably more than one of them. He knew how his body looked, laid out in its peculiar suit of apparel. By appearing as dressed in these clothes, he transmits a visual impression of them to his daughter. He remembered circumstances prior to his death—the location of his money, and his daughter's ignorance of this place. He imparts valuable informa-
tion not possessed by any other person; namely, where his money had been kept. Here was a transmission of ideas.

These illustrations of telepathic visions, etc., from agents in the other world, show that such communications from souls before the death of the body, and those after that death, are entirely analogous. All seem to be generated upon the same principles.
CHAPTER XXV.

PSYCHICAL SCIENCE EXHIBITS SOULS IN THE OTHER WORLD AS ACTUALLY EMPLOYING TELEPATHY FOR THEIR MEDIUM OF COMMUNICATION, AND TRANSMITTING VARIOUS TYPES OF PSYCHIC MESSAGE. MISCELLANEOUS INSTANCES.

Continuing from the preceding Chapter the same line of discussion, we now give another incident in which the agent, who has been dead for several years, imparts to the percipient information entirely new to him.

Case 140. A Young Lady, who had Died Nine Years Before, Appears in Vision to her Brother; Showing on her Face a Peculiar Scratch, which Has a Special Significance.

(From Proceedings S. P. R. Vol. VI. p. 17. Some details omitted.)

By Mr. F. G., of Boston.

Prof. Royce and Mr. Hodgson vouch for the high character and good position of the informants; and it will be seen that, besides the percipient himself, his father and brother are first-hand witnesses as regards the most important point—the effect produced by a certain symbolic item in the phantom's aspect.

Sir,—Replying to the recently published request of your Society for actual occurrences of psychical phenomena, I respectfully submit the following remarkable occurrence to the consideration of your distinguished Society, with the assurance that the event made a more powerful impression on my mind than the combined incidents of my whole life. * * but I well know I never was in better health or possessed a clearer head and mind than at the time it occurred.

In 1867, my only sister, a young lady of 18 years, died suddenly of cholera, in St. Louis, Mo. My attachment for her was very strong, and the blow a severe one to me. It was in 1876 while on one of my Western trips that the event occurred.

January 11th, 1888.
I had ‘drummed’ the city of St. Joseph, Mo., and had gone to my room at the Pacific House to send in my orders, which were unusually large ones, so that I was in a very happy frame of mind indeed. I had not been thinking of my late sister, or in any manner reflecting on the past. The hour was high noon, and the sun was shining cheerfully into my room. While busily smoking a cigar and writing out my orders, I suddenly became conscious that some one was sitting on my left, with one arm resting on the table. Quick as a flash I turned and distinctly saw the form of my dead sister, and for a brief second or so looked her squarely in the face; and so sure was I that it was she, that I sprang forward in delight, calling her by name, and, as I did so, the apparition instantly vanished. Naturally I was startled and dumbfounded, almost doubting my senses; but the cigar in my mouth, and pen in hand, with the ink still moist on my letter, I satisfied myself I had not been dreaming and was wide awake. I was near enough to touch her, had it been a physical possibility, and noted her features, expression, and details of dress, &c. She appeared as if alive. Her skin was so life-like that I could see the glow or moisture on its surface, and, on the whole, there was no change in her appearance, otherwise than when alive.

Now comes the most remarkable confirmation of my statement, which cannot be doubted by those who know what I state actually occurred. This visitation so impressed me that I took the next train home, and in the presence of my parents and others I related what had occurred. My father, a man of rare good sense and very practical, was inclined to ridicule me, as he saw how earnestly I believed what I stated; but he too was amazed when later on I told them of a bright red line or scratch on the right-hand side of my sister’s face, which I distinctly had seen. When I mentioned this, my mother rose trembling to her feet and nearly fainted away, and as soon as she sufficiently recovered her self-possession, with tears streaming down her face, she exclaimed that I had indeed seen my sister, as no living mortal but herself was aware of that scratch, which she had accidentally made while doing some little act of kindness after my sister’s death. She said she well remembered how pained she was to think she should have, unintentionally, marred the features of her dead daughter, and that unknown to all, how she had carefully obliterated all traces of the slight scratch with the aid of powder, &c., and that she had never mentioned it to any human being, from that day to this. In proof, neither my father nor any of our family had detected it, and positively were unaware of the incident, yet I saw the scratch as bright as if just made. So strangely impressed was my mother that even after she had retired to rest, she got up and dressed, came to me and told me she knew at least that I had seen my sister. A few weeks later my mother died, happy in her belief she would rejoin her favourite daughter in a better world.

In a further letter Mr. F. G. adds:—

There was nothing of a spiritual or ghostly nature in either the form or dress of my sister, she appearing perfectly natural and dressed in clothing that she usually wore in life, and which was familiar to me. I even had time to notice the collar and little breastpin she wore, as well as the combs in her hair. To-day, while I have forgotten all her other dresses, pins, and combs, I could go to her trunk (which we have just as she left it) and pick out the very dress and ornaments she wore when she appeared to me, so well do I remember it.

I returned home earlier than I intended, as it had such an effect on me that I could hardly think of any other matter; in fact, I abandoned a trip that I had hardly commenced, and, ordinarily, would have remained on the road a month longer.
Mr. F. G. again writes to Mr. Hodgson, January 23rd, 1883:—

As per your request, I enclose a letter from my father which is indorsed by my brother, confirming the statement I made to them of the apparition I had seen. I will add that my father is one of the oldest and most respected citizens of St. Louis, Mo., a retired merchant. He is now 70 years of age, but a remarkable well-preserved gentleman in body and mind, and a very learned man, as well. As I informed you, he is slow to believe things that reason cannot explain. My brother, who endorses the statement, has resided in Boston for 12 years, the last man in the world to take stock in statements without good proof.

You will note that my father refers to the 'scratch,' and it was this that puzzled all, even himself, and which we have never been able to account for, further than that in some mysterious way I had actually seen my sister nine years after death, and had particularly noticed and described to my parents and family this bright red scratch, and which, beyond all doubt in our minds, was unknown to a soul save my mother, who had accidentally caused it.

When I made my statement, the matter would probably have passed with comments that it was a freak of memory, had not I asked about the scratch, and the instant I mentioned it, my mother was aroused as if she had received an electric shock, as she had kept it secret from all, and she alone was able to explain it. My mother was a sincere Christian lady, who was for 25 years superintendent of a large infant class in her church, the Southern Methodist, and a directress in many charitable institutions, and was highly educated. No lady at the time stood higher in the city of St. Louis, and she was, besides, a woman of rare good sense.

(Signed) F. G.

From Mr. H. G.

Ills., January 20th, 1888.

Dear F.,—Yours of the 16th inst. is received. In reply to your questions relating to your having seen our Annie, while at St. Joseph, Mo., I will state that I well remember the statement you made to family on your return home. I remember your stating the scratch (or red spot) on her face, which you could not account for, but which was fully explained by your mother. The spot was made while adjusting something about her head while in the casket, and covered with powder. All who heard you relate the phenomenal sight thought it was true. You well know how sceptical I am about things which reason cannot explain.

Affectionately,

(Signed) H. G. (father).

I was present at the time and endorse the above.

(Signed) K. G. (brother).

In Human Personality, Vol. II. p. 30, Mr. Myers adds that Dr. Hodgson visited Mr. F. G. later, and sent in the following notes of his interview:—

St. Louis, Mo., April 16th, 1890.

In conversation with Mr. F. G., now forty-three years of age, he says that there was a very special sympathy between his mother, sister, and himself.

When he saw the apparition he was seated at a small table, about two feet in diameter, and had his left elbow on the table. The scratch which he saw was on the right side of his sister's nose, about three-fourth's of an inch long and was a somewhat ragged mark. His home at the time of the incident was in
St. Louis. His mother died within two weeks after the incident. His sister's face was hardly a foot away from his own. The sun was shining upon it through the open window. The figure disappeared like an instantaneous evaporation.

Mr. G. has had another experience, but of a somewhat different character. Last fall the impression persisted for some time of a lady friend of his, and he could not rid himself for some time of the thought of her. He found afterwards that she died at the time of the curious persistence of his impression. Mr. G. appears to be a first-class witness.

About this incident there are some interesting points. That the brother had telepathic susceptibility, is shown by the fact that he had had psychic communication from another person who was just entering the other world—the lady friend, as noted in Dr. Hodgson's letter. So it was natural the sister should appear to him, though not to any one else. The scratch upon her face had not been made until after death. Here is an indication that, after leaving its body, the spirit knows the appearance and condition of the body, therefore of course can know the appearance of other objects. In Case 139 given above we have further evidence of the same fact. There Michael Conley was buried in a particular suit of clothes. But when he manifests himself to his daughter, he appears in that suit in which he had been laid in his casket. Thus showing that the departed spirit knew how his body had looked when prepared for interment. So our present incident shows the departed agent as exhibiting in the vision that scratch upon her cheek, also the dress and jewelry she had been wont to wear. Here is a transmission of visual impressions. She certainly was thinking of at least one member of her family—her brother, and probably also of her mother. Here is an intimation of continued interest in and affection for relatives left behind.

While we cannot prove it, there may have been an intelligent purpose. She doubtless knew her mother was to die a fortnight later. This vision sends the brother home before his mother's death. The peculiar mark on the cheek satisfies her mother that the daughter has communicated with the son. And this thought could not fail to be a comfort.

And the spirits in the other world seem to be cognizant of what is transpiring with their friends below in other crises than that of death. Those beings now in the heavenly life, appear to manifest
concern over the affairs of their former dear ones on earth. They know about those matters. They show that their attachment to their earthly kindred still is strong. There are many incidents to illustrate and confirm the cherished popular belief that these departed ones are interested in us, and watching over us.

In the following illustration a now sainted father appears as trying to help his tempted and troubled son.

And it will be observed that the next five instances are all collective.

Case 141. A Father, who has been Dead Fourteen Years, Appears in Vision to his Son who is in Financial Difficulties; and thus Deters him from Taking Advice which would have been Disastrous.

(From Proceedings S. P. R. Vol. VI. p. 25. Some items left out.)

In this account there are two appearances. A deceased father appears to his daughter. Then her father-in-law appears both to her and to her husband. The latter incident is the one specially under discussion.

The narrator, Mrs. P., mentions the death of her two elder brothers within a few weeks of each other. Then continues thus:—

June 5th, 1885.

My father's sorrow was great; and at the same time he became seriously troubled with many doubts regarding various points of Christian faith, and so gradually lost nearly all his buoyancy of spirit, and became sadly depressed and worn-looking, though only forty-eight years old. He insisted that I should go away for a while, without waiting for him, and accompany some friends to South Devonshire.

The writer then narrates how a sudden summons brought her back to find her father dead.

I went early to bed to escape the presence and sympathetic ministrations of the many in that kind household who gathered around me; and by my own choice I shared the room of a motherly-looking personage, whom I supposed to be my cousin's nurse. But beset with the wretched fear that my beloved father had died too suddenly to find peace with God, regarding those miserable doubts that had so troubled him. As the night wore on, the pain of heart and thought grew worse and worse, and at length I knelt in prayer, earnestly pleading that my distressful thoughts might be taken away, and an assurance of my father's peace be given me by God's most Holy Spirit. It was early dawn when I rose from my knees, and felt that I must be patient and wait for the answer of my prayer. * * * *
I was just about to slip quietly down into the bed, when on the opposite side of it (that on which the nurse was sleeping) the room became suddenly full of beautiful light, in the midst of which stood my father absolutely transfigured clothed with brightness. He slowly moved towards the bed, raising his hands, as I thought, to clasp me in his arms; and I ejaculated: 'Father!' He replied, 'Blessed for ever, my child! For ever blessed!' I moved to climb over nurse and kiss him, reaching out my arms to him; but with a look of mingled sadness and love he appeared to float back with the light towards the wall and was gone! The vision occupied so short a time that, glancing involuntarily at the window again, I saw the morning dawn and the little bird just as they had looked a few minutes before. I felt sure that God had vouchsafed to me a wonderful vision, and was full of a joy that brought floods of grateful tears, and completely removed all anguish except that of having lost my father from earth.

All these years of life and experience, the memory of that wonderful morning is ever vividly fresh, and real, and true.

The writer’s husband adds, under date June 17th, 1885:

The narrative, as related above, is substantially the same given to me by Mrs. P. as early as 1865, and at subsequent periods.

W. B. P.

And Dr. and Mrs. C., referred to above, write, June 16th, 1885.

The preceding narrative was related to us by Mrs. P., substantially as here recorded, some four or five years ago.

James C.
Ellen H. C.

Now comes the incident more especially under consideration.

In the year 1867 I was married, and my husband took a house at S——. Our life was exceedingly bright and happy there until towards the end of 1869, when my husband’s health appeared to be failing, and he grew dejected and moody. Trying in vain to ascertain the cause for this, and being repeatedly assured by him that I was ‘too fanciful,’ and that there was ‘nothing the matter with him,’ I ceased to vex him with questions, and the time passed quietly away till Christmas Eve of that year (1869).

We arranged to go to bed at an early hour on the night of the 24th, so as to be up betimes for our morning walk. Consequently at 9 o’clock, we went upstairs, having as usual carefully attended to bats and bolts of doors, and at about 9.30 were ready to extinguish the lamp; but our little girl—a baby of fifteen months—generally woke up at that time; and, as she had not yet awakened, I begged my husband to leave the lamp burning and get into bed.

It was still just about 9.30, Gertrude not yet awake, and I just pulling myself into a half-sitting posture against the pillows, when to my great astonishment I saw a gentleman standing at the foot of the bed, dressed as a naval officer, and with a cap on his head having a projecting peak. The light being in the position which I have indicated, the face was in shadow to me, and the more so that the visitor was leaning upon his arms which rested on the foot-rail of the bed-stead. I was too astonished to be afraid, but simply wondered who it could be; and, instantly touching my husband’s shoulder (whose face was turned from me), I said, ‘Willie, who is this?’ My husband turned, and for a second or two lay looking in intense astonishment at the intruder; then lifting himself a little, he shouted ‘What on earth are you doing here, sir?’
while the form, slowly drawing himself into an upright position, now said in a commanding, yet reproachful voice, 'Willie! Willie!'

I looked at my husband and saw that his face was white and agitated.

* * * While the figure calmly and slowly moved towards the wall * * * and he disappeared, as it were, into the wall.

But without pausing, my husband unlocked the door, and was soon searching the whole house. Sitting there in the dark, I thought to myself, 'We have surely seen an apparition!—perhaps my brother Arthur (he was in the navy and at that time on a voyage to India) is in trouble.' I pondered with an anxious heart, until my husband came back looking very white and miserable.

Sitting upon the bedside, he put his arm about me and said, 'Do you know what we have seen?' And I said, 'Yes. I am afraid it was Arthur, but could not see his face.' And he exclaimed, 'Oh! no, it was my father.'

My husband's father had been dead fourteen years; he had been a naval officer in his young life; but, through ill-health, had left the service before my husband was born, and the latter had only once or twice seen him in uniform. I had never seen him at all. My husband and I related the occurrence to my uncle and aunt, and we all noticed that my husband's agitation and anxiety were very great; whereas his usual manner was calm and reserved in the extreme, and he was a thorough and avowed sceptic in all—so-called—supernatural events.

As the weeks passed on my husband became very ill, and then gradually disclosed to me that he had been in great financial difficulties; and that, at the time his father was thus sent to us, he was inclining to take the advice of a man who would certainly—had my husband yielded to him (as he had intended before hearing the warning voice)—have led him to ruin, perhaps worse. * * *

None of us were particularly ready to believe in such evidences, notwithstanding my experience at my father's death, because we had regarded that as a special answer to prayer; so that no condition of ‘over-wrought nerves,’ could have been the cause of the manifestation, but only a direct warning to my husband in the voice and appearance of the one that he had most revered in all his life, and was the most likely to obey.

Dr. and Mrs. C., friends of Mrs. and Mr. P., add the following note:—

June 16th, 1885.

This narrative was told us by Mrs. P., as here recorded, some years ago.

J. C.

ELLEN H. C.

Mr. P. confirms as follows, June 17th, 1885:—

Without wishing to add more to the incidents recorded herein by my wife, I would simply note that the details of No. 2 are quite correct, and that the occurrence took place as stated.

W. B. P.

The father's utterance, "Willie! Willie!" was not oral, but mental. Then, having been received into the minds of the two percipients, it became externalized and audible.

This parent in the world of spirits, seems to be plainly cognizant of his son's circumstances, and desirous of bringing assistance.
Thus he apparently plays the part of a guardian angel, to keep his child from harm. And the incident accords with the Christian belief, soundly based upon the facts and implications of Scripture, that departed saints may act as guardian spirits, to aid us in various ways.

In the next instance also there is a double percipiency. Two persons see the vision.

Case 142. A Stately Old Lady, who for Years had been Accustomed to Consult the Clock at Certain Hours, Appears in Vision Three Weeks after her Death, with her Eyes Fixed as Usual upon the Clock.

(From Proceedings S. P. R. Vol. V. p. 437. Some petty details omitted.)

By Mrs. Judd, sister to Miss Harris, Associate S. P. R.

August 6th, 1885.

My grandmother was a tall, stately, and handsome woman, even at an advanced age. She was one of the Gastrells, an old and aristocratic family. Her latter years were spent with my mother (her daughter), and in her 84th year she died.

My sister and myself had always slept in a room adjoining hers, and—for want of space in her apartment—there stood by our bedside a large old-fashioned clock, which had been presented to our grandmother on her wedding-day. More precious than gold was this old clock to her heart; 'By it,' she often said, 'have I hundreds of times watched the slow hours pass in my early married days when my husband had to leave me; by it have I timed the children's return from school.' We have often opened our sleepy eyes at four on a summer morning and smiled to see the stately figure already there. For up to the last illness she retained the habits of her youth, and rose at what we deemed fearfully primitive hours.

About three weeks after her death I awoke one morning in October, and saw distinctly the well-known tall figure, the calm old face, the large dark eyes uplifted as usual to the face of the old clock. I closed my eyes for some seconds, and then slowly reopened them. She stood there still. A second time I dosed my eyes, a second time opened them. She was gone.

I was looked upon by my family in those days, and particularly by the sister who shared my room, as romantic. Therefore I carefully kept to myself the vision of the morning and pondered over it alone. At night, however, when we were once more preparing for rest, my sister—my eminently practical and unromantic sister—spoke to me. 'I cannot go to bed without telling you something, only don't laugh, for I am really frightened; I saw grandmamma this morning!' I was amazed. I inquired of her the hour, what the vision was like, where it stood, what it was doing, &c., and I found that in every respect her experience was similar to mine. She had preserved silence all day for fear of ridicule.

I may add that we even now speak of this incident with awe, though 20 long years have since passed over our heads.

Caroline Judd.
In reply to a request for an account of the incident from the other percipient, Mrs. Judd wrote:—

72, UPPER GLOUCESTER-PLACE, DORSET-SQUARE.

I send you herewith all that my sister, Mrs. Dear, recalls of the vision, doubly seen of our late grandmother. She objects to the weariness of composition, therefore I took down her reminiscences, and she signed it as true.

CAROLINE JUDD.

Some years ago, a few months after the death of my grandmother, I awoke in the dim light just before dawn, to see an appearance exactly like her standing in the old accustomed place from whence, when alive, she was wont to consult an old clock, her own property, at very early hours. I said nothing to any one till we retired again for the night, when I found to my surprise, my sister, who slept with me, had seen the same appearance at the same time.

MARY DEAR.

Miss Harris confirms the above account as follows:—

BEWEL, ALFRICK, NEAR WORCESTER.

August 20th, [1885].

Both sisters mentioned seeing my grandmother the day of the apparition before father and mother, then alive, and myself. My sisters have often mentioned it since.

ANNIE HARRIS.

The explanation of this account is perfectly simple and philosophical. The mind of that aged lady was ruled by the regular habits of many decades. And, though now she has gone out into the spirit world, her thoughts frequently move in their former channels. She is thinking about the old-fashioned clock, and her two grand-daughters in whose room it stood. So the vision of her familiar face and figure is transmitted to the latter.

In the next incident there is a triple percipiency. Three persons see the vision.

Case 143. Having Promised to Try to Communicate the Fact of her Decease to her Daughter; a Mother, Six Days after Death and at the Hour of Interment, Appears to the Daughter in a Vision as Laid out for Burial. A little Before This the Godmother, Dead Seventeen Years, Appears in Vision to Three Members of the Family.

(From Proceedings S. P. R. Vol. X. pp. 371-272. A few words left out.)

By Mrs. B.

April, 1892.

At Fiesole, on March 11th, 1869, I was giving my little children their dinner at half-past one o'clock. It was a fine hot day. As I was in the act of serving
macaroni and milk from a high tureen, so that I had to stand to reach it, and
give my attention to what I was doing—on raising my head (as much from
fatigue as for any purpose), the wall opposite me seemed to open, and I saw my
mother lying dead on her bed in her little house at ______. Some flowers
were at her side and on her breast; she looked calm, but unmistakably dead,
and the coffin was there.

It was so real that I could scarcely believe that the wall was really brick and
mortar, and not a transparent window—in fact, it was a wall dividing the
hotel in which we were living from the Carabinieri.

I was in very weak health—suffering intensely with neuralgia.

Owing to a family quarrel, I had left England without telling my people
where I was going; but I was so fond of my mother that, when in Paris, I made
an excuse to write to an old servant who lived with my mother, to ask her for
a toy which we had left with her, the object being to get news of my mother.
Reply came that for years she had not been so well and strong; thus I had
no reason for imagining her to be dead.

I was so distressed at the vision that I wrote to her (my mother) to give her
my address, and entreat her to let me know how she was. By return of post
came the statement that she had died on March 5th, and was buried on the
11th. At the hour I saw her she was removed from her home to Kensal Green
Cemetery. She had wished to see me so much that letters had been sent to a
great many continental cities, hoping I might be found; but I never got a
letter from my sister till long after I had received the news of my mother’s
death.

When I was married my mother made me promise as I was leaving home to
be sure to let her know in any way God permitted if I died, and she would try
to find some way of communicating to me the fact of her death, supposing that
circumstances prevented the usual methods of writing or telegraphing. I
considered the vision a fulfilment of this promise, for my mind was engrossed
with my own grief and pain—my neuralgia, and the anxieties of starting a new
life.

My youngest sister, since dead, was called to my mother, and left Devon-
shire, where she was staying with friends, to come home. When she arrived
at home, she entered the drawing-room, but rushed out terrified, exclaiming
that she had seen godmamma, who was seated by the fire in my mother’s
chair. Godmamma had been dead since 1852. She had been my mother’s
governess—almost foster-mother; had lived with her during her married life,
been godmother to her eldest girl, and when my father died, had accepted the
duty of taking his place as far as possible in the family, to shield her from
trouble and protect her—a duty which she fulfilled nobly.

My other sister went into the drawing-room to see what had scared K——,
and saw the figure of godmamma just as K——— had. Later in the day the
same figure stood by, then sat on the edge of my mother’s bed, and was seen
by both my sisters and the old servant, looking just as she had when alive,
except that she wore a gray dress, and, as far as we could remember, she had
always worn black. My mother saw her, for she turned towards her and said,
‘Mary’—her name.

Mr. Podmore, who visited Mr. and Mrs. B. on April 8th, 1893,
writes:—

Mrs. B. gave me a full account of her vision of her mother. She had abso-
lutely no cause for anxiety, the last news being that her mother was better than
she had been for five years. ** Both Mr. and Mrs. B. are satisfied of
the coincidence of the vision with the day of the funeral.
This seems to be one of the cases in which the departed soul shows knowledge of the aspect of its body. The data of science afford many indications that spirits in the other world know when death is coming to a friend on earth. Probably the godmother, knowing the demise of the mother was at hand; was thinking much about the family and imagining herself among them. And this caused her to appear to them repeatedly in vision.

Or the psychic communication may be repetitious. It may come more than once to the same person.

Case 144. A Husband who has been Dead Six Months, Manifests himself to his Wife and her Friends. A Deceased Lady, Formerly Resident in the House, Appears to the Friend Twice.

(From Proceedings S. P. R. Vol. V. pp. 445-556. Some comments omitted. The name of the departed husband and the family address were given to Mr. Gurney.)

By Miss Lister.

March 8, 1888.

Some time ago a friend of mine had the misfortune to lose her husband. They had only been married about five years, and she expressed great grief at his loss, and asked me to go and reside with her. . . . I went to her, and stayed six months. One evening, towards the end of that summer, I remarked that I would go upstairs and have a bath. 'Do,' she replied, 'but first I wish you would fetch me that little book I left on the drawing-room table last night.' I started without a light, opened the drawing-room door, and stood for a minute, thinking where she had placed it, when I saw, to my amazement, her husband, sitting by the table; his elbow was resting on the table close to the book. My first thought was to pretend forgetfulness, my second to tell her what I had seen and return without the book. However, having boasted that I did not know the meaning of fear, I determined to get it; and advanced to the table. He seemed to be smiling, as if he knew my thoughts. I picked up the book and took it to her without saying anything about it; then, going into the bath-room, I soon forgot it. But after being there about 20 minutes I heard my friend go up and open the drawing-room door. I laughed, and listened to hear if he was still there, and very soon heard her run out of the room, and downstairs about four at a time, and ring the dining-room bell furiously. I dressed as quickly as possible and went down to her, and found her looking very white and trembling. 'Whatever is the matter?' I said. 'Have seen my husband,' she replied. 'What nonsense,' I answered. 'Oh, but I have,' she continued,—'at least, I didn't actually see him, but he spoke twice to me; I ran out of the room, and he followed and put his cold hand on my shoulder.'

[Probably the explanation is simply this. The departed husband was thinking about his wife and his former home. That caused him to manifest himself to her friend and to her. He
imagined himself saying certain things to his wife, and putting his hand on her shoulder. All these mental concepts were transmitted to her. So she imagined him to be saying those things, and putting his hand on her shoulder. Author.

The other apparition was of an old lady whom I had never seen, and I only discovered for whom it was intended by describing her to some one who knew her. She appeared to me on several occasions.

L. A. LISTER.

The vision of the old lady seems to have come a few months before the death of the husband who appeared in vision to his wife and Miss Lister.

In reply to inquiries, the narrator says:—

March 12th, 1888.

Mr. ——— died in April, 1884. His appearance was not before the beginning of October. I took no notice of the date, but I had been with his wife to Lowestoft for six weeks. We went on the 19th of August, and returned after Michaelmas Day. This occurred soon after our return.

The old lady's appearance was here. My father purchased the house in June, 1883, from Mrs. ———, whose aunt had died here—being found dead in bed one day, having died the night before, all alone. This appearance occurred on a special fête day at the 'Fisheries,' the proceeds of which were, I believe, intended to build a church. Some friends of mine were going, and I had tried to persuade me to accompany them, but the house would have been left with no one in it if I had gone. In the afternoon I had been sewing, and drawing my chair close to the window overlooking the garden at the back, I intended working as long as I could see. I sat for a few minutes looking out, and, upon turning, saw the old lady standing looking at me. 'Who can that be?' I thought (and looked out again); 'some one must have come here by mistake—possibly a neighbour.' I looked at her again, long enough to take in all the details of her costume. Again I turned to the window, wondering whether I had left any of the doors open, and how it was I had not heard her come in. Then thinking how stupid not to ask her, I got up to put the question—but she had gone, as noiselessly as she came. I looked all over the house—in cupboards, under bedsteads, &c., but not a trace of any one or anything could be found.

The servant I had at that time had been a servant at the house before, I knew; so I resolved (of course without telling her why) to describe the old lady. I made several casual remarks about her, then I said, 'I fancy I saw her one day, Phoebe, let me describe her. She was rather short, thin, had brown eyes, a long nose, and wore a black cap with a flower or red bow at the side, a black dress, black mittens, and a white neckerchief, edged with lace, folded cornerways and fastened with a brooch.' Phoebe interrupted me several times by saying 'That was her, Miss!' and ended by saying she always wore one of those kerchiefs.

About three weeks after, I happened to be again alone, and was hurrying out of the breakfast-room into the room where I had seen her, when, glancing up the staircase, I beheld my old lady coming down. This time she was attired in a lavender dress. I stood at the foot of the stairs, thinking as she passed I would take hold of her. We seemed to be looking at one another for 10 minutes, when she went backwards up the stairs like a human being. I now felt certain
some one was playing me a trick (though I had heard no sound); I ran up quickly, but at the turn in the stairs, she vanished. I searched the house as before, with the same result. When Phoebe returned, I said, 'Did Miss S.—ever wear a lavender-coloured dress?’ 'Yes, Miss, she did: she never wore the same twice running,’ said Phoebe. I have never seen the old lady since. I was enjoying perfect health at the time.

Laura Lister.

The explanation of the old lady's appearance probably is this. Generally A must be thinking about a given person in order to transmit a message to him. But, as already stated, there is evidence that sometimes, if the mind of A is intently fixed upon a given place, this may cause the transmitting of a personal vision to a percipient at that place. So, in our present instance, this old lady from time to time reverted to her former home, thought of herself as there with her former apparel and habits. That caused her to transmit these visions of herself to Miss Lister who was in that home.

In the next illustration there are repetitious appearances by the agent, both before and after his death. To the family is given the name Adie.

Case 145. Mr. A., during his Last Illness, has Twice Appeared to his Daughter in Vision. Now, Several Days after his Death, he again Appears to her Twice.

(From Proceedings S. P. R. Vol. V. p. 450.)

I. The father, prior to his death, seems to be thinking about his daughter and his interment; so transmits to her mind a vision in which he seems to be taking her through the cemetery to the spot where he is to lie.

Miss C. A. writes:—

July 12th, 1888.

About two months before the death of my dear father, which occurred on December 10th, 1887, one night about from 12 to 1 a.m., when I was in bed in a perfectly waking condition, he came to my bedside, and led me right through the cemetery at Kensal Green, stopping at the spot where his interment was afterwards made.

He was very ill at that time and in a helpless condition—so far as his ability to walk up three flights of stairs to my room was concerned. I had at that time never been in that cemetery, but when I went there after his interment the scene was perfectly familiar to me.

In a later letter she adds:—

It was just like a panorama. I cannot say if my eyes were closed or open.
2. Just before his decease, the father again appears to the daughter in vision, and enjoins her thus, ‘Take care of mother.’ Here he is thinking about his daughter, but with affectionate solicitude for the wife he is soon to leave.

Miss C. A. continues:—

A day or two before his death, somewhere between the 4th and the 10th of December (the day of his decease), when he was lying in an unconscious state in a room on the ground floor, and I sleeping on the second floor, I was awoke suddenly by seeing a bright light in my bedroom—the whole room was flooded with a radiance quite indescribable—and my father was standing by my bedside, an etherealised semi-transparent figure, but yet his voice and his aspect were normal. His voice seemed a far-off sound, and yet it was his same voice as in life. All he said was, ‘Take care of mother’. He then disappeared, floating in the air as it were, and the light also vanished.

3. Now comes an appearance in vision 2–5 days after his death.

Miss C. A. proceeds:—

About a week afterward, that is to say, between the 12th and the 17th of December, the same apparition came to me again, and repeated the same words. An aunt, to whom I related these three experiences, suggested that possibly something was troubling his spirit, and I then promised her that should my dear father visit me again I would answer him.

4. Now comes the fourth and final visit.

This occurred a short time afterward. On this, the fourth occasion, he repeated the same words, and I replied, ‘Yes, father.’ He then added, ‘I am in perfect peace.’

Apparently he was satisfied with this my assurance. Since that time I have neither seen nor heard any more.

I have never before or since had any such experience.

(Signed) C. A.

In this part of our discussion, we are simply illustrating the type of evidence which psychology submits to prove that departed spirits use telepathy as a means of communication. We are not trying to develope psychological data in confirmation of the unmistakably Scriptural doctrine that those spirits inherit either unending happiness or everlasting misery. Yet, in Case 141 we had a psychic message from a now sainted father, whose soul was overflowing with joy. But the teaching of the Bible plainly is that even the lost spirits in the other world use telepathy. (See Case 64). And, as germane to the light from the Word of God upon these points, we present next
A psychic communication from a departed spirit in distress. It is collective, the appearance being seen by at least two percipients.

Case 146. In Accordance with her Promise, a Mother, Seven Days Dead, Appears in vision to her Daughter and her husband.

(From Proceedings S. P. R. Vol. V. pp. 440-441. Some details omitted.)

By Miss H., who wishes her name withheld.

March, 1889.

My mother died on the 24th of June, 1874, at a house called the Hunter’s Palace, Silima, Malta, where we were then residing for her health. She had always a great fear of being buried alive, and extracted a promise from my father that wherever she died he should not allow her to be buried for a week, and I remember we had to get special permission, as it is the custom to bury within three days in a hot climate. * * * On the seventh day after death she was buried, and it was on that night she appeared to me. * * * I seemed to have been sleeping some time when I woke, and turning over on the other sides towards the window saw my mother standing by my bed-side crying and wringing her hands. I had not been awake long enough to remember that she was dead and exclaimed quite naturally (for she often came in when I was asleep), ‘Why, dear, what’s the matter?’ and then suddenly remembering I screamed. My father at the same moment arrived at the opposite door, and I heard his sudden exclamation of ‘Julia, darling?’ My mother turned towards him, and then to me, and wringing her hands again retreated towards the nursery and was lost. My father telling me that I had only been dreaming stayed until I fell asleep. The next day, however, he told me that he too had seen the vision, and that he hoped to do so again, and that if ever she came to see me again I was not to be frightened, but to tell her that ‘papa wanted to speak to her,’ which I faithfully promised to do, but she never appeared again.

What has struck me as curious since then is that I saw her as she usually came to see me the last thing at night, dressed in a white flannel dressing-gown trimmed with a band of scarlet braid and her long hair loose and flowing. She was not buried in that dressing-gown, and we had cut off all her hair. Years afterwards, when we were speaking of it, my father told me that she had always promised to come back after death if such a thing was possible. That being the case it is curious that she should have appeared to me. My father died just three years ago, so that I am now the only eye-witness left. My father’s second wife has, however, heard the story from him and will sign this.

L. H.
M. S. H.

Lady E. (also known to Mr. F. W. H. Myers) writes as follows:—

March, 1889.

Mrs. H. was one of my most intimate friends for many years, and she and I made a compact that whoever died first should, if possible, appear to the survivor. When I heard of her death (by telegraph on the very day) I sat up all night hoping to see her, but saw and heard nothing. Years afterwards her
daughter told me that she and her father had seen my departed friend, in the child’s bedroom,—she seeing the figure first, then the father rushing in at her scream and seeing it also.

The above vision can by no possibility be explained as due to a psychic despatch from the agent prior to death. She had been dead a week. And the vision plainly indicates that the departed was in an agony of mind. For other psychic events exhibiting the discarnate agent in a similar unhappy state, note later Cases 150 and 151.

These telepathic communications from spirits of the other world include ideas, expressions of feeling, motor impulses, personal visions, and sensory impressions of both sight and sound. Some of them seem to be merely spontaneous or involuntary. But others are unmistakably intentional.

They come in connection with a great variety of events and conditions here on earth. And departed souls appear as still affectionately clinging to their loved ones, who are lingering behind them in the flesh. The many loves of earth are unmistakably alive and ardent. The husband in the unseen world is thinking about his wife, who is tarrying below. Or the wife is plainly interested in her bereaved husband. The heart of the father or mother is yearning over the surviving daughter or son. Or the sister or brother here below is still an object of affection.

These spirits manifesting themselves by psychic methods, not infrequently announce that their own death has recently occurred. Sometimes they are occupied with events, habits, and associations pertaining to their past life; sometimes with occurrences now transpiring; or sometimes with affairs still future. They may appear to know the very thoughts of those with whom they hold communication.

The psychic messages from souls no longer in the body, are just as readily explicable by scientific principles; and their occurrence is just as credible as those from spirits still tabernacling in the flesh.

They indicate that occasionally a being now in the other world may, through his concentrated thinking about some friend left behind on earth, and in accordance with these simple fundamental
principles of psychology; transmit a vision of himself to the earthly friend—months and years after the agent soul has left his body. And, with this proved, it now also becomes evident that many visions of the departed, which came within 12 hours after their decease, may not have been transmitted by the agents prior to death, then delayed in their development and recognition, as was at first supposed. They may have been transmitted after the agent mind had parted from its earthly frame. The evidence is also strong that some of these psychic messages come by a direct deliberate volition of that agent in the realm of the unseen.
CHAPTER XXVI.

PSYCHICAL SCIENCE EXHIBITS SOULS IN THE OTHER WORLD AS ACTUALLY EMPLOYING TELEPATHIC POWERS. HABITUAL PSYCHIC MANIFESTATIONS FROM DEPARTED SPIRITS, OR "HAUNTING CASES."

By our preceding studies we have been naturally led to still another class of psychic communications from the other world, namely those in which the apparitions or visions come with recognized and acknowledged frequency. So we shall next consider

III. Habitual Appearances of Departed Spirits, or "Haunting Cases."

In the study of "arrival cases," we saw that, when the thoughts of a person were turning intently upon some friend toward whom he was going; this fact might cause the first person to transmit a vision of himself (whether with or without other psychic message) forward to that distant friend. So the approaching agent would appear to the percipient in vision before he appeared in fact.

In "haunting cases" we have just the opposite of this. The spirit that has departed to the world invisible, is still clinging in thought and affection to the persons and places left behind him. And that causes him to send back some psychic communication—most frequently a personal vision. Though there may be other telepathic messages with it. And these psychic manifestations from spirits no longer in the body, seem to be just as little supernatural, and just as scientific as those from spirits still tabernacling in the flesh.

The mind of the departed may be much occupied with some particular person or some particular place. The person may be a relative, or friend, or some other individual over whom the mind of the agent dwelt much while that agent was on earth. And we will give a few illustrative instances.
A. Incidents in which the Departed Spirit is Thinking about some Person, and Appearing in Vision to that Person.

Case 147. A Departed Wife Haunts her Husband, till he Consents to Their Daughter's Marriage.

(From *Proceedings S. P. R.* Vol. III. pp. 99-100.)

A young couple were engaged. Her father withdrew his consent, the mother on her death-bed made its renewal her last request. The father, instead of getting over his sorrow, seemed more and more bowed down with an ever-increasing sense of "horror." One day he told his married daughter and her husband that his wife haunted him every morning at 4, the hour when she died, always talking of the young couple. They asked him what clothes the apparition wore, and he said, "The last dress I gave, and a cap of your making." On their way home, the married daughter told her husband that it was when in that dress and cap that her mother had said to her, "If I die before your father renews his consent, I shall haunt him till he does." She was then in perfect health. This was never told to the father, but he was urged to renew his consent. For some months he could only escape the visitations by having someone awake with him in the room. From the day he consented again to the marriage his wife's visits ceased.

Mr. Sidgwick had an interview with the lady who narrated this. She said she had no doubt that her mother had made the dying request that father give consent to the marriage; but feels sure from the way he spoke of the matter that she had not said anything about "haunting" to him; he clearly did not know that his consent would put a stop to it, nor did he apparently ever connect its cessation with her sister's marriage, which followed immediately on his consent.

For the fact that the father could only escape from the apparition by having some one awake with him in the room, the explanation is readily suggested. That companion would so occupy his mind that the psychic message from the wife could not absorb his attention, and become externalized. For the entire phantom was only in his own mind, and had no actual external existence whatever.

In the above instance the "haunting" apparition, though it appears repetitiously, is seen only by a single person. In the following, the vision of the departed friend appears to various percipients. And it will be observed that, although the family move from one home to another; the vision follows them. This shows that the mind of the departed agent from whom these
visions come, is dwelling, not upon the house, but on the people who occupy it.

Case 148. Dr. ——, Several Years Dead, Appears Repeatedly in Vision; Once in the Church that was Dear to him, and Often to Members of a Family in which he had been Interested.

(From Journal S. P. R. Vol. VI. p. 230. Some items left out.)

By Miss F. Atkinson, Willesden Lane, London, N. W., in a letter dated Nov. 5, 1893.

The percipient was telepathically susceptible. In her childhood, a vision of her little brother who died, appeared both to her and her mother.

On Saturday, July 1st, 1893, I was in L——— for the purpose of looking over the old churches with a friend with whom I was staying. Among others we went to St. M———'. My friend had been telling me of a very dear old friend of the family who was buried in that church. * * *

Just then I saw an old gentleman behind us, but thinking he was looking over the church took no notice. But my friend got very white and said, 'Come away, there is Dr. ———!' Not being a believer in apparitions, I simply for the moment thought she was crazy. But, when I moved, still looking at him, and the figure before my very eyes vanished, I had to give in. Then it dawned upon me that nobody could have been looking over the church but ourselves.

First, the church had been empty when we went in, and nobody could have come in without their footsteps being heard, and secondly, the part where we were standing ended in a 'cul de sac,' and the person to get there would have been obliged to ask us to move, as we entirely blocked up the narrow aisle. For the few moments he was visible I saw him distinctly; he was short and broad, and wore an old-fashioned tie, and a waistcoat cut low and showing a great deal of shirt-front. One hand was resting on a pew, and one down at his side holding his very tall hat. But the thing that struck me most was the sun shining on his white hat, and making it look like silver; even now I can see him distinctly in my mind's eye. It certainly surprised me to see what was apparently 'too solid flesh' disappear before my very eyes, and when we got outside my friend told me that this was the figure which came to different members of their family so often, and, indeed, had been the cause of their leaving one house. One of her sisters had been so affected by it, that she will never sleep alone, or go upstairs alone. When we got home I easily recognised the doctor by his photograph.

F. Atkinson.

In reply to Mr. Podmore's further inquiries, Miss Atkinson writes:—

Willesden Lane, N. W., November 9th, 1893.

1. I heard no noise whatever, not the slightest sound. But I had a feeling that I cannot describe that somebody was behind us. So I turned round.
2. As far as I can now remember we both turned at precisely the same moment. My friend naturally recognised him. I did not think anything of it, until I saw her face when I turned back again to look at the window.

3. Long before we went into L———, my friend told me they had been haunted to a dreadful extent at their old house. But beyond saying that it was a man and an old friend of her mother’s, [she] did not describe it, and I did not [pay any attention to it]—knowing them to be a highly nervous, hysterical family. We otherwise never talked about it, as she can’t bear the subject. Afterwards she told me it was Dr. ————, the figure we saw in the church, who haunted them.

4. The photograph was in a frame and Mrs. ———— said; ‘Was it anything like this?’ And it was exactly like the figure. I forgot to tell you that afterwards my friend told me that on going into the church she had felt as though she could not go in, as if something was there, but did not like to say so to me, as it might frighten me. * * *

F. Atkinson.

Obviously incidents of the type we have been considering not only prove that the agents from whom these manifestations come, are active in thought, feeling, and volition; but also that they are exercising telepathic powers.

Next we will note

B. Cases in which the Departed Spirit is Thinking about Some Place, and Appearing in Vision at that Place.

This may be some locality which he frequented in his daily life, in which he enjoyed special pleasure, or experienced memorable suffering, etc. But there is scientific reason for believing that, when the thoughts of a person are turning intently upon a special spot, he may transmit a vision of himself to a person at that spot, although such person is an entire stranger to him.

We give an instance of rudimentary haunting. It is reported by a lady who at present does not wish her name published.

Case 149. ‘While the Body of the Venerable Bishop of St. Brieuc is being Borne to its Last Resting Place, he Appears in Vision in the Convent Chamber in which he had been Accustomed to Pray.

(From Proceedings S. P. R. Vol. V. pp. 460-461.)

You may safely vouch for the truth to the letter of the statement. I could never in my life forget one incident in this vision.

February, 1889.

During my visit to the convent of St. Quay, Pontrieux (August, 1882) with my two daughters and son, the good sisters had only one good room for me and
my two girls. It was the room set apart for the Bishop of St. Brieuc when he visited the convent, and was in the priest's house. On the morning after our arrival I did not go out with my children, but being very tired I lay down on a little bed. The sun was shining, and it was very hot, but before I lay down I placed a chair against the bedroom door, as there was only a latch on the door, and no bolt or key. I went to sleep only for a few minutes, and was suddenly awakened by a soft touch on my chest. On opening my eyes, I saw a venerable old man, with something of a white and black dress on, kneeling by the side of the bed on which I lay, with hands clasped in prayer, and looking up to the wall over the bed. I looked at him silently, and he arose, and when going to the door he raised his two hands and said "Te beni" [je te benis?] three times quite distinctly, and I lost him. I got up instantly and went to the door, thinking he was some old priest who had come to pray before the crucifix which I then saw for the first time on the wall over the bed; but to my surprise I found the door shut, and the chair before it, as I had placed it before I lay down. The old sister who waited on us had her room close to ours; so I called her and told her that an old priest had come into my room to pray before the crucifix. The old nun said that there was not a man on all the premises, not a priest, as they were all gone to the funeral of the Bishop of St. Brieuc, 16 miles away, which was being performed at that time. I described the appearance and dress, and what he said to me. She immediately went down on her knees to me and said, "You are blessed indeed, for it was the Bishop himself." He had come to his accustomed place of prayer for the last time on earth.

Her daughter writes, under date April 18th, 1889:—

My sister and I have the liveliest recollection of our mother telling us about seeing the Bishop, directly we came in from a walk.

The official records show that Mgr. Augustin David, Bishop of St. Brieuc, died July 27th, 1882, and was buried August 1.

Although he was no longer in the body, his mind was reverting to the room in which he had so often knelt for devotion. So here the vision is perceived by a stranger who occupies that room. The "soft touch on the chest" was imaginary, perhaps a hallucination suggested by the developing phantasm of the aged prelate kneeling by the bed. Probably, on leaving, he had been accustomed to pronounce a blessing on the servant, or the superior, or the institution. So now he mentally breathes a benediction. This is telepathically transmitted to the lady in the room, and to her becomes audible. Though on the other hand, he may have known who was there; and all this, including the "soft touch on the chest" may have been deliberately designed for her, and psychically conveyed to her.

The principles by which this now sainted prelate appears in the chamber, like a living corporeal form, then seems to speak, etc.; are exactly the same as those by which the departed Samuel mani-
HABITUAL PSYCHIC MANIFESTATIONS FROM THE DEPARTED. 383

fests himself and talks in the cave at Endor, and Moses appears
and converses on the Mount of Transfiguration.

 Had the percipient regularly watched in that chamber at the
season at which the Bishop was wont to repair thither for his de­
votions, it is quite possible that the vision might have appeared
again and again.

 For there certainly are haunted houses, in which apparitions of
human beings do appear at different times, it may be to several
different people. And the disembodied spirit’s transmitting of the
vision does not seem to rise from his attachment to the percipient.
Because the latter may have been entirely unknown to him.
The agent seems simply to be thinking with intentness about the
place in which he used to be so much interested. So he manifests
himself in vision to any person there who may have psychic suscep­
tibility.

Case 150. A Gentleman who had Died of Delirium Tremens in
his own House, Some Months Before, Repeatedly Manifests Him­
self in Vision in the Room in which he Died.

(From Proceedings S. P. R. Vol. III. pp. 101–102.)

In the following incident, the percipient is known to members of
the S. P. R.; but she does not desire to have her name published.
After prolonged and careful examination of her evidence, the sub­
joined account was written out in her presence, and is certified
by her to be correct.

About the year 1872 my husband and I spent one night in the house of my
aunt, in one of the suburbs of London. The house being a very small one, my
cousin gave me up her room, and my husband had to sleep upstairs with the
son. Before she left me my cousin insisted, why, I could not understand, on
leaving the gas alight—and did, in fact, leave a faint glimmer. In the middle
of the night I awoke in a cold sweat, and saw, in the dim light, a man standing
close to my bedside. Thinking it was my husband I called him by name, and
as far as my recollection serves, I put out my hand, lying still in bed, to turn up
the gas. The figure had disappeared; and I jumped out of bed, found the
door locked, and searched the room through to no purpose. I then felt a little
nervous, but thinking that I must have been dreaming, I got into bed and went
to sleep again. Twice more that night I was woke up by the same cause; I
found myself each time, as before, shivering and in a cold sweat, and saw the
same figure standing by me. I now clearly saw the features and general
appearance. It was apparently a tall, well-built, rather good-looking man, in
a frock coat, and with a long reddish beard. After the third appearance I left
the gas turned fully on, and then got to sleep without further disturbance.
In the morning I spoke at breakfast time of my nocturnal disturbance, and my cousin exclaimed, 'Now, mamma, you will believe my story; I told you the room was haunted.'

 Afterwards I went into the dining-room, into which I had never previously gone, and there saw a picture of a man which I appeared to recognize. 'Who is that,' I said, 'one of your neighbours?' 'Some one you have seen,' my cousin replied; and it then flashed across me that it was the face of my vision. It was the portrait of the late owner of the house—my aunt had taken the house furnished—who had died of delirium tremens, a few months before, in the bedroom which I had occupied; as I then learnt for the first time.

Nov. 23rd, 1882.

The importance of the case is greatly increased by the cousin's apparently similar experience, which had not been previously communicated to our informant.

Of these phenomena science at once presents an explanation. The mind of the departed is reverting to the room in which he had suffered his frightful agonies. Hence the repeated manifestations of him in vision in that apartment. Any stranger of telepathic sensitiveness, who had been in the room, would probably have seen him in exactly the same manner.

Our next instance is from the Report of the Committee of the S. P. R. on Haunted Houses. In the preparation of the narrative, the percipient was interviewed and catechized. Then the account was immediately drawn up. Next it was read through, and corrected by the percipient himself, whom we will call Mr. X. Z. He was personally known to one member of the Committee, and by reputation to all of them.

Case 151. The Apparition of a Hideous Old Man, who had Committed Murder and Suicide in his House Many Decades before, Haunts the Scene of his Crimes.

(From Proceedings of S. P. R. Vol. I. pp. 106-107.)

That his thoughts turned frequently to the spot where he had sinned, would obviously at once explain these manifestations.

In the early spring of 1852, Mr. X. Z. went to reside in a large old house near C——. Mr. X. Z. only occupied part of the house, the remainder being inhabited by a friend of his own, Mr. H——, and some pupils. Mr. G—— had occupied the house about a year before Mr. X. Z.'s arrival; and two servants had, in that interval, given him warning, on account of strange noises which they had heard. The house, which is a large one, was let at an extremely low rent.

On the night of the 22nd September, 1852, at about one a. m., Mr. X. Z.
went up to his bedroom. The house was in complete darkness, and he took no candle with him; but on opening a door which led into the passage where his room was situated, he found the whole passage filled with light. The light was white like daylight, or electric light, and brighter than moonlight. At first Mr. X. Z. was dazzled by the light, but when his eyes became used to it he saw, standing at the end of the passage, about 35 feet from him, an old man in a figured dressing-gown. The face of this old man, which Mr. X. Z. saw quite clearly, was most hideous; so evil was it that both expression and features were firmly imprinted on his memory. As Mr. X. Z. was still looking, figure and light both vanished, and left him in pitch darkness. Mr. X. Z. did not, at that time, believe in ghosts. * * * The next day, however, remembering the tales told by the two servants who had left, he made inquiries in the village as to the past history of the house. At first he could find out nothing, but finally an old lawyer told him that he had heard that the grandfather of the present owner of the house had strangled his wife and then cut his own throat, on the very spot where Mr. X. Z. had seen the figure. The lawyer was unable to give the exact date of this occurrence, but Mr. X. Z. consulted the parish register, and found the two deaths recorded as having taken place on the 22nd September, 179... (the precise year he could not now [1882] remember). The lawyer added he had heard that the old man was in the habit of walking about the house in a figured dressing-gown, and had the reputation of being half an imbecile.

On the 22nd September, 1853, a friend of Mr. G—-----'s arrived to make a short stay. He came down to breakfast the following morning, looking very pale, and announced his intention of terminating his visit immediately. Mr. G—----- rather angrily insisted on knowing the reason of his sudden departure; and the young man, when pressed, reluctantly explained that he had been kept awake all night by the sound of cryings and groanings, blasphemous oaths, and cries of despair.

[The scientific explanation of these phenomena is easily understood by those who have perused the foregoing pages. If the unhappy spirit had in his soul experiences which caused sharply defined mental "cryings and groanings, blasphemous oaths and cries of despair," these could be transmitted to the mind of the earthly percipient. There they could be externalized, and seem audible. Author.]

The door of his bedroom opened on to the spot where the murderer had committed suicide; and it was in the bedroom which he had occupied that the murder had been committed. In 1856 Mr. X. Z. and his friend had occasion to call on their landlord, who lived in London. On being shown into the room Mr. X. Z. at once recognised a picture above the mantel-piece as being that of the figure which he had seen. The portrait, however, had been taken when the man was younger, and the expression was not so hideous. He called Mr. G—-----'s attention to the painting, saying: 'That is the man whom I saw.'

The landlord, on being asked whom the portrait represented, replied that it was a portrait of his grandfather, adding that he had been no credit to the family.

Though we are studying telepathy rather than theology, we must note in passing that these scientific data, drawn from the
activities of the transcendent powers of the human soul; unmis­takably corroborate the teachings of Inspiration that, for the sin­ner, there is suffering and punishment beyond the tomb. The latest findings of psychological science confirm the utterances of Scripture long ages ago.

In many—probably most instances, we have no clue as to whether the discarnate soul from whom the psychic manifestation comes, is in peace or pain. But in others there is not the slightest doubt as to his condition. Over against the experience of the father in Case 141, who says, ‘Blessed forever, my child! forever blessed;’ and that of the father in Case 145, who says, “I am in perfect peace;” is seen the apparition of the woman in Case 146, who, though departed, appears in vision crying and wringing her hands. In contrast with the pious Bishop of St. Brieuc, whose now transfigured spirit reverts with loving thoughts and benedictions to the apartment in which he was wont to pray; is seen the apparition of this assassin, whose soul, at least 80 years after the commission of his crimes, is filled with agony and despair.

In the two foregoing incidents (Cases 150 and 151), we cannot believe that the man who died of delirium tremens or the one who committed such a fiendish murder, entered upon the everlasting joy of the redeemed. Our judgment must be that such men failed to reach the world of light. But, as we have seen, the Bible unmistakably shows that, in the other world, Satan and his angels use telepathy. So these suggestions from psychological science are exactly in accord with the plain intimations of Scripture that even the lost spirits in that other world employ this method of commu­nication.

An excellent case of a haunted house will be found in the Proceedings S. P. R., Vol. III., 137–141. The narrative was given by Rev. Chas. C. Starbuck, of Andover, Mass., a Congregational minister, described as “a man of much scholarship and absolute trustworthiness.”

A lady haunts a mansion in Spanishtown, the Capitol of Jamaica, for over forty years. The authorities for the alleged facts are unimpeachable. The apparition was seen by many persons; by the family, by the servants, by strangers, by those who had heard
of it and those who had not. Seen at all times of the day and of the night, in various parts of the house and of the court yard, but never outside those bounds. Her identity could not be determined. But plainly her history had been in some way connected with that residence. And her mind was still clinging to it. So she frequently appeared about it in telepathic vision. That this was not from affection for any inmate there, is evident. Because they were all strangers to her. Her attachment was to the mansion itself. This is further proved by the fact that, when the residence came to be entirely changed in character, so it was no longer the same, the vision figure came no more.

The fixed or local ghosts are all explained upon the foregoing principles. And the recorded cases of apparitions of the deceased are amply numerous. But the foregoing must suffice for illustration.

Sometimes the vision looks substantial and solid, just like a living person, till its final disappearance. Or, with lapse of time, it may grow more and more tenuous, till the observer seems to look right through it. An entirely satisfactory explanation at once suggests itself. In the former case, the interest of the departed agent in the person or place he haunts, is terminated suddenly. In the latter, that interest has gradually grown weaker and weaker. So the strength of the psychic impulse to the earthly percipient has become less and less. Hence, naturally, the visions are externalized with far less completeness, seeming not nearly so solid and real, but more and more ethereal and evanescent.

Often the vision is attended with a voice. The spectral figure speaks. It may hold conversation with the percipient. There may be sobs and moans. How a mental impression of sound may be transmitted by an agent, and then externalized by the percipient so that it will seem audible, has been sufficiently illustrated.

In like manner many other things may seem to be done by the vision figure, either before or after that figure appears, or in connection with such appearance. There may seem to be the ringing of a bell, the sound of foot-steps passing through the hall, or up and down stairs, or a knocking at the door, or opening or closing of it, or a moving of furniture. A hand may be laid upon the percipient's arm, may stroke his hair, etc.
The explanation of these phenomena is very easy, being the same as that of such circumstances, when they attend the appearance of a telepathic vision, whose agent is still in the flesh. It is simply this. The agent thinks of himself as doing these various things, or thinks of these things as done in connection with himself. This conception is transmitted to the mind of the percipient. So he thinks of the agent as doing these things, or of these things as done in connection with that agent. For all these phenomena exist solely in the mind of the percipient. The door which, during the continuance of the vision, seemed to open and shut, is discovered in fact to have been locked all the time. The furniture that seemed to be moved, is found to be exactly where it was before the psychic manifestation occurred. There has been absolutely no change in or impression upon any material thing whatever. Other persons, who lack telepathic sensibility, may be all around. Yet they will neither see nor hear any of these phenomena. The whole manifestation, with all its attendant circumstances, is merely an experience in the mind of the person who beholds and hears it.

These views which we have been presenting, not as speculations, but as scientific principles, sustained by established scientific data; are not variant from, but rather accordant with the general conviction of the human race. A belief in apparitions after the decease of the agent, seems to have had through all history a strong hold upon the popular mind of different nations. It has not been confined to any particular time or place. It is rather universal.

Though the explanation of them was not understood, the fact that telepathic visions occurred was recognized ages ago. And the fact that some of these visions came after the death of the agent seems to have been noticed. The ancient Egyptians, Greeks, and Romans believed in the life of the soul after the death of the body. Classical scholars will at once recall the "shades" of the dead, belief in the possibility of whose appearance to the living was so current in antiquity, and is now so completely confirmed. When Peter, having escaped from prison, appeared at the gate of his friends, and they said, "It is his angel;" they may have had in mind this ancient idea, and thought it was Peter's disembodied spirit.
These things have their history, from antiquity down to the present day. They are recognized in ancient literature, and in the customs and superstitions of savages. It has been affirmed there are few races of the latter that do not believe their dead ancestors appear to them in dreams and trances. These people show their belief by prayers, sacrifices, and offerings. It is said to be the faith of the Shinto religion of Japan that departed spirits may come back and visit their homes. And the true origin of all such convictions, probably is simply the fact that human beings, in the flesh and out of the flesh, have transmitted visions to their friends, precisely similar in character to those described and illustrated in the foregoing visions from the departed.

So here is a scientific explanation for those stories of apparitions, wraiths, and ghosts of different nations, which seem to have been current always and everywhere. Sometimes the experiences were created outright by the fancy and imagination of the person who thought he saw a spectre. Some external object, beheld in gloom or darkness, may have been distorted, so it had a ghostly aspect, and was taken for an unearthly form. Obviously these phantasms were only myths. But, over and above those illusions, there are such things as actual ghosts. Apparitions do actually occur. Spectres of distant or deceased friends do appear, and seem to speak and touch us.

Unquestionably these telepathic manifestations, whose phenomena and philosophy we have partially discussed; have constituted the basis of many an authentic ghost story, told by many a person in many a country and generation. While the hearers were incredulous at the recital; the percipient knew, as much as he knew his existence, that he had seen the apparition of a friend who was certainly far-distant, or had for years been dead; that he had heard the familiar voice, had felt the touch of a hand, etc.

Of the subject discussed in this Chapter we have given a most meagre sketch. We have only aimed at exhibiting specimens of the class of proofs by which psychology supports the propositions which have been presented. The above are illustrations of the different types of psychic visions, etc., from human spirits who have entered the great kingdom of the unseen. And obviously
all these things afford further evidence confirmatory of our main proposition—that dwellers in the spirit world use telepathy as a medium of intercourse, and that we are to do the same.

We have already seen that the Bible shows telepathy to be used as a medium of communication by the different classes of beings in that world. There is one great and conclusive department of evidence which is complete by itself.

But now, from psychical science, quite irrespective of Scripture, we have another line of proofs. Psychology exhibits its own array of instances of human spirits in the other world employing telepathy as a means of communication. And there is constant variety about these cases presented by science.

So we see that both nature and Revelation, independently of each other, confirm the great proposition which is being developed in this work. Though, while science proves it merely about human beings in the other world; Inspiration shows it to be true about all classes of beings in that world—the lost spirits in the abyss, the good angels, the God-man, other glorified men, the Spirit and the Father.

But, with advancing thought, we must now consider some other features of telepathy which we have not yet discussed.
CHAPTER XXVII.

TRANSMISSION OF MORE COMPLEX SENSORY IMPRESSIONS IN NATURE OR SCIENCE, ESPECIALLY OF REMEMBERED AND IMAGINARY CONCEPTIONS.

When we studied the transmitting of sensory impressions of sound, we saw it was not necessary that the person who transmits such a sensation should himself actually hear that sound. If he only has a sharply defined conception of it in his mind, he can transmit that conception; and this, when received by the percipient mind, may become externalized, so the sound will be apparently audible, and will ring in his ears.

And in transmitting impressions of sight, precisely the same law holds true. It is by no means necessary that the agent who transmits the pictorial impression should actually see the object of which he transmits a picture. If he can only form a clearly outlined mental image of it, no matter whether the original of the image be present before his eyes or not; that image may be transmitted. And the picture received into the mind of the percipient, may then become apparently externalized, so there will seem to be a genuine actual object in the outer world.

Thus remembered images, simple or complex, may be brought vividly before the mind of the agent, then transmitted to the mind of the percipient. So we take up next

TRANSMISSION OF REMEMBERED IMAGES AND PICTURES.

We give a couple of instances in which such transmission is voluntarily and deliberately made.

Case 152. Councilor H. M. Wesermann Recalls the Picture of a Lady Several years Dead, and Transmits it to a Friend Nine Miles Away.

(Account published by H. M. Wesermann, Gov. Assessor and Chief Inspector of Roads at Düsseldorf, in Der Magnetismus und
TELEPATHY OF THE CELESTIAL WORLD.

die allgemeine Wellsprache. Also Archiv fur den thierischen Magnetismus, Vol. VI. pp. 136–139.)

In a series of experiments he included the account of this performance. Here, if the record be in accordance with fact, a memory picture of a lady, who had been dead some years, is recovered, and transmitted by the agent to the percipient. The latter, wide awake, sees a completely externalized vision of the lady; who appears and acts as if she were alive.

In Wesermann's book, the account is headed,

Fifth Experiment at a Distance of Nine Miles.

A lady, who had been dead five years, was to appear to Lieutenant ——— in a dream at 10.30 P. M. and incite him to good deeds. At half-past ten, contrary to expectation, Herr ——— had not gone to bed, but was discussing the French campaign with his friend Lieutenant S——— in the ante-room. Suddenly the door of the room opened, the lady entered dressed in white, with a black kerchief and uncovered head, greeted S—— with her hand three times in a friendly manner; then turned to ———, nodded to him, and returned again through the doorway.

As this story related to me by Lieutenant ———, seemed to be too remarkable from a psychological point of view for the truth of it not to be duly established, I wrote to Lieutenant S———, who was living six miles away, and asked him to give me his account of it. He sent me the following reply:

. . . On the 13th of March, 1817, Herr ——— came to pay me a visit at my lodgings about a league from A——. He stayed the night with me. After supper, and when we were both undressed, I was sitting on my bed and Herr ——— was standing by the door of the next room on the point also of going to bed. This was about half-past ten. We were speaking partly about indifferent subjects and partly about the events of the French campaign. Suddenly the door out of the kitchen opened without a sound, and a lady entered, very pale, taller than Herr ———, about five feet four inches in height, strong and broad of figure, dressed in white, but with a large black kerchief which reached to below the waist. She entered with bare head, greeted me with the hand three times in complimentary fashion, turned round to the left towards Herr ———, and waved her hand to him three times; after which the figure quietly, and again without any creaking of the door, went out. We followed at once in order to discover whether there were any deception, but found nothing. The strangest thing was this, that our night-watch of two men whom I had shortly before found on the watch were now asleep, though at my first call they were on the alert, and that the door of the room, which always opens with a great deal of noise, did not make the slightest sound when opened by the figure.

S.

The silent opening and closing of the door, may have been part of the mental conception that Wesermann transmitted to Lieutenant S., or it may have been a feature supplied from the percipient's own imagination.

The next is a hypnotic incident.
Case 153. Dr. Gibotteau Recalls to Memory a Parisian Scene—a Slight Rain, a Crowd Hurrying with Umbrellas along the Boulevard St. Michel in front of the Cafe Vachette; and Transmits the Picture to Madame P.

(From Annales des Sciences Psychiques, Vol. II., pp. 334-325.)

By Dr. Gibotteau.

Madame P. complained of headache. I placed my hand upon her forehead, and in a few minutes she was in a light hypnotic sleep. Without deepening the trance I endeavoured to give her a sensation of calm and well-being, and to procure this sensation for myself in the first place, I called up a picture of the sea, in which air and water were full of sunlight. ‘I feel a little better,’ she said; ‘how fresh the air is!’ I then proceeded to imagine myself walking along the Boulevard Saint Michel, in a slight rain. I saw the hurrying people and the umbrellas. ‘How strange it is!’ said Madame P.; ‘I seem to be at the corner of the Boulevard Saint Michel and the Rue des Ecoles, in front of the Cafe Vachette, (the exact scene pictured); ‘it is raining, there are a great many people, a hurrying crowd. They are all going up the street, and I with them. The air is very fresh. It gives me a pleasant, restful feeling.’ With these words she opened her eyes and gave me further confirmation of her impressions.

I should add that this scene took place in the provinces. I had not been in Paris for some months, nor Madame for several years. There had been no mention of the subject in the course of our conversation that day.

The agent, to produce in his own mind a sense of “calm and well-being,” first recalls this complex and life-like scene. Then, when he attempts to transmit the sense of calmness, he transmits both that and the remembered scene which has caused it.

It will be noticed that there is also the transmission of a sensation of coolness. Dr. Gibotteau recalls the sensations caused by the fresh atmosphere of the sea, and transmits these to Madame B.; so she says, “How fresh the air is! * * * The air is very fresh!”

But disembodied spirits in the other world also transmit remembered visual impressions. Momentary reflection will make this obvious from the instances we have given of psychic communications from the friends who have gone before us. Such instances of all classes prove that those spirits transmit remembered impressions. Thus in the “Peak in Darien” cases, where loved ones long in the spirit land appear in visions, which their kindred on earth instantly recognize; plainly those disembodied agents remember how they used to look when in the flesh. And they transmit personal visions which represent them as they formerly ap-
Telepathy of the Celestial World.

So in all the other incidents of psychic visions from the departed.

And, when any one in the spirit world seems to speak, so an earthly percipient instantly recognizes the old familiar voice, obviously the agent himself must recollect how the tones of his voice used to sound on earth. And he transmits those remembered sounds.

When Samuel manifests himself in vision at Endor; he remembers his former appearance on earth, and his former voice, and transmits the impressions of these. Moses presumably does the same thing on the Mount of Transfiguration. Thus science shows that spirits in the other world can transmit remembered sensory impressions. Then Scripture portrays the same phenomenon—the glorified soul as recalling sensory impressions from the past and transmitting them.

But, if these agents can remember and transmit pictures of their own former persons, apparel, etc.; they can also recall and transmit pictures of other persons, objects, scenes, etc. If they can remember and transmit the former tones of their voices; they must be able to recall and transmit other sounds also.

Moreover, in this life, all sensory impressions; not only those of sight and sound, but those of smell, taste, touch, etc., seem to be transmitted according to identically the same laws. So there is a strong presumption that it will be exactly the same in the life to come.

About these special transmissions of remembered mental pictures to which we have alluded, it will be observed they were voluntary and deliberate. They were not involuntary and spontaneous, but by the direct volition of the agent. He wills it, and does it.

And here open up wonderful possibilities. Even in our present state every one of us can command immense stores of ideas, impressions, images, scenes, events, etc., from the past. And this probably is just a beginning. When a person is hypnotized, he can remember things which in his normal state he cannot. In dreams one may recollect things which in his waking hours he does not recall. A clairvoyant may read from the mind of another
TRANSMISSION OF REMEMBERED IMAGES AND IMPRESSIONS. 395

things which that other declares he had forgotten. A drowning person may see passing before him in instantaneous review his entire past life. Such considerations and others indicate that ideas apparently lost are still clearly impressed upon the subconscious intelligence.

Who would argue or believe that the recollection of celestial beings is ever treacherous? That an angel ever is forgetful? That man at his best—Jesus glorified, ever loses anything from memory?

But whatever can be recovered, that presumably may be transmitted. The mind can recall its ideas and emotions. Then these can be transmitted. It can recall external objects, so that of these latter there will be accurate pictures brought up to memory. Then these pictures can be transmitted. So voices and sounds may be recalled, and other sensations or combinations of sensations. Then these impressions may be transmitted. And consider the significance of this as regards our intercourse hereafter. It means that every soul will be able, at any time, to command all the intellectual possessions and varied experiences it ever had, and instantly to report them by psychic flash to any other mind. Ineffable prospect!

And what is this transmitting of remembered ideas, impressions, etc., but a reflection of the psychic activity of the Infinite Mind in whose image we were made? That Omniscient Intelligence does this same thing. Is there anything which the Divine Person, eternally remembering everything in all the past, cannot recollect, and transmit to the other Persons of the Godhead, or to any finite mind, according to the latter's capacity to understand?

How often that Divine Spirit recalls and flashes through minds vows from the past which we have not heeded, and obligations which we have not fulfilled! How pointedly with the arrows of remorse does he transfix our souls!

The inspired descriptions of the Judgment Day also imply that God transmits remembered images. “The books will be opened,” and all men will be judged “according to their works.” These descriptions are figurative. Those are not literal books, but the tablets of the divine remembrance. No matter in what form such knowledge may be manifested, this language means that the
all-comprehensive memory of God shall reveal its contents, bringing vividly up the entire past but accurately remembered record of each person at the judgment bar, and compelling him to recognize it. So that everything in all his history will be flashed into his soul by the mind of God. For, unless these past events are thus brought home to the sinner, how can he realize the justice of the sentence passed upon him? Thus God transmits remembered images.

And the application of this principle that it is not necessary for any sound to be actually heard, or any object to be actually seen, in order that the impression of it may be telepathically conveyed to another mind; is further exemplified in the

Transmission of Imaginary Pictures and Other Conceptions.

These may be partly real and partly imaginary, or wholly imaginary. But they are transmitted exactly like remembered images, or images of objects that are actually in the field of the agent’s vision.

Spontaneous Cases.

Of these we have had one instance in the dream which came at about the same hour to Dr. Gleason and Mr. Joslyn (Case 115). Here some purely imaginary conceptions were involuntarily transmitted from one mind to another.

And this spontaneous communicating of imaginary conceptions of sound, sight, etc., is still further illustrated in an interesting class of experiences to which we should now give some attention; namely,

Premonitory and Prophetic Dreams.

The question whether, under our present conditions, the human mind ever has any powers akin to the ancient gifts of prophesy displayed by inspired men, does not strictly belong to a discussion of telepathy. Still we deem it advisable briefly to touch upon it. Because dreams that are in form premonitory or prophetic do occur. Though, so far as regards any superhuman power in the
person who has them, we hold that they are in no sense supernatural, but distinctly and purely natural.

Telepathy is simply a medium of communication. And anything and everything that can exist in one mind may, under favorable circumstances, be transmitted to another by the psychic flash. But the telepathy of science has no genuine foresight whatever. And the apparent prophetic endowments exhibited by men in this present state never rise to the level of those displayed by the inspired minds in the Bible. No person, however remarkable his telepathic power or susceptibility, can foresee and foretell the future in a way which has the least claim to be compared with that in which celestial minds or inspired prophets do this. And there is very little that, upon critical examination, even appears to rise to the lofty plane of the prophecies given through the Divine Spirit.

In quite a group of incidents there seem to come from beings of the other world to men in the flesh warnings or impulses to do or not to do certain things. And the event shows that there was apparently a benignant purpose which underlay those communications. For by obedience to them the percipient escapes some danger or reaps some advantage. They may even be conveyed in what seem to be audible words. How simple and easy a thing it is for a telepathic message to seem oral and audible to the recipient, has already been explained. (See Cases 103–109.) And these, from their outcome, seem prophetic.

That such phenomena occur, cannot be denied. And often the most philosophical and logical position about them is, that they are exactly what they seem to be—telepathic communications from dwellers in the celestial realms; whether divine, human, or angelic, we cannot tell. There surely come from Satanic spirits influences impelling us toward ruin. And it seems equally certain that there come from holy spirits influences and impulses toward things that are for our good.

These communications from the other world, by strong impulses, by unavoidable presentiment, by emphatic mental warnings, by vision, by audible voice; indicate the possession of telepathic powers and superhuman prescience by the celestial beings from
whom they come. But they do not imply any prophetic powers in the human beings to whom they come. As they prove that those citizens of the unseen worlds who send these psychic messages, use telepathy as a medium of communication; they thus confirm our reasoning that, when we reach those realms of light, we also are to use telepathy as a means of intercourse.

There are instances seemingly prophetic, which are absolutely without any prophetic element whatever; all being explained in a very simple way by these familiar principles of psychical science. There may come a dream of some letter which is travelling toward us in the post, or which soon will so travel. Because the fact that letter has been written, or soon will be, has been telepathically transmitted from the writer to the percipient. Or a sudden strong presentiment, afterwards fulfilled, that some relative of whom one has not been thinking at all, is soon to die; may arise from the fact that the invalid knows his departure is close at hand, and has transmitted this news to his distant kinsman.

Or some other dream, or vision, or profound impression may seem prophetic. But the explanation of its origin is equally scientific. Thus A has in mind the purpose to do some special thing, or series of such things; his plans being quite mature and definite. Now he is thinking about P. And all those plans, with great fullness of detail, may be psychically conveyed to the mind of P, in a dream, vision, or strong conviction. And P announces all this before the event. Or, conversely, P is thinking about A; and, in a clairvoyant manner, reads from A's mind his various purposes and intentions. And he declares those plans to others. Then, a little later, A proceeds to carry out his program. So the prior announcement of it seems supernatural and prophetic. But it is not, any more than if A had in any ordinary way deliberately disclosed to P beforehand his design to follow that line of action.

And, though P has in a psychic way learned A's purposes, whether by transmission of them from A, or clairvoyant reading of them by P; obviously this does not imply the least certainty that any of those plans ever will be carried out. For A may change them in some important particular, or abandon them altogether. Then P's apparently prophetic information about A's future move-
ments, has not the least significance. His conviction, dream, or vision appears as simply the baseless creation of fancy. When the conspirators were planning to assassinate Julius Caesar on a certain date, and this body of determined men had their minds full of that purpose; there was nothing supernatural about the fact that Caesar's wife dreamed something terrible was to befall him on that day. Some psychic communication from one of the prospective assassins to the mind of the wife of the intended victim, would readily account for her foreboding dream. It might have been far more detailed and complete, giving the names of the conspirators and all the particulars of their plot. Had Caesar possessed telepathic sensitiveness, all this might have come to himself as well. His wife's foreboding proved true. But the conspirators might have decided to change the day of the attack, or to give it up entirely. Then what significance would have attached to Calphurnia's premonitions, which made her warn Caesar not to go to the Senate House on the Ides of March?

Now we will give an illustration of the premonitory dream in nature.

Case 154. Mr. Durell, in Australia, has a Dream that he Receives a Letter Announcing the Death of his Uncle in England, and the Necessity of his own Return to England; All of which Proves True.

(From Phantasms of the Living. Vol. II. p. 404.)
By the Percipient, Mr. F. T. Durell, Wrenthorpe, Southsea.

Apr. 1, 1886.

On the night of the 4th May, 1863, when I was in Australia, I dreamed that a postman handed me a letter with a deep black border. The purport of the letter was to announce the death of an uncle in England, and that he had left me some property which would necessitate my immediate return to England.

When I awoke, the dream still haunted me, and I made a note of it, and mentioned it to several of my friends, feeling sure I should hear of my uncle's death.

I could not do so by the next mail, but the one after that brought me the intelligence of his death on the 4th of May, the day of my dream, and he had left me property which required my return to England.

I had no idea of my uncle's illness, and still less that he was going to leave me any property.

F. T. D. DURELL.

The Times obituary confirms May 4, 1863, as the date of death.

In answer to inquiries, Mr. Durell writes: * * * "I did make a note
at the time of my dream; unfortunately the diary I had of that year, 1863, I lost. • • •

In conversation, Mr. Durell distinctly confirmed the fact that the date in the letter was compared with that in his diary, and found to be the same; he does not know what was the hour of death. He is not, and was not, at all in the habit of having vivid dreams; this one made an extraordinarily strong impression on him before the receipt of the news. Mrs. Durell well remembers hearing the account very soon after Mr. Durell's return to England.

The person who wrote the letter, or some one else familiar with the facts, was thinking about Mr. Durell, and transmitted to him the information contained in his dream. This psychic message may not have been sent until after the uncle was dead. Or, if it was prior to his death, the latter was doubtless a medical certainty. There was nothing in the least prophetic about the entire affair.

And, regarding those incidents which come nearest to being genuinely prophetic; these experiences are very different from the inspired prophetic dreams, visions, discourses, etc., of the Bible; announcing great personal or national events which are to transpire, it may be, ages later. None of the scientific phenomena begin to rise to the level of these striking Scriptural predictions. The latter may be literal or symbolic, simple or complex, involving a single item or many details. But they are divinely conceived statements of future events that are surely coming to pass. They represent the unalterable decrees of God, foretelling what is to transpire, it may be, generations and centuries thereafter.

We are not studying prophecy from the theological standpoint. Our subject is the psychic transmitting of imaginary conceptions. And that phase of telepathy is illustrated in these premonitory and prophetic dreams—which exhibit such transmitting from one mind to another of conceptions of things as yet entirely future.

And now the reader will at once remember how frequently in the Bible the Divine—the Father Mind, who has made our minds in his likeness, conveys into his children's minds imaginary conceptions in the symbolic dreams and visions of prophecy. Some illustrations are given in the latter part of the next Chapter, III.

Case 159.

Science can present nothing which in far-sighted prevision, breadth of range, profound understanding of the entire subject, or certainty of fulfilment, approaches these. Again the pre-
monitory dream of nature is usually transmitted involuntarily, while the prophetic dream of Scripture is transmitted by the agent's direct volition.

Yet, in the principle by which they are conveyed to the recipient human mind; the uncertain premonitory dream of science, and the infallible prophetic vision of the Bible are identical. Both reach the agent by psychic transmission. And both illustrate this particular application of telepathy—the transmitting of imaginary conceptions; that principle being used, on one hand by the limited finite beings of earth, and on the other by the Sublime Intelligence of the celestial realms. Yet it is absolutely the same principle in both worlds.

But, while many of these psychic transmissions of imaginary concepts which we witness about us in nature are spontaneous; it is avowedly held that, in the perfectly developed and ideal telepathy of the coming life; our faculties will act at the command of the will. So we can at pleasure flash into other minds all types of telepathic message, including these conceptions of imaginary things, with the various complex sensory impressions which compose them.

So in our next chapter we will consider the voluntary transmitting of imagined sensory impressions.
CHAPTER XXVIII.

VOLUNTARY TRANSMISSION OF MORE COMPLEX SENSORY IMPRESSIONS, IN THE TELEPATHY OF SCIENCE, AND IN THAT OF THE CELESTIAL WORLD. ESPECIALLY OF REMEMBERED AND IMAGINARY CONCEPTIONS.

About the philosophy of this voluntary transmitting of imaginary conceptions, no special study is necessary beyond what has been already made in our discussion of general principles. So, with progressive thought, we will now give some

**Instances of Voluntary Transmission.**

First we will present from science some illustrations of experimental transmitting of imagined sensory concepts by finite minds in this world. Then we shall see that, in the celestial life, there are in the same manner voluntary transmissions by finite minds—both the angelic mind and the glorified human. Though in that higher state there will be no transmissions during dreams. For it is a life which needs not and knows not sleep.

From Dr. Macario’s book *Le Sommeil*, the following incident is cited by Flammarion. (*The Unknown.* 280).

**Case 155. Dr. Grosmer Transmits into the Mind of a Hypnotized Patient an Imaginary Picture of the Sea in a Storm.**

One evening Dr. Grosmer, after having put an hysterical woman to sleep by hypnotism, asked the woman’s husband to permit him to make an experiment and see what happened. Without uttering a word, he took her to the open sea—mentally, be it understood. The sick woman was quiet as long as the water was calm; but soon the hypnotizer raised a fearful tempest in his own thoughts, and the sick woman began to utter piercing cries and to hold on to surrounding objects; her voice, her tears, the expression of her face displayed overpowering terror. Then he subdued the storm in his own thoughts by degrees, and reduced the violence of the waves. They ceased to agitate the ship, and, following the progress of their subsidence, calm returned to the mind of the somnambulist, although she still displayed a rapid respiration and a nervous trembling in all her limbs. ‘Never take me to sea again,’ she cried an instant after, with excitement; ‘I am too much afraid; and that miserable
Case 156. Dr. Blair Thaw and Mr. Wyatt Transmit to Mrs. Thaw an Imaginary Picture of a Flying Machine.

(From Proceedings S. P. R. Vol. VIII. p. 343.)
In this experiment, April 28, 1892, Dr. Thaw and Mr. Wyatt were the agents; and Mrs. Thaw was the percipient. She seems to have been in a light stage of sleep-waking. The record is

By Dr. Blair Thaw.

The first real Flying Machine going over Madison Square Tower, and the people watching.—Percipient: I see lots of people. Crowds are going to war. They are so excited. Are they throwing water? (Percipient said afterwards she thought it was a fire and that was the reason of the crowd.) Or sailors pulling at ropes. Agent said, 'What are they doing?' Percipient: They are all looking up. It is a balloon or some one in trouble up there. Agent said, 'Why balloon?' Percipient: They are all looking up. Agent said, 'I thought of a possible scene in the future.' Percipient: 'Oh, it's the first man flying. That's what he's doing up there.' Agent: 'Where is it?' Percipient: 'In the city.'

Ample further illustration of this principle could be readily given. But the above will suffice.

In the telepathy of the other world, as exhibited in Scripture, there is more transmission of sensory impressions of sight and sound than of any others. For the very natural and obvious reason that these are the most important and numerous of all the sensory impressions; the rest playing only a subordinate part.

But all sensations are transmitted by exactly the same principle, and in exactly the same manner. And, if the Bible, instead of presenting, as it does, abundant evidence of the transmission of both sensations of sight and sound by the celestials; only exhibited proof of the transmission of either one of these classes; even then it would be certain that all the others may be transmitted by those exalted intelligences in identically the same way.

Bearing this in mind, we will proceed with our discussion; and give a series of illustrations from the pages of Holy Writ. In these some of the sensory impressions transmitted are of real sights or sounds; others, of imaginary. Some are of present sensations, others of past or remembered ones. And it is obvious
that, if the mind can transmit past or remembered sensory impressions, much more it can transmit those present and powerfully affecting it. If it can transmit impressions of imaginary things, much more of those which are really and actually before it. So the impressions we find transmitted in Scripture, very naturally include all these classes.

I. The Angelic Mind Transmits Sensory Impressions of Real, Remembered, and Imaginary Things.


In the Book of Zechariah we have quite a series of instances. The prophet is receiving inspired communications. But some, at least, seem to be sent into the seer’s mind through the medium of an angel. There are both visual and auditory impressions. At first the prophet apparently is asleep; for he says in Chap 4; 1, “The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.” So what immediately follows here, since it precedes the prophet’s awakening; seemingly is of the nature of a dream vision.

1. An Angel Transmits into Zechariah’s Mind the Vision of Joshua in Filthy Garments, etc. (Zech. 4; 1–5).

And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.

And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

Now Joshua was clothed with filthy garments, and stood before the angel.

And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

Joshua did not actually appear clothed in filthy garments, standing before the Lord and Satan. This seems to be unmistakably a symbolic scene, with imaginary details, but presenting spiritual truth. Not only impressions of sight but also those of
sound are transmitted, in the conversations between the persons who appear in the vision.

Next the prophet seems to be aroused from his sleep, and to receive other visions while he is awake. And it is quite easy to understand, by the simple principle already explained, how they may have been externalized, so they seemed objective and real.


And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

So I answered and spake to the angel that talked with me, saying, What are these, my Lord?

Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord.

Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

This candlestick, with its lamps and olive trees, is another figurative vision. Here are remembered conceptions, of real and actual objects, but blended together in an imaginary whole; to teach spiritual lessons.

3. An Angel Transmits into Zechariah’s Mind the Vision of the Flying Roll, the Ephah, the Winged Woman, etc. (Zech. 5; 1-9).

Then I turned and lifted up mine eyes, and looked, and behold a flying roll.

And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

Then said he unto me, This is the curse that goeth forth over the face of the whole earth:

Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

And I said, What is it? And he said, This is an ephah that goeth forth.

And I said, What is this? And he said, This is a woman that sitteth in the midst of the ephah.

And he cast the weight of lead upon the mouth thereof.

Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.
While part of these conceptions are those of real and natural things, as those of the woman, and the ephah; they are also remembered conceptions. For the angel, having seen such things, recalls and transmits them. But part are imaginary; as those of the woman with wings, and their lifting up of the ephah from the earth.

4. An Angel Transmits into the Mind of Zechariah the Vision of the Four Chariots from between the Mountains of Brass. (Zech. 6; 1-5).

And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

In the first chariot were red horses; and in the second chariot black horses; And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

Then I answered and said unto the angel that talked with me, What are these, my lord?

And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the lord of all the earth.

Here again the angel, having seen chariots and horses, calls up the remembered photographs of them, and combines them into this imaginary but prophetic scene.

The mountains may have seemed to be of solid brass from top to base. The horses may have leaped and pranced before the rumbling chariots. Such a composite effect would be produced by the simple externalization of the inward vision.

Thus the angelic mind exhibits this type of psychical endowment now under consideration. But, in that heavenly life, human beings are superior to angels. Whatever power the angels have, the saints will have at least the same or greater.

II. The Glorified Man Transmits Sensory Impressions of Real, Remembered, and Imaginary Things.

The Scripture represents him in the act of using pictorial and auditory telepathy. Plainly Jesus is "clairvoyant" in this sense—he can read the contents of all other finite minds. How? His Divine Mind, being omniscient, reads them; then transmits them (whether ideas, emotions, pictures, or anything else) to his human mind. But, in the same way, through his Divine Mind, he can
COMPLEX SENSORY TRANSMISSIONS.

transmit ideas, emotions, pictures of things external to himself, etc., to other minds. After he has received his glorified body; he often communicates with his brethren by sending into their minds visions of external things.

Case 158. Illustrations of the Above Principle.

Into the mind of Saul Jesus flashes a vision of Ananias. But the person of Ananias was a material object external to Jesus. To Peter he sends the vision of the sheet, filled with all manner of beasts, creeping things, and fowls. Obviously each element of the vision was a likeness of some external object. And these were remembered impressions. Though the gathering of them all together in a sheet, was an imaginary conception. And he says three times, “Rise, Peter; kill and eat.” Here were auditory impressions. To Stephen he transmits a vision of himself, and of “the glory of God;” i.e., the radiance about himself, the Shechinah splendors which symbolize the presence of the Divine Father with his Son. Thus the glorified Jesus projects into the minds of his brethren visual and auditory impressions of external things, both those seen and heard. (In the next Chapter further illustrations will be given.)

For the highest and most perfect communication between rational beings is at times impossible without something of the nature of pictorial illustration. Every one will immediately recognize the absolute necessity of some such power. In all our intercourse here how continually words must be supplemented by sights! While conversing, we so constantly refer to external things about us which must be seen, to sounds which must be heard; in order to be understood. The editor and the author present to their readers thoughts and ideas, expressed partly by words, but partly by pictures. And often it is simply impossible to give a complete and satisfactory representation without illustration. There are many things which can be presented in a pictorial way, and in no other way. The use of the pictorial element in literature becomes more and more important with the progress of modern thought. If there were no provision in the other world for portrait-transmission, and the transmission of
sensory impressions; then every rural hamlet on earth, with its little illustrated sheet, would possess facilities for communicating truth surpassing anything that exists in heaven. But our methods of communion there must be of the highest and most perfect type. And this type implies picture-transmission, sound-transmission, etc.; being utterly impracticable without it.

And here we see the glorified man actually exhibiting this very power. He is doing these identical things. But his human nature is not something different from ours. It is illustrative of what ours will be, when we receive our resurrection bodies. With Jesus we are heirs of God, joint heirs of the universe. We have the same glorified nature, physical and mental. We have the same power of celestial flight. We are filled with the Holy Spirit; though we have not two natures, a divine and a human, indissolubly united, as they are in Jesus. And we may expect to have the same power of communicating with him, and of communicating with one another, that he has of communicating with us. Hence we argue that we are to communicate with one another in this way—both by thought-transmission and by pictorial or illustrated messages, by telepathic reproduction of things variously acquired through the senses.

From the data of science we saw that one human mind may transmit to another all classes of mental contents. And may do this across the greatest distance that can separate two persons on the globe.

Now, from the data of Scripture, we have seen that, in exactly the same manner, angels and glorified men also transmit Ideas, Personal Visions; Sensory Impressions—all classes of mental contents. Those holy beings use telepathy as a recognized, easy, and habitual working principle. With them it seems to be always at command, as readily as speech is with us. And we see its messages flying between earth and heaven. For it is simply the higher and more perfect method of communication which prevails forever in that great celestial world.

And consider how profoundly significant these facts are. Here on earth, to convey visual impressions of things real or imaginary; usually we must employ protracted and imperfect verbal descrip-
tion, use diagrams, photographs, or other illustration. But celestial minds, infinite or finite, can with instantaneous ease and accuracy flash a complete picture of anything real or imaginary into another mind. This will include also all its elements of sound; and, by logical necessity, all its sensory elements of other kinds. And the fact that any recalled or imaginary mental picture can be transmitted means, among other things, this—that anything a mind has seen in the past, can be taken out of its former setting, amid other mental pictures, and presented, all by itself, or in some new setting, to another mind; and kept before that mind, as long as may be desired. Any real or imaginary pictorial conception or cluster of such conceptions, with all attendant ones involving other sensory impressions, in one intelligence; may be telepathically communicated to another intelligence, for any purpose that may be desired.

And what is all this, but the action of faculties reflecting those of the Infinite Mind in whose likeness every one of us was made? For most unmistakably

III. The Divine Mind Transmits Real and Imaginary Sensory Impressions to Other Minds.

We witness exhibitions of this power in the symbolic conceptions of prophetic import which the Divine Intelligence sends to men in the Bible. Note the incidents that here follow as

Case 159. Illustrations of the Above Principle.


In Chap. 8; 2–6, the prophet says,

I saw in a vision; and I was by the river of Ulai. * * * and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes.

And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.
Here is a vision involving ideas of form, colour, relative position, motion, etc. A complex imaginary conception. And it is transmitted into the mind of the seer.

2. Nebuchadnezzar's Dream of the Tree and the Holy One.

In Daniel 4; 11-14, is the tree that grew and reached unto heaven, and the sight thereof to the end of all the earth.

The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: etc.

In this vision we have all the sensory impressions there were in the preceding one, and in addition the impressions of sound. There are uttered words, in a sustained discourse. Yet the whole is a complicated imaginary conception, transmitted from the mind of God into that of Nebuchadnezzar.


Then, in Chap. 7; 2-8, the Seer says,

I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

And four great beasts came up from the sea, diverse one from another.

The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

All this was a series of events purely imaginary, but grandly prophetic, and foretelling actual events to occur on earth.

Here immediately follow other imaginary visions predicting events whose scene is partly on earth and partly in heaven. (vs. 9-11).

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

5. The Lord, first Transmitting to Ezekiel a Vision of Imaginary Figures Symbolizing the Cherubim, with a Sound representing the Noise of Wings; also a Complex Vision of Wheels, Symbolizing the Operations of God in Providence; next Gives a Vision of Himself Above the Firmament upon his Throne: and Utters Words. (Ezek. 1).

We will note them in the order in which the prophet did. He saw the cherubim. “They had the likeness of a man.” And they had four faces. These were not actual, but symbolic figures; to give some idea of the nature of the cherubim and their wonderful endowments; the intelligence and feeling of man; the patient power of the ox; the majesty and courage of the lion; with the eagle’s keenness of vision and celerity of flight. The prophet saw also symbolic wheels which represent the incessant, wise, and mighty operations of God in providence. And above them was the firmament.

But the Lord is the governor of angels, and director of all providences. So the prophet says (v. 1), “The heavens were opened, and I saw visions of God.” As, centuries later, Stephen beheld “the heavens opened, and the Son of man standing on the right hand of God” in a far-off world; so now Ezekiel has a similar vision. Above the firmament (v. 26), “was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.”
This was not the Lord's resurrection body. But, even in the Old Testament, he sometimes assumed a human form; as when he wrestled with Jacob. And it is possible he temporarily assumed a human presence here. Then, from his throne in heaven, he flashes down a personal vision to Ezekiel, as he afterwards did to Stephen, Paul (Acts 18; 9), and John (Rev. 1; 10–20). Or perhaps it was only an imaginary figure to symbolize the Deity.

There was a radiant splendor. "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about." (v. 28). Evidently it is the same throne described in Rev. 4; 3. "There was a rainbow round about the throne, in sight like unto an emerald." The vision makes the Lord seem close at hand. So Ezekiel falls upon his face.

Now about the transmission of sound in this passage. Presumably it is the Deity who transmits to the mind of the prophet the vision of the cherubim, and conveys into his mind the imaginary sound of whirring wings. Ezekiel, wide awake, also declares he heard "a voice of one that spake." (v. 28). And what the voice said immediately follows. The King, in human form upon that distant throne, is speaking; and his words, whether oral or mental that become externalized, are telepathically conveyed to Ezekiel here on earth.

Thus, exactly as we have seen that the vision of a man and his surroundings, together with his words, may be transmitted across the globe; so we here have the implication that they may be, by the same principle, transmitted across the greater distance between the globe and heaven.

In these visions that come to the prophets are found diverse forms, colours, motions, voices, and mighty life. But the whole constitute imaginary scenes; which, with all their various components, are flashed from the mind of God into the mind of man. Thus we have copious illustration of the transmitting of various imaginary sensory impressions from the Infinite Mind to the finite in prophetic dreams and visions.

But, if this is the way the Father and the Omniscient Spirit converse with the younger sons; and the Elder Brother, from his
throne in heaven, communicates with the younger ones—Peter, Stephen, Ananias, Paul; conveying to them these various sensory impressions of things real, remembered, and imaginary, together with all other forms of psychic despatch; we are constrained to believe that, in exactly the same way, those younger sons and brethren, the uncounted multitudes of glorified men, will, in the life to come, converse with one another and with the Eternal Three.

And our final position is that glorified men can not only at pleasure transmit telepathic messages in this manner; but that these complex psychic communications of every type may be flashed by finite minds, both human and angelic, over distance indefinitely great. This last point we will seek to develop more fully in the Chapter that next follows.
CHAPTER XXIX.

TRANSMITTING OF TELEPATHIC COMMUNICATIONS BY THE CELESTIALS ACROSS VAST DISTANCE.

With continued progress in our thought, we now present still further Scriptural proofs that these despatches between finite minds may fly across vast if not illimitable space.

There are those few divine manifestations—or theophanies, in which the Son of God, in the Old Testament and in the New after his resurrection, comes in an actual bodily form so near to men he is actually seen and heard. Such manifestations are physical, and in no sense psychical. But, aside from these, it would seem that every appearance of the Divine Being is by telepathy.

In the telepathic phenomena of nature, it sometimes happens that the agent merely transmits a vision of himself. And the vision figure neither does nor says anything. Such a vision seems to be an imperfect communication. But, in the Scripture, as already stated, in every psychic appearance of any kind; the agent is represented as doing or saying something that is significant. There is more than simply an appearance in vision. There is something further which conveys some distinct idea or ideas, something of the nature of a completed message.

As we now aim at bringing out more specially the evidence that glorified men and other finite celestial minds use telepathy in various forms across indefinite if not infinite distance, observe

Case 160. Jesus, in the City of God, Transmits a Vision of Himself, partly Real and partly Symbolical, with Seven Stars and Seven Candlesticks, also with the Sound of His Voice, to John in Patmos.

In Revelation 1, the seer declares,
9. "I John, * * was in the isle that is called Patmos, * *
10. I was in the Spirit on the Lord's day," (That is, under the influence of the Holy Ghost; in an inspired condition, suitable for the reception of visions and revelations from the celestial world. The Spirit of God formed a telepathic relation between John and the other minds from which he was to receive communications.)

"and heard behind me a great voice, as of a trumpet," (The glorious voice of Jesus upon his distant throne. Or these words may never have echoed from his lips at all. They may have come simply from his mind, as an unspoken message that became externalized, and apparently audible to John.)

12-17. "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, * * His head and his hairs were white like wool, as white as snow;" (These Oriental expressions mean they were radiant and effulgent with light.) "and his eyes were as a flame of fire. * * and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:" (The seven candlesticks represent the seven churches. In the midst of these stood Christ. In his right hand the seven stars symbolize the ministers of the seven churches. Out of his mouth the sharp two-edged sword, symbolic of the Word.)

This was not an actual appearance on earth of the risen Christ; as John and others had seen him after his resurrection. The idea that Jesus actually stood before John, with a sword sticking out of his mouth, with seven stars in his right hand, and with seven candlesticks about him; cannot be entertained for an instant. This was a vision of Christ. As we have already seen, an agent may transmit into the mind of a percipient a picture of imaginary things. And into the mind of the apostle, Jesus was pleased to flash a vision of himself; that was in part true to life; yet that had also these striking and significant, but imaginary additions. John certainly was upon earth. But Jesus certainly was not. Where then was he? All these opening chapters of the book repre-
sent him as being in the distant heaven. Therefore we must understand that, from yon far-off Paradise, he has flashed this vision down to John, exactly as he had previously sent other visions of himself from heaven to Stephen and to Paul. (Acts 17; 9–10).

And the voice which the apostle heard, was simply a message from Christ, orally or mentally uttered in heaven, and transmitted to John on earth. Though persons are separated by the greatest distance possible on the globe, verbal messages may be telepathically transmitted between them. But the principle by which this is done, is no more applicable to finite than to infinite distance. No easier to transmit words across the globe, than across the abyss between earth and heaven. We hold this was simply the transmission of a complex telepathic vision with elements partly real, partly imaginary; and of a telepathic verbal message from Jesus in heaven to John on earth.

It will be at once objected, that John says, "And he laid his hand upon me, saying unto me, fear not." How could this be, if Jesus was in heaven? But science shows that these telepathic visions seem to make any movement that can be made by the individuals they represent. A person seen in telepathic vision may lay his hand upon the person that sees him. It would be easy to bring illustrations from science. We will do better, and give one from the Bible itself. In the psychic incidents of Scripture, this very thing occurs. When Saul had his vision of Ananias, the latter laid his hand upon Saul. Saul "hath seen in a vision a man named Ananias coming in, and putting his hand on him," etc. This was done in the vision as it would be done in a dream. So, when Jesus seemed to lay his hand upon John, this was done, not in reality, but in vision.

Suppose John had desired to address words of prayer, oral or mental, to Jesus there upon the throne. Does any one doubt but those words would have reached Jesus? Certainly not. Then why may not Jesus, in like manner, address words to John here on the footstool, so those words will be received by John?

There are two ways in which words may be telepathically transmitted over great distance. They may be actually uttered by the
agent, then transmitted to the percipient. Or they may never be spoken aloud at all, but simply be made sharply prominent in the agent's mind. Then they may be transmitted to P's mind; and to him they may become vocal and audible. So, though the agent never spoke them aloud, the percipient seems to hear them aloud. And yet he will be the only person that does hear them. Though John saw this majestic vision, and heard this "great voice as of a trumpet," there might have been a multitude of other persons about him, and not one of them would either have seen the vision, or heard the voice. The whole manifestation was subjective—an inward experience in the mind of John.

Though it seems to have been externalized, so it appeared outward, objective, and substantial—in the manner which has been repetitiously explained.

So here we unmistakably see Jesus—man in his glorified state, transmitting very complex sensory impressions. First there is the vision of his ineffably glorious person, comprising various visual impressions, partly of what is real, and partly of what is imaginary. And there are these striking symbolic accompaniments: the grand psychic communication involving sensory impressions of both sight and sound. While they all convey their mighty spiritual lessons.

And we regard John's experience here, (like Ezekiel's in Ez. 1; 26–28,) as plainly illustrative of the manner in which one person on one sphere, may transmit a vision of himself, and a verbal message, to a person on another. For a mind on earth may transmit telepathic communications to a mind in heaven. This intercourse may be repetitious. And, if between earth and heaven; then why not between any other two worlds?

Chapters 2 and 3 of Revelation contain what Jesus told John to write to the churches. Here is a protracted communication by telepathy from Jesus in heaven to John on earth. Obviously John could have sent a like extended address to Jesus in heaven.

We proceed to develop still further evidences that finite celestial minds in the other world, both angelic and glorified human, not only use all the different forms of psychic message; namely, thought transmission, vision-transmission, and the transmitting of various
sensory impressions, but that these telepathic communications fly between heaven and earth—in other words, over almost limitless distance. We do not attempt to interpret the theological, spiritual, and prophetic lessons of the Book. We are simply investigating the method by which its contents were communicated to the apostle. For we hold this to have been by identically these very principles of telepathy which we have been studying.

We believe that, throughout the entire Apocalypse, John is in the island of Patmos. Though there are some passages which, at first glance, seem to indicate that he is in the City of God, i.e., in Heaven; they are still more easily explained upon the other theory, and fall at once into harmony with the proposition that he was on earth. The Book becomes far more readily intelligible upon this hypothesis than upon any other.

Though, whatever the manner of the transmission of the contents of any passage may prove to have been; the whole is a divinely inspired communication. And whatever the Spirit of God meant to say through the words of John, whether in language simple or symbolic and figurative; his utterances must be final.

In that distant New Jerusalem Christ appears in his glorious body, of “flesh and bones,” with celestial beings of every type around him. And, while part of what is presented in the Apocalypse is through imaginary or symbolic figures and scenes, other parts are neither imaginary nor symbolic, but exhibit actual beings and events.

In our present study, we aim merely to show the following two things.

I. John, the recipient of the revelation with all its inspired contents, is in Patmos, and remains there from the beginning to the end. The proofs of this multiply all the way through. And, though we can give only a portion of them, that portion will be sufficient.

II. But, throughout the Book, there come to him a constant succession of scenes and sounds, connected with events transpiring in heaven, and transmitted to him by minds in the Holy City. Also other scenes and sounds, connected with events occurring on earth. And, very constantly, these two classes of events, those
in heaven and those on earth, are progressing at one and the same time.

Therefore, if John is in heaven, he is receiving visions and voices from persons who are on earth. If he is on earth, as we believe, he is receiving visions and voices from persons in heaven. So, in either case, these complex telepathic communications are described as transmitted across the distance between those two places. And they must be flashed from other minds into the mind of John; for they cannot possibly come to him in any other known way.

As there is nothing in the Book to indicate that John was asleep or in a trance during the receipt of these revelations, we must assume that he was wide awake; and that the experiences here recorded all occurred when he was in fullest possession of all his senses and faculties.

**Case 161. John, in Revelation, Receives a Multitude of Visual and Auditory Impressions; which are Represented as being Transmitted across the Distance between Heaven and Earth.**

Chap. 4; 1. “After these things I saw, and behold, a door was opened in heaven, and the first voice which I heard, a voice as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must come to pass hereafter.” (R. V.) There seems to have been a special opening in the heavens over his head. And the expression, “Behold a door was opened in heaven,” presumably means much the same thing as Ezekiel’s declaration, “The heavens were opened, and I saw visions of God” (Ch. 1; 1); or Stephen’s affirmation, “I see heaven opened, and the Son of man standing on the right hand of God.” (Acts 7; 56). As in those other cases, so here, this was simply the preliminary to a vision.

The voice apparently was Christ’s voice, which John had already heard in Chap. 1. That trumpet voice was in heaven, for it said, “Come up hither.” But, when John heard it, he was on earth. So this again was a voice telepathically transmitted from heaven to earth. Jesus, in his resurrection body, again speaks to John.

Now, should it be proved that this or any other passage in the
Book was designed by the Holy Spirit to teach that John actually went up into heaven, we would be at once obliged to accept that view. But we do not understand the passage to imply that John actually ascended to heaven at all. Because

1. There was no necessity for this.

Ezekiel had had a vision of the Lord upon that heavenly throne above the firmament; with cherubim moving at his behest. Daniel (Ch. 7; 9) had had a vision of the throne whereon the Ancient of Days did sit, while one like the Son of man came before him. But when Ezekiel and Daniel received these visions of things in heaven, they themselves were both on earth.

Even in the case of Paul, who seemed to himself to be “caught up into paradise” (II. Cor. 12; 1–3), we have already seen (in remarks preceding and following Case 33) that such language simply describes the familiar experience which so frequently comes to a person who is receiving telepathic or clairvoyant communication from a distant mind. The percipient often believes that he is at the view-point of that far-off agent. So it is needless to understand that the apostle John ever was literally and actually caught up into paradise at all. Probably he merely is describing his experience as it seemed to him. Receiving visions and voices exactly as they appeared to various agents in the skies, he believed himself transported to the points of observation whence those communications came. But he was on earth all the while.

Again, John was to see “things which must be hereafter.” This part of the things revealed, was not transpiring. John did not see those actual things at all, only visions and pageants prophetic of them. All these could be shown to him on earth as well as in heaven.

2. The record does not say that John went up into heaven. In Chap 11; 12, when the two witnesses heard a great voice from heaven saying unto them, “Come up hither,” “they ascended up to heaven in a cloud.” That they went up to heaven, is distinctly stated. But about John we have no such statement. When he heard the great voice, he does not say, “Immediately I was in heaven;” but, “Immediately I was in the Spirit.” He was not in his own spirit, in the sense of being out of his body; but in (i.e.,
CELESTIAL COMMUNICATIONS ACROSS VAST DISTANCE.

under the control of) the Divine Spirit. He was simply entering for another period into an inspired condition for receiving revelations. There was a telepathic rapport caused by the Holy Spirit between John and the celestial minds that were to communicate with him.

3. All through the Book we are finding pointed evidences that John was still here on earth.

What John says in this fourth Chapter indicates that he was not in heaven. “Behold a throne was set in heaven, and one sat on the throne.” (v. 2). We can believe there was a throne. For Jesus has a body of “flesh and bones.” And he is frequently represented as sitting on a throne. We are to have bodies like his. And in heaven there must be environments adapted to such bodies.

But that person on the throne only symbolized God the Father. For Christ said, “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” (John 1:18). Some have held this means that the Father, being a pure spirit, never actually becomes visible at all, either here or hereafter. The expression in Matt. 18:10, “Their angels do always behold the face of my Father which is in heaven,” is held to import, not literal beholding, but intimacy of communion and enjoyment of favor. So with I. John 3:2, “When he” (the Father) “shall appear, we shall be like him; for we shall see him as he is.” This last phrase is understood to imply, not that we shall actually see him; but have fuller and more satisfactory understanding of him. Be all this as it may, Christ’s words seem plainly to teach that no man under these present mortal conditions ever actually sees God. Therefore John did not literally see him. And as God the Father does not become incarnate, John did not see any man to whom the Father was united, as the divine Son was united to Jesus. John saw on the throne only a glorious and majestic vision symbolizing the Father.

“And around about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed with white raiment,” etc. But, as yet, glorified bodies have not been given to any saints in heaven, except Enoch, Elijah, and those who came out of their graves after Christ’s resurrection, and went into
the Holy City and appeared unto many. Some of these may have appeared as elders. This portion of the scene may have been real. Or these elders may have been only vision figures, like the one sitting on the throne, and the figures that next appear.

For (v. 6–8) there were “round about the throne, four living creatures, full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within.” This language is plainly descriptive of lofty celestial intelligences.

But we do not understand that, if John had been in heaven, he would have seen them in this guise at all; any more than he would have seen Jesus with a sword coming out of his mouth, seven stars in his hand, etc. (Ch. 1; 16). The glorified Jesus, to teach in a symbolic way, certain lessons about himself, flashed into the mind of John the peculiar vision in the first Chapter. So, to give in a symbolic way, certain ideas about the spiritual character of the living creatures, there is flashed into the mind of John this peculiar vision of them. Just as to Ezekiel (Ch. 1) came his vision of the cherubim. “They had the likeness of a man.” But each one had four faces (those of a man, an ox, a lion, and an eagle), four wings, eyes under their wings, etc. The vision of these figurative and imaginary creatures, was transmitted into the mind of the prophet, to give him the desired understanding of the mental endowments and holy activities of the cherubim. Thus what John sees is a vision, in part real, but in much symbolic and figurative.

Then, as the living creatures and the elders worship him that sitteth on the throne, saying, “Thou art worthy to receive glory, and honour,” etc. (v. 9), John hears the voices of their praise.

Out of the throne may have actually proceeded lightnings, thunderings, and voices. The beings symbolized by these visions of the elders and living creatures, may have been vocally and audibly praising before the throne; as the angels sang at Bethlehem when Jesus was born. Or all these effects involving sound, may have been simply one element of the vision.
But these things are transmitted to John; so they appear to him, as they appear or would appear to beings whose centre of observation is in heaven. Hence John’s centre of observation seems to be in heaven. Though really on earth, he sees and hears these things exactly as if he were in the skies. And, because he is invited to enjoy precisely such experiences as he would have if he should actually go up to heaven, the Spirit says, “Come up hither.”

Suppose a clairvoyant is in America. A person whose mind is full of sensory impressions of things he has seen and heard in Brazil, wishes the clairvoyant to receive them from his mind. He says to the clairvoyant, “Come with me to Brazil.” And the clairvoyant seems to be amid those scenes and sounds in Brazil. Then, through that first agent, (in the manner which was explained in the beginning of Chap X.), he comes into telepathic relations with some other agent, who actually is located amid scenes in some other distant place, as India. Now the clairvoyant receives from the mind of the second agent impressions of sights and sounds in India. So he thinks that he himself is in India.

We hold the phenomena here in Revelation are being transmitted to John by the various forms of telepathy. Only John does not receive pictorial and auditory impressions obtained by minds in some distant region of the globe; so he seems to be transported to that region. He receives impressions from minds in heaven; hence seems to be transported thither. And, because he is summoned to a series of such experiences; first the voice of Christ calls him with a general invitation, “Come up hither.” Then, in Chap. 6, as each of the living creatures in turn is about to transmit to the apostle a prophetic vision, which seems like an actual scene transpiring before him, the living creature rivets his attention by saying, “Come and see.”

To us, the beings of the other world usually send ideas only. But to John, an inspired man, are sent more than ideas. He receives visions of Jesus, with his person of ineffably glorious powers and attributes. He also receives visions of the beings and things about Jesus; and visions presenting symbolic conceptions through which Jesus and others would convey special lessons to his mind;
and transmissions of voices actually or apparently uttered in heaven.

This is a display of the supernal powers of communication possessed by the dwellers in that heavenly land. Obviously, in the future, in the same way, all these varied telepathic messages may be transmitted to us. These principles which hold true from city to city, promise to be equally true from star to star. As John seems to be caught up and away to the various viewpoints, whence these visions and voices come; so, in the life hereafter, any one of us may seem to be instantaneously transported to any distant sphere whence such psychic despatches are sent to us. And thus may seem to be fulfilled to us those Oriental dreams of lightning-like journeys over distances immeasurable.

Now, in Chap. 5; 1, appears the "book written within and on the back, close sealed with seven seals." (R. V.)

2 "And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?"

Here the apostle, on earth, sees a vision of an angel in heaven, and hears his voice. Exactly as the vision and the words of the Lord on his throne, are transmitted to Ezekiel (Ez. 1); as the vision of Jesus on his throne is transmitted to Stephen; and as the vision and words of Jesus in heaven are transmitted to John in Revelation 1; so the vision and the voice of the angel in heaven are transmitted to John now.

4 "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, "Weep not: behold, the Lion of the tribe of Juda, * * * hath prevailed to open the book, and to loose the seven seals thereof."

Here it is not an angel, but an elder speaking in heaven. His appearance and his utterance are transmitted to John on earth.

6 "And I beheld, and, lo, in the midst * * * stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God," etc. Had John been in heaven, we do not understand that he would have seen Christ represented in this way at all. We do not believe the elders or the living creatures
who were in heaven saw any lamb with seven horns and seven eyes. We must believe that Jesus appears in heaven in a glorified human form. But, as to John Jesus had first flashed a vision of himself with a sword coming out of his mouth and with seven stars in his hand, to teach symbolically certain spiritual lessons; so to the same apostle Jesus now flashes this vision of himself as a Lamb having seven horns and seven eyes, to convey figuratively certain other spiritual truths. There never was any actual sheet filled with all manner of four-footed beasts and creeping things. But Jesus transmitted into the mind of Peter a vision of such an imaginary scene, to impress on his mind certain ideas. (Acts 10; 11-12). And Jesus never took upon himself the actual form of a lamb slain, having seven horns and seven eyes. But he flashed from heaven into the mind of John on earth a vision of himself in that form, to teach John and the Christian Church some profound doctrines, about the Lamb slain from the foundation of the world; and the vicarious atonement through his blood, by which the most abandoned sinner may return to God, obtain pardon and free salvation.

Then John beheld and heard the living creatures, and the elders and the angels round the throne.

11 * * "And the number of them was ten thousand times ten thousand, and thousands of thousands;
12 Saying * * Worthy is the Lamb," etc.

Here a grand composite picture of the heavenly hosts, and the anthem which they sing, are transmitted to John on earth.

13 "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory * * unto him that sitteth upon the throne."

Now this is not a scene in heaven. Because it is a future event, which as yet has not occurred at all. It is, however, presented as if it were transpiring. But, if John was in heaven, he certainly is represented as hearing (and apparently seeing) the beings upon earth. If he was on earth, he is represented as hearing (and apparently seeing) the beings in heaven. In either case, the voices (and apparently the visions) are described as transmitted across the distance between earth and heaven to John.
Next we observe further impressions transmitted into the mind of John. And the agents are all finite celestial minds. Part of the message is sent from the Lamb, (who represents the glorified Jesus,) by successively opening the seals of the book. The rest is from the living creatures.

Chap. 6; 1. “And I saw when the Lamb opened one of the seals and I heard, as it were the noise of thunder, one of the four beasts” (i.e., living creatures) “saying, Come and see.”

At the opening of the seal, a decree of God is revealed; and a vision illustrative of it is flashed by the living creature into the mind of John. If John is in heaven, in the presence of the Lamb, and close beside the book of the decrees; why should the four living creatures in succession say, “Come and see.”

When one mind is receiving by telepathy from another, scenes and sounds which the latter is obtaining or has obtained through his senses at some distant point; the percipient may seem to be conveyed to the agent’s stand-point, and may think himself to be actually there. So John on earth is four times invited to receive a vision as seen from the angel’s view-point. Hence the angel says, “Come and see.” Or, in R. V., simply, “Come.”

In the mind of the living creature is a complex vision. It comprises a symbolic personal vision of the living creature himself, also a symbolic vision of the white horse and his rider. With these goes the voice which the living creature utters in heaven, “as it were the noise of thunder.” These are flashed down into the mind of John. But the apostle does not say, “I went and saw.” And who believes there was any actual horse in heaven to be seen? He says, “I saw, and behold a white horse; and he that sat on him had a bow; * * and he went forth conquering, and to conquer.” The vision from the living creature’s mind, and his voice, are transmitted to John in Patmos.

3 “And when he had opened the second seal, I heard the second beast” (or living creature) “say, Come and see.”

4 And there went out another horse that was red; and power was given to him that sat thereon,” etc.
CELESTIAL COMMUNICATIONS ACROSS VAST DISTANCE.

Thus from the living creature is transmitted to John on earth, a voice inviting him to receive a vision, then the vision itself.

But here a question rises about the character of these visions and voices. Did each exist solely in the mind of John, as if seen in a dream? Or did horse, rider, and voice appear more objective and substantial? This we need not discuss; and for two reasons. First. In both cases, the vision is produced by the same principle. Transmitted from the mind of the angel to that of John, it develops like a vision seen in a dream. Then, if the impulse be strong, the vision may seem to become objective, so it appears external and substantial. So with the voice. It may have remained a mental voice, or have become externalized. Secondly. In either case, it is a vision and a voice inspired by God, and the meaning is the same.

So with the third seal and the fourth. (vs. 5-7). Observe v. 6. "And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a penny, and three measures of barley for a penny:" etc. (R. V.)

Here further auditory impressions are being sent down to the seer. So in v. 7. In each case the opening of the seal enables the living creature to foresee what is coming. Then the living creature's voice, and the vision from his mind, are transmitted down to John on earth.

But now notice.

9 "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, * *. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood?" etc.

15-16 "And the kings of the earth, and the great men, and the rich men, and the chief captains, * * hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

This is a future scene, described as if it were actually taking place. Now, if John is in heaven, he is presented as receiving visions and voices from men on earth. If he is on earth, he appears as receiving visions and voices from the souls of the martyrs under the altar in heaven. In either case complex telepathic
messages are being transmitted to him across the abyss between earth and heaven; the possibility of which is exactly what we are trying to establish.

It is a judgment scene, far remote in time. But God exhibits to the mind of the apostle a vision exactly producing the elements of that future scene, as though they were now transpiring. And John recognizes every one. When the stages of such a panorama are actually developing on earth, does any one doubt but the sights and sounds observed by any finite mind on earth, might be at once understood by the mind of Jesus in heaven? Or, if Jesus were on earth, does any one question but the sights and sounds observed by any finite mind in heaven might be at once understood by Jesus on earth? In either case the omniscient Divine Mind would instantly convey them to the human mind of Jesus. But these passages in Revelation indicate that, in exactly the same manner, when John is “in the Spirit”; i. e., under the influence of the Holy Ghost, sights and sounds received by minds on earth may be transmitted to John in heaven; or those received by minds in heaven may be transmitted to John on earth.

Chap. 7; 1. “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth,” etc.
2 “And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels,” etc.

Why should John go up to heaven to see a vision of four angels on the four corners of the earth, and a vision of “another angel ascending from the east,” and to hear the words spoken by the latter angel? This is another evidence that John was upon the earth all the time.

9 “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kingdoms, and kindreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands;
10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.”
So, if John is near the throne; he there receives a vision of these four angels upon the four corners of the earth, and of another angel ascending from the east, and he hears the loud voice with which the latter cries. If John is on the footstool; then a vision of the worshipping hosts of heaven, with their mighty anthems, is transmitted to him on earth. In either case, there is a telepathic transmission of sights and sounds over the unmeasured space between the footstool and the throne.

13 “And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest.”

Here is an interchange of remarks between an elder and John. So we have had here communications between Jesus and John, between the living creatures (exalted angels) and John, between the elders and John. Moreover, John hears the voice of the martyrs from beneath the altar. These latter are glorified men. And, in each of these cases, agent and percipient are separated by the distance between heaven and earth.

In the passage last quoted, it is not an angel but an elder—one who represents glorified humanity, talking to the apostle. This elder is in heaven; just as in Chap. 1 Jesus is in heaven. And, from heaven, they both communicate with John on earth. From heaven Jesus sent a vision of himself and the sound of his voice down to John. So the elder transmits a vision of himself, the sound of his voice, and a vision of the white-robed throng, down to John. And, when John speaks, the elder in heaven seems not only to hear but to see him. Apparently John transmits not only his words, but also a vision of himself to the elder. And this is illustrative of the manner in which, as we argue, it must be possible for celestial beings to converse with one another from sphere to sphere. While the message each one transmits becomes intelligible only to the person for whom it was intended; and others around may know nothing of it. Just as other persons near to John would have known nothing of these revelations he was receiving. For they were all in his own mind.
Chap. IX. presents other scenes and sounds in heaven.

1 "And the fifth angel sounded, and I saw a star" (i. e., an angel) "fall from heaven unto the earth: and to him was given the key of the bottomless pit. * * *

12 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

But this same chapter also exhibits scenes and sounds upon the globe. In vs. 3–11, John beholds on earth the armies of the locusts. "And the sound of their wings was as the sound of chariots of many horses running to battle." Then (v. 16) he sees the armies of the horsemen, with breastplates of fire, and they slay the third part of men.

So here, again, if John is in heaven, he is receiving a transmission of sights and sounds from earth. If he is on earth, he is receiving visions which portray scenes and sounds in heaven. In either case, messages are being conveyed to him across the immeasurable abyss between Paradise and Patmos.

But, that John is on earth, is proved by what follows in Chap. X.

1 "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, * * *

2 * * * And he set his right foot upon the sea, and his left foot on the earth,"

Had John been in heaven, he would have described this angel as "going down from heaven," not as "coming down."

4 * * * "and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.” [Here is a voice from heaven.]

8 "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up;" etc.

Had John been in heaven, he would both times have represented this voice as "in" heaven, not as "from" heaven. And, had John
been in heaven, how could he have taken the little book from the
angel standing upon the sea and upon the earth? John was on
earth.

So, even upon the hypothesis that John is in heaven, we have
transmitted to him there visions and words from earth. But he
is upon earth, and is receiving words from heaven. Thus, by
either alternative, the communications must be transmitted to
him across the distance betwixt earth and heaven.

Again Chap. XI. Here the two prophets had been slain.

11 "And after three days and an half the spirit of life from God
entered into them, and they stood upon their feet; and great fear
fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them,
Come up hither. And they ascended up to heaven in a cloud;
and their enemies beheld them."

Here words from heaven, and presumably from the glorified man
Jesus, are transmitted to these two saints on earth, also to John.

Chap. XII. plainly begins with scenes in heaven.

1 “And there appeared a great wonder in heaven; a woman
clothed with the sun, and the moon under her feet, and upon her
head a crown of twelve stars:

7 And there was war in heaven: Michael and his angels fought
against the dragon; and the dragon fought and his angels, * *

10 And I heard a loud voice saying in heaven, Now is come
salvation, and strength, and the kingdom of our God,” etc.

Then follow scenes on earth.

13 “And when the dragon saw that he was cast unto the earth,
he persecuted the woman which brought forth the man child. * *

16 And the earth helped the woman, and the earth opened her
mouth, and swallowed up the flood which the dragon cast out of
his mouth.”

Here, if John was on the globe, he had visions and voices from
the skies. If he was in the skies, he had a pictorial vision of events
upon the globe. Upon either theory, across the boundless king-
doms of space, the psychic message darts away. That he was
upon the globe, is shown by the first verse of Chap. XIII. following. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea," etc.

Again Chap. XIV. 1. "And * * a Lamb stood on the mount Sion, * *
2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. * *
6 And I saw another angel fly in the midst of heaven, * *
13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth."

Since the visions and the voices came to John from heaven, he must have been on earth; and they were transmitted to him on the Mediterranean isle.

Chap. XV. opens with scenes in heaven.
1-3 "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues * * and them that had gotten the victory over the beast, * * stand on the sea of glass, * * And they sing the song of Moses the servant of God, and the song of the Lamb."

John on earth sees the angels and the throngs of the redeemed in the New Jerusalem; and hears the songs that the ransomed sing. All this is by the psychic photography and telephony of the great celestial world.

Chap. XVI. describes chiefly scenes and sounds on earth.
2 "There fell a noisome and grievous sore upon the men which had the mark of the beast, * * *
9 And men were scorched with great heat. * *
10 The cities of the nations fell."

Now, if John is near God's throne, then a psychic reproduction of what is transpiring on earth (in Chap. XVI.), is flashed to him in heaven. If he is on God's footstool, then a like reproduction of what is occurring in the heavenly land (Chap. XV.), is transmitted
CELESTIAL COMMUNICATIONS ACROSS VAST DISTANCE.

433
to him on the footstool. On either view, illuminated messages are traversing the seas of illimitable space.

That John is on earth at this time, is proved by

Chap. XVIII. 1. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." This phrase, "another angel come down from heaven," would seem to imply that the preceding angel had thus come down from heaven.

4 "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues."

The fact that both the angel and the voice are described as coming down from heaven shows that John himself is on earth. And, from the far-off Paradise, by psychic telephony, the divine utterances are being poured into his mind.

Chap. XIX. 17. "And I saw an angel standing in the sun; and he cried with a loud voice, to all the fowls that fly in the midst of heaven, Come" etc.

Even had John been in heaven, how could he see and hear this angel in the sun? But the angel could transmit a vision of himself and his voice across vast space to John. Note next

Chap. XX. 1. "And I saw another angel come down from heaven, having the key of the bottomless pit and a great chain in his hand."

Through most of the verses quoted from these last Chapters, events and utterances in far-off worlds are by celestial photography and telepathy portrayed to the Revelator on his wave-washed isle.

Chap. XXI. 2. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." [This plainly is an imaginary conception, teaching spiritual lessons.]

3 "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, * *
5 And he that sat upon the throne said, Behold, I make all things new," etc. What is said from the throne seems to include everything to v. 9.

Since, in v. 2, John saw the "New Jerusalem coming down out of heaven," obviously he was not in heaven. But, while upon earth, he hears the "great voice out of heaven," the voice of him that sat upon the immeasurably distant throne.

Thus we see that, if John was in heaven; then repeatedly through this book he is represented as receiving complex telepathic communications from earth. Exactly as the glorified Jesus is continually receiving such psychic transmissions from earth. For this must be the case with Jesus all the time.

If John was on earth, as we hold; then visions and voices from beings in heaven were constantly despatched to him on earth. Precisely as we must believe they were sent to the risen Jesus while he was still on the globe. For, while on earth, he was continually being informed of what was transpiring in the skies.

Now, as Jesus and the other celestial beings in the Holy City transmit these visions and these voices to John in Patmos; it would seem they might send them to him or any other saint, on any other sphere, in any other part of the universe. And it would seem celestial beings on that sphere might send like responsive visions and voices back to heaven.

Vivid pictures, with all details of form, colour, relative position, motion, etc., are flashed from mind to mind on earth in the telepathy of nature. Varied sounds, articulate and inarticulate, are telepathically conveyed from mind to far-off mind, in the same way. Since these minds must remain essentially the same in our future state, we argue that similar psychical transmissions must occur in the other world. Psychological science confirms this by showing that the mind manifests these powers in marked and striking ways just at the time when the spirit enters that other world. It also shows departed human souls actually using these telepathic functions after those souls have entered the life beyond the tomb.

That the divine mind can transmit any and every type of sensory impression or combination of such impressions, is beyond question.
But the lofty finite intelligences of heaven—angels and glorified men, are also represented by Scripture as transmitting various sensory impressions. And the power to transmit one, implies ability to transmit the others. For all are transmitted by the same faculties, upon the same principle, and in the same way.

Inspiration, in its portrayal of that higher life of the celestial world, gives a great variety and abundance of personal visions, ideas, sights, and sounds, thus transmitted across the boundless abysses between earth and heaven. And, far as the mere manner of expression and transmission is concerned; these various communications between Solomon, Ezekiel, Daniel, Zechariah, Joseph, Stephen, Paul, and John on one side, and the celestial beings in the world of glory; we regard as but illustrative of the manner in which probably any heavenly intelligences may communicate with one another though parted by indefinite distance, and even on different spheres.

To what extent such thought-transmission across indefinite or even infinite distance will be permissible for us, only the future can reveal. But these facts in Revelation and elsewhere in the Bible show that it certainly is possible. Because the medium which we must recognize as underlying telepathy in all cases is the Omnipresent and Omniscient Mind of God.
CHAPTER XXX.

RECAPITULATION OF SOME LEADING POINTS AND PRINCIPLES.

AND SUPERIORITY OF CELESTIAL TELEPATHY

TO THE TERRESTRIAL.

The principle by which all the spectres, ghosts, wraiths, and apparitions of earthly forms; and the personal visions of celestial beings, however glorious, are produced; is one and the same. Though there may be the greatest variety of circumstances under which they occur. The vision may be involuntarily and unconsciously transmitted by an earthly agent, at almost any period of his history; in some moment of great crisis, or practically without any crisis at all. Or it may be produced by a deliberate effort of his will. Usually the psychic vision is transmitted in one of those experiences, physical or mental, which most nearly resemble death. And, most frequently of all, it is when the hour of death actually draws near, and the agent spirit is just beginning to exercise the transcendent faculties that bloom out in the future state. It may be the shadowy spectre by which a disembodied soul, often and tenderly thinking of some earthly friend or abode that filled him with delight; appears to haunt that cherished individual or that beloved home. It may be the vision by which a transfigured saint, mentally hovering about the death-bed of a believer; rejoices his heart, and welcomes him to the heavenly life.

It may be the bright personal vision transmitted by an angel to the sleeping Daniel or Joseph; with additional thought-messages of various kinds. It may be the complex telepathic activity by which Samuel manifests himself and speaks to Saul in the cave at Endor; or the corresponding one by which the discarnate and glorified soul of Moses seems to appear in the flesh, and converse upon Mount Hermon. Or one of the visions of the living creatures and the elders communicating with John in Revelation. It may
be the telepathic vision by which, before his incarnation, the Son manifests himself so frequently to patriarch, lawgiver, prophet, and seer. It may be the psychic semblance of his own resplendent person, which Jesus diadem'd and kingly flashes down to some apostle upon earth; attended with words of divine command. It may come as a dream figure, floating through one's fancies in the night. Or it may be externalized, so it seems outward and actual.

But all these phenomena are in essence one and the same thing. They are all identical in character, and explained by the same philosophy.

The vision may be unaccompanied with anything more, to give it definite significance; being then simply an imperfect psychic message. Or it may be attended with the transmission of ideas, words, sights, etc., in great variety. In Scripture the vision is invariably marked or accompanied by something additional, which fills it with unmistakable meaning. And that accompaniment may combine the greatest variety of psychic elements.

And the general induction we would here draw from all these visions is the following. They exhibit the possession and use of this faculty of telepathic intercourse as a constituent endowment of the human mind on earth; and a still more characteristic and wonderful power of minds celestial in the skies. Moreover these visions show plainly that the telepathic power which is rudimental in this life, reaches its highest and most sublime development in the world above. The great group of visions, of which we have given specimens on the foregoing pages, form an important factor in our line of reasoning. They afford a most striking and unmistakable indication of the universality of the existence of the psychic faculties among all classes of rational beings in both worlds.

We will here review certain salient facts, and give

**FIRST. A BRIEF RESUME OF SOME ARGUMENTS THAT SUPPORT OUR GENERAL POSITION.**

1. These telepathic faculties, in all their varied and flexible applications, are integral powers of the soul; just as much as the various other endowments which are universally recognized as constitutional faculties of the human mind. They may be exercised
actively or passively at any period of human life on earth. They also operate during wakeful, sleeping, or borderland moments.

2. They act in entire independence of the body. As is shown by the fact that, when the body is asleep; or in coma, or epilepsy, or other states which are most suggestive of decease, or in the agonies of dissolution itself; then come the most remarkable exhibitions of telepathy and clairvoyance.

3. And the fact that, while the body is dissolving, they shine out with such entire independence of it, at once arouses the presumption that they cannot be destroyed with the decay of the earthly tenement.

For, if the soul exists at all, it must retain its constitutional powers, and manifest these activities. And the entire Christian world believes that the mind exists forever with the "power of an endless life." So all facts lead to a presupposition that these psychic faculties must be operative in the future state.

4. But psychology goes farther still. It actually exhibits departed human spirits as employing telepathy, and exercising various psychic functions months and years after they have entered the spirit land. Thus the scientific evidence alone is amply sufficient, and conclusively proves that human beings of the other world use telepathy as a medium of communication.

5. But Scripture still further draws aside the curtains that hide the great empire of spirits. And through the opening portals we obtain still broader glimpses of their mighty life.

a. We see the Three Persons of the Trinity, in their eternal and ideal communion. It is by direct and unending thought-transmission. And by that they commune with all finite minds. With the living creatures, the archangels, the seraphim, the angels. With glorified men in heaven, with inspired men on earth, with men who are not inspired. Thus the Divine Instructor converses with us. Thus the Elder Brother talks with us. And not only do we thus commune with those Beings now in our unspoken supplications and our prayers; but thus we shall forever.

b. We see the angels use telepathy. Even Satan and the fallen spirits employ it. By it they communicate with us. And by it the holy angels hold intercourse with men. And thus all those
spirits, sinful or sinless, must have intercourse with God. But we are to be higher in position and in power than they. Hence, upon this ground, we must expect to receive and transmit these psychic messages to everlasting.

c. We see that when Jesus on his throne is addressing persons upon earth, he continually employs telepathy. Certainly any telepathic message may be sent from the glorified Jesus to any other finite being, no matter how far away. Or from that being to Jesus. But our powers are to be somewhat like his. So, upon this principle, we hold that similar psychic communications may pass between any two finite celestial minds.

d. And this is exactly what we find proceeding in the heavenly life. Human beings who dwell in that exalted estate, appear as actually using telepathy. They transmit various forms of psychic message. As do the angels and the living creatures; so do Samuel, and Moses; and the elders in the Book of Revelation, when they converse with John.

6. Science shows that the telepathic endowment is exhibited by human minds of all classes, apparently in all nations, and all periods of human history.

But the Bible shows that the range of intelligences who communicate by telepathy is far greater. In the Scripture, the beings to or from whose minds these thought-communications proceed; include every sort of rational intelligence.

Every phase of human character and condition in this world. Men and women, young and old, saint and sinner, husband and wife, master and servant, Jew and Gentile, layman and ecclesiastic, sovereign and subject, queen and witch, warrior and statesman, lawgiver, priest, prophet, governor; individuals, groups, armies; Philistine, Syrian, and Roman, Pharaoh and the Egyptians, Saul and the Hebrews.

Also every type of being in the other world. From the sacred page it is evident that these psychic faculties, at least in some form, exist in every soul the Creator ever made. This principle is applicable to all, and appears in actual operation among them all.

In the power of using it, we are to be somewhat like the Divine Instructor, the Divine Son, and the Infinite Father. Since we are
beloved members of that Royal Family, and made in their image; our intercourse must be somewhat like theirs. But this is the highest in existence.

And, at this point, it is proper to review, in a brief way, a few facts suggesting

SECOND. THE VAST BREADTH AND FLEXIBILITY OF THE PSYCHIC PRINCIPLE IN ITS APPLICATIONS.

I. There may be transmission of Ideas.

While the facts and principles imply, not only that the glorified man may transmit these to any other finite mind or minds throughout the universe; as to the range of thought thus psychically conveyed, every idea that can find place in any mind finite or infinite may be transmitted by that mind.

And, in its final analysis, every telepathic message, to speak in general terms, is simply an idea—instantly communicated through the mind of God to some other mind. Hence, as all ideas can be transmitted, so may be any and every form of psychic despatch. For every one is in its essence only the transmission of an idea. Thus emotions may be transmitted, in endless variety of combinations. So may motor impulses without end. Both science and Scripture imply this.

II. Of Personal Visions.

Science proves this by a superabundance of evidential cases. They can be given by the hundred. And Scripture presents an ample array. There is great variety of these in the Bible. But in the telepathy of nature they are modified without end.

Moreover, to speak in a general way, the figure in the personal vision can be or do in semblance everything the original of that figure can be or do in fact. In whatever posture or occupation an agent figure may appear, the vision figure may imitate and represent him in the same.

III. Of Sensory Impressions.

If those impressions which constitute the vision figure can be transmitted, then other visual impressions may be transmitted also. If one can transmit a vision of himself; obviously when he sees other persons and things, he can transmit visions of them;
with their elements of form, colour, proportion, relationship, etc. And the facts verify this reasoning.

But we found other sensations were transmitted upon precisely the same principle. Science gives abundant instances of the transmitting of those of sound, smell, touch, taste, etc. Its indications are that all sensations may be psychically transmitted. And the Bible in various ways, exhibits similar transmitting, especially of sight and sound.

So, from the fundamental principles of telepathy; it is evident that not only visions, but also, in exactly the same manner, pictorial impressions, auditory impressions, and psychic reports of other sensations may be conveyed between heaven and earth, and presumably other spheres.

We have seen that past mental contents may be recalled and transmitted. Imaginary mental conceptions may, in like manner, be sent from mind to mind.

Then there are the wonderful phenomena of clairvoyance; in which the agent mind is entirely passive and probably unconscious, while the percipient actively reads at pleasure its various stores. This too seems to be entirely unaffected by the distance between the principals. They may be far apart. And we know not the possibilities which it may reveal when we reach our higher state.

Psychic transmissions may be reciprocal. Thus it would seem there may be constant interchange of conversation between one person and another, no matter how widely they are sundered. The transmission may be collective. It may reach several recipient minds.

It may occur at any time and all times.

In our present life, these psychic powers being in a rudimentary stage, usually require some great stimulus to bring them into play. But at times, with scarce the slightest suggestion of any crisis, they act, and act in a very efficient manner. That they may be exercised, and in remarkable ways, by pure volition; is amply shown by science.

Yet what psychic power is, in its full maturity, we understand better as we realize the telepathic endowments in the perfect
and ideal human nature of Jesus. For his gifts in this respect are inferior only to those inconceivably transcendent psychic resources by which the Three great Minds of the Godhead converse together in divinely perfect intercourse through all the cycles.

For there is more than communion among the glorified saints. There is organic union. We see that profound unfathomable mystery of the union of Three Infinite Persons in the Holy Trinity. But, in a far-off way somehow reflecting it, there is another profound mysterious union among the children of God. They are members of the mystic body of Christ. Through being united to the Second and Central Person of the Trinity, they are linked to that Godhead. But they are also linked to one another. They are "members one of another." (Eph. 4; 25). So there must be among the members a union somewhat like that between the head and the members. They are forever filled with the presence of the Father, Son, and Spirit. United to that Deity in whom "we live, and move, and have our being," and united to one another. Hence prepared for the most perfect intercourse.

Did space allow, it would be interesting to exhibit in detail the difference between the earthly and the heavenly telepathy, as the latter is revealed through inspiration. We may just briefly state:

THIRD. SOME POINTS OF SUPERIORITY IN THE TELEPATHY OF THE CELESTIAL WORLD.

I. In celestial telepathy, there is a higher type of active power. It has greater ability to transmit. An agent always seems to do this at will, in a conscious way, and without effort—with utmost ease.

The communications sent are fuller, and may be indefinitely prolonged. There is no limit as to the duration or contents of them. They may go to many persons. How Jesus pours them into the minds of the disciples at Pentecost! See him announcing the conversion of the sinner to multitudes of angels! With how many souls he is communicating forever!

The despatches are conveyed over space indefinitely, if not infinitely great. The celestials flash them down from the throne to the footstool. Across the unspeakable distance between earth
and heaven, they are flying all the while. Were Jesus in any other portion of the universe, and we on any other sphere, our unspoken prayers would reach him. His answers would reach us. Presumably between any two saints or angels there also may be communion in like manner. In the intercourse of the heavenly life distance and time seem to be entirely eliminated.

II. In the telepathy of heaven, there is greater susceptibility in receiving messages.

Apparently there is never failure. The despatches seem to go instantly, to be invariably received, and immediately understood. Never any evidence of delay in the development of a psychic message.

Or, when the case is that of a percipient seeking disclosures from the mind of an agent, apparently the same rule holds. The celestials seem able to interpret minds at will at any time. No failure or delay about reading the intelligences they would explore. Jesus certainly has this power of intuitively reading other minds.

In the celestial telepathy, all messages received seem to be unmistakably accurate and clear. Never any clouding of communications, as sometimes on earth. In the telepathy of Scripture, there may be question as to what some symbolic message means, but never any as to what that message is. And whenever a celestial person reads from an agent mind, he reads aright. There is no error about his interpretation of that mind.

The telepathy of science is not readily developed into a working principle. But that of the celestial life has the most marvellous facilities for ideal communion. There is absolutely no limit to the flexibility and range of its psychic intercommunications. And we see in Scripture these wonderful displays of it, approaching that infinitely perfect type forever in operation among the Eternal Three.

Now we will consider some applications of these principles in

*Telepathic Intercourse Between Two Widely Separated Persons.*

The *Pacific Theosophist* of San Francisco, August 1893, contained an account of a husband and wife who were interested in mental telegraphy, and communicated with each other by psychic
TELEPATHY OF THE CELESTIAL WORLD.

despatch. The former was a well-known physician in that city. When his wife left for a visit in the country, it was arranged that, at a certain time of the day, ten minutes should be devoted to an attempt to communicate telepathically, each alternating as transmitter and receiver. The notes carefully written down, while the principals were at a distance from each other, attest the truthfulness and scientific value of the communications. We give some entries from their memoranda.

Case 162. A Husband and his Wife, nearly 100 Miles Apart, Communicate with Each Other Daily by Telepathy.

May 12th.—Transmitter, Mrs. S. Arrived safely. Pleasant trip. B. feels fairly well. We have a nice place in an old-fashioned house.

May 12th.—Received.

Had a good trip. W. slept well. House squarely built and plain; porch surrounded by trees; not fronting the road; rooms very sunny. [All accurate. What follows was seen by clairvoyance apparently.—Ed.] Landlady wears sun-bonnet with jacket of same. Little boy three years old. [Boy expected, but did not arrive until next day. The description accurate.] Fire in north east. [Fire occurred next night.]

[The percipient (Dr. S.), through the mind of Mrs. S. (A), apparently formed relation with the mind of the landlady (A'), who was probably expecting the arrival of the boy, and dreading a fire. So Dr. S. received impressions about a boy and a fire. Author.]

May 13th.—Transmitter, Dr. S.
Theresa B. and her mother were here yesterday. Also Clara and Emma. Business somewhat dull. W.'s house burned yesterday.

May 13th.—Received.

I think Theresa B. was there or is coming. Something, I can't make out, about business. I think it is bad.

May 16th.—Transmitter, Mrs. S.
Paid a visit to K.'s. B. feels quite well.

May 16th.—Received.

You took a long walk. I see a young man with a revolver in his hand. [A young man shot a dog in the garden that day.]

May 20th.—Transmitter, Mrs. S.
My clothes and shoes are all torn. I have poison oak on my arms. Hope it will not be bad.

May 20th.—Received.

You went out riding. I see you holding a shoe in your hand. You have poison oak on your right arm. B. is better. You want me to mail you the Bulletin and Chronicle. [Mrs. S. did ride out to some sulphur springs. Poison oak was on right arm only. B. gained three pounds. She was hoping for the Bulletin supplement only.]

May 23rd.—Transmitter, Dr. S.

May 23rd.—Received.

You are looking very cross and tired.
May 25th.—Transmitter, Dr. S.
I have had a bad sore throat. I am going to Drs. F. and S. (dentists) to give ether. It is a windy day.
May 25th.—Received.
You have unpleasant weather. You are trying to tell me something about Dr. F. and his partner, Dr. S., but I can't make it out.

Will any Christian psychologist for an instant believe that, in the coming life, these psychic endowments are to be lost? Even from the standpoint of science, it must be held that human minds are to have at least as much power in the other world as here. And science exhibits them as actually using these psychic faculties in that world. But Revelation teaches that we have far higher endowments of this type.

So now, in contrast with this limited intercommunication between two persons with rudimentary psychic powers; consider how different must be the interchange of telepathic messages between beings of the celestial realms. Suppose some one of the angels or elders, who from heaven sent down messages to John in Patmos, is located on earth. And suppose intercourse to be going on between the enthroned Jesus and one of them. From the displays in the Book of Revelation, as well as those elsewhere in the Bible; we can see how facile, satisfactory, and ideal the intercourse would be. And here we would have an illustration of higher telepathic converse between two minds separated by vast distance.

But suppose Jesus to be a hundred times farther from us than he is. He would be able to transmit and receive psychic communications with equal ease. And we are constrained to think that saints or angels acting as messengers and servants of God, would be able to receive and transmit over equally great space. So that, though separated by a universe, two could converse as face to face. The element of time annihilated. Greatest distance no obstacle to most intimate communion. We cannot assert all this. But, from the facts and the underlying philosophy, it would seem entirely permissible to entertain such conceptions with delight. For toward this all principles point.

Further, we observe it is obvious that there might be intercourse
among an indefinite number of persons widely parted. Of this we will give a suggestion next, and briefly discuss

**Telepathic Intercourse among a Considerable Number of Persons Widely Separated.**

In and about Rugby, England, there seemed to be accidentally quite a large group of individuals having psychic endowments. They sustained to each other a variety of domestic, social, business, and professional relations. Some persons were near together, others more remote. Some were well, others sick, and several just entering the spirit world. So quite a company figured in one way and another in the record. And in their minds were very different subjects, representing the many ordinary interests of life.

The central figure was a lady of unusual psychic gifts. She kept a diary of the telepathic incidents. And this was sent to the S. P. R. by her physician, Dr. Thos. Duke of the same town; who expresses the most unqualified confidence in her statements.

She said, “I simply wrote down in a rough way everything that occurred, which struck me as being unusual.” And she adds, (July 4, 1896,) “All my entrances in the diary, were made at the exact time mentioned; my object being to see how far they were right.” And many of the impressions were written before it was known whether they were correct or not. We quote specimens. (From *Journal S. P. R.* Vol. VII. 1896. October, pp. 299–306. November, pp. 311–319.)

**Case 163. Mrs. S., a Lady of Great Psychical Endowments, Maintains Constant Telepathic Relations with a Considerable Number of Other Persons. Some Present, Some Absent.**

**Diary of Mrs. S.**

Jan. 3rd, 1894.—I was in the front sitting-room and dared not go out of the room for the cold; my plants were awfully dry, and hearing E. [her niece] in the kitchen, I telepathed to her to bring me in some water. She at once came with a jug full, and asked if I would water the plants.

Jan. 6th.—Friday being an awfully busy day after our party, I could not spare E. to take the order to the butcher’s, so on Saturday morning I telepathed to Mrs. G. to send for it and in a short time the boy came.
SUPERIORITY OF TELEPATHY OF CELESTIAL WORLD.

Jan. 26th.—I am again feeling Mr. Duke will call. He did, before E. had finished dusting the room. I knew he would. To-night a rap came at the front door. I felt it was a poor woman named M., and I told Mr. S. it was, and I would not see her, and it was her. I had no reason for thinking it was her, only I felt it was her.

Feb. 15th.—Pencil wrote, Mr. Duke will come Monday early; also Mrs. Ph. would write.

[A case of automatic writing, like that with planchette. The pencil is directed, not by the conscious, but the unconscious or subliminal self; while this latter is receiving communications from some other mind. Author.]

Feb. 16th.—I have a note from Mrs. Ph. in which she says she wrote me yesterday, but being school examination day had no one to bring it.

Feb. 21st.—8.30 a.m. I telepathed for Dr. Duke to come, and I would ask him for medicine for my poor husband. He came and said at about 8.30 he felt he must come. I asked about Monday. He said he much wanted to come, but could not bring it in. The medicine did not come all [the] afternoon, so at half-past six I telepathed for it to come by 7 o'clock, and at a quarter to seven I hurried it, and it got here just at 7 o'clock to the minute.

Feb. 23rd.—I telepathed for more medicine by 7 p.m. It came, also a note saying Mr. Duke distinctly felt my message and also heard me laughingly tell my husband I would get it for him, and he told me I could not. Mr. Duke even told me afterwards where I sat in the room, and what dress I was wearing, which was quite right.

[A case of clairaudience (apparent hearing of distant sounds) and clairvoyance (apparent seeing of distant sights). But these impressions of sound and sight are simply read from another mind; probably that of Mrs. S., as she has such remarkable psychic power and sensitiveness. Author.]

March 5th.—This afternoon I telepathed to Mr. B. asking why he did not ask Mr. T. instead of Mr. S. for a solo for the P. S. A. Mr. B. came in the evening, and said in the afternoon he very suddenly thought of Mr. T. and went at once to ask him if he would sing, and he promised.

March 14th.—This morning I telepathed to E. what she had better prepare for breakfast, and she did it exactly. I forgot to tell her at night. I knew Mrs. D. would come to see me this morning, and she said just what I thought she would (I cannot remember what, though, now). I telepathed for my medicine. My doctor felt it and sent it at once.

March 27th.—I telepathed very strongly to Mrs. J. to come in to see me for a minute. I wanted to speak to her most particularly. She came, saying, "I can only stay a minute."

Apr. 4th.—I telepathed to Miss D. not to come to see me this afternoon as arranged, and she did not come. I also telepathed at 11 a.m. to Mrs. Br. saying I wanted to see her this afternoon, and she came, and she said at 11 that morning she made up her mind to come.
Apr. 15th (Sunday).—Mrs. Br. got up in the morning at 7.10, and after dressing looked at her text for the day, and it was “Underneath are the everlasting arms,” and she said, “How I wish C. (me) could have this beautiful text this morning to comfort her”; and about that time I did have it come to me, for I said to my husband “The last sermon I heard preached was from the text 'Underneath are the everlasting arms,' and it does seem to comfort me this morning.”

May 26th.—I had a note from Mrs. Ph. saying she felt Mr. Duke was here yesterday morning, and was telling me all about a certain thing (which I cannot repeat) and he was. How did she know?

[Illustration of clairvoyance. Author.]

May 27th.—While dressing this morning at 10 o'clock, I told E. I felt sure my husband's mother was passing away. She went at 8.30 a.m. we heard later.

June 4th.—Again I telepathed for medicine to come by 8 o'clock, and it got here just as it was striking.

I telepathed three times for a friend to go.—I got so awfully tired of her. Twice she felt it and made a movement to get up, but did not. At last I fixed her and she got up sharp and was off.

June 29th.—Mrs. B. told me to-day that, when I was so ill that they thought I could not get better, she so often felt my presence in her house. Once she distinctly saw me coming downstairs when she was in the hall, and often she heard my voice and turned to see if I was there. This was so for days.

[Mrs. S., near to death, and in a condition favorable to telepathic activity, was probably thinking much about Mrs. B. Hence a personal vision of Mrs. S. and the words she uttered, were transmitted to Mrs. B. Author.]

July 18th.—Mrs. Ph. told me she saw Mr. Duke had received a message while he was in her room, and she said she knew it was from me. I did send one at that time, and he received and answered it, but how did she know it was from me? For he did not say a word to her about it.

August 14th.—I felt a paper called Light had been pushed through the letter-box, and so, when my husband called upstairs that it had come, I said, “Yes, I know.”

Aug. 28th.—I had not written to my sister in London for a long time and felt it ought to write, and all the time I was feeling she was thinking about me, and our letters would cross.

Aug. 29th.—They did, for this morning I had a letter from her.

Sept. 13th.—While E. was dusting my dressing-table this morning, I telepathed to her to give me my house-keeping book from off the drawers. She at once got it and brought it to me without either of us speaking a word. • • •

Oct. 23rd.—Mrs. Ph. told me she often sees me when I am ill, and can hear me speaking most distinctly. (How is this?)
[Mrs. S. transmits a vision of herself, also the sounds of her voice. Author.]

Mr. Duke called this evening, and said last night I appeared to him three or four times, and he got quite vexed at me, because I kept waking him, but he did not seem to be able to get rid of me. The last time he saw me I was in bed, as if ill, my arm was above my head, and I had on a turquoise blue jacket. This is very remarkable, because I always wear pink jackets, and had only the day before finished making myself a blue one, and tried it on before retiring, to be sure it was all right. I need scarcely say Mr. Duke knew nothing whatever of this. 

(We sent a copy of this entry to Dr. Duke for endorsement, and he writes with regard to it:—July 3rd, 1896.—

The statement that Mrs. S. 'appeared' to me is rather misleading. I was woke up several times (and indeed on many nights,) although a very sound sleeper, by what felt like a strong telepathic impact from Mrs. S. She never actually 'appeared' to me. On the occasion referred to at the end, I closed my eyes and tried to make out whether she really wanted me, when I seemed to see her mentally as she describes, in the blue jacket; but on questioning her I found that she, at the time I was awakened, was not wearing this jacket, though she had worn it all day.

Nov. 3rd.— I was lying on the couch this afternoon thinking of nothing, when all at once, Mrs. B. W. came into my mind and I wondered how long it was since I saw her and what made me think of her just then, and strange to say, after tea Mrs. B. W. was announced. I told her I had been thinking about her that afternoon, and she said, "We have been talking about you," and saying they had not seen me for two years and she would come that very night.

Nov. 21st, Wednesday.—I passed Mrs. B.'s, who is ill in bed, and wondered if she would know my footsteps. As I came back from my errand I called to see her. This was at 11.30 a.m., and she told me she had just been in a beautiful sleep and dreamt I came to see her. She had only just said to her husband, "C. is coming this morning to see me."

No. 26th, Monday, 12 a.m.—I telepathed to E. in the kitchen (for I could not go to her) to bake me two apples to have with my dinner, but at dinner time she brought in my dinner but no apples. I felt disappointed, but said nothing. Just as I was finishing, however, she brought in my apples. I said, "When did you think of these?" She said, "All in a moment after 12 o'clock." This I consider remarkable, because she was very much occupied at the time.

Nov. 29th.—Five minutes to 1 p.m.—I was sewing and all at once felt Mr. D. was near, but thought it could not be, because he generally came earlier. In ten minutes he drove past. He had been to a patient's at the bottom of the street and no doubt had just got there when I thought of him, if I had troubled to go to the windows to see.

Dec. 16th.—We have just heard of the death of a friend, A. N. I told my husband she would scarcely live through yesterday, and this morning said I felt she had gone. She passed away at five minutes past 12 a.m.

In the complete Diary, there are altogether over twenty persons to whom Mrs. S. sent, or from whom she received various kinds of psychic communication. Some of the messages are voluntary
TELEPATHY OF THE CELESTIAL WORLD.

and clearly defined; others, involuntary and almost unconsciously received. But there is generally distinct recognition of the time when the impulse is sent, and of that when it is received; also often of the source from which it comes. One person is telepathed to go, another to come. There are reciprocal thought-messages, transmittings of personal visions and other visual impressions, also of auditory impressions. There is the reading of distant minds, etc.

But now again, from this exhibition of germinal telepathic activities in a circle of earthly beings; let us go up to the higher spheres of psychic intercourse. In stead of this woman, with her so remarkable (though rudimentary) telepathic gifts; we take, as the centre of the group, the Glorified Man, with his psychic powers, varied, complete, and wonderful.

Remember how numerous and diversified were his communications with his disciples. He sends down the gifts of tongues at Pentecost, also many impulses to the leaders of the Church about so many other things. He sends the vision of himself and of his glory to Stephen. The vision of himself and the additional message of Ananias. Then a vision of Ananias into the mind of blinded Saul. To Peter, the triple vision of the sheet, filled with all manner of creeping things; and with the attendant words. A vision and words to Paul in his trance in the temple. To John the visions, words as of a trumpet, etc. He can transmit to any soul a universe away. He can receive from that soul any and all ideas, impulses, personal visions, sensory impressions, etc. Consider how millions of souls are sending up to him unspoken prayers.

Now suppose these above-named saints, with Samuel and Moses, and the holy angels to be scattered throughout the universe; at almost any distance whatever from him and from one another. Conceive of him as flashing all manner of messages to them; and of them as flashing back like despatches to him. All, with that accurate, perfect, comprehensive, and instantaneous telepathy of the spirit world. For is he not to everlasting the Head of the Church, in communion with its members? And are we not forever members, in communion with him? Thus we begin to get an elementary idea of the telepathic intercourse of the future state.
But we, as members of his mystic body—the Church, are also members one of another (Rom. 12; 5, Eph. 4; 25), and forever in communion with one another. So we argue that there may be innumerable such groups, scattered everywhither—perhaps throughout infinite space. And they may be conversing in this way.

As the Father, in whose image we were created; as the Holy Spirit—who forever moulds us into the likeness of himself; as the First-begotten Son—who has assumed our nature, and exhibits it in its highest possibilities—as these Three possess such powers; we may expect the other sons, the regenerate and perfect pupils, the younger brethren, will have endowments somewhat similar.

Thus, for the intercourse of radiant beings in the other world, separated by whatever distance, wonderful provision has been made. Words that flew out across the void, would be drowned in the ether sea. The sunbeam would faint, and then forget its errand. The lightning would grow dizzy and expire. But through calm and storm, through sunshine and through cloud, over the main and over the mountain, through abyss of darkness and abyss of light, past stars and suns and mighty constellations—the telepathic message comes. It faints not, nor is weary. It has the right of way before all created things. Nothing in earth or heaven disturbs its flight. For its wings are the thoughts of God.
CHAPTER XXXI.

FURTHER DEVELOPMENT OF SUBJECT. ENLARGED CONCEPTIONS OF OUR FUTURE PROSPECTS AND POSSIBILITIES.

That the dwellers in the world of light possess and employ these psychic powers, is incontestably proved. Whatever others may be yet undiscovered, the psychic flash is one medium of communication used by the bright beings scattered through the vast empire of God—which is to be his children's everlasting heritage.

We have seen something of what science teaches. Something of what Scripture has revealed. Some of the simple and inevitable conclusions to which we were brought by logic, at different stages of our discussion. Now let us go a little further. While we cannot affirm it, we hold that such things as the following are entirely within the range of future possibilities.

Here are two saints millions of leagues apart. But they can instantly transmit, each to the other, a photograph of himself—with any contents of his mind; ideas and feelings in all the elements that enter into them. Conceptions of all the small articles; as the vision of “the book in the hand of him upon the throne” (Rev. 5; 1) and of “the lamps of fire” was flashed from heaven down to John. Of the varied beauty of form and colour and movement. As to John were sent pictures of pearls and precious stones—“jasper, sapphire, emerald, amethyst,” of “the fowls that fly in the midst of heaven” (Rev. 19; 17); and of the angels flying in its midst (Rev. 8; 13 and 14; 6); so in vision may be transmitted the variegated bloom and beauty of flowers, an eagle’s soaring flight, that of the wild fowls—as on the Northern Lakes, or that of the celestials.

So all human and other voices. As the sounds of the trumpets (Rev. 8) came across immeasurable space to the apostle; and that of the “new song” (Rev. 5; 9) like the “voice of many waters,” 452
"and the voices of harpers harping with their harps" (Rev. 14; 2–3); also the voice of "seven thunders" (Rev. 10; 3): so may the voice of one saint or many, in conversation or in the strains of celestial music. So may be transmitted the silver melodies of warbling birds, or any other sounds in nature.

Whatever there is about stream, or lake, or sea. To John was sent a vision of "the rivers and fountains of waters" (Rev. 16; 4), of "the river of water of life" (Rev. 22); of the "sea of glass mingled with fire" (Rev. 15; 2). So may instantly be pictured in a far-distant mind the laughing waters of any babbling brooks, the mighty cataract with its eternal thunderings, or any ocean in all its moods and phases, smiling, grand, or terrible.

To John were sent, in psychic panorama, a vision of the King upon his throne in the Holy City, with its fountains, gates, and walls; and the voice of "many angels round about the throne * * ten thousand times ten thousand and thousands of thousands;" * * "And every creature which is in heaven, in earth, under the earth, and such as are in the sea." (Rev. 5; 11–13). So in any city, on any sphere, worshipping assemblies with the voices of their praise; or any other multitudes in any occupation, apprehended by one mind; may at will be instantly mirrored in another mind indefinitely remote.

As the vision of "the wilderness" (Rev. 17; 3) and that of "the tree of life" with its foliage and fruit (Rev. 22; 2), were with equal ease flashed down to John; so pictures of any plains or groves or forests, with all their various elements, might be sent from one mind to another. As to John came the vision of a "great and high mountain," so the grandeur of any crags among all the everlasting hills; seen by one mind, might instantly be reflected in another far remote. As the pictures of the clouds on the horizon of the celestial city (Rev. 10; 1, 11; 12, and 14; 14), and the rainbow above the throne, were transmitted to the seer in the Mediterranean isle; so the gorgeous clouds on any landscape and the iris that overspans it, or the glories of any dawn or any sunset, may be transmitted to any other mind.

As some celestial intelligence sent to the apostle a psychic portrayal of "voices, and thunderings, lightnings, and an earth-
quake” (Rev. 8; 5); also of the “heaven departing as a scroll,” and of “every mountain and island being moved out of their places” (Rev. 6; 14); so the eruption of a volcano, the onrushing of a tidal wave, or the conflagration of an exploding world; seen by one person; may be instantly presented in all details to another far away. So anything else upon any star, sun, or constellation, as they sweep through space.

Whatever is transpiring in the soul, in society, or in nature, may be instantly photographed in any distant mind. Anything and everything the mind or heart of saint or angel may desire to transmit, flashed instantly into any other mind to which he may desire to transmit it.

The principals may be on different spheres. But the psychic message flies from star to star—to the distant mother, brother, sister, friend. Those exhibitions of telepathic intercourse across immeasurable space in Revelation, as the dwellers in the Heavenly City, one after another, hold communion with John; while he also replies to them; we conceive to be exactly illustrative of the manner in which they would hold converse with him or any one else on any other orb than earth. And of the manner in which celestial beings communicate with one another though dispersed on the iridescent spheres. As those most substantial and everlasting verities in the Apocalypse were flashed into the seer’s mind by long-distance telepathy; so any other despatches whatever may, in like manner, be flashed from saint to saint, no matter where those saints may be.

Or, by clairvoyance, one may read from the mind of another a picture of the latter person; with a photograph of his location and surroundings, his companions and their occupations. Thus the saint may, at any moment, learn the whereabouts of any loved one; and simply read from the latter’s mind any contents that may be desired; though the two minds be far apart. Here are possibilities whose limits we cannot determine.

Thus, as the clusters of worlds ride on through space, in their majestic circuits, with the children of God upon them; any one of these immortals may at any instant locate any other throughout the whole boundless creation, and converse with him, with an
ease never approached in the kingdoms of earth. This intercourse may be reciprocal and indefinitely sustained. And infinite numbers of groups of radiant souls, scattered everywhither, may hold communion thus.

Of this great topic of telepathy we have given but a partial outline, within a limited field. There are important provinces of it we have not explored, large stores of psychic materials which we have not introduced. It would take two volumes as large as this adequately to present the theme. But we have already exceeded the limits of space proposed.

It has repeatedly been observed that one must be cautious about affirming too positively just what forms these applications of telepathy will assume. We can but exhibit the facts—the principles and the phenomena; and indicate toward what most plainly they seem to direct us. What can the wildest imagination suggest or desire beyond the simple logical application of these principles? And the conclusions we have indicated, amazing though they appear, are certainly among the possibilities. Probably these are a meagre outline of those possibilities.

And, regarding all that we have exhibited or variously fore-shadowed, what is it but an alphabetic, far-off suggestion of the infinitely varied, absolutely perfect, inconceivable intercourse which goes on forever among the Eternal Three? Ours is to be somewhat like theirs. For telepathy is the language of the Royal Family and of their children—the highest language actual, possible, or conceivable.

So the disclosure by psychology of these telepathic endowments in the human soul on earth; and the discovery from Scripture that they are only rudimentary exhibitions of the higher psychic activities which proceed forever among the bright immortal throngs; but confirm the profoundly expressive statement on the first page of Genesis that God said, “Let us make man in our image.” When, in the councils of eternity, the Three Persons of the Godhead conferred together about creating man; they did this by telepathy. And, while we were created like them in many other things; we were also made like them in the possession of
TELEPATHY OF THE CELESTIAL WORLD.

these psychic faculties. And this should confirm our faith in the other teachings of Inspiration.

Thus, through the study of this subject, we obtain

ENLARGED CONCEPTIONS OF THE PROSPECTS AND POSSIBILITIES OF OUR FUTURE STATE.

I. AS TO OUR PERSONALITY.

Regarding the Body.

What Inspiration indicates about various other transcendent physical powers of the glorified body, has already been discussed in a former volume.*

And now here is this wonderful power in the nerves of sense. They are not only able to receive from the world without the various sensory impressions, then transmit them to the mind within. But, when these sensory impressions have been received by telepathy directly into that mind, those nerves can from the brain transmit these sensations outward; and seem to reproduce them externally, so their causes will appear real and objective. This reflex activity in the nervous system, existing and operative through all the ages; but not understood and described until within a comparatively recent time; has a most wonderful significance. It throws a new light upon the marvellous character of this body which our Father in heaven has made to be a tabernacle of the soul for a season here; then, when that body has been perfected, to be the palace of the glorified soul forever.

We dare not claim as yet too intimate acquaintance with the nature of the resurrection body. But that is the human body in its highest perfection. Of the faculties which it has here, nothing can be wanting, which would be of special advantage to it there. The mind of the risen Jesus must have the highest telepathic power and susceptibility possible to a finite being. But this implies corresponding ability in his nervous system to act in this reflex way, making sensory impressions seem real and objective. There is no reason to suppose that body when glorified has less power than at present. Presumably it has far more. For he

*The Starry Universe the Christian’s Future Empire. Chapter VII.
"shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. 3; 21).

Regarding the Soul.

As to that also "we shall be like him." (I. John 3; 2). In this expression there is first a wealth of meaning about our future spiritual traits—of holiness, purity, obedience, fidelity, trust, love, beauty, etc. The importance of the spiritual elements is paramount and forever supreme. They have been carefully studied and discussed by other men.

We are considering the additional features of the future life, which accompany those spiritual elements, giving that life greatly enhanced power, range, and enjoyment; but which have not been thus investigated. For, through the discoveries of psychology, we are just beginning to understand what Inspiration suggests about them.

They are these astonishing psychic endowments which are possessed by those whose souls have come entirely under the influence of the Holy Spirit. We hold that, among the various meanings which lie hidden in the inspired prophecy just quoted, is this—that we are to be "like him" in these transcendent telepathic faculties, and enjoy psychical activities like his.

II. Regarding our Relations to One Another.

As the Bible describes our future state under the figures of a feast, a Father's house, a Holy City, etc., the Church naturally dropped down into the idea of eternal abode in a restricted Paradise.

But now astronomy reveals at least 200,000,000 worlds. It proves those far-distant suns have many hues. And the systems of which those suns are centres, have each an atmosphere of corresponding light; of bluish, golden, purple, ruby, lilac-coloured tints, or whatever they may be.* Are we to be forever confined on some one orb; while the wonders our Father's hands have made are all aflame about us everywhither, yet are to be forevermore unknown? From that conception the soul revolts. And, as we study God's word, we see that its deep grand import has been

*The Starry Universe the Christian's Future Empire. Chapter XIII. I.
misunderstood. Heaven is but a metropolis, whence his children are to explore all his immeasurable and ineffable domains.

There is a physical provision for the enjoyment of ideal relations. Through those distant realms the Scripture indicates that we shall have power to journey with unwearying flight. And by this means the dwellers in the many mansions may be forever in sweet companionship.

Then the psychical provision for intercourse by transcendent faculties. On earth there are unending separations. The ceaseless longings for coveted society gratified but in part. We cannot imitate that mighty life which is going on above. Here the members of loving circles can never be brought into perfect communion by telegraph or telephone; but up there they may be in ideal converse by telepathy. Space almost unthinkable no barrier to their communion.

All holy spirits practically united with everlasting intimacy. Throughout all of God's dominions, our loved ones always accessible. Without trouble, without delay. And, in all the kingdoms of thought, not a single thing which cannot be transmitted by telepathy. Its circuits never broken. Its possibilities inexhaustible. Instant, continuous, delightful intercourse with one another and with the God-man. It is ideal, ineffable, divine—the most perfect that even Deity could devise.

III. In Fuller Comprehension of God's Love for Us.

We were made in his likeness. We have such unutterable possibilities, on the one hand of eternal suffering, on the other of eternal joy. We possess, among many other things, these amazing telepathic endowments, equipping us for the highest intercourse with loftiest celestial beings—wherever dispersed throughout God's empire.

And, though we were fallen creatures, he had regard unto the work of his hands. His heart was moved with infinite tenderness toward us. And, though entirely undeserved, that mercy is entirely free. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I. John 3; 1). That love is inexhaustible. It is inconceivable
—it "passeth knowledge." (Eph. 3:19). It is immutable. It is sovereign. It is boundless—infinitesimal and everlasting.

Therefore the Father's bosom yearns, the Son's soul burns, and the Spirit's heart glows with ineffable desire to save us from the ruin that otherwise impends. Our guilt may be blotted out. "Their sins and their iniquities will I remember no more." (Heb. 8:12). The divine image in the soul, now marred, may be restored forever.

Of that love the symbol is a cross. Uplifted upon it see the God-man. Thorn-crowned, with wound-prints in his hands, his feet, his side. That is a suggestion of God's love for us. And what greater was it possible for him to give? But it is not a measure. That love can ne'er be measured. Therefore let us "love him, because he first loved us." (I. John 4:19).

One may be a confirmed sinner. May have given up to infidelity, to rage and rebellion against him. May have wallowed in the cess-pools of sensuality, till his soul is filled with unutterable loathing and disgust. May have been through the horrors of delirium tremens. May have gratified savage and fiendish hates for those he deemed his foes. His bosom may have been a wrestling place for demons. He may have yielded long to his besetting sins—physical and spiritual, till they seem to hold him like chains of steel.

He may have broken all the laws upon the Tablets Ten. Then led other men to break them. May have caused other souls to be lost forever. Like furies that never tire, his iniquities may lash him with whips of scorpions. Remorse, as with a cobra's fangs, may be preying on his soul, poisoning all the fountains of his life. He may have seemed to go down—down—down—forever descending stairways, as did De Quincey in his opium dreams. Hideous creatures, coming up from the murk of the abyss, are gloating over him. The doors of return and egress may have long seemed draped with funereal wrappings, and barred forever. He may be in darkness and despair impenetrable.

But still he may be saved. Christ extends the pierced hand of invitation and of welcome. Can there be any greater folly than to refuse? Greater wisdom than to accept?
Let the penitent offer up this three-fold prayer. "As to my Past. I confess humbly all my sins. I entreat thee to forgive me. And I believe thou wilt."

"As to my Present. I ask thee to grant me light, strength, and grace. And I believe thou wilt."

"As to my Future. I beseech thee, take me to dwell with thee. And I believe thou wilt."

That treble prayer, with its triple faith, to the Triune King, shall bring a three-fold benediction; covering the past, the present, and the hereafter.

Or, though a sincere child of God, perhaps the mistakes of his life have been many. Riches have taken wings, and flown away. His aspirations have been repressed. He has had colossal disappointments. His strongest affections have been blighted. There has been a twisting of every heart string. The knife has seemed to be turning in his vitals. The fierce battle with evil goes on forever in his breast.

The milestones of his journey have been marked by graves. He has lost every one he held dear. It has been earthquake-shock, hurricane, and tempest all the way. He is walking now on the brimstone marl of unutterable trial. The fiery furnace seems heated seven times hotter than its wont. At this moment life’s mysteries appear deeper, darker, and more numerous, than ever in the past. Round him is the blinding midnight. But, by the lightning flashes, he sees the precipices on every hand. The storms are in their frenzy. Demons from the pit are struggling to pull him down. He is oppressed with the most intense agony of body and of soul. It seems impossible that he should suffer more.

But, if he is in Christ, ALL THINGS ARE WORKING FOR HIS GOOD. Voices of promise, sweet and mighty, like those of angelic choirs, come ringing in his ears—WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST? TRUST HIM WITH ALL YOUR HEART, AND SOUL, AND MIND, AND STRENGTH.

Let that soul lie low in the dust before him. Open to him all inmost thoughts, and every detail of those trials. Then say, "Oh Lord, in all these things glorify thyself. I am willing to suffer
thus, if it be thy good pleasure." "THOUGH THOU SLAY ME, YET WILL I TRUST THEE."

Sooner than it seems possible, he may lift up that head. And that heart may realize on earth a foretaste of what by and by will be revealed

IV. AS TO THE INTIMACY OF OUR RELATIONS WITH THE FATHER, THE SON, AND THE HOLY SPIRIT.

Their infinite souls, pulsating with love for one another and for us, are forever in communion with our own; imparting to us something of their inexhaustible life, intelligence, holiness, power, truth, and joy. In those Three we "live, and move, and have our being." To everlasting we enjoy the most intimate converse with them at any and every moment.

Their directly communicated wisdom guides us in all the experiences of that highest and grandest life. Their power, directly felt, forever sustains, and keeps us snowy white. And our souls are forever made to quiver and exult with happiness diffused from them—a happiness somewhat like their own.

In studying these wondrous and fascinating exhibitions of the Creator's wisdom and skill in the constitution of finite minds, and seeking to explore these divine principles, one is impressed with a sense of awe. He seems to enter the throbbing life of the heavenly worlds, the thrill of hearts that are linked in celestial ties; to share their tides of feeling, their mighty play of thought, and their communion.

As in the Holiest of Holies he would stand with uncovered head. THEN BOW IN LOVING ADORATION BEFORE THAT SAVIOUR WHO, ONCE HANGING ON THE CROSS, NOW HOLDS IN HIS PIERCED HAND THE SCEPTRE OF UNIVERSAL EMPIRE. THE BRIGHTNESS OF GOD'S GLORY AND THE EXPRESS IMAGE OF HIS PERSON, THRONED, CROWNED, AND REGNANT FOREVER.
INDEX.
INDEX.

N. B. If the reader, having found the Chapter which contains any subject, will consult the Table of Contents about that Chapter, it may give him further light.

The large Roman letters (as I., V., X., etc.) denote Chapters.

The ordinary Arabic numerals (as 1, 2, 3, etc.,) indicate pages.

The Cases, illustrative and evidential, with their numbers, are printed in the book in bold-face; so they may at once be recognized. The titles of all Cases are given in the Table of Contents, under the general heads of the subject to which those Cases belong, and are in Italics. In this Index Cases are referred to only by their numbers, and these are in bold-face, thus, 1., 2., 3., etc.

A. Absent or unknown minds, reading from, 107.
A and P, Agent and Perceipient, 14.
Ananias, vision of, transmitted to Saul, 6.
Angelic knowledge of sinner’s conversion, proves telepathy in other world, 21.
Angelic mind transmits impressions of real, remembered, and imaginary things, 157.
Angels appear in vision, XIX., also 161; have clairvoyant power, 129.
At any time, thought-messages transmitted or received; A and P awake, partially awake, or asleep, 161, 318.
Apparitions, ghosts, hallucinations, phantoms, spectres, terrestrial and celestial visions. XVI. All produced by same principle, 436; their appearances, activities, concomitants, all subjective, 387-389; recognized in all ages, and are scientific facts, 387; why seen by only one person in roomful, 285.
Auditory Impressions. See Sensory Impressions, and Sound.
“Arrival Cases.” In Nature, 72, 73.
In telepathy of Scripture and Celestials, 96, 97, 98.
Astral body, non-existent, 28.

Arguments for our General Position, Résumé of, 437.

B. Brougham’s compact, 77.

C. Calphurnia dreams Caesar’s death, 399.
Cases, titles and numbers of. See note at head of Index.
“Caught up to paradise,” 98, 99.
Celestials of all classes use telepathy, 24, 163.
Celestial telepathy superior to terrestrial, 442.
Christianity, great vital truths of, confirmed by psychology. Introd. xi.
Clairaudience, 81.
Clairvoyance, or Mind-Reading.
In Nature or Science. VIII-X.
Normal state, 83. Hypnotic, 85.

30 465

Communion in future state necessary and certain, 39.

"Community of ideas," 88.

"Community of sensations," 282.

Compacts and promises between friends one dying first will communicate, 375, 77, 140, 143, 146.

Complex Transmissions in Telepathy of Nature and Celestials. XXIII.

Contents of one mind communicated to another, Scriptural instances, 45; of groups of minds communicated to another mind, Scriptural instances, 48. See Mental contents.

Crisis, psychic phenomena most frequent during, 3, 24. But crisis not necessary, XVII.

Crystal-gazing, 105, 312, 36, 119.

D.

Darien. See Peak.

Death, psychic powers increase at, 118, 213, 242, 315. News of, transmitted, 150.

Death-bed of believers, friends at. See Departed spirits.

Deceased friends, seeming nearness of, 114, 39, remarks.

Departed spirits appear to dying saints, 267, XXIV. To persons nowhere near death, 352, XXV, XXVI. Attached to friends on earth, know something of their circumstances, 364. As guardian angels, 367. Know appearance of their own bodies, 139, 143. May read our minds, 103, 39, remarks. May know our purposes, 138, 141.

Use telepathy. Evidences same as for telepathy from minds in the flesh, XXIV, XXV, XXVI. Visions from, often strikingly real, 343; exhibit all types of mental contents, 376, 377; bring information not possessed before, 352, 137, 138, 139, 140. Watching decease of friends, welcoming them, 346, 350.

"Discerning of spirits," 124, 43–46.

Distance and time apparently eliminated from heavenly intercourse, 199, 275. Messages seemingly transmitted irrespective of, 76, 237, 265, 129, 130, 131, 160, 161. Distance psychically overcome in two ways, 95. See also Space.

DIVINE MIND, MEDIUM OF TELEPATHIC COMMUNICATIONS. 69, 188–193. Accordant with recognized principles of spiritual world, 40–43, 167. Transmitting from one finite mind to another, VII. Conveying imaginary and remembered conceptions, 159.


E.

Enlarged conceptions of Future State. As to Personality, 456; Relations with One Another, through physical and psychical faculties, 457; Intimacy with Father, Son, and Spirit, 458.

Every Type of Content, of Minds Human, Angelic, and Divine, Transmissible, 193–195.

Evil spirits communicate with one another, 181. No clairvoyant power, 130.

EXPERIMENTAL MESSAGES FROM ONE MIND TO ANOTHER IN SCIENCE. XIII. Hypnotic conditions, 155. Normal state, 157. Similar Voluntary Messages in Scripture. XIV.

Experimental telepathy, 15.

EXPERIMENTAL VISIONS IN SCIENCE. XVIII.
Externalization of sensory impressions, 302.

Fallen spirits. See Evil spirits.
Feelings and emotions transmitted, 21, XII.
Finite mind, one, causing God to influence another, 40–43, 167.
FINITE MIND, ONE TRANSMITTING TO ANOTHER. XII., XIII., XIV.
Finite minds in other world use telepathy. VI., XV., XXIV., XXV., XXVI.
Finite mind, contents of, communicated to another mind, Scriptural instances, 45. Groups of minds, contents of, communicated to another mind. Scriptural instances, 48.
Forgotten ideas, pictures, etc., read by clairvoyant from agent mind, 101–103.
Friends, departed. See Departed.
Future happiness and misery indicated by psychology, 386, 141, 145, 146, 150, 151.
Future state, communion in, necessary and certain, 39.
Future prospects and possibilities. See Enlarged Conceptions.

G.
GENERAL DIVISION OF SUBJECT. VII.
Ghosts. See Apparitions.
GOD AND MAN COMMUNE BY TELEPATHY. IV.
God, at his own instance, transmitting contents from one finite mind to another. Scriptural instances, 45, VII.
GODHEAD, THREE PERSONS OF, COMMUNE BY TELEPATHY. Comprehensive, perfect, direct, instantaneous. III.
Groups of minds, 48, 123.
Guardian angels, departed spirits as. See Departed.

H.
"Hallucinations," theory of, 205–212. See also Apparitions.
"Hauntings," XXVI. Lady haunt Spanish town, 386.

I.

J.

L.
Literature of Telepathy, 6.
Location of distant persons ascertained by clairvoyance, 38, 39, 40.
Lost spirits. See Evil spirits, also Spirits.
Loves of earth surviving in other world, 376, 377.
| M. | Man, child of God, like Him in psychic nature, 30. |
| M. | Medium of telepathic intercourse is Divine Mind. See Divine Mind. |
| M. | Mental contents of every type, human, angelic, divine, transmissible, 193-195. All types in any mind transmissible together, 318. See Contents. |
| M. | Mesmeric, mesmerism. Same as hypnotic, hypnotism. |
| M. | Mind, constitution of, in other world much same as here, 52. |
| M. | Mind-reading. See Clairvoyance. |
| M. | Minds, groups of. See Groups. |
| M. | Moses at Transfiguration. See Samuel. |
| M. | Motor impulses, transmission of, 17, 23. |
| M. | Müller, J., M.D., Scientific Theory of "Hallucinations," 211, 212. |
| M. | Mystic union of believers with Christ, one another, and God, 422, 451. |


| P. | Paradise not a prison, a metropolis, 1. |
| P. | Paul's experience of personal visions, 272. |
| P. | Peak in Darien Cases, 267, 268, XX-IV. At once accepted, 345. Analogies in Scripture, 267, 268, 350, 351. |
| P. | Percipient and Agent, P and A. 14. Person, thought about, may cause transmission of a vision to him; also other messages. XVII., XXVI. 157, 158. |
| P. | Persons, circle of widely-parted, telepathy among, 163. |
| P. | Place, thought about, may cause psychic appearance there. XVII., XXVI. 371-373, 386, 74, 75, 76, 149, 150, 151. |
| P. | Premonitory dreams in nature, scientific, not supernatural, 396-401; not classed with Biblical prophecies, 397; but mode of transmission same, 401. |
| P. | Prophetic power, telepathy has none, 397. |
| P. | Psychic intercourse between widely separated persons, 160, 161, 162, 163. See Distance, Space. |
| P. | Psychic power constitutional with all human souls, 37; with celestials, 177, 178; with all rational intelligences, 437, 439. Developes at death, 116. Vast breadth and flexibility of, 440. |
| P. | Psychic, psychical. Same as Telepathic, which see. |
| P. | Psychology confirms great truths of Christianity, renders possible distinct advance in understanding future life, Introduc. xi. Indicates future happiness and misery, 386. |

| R. | Reciprocal sensory transmissions, 316. |
| R. | Remembered ideas, pictures, etc., read by clairvoyance, 100. Remembered and imaginary conceptions, pictures, sounds, etc., transmission of. XXVII. By beings in other world, 393-396. By angelic mind, 157. By Jesus, 158. By Divine Mind, 159. |
| R. | Repetitious, psychic messages may be, 161. |
INDEX.

Results given, rather than processes, 13.
Revelation I ; 9-18. 414-417.
Throughout Bk. John in Patmos, not in heaven, 161 and discussion.

S.
Samuel at Endor, and Moses at Transfiguration, 382, 394, 125, 126, 138, 149.
Science and Scripture both prove telepathy used in other world, 390.
Both indicate that, in celestial life, A can transmit any mental content to P. XXIV.
Scotch second sight, 112, 315, 38.
Scriptures composed under Divine telepathic influence, 32. Give clues to understanding of telepathy, 3.
"Sensations, community of," 282.
Sensory impressions, transmission of. XXI-XXIII. Externalization of, 302; important ones all transmissible, at any time, apparently across any space, 315, 316.
Such impressions usually transmitted together. XXIII.
Series of thought-transmissions in Scripture, 46, 161.
Sight, impressions of, transmitted. See Sound, also Visual Impressions.
Simultaneous dreams. See Dreams.
S. P. R. Soc. for Psychical Research, Brit. and American. 6.
Sound, transmission of, 268; imaginary, transmitted, 289, 107; almost any transmissible, 297; voluntary transmission, 299; presumably transmissible across infinite space, 300.
Sound and sight, impressions of, most frequently transmitted in celestial telepathy, 403.
Sources of psychic communication sometimes recognized, sometimes not, 151-161.
Smell, transmission of, 284.
Spirits or souls in other world. See Departed.
Spirits, lost, use telepathy, 64, 146, 150, 151.
Spirits, pure, commune by telepathy, 26.
"Spiritual" body same as resurrection body, 26, 27.
Spiritualism and its alleged materialistic phenomena ignored, 341.
Spectres. See Apparitions.
Spontaneous psychic communications, causes of, 153. Are highest science can exhibit, 3, 19.
Spontaneous visions. XVI., XVII.
See also Visions.
Subliminal self, and hypnotic state, 85.
Swedenborg's theory of astral body untenable, 26.

T.
Tastes, transmission of, 285.
Telepathic communications, one finite mind voluntarily despatching to another. XIV.
May include every kind of mental content, demonic, human, angelic, divine, 193, 195. Messages transmissible at all times, 25. See also Telepathy, Thought-messages, Thought-transmission.
Telepathic power differs in different persons, 2.
Telepathic warnings from other world, 397.
Telepathic. Same as Psychic, Psychical, which see.
Telepathie a trois, 104.
Telepathy. Celestial superior to terrestrial, 442; discovered by Marquis de Peysegur, 2; Experimental, 15; General Division of Subject, VII.; Highest Method of Communication Actual, Possible, or Conceivable, III.; inexplicable by science, 3. Infinite
INDEX.

Mind and finite commune by it forever, 38, 37. Investigators distinguished in personnel, 4. In other world, proved by visions from that world, XXIV–XXVI.; proved by Science and Scripture independently of each other, 390. Its phenomena observed in all ages and all lands, 2. Possesses no prophetic power, 397.


Thought-transmission from God into finite minds, how? Between finite spirits, one this world, second in other, 169. Between finite spirits, both in other world, 179.

Thought-messages, Three Classes of, in each Three Possible Cases, VII. To or from finite minds in other world, Biblical evidences and illustrations of, 53. See Transmission of Ideas, etc.

Time and distance apparently eliminated from heavenly intercourse, 199. See Distance, Space.

Transmission of, 282.

Transmission of Ideas, Feelings, and Motor Impulses, in Telepathy of Nature and Science, 15, 16, XII., XIII. In that of Scripture and Celestials. XIV., XV. Across vast distance, 129, 130, 131. XXIX. 160, 161. See Distance and Space. See also Telepathy, Telepathie, Thought-transmission, above.

"Traveling clairvoyance," 95.

Trinity, Three Persons of, Commune by Telepathy, III.

Trio of striking incidents, 46, 48, 49.

Truths, most important received by human mind, come by telepathy, 33.

Two persons widely separated, telepathy between, 162. Parted by incredible distance, but exchanging visions and messages, 287. See Widely.

U.

Union, mystic, of believers with Christ, one another, and God, 442, 451.

V.


INDEX.
At last we have a book which presents what Scripture indicates about our Transcendent Physical Powers, Privileges, and Possibilities in the Coming Life.

The Scriptural Indications that God's Children are to Inherit All His Illimitable Kingdoms, from Heaven as a Metropolis, Exploring and Enjoying Them at Will. The Bible describes our future state by most pregnant figures other than those through which the Church so naturally fell into the idea of unending abode in a local Heaven. And now the deep, broad import of Scripture is found to give an entirely different conception.

Life in the City of God. Its beauty, diversities of glory, recognitions, and loves surviving death.

Paradise not a prison. A metropolis, whence we may roam at will.

What the Oracles indicate about coming powers of celestial flight—rapid and tireless. Their descriptions of angelic flights. Foreshadowings of such journeying for us—through the light of countless suns. Far as the stars and constellations sweep through the measureless infinitudes, God's children to find an everlasting heritage and home.

A Few Commendations from Great Centers

BOSTON

"This is an extraordinary book. * * Of all the books we have ever read that peer into the great unknown of the future, this is the most Scriptural, the most rational, and most interesting. * * It captivates both head and heart, and increases in interest to the end."—Watchword and Truth.

NEW YORK CITY

"This is a remarkable book * * And it deals with a phase of that subject that has nowhere been so comprehensively treated as in this volume * * the physical powers and privileges of the heavenly existence. * * The fact of the believer's inheritance of the whole universe of God, and the wonderful capacities that will be his to enable him to possess this heritage. The accepted views of orthodox evangelicalism form the theological basis of the work. History, literature, art, and modern science are generously drawn on for illustration and confirmation of argument. * * a most readable and interesting study of this great question. * * a striking contribution to eschatological thought. * * full of comfort, hope, and inspiration to a firmer Christian life. It clothes the doctrine of immortality with many new beauties."—Christian Intelligencer.

PITTSBURG

"A book that will be read with fascinating interest. * * Places before us magnificent possibilities * * the universality of the Christian's future heritage. * * reasons why our future existence cannot be restricted to the city of God, and the necessity
The Starry Universe the Christian's Future Empire is the only volume ever published which attempts a systematic and comprehensive exposition of the Biblical implications upon this theme.

Careful study of numerous, varied, and conclusive evidences shows this stupendous fact shining upon the surface of the Word, also buried in its depths. Disclosed by plain language, by parable, by figure, by unmistakable deductions.

A profound and complex revelation, presented by priest, lawgiver, seer, king, reformer, evangelist, apostle: appearing in history, prophecy, psalm, gospel, epistle, and Apocalypse. Affirmed by declarations most unqualified and universal, brought out by many inferences, and supported by the whole fabric of Scripture.

Inspiration full of joy and encouragement, satisfying the loftiest yearnings of the intellect and mightiest longings of the soul upon this subject; giving tremendous enhancement of the prospects and possibilities of our everlasting state, and greater glories to the whole body of Christian doctrine.

of glorified saints having the power of celestial flight. That the saints will possess and enjoy the entire creation is proved by what the Bible teaches. * * A book rich in thought and suggestiveness."—United Presbyterian.

CHICAGO

"The problem * is entrancing, * nor is it so 'impossible' * * The New Jerusalem is the center, * * but the universe, with its limitless spaces, creations, and possibilities, is the true home of the redeemed. To this proposition Dr. Stanton brings a whole library of argument; * * Heaven is * * a vast field in which physical powers and mental grasp and the emotions of the heart are all to have full play. * * The book is reverent, optimistic and inspiring."—The Interior.

ALBANY

"Dr. Stanton's extraordinary volume treats in an entirely new way topics that have heretofore been dealt with but vaguely by the theologians."—The Argus.

PHILADELPHIA

"It covers a new field in religious thought. * * The author is most reverent in his use of Scripture * * his arguments are * * forcible, and are put in a clear, sententious, vigorous style."—The Presbyterian.

DAYTON

"Intellectually and spiritually fascinating, leading on from chapter to chapter with increasing interest, making it a hard book to lay down."—Religious Telescope.