THE UNIVERSITY OF SPIRITUALISM

BY

HARRY BODDINGTON

VOLUME I

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CHAPTER I

THE DAWN OF PSYCHIC SCIENCE

PSYCHIC SCIENCE has come to stay. As it advances, superstition recedes. For the first time in the history of the world the mystic links, through which angel guidance becomes operative, are being analysed and classified. The reputed miracle was but the operation of a law misunderstood. Consciousness is proved to be the only permanent reality in the universe; love, the most potent force which, with mental interests, forms the ladder up which mankind must climb towards God.

The story of the murdered pedlar who was subjected to cross-examination on the night of March 31, 1848, and thereby established intelligent methods of communication between embodied and disembodied humanity, has been told so often that, beyond stating the leading incidents drawn from sworn testimony of writers and witnesses of the period, I shall refrain from tedious details.

Interested readers can get these from scores of books and newspaper articles which criticised the experiments while in progress, thus confirming their actuality. Interviewers collected sworn statements and from these were compiled pamphlets by E. E. Lewis in May, 1848, D. M. Dewey 1850 and Dr. J. B. Campbell 1851. These books followed: "Modern Spiritualism: its Facts and Fanaticism," by E. W. Capron (1855), "Sights And Sounds," by Henry Spicer (1853), "Footfalls on the Boundary of Another World," by Robert Dale Owen, the founder of the Co-operative movement, 1860, "Modern American Spiritualism," by Mrs. Hardinge Britten (1870), "Hydesville in History," by Mrs. Cadwallader, and "The History Of Spiritualism," by Sir Arthur Conan Doyle.

Briefly stated, it may be said that John D. Fox became tenant of a house in Hydesville, Wayne County, New York State. Inexplicable knockings took place all over the house and on the doors while sentinels kept watch on either side. Mrs. Fox's hair
turned grey in a week. It was presently discovered that the knockings followed their two children from place to place. They were separated, stood on feather pillows, insulated by standing on glass plates and tested in every way human ingenuity could devise. A code of signals was arranged and thus it was discovered that a pedlar had been murdered and his body buried in the cellar of the house. Committees, formed at public meetings in Rochester, reported the impossibility of trickery. Soon it was discovered that hundreds of people could produce the phenomena by following simple instructions. Fuller development embraced all the psychic faculties mentioned by St. Paul in the twelfth chapter of Corinthians. Thus Modern Spiritualism was born.

Spiritualists do not claim that the Fox family were the first to establish communication with the spirit world. But they were the first critically to examine the phenomena while in progress and devise methods of communication which are now duplicated all over the world.

Prior to the Fox family residing at Hydesville, the previous tenants, named Weekman, had been similarly disturbed. The Weekmans lived there during 1846-7. They recorded the many unsuccessful attempts made to discover the cause at work. The sounds varied from footfalls in the cellar, where the pedlar's body was later found, to loud raps on the floors, doors and walls. Sudden opening of doors and systematic attempts to catch the perpetrator of the annoyances signally failed. Their eight-year-old daughter was wakened in the night by feeling something cold fumbling on her face. Her screams brought in her parents, who took her into their own bed and it was a long time before the terrified child could be induced to return. Mr. Weekman heard his name called when he was alone. Their servant, Mrs. Lape, while working in the kitchen, saw the apparition of a man in the bedroom. She rushed off to find Mrs. Weekman, but by the time they got to the bedroom the man had disappeared. Her description tallied with that of others. It was presumably the spirit form of the pedlar.

The most definite description of the pedlar was given by a schoolgirl named Lucretia Pulver who lived with the Bell family and saw the pedlar before he was murdered. The girl examined
the goods he offered to sell. The same day Mrs. Bell discharged her with the excuse that she could no longer afford to keep her. Three days later she was reinstated. Thereafter the uncanny sounds and experiences became common occurrences. But the pedlar who had promised to visit her was never seen again.

Soon after the pedlar's visit, Lucretia had occasion to go into the cellar and sank deep in loose soil. In her fright she screamed. Mrs. Bell inquired the cause and explained the loose soil as the result of "rats." Mr. Bell soon afterwards got busy filling up the "rat" holes. In view of the story told by the pedlar these statements are significant. But Mrs. Bell was herself a haunted woman and even the dog would sit under the window and howl all night long.

John David Fox with his wife and two daughters, Catherine, aged twelve, and Margareta, aged fifteen, moved into their home at Hydesville on December 11, 1847. They were frequently disturbed at night. Sounds as of furniture being moved or knocking on the doors and walls were incessant. A curious vibration accompanied the sounds. As time passed the noises grew more alarming. They heard gurgling, as of someone being choked, and a body falling to the floor. Bedclothes were pulled, chairs travelled from their accustomed places. Once the children were frightened by what seemed to be a large dog lying across their feet. Presently they felt a cold hand passing over their faces. Search for the author of these happenings was continuous but useless.

Normal sleep became impossible. Mrs. Fox therefore moved their bed into her room. On March 30 they were disturbed all night. The noises seemed to come from everywhere. Mr. Fox stood on one side of the door and his wife on the other, but the rappings seemed to emanate from the door between them. In desperation they decided the house was haunted. Friday, March 31, 1848 was bleak and cold, for snow had fallen. The family retired early to their bedroom to snatch some sleep before darkness again produced the unwelcome manifestations. The wind rattled the sashes. Thinking they might be loose Mr. Fox shook them and Katie remarked that the rappings seemed to respond. Every time he shook a window the raps would imitate the number.
An entirely new situation speedily arose. The girls, emboldened by the presence of their parents, started talking to the spirits. Katie snapped her fingers and said, “Here, old splitfoot, do as I do.” To their surprise the spirit responded with as many raps as the child snapped her fingers. Margaretta joined in the game. Clapping her hands a number of times she called out: “Now do as I do. Count one, two, three, four.” The rapper correctly responded. Katie now varied the game by making motions as if snapping her fingers but without producing any sound. The invisible telegraphist again responded correctly, which produced the child’s comment, “Only look, mother, it can see as well as hear!”

That simple comment heralded the dawn of the great idea. It recognised human consciousness possessing both sight and hearing as the operator of the telegraphic code at the other end. Mrs. Fox was quick to put the issue to the test. “Count ten,” she demanded. The number was rapped out. “How many children have I?” she added. “Seven,” replied the telegraphist. She thought this a mistake, but the rapper insisted. Then she remembered that six were on earth but one had passed away. Test now followed test in quick succession. The ages of all her children were tapped out to order. A pause was made between each one to distinguish it from the next. Before the seventh was rapped out a little longer pause ensued followed by three louder raps, which correctly indicated the age of her spirit child.

Here we pause in order to note the implications. Hundreds of houses had been similarly haunted, but nobody had the quick wittedness of this American child to recognise the human element behind the manifestations. The founder of Methodism, John Wesley, left on record that similar hauntings occurred in his home at Epworth. Many others have made similar statements, but nobody had previously established definite communication and tested the manifestations while in operation. All great scientific advances start from similar simple beginnings. The fall of an apple witnessed by Newton set the stage for the law of gravitation. The twitch of a frog’s leg showed Galvani a power that was unleashed, and Galvanism arose. A Stevenson, noting power rushing from a steaming kettle, laid foundations
for the steam engine and the railway system. Colliding clouds projected devastating lightning, but Franklin, as a kite flyer, trailed it to earth. Lightning conductors soon made man immune from its action and he has learned to harness the electric forces and runs his trains, trams and lighting systems by its power.

Similar great possibilities are gradually being revealed by invisible communicators from the world of spirit. Hell and the concept of a vindictive God were the first to go. Angel guidance is but telepathy from the greater life. Law is discovered operating in all worlds both seen and unseen. The spirit of man clearly recognises his relationship to God. He promptly throws off priest-created fears and knowing that Truth is the language of God dares to follow wherever it may lead.

The success of the unseen operator merely whetted the experimentalists' appetites for further evidence. A code was arranged. A shower of raps meant "Yes." Silence meant "No." Special requests introduced variations. When Mrs. Fox told the rapper to knock twice if it was a spirit, it did so.

A man named William Duesler had lived in the Fox homestead about seven years earlier. As no uncanny noises were heard in his time he took a personal interest in the manifestations. He was a painstaking researcher. He hunted up all the people, so far as they could be found, who had lived in the house and thus discovered that the disturbances began with the Weekmans, who came after the Bells had left. Duesler improved the code and his sworn testimony explains his process. If he got no reply he reversed the question. "I asked if it was an injured spirit and it rapped," he said. "I asked if it had come to hurt anyone who was present. It did not rap. I then reversed the question and it rapped. I asked if I or my father had injured it, and there was no noise. If we had not injured it (please) manifest by rapping. And we all heard three distinct raps." He thus cross-questioned the spirit about everybody known to have lived in the house and elicited the following story.

The spirit rapper, claiming to be a pedlar named Charles B. Rosna, said he was murdered by Bell, who buried his body in the centre of the cellar about four or five years earlier. He said it was not any of the neighbours but John C. Bell, a blacksmith
who lived in the house at the time he "disappeared." Bell's name was obtained by calling over the names of the neighbours and all who had lived in the house prior to the Fox family. Rosna said he was thirty-one years of age and he was murdered in the bedroom at twelve o'clock, on a Tuesday night when he and Bell were alone in the house. The maid, Lucretia Pulver, and Bell's wife were away at the time. His body had been carried down to the cellar early next morning and buried ten feet deep. The spot was located by a Mr. Redfield moving from point to point in the cellar and asking, "Was it here?" This method was repeated by Duesler sitting in the room above while a Mr. Hyde, in the presence of witnesses, moved around the cellar. Always the centre of the cellar was indicated as the burial place.

The next move was to dig up the cellar at the place indicated, but at three feet water flowed in from a nearby stream and stopped the digging. In the summer of 1848 they restarted digging operations. At the depth of five feet they found a plank. Digging deeper they found pieces of crockery and evidences of quicklime and charcoal. Finally they found human hair, part of a skull and some human bones. They were satisfied they had found the actual skeleton of the pedlar, but later evidence shows that they had probably unearthed part of another skeleton. The cellar was dug up over and over again to satisfy sceptical minds.

Nothing further was discovered until about fifty years later when schoolchildren, while playing in the now deserted "Spook House," as it was called, noticed some human remains apparently embedded in the crumbling walls. William H. Hyde, as owner of the house, thereupon made a further investigation. He found that the crumbling walls were permitting part of a skeleton to show itself. Further search revealed the fact that a cavity had been formed by building a wall inside the outer wall. From this cavity he not only recovered a perfect skeleton minus part of its skull, but also a pedlar's tin pack which was commonly used in those parts fifty years earlier.

It will be remembered that the original diggers found part of a skull in the course of their digging. The evidence thus substantiates the pedlar's story that his body was buried in the cellar.
But what he failed to reveal was that it was later exhumed and sealed up in what was thought to be a safer place—the cavity in the wall. These details, much amplified, were given in the “Sunflower” of December, 1904, and the “Boston Journal,” of Rochester, N.Y., for November 22, 1904, thus finally clearing the Fox family from any suspicion of deception.¹

News of the rappings spread far and wide. Hundreds of inquirers from miles around tested the knockings. Following the procedure of the neighbours they asked the ages of their children and personal questions answerable by “Yes” or “No.” One and all testified to the impossibility of the Fox family producing results by trickery. This is the usual conclusion of people who hear of spirit manifestations for the first time. Correct replies were everybody’s stumbling block. Even by trickery the Fox family could not have answered the questions so satisfactorily. These were quite outside their knowledge.

The family were so pestered by visitors that they gladly accepted their son David’s invitation to leave the house and live with him on his farm two or three miles away. But their troubles did not cease. The rappings followed them. Mrs. Fox’s married daughter Leah, thinking to break up the conditions, took her mother and Katie to her home in Rochester, New York State, leaving Margaretta with David. But the rappings continued. The presence of either child apparently supplied the power the knocker used. Eventually Margaretta was sent to join her sister in Rochester.

At the suggestion of a Quaker named Isaac Post the spirit rappers were asked to tap out their replies by means of the alphabet. When the correct letter or cypher was named the raps immediately responded. This marked a great stride forward in the method of communication, permitting more detailed information to be given. Hundreds of people visited the “Rochester Knockings,” as they were now called, and seriously tested the information given. The results were so startling that they readily followed the spirit instructions to form investigating seances in their own homes. Each family became independent

¹ B. F. Bartlett, of Cambridge, Mass., purchased the Fox cottage and moved it to Lily Dale, New York, during April 1916. It is there preserved as a memorial to the Fox sisters and to Spiritualism.
researchers on a strictly scientific basis. This type of independent research now forms the backbone of Modern Spiritualism.

Developing circles, following the simple rules originating from the Fox sisters, found that nearly every home produced a psychic or somebody in whose presence the phenomena readily occurred. This centre of power was termed a medium. Corroborative testimony from every country in the world placed the phenomena on a scientific basis. The greatest difficulty arose from emotionalists or religionists who grossly exaggerated results or accepted them as proof of their wholly incorrect ideas regarding the after-life. In later chapters I shall show the folly of secrecy and how auto-suggestion as the basis of occultism misleads investigators.

Spirit instructors everywhere emphasise the need for harmonious co-operation among researchers. The formative action of the mind is stressed and sitters told that their own minds measurably affect all phenomena. The law behind the phenomena was found to be exactly what the original Rochester knockings taught. This consists of a blending of spiritual and physical magnetisms. These in turn are influenced by the prevailing attitude of mind of those present. Harmony of thought and feeling is therefore essential to good results.

One would think that this stupendous revelation was hailed with joy by everybody. The contrary was the case. The Fox family found themselves treated with suspicion and open derision. Active persecution followed. The daughter Leah, as a music teacher, lost most of her pupils. As the Fox family were Methodists their parsons at first prayed with them that the “curse” might be removed. Failing in their attempts to exorcise the spirits they accused the family of being in league with the devil. This last resort of fear and ignorance is still active, and modern mediums are facing persecution by the resurrection of the antiquated Witchcraft Act for following St. Paul’s advice to “desire earnestly spiritual gifts, but rather that you may prophesy.”

The Fox family begged the spirits to cease manifesting their presence. They retorted with a request that they should hold public meetings and prove their genuineness. The family flatly refused to add to their troubles. The spirit intruders then
told them they would leave as requested and would not commute any more. The news was received with thankfulness. But reaction soon set in. Only those who have been favoured by sittings with good mediums understand what the loss of contact with the spirit world means. The circle felt that the house was deserted. Loneliness, in a very real sense of the word, followed. Finally they begged the spirit people to resume their talks. But not until they volunteered to give the required public demonstrations did the manifestations return.

The first public demonstration was given at Rochester on November 14, 1849, in the Corinthian Hall. Margaretta was the only known medium on the platform. Mr. Capron, as lecturer, told the story of the knockings and the results. His remarks were punctuated with clear and distinctive rapping all over the hall. A committee of five was formed from among the audience to test the medium and report to a later meeting. To everybody's surprise their report was favourable. This did not please meeting number two, so another committee was appointed from among them. Again the report was favourable. They could find no rational explanation for the sounds.

The mediums never knew at whose house the tests would be applied. There was no mechanism employed that could be discovered. This incensed meeting number three, so yet another meeting was arranged with a committee instructed how to discover the "trick." The mediums were made to stand on feather pillows and insulated from electrical contacts by glass slabs. Their clothing, stockings and underclothes were previously searched. The women on the committee reported that they had also tied the mediums' knees and ankles to check any toe or knee cracking noises, a theory which at this period held sway.

The whole committee testified that despite all their precautions sounds were produced on the walls and ceilings. Even mental questions had been answered. But the crowd was determined to find them guilty of fraud. So when the third committee had presented its report rowdies let off fireworks and created disturbances. Matters got so serious that a burly Quaker named George Willets forgot his passive resistance doctrine, stood in front of the mediums and declared that nobody would
touch them except over his own dead body. The police soon after escorted the mediums to their homes.

This utterly unreasonable attitude, so common in all countries, proves how very little Christians understand the psychic significance of their own Bible. The teachings of Paul and Jesus are clear. The twelfth, thirteenth and fourteenth chapters of Corinthians give Paul's views, but Jesus expressly declared that after he had passed over he would send a holy spirit or holy ghost to call to their remembrance all that he had taught them. I shall return to this aspect later.

There are actually only two issues. Either the phenomena were fraudulent or they demonstrated a mighty truth. But bigotry never reasons. Without examination the vast majority accept a creed. Thereafter priests and authorities do their thinking for them. And to what a pass has this brought them. The story of a six-day creation is taught on Sunday. On Monday the same teacher will explain how geology, anthropology and other scientific discoveries prove the earth to be millions of years old. But they still persist that the statement of Sunday is correct because Adam and Eve lived in the Garden of Eden six thousand years ago and the genealogy of Jesus is traced backward to them.

If the earth is more than six thousand years old, that genealogy is bound to be wrong. The further result is that educated Christians altogether repudiate the first five books of the Bible. They teach that the story of Adam and Eve was purely symbolic. That being so, what becomes of the "fall of man" through Adam eating the forbidden fruit? The whole story of salvation by faith is built upon the necessity of God sacrificing a portion of Himself, called Christ, and thereby rescuing His own creation. It is because Spiritualists teach personal responsibility and thus come into conflict with this unjust and unnatural libel on the wisdom of God that they are so bitterly opposed by creedalists. But of this more anon.

The real trouble with our opponents is that their unreasoning acceptance of a creed creates superstitious fears which prevent them marching hand in hand with scientific discovery. Joan of Arc was burned for seeing and talking to spirits. But public opinion revolted at the horrible crime, so they canonised her and now worship her as a saint. The same dark ages which pro-
duced the terrible inquisition is responsible for two million similar horrible deaths. The horrors of their torture chambers have never been disputed.

Galileo was imprisoned for proving that the world is round. Bruno was burned on February 16, 1600, for teaching the Copernican theory of astronomy. Roman Catholics were forbidden to read "The Revolution Of The Celestial Orbs" by Copernicus, lest they realized that you could not go "up" to heaven or "down" to hell if the earth is a revolving ball.

Although scientists have had to fight priestly obstruction with every advance they made, they are winning all along the line. Truth is the language of God and will finally prevail. But there is a further danger from this advance which Spiritualism is now countering. The worship and fear of the priest is being supplanted by blind acceptance of materialism. The great task of psychic science is to salve whatever is valuable in both schools of thought.

Psychic phenomena are everywhere fighting for recognition. They have already laid the foundations of a new psychology. All forms of mental activity are now being examined from what is obviously a psychic angle. Mind is recognized as a creative force and thus the creation of the world and the formation of spirit homes and localities are found to be parts of an identical process. The phenomena which later chapters will present illustrate this in so forceful a fashion that a new joy will enter your soul as you look forward to liberation from the trammels of the body and glimpse "the house not built with hands but eternal in the heavens."

That those on the spirit side are ready and willing to help us in our inquiries was shown very early in the modern movement. As soon as the telegraphic code was adopted at Rochester, the spirit communicators began to teach as well as demonstrate. Attempts were made at various circles to explain the powers and methods used, and all these various explanations are in general agreement. The explanation given to the "Koons" circle, in 1853, will serve as a sample.

"Spirits," we are told, "in their communion with earth, manifest through two primitive elements; namely, first, an electromagnetic element of which the spirit body is composed; next a
physical aura, which emanates from the medium, or can be collected from material substances. . . . From the combination of these two, namely, the emanations of the spirit and the medium, a third or composite is formed, which is affected by the atmosphere and other emanations.

"From the preponderance of the electro-magnetic or spiritual element, the laws of cohesion and gravitation can be overcome, and through this spirits are enabled to dissolve and recompose substances with great rapidity, heave up and carry material bodies through the air, and cause them to float or sink in proportion to the strength of the battery formed.

"It is this element which enables some spirits highly charged with it to come into contact with matter, and thus to use pencils, pens, etc., in writing, drawing and playing on musical instruments. By aid of the physical or human aura—animal magnetism—they cause concussions, raps, shaking of furniture and heavy bodies; by this also they produce spirit light, gathering it up so as to form an envelope of matter around their own hands; condense sound so as to be heard singing or speaking; and strike upon the heavier instruments. This composite element is used more or less in all modes."

Again: "The power by which spirits can act upon matter at all is limited, ill understood even by themselves, and at present in a merely experimental state of control; hence the quantity and power of the manifestations is determined by conditions too complex and subtle, and as yet too remote from the sphere of material science, for human comprehension. Moreover, every communication, howsoever transmitted through a human organism, partakes so closely of the idiosyncrasies of the medium that, whilst the idea may originate in the spirit world, the form of the communication must assume the shape of the medium's mind and the measure of their force.

"Beyond the occasional introduction of a few words, sentences, or forms of writing and expression it is almost impossible for the mightiest controlling spirit far to transcend these limits; hence their ideas not only sink to the level of the mediums' capacity in transmission, but often become so merged in their magnetism as to lose the stamp of their spiritual origin altogether."

The last quotation contains not only an explanation but a
warning—emphasising the care that must be exercised in considering messages from the spirit side. Each investigator must decide for himself the mental status of the medium through which the communication comes—and accept or reject accordingly. And each investigator should be properly equipped for the full understanding of all the phenomena he may witness.
CHAPTER II

"THE MAGIC STAFF"

As the forerunner of modern Spiritualism, Andrew Jackson Davis claims a large share in Spiritualist literature because his writings and experience corroborate mediumship all over the world. After the Fox sisters had broadcast the knowledge that spirit people could communicate with mankind, mediumship became common over a wide area. It was immature and spasmodic, and rarely reached the quality displayed by Davis. All thought they were the special recipients of divine favours. Presently they were surprised to find that Davis had not only preceded them, but had generally been far more explicit. As a natural consequence, he is more often quoted as an authority than those who definitely claimed spirit guidance.

His "Nature's Divine Revelation" and "Harmonial Philosophy" did much towards shaping the foundations of Spiritualism, which replaces blind faith by a knowledge of nature's laws and in turn compels higher standards of thought. His visions concerning the training of children in the spirit world form the basis of Spiritualist Lyceums. He founded the first in Dodsworth Hall, Broadway, New York, on January 25, 1863.

He was born at Blooming Grove, Orange County, U.S.A., on August 11, 1826, and passed to the higher life on January 13, 1910, at Watertown, Massachusetts, in his eighty-fourth year. He was a dunce at school, where his attendances lasted only five months. The story of his life, failings and development will be found in his books, "The Magic Staff" and "Autobiography."

I have specially drawn upon Davis's experiences in early life so that students will realise that, like John the Baptist, he was "filled with power by the holy spirit from his mother's womb." In his case, the "holy" spirits were Galen and Swedenborg.

While still a child, he had to work in the fields, and tells how one day he heard, clairaudiently, sweet, low, plaintive music, in which was blended the refrain, "You may desire to travel."
All work was forgotten for the moment, and he was filled with an inexpressible and extraordinary yearning to know and love everything human. It came as a revelation to the untutored lad, who knew little enough of affection from the rough world in which he moved.

Later, when wondering what the message meant, he got the remainder, "to Poughkeepsie." Thus did the spirit world implant in his mind what the modern hypnotist terms a "suggestion." It had the effect of turning his attention to a district in which arrangements could be made to facilitate development. Spiritualists realise that we can all be led by a "holy" spirit, even though we may not hear the actual voices.

In the autumn of 1839, the family moved to Poughkeepsie. Arrived there, he got no solution to the meaning of his spirit message, and bewailed the fact that helping his father to make shoes hurt his obviously weak chest. Life became so difficult that the lad was forced to peddle yeast from door to door.

Returning from this occupation one chilly day in February, 1841, he suddenly found himself enveloped in a thick black cloud. This was apparently an answer to the determination he had just formed that he would never do anything so blindly again. While fumbling about to unlatch the gate, all space was suddenly filled with a golden radiance. A palatial residence with beautiful gardens in which birds sang, opened out before his astonished eyes, and he heard a voice that sounded like his mother's, saying, "Come here, my child, I want to show you my new home."

He ran to the begemmed door and knocked loudly. His joy was so great that he quite failed to understand the warning given by an Irish neighbour who opened it to him and said that his mother was dying; had he no sense of decency? He laughed aloud at her foolish fears, and bounded through the enamelled doorway. In an instant the vision vanished. The black pall surrounded him again. It fell, and he became aware of his squalid surroundings once more by hearing the doctor whisper, "She's dying." But he could not weep, or even be sorry. The great overpowering sensation that his mother was a queen in a beautiful palace excluded every other thought,
and though he constantly chided himself with lack of proper feeling—for his mother was the only real companion he had ever known—the impress of his vision remained for ever.

The next message was plain, but practical: "Eat plenty of bread and molasses." He thought he was dreaming, but, as usual, carried out the instructions with great benefit to his health.

In the spring of 1842 he began to work for Ira Armstrong, a kindly, thoughtful, devotional boot and shoe merchant, who, finding the lad honest and reliable, practically allowed him to manage the business. He taught him what was essential, and evidently had great influence in moulding the young man's mind. Further development came by contrasting rival preachers' views, during which his "voices" poured oil on the troubled waters of his soul.

In 1843 he submitted to an itinerant mesmerist named Grimes, who failed to mesmerise him. A few days later, William Levingstone, a neighbour, who had experience abroad of mesmerism, was successful. Davis says the flow of blood seemed to be arrested, but ten thousand avenues of sensation apparently opened. Then came darkness and a terrible fear of death. One sense after another that connected the mind with the outside world seemed to close down. Yet when his operator spoke to others he could hear him speak, but not the replies.

Then came the command to awake. The voice sounded low, distant, strange and unpleasant. He felt like one paralysed and utterly helpless. This was followed by a whirling sensation, and the dreaded ocean of darkness in which he appeared to sink to the lowest depths of forgetfulness.

When he fully recovered consciousness he was surrounded by a crowd of people who assured him that during his sleep he, while blindfolded, had been reading from a newspaper, told the time by their watches and diagnosed their diseases. The treatments were continued nightly, and thus the slumbering faculties of the great seer were quickened into activity.

His success inflamed religious bigotry, and life became very unpleasant for Davis. Presently matters were made easier by living with his operator. It will stand to the eternal credit of
Mr. Levingstone that he gave up a sound business in order to devote himself exclusively to helping Davis diagnose disease.

Once again Davis's voices called him, and, rising from his bed, he appears to have been levitated to the Catskill mountains, a distance of forty miles, while entranced. His records at this point are not sufficiently explicit to decide whether parts of this experience were subjective. It would be quite possible to travel in spirit, and experience the same sensations.

He felt as if "he was running at a wonderful speed." Here he met his guides, Galen and Swedenborg. The former presented him with a "magic staff," which he lost through losing his temper. Later he begged that it might be restored to him, and found to his amazement that it was but a symbol. Instead of a staff he saw the following words, glittering amid a golden light: "Behold! Here is thy magic staff. Under all circumstances keep an even mind. Take it, try it, lean on it, walk with it, and believe on it for ever."

At the age of eighteen, while entranced, Davis stated that a change of operator was necessary to fuller development. In view of the work that followed, it is evident that, as he had not acquired the necessary mental equipment for his guides to draw upon, specially qualified sitters were needed to supply the vocabulary with which the revelations were to be clothed. Spiritualists now realise that all who attend a seance form a "field of consciousness," upon which the spirit people draw. Inspiration thus becomes far easier than inducing deep trance states.

Davis clearly outlines in "The Magic Staff" all the motives that caused him to take various steps, but does not seem to have fully realised the very important part his spirit friends played. Spiritualists who read his books will be in a better position to appraise the work of his unseen helpers, and note their careful development of his powers. He selected Dr. S. S. Lyon as his new magnetiser, and the Rev. Wm. Fishborough as an amanuensis for the great work he presently produced, dictating philosophic and scientific treatises without apparent guidance.

I pause here to note the value of seance constituents. The
mental and psychic powers of sitters form a storehouse of ideas and material for spirit people to draw upon. If the medium has the necessary mental equipment, the work of inspiration is comparatively easy. Where it is lacking, the subconsciousness of others is necessary to supply a framework of language adapted to our understanding.

The folly of sensitives who refrain from reading, in order that their own ideas may not interfere with their spirit messages, is due to the fact that they do not grasp this law or understand the teaching of the most eminent spirit teachers. In Davis's case we have to remember that, though ignorant of the most rudimentary elements of education, he was able to dispense with even grammatical revision of his material. In course of time, ideas that were poured through his brain became part of his own consciousness. Magnetisers and sitters were not thereafter essential to his success.

There are three theories to account for the state he termed the "superior condition," into which he fell while receiving the manuscript. Firstly, his guides, by controlling him, implanted on his subconsciousness their own ideas. Against this we have to remember he was not conscious of control. There is next his own theory reduced to modern terms—he was able to contact the ocean of cosmic consciousness through magnetisation at first, and, later, by his own volition. Lastly, we must recognise the evolutionist theory that self-consciousness is made up of myriads of past experiences in the mineral, animal and vegetable worlds during which we accumulate in our mental storehouse memories and faculties which we are able to draw upon subconsciously.

The action of many of the organs of the body is explained in a similar way; at first they responded to our conscious volition, accentuated by the urgent needs of the moment, but later become automatic in action. But, whatever theory you adopt, Spiritualists must never overlook the definite part played by Galen and Swedenborg throughout Davis's career.

The mentalities of the physicist and the theological outlook of Swedenborg, sublimated by later experience, is traceable in all his writings. From 1845 to January 25, 1847, he delivered one hundred and fifty-seven lectures on abstruse subjects. The
records were signed by two hundred and fifty-seven prominent people, proving that the ignorant village lad was really the true author.

In March, 1847, he announced, while still entranced, that he would presently be able to dispense with the services of a magnetiser. Soon after, by mere effort of will, he was able to induce the “superior condition” whenever he desired. This is regarded by most Spiritualists as a clairvoyant or inspirational state, definitely influenced by spirits of a high order.

In 1866 he obtained a doctor’s diploma at the United States Medical College in New York in order to conform to the law and legally practise as a doctor. He claimed to see every separate material organ in the body with accompanying vitalic essences and encompassing auras “invested with a strange, rich, spiritual beauty.” Bodies were to him as transparent glass.

In Davis’s original “manual of instruction” for children, he emphasises the necessity for “drawing out” the latent talents of scholars and opposes the “cramming” system now in vogue. He suggests that the Socratic method of question and answer is the most effective. The pupil is thus compelled to exercise his reason instead of adopting phrases by parrot-like repetition, which actually hinders true soul expansion.

He, clairvoyantly, saw children trained in the spirit world by the practical application of ideals and object lessons, and desired that the children of the future should become “realists” by the same process. By marches, taught as if in play, they learned the geography of the earth and heavens, and by occasional return to earthly homes they were shown how vice and hypocrisy hinder spiritual progress. Groups of spirit children had their stages of unfoldment indicated by specific colours of clothing and of banners. Kindergarten methods best express Davis’s ideals.

Andrew Jackson Davis is often believed to have taught a fixed locality for his “Summerland,” and the various states he depicted. Each of these was described as adjoining the other in regular order, graduated to suit the type and quality of its inhabitants, with a radiant source of light at the centre permeating the whole. Explanations of such conditions naturally appear to us like material earth planes, but one has only to read
his explanations of clairvoyance and soul expansion to realise that no earthly limitations can possibly apply.

The tendency of modern Spiritualism is to go rather to the other extreme, and disregard all forms of limitation, because time and space are unthinkable in a world where thought finds instantaneous expression as action. The material means to the end in view become unnecessary. There is no cumbersome brain to move; no physical boundaries to surmount. Whether it be a picture or a home, it can be built by thought-processes we but dimly glimpse.

The experiences of the seance room illustrate the possibilities and potentialities of the soul. Clairvoyance opens up the possibly infinite extensibility of consciousness. A seer in England may see what is happening to a friend in America, but, while recounting psychic experiences during which his soul-sight is thousands of miles away, his body is reclining in his own home, and his normal faculties are functioning just as keenly as if he was not also "present in the spirit" to someone in America. For if he visualises a person who is a clairvoyant, his own presence will be immediately perceived by the one he visualises.

We thus realise that what are called "spirit planes" are merely limitations of consciousness which can be removed as soon as the ego realises the possibility of travelling yet farther afield. This development, in turn, is only acquired as the soul develops in love and wisdom. All spirit teachers without exception proclaim the fact that perfect attunement with God can only be acquired by purity, goodness and service to humanity.

Thought-transference makes itself both seen and felt by this unfoldment. The seer perceives a spirit, and may hear no sound, but none the less a definite impression of the thought-projector as well as his message is received. When prayer meetings and healing circles realise the true worth of massed aspirations, they will give over ordering God to alter His plans, or do the work man is quite capable of doing for himself, and will add definite action to their prayers, for God only helps those who at least try to help themselves.

Andrew Jackson Davis claimed to traverse solar systems and view the many grades of life thereon. He taught that many
planets contain far higher developments than earth, and that others present characteristics startlingly different from earth's children. All the various phases were due to the lines upon which they developed.

His "Origin of Man" reads like an essay on Darwinism, and so often does his knowledge of evolution appear that one needs constantly to remember that the lad had no possible means of studying even contemporary writers. But in all cases it is easy to see how everything became refined and spiritualised by his translations. He traces the origins and journeyings of our ancestors, their wars, developments and effects of their religious outlook upon the final product.

The following extracts from his "Harmonial Philosophy" will indicate the nature of his teaching. He needed no books in his understanding of evolution because the earth seemed to open to his view and enabled him to explore the mineral kingdom.

He was able to note the properties and essences of plants, the internal physiology of the animal creation and to realise that inanimate nature was all journeying along a pathway towards individualisation as man. He claimed that the "superior condition" in which he received his messages was different from ordinary mediumship because his consciousness was quickened instead of dulled while transmitting. He adopted Swedenborg's idea and claimed that "the outer universe is a visible manifestation of the indwelling deity."

"Nature is the body," he wrote, "God the soul. Nature is the dormitory of all that is unfolded in the great sensorium. God is cause, nature the effect. God is spiritual, nature is material. Nature is finite; God is infinite. God acts upon the universe anatomically. In the structure of planets and in the forms of solar systems... spirit is substance superior to matter... the formative principle which lies back of and beneath all visible manifestations. God acts on the universe mechanically, for there is a sense in which nature is a vast mechanism, and in its sublime workings the true mechanic on earth can learn of God."

Creation, to Davis, meant nothing more than eternal change of form, always in an ascending scale.
"He who feels within himself the working of an immortal spirit can in some measure comprehend the kindred intelligence and love emanating from the material forms which people the world of effects," he said. "The ideal begets the actual; the principles of mind incarnate themselves in material structures. But, before it can display creative and disposing powers in the higher regions of thought, the mind must have a broad substratum of scientific knowledge as a basis for more exalted structures."

His doctrine of personal responsibility may be gauged from the following: "It is a legitimate conclusion . . . that an individual is accountable only according to his capacity. Man is both an actor and a circumstance, a cause and an effect. He should be treated, not as having will and power to do that which he desires when and where he pleases, but he should be born, educated, situated, rewarded, punished as a tree capable of yielding good fruit only when it is properly organised and conditioned in good soil.

"The doctrine of free will is contradicted by everything in nature and man. Every thought, motive and deed arises from interior laws and combinations of physical and mental economy which are inevitable and unchangeable. The comparative freedom which man seemingly inherits is that of motion within the circle described by his capacity and degree of development. Beyond this he has no more liberty than is enjoyed by a gold-fish in a globe of water. The Great Divine Mind is love in its essence—light and life of the universe. The universe is the body of love and its perfect form. But wisdom is the highest attribute and the great ultimate of eternal design. As the human embryo contains an essential principle which produces the perfect organisation of man, so there is a corresponding essence which produces spirit as the result. The end is to establish individuality, communion and sympathy between the Creator and the thing created."

Many schools of thought have adopted his ideas without acknowledgment and are frequently ignorant of their mentor. His teaching forms the basis of much that is now termed New Thought, Higher Thought, Mental Science, Mental Healing and New Psychology. He was a voluminous writer, and his
works thus laid the foundations for most of these schools which teach Spiritualism—without the spirits.

Readers familiar with their books will recognise the following extract from his “Harmonial Philosophy,” and note with interest its modern adaptations: “If your weakness be general, and blood loaded with cold matter, lay flat on your back, and, while breathing deep and slow . . . . Will yourself to become healthy. Start from the extremities, and work upwards and inwards . . . .”
CHAPTER III

PRAISE FOR THE PIONEERS

SPIRITUALISM presents one very curious aspect. This consists of investigators discovering facts in psychic science which nobody but the learned newcomer into psychical research ever discovered before, with the result that dozens of words are coined which, on inquiry, turn out to mean exactly the same thing. Worse still, some of them deliberately put on blinkers and refuse to recognise their own conclusions when they awake to the startling discovery that they are merely supporting already well-founded Spiritualistic conclusions.

In the same way, it is the fashion to ignore eminent and honest predecessors who laid the lines whereon later researchers travel. A long list of these pioneers will be found in Dr. Peebles’s book (published over forty years ago), “What is Spiritualism?” Dr. Peebles’s lectures and writings were decidedly controversial, an essential and valuable factor while all questions were in the melting-pot of public opinion and new discoveries were compelling a constant revision of previous conclusions.

He was an ardent advocate of temperance and non-smoking, and just prior to transition, in his ninety-eighth year, proved his mental capacity at that great age by delivering a fine address at the South Place Institute, London. He travelled round the world many times, and held responsible positions, one of which was United States Consul at Trebizond, Asiatic Turkey. His age and abilities give the lie to the one-time frequent jest that Spiritualists always had a far-away look in their eyes, wore wild and woolly hair, and were always lean and lank and died prematurely.

In many cases famous people emerge from their obscurity and astonish the world by informing it that they have had psychic experiences for years. They forget to add that they waited cautiously until braver workers made Spiritualism popular. Others seem to think they are “honouring” Spiritualists by
belatedly testifying to facts for which their own friends suffered social ostracism owing to the cowardice of those who cannot now understand why the whole movement does not rush at them or appraise them at their own valuation.

We must, however, specially note those who stood for the truth in its unpopular days. Among the earlier pioneers on our “roll of honour” is the Hon. W. J. Edmonds, whose book “Spiritualism” contains some of the earliest records of definite seance work. Dr. George T. Dexter, who developed writing mediumship, collaborated. It was published in 1897. Judge Edmonds’s mediumship took the form of “travelling in the spirit,” during which he gained much insight into spirit homes and methods of work.

His most evidential experiences were obtained through his daughter, Laura, who spoke foreign languages which they knew she could not possibly have learned. These were testified to by such witnesses as the Hon. P. Talmadge, Governor of Wisconsin, and William Lloyd Garrison, the anti-slavery orator and writer, whose names sufficiently discharge the suggestion of incompetent judgment.

Laura could communicate telepathically with her friends and developed clairvoyance of a high order. The judge was quick to note, when his daughter was controlled by a newsboy dictating the story of his life, the naturalness of his whistling while waiting for statements to be written down. It is by small details such as these we are able to establish identity. The judge was certain that his daughter had never learned this accomplishment.

Though a judge in the Supreme Court of America, his investigations brought down on his devoted head such a tornado of abuse that he was compelled to resign his position. Hats off to the brave and honourable who prefer the world’s calumny to cowardly denial or evasion. He was a careful experimenter, proving basic facts over and over again, utilising the services of an electrician to test the rappings which were a predominant feature in the early days of Modern Spiritualism.

In 1856-8, Dr. Hare, Professor of Chemistry in the University of Pennsylvania, conducted experiments “scientifically” in order to “explode the monstrous delusion.” A paean of praise
arose similar to that which greeted Professor Crookes in England at the start of his investigations. Now the world would get "scientific" explanations! The bubble was burst—or would be—at last! But, alas! for the desires of prejudiced opponents. His results were published in a book called "Spiritualism Scientifically Demonstrated." A howl of execration went up. His findings were challenged, his scientific attainments impugned and even today one hears insinuating references to his age, as if experimental research did not speak for itself. Such is the cowardly attitude prejudice invariably adopts.

He was the first to suggest a method of mixing up letters of the alphabet in such a manner that telepathy and fraud were eliminated, the spirit people being asked to select, in the dark, specific letters forming words to order, which they invariably did successfully.

Another notable pioneer was Robert Dale Owen, author of "Footfalls on the Boundary of Another World" and "The Debatable Land." He was a member of Congress and American Minister at Naples. His books give a useful summary of the dawning of Spiritualism, together with a résumé of the Wesley and other experiences.

Mrs. B. Hayden was the first public medium for table-rapping phenomena to come over to England in 1852. She was followed by Mrs. Roberts. These were investigated by Professor de Morgan, an eminent mathematician and author, who wrote a clever preface to a book written by his wife, published in 1863, entitled "From Matter To Spirit." De Morgan collaborated with Robert Chambers, the author of "Vestiges Of Creation." This book created a furore in its day. Its arguments were unanswerable, but the author steadfastly refused to reveal his identity to the public.

Their testimony, together with that of the illustrious body of men they gathered around them, is recorded in "Chambers's Journal" and current magazines. It is necessary to remember details of this order to combat the oft-repeated statement that Spiritualism has never been accepted by critically scientific minds until the present inrush of new names into our ranks forced it upon an unwilling world. The phenomena have been scientifically analysed every step of the way and con-
sistently jeered at or ignored until at last it has become perfectly respectable to admit a belief in psychic experiences.

Daniel Dunglas Home was born near Edinburgh in 1833. He emigrated to America, but in 1855 returned to England with an established reputation as the finest physical medium of his day. In 1870 he gave a series of sittings to Sir William Crookes, which are duly recorded in Crookes's "Researches Into the Phenomena of Spiritualism," published in 1874. The scientific accuracy of these experiments has never been seriously challenged. This book is the more valuable because it is impossible to challenge the author on the score of senility, as he was then a comparatively young man. Neither can his scientific acumen be questioned, because his most valuable contributions to science came in later years. Yet on nearing the "great divide" the illustrious chemist said that he had no word to retract from any of his writings on psychic manifestations.

D. D. Home's widow published a book entitled, "D. D. Home, His Life and Mission," to refute the usual calumnies which follow all mediums to discredit their work. He was unique in that he never took a penny for his services, though he travelled all over the world, the guest of royalties and people in high places. His book "Lights and Shadows of Spiritualism" deals largely with methods of unscrupulous imitators who followed in his wake, and outlines valuable historical matter prior to Spiritualism.

By April, 1854, the spirit people had created such a widespread list of phenomenal happenings all over the world that a memorial was presented to the United States Congress, signed by thirteen thousand people, "praying for the appointment of a Scientific Commission to examine the phenomena of Spiritualism," in which witnesses claimed to have seen "lights of various forms and colours and of different degrees of density, which appeared in darkened rooms, where no substances exist which are liable to develop chemical action or phosphorescent illumination, and in the absence of all means and instruments whereby electricity is generated or combustion produced." This important document shows that investigators were neither asleep nor greedily swallowing fables.

In "Northern Lights," published by Madame D'Esperance in
1901, and in all records relating to physical mediums, the same phenomena with continual intriguing variations are narrated. In "The Spirits' Book," published by Allan Kardec in 1875, and "Spirit Teachings," by Stainton Moses, we have the philosophic and religious implications from entirely different standpoints. And in Zollner's "Transcendental Physics," which was translated into English by C. C. Massey, we find illustrations of locked and folded slates on which writing was obtained under crucial test conditions, apports, the passing of matter through matter, and for the first time a discussion of the "fourth dimension" as an explanation of the mystery.

Scarcely any phenomena now so violently debated are omitted from the earlier books, which makes the trivial results obtained by present-day psychical researchers look nonsensical by comparison. Later pioneers like J. J. Morse and E. W. Wallis have left a more distinctive mark upon the movement. Morse's "Occultism" and Wallis's "Guide to Mediumship" are still the best books for new investigators to read.

My last meeting with E. W. Wallis illustrates the sacrifices the older workers constantly had to make. A few months before his transition he had been asked to speak for the Brixton Brotherhood in the Parish Church room. On the date booked he had to be in Manchester. He had no time to snatch a meal before jumping on the train for London. After the address and questions, followed by the usual vacuous remarks from a chairman quite ignorant of the subject, the meeting closed. My wife and I were apparently the only supporters he had present. We waited outside, hoping the speaker was at least enjoying a cup of coffee after his labours.

Presently he joined us, and we learned that not only had he not eaten all day but that his work there brought no remuneration whatever and that not even a cup of coffee and scarcely a "thank you" had been given to him for his services. And all the time he believed he was a doomed man. He told us he was suffering from the very, very painful malady called "shingles," due to overstrain and lack of proper rest, and referred to the common superstition that when the marks around the waist met he would have to obey a higher call. Of course, medical men know that the lines never meet, as the nerve branches off
into another direction. But, nevertheless, the next I heard of him was an invitation to his funeral shortly afterwards.

Such are the men we honour as pioneers. They ever subordinated self at duty's call. There are many like them up and down the country even now, unknown to fame, but whose record is writ large in the libraries of heaven.

Perhaps the most interesting pioneer I have been associated with was W. J. Colville. He wrote many books, mostly illustrating the action of the mind on bodily health. His inspirational poems, perfect in rhyme and rhythm, were delivered without a moment's preparation at breakneck speed. After his address he would merely ask for a word or subject, and although his address invariably lasted an hour and a half, he would reel off a perfectly finished poem that took five to ten minutes to deliver.

I asked him on one occasion if he was not afraid to deal impromptu with the very difficult subjects he had given to him. His reply may encourage young nervous beginners: "I feel so deliciously nervous that I know I am in good hands and we shall have a grand meeting." We had. I do not think I should like to have lived with him. He was as skittish as a kitten, but so changeful in his moods that we were kept guessing as to what would happen next. Like many great artists and geniuses, he was temperamental.

In those early days our audiences rarely exceeded a hundred. On the occasion of his first visit, just prior to the meeting, he visited the hall, which seated three hundred and forty and was arranged for the usual estimated number. He discovered a lot of old dusty forms stowed away in a corner, and loudly declared he could not possibly start the meeting unless they were all raked out and placed in front of the hundred chairs so neatly dusted and arranged. I dared not argue, so then and there, with his help, in our best "go to meeting" clothes, we proceeded to drag the damaged and carefully hidden forms from their obscurity. Colville was a wonderful orator. One overlooked all his idiosyncrasies, and listened spellbound to the torrent of words, so replete with logic and common sense.

James Burns was another forceful and lovable character, albeit a stormy petrel at all times. As Editor of the "Medium
And Daybreak" he wielded a trenchant pen. A vegetarian, non-smoker and temperance advocate, he tried to lead by personal example. His attacks on other folk's weaknesses made him many friends but more enemies. His \textit{bête noire} was organisation. To him it was the beginning of priestcraft. Asked to address the annual meetings of the London Union of Spiritualists at High Beech, he would roundly attack everybody who tried to promote co-operation.

Spiritualism produces many such men who seem to fight a lone battle on some aspect or several different aspects which forces the whole movement to go slow. In the early days of a great development like Spiritualism, these forceful characters act as the stimulus to greater endeavour or brake on hurried conclusions. And as Spiritualism attracts all those who are dissatisfied with prevailing religious systems, and cranks seeking to attach their own special ideas of reform to it, the result is entirely beneficial and investigators are immediately struck by the great number of robust thinkers born of this continual inrush of new points of view which have to be met and critically examined.

Many Spiritualists bemoan the loss of such orators as Mrs. Emma Hardinge Britten, Cora Tappan, Colville, Morse, Wallis and their like. The types seem to have almost died out. The rapid growth of the movement has placed the demand for mediumistic services far in advance of the supply. The result has been an inrush of immature, badly developed mediums who have been thrust on the platform merely because they see spirits.

Thereafter, only subconscious material is expressed or actual spirit teaching delivered in such an unattractive form that intelligent folk are repelled rather than attracted. Study groups, developing classes and lessons such as we are now giving are the only radical cure. The net result of all this pioneering work is the clear evidence that spirit people are readily accessible and suited to all types of mind.

America naturally turned its uses first to adding to the almighty dollar. One business man, having proved that spirits could locate mineral wealth, like Oliver Twist returned "for more." He was met by the spirit control with a simple request. If the spirit located more wealth for him, would he share the
proceeds with the Spiritualist movement? A fifty per cent basis on profits was promptly arranged. The mine was found, and from the profits on the next deal the Morris Pratt Institute was founded. This would seem to be a degradation of psychic powers, but when it is realised that the Institute has consistently passed scholars through its curriculum, all teaching of the evils which flow from the worship of the god of gold and how hells are filled in the spirit world as the result, it will be seen that the means to the desired end was justified.

Scientists find that the spirit people know more about chemistry and atomic theories than their confrères in the body and learn to grow modest. Doctors discover that their methods of healing need complete revision, and that if they ignore the factor of mind in relation to physical well-being they will be supplanted by healers without college degrees but who heal where orthodox science fails. They are slowly learning the lesson, and one now hears everywhere of mental treatment, colour treatment, even light and sound are being pressed into service and vegetable medicines supplanting mineral drugs, all driven home by the spirit workers' practical illustrations and teaching.

Idealists find their reforms constitute an essential part of the religion of the future and are but a dim foreshadowing of actualities in the spiritual realms. The ethics of all religious systems which promote brotherly love are applauded, but sectarian follies which breed separation and hatreds are unequivocally condemned. This has produced the brotherhood of man as the central plank in the Spiritualist platform. All phases of mentality are attracted. The brave remain, but those who find their vested interests attacked try to rend us in return. But with God and the angels for us we can afford to ignore individual opinions of men.

Probably the best-known pioneer is Mrs. Emma Hardinge Britten. Her "Nineteenth Century Miracles" and "Faiths and Facts and Frauds of Religious History" should be found in every Spiritualist library. Her voluminous writings and inspirational addresses have probably done more towards shaping English Spiritualism than any other factor outside of mediumship itself. On July 6, 1890, she convened a conference in Manchester from which sprang the Spiritualists' National
Union Ltd., registered on October 22, 1901. This was the only way in which Spiritualists could legally hold property as a religious organisation. Spiritualism has lost much money through this inequality in point of law. The S.N.U., though sadly handicapped by lack of funds, is continually striving to remove these hindrances to progress. In its capacity as joint trustee with the societies, it is the only continuing authority in England in which it is safe to vest funds and buildings if it is desired to retain them for Spiritualism after the demise of the founders.
CHAPTER IV

THE SEVEN PRINCIPLES

The great outburst of spirit power that followed the experiences of the Fox sisters brought joy and solace to thousands of lonely, bereaved souls, and consternation to all who saw their vested interests threatened. Christians were the most bitter and unscrupulous antagonists. No slander was too vile, and no misrepresentation too bitter to hurl at those who dared to suggest that God was grander, greater, nobler and more just in every way than the puny imaginations of men conceived.

Stories of wholesale lunacy and physical and mental deterioration were freely bandied about, and to their shame be it said that these stories—although repudiated by their own authors—are still printed by reputed "Christian" journals.

Soon those who communicated begged for the prayers of the sitters, and warned them of the follies of misspent lives. Questioning revealed the extraordinary fact that the soul carries within itself a definite registration of every thought, motive and action of the earthly life. Impurity of thought, hatred and vice have the effect of making the psychic organism so dense that oftentimes it is impossible for such to rise above the earth plane. Thus haunted houses became understandable.

But it is more difficult to realise that our thoughts have such an effect upon the auric atmosphere around us that, on quitting the physical body, the spirit seems to pass into a sort of fogland, which can only be dispelled by the creation of "the light within." This light is said actually to shine, and is not merely a symbol. The "valley of the shadows" becomes a very literal hell when we find the consequences of our own actions mirrored therein.

While in the body we rarely see ourselves as others see us, but in the spirit world we are actually forced to wear symbolic clothing, automatically fashioned by our modes of thought, and more particularly our secret, and, therefore, most real and intense thinking. This often produces such a shock that its realis-
tion creates an intense desire to hide ourselves from those whose approbation we most desire. It makes us modest indeed to discover stark reality in the words, "The secret thoughts of the soul shall be shouted from the housetops." But the desire for love and companionship sets other forces in motion, and thus the seance room becomes the very gate of heaven to which many poor souls are brought by their spirit helpers in order that they may learn to work out their own salvation.

Investigators soon lost the fear of a personal devil. Very little research among writings prior to Christianity, and even in the Old Testament itself, proves that gods, angels, spirits and devils were often interchangeable terms dependent entirely upon the whim of translators or point of view of the speaker. A few there are who still fail to see that a literal burning hell, with His Satanic Majesty as lord and king, allowed out for the sole purpose of ensnaring God's helpless children, is the grossest possible libel upon the wisdom and justice of God, and an utter impossibility if the Nazarene's ideas of a God of love are correct.

Sitters were often asked to pray for "souls in darkness." But no matter how pitiful the requests for prayers might be, or how dark the surroundings of degraded souls, one and all declared they had never met a personal devil, and, curiously enough, exalted the love, wisdom, justice and mercy of God.

Closer questioning revealed the fact that they are rarely allowed to come definitely into contact with mortals until some form of probationary training inclines them to this specific attitude of mind. They are not all aware of their own training ground, or the hospitals through which they have passed. Some, however, do get faint glimpses en route, and, as soon as they are ready for the fuller light, their own spirit guides complete the teaching, and thus turn the devils of man's creation into "ministering spirits, seeking to teach and to save."

The greatest revelation of all was the discovery that after-death states are purely mental. The Indian truly found his happy hunting grounds, but he could no longer kill and eat. Physical necessities were no longer the absorbing need of life, and with the loss of the physical body all sensation becomes transformed into something finer though more intense. The joy of life is greater because the heavy, cumbersome garment of flesh no
longer cloys thought and action. The pleasures of the chase are still his, but the animals become his friends and forest glades take on new and unexpected delights. Each type of life is seen to be an expression of love. He can no longer kill or be killed. All fear is removed, and he is ready for the next step up on the ladder of progress.

So with the Christian. His life has been spent in ceremonial observances. He found his joy in music and association with kindred minds. If to his faith he added works—and had no mental background of petty jealousy, vice and vindictiveness or secret ambitions—he finds his kindred souls, and quite contentedly continues his chapel routine until at last he realises that, though passed from the body, he has not found the heaven of harps and eternal singing round the throne of a personal God.

Then follows inquiry and a “divine discontent,” which causes his speedy removal from mechanical routine into active realisation of his relationship and duty to all mankind. He then discovers new meanings to old texts, and thus modern preachers are inspired with ideas that make present-day Christianity a very different thing from what it was in the “dark ages,” when it was esteemed a perfectly honourable proceeding to burn or torture all who differed.

The teaching was so clear and definite that, when the spirit of the great reformer Robert Owen passed a concise summary of principles through Mrs. Emma Hardinge Britten, there was no difficulty in getting them adopted at the meeting of societary delegates in 1901. They were altered on the advice of the solicitors to the Spiritualists’ National Union for the purposes of legal definition and consequent registration and are now known as the Seven Principles. But as many old books retain the original form of six statements, I reproduce them here for the sake of completeness:

1. The fatherhood of God.
2. The brotherhood of man.
3. The immortality of the soul and its personal characteristics.
4. Proven facts of communion between departed human spirits and mortals.
5. Personal responsibility. With compensation and retribution hereafter for all good or evil deeds done here.

6. A path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

FATHERHOOD OF GOD

Spiritualism defines God for no man. Definitions imply limitations and we refuse to limit the illimitable or define the indefinable; but one fact is clear, the great first cause, called God, manifests by and through law. Men and angels may utilise these laws, they cannot change them. Logically, we cannot conceive of a first cause, for all causes must themselves be caused. Eternity means backward as well as forward, but the human mind is so constituted that the brain would break down if it did not set some limitation on imagination.

In all worlds we find implacable law in manifestation and, since love is the highest manifestation of that law, we bow our heads before the incomprehensible. By combining it with the protective idea which fatherhood connotes, we make concrete to our imagination the great lawgiver and designer “who doeth all things well.” We cannot conceive of justice setting aside natural law to work miracles for a favoured few. Nor love creating a world of unhappiness and consummating His folly by brutally punishing those of His creation who are incapable of accepting the statements of priests.

These are the rocks on which creedalism is foundering. Priests freely adapted from ancient mythologies concepts of God repugnant to elementary principles of righteousness. They were based on an ignorant fear which theologians still try to graft on to the God of Jesus, who taught a God of love in its place. Belief in a creed is in some vague way believed to be essential to salvation from eternal torment, and this idea has gradually supplanted the necessity for character as an essential part of religion.

It is true that many Christians now accept the doctrine of evolution, and even repudiate the deity of Jesus, but it is hopeless to think they can get their newer viewpoint accepted so long as they use words which infer the retention of earlier meanings. It is quite common to hear the name of Jesus Christ used by men
who repudiate his deity. Jesus the Christ did not mean Jesus the God but Jesus the anointed, anointing being a common practice when priests were ordained.

Similar subterfuges are introduced by those who desire to “square Spiritualism” with the very errors that Christianity is striving so hard to throw off. Thus old ideas are perpetuated, despite the pretence that words now mean something entirely different from that which our forefathers taught. I therefore advise students to avoid the use of the word “Christ,” which forms the theological battleground, and to avoid being drawn into bitter sectarian disputes. This you can do by using the word Jesus when the man is meant and God when you are referring to Him. But by all means cease the hackneyed use of any words which mean so much but are used so glibly. “Why do men call me good? There is none good but God. Worship God,” said Jesus.

We accept the ideal presented by Jesus in the phrase, “Be ye perfect even as your Father in heaven is perfect.” God, therefore, symbolises all that is just, holy, good and wise. The ideal is expected to arouse corresponding ideals, for man is ever prone to imitate the qualities he admires. Mean men have mean concepts of God, and fighting men think He reserves a special corner in heaven for bloodthirsty warriors. We naturally excuse personal actions if we think they are pleasing to the Deity. That, in the past, justified the burning and torturing of heretics. What God does must surely be right for His children to do. Hence the necessity for teaching the God of love and justice.

Love and hatred cannot co-exist side by side—the one destroys the other. Spiritualism repudiates all such imperfections as vice, hatred, partiality, or injustice as attributes of God. God never made mistakes. He did not create Adam and Eve or place them where he knew they must “fall” and curse humanity for ever. Nor would He need to drown the consequence of His errors in a flood or sacrifice one-third of Himself to atone for the mistakes of the other two-thirds. These are the mazes from which Christianity cannot disentangle itself so long as it uses words with obsolete meanings.

Enlightened Christian opinion now inclines to the view that all these statements are pure symbolism, but the masses still cling to a literal interpretation of the Bible, which presents an anthro-
pomorphic God with very human failings. Evolution proves that man was not created "perfect," but rose from lower forms of life. Even if Adam and Eve lived in the Garden of Eden six thousand years ago, they would know no language, no arts, no science, and they would be but one step removed from the intelligence of brutes in the field. Adam, therefore, did not fall.

Fatherhood connotes the sonship of all mankind. In this sense, Spiritualists interpret the teachings of Jesus. If you use the phrase, "Christ in you," you mean the divinity of God as expressed through the soul of man. You do not mean a man named Jesus reincarnated in you. Hence the need for eliminating ambiguous phrases and for using words which have undisputed meanings. Only thus can you stand aside from the terrible sectarian disputes which have deluged the world with blood and tears in the name of religion. Clarify your mind as to what you exactly mean when you use words referring to deity like God, Christ and Jesus. The main point to remember is that if "Christ" means "God" there is only a difference in words between the creedal Christian and the Spiritualist. But it does not.

BROTHERHOOD OF MAN

The brotherhood of man cuts at the root of all inequalities of opportunity. It expresses a family relationship that ought to prevail all over the world. It makes criminal the degradation of "subject" races. They should be helped, not exploited for commercial purposes. In family life we do not take advantage of each other's necessities. The family ideal must embrace all humanity. Political work must be directed towards general culture, with perfect freedom for all to work towards the same goal.

Arbitration must supplant warfare. Trades and professions must be freed from all that is demoralising. It ought not to "pay" to gamble with people's lives and fortunes on the stock exchange, nor for the politician and lawyer to lie and cheat, the tradesman to adulterate, the armament maker to precipitate wars, nor wealth in any way to corrupt the finer qualities of the soul. Every aspect of life must have a way opened up so that men may be transparently honest without fear of tricky duplicity, or loss of livelihood.

People should be taught what to eat and drink, and what to
avoid, so that a sound mind might control the highly developed physical body. Everything that prevents us living clean, wholesome lives must be eradicated. Your politics, your work, your home life and your studies—everything—enters into the religion of Spiritualism, which will thus sweep all shams and hypocrisies away. The religion of Spiritualism plants your feet on every reformer’s platform, and makes deeds, not creeds, the pathway to heaven.

COMMUNION OF SPIRITS

This is the sheet anchor of modern Spiritualism. Christians assert that revelation ceased two thousand years ago. We affirm that God’s laws never change, and that revelations from the spirit world are still coming through. Scientists are now adding their testimony to ours.

Our experiences help us to understand the religious systems of the world, and, because of this fact, we hope to become the unifying force that will eventually bind them into one harmonious family. The true meaning of the word “religion” is “to bind back to God.” Hence Spiritualism is a religion in the highest sense of the word.

CONTINUOUS EXISTENCE

You cannot “prove” either beginnings or endings; but we teach the immortality of the soul with its characteristics and memories because it is consistently taught by all returning spirits. They prove their individuality by the matter and manner of their communications. They all teach that true growth is of the soul, and is attained by effort and development in love, wisdom and experience. We do not merely believe we shall live after the change called death; we affirm that it is a demonstrable fact. By direct scientifically recorded evidence we have satisfied ourselves that the grave merely receives the physical elements of which the body is composed, and that consciousness persists after the decay of the body.

PERSONAL RESPONSIBILITY

If you accept this principle, away goes the premium on sin implied in the “vicarious atonement,” which teaches that man can shuffle the consequences of his misdeeds on to the shoulders
of a “saviour.” It is quite untrue. The law of cause and effect follows us into the spirit world and automatically adjusts all relationships. This refusal to adopt orthodox ideas brings us into conflict with sectarians. But returning spirit people prove that cant, selfishness and hypocrisy, equally with all the virtues, set laws in motion which produce inevitable results.

It is better to ask forgiveness from the person you have wronged than pray to God to take over your sin while you leave the victim suffering. Make sure of your victim’s pardon. You will find God’s forgiveness follows as a matter of course. Realisation of our responsibility and a willingness to live up to it allies us to positive powers of goodness and changes our spiritual surroundings.

In the spirit world, we find that even sins of omission point their accusing fingers at us, and that realities are no longer obscured by the customs or hypocrisies of modern life. Degraded thinking produces limitation of psychic perception, and true progress starts as soon as we “render unto Caesar the things which are Caesar’s, and to God the things which are His.”

REMORSE AND REWARD

Spirit people teach that sin is most detrimental to the sinner. It stunts his spiritual growth and links him to associations in sympathy with follies. The infraction of spiritual laws produces pain as surely as the breaking of a limb under physical law. Virtue is its own reward, because it sets forces in motion which eventually produce happiness, even though man’s stupidity may delay it during his earthly life.

There is no vindictive punishment in the after-life, and the inevitable reaction of vice is unhappiness. But suffering, bravely endured, always proves a stepping stone to progress. The development of a strong character means the development of spiritual powers. All spirits teach that they grow “brighter” as they learn the lesson that prayer to God is best expressed by works for humanity. Thus it comes about that God is not mocked. Character is the surest passport to heaven.

Darkness and wrong thinking are synonymous terms from the spirit standpoint. Right thought leads to right action, which automatically dispels the clouds of illusion created by selfish
indulgence and the misuse of life’s opportunities. Spirits continually beg us to try and set laws in motion while still in the body, and thus lay up “treasure in heaven” by developing the gem of a beautiful life and avoid spheres of darkness. By spreading a knowledge of these laws, the spirit people hope to sweep away all unhappy conditions from earth and the lower spiritual planes which evolve from it.

ETERNAL PROGRESS

It is only man’s folly that prevents the reign of the kingdom of heaven upon earth. It will materialise as soon as we recognise the futility of commercial, sectarian and political selfishness and intrigue. The need for this correct “poise of the mind” is thrust upon the discarnate spirit at every turn. Each gravitates to his own place, and it speedily becomes apparent that, as thought carries its owner to scenes and conditions that reflect his own mentality, there is no burking the issue.

On earth, the big purse buys power and respectability, but in spirit life earth’s petty schemes are found to be a positive hindrance to spiritual growth, unless they were formulated with a genuine desire to advance human progress. The reborn into spirit life, therefore, study to eliminate every thought that has a purely selfish origin, and this is the magic wand that opens up the pathway of eternal progress.

They discover that true happiness is only possible where strict truth, love and justice permanently abide. The religion of Spiritualism teaches us to apply these laws while on earth, and compels tolerance to all opposing creeds. But—though tolerant—we must be firm in our adhesion to principles. The canting hypocrisy which demands that we must play up to orthodoxy, money powers, or any other form of “authority” is nauseating to sincere reformers. Let history be your guide.

Very few reforms make headway so long as they compromise with error. The true man becomes a brave soul. The brave soul brooks no departure from “right thought, right speech and right action,” to quote Confucius. Cunning and diplomacy are frustrated by the operation of this simple formula, and those who practise it become the leaders of men on earth and the ministering spirits of God both here and hereafter.
CHAPTER V

FACTS VERSUS THEORIES

BECAUSE Christians attack Spiritualism from so many different viewpoints, it is essential for investigators to get clear ideas as to the reasons. The Spiritualist's difficulty is simply that what one regards as Christianity another affirming adherence to the same religion will flatly contradict. To the Roman Catholic, Romanism is the only true Christianity; those who are outside "The Church" are heretics, and not Christians at all. Nearly all Protestant sects adopt a somewhat similar viewpoint in relation to others. But so wide are the divergencies, that some Christians repudiate the very creed upon which their own sect is based.

In one and the same church are now found those who believe in the verbal inspiration of the Bible, a literal word-for-word dictation by a personal God, side by side with fellow churchmen who deny this conclusion in toto. Yet both will repeat the original creeds from their prayer books, without realising any inconsistency. They now tacitly refuse to discuss their difficulties because of the bitter wrangling that inevitably ensues. For instance, in the "Christian World" for September 22, 1932, under the heading "Who Is A Christian?" Dr. Jowett says, "... it means that we should regard all persons as Christians, even if they come before us with other names, if they are doing the work of Christ." I got precisely the same explanation of Mohammedanism from the leader of the sect at Southfields, except that he used the word Mohammed instead of Christ. They mean exactly the same thing. This means that those who live a good, clean life are followers both of Islam and Jesus. To this section, creeds simply do not matter. I have no doubt that I could find Buddhists and Confucians who would accept the same definition of their religion.

To those who repudiate all dictionary meanings of the creeds they profess to follow, my arguments cannot apply. But so
subtle is their reasoning that it is very doubtful whether they know what they really do believe. My position is that Spiritualism cuts at the root of all orthodox Christianity. This is realised and resented even by the broadest-minded. They do not realise that their opposition is the result of long years of unquestioning acceptance of dogmas they were afraid to examine. Slowly they learned that the Bible is a collection of writings that floated about the world for hundreds of years subject all that time to priestly interference. No actual original writings exist; the best we have are reputed copies of copies. Purely historical records do not need the finger of God to write them.

Critics also discovered that the original Hebrew alphabet contains no vowels, therefore translators had to make guesses as to what was actually meant. Further, grave doubt was cast upon sectarian honesty in translation, by the discovery that such texts as I John, v. 7: "For there are three that bear record in heaven—the Father, the Son, and the Holy Ghost: and these three are one," is not to be found in the earliest copies. It was presumably an interpolation. Revised editions became necessary, but the necessity for these revisions had to be published and the laity learned the methods by which priests selected the present writings from hundreds of spurious or inferior copies that had to be rejected.

In the result, Christians are taking their courage in both hands and freeing themselves from superstition and bigotry. Slowly a purely Spiritualistic explanation of biblical records is being adopted. It is that men, and not books, are inspired. Prophets, seers and automatic writers may be inspired by spirits of varying qualities, but interpreters or recorders may entirely misunderstand the true inspiration. When it is also realised that even the earliest writings were based on oral tradition, it is clear that very serious discrepancies could easily creep in.

Brave men outside the church compelled examination, but many inside the church also spoke in accordance with their conscience and to it added actual research work that could not be silenced. Thus the first five books of the Bible, called the Pentateuch, were repudiated by Bishop Colenso as the work of Moses, who could not very well have recorded his own death and burial as stated in Deut. xxxiv, verses 5 and 6.
It was a very simple discovery and debated with great heat. But thus Higher Criticism was born. Soon all the books in the Bible and their authorship were questioned, and it was realised that few, if any, of the reputed authors could have written the books attributed to them. The Higher Critics soon discovered far more serious discrepancies and difficulties of belief than Bishop Colenso. How were they to appraise miracles of which they had neither historical corroboration nor evidences of any kind remaining? Without its stories of the supernatural, the need for the Bible collapsed.

Rationalists were very willing to accept as true everything which related to man's earthly experience—his wars, his arts, his poetry, his science and all that could be proven by contemporary records, but he most certainly would not accept as true anything which savoured of divine interference with nature's laws. The attributes of God thus became a matter of popular discussion. Obviously, if God were everywhere He could not be limited to the specific form of a man. Pope's poetic definition that "All nature is the garb of God" became generally accepted. But how could this God of nature walk in the garden of Eden and talk with Adam, or perform the many personal acts recorded? With analysis came enlightenment, but criticism without psychic experiences merely drove the world more quickly towards materialism. In the result, many people wilfully shut their eyes to obvious facts in order to cling to their cherished faith.

Nor must it be thought that these intellectual battles are being fought out in Christianity alone. Similar growing pains are evident everywhere. Christians boldly explain away all the sacred writings of other religions as "mythologies" and term the followers "infidels." They quite forget that they are equally "infidel" to their opponents. Each resents as an impertinence the arrogant assumption that his scriptures are myths or plagiarisms, but that those of his opponent are "divine" revelations. Gerald Massey's researches carried the fight one stage further by proving there was a measure of truth in all arguments. Hence Spiritualists as a body refuse to be tied to any authority whatsoever, and claim the right to select their ideals from all the sacred writings in the world.
Analysis and discussion have proceeded apace until finally the school of Higher Criticism cast so much doubt upon all stories of the “supernatural” that it has almost become a hallmark of imbecility to affirm that there is a spirit world and that either gods, angels or devils, can or ever did manifest themselves to mankind. The reaction to this is that we are confronted with large bodies of men who regard ignorance as a virtue and loudly proclaim their refusal to examine historical evidences lest they jeopardise their eternal salvation.

Every new revision of the Bible is therefore attacked, fear and ignorance being the driving forces. But the Spiritualist knows no fear. His forefathers were tortured and burned, but in the name of science they went forward. Thus the world is gradually being freed from the nightmare of terror which is found to have no basis in actual fact.

Of the central character in Christian teaching, Jesus, I shall say little. Spiritualists do not desire to destroy idealism if that idealism makes men better citizens, but creedalism is a travesty of its founder’s teaching and, by removing the need for character as an essential part, filled the world with hatred in place of love, and actually prevents true spiritual progression. It is the resultant ideals that matter to me as a Spiritualist. These are serious, for when I know that clergy are ordained, and with their lips affirm belief in the Thirty-Nine Articles of their creed, but, because these are impossible of acceptance, are ordained with permitted “mental reservations,” it follows that these “blind leaders of the blind” are not honest men, and that it is essential for the laity to form their own conclusions on such evidences as are available.

The most glaring example of this inconsistency is found in strict sabbatarianism. At one time, death or imprisonment followed any infraction of the theological interpretation. No educated man now believes the world was made in six days; but the doctrine of the “fall of man” and the consequent necessity for “salvation by faith” are based upon this very fact. “God sanctified the Sabbath day and hallowed it,” and ancient Jewish law even forbade the cutting of hair and the paring of nails on the Sabbath day. Apologists now teach that “day” means “an age-long period.” Curiously enough, they only apply this
meaning to selected passages which would be foolish if interpreted any other way. If they would but apply the idea to texts like the command to keep the Sabbath day holy no one would grumble. Certainly no weekly wage-earner would object to "resting" on a Sabbath day—for a million years or so—but he most certainly would object to working for an "age-long" day.

It is because Christians are trying to uphold the statements in the Bible, no matter how absurd, that caused a local schoolmaster in Dayton, U.S.A., to be prosecuted for teaching the theory of evolution. All the newspapers waxed eloquent over the story of "Monkeyville." It is therefore essential that everyone should be familiar with the foundations of the theory, so that every door may be kept open for further enlightenment. It is a bitter realisation that most clergymen know the truth, but fear to teach it, lest it jeopardise their livelihood.

Side by side with these aspects we find churches which dogmatically continue their assertions, and ignore the conflict of science with theology. The result is obvious everywhere. Even the schoolboy can confound the theologian. He is sent to church as a matter of social custom, but his religious observances have no real and effective influence upon his daily life. He affirms on Sunday what his reason rejects on Monday. The consequent mass of hypocrisy is appalling.

Religion is supposed to be divorced from "business" and every practical application of its tenets. Vaguely it objects to war, slumdom, and any breach of the ten commandments. Ever the priest upholds authority at the expense of justice, and lends an air of "respectability" to functions that have a disastrous effect upon the poor, the only class that needs special protection. He blesses the army when it fights; his "Christian" enemy does the same; and each thanks God if his side can claim a victory.

In order that we may continue the good work, we must examine the foundations on which obstacles to the use of God-given reason were built, and which still act as subconscious brakes upon investigations into Spiritualism. In the nature of things, untutored minds could make but vague guesses as to the origin both of man and the earth, but in course of time these guesses became adopted as part of a pre-ordained plan of salvation, and all Christian statements of faith are more or less coloured
by these speculations which finally made it necessary for God to sacrifice a third portion of Himself in order to atone for the mistakes of the other two-thirds. As omnipotence could not possibly stultify Himself in this way, or He could not be omnipotent, we must first state the conclusions at which orthodoxy arrived, and then examine the foundations on which the superstition was built.

I shall not weary you with an examination of the various creeds in detail, but will baldly state the conclusions accepted by the majority. This starts with the idea that by a miraculous effort of will, God made the earth in six days, with all its animal and vegetable life. He rested on the seventh day, and around this presumed ordinance of God the fight for strict sabbatarianism is still being fought. But He made one mistake.

Having made Adam and Eve and ordered them to remain ignorant (they were not “to eat of the fruit from the tree of knowledge”), He made a great mistake in endowing them with reasoning powers and an insatiable curiosity. They were disobedient, and because they could do no other than use the faculties He had given them, they were turned out of the beautiful Garden of Eden.

As a piece of symbolism, we need not stop to criticise the first chapters of Genesis, which contain the main details, but the outcome of this extraordinary story is that because Adam “fell” from ignorance to knowledge, the whole of mankind is cursed, and, unless they can hypnotise themselves into the idea that the death of Jesus removes the consequences of Adam’s action, they are doomed to perdition for ever. This, in the past, meant a very literal burning hell, with a very definite devil. And, where people refuse “to eat from the tree of knowledge,” it is still believed.

Our survey of bases must therefore begin with an examination of the probable origins of the earth and mankind. Only thus can we settle the question as to whether the world, including man, was made in six days.

The simplest explanation, from a layman’s point of view, arises from the study of coal and its surroundings. Here we get a direct object lesson from the nature of the soils above and below the coal seam, which unmistakably reveals the story of its origin.
We have but to compute the time each seam took to develop into coal to obtain a clear idea of the great age of the earth. We also know what forms of life and vegetation flourished in these dim periods of history, because we find the actual forms of plant and animal fossilised in the rocks and coal, or buried in the adjacent soil.

The following extract from "The Story Of A Piece of Coal" will illustrate these facts:

"Many ferns found in coal . . . greatly resemble existing species, yet there are others in these ancient days utterly unlike anything indigenous to England now. There are undoubted 'tree-ferns' similar to those which thrive so luxuriously in the tropics, and which throw out their graceful crown of ferns at the head of a naked stem, whilst on the bark are the marks at different levels of the points of attachment to former stems and leaves.

"One form of tree-fern, known as psaroniuns, was peculiar in the possession of aerial roots grouped round the stem. Some of the smaller species exhibit forms of leaves which are utterly unknown in the nomenclature of living ferns. Most have had names assigned to them in accordance with certain characteristics which they possess. This was possible because the fossilised impressions had been retained in so distinct a manner. . . . In some species of fern so exact are the representations which they have impressed upon the shale which contains them, that not only are the veins and nerves distinctly displayed, but even the marks by the so-called seeds are displayed on the backs of the leaves. . . .

"In South Wales the coal-bearing strata have been estimated at between eleven thousand and thirteen thousand feet . . . When at last it was announced as a patent fact that every bed of coal possessed its underclay, and that trees had actually been found standing upon their own roots in the clay, there was no longer room for doubt that the correct theory had been hit upon, viz., that coal is now found just where the trees composing it had grown in the past, or rivers had deposited vegetation. Every seam of coal takes over a million years to grow. But we have more than one seam of coal to account for. We have to explain the existence of several layers of coal which have been formed
over one another on the same spot at successive periods, divided by other enormous periods of time.

"A careful estimate of the Lancashire coalfields submitted by Professor Hull for the geological survey of the seven thousand carboniferous strata here found spread out over an area of two hundred and seventeen square miles, there are on an average eighteen seams of coal. What does this mean? It means that during carboniferous times, on no less than eighteen occasions, separate and distinct forests have grown on this self-same spot, and that between each of these occasions changes have taken place which have brought it beneath the waters of the ocean, where the sandstones and shales have been formed which divided the coal seams from each other."

The difference between biblical and scientific assertions is not of years or days, but millions of years. It is, therefore, essential to compare them, for if the story told in Genesis is merely an allegory, there was no literal Garden of Eden, and the genealogical record traced to Adam is utterly unfounded. The theological plan of salvation falls to the ground, if science is correct in its inferences.

As a result of this comparison, it is easy to see why thoughtful men are streaming away from Orthodoxy. From these discoveries, the belief has gradually gained ground that the whole of the Bible is equally untrustworthy. The bigotry and intolerance of priesthoods who refuse to discuss these matters lay them open to the charge that they prefer to hold tightly to their vested interests in preference to revealed truth.

Criticism begat indifference; indifference begat materialism. Scientific materialism has rung the death knell of Christianity. An air of incredulity has supplanted blind faith. It is as good as buried already, unless it accepts the vivifying evidences of Spiritualism. Collegians are refusing to take "holy" orders, because their training proves that priests cannot speak as their unfettered conscience dictates. The laboratory has killed superstition.

Spiritualism, with its higher science and definite evidences, can save the churches, but note the conditions. They must practise what they preach; they must face truth in all its bearings. If their theology is wrong, they must alter it. They must not be dis-
honest and pretend that twenty-four hours means an interminable period of time in order to reconcile Biblical statements with proven facts. Christian theology revolves around the original story of creation as found in Genesis.

Many Acts of Parliament compel Christian communities to keep the Commandments: "Remember the sabbath day to keep it holy . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day." (Exodus xx, vs. 8-11.) To pretend that "day" means more than twenty-four hours while the Lord's Day Observance Act remains on the statute books is such transparent mental jugglery that honest men refuse to sit any longer at the feet of clerical conjurers. Hence creedalism is fast losing its hold on the world.

If Adam was not born as stated and Jesus was not sacrificed as a propitiation for our sins, the clergy must clearly say so and adopt the Spiritualist doctrine of personal responsibility. If they deny the existence of the devil and the literal hell, they must be honest and say clearly that the Spiritualist conception of after-death states is far more rational and probable.

If Spiritualism proves that ghosts, both holy and unholy, can return to earth and therefore that some parts of the Bible are true, they must accept the facts thankfully and not suggest that Spiritualists are devil-ridden, especially when their own conscience repudiates his existence. The day of subterfuge is past. But, if they will scrap their theologies and plans of salvation and realise that all truth is of God, we may save them. But will they?

Spiritualism proves its foundations. The story of a piece of coal was an excellent method of discovering the age of the earth, but it must not be thought that earth's strata lie evenly. Earthquakes, floods and subsidences have all played their part. In general, it may be said that the inner crust is a hard, crystalline, rock-like substance. On this the limestones and sandstones, indicating sea life and action, and coal, representing original forest lands, are clearly traceable one above the other. But science has many other methods of computing the age of the earth, as is indicated in the following article by Professor J. Arthur Thomson, M.A., in "John o' London's Weekly" for November 16, 1929:

"... As regards the age of the earth, no one man can weigh
the evidence gained along the diverse lines of inquiry—astronomical, biological, and physico-chemical. For there are at least four approaches to this problem. It is possible to pile together in imagination all the sediments that have been deposited and consolidated age after age. All the sandstones, mudstones and limestones that have been formed from the primitive crust of the earth, and with help from lime-capturing animals like corals, would make a vertical pile, layer upon layer, between fifty and sixty miles in thickness.

"Now, if we knew the present rates of erosion and deposition, and if we assume that they have not been much greater in the ages that are past, we can divide the miles of thickness by the annual rate, and find the age of the earth. No doubt important corrections have to be made, e.g., for man's quickening of the rates of deposition; and there is great difficulty in making sure where the sedimentary rocks begin, i.e., lie in contact with the 'original crust of the earth.' But geologists are not slow to tackle these difficulties, and Professor Chamberlin is inclined to think that the age of the earth as estimated from sediments will approach to that reached by modern estimates (to be noticed presently), based on a study of radio-activity. These estimates lead us to such inconceivable figures as a thousand million years.

"As Edmond Halley, first prophet of a comet's return, suggested in 1715, the age of the earth can be computed from the amount of common salt in the sea. The sodium part of the salt (sodium chloride) has been filched from the rocks by rain and rivers at the rate of some sixty-three million tons a year. Divide the total amount of salt in the sea by this annual rate, and the answer will be the age of the earth, an average estimate being a hundred millions of years.

"But Professor Chamberlin indicates that this method must be taken *cum grano salis!* The ocean has had an intricate history, and a uniform volume throughout the ages cannot be postulated. Moreover, there are many reasons for not supposing a steady rate of sodium supply. And, again, the sodium may in various ways pass back out of solution into solid combinations. As Professor Chamberlin says, the science of hydrogeology is not ready for the witness-box. It cannot stand cross-examination.

"Certainly the neatest way of getting at the age of the earth is
from the transformations or transmutations of radioactive sub-
stances, for these changes go on independently of all attempted
interference. They cannot be stopped; they cannot be slowed or
quickened by alterations of temperature or pressure; and they
always take place in one direction only, from an element of
higher atomic weight to an element of lower atomic weight.
They are clocks which are always running down. Thus the metal
uranium transforms itself, through a series of intermediate stages,
into the metal lead and the gas helium.

"The rate of transformation is such that five per cent of a
quantity of uranium changes into lead and helium in about
three hundred and seventy millions of years. When uranium,
lead, and helium are found together in a mineral, as they often
are, it is natural to suppose that the helium and the lead were
produced by the disintegration of the uranium. Knowing the
rate of this disintegration and the relative amounts of the ele-
ments, the expert can calculate how long they have been in
contact with each other—and the calculations vary from three
hundred and forty millions to one thousand seven hundred
millions of years, according to the nature of the ore. No doubt
there are snags here, too; but it is a very neat method, and it has
certainly shown that the early estimates of the earth's longevity
made by Lord Kelvin were far too moderate. It is now well
known that Lord Kelvin's method of arguing backwards from
the sun's present loss of energy to the date when an ocean could
have been formed on the earth was vitiated by his unawareness
of radio-activity. For it is now believed that the sun has some
supply of energy besides that which it derives from its own con-
densation. In other words, it depends in part, like the stars, on
atomic energy.

"An argument based on the eccentricity of the orbit of
Mercury has led some astronomers to conclude that the time
since the rupture of the earth from the parent sun is probably
between a thousand million and ten thousand million years.
Most of that vast time is to be allocated to the interval between
the formation of the ocean and the present day, for, according to
the argument of Dr. Jeffreys, the earth became solid within
fifteen thousand years from its ejection from the sun.

"No ocean could form on the earth until the sun had passed
through its giant star stage and was declining into its present phase as a yellow dwarf star. And it appears from the radioactivity argument—the uranium to lead ratio—that this cannot have been less than one thousand three hundred and forty millions of years ago.

"In Darwin's day biologists were begging the geologists to grant the earth a great antiquity, for, they said, a period of, say, forty million years is ludicrously insufficient for the process of organic evolution. Nowadays, however, the biologists have got over a thousand million years to work with. This must content us, for, except as regards man and his dependents, we know almost nothing in regard to the rate of organic evolution."

It is necessary clearly to understand the theory of evolution, or you will quite fail to grasp scientific references to the origin of man in modern literature. Thus far, we have dealt with the probable age of the earth to show why we follow scientific evidence in preference to the story of creation given in the Bible. The study of subsoils, with the strange indications of life found embedded therein, illustrates the theory of evolution. Before passing to the orthodox findings of evolutionists, I want you to note that there exist several "revealed" stories of creation. One specimen must suffice.

In psychic literature dealing with the origin of man, the claim is usually made that spirit power assisted in fashioning the earth and supervised its development. An interesting book of this type is "Oahspe," adopted by Faithists as their bible. They claim that it was written automatically, the author being ignorant of its statements until after the writing. Paintings, as illustrations, were produced in the same way. They are distinctly original and exhibit the usual weird characteristics of this type of work.

"Oahspe" teaches a special creation of man, with his gradual unfoldment under angel guidance. The formation of the earth is explained as follows: "By the power of rotation, swift driving forth in the extreme parts, I condense the atmospherean worlds that float in the firmament, and these become my corporeal worlds. In the midst of the vortices I turn them on their axes and carry them in the orbits allotted to them. Wider than the moons of a planet have I created the vortices, and they carry the moons also."
“Around these corporeal worlds, have I given nebulous belts and rings that man might comprehend the rotation of my vortexan worlds. For each and every corporeal world created I a vortex first, and by its rotation and by places in the firmament whither it traveleth, caused I the vortex to conceive the corporeal world. A great vortex created I for the sun, and within this vortex, and subject to it, made I the vortices of many corporeal worlds. The sun vortex I caused to rotate and gave it power to carry other vortices within it. According to their density and position are they thus carried forth and around about the sun.”

Man, according to “Oahspe,” was a special creation adapted to the time and place of his birth. He was forced to acquire knowledge slowly, but in due time grew out from an ill-formed body to the types existing today. But students must never mistake statements for evidence. They are all interesting, and should be compared with Biblical and scientific teaching; but all “inspired” revelations must submit their claims to scientific analysis and later revolutions.

In “Man: His Evolution,” John Tibbets presents us with a concept of man’s evolution acquired by studies in psychometry and craniology. He traces the development of individualized consciousness to the different shapes of the head. In the lowest types of animal ancestry there is little or no indication of frontal development. Finally, reason and aspiration reduce the purely animal propensities and evolve the finely balanced brain of man.

The most generally accepted theory accounting for the origin of the earth is known as the nebular hypothesis. We now know that Swedenborg was the first to propound this theory, though few are aware of the claim because it was comparatively recently found among his writings. It is generally credited to a Frenchman named Laplace, who lived 1749-1827. Kant also taught it. Briefly explained, it accounts for the beginning of our earth by stating that the sun threw off a large body of gaseous vapour, which finally condensed and formed the earth. The development of both vegetable and animal life resulted and evolution is the scientific study of its transitional stages.

Three theories exist to account for the origin of man. The first and most commonly accepted is that of a miraculous creation. “And the Lord God formed man out of the dust of the
ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Gen. ii, 7.)

Man is thus complete—body, soul and spirit, for consciousness is presumably included, as Adam was able immediately to name the beasts of the field and attend to the Garden of Eden. This allegory is partly responsible for belief in the resurrection of the physical body "on the last day, when the graves shall give up their dead." It is also the foundation of many sects which believe that at the second coming of Jesus the earth will become heaven and only their own tiny sect will be saved to enjoy the bliss. The rest will remain dead forever.

The alternative to this in other sects is that man is a trinity of body, soul and spirit. The saved go to heaven, but the sinners go to hell or a purgatory which is generally depicted as being only a shade more comfortable than hell. The second theory sometimes partakes of the first in the idea of a miraculous creation, but since God only needed one original body from which to evolve others, it became necessary to derive an independent soul or spirit from somewhere.

The difficulty is overcome by believing that at the moment of conception or quickening, a "spark of the divine" enters the shell formed by marital relationship. This evolves the contradiction in terms that a part of perfection becomes imperfect by its descent into matter, and, if sectarianism is true, may never get back to heaven again.

The third theory is that man is the product of evolution. From the lowest form of life discoverable, the protoplasmic cell combines with others, eventually to become animal or plant in accordance with the circumstances of its environment. Man is found to be the highest point of animal development. Materialism stops there in its theory of evolution, but the Spiritualist maintains that all animal structures develop an etheric or interior organism which persists after the death of the physical body, and that probably there is some regrouping of the lower forms during etheric life. Prophecies, and the majority of psychic manifestations which prove discarnate action, indicate in the first case that consciousness is not a mere matter of physical reactions, and, in the second place, that evolution goes on in what is termed the spirit, or unseen, side of life.
Fourthly, there is the idea that no matter whether man originated as stated by evolutionists, or was a miraculous creation as affirmed in the Bible, once a human embryo is formed it is taken possession of by an intelligent spirit entity who may reincarnate over and over again.

We cannot discuss theory number one. Modern Spiritualism does not believe in miracles. Everything that occurs does so in obedience to natural laws. Miracles assume the idea of a God who is outside and superior to law, and that, to the majority, is inconceivable.

As we shall arrive at the point of individuality, called man, by the processes of evolution, and cannot present any evidence for incarnation by a part of the spirit of God as a direct cause of consciousness, and reincarnation will be fully discussed under its proper head, we can do no other than follow evolutionary teaching until we come to individualisation. Disputants as to origins can then join forces from agreed premises and proceed to other lines of inquiry. Although we follow accepted evolutionary teaching, I want to impress upon students the main issue between materialism and Spiritualism. The former believes individuality and consciousness are the result of a long line of accidents; environment and heredity being quite sufficient to account for them. The latter believe that all form is a manifestation of consciousness; all nature is alive in a biological sense. Consciousness is eternally seeking self-expression. It is termed attraction in the mineral, instinct in the animal and consciousness in man.

We may not speak much just now of etheric counterparts, but wherever an outer form is mentioned, an inner etherealised form exists, which after death, retains sensation, instinct and consciousness. In man, it is called the spirit body and has definite form and weight. This was tested in Massachusetts General Hospital in 1906.
WE must travel into the bowels of the earth to discover the long line of animal ancestry that preceded man. Evolutionists claim that his advent can be traced through infinitesimal forms of life to more complex organisms. They investigate fossils embedded in the earth or thrown up by earthquakes, and thus gain some idea of the time it took for nature to perfect her plans.

The nature of the soil and climate in the dim and distant past, and the changes discoverable in the various strata which permitted life to develop, have enabled science theoretically to fit in such missing links as are not yet discovered among the fossils. If a footprint is embedded in the rocks, or the track of a soft-bodied worm is found, it is not always necessary to see the actual animal before us to get a vague idea of how it lived, and if here and there shells or bones are found, the scientist's theoretical reasoning has been found to be marvellously near the mark when later discoveries lead to more definite statements.

The air we breathe is alive with invisible life. Call them microbes, bacteria, germs, what you will, they are often the starting point of fully-formed visible organisms. They may, of course, be fully developed before becoming visible in the conditioning that reveals their true character to man.

The study of bacteriology produced efforts at breeding counteracting bacteria, and setting one type to fight another not only produced sanitary science but measurably assisted evolutionists' conclusions. Increasingly powerful microscopes made possible conclusions now generally accepted.

In Chambers's "Vestiges Of Creation" we read of glass globes and other apparatus, from which all air had been pumped in order to exclude this teeming invisible life, in preparation for other experiments. Chemicals and other substances were then introduced in order to discover whether "spontaneous genera-
tion" was possible. They actually discovered that although earth was sterilised and great heat introduced, some germs could live happily through the ordeal and after twenty years began once more to show signs of life. Super-heated, air-tight apparatus from which all light and air are excluded seems to be the only successful means of preventing life from appearing.

Try as they may, scientists cannot create life. They may induce conditions which facilitate or delay developments, but the life-force from which springs eventual individualised expressions ever eludes them. The problem before us is: Do chemical combinations produce life or does life descend into suitable receptacles? Does matter mould life or does life mould matter?

Materialism recognises this invisible world. All forms of life probably arise from earthly conditioning, but, as Spiritualism is opening up more of the actual world of causation, the possibility of spiritual forces operating unseen in our midst must not be overlooked. To the Spiritualist, all form is but an expression of consciousness, a consciousness planning that "far off divine event to which all creation tends." Evolution does but take us more into the confidence of that power which seems to prove "There is a divinity that shapes our ends rough hew them how we may."

Protoplasm is said to be the physical basis of life. Apparently of the same composition as the white of an egg, it is colourless, contracts and expands, and has the ability to pass through closed membranes. From this point—or before—Spiritualists, too, must begin to envisage a life-force which enters into all combinations of so-called inanimate matter. Logically, we cannot deny to the lower forms of life the etheric counterpart that we claim for the higher.

As protozoa, minute particles of protoplasm with the outer surface merely hardened to form the skin of cells, it is recognised as the structural unit of all organised bodies. The cell develops within its tiny organism a nucleus surrounded by a semi-liquid substance termed cytoplasm. Here we have an organism without a definite organ—no heart, no lungs, no stomach. It absorbs nutriment through the skin. It is organic as a whole. It is believed to be the basis of the ovum of plants and animals and, in multiples, variously modified, forms tissue, bone and blood.
Man, by processes of digestion, converts protoplasm into chemical constituents required for the upbuilding of his body. From the very beginning a form of consciousness dominates all activities. The nucleus develops fibrils symptomatic of the future nervous system both of plants and animals. Presently it withdraws towards the side of its tenement. The cell changes its shape, becomes elongated, and finally there are two rounded ends connected by a thin thread. The thread snaps and the marvel of self-propagation is achieved.

Their transformation into plant life is due to the formation of chlorophyll, a greenish colouring which acts as food. The cells destined to journey towards the animal kingdom lack chlorophyll, and thus lacking nutriment are dependent upon other means of subsistence. From this point, each cell, by multiplication, adhesion to other bodies or adaptation to environment, travels along a specific line of evolution: the one towards the formation of the lordly oak or common daisy, the others in the direction of mobile forms of life.

The cells now begin to co-operate. Each is at first a perfect isolated unit, but co-operation induces specialisation of the parts and loss of ability to act as an independent unit except in so far as such independence is useful to the organism as a whole. Multiples of two cling together and the mass by imperceptible growth slowly changes its character. It assumes a horseshoe shape with a hardening of its outer surface. This becomes the skin which separates it from other organisms. For a time, there is doubt as to whether the developing organism will become plant or animal. There are flesh-eating plants and animals which vegetate. The mode of nutrition finally settles the problem. The future plant continues to manufacture chlorophyll and draws its nourishment from the earth, air and sun. The animal loses the ability to manufacture chlorophyll and its need for a continuous supply of food gradually induces changes in its parts.

Polyps and sponges which remain fixed to a habitat may not advance beyond this stage, but others float away and have their shape and nature determined by the forces and elements with which they come into contact. As the mode of nutrition changes, the combination of cells undergo alteration and slowly an elongated form is evolved in which may be seen an opening
acting as a mouth, a skin which separates it from other organisms, the beginnings of a nervous system and organs of sense, and in the middle may be traced the elementary phases of heart, skeleton and other important organs.

The horseshoe shape is called the gastrula stage. Later on the embryo emerges. From this time onwards, the transference of individual characteristics to its progeny, whether of plant or animal, is brought about by fertilisation. This necessitates division into male and female forms, the seed of the male by impregnating the egg cell of the female starts the long line of distinctive species.

As our object is briefly to sketch the theory of the origin of man by evolution, we now part company with other aspects of life, and those who wish to follow the evolution of plant life must turn to such books that specialise in this phase. “Plant Life,” by Professor J. B. Farmer, and “Evolution Of Plants,” by D. H. Scott, will take them along one line, and Huxley’s “Anatomy Of Invertebrated Forms” will illustrate myriads of living forms now definitely classed as animal which make clear to the student the line of evolution from which man is said to have sprung.

Students in London who are taking evolution seriously should make an effort to visit the Natural History Museum at South Kensington. Optical education is more convincing than words. In the fossil rooms they will see fossilised plants and animals clearly outlined on the rocks which form their permanent home! There are also forms of now extinct life which careful research has reproduced. A huge dinosaur found in the upper jurassic strata measures eighty-four feet nine inches from the tip of the snout to end of the tail. The size and shape is unlike anything now on earth. Parts of others, with models which theoretically complete the animal, show how very different life forms were at various periods of the earth’s history.

There is a complete animal called an armadillo, covered like an enormous tortoise with a shell inches thick of crude rock-like consistency but covering the body of an animal. Note also the foliage and nature of the soils and the period of the earth’s development during which these animals lived and you will begin to visualise the stages and possibly the causes of the different types of life discoverable. Compare these with the crinoids,
mollusca, nautilus and tiny forms of life exhibited in other cases and it will appear incredible that they could have evolved from one common stock called protozoa.

Now go into other rooms and see nature's adaptations to each animal's needs. Note the wonderful colouring of birds' and butterflies' wings that cannot be discerned amid the foliage in which they move, and particularly such details as the changing colours of animal coats. See the fox with a white coat in the winter, enabling it to hide in the snow, and the same fox in its summer suit of brown, better to escape from his enemies. But the most important things to note are the vestigal remains, indicating atrophy of organs with corresponding changes in the appearance and characteristics of the animal.

Start with studies relating to the piece of sponge that you handle every day of your life, never dreaming that it is actually a form of life in its early stages. Pass on to polyps called Hydra, hardly distinguishable by the uninitiated from growing plants. They possess tentacles which develop cells that burst and fling a poisoned thread around anything that touches the tentacles. Some of the marine species secrete tubes of flint which become armour, and others buds which detach themselves and develop into beautifully tinted medusae or jelly fish. They have an inverted cup-like head from which depend graceful threads scarcely distinguishable from plants in appearance. Yet they possess a nervous system responding to light and sound, and canals which carry food and oxygen to every part.

Man's body is eighty per cent water, but this fragile jelly fish has four hundred times as much water as matter. A slightly more complex structure is the sea anemone with a near relationship to coral builders. The song makes us familiar with it as a coral insect. It is not. It is classed as an animal because insects possess bodies of three sections. Wings of insects develop from organs which earlier were used to breathe through during transitional stages in its change from a life in the water to that of land. But although in some of these we can trace the beginning of organs common alike to man and the animal kingdom, it is not until we reach what are called the "vertebrates"—i.e., animals with a vertebral column—that we clearly realise the steps which nature took to fashion man's body.
Hidden in veins in the crust of the earth, the earliest known forms of life which left traces are the infinitesimal menera which feed on the algae. In the strata above, called the primary or palæozoic epoch, we find slightly more advanced forms, like sponges, corals and huge crustacea, and the lowest known vertebrates called ganoids or armoured fish. In the Devonian and carboniferous strata adjoining, we find these classes still more developed and numerous, and the fish, seal-like, are adapting themselves to walk on the land as well as swim in water.

In the permian strata adjoining we come across definitely formed reptiles. This is sometimes called the age of ferns and fishes, because these were produced most abundantly. In the next strata, called the secondary or Mesozoic, we find fully developed pine forests and palms, amid which lived immense reptiles, sea lizards, marsupials and mammals, and an extraordinary bird-reptile which partakes of the nature of both.

A low type of mammal (or milk giver), called a duckbill, resembles a bird in having a beak but no teeth. It is an animal with the beak and webbed feet of a duck but possessing the body of a beaver or smooth furred animal. In addition, the feet are furnished with claws. It is one of the most extraordinary transitions in nature, for the female lays eggs like a reptile but suckles its young like an animal.

In the strata above, called the tertiary or cainozoic epoch, we come across more fully developed types of those in the lower stratum or such distinctive variations in form that the transition stages are easy to guess. The quaternary, or recent, layers of the earth show us that the leaf-bearing trees have developed from cruder forms and the reptile is rapidly disappearing and oftentimes apparently changing into other forms through being forced to follow other modes of seeking a livelihood. Alterations in climate also cause variations in the type of fur or other methods of overcoming the changed conditions.

Thus the line reaching up to man has been traced through monotromes, marsupials, placentals, lemurs and ape-like forms, which are believed to be the nearest approach to the type of animal we call man. Darwin did not teach that men sprang from monkeys. There was always the suggestion of a missing link, and various forms of ape and monkey are believed to branch off
into other directions. But it is clear that low-type men possess an ape-like skull or one that so nearly resembles them that thinking on modern lines would be quite an impossibility.

The change in the shape of the brain marks the essential difference between civilisation and savagery. It must not be assumed, because we have drawn illustrations showing changes from one form to another, that one is the immediate consequence or following of the other. Between each phase there may elapse enormous periods of time, with changes from one species to another.

In different parts of the world evidences still exist of primitive types. Thus Africa and South America provide us with a wide field for investigation which may assist or modify theories concerning different species. The advent of civilisation, with its deadly lethal weapons, quickly puts an end to the investigation of all forms of life inimical to the march of progress, and it is now only possible at the various zoological gardens and museums, or by psychometry, to get even a remote idea of the premises on which scientific evolution is built. But life is always beginning, always developing, always changing its form, and it is only because the transitional stages occur over such enormous periods of time that the immediate variations cannot always be detected.

The great similarity between the early stages of plant and animal life causes great speculation. Certain algae regarded as weeds or plants expel seeds that behave like animals, which dart through the water by means of hair-like filaments called vibratile cilia, but finally settle down and in a stationary condition develop into definite plants. Mr. Bose, the great Indian student of plant life, proved that you can make plants drunk. In my booklet on the aura you will see that they actually respond to affection. The illustrations show that something akin to life-force is transmitted through the finger-tips which definitely assists growth. It becomes in man an aura; in flowers, a perfume. Mr. Bose goes further and claims that plants consciously seek their food, scream when hurt, and in other ways exhibit forms of consciousness hitherto believed to appertain to the animal kingdom alone. Thus the dividing line between plant and animal in their early and even later stages is decidedly problematical.
There are definitely carnivorous plants with digestive apparatus possessing hair-like glands which answer the purpose of a stomach. From the primitive cell a tiny finger called a pseudopod may extend and grip its neighbour with a sucker-like action that makes them partners for life; or it may float away and incidentally throw out other feelers or grips, but, having nothing to attach itself to, develops into an entirely different type of animal from his half-brother who decided to stand still and vegetate. There are many forms of life that can be actually cut up and each section develops anew the parts from which it is separated.

Thus we see that nature provides not only for independent life with methods of self-propagation, but, if a part is injured, it is endowed from the beginning with a consciousness that repairs the trouble. In the highly-specialised blood cells of man, this consciousness causes the red corpuscles to clot and try to fill in the gaping wound. The white corpuscles do definite work in resisting invasion by foreign parasites. And the work of cell specialisation has developed at such a rate that all the organs of animals are kept going by the specific type of work undertaken by each group. Yet it is quite clear they do not interfere with each other, but, like well-ordered colonies, co-operate to the end that men may become as gods with power of independent thought and action.

Oh! the folly of it that purblind men cannot see that the great example set by cosmic consciousness ought to be the plan followed by mankind as a whole—each helping the other instead of fratricidal strife, individual against individual, nation against nation. Thus from the amoeba, the most elementary form of life, we find organisation and consciousness definitely associated. The tiny pseudopod is indicative of the sensory organs that will later come into action. The units pool their conscious effort in order that higher forms may appear. The higher die out in order that better adapted species may live.

Those who have animal pets know that side by side with the obvious external organism a psychic side is also being evolved. Dogs have been seen to attack and snarl at beings invisible to their owners, and exhibit pleasure at the spirit return of a loved master. Not being clairvoyant, mankind cannot always know
the cause of these apparently strange actions. But now that we are beginning to see through the veil, many inexplicable actions are understood. On the day my little dog disappeared the medium in the circle did not know of my loss, but described him gambolling about the room and rubbing himself against my legs, and she asked if I had lost such a dog. These are commonplaces of the seance room. But out of them a newer understanding of evolution is dawning. No form of life is purposeless. We may not see the "hand that is guiding us from the darkness to the light," but our experiences warrant the assumption that there is a divine plan behind it all and that God is in the infinitely small equally with the visible world.

Thus from amoeba, through various transitional stages, man appears. We now know that this in its turn is but another step on the ladder of life, for we do not now lose sight of him. He still has work to do as a spirit to bring joy and help to others. The obstacles and the consequent struggles were necessary in order that he might learn to stabilise himself, self poised in another realm where "the wicked cease from troubling and the weary are at rest."

In most books on evolution, a sketch plan is usually given showing the nearest type of life which preceded other forms. But it must never be forgotten that in nearly all cases it simply means that the types shown have presumably travelled from one to the other. In scarcely any species can there be seen so definite and direct a change that we can assert that one is positively descended from the other.

Another common fallacy is that the changes are always in one direction, as, for instance, from protoplasm to worms, thence to fish, reptiles, marsupials, apes and men. While this may be true in certain cases, it would be quite misleading if the student thought that there were fixed and definite phases of existence through which the progenitors of any species must necessarily pass. The counteracting argument could easily be found in the case of whales. Here we have a mammal and not a fish, as is generally believed. Its ancestry obviously lived on the land because it contains many vestiges of organs that are useless to it in the water but which would be absolutely essential to an animal living on the land.
In the same way a striking similarity is observable in the "hands" of frogs and those of men. It would be absurd to state that because of this appearance the frog is man's immediate ancestor, or even of an ancestry that lived in the epoch immediately preceding this. Something of the same difficulty is perceived among students who think that monkeys sat down so often that they finally wore out their tails, took to walking upright and became human.

Nature shows no such rough-and-ready fulfilments of her plan. When I state that one order gives place to another, I merely mean that it is presumably the line of ascent because of vestigial organs or theoretical considerations which warrant the assumption. Thus protozoa gave rise on the one line of development to jelly-fish and coral builders and apparently finish there, so far as we can see.

In another direction, we trace many interesting species and variations of sponges. Once again we come to an end because we cannot trace their next definite steps towards human life. We therefore accept as the next most probable stage the nearest developments to protozoa called annelida, where tube-like segments of the body show a more highly evolved type of life. There are thousands of different kinds of these, some apparently merging into other types. Some continue to develop into marine species, others taking to the land and changing their organisms accordingly. Of these, the worm is best known.

But it is because they are the nearest approach to still higher types called vertebrates (i.e. animals with a spinal column) that they are accepted as the hypothetic base. They branch off into various forms of marine life to cuttlefish, oysters and their like. The main line of transition towards man is represented by lancelets, because here the beginnings of a backbone are more or less evident. The next phase shows more definite lines of development in the formation of fishes. In shallow waters, or where tides recede and leave pools which are more or less permanently cut off from the sea, fish nose into the sand to get at the moisture as long as possible.

If this difficulty extended over great periods of time, it would produce specific changes in each type which would eventually result in differences in species that tend to become permanent.
In their turn, these cause still further variations, such as the mode of life and changes in the food required, and the organs necessary to obtain and digest it. It will thus be seen that, though the average evolutionist is decidedly materialistic and says that the "struggle for existence" is the potent factor in the development of species, he is also forced to recognise the power of mind which seems to put claws, organs and fingers where they are wanted as the result of continual concentration by the animal on its requirements.

Since we are now learning that auto-suggestion is a curative force, the analogy is self-evident. But it would be quite wrong to think that all fishes are on their way to land animal types. Various species may never leave the water or need to change their habits. Others actually die out because they cannot adapt themselves to changed conditions. Where they take partly to land and partly to water life, nature's amazing adaptability is plainly evidenced. For a time they retain their gills for use in the water, but as the need for breathing air makes other organs essential there are gradual and almost imperceptible developments in the direction of lung formations. Many are called "dipnoi" because they possess gills for use in the water and the mechanism of rudimentary lungs. There are fishes which actually leave the water and climb trees in search of food. It is clear to everyone that such a definite change in the method of existing brings muscles and organs into play that sooner or later makes radical changes in the entire creature.

In the same way, fishes which catch most of their food on the shores of a lake would often find themselves more out of the water than in it during the eagerness of the chase. On the other hand, animals often venturing into the water in search of food gradually adapt themselves more and more to the necessity of living in or near the water.

You will see, therefore, many theoretical shapes given to prehistoric animals that have never actually been found in fossils. Here and there, parts of skeletons have been found and the details fitted in and the species named. It is probable that many of the missing links are due to changes extending over great periods of time when an animal first took to the water and its descendants took so kindly to it that they never left. But others
would only stay long enough partly to create organs suited to the new environment and their offspring would once again return to the land. These are the speculations that face us at every turn.

The cetacea (the whale family) present us with many speculations of this kind. It is quite clear that many species possess a pelvis that is merely a vestige of life on the land. In some, the teeth have gone and are replaced by whalebone, more suited to the volume of water retained in the mouth containing quantities of small fish on which it lives. Passage-ways develop through the whalebones so that the water can be ejected while the fish are retained. But there are toothed whales less modified which live on larger fish.

In all cases they show vestiges of their life on land, not only by a vestigial pelvis that is now quite useless to them, but in the ossification and various changes that are quite clearly shown in the vertebral column. The fore limbs can be easily traced in the flippers. The bones correspond to similar structures in other animals and are also found in the arm of a man, the foreleg of a horse and the wing of a bat. Vestiges of hind legs can be seen in some species. The tail, at first used as a sort of rudder, gets finally used as boatmen often use an oar over the back of the boat to propel it. Finally, it becomes a powerful swimming organ divided into two lobes. The head becomes more definitely fish shape. The seven bones in the neck, common to most animals, gradually close up.

In the Natural History Museum sections of these, illustrating various degrees of change, occupy conspicuous positions. In many cases the bones seem to be dying away or coalescing, but in the whales' flippers the phalange bones are definitely extending, and even additional fingers are occasionally added to the original animal type.

Nature makes adaptations to all the animal's requirements. The diminishing of the sternum, or breast-bone, in many species illustrates this fact. More air is required, so space is arranged for by partial disappearance. The pelvis is now merely vestigial because it is no longer needed. The seven cervical vertebrae become fused. Hair has almost disappeared, but in the young the few bristles around the mouth have no sebaceous glands which are common to all mammals.
The seal follows a somewhat different line of development. Here the tail remains in a rudimentary state. The hind and front legs act as flippers in the sea, and a clumsy method of travelling on the land. Both retain the mammary glands. It is by evidences such as these that evolution traces types back to their probable ancestors. It is believed that the seal tribe took to water, but not to the same degree as whales. Hence the coat is different and other developments do not appear in quite the same way.

Thus we trace the transitional stages of fish from water or animals from land. But there are many snags in our line of reasoning. Thus the frog has always had the ulna and radius bones in the arm like a human being. Other developments, however, have not proceeded in the same ratio towards fuller unfoldment towards human life, but the indications must be noted because they show stages of development. It is classed with the salamanders, newts, and similar forms of life as amphibia. These are both land and water creatures, as much at home in water as on land. Transition from these to the reptilian stage is comparatively simple. Disuse of any organ means its eventual extinction.

So it comes about that entire avoidance of water means inability to breathe beneath the surface; the lungs are more definitely formed and all apparent relationship to the fish disappears as the reptile becomes more and more accustomed to life on the land. From this stage we pass to the monotremes, meaning one-vented. These are neither complete reptile nor fully developed mammal.

The spiny ant eater resembles a large hedgehog with a snout and a body covered with quills somewhat like a porcupine. Both have a common sac into which the intestines and other organs open. Both lay eggs and the offspring obtain milk from the mothers in ways not clearly ascertained. They both exist in Australia and doubtless evolutionists will yet make further discoveries about them. Reptiles branch off in another direction into bird life, and a very fine specimen of archeopteryx, a sort of flying animal, is to be seen at the Natural History Museum. Here we see part reptile and part bird. Another specimen, called pterodactyl, has the spinal column and ribs of an animal, massive head and terrible teeth. The beak of a bird is nowhere
apparent, but long wings encase animal-like bones of the legs, both back and front, with phalanges of the fingers and toes clearly shown. This leaves but little doubt as to its complex ancestry.

But the line that leads to bird life and accustoms itself entirely to their mode of life takes us away from the immediate lines that lead up to man. We find the one-vented monotremes give place to marsupials and mammals. The former, like kangaroos, carry their young in pouches, and although they have milk-secreting glands, they have not reached such a high stage of development as the true mammals, such as cows, horses, dogs and monkeys, where the mammarys are fully developed and their young are as perfectly formed and suckled as human beings. Sweat glands develop and the more intimate relationship to men and apes appear.

Passing over the various stages that preceded sub-human man, it is sufficient for our purpose to say that civilised man presents far more intricate brain structure than some savages, and that it is in this department that the greatest development appears. According to some authorities there is comparatively little difference between the brain of ape-like man and the lowest types of humanity. Compared with these, the gap between civilisation and savagery is far more difficult to bridge. In this can also be perceived the adaptation to the necessities of development. Men do not deliberately alter the shapes of their brains any more than their ancestors consciously developed organs which better fitted them to survive.

Civilised man has outstripped his savage brother because he turned his attention to arts and sciences, but none the less it means that the things which occupy his mind most will develop faculties suited to the attainment of the end he seeks. So it will follow that as man seeks to probe into unseen realms, he first manufactures magnifying glasses, but finally will develop organs suited to the exploration of invisible worlds by the operation of that same cosmic consciousness which eternally moulds matter to its will. But it is in embryology that we get the key which satisfies the evolutionist that his theorising is correct.

The composition of the fertilised egg of the parent determines the type of offspring. Yet so slight is the difference perceivable
between the embryos of fish, dog, man or tortoise that for some time it is impossible to distinguish one from the other.

That parental form should be transmitted does not seem very extraordinary, but when we discover, in the embryo, illustrations of all its long line of ancestry, we are forced to concede the possible truth of evolution. The embryos show a great similarity in outline. Next, there are gill arches, quite useless to animal or man but which formed part of his ancestry in the fish state. The gill slits appear on each side of the neck. These disappear and are replaced by a membrane similar to that which appears in birds and reptiles. The heart is at first a simple pulsating chamber, exactly like that of worms.

The idea that man sprung from a monkey-like type is possibly due to the fact that the embryo shows a distinct tail-like ending to the vertebral column which is at first extended. The great toe, like the toes of apes, is extended or opposable. Three months before birth, the body is covered all over with hair except on the palms of the hands and soles. At birth, the arms are proportionately longer than they will be in adult life. The nose is bridgeless. Thus, in the course of a few weeks, man epitomises before birth the various types of life which produced him as a result.

The revelations of the embryo are not the only method of tracing life's history backwards. There are rudimentary structures in all animals which are meaningless or useless, if not a positive hindrance to fuller development. Some snakes are found to possess remnants of hind legs. There are wings under the wing cases of some insects that do not fly. Man's ears are believed to result from pointed animal ears which twitched or turned in the directions required. Every bone in his body can be traced to an ape-like ancestor. His toes were probably longer at one time than they are now and were more like a hand useful for grasping branches of trees. Walking upright compelled accommodating nature to develop other means of supporting strains than our tree-climbing ancestor possessed. Wings of birds, forelegs of dogs and the arms of men all contain almost identical bones, slightly altered to suit individual needs. The species differ, but the fundamental similarities persist over long periods of time.
Nearly all mammals, from the short-necked elephant to the long-necked giraffe, have seven neckbones. The variations to these were mentioned in the whale. The ancestors of the horse present very definite vestigial organs. The sizes of his predecessors varied considerably, but in the earliest types there appears a gradual change from the forefeet of a mammal to the hoof-like appearance of the horse! Four toes are traceable in the eocene period, with a rudimentary fifth in some cases. In the higher strata we find only three, with the side toes shrinking away from the central one, which is growing larger. Still nearer the earth's surface the disparity is greater, and finally toe-endings disappear, but under the skin are found remnants of bone still existing. On the earth's surface, the fully-formed hoof retains the same bones coalesced to form the leg.

Evolution thus reasons from observed data, and concludes that man is merely a development of lower forms of life. Of the mental aspects the evolutionist says little or nothing, but schools of psychology make special studies of the nervous system. Consciousness, which is termed a state of awareness, is said to be the product of sensation. This, in turn, is traced to the nervous system and is said to be composed of a special kind of cell. It has thousands of tiny ends called neurons. All sensations result in nervous impulses, which becomes translated into awareness. Instincts are nervous reactions.

Psychology recognises no difference, save of degree, between the nervous reactions of the primitive cell and the fully developed consciousness of man. This is materialism in its crudest form, but there are other schools which recognise that reason is superior to sensation, and are willing to grant the possibility of the Spiritualist concept of a duality of organism, or an etheric counterpart, which persists after death.

Spiritualism refuses to adopt T. H. Huxley's attitude, which was that "even if psychic phenomena are true, I am not interested." Flammarion, the famous French astronomer, collected hundreds of instances in which apparitions appeared to people unexpectedly. At the point of death, or after, when all possible ideas of hallucination or telepathy had to be ruled out, forms appear and often deliver a specific message. What are these forms composed of? Only the Spiritualist hypothesis covers the
known facts. They have been confirmed by those very forms which show themselves and bring the messages. They assert that the consciousness, which was invisible throughout their lives while on earth, is still as great a mystery as ever, but that it persists after death and, through a more etherealised organism, thinks and acts pretty much as it did on earth. But its powers are vastly extended.

Matter, or what in its more sublimated form looks to them like matter, is more plastic. It actually registers thought. This change in environmental conditioning produces extraordinary changes in the mental outlook. Deceit being impossible, or exposing itself at every turn, forces individuals to review conduct from an entirely different angle to that of earth. They are filled with remorse when they discover the consequences of selfish and wrong thinking while on earth, and the desire to make amends is largely responsible for their work in the seance room.

They affirm that all forms of life retain sensory perceptions and extend them. They say that evolution is as much a continuing factor in spirit life as it was on earth, but just as the butterfly cannot explain its new modes of manifestation to the grub or caterpillar from which they arise, so are spirits limited when trying to reach man’s understanding.
CHAPTER VII

THE RELIGION OF TOMORROW

"So long as the lips of love shall kiss the lips of death, the hope of immortality will arise." This rendering of Colonel Ingersoll's famous dictum illustrates the imperishable nature of love and the certainty that humanity will ever speculate upon possibilities of future reunion; but no matter whether we do or do not believe in post-mortem existence, mankind will ever seek to harmonise conduct to accord with ideals.

I hold that the word "religion" means "to bind together." If we accept this definition, we may further assume that religious systems, i.e., "binding ideals accepted by communities," will always exist in some form or other, born of natural speculation. It merely remains for us to deduce from history and modern developments what that form is likely to take. The one outstanding fact revealed by history is that the progressive march of intellect has been hampered by restrictive limitations which religious systems impose upon their devotees. This holds true even though the initial stage of each system is frequently reformative in character.

I have therefore lifted the word "religion" out of its orthodox interpretation in order that we may not be restricted by narrow sectarian points of view. I divorce it entirely from conventional theologies which first assume the existence of deity or adopt authoritarian statements and evolve ethical systems therefrom.

It is clear that savage minds conceived savage types of gods with appropriate ceremonials intended to placate savage deities. From these arose human sacrifices, burnt offerings and the torturing of those whose opinions differed. Simple minds developed the idea of a God of love and peace with praise and thanksgiving for presumed benefits. Time has modified or amalgamated original concepts and we now find civilised folk literally eating their God and drinking His blood at the ceremony of the
Eucharist, quite unconscious that this idea arose from a savage belief that eating one's enemy endowed the victor with the good qualities of the victim.

Sharply conflicting ideals are now amalgamated and the God of war has become the paternal protector, a God of love Who nevertheless created "nature red in tooth and claw" in which the weak and loving are sacrificed to the strongest brute. Anachronisms, plagiarisms and inconsistencies were alike ignored by our forefathers, who thus hypnotised themselves into the idea that their petty individualities or interpretations are of more consequence to the great Creator than the teeming masses of His children outside the fold.

Modern tendencies are mostly in the opposite direction. Sectarianism in its narrow sense is passing away. Purely superficial differences disappear with the breaking down of barriers erected by isolation, superstition and ignorance. Forms and ceremonies are now relegated to a secondary place, and the religious systems of the world are travelling in the direction of pure ethics, irrespective of denominational interpretations. Followed to its logical conclusions, this will result in "religion" becoming a "standard of conduct" in place of blind obedience to arbitrary authority.

The Reformation dethroned arbitrary authority. Discussion exposed anachronisms and permitted newer concepts of God and His relationship to the universe to develop. Critical analyses immediately marched in the direction of comparing the bases of all religious systems as soon as the mental fetters were removed. One after another, hoary superstitions were attacked, newer light removed all fear and permitted scientific advance in many directions until, at last, religionists have become mere apologists for faiths which seem to have no actual basis in fact. But time is wreaking its revenge. Materialists who believed in mind only as a manifestation of matter and repudiated all unprovable speculative philosophy are linking hands with those who believe that a future life is a provable proposition.

Scientists prepared the way by theoretically reducing the solid earth into points of force, and schoolboys now talk learnedly about electrons revolving around protons, but what a proton is we do not know. It is presumably electricity, but it may be—
and why not?—the seat of consciousness itself? For if matter merely changes its mode of manifestation, and is eternal, though invisible, why may not consciousness also persist with but changed mode of manifestation? The objection to this argument is that mind is dependent upon mechanism, but since microbes have as perfect an organism as man and differ only in degree, it may be maintained with some show of reason that man's body is but a mountainous mass of microbial consciousnesses, each section performing its specific tasks without reference to other sections, save when co-ordination is mutually advantageous.

The independent action of the white corpuscles in the blood which rush to repel foreign invaders, its clotting to close a wound, and the automatic action of the entire nervous system, presents us with a possibility that man is not really a unified individuality but rather a composite alliance of separable units of consciousness. We have also to face the fact that what we call matter is but a speculative, invisible something subject to varying rates of vibration no less than light, heat and electricity. Whether the cosmic rays, which bombard the earth day and night, or radioactive substance utilise the self-same wave motion or ether is debatable.

It is essential to note these matters in passing in order that we may realise that invisible worlds are now being scientifically postulated, forming part of the current teaching which is accepted almost without question, and which ninety-five per cent of the world accept without personal proof. Not only has science sublimated matter into invisibility, but in its efforts to trace instinct and individualised consciousness it has been forced to re-examine what was previously dismissed as superstition unworthy of a second thought. This, in turn, has produced an extraordinary revolution in current thought that justifies clearer prediction.

Mesmer may be said to have set the ball rolling about 1750 in the direction of mental therapeutics. Long before the theory of interpenetrating ethers became popular, he claimed that a universal fluid existed which could be passed through the fingers, and as "animal magnetism" exerted an enormous influence upon the mind. Symptoms of disease were apparently transferred
from one patient to another, who often diagnosed the malady better than their doctors. Remarkable cures were reported. Exaltation of abilities far beyond the normal were a common experience. But Mesmer overstepped the boundaries of credulity when he claimed to be able to transfer the vital fluid to tubs of metal from which long iron rods projected. When patients grasped these it was found that almost identical phenomena resulted. Finally, it was decided that the wonderful mental phenomena were not dependent upon animal magnetism, but that the "poise of the mind" was the predisposing factor, and that in all probability the invisible fluid, ether, or vital force, played no part at all.

Braid produced somewhat similar results by causing subjects to stare at a button or other bright object. It was soon found that the method adopted was a matter of indifference, the essential factors being the willingness and ability of the patient to concentrate upon one idea and exclude conflicting suggestions. Thus the science of hypnotism was born. But there were many and various perplexing problems associated with it that cannot be dismissed as mere reactions to physical stimuli or sensations. Specialists discovered that lost memories could be regained, manias cured and even pain counteracted or induced by a mere word.

The idea that each neuron was the centre of specific memories had to be abandoned when it was realised that growth in the course of years must inevitably eliminate earlier memories. The outcome is that mind is recognised as a definitely predisposing force as well as the result of mechanism. From these studies, the earlier idea of man as a spirit as well as a physical body is being reborn. Since ether is probably a form of matter which interpenetrates all forms of life, why may it not duplicate the organism with which it becomes associated, and still remain invisible and unperceivable in the etheric world to which it naturally belongs?

The battle is not between disputing theologians but between those who regard mind as an independent controlling force functioning through a more permanent etheric body in addition to the physical body and those who refuse to see in mind anything more than the reaction of a visible physical body. In the
former case there may be continuity of consciousness after death, but in the latter, mind is destroyed with the destruction of its mechanism. Many schools of thought embrace part of each section, or of one, and tack it on to existing faiths.

Mental defectives formed the first real approach to the study of consciousness, and theories quite appropriate to them are at present unjustifiably applied to fields of consciousness to which the words have no valid relationship. The bias is discoverable in terms like "neurotic," which becomes both offensive and absurd when applied to strong-minded men and women of superior endowments. "Veridical hallucinations" is another contradiction in terms, and utterly absurd, for if a thing is "veridical," i.e., has an actual basis in fact apart altogether from the imagination, it cannot very well be an "hallucination," an airy, unsubstantial illusion due to imagination alone.

Hypnotic treatment is now fairly common. It creates mental imagery and subconscious activities which counteract undesirable tendencies. Mental imagery includes the creation of dream pictures, a secondary sight which dispenses with the retina of the eye in the production of pictures as vivid to the mind as a cinematographic exhibition. Some sensitives use their eyes in the normal way and build their dream castles more or less consciously. But dual personalities are now discoverable in hundreds of cases which are obviously not the products of diseased imagination portraying fanciful unrealities.

The terms co-conscious, subconscious, super-conscious and race-consciousness indicate pathways along which scientists holding divergent views are now travelling. But if memory can be passed by heredity along a chain of individualities—for which the term "race-consciousness" was coined—it proves something more than is explainable by the theories of simple reaction to physical senses or external stimuli. Memories are sometimes associated with a long-forgotten past, proving a permanence more definite than any known form of matter. MacDougal's "Abnormal Psychology," page 511, clearly illustrates this aspect. Here we find one part of the consciousness definitely claiming to be a personage who lived five hundred years ago. The extract continues:

"This Prince Sivrouka reigned over a Kingdom of Kanara,
and constructed, in 1401, the fortress of Tchandraguiri. This romance was developed with a wealth of detail; and the astonishing features of it were, first, that research in old and little known books on Indian history confirmed some of the details such as the names of places and persons described: secondly, that Simandini uttered... many Hindu words and phrases, sometimes appropriately used, sometimes mingled with other words which the experts failed to identify, and also wrote similar phrases in Arabic script.”

Professor Charles Richet, French scientist, reported far more wonderful experiences than this. Deceased persons' signatures, whom the medium could not possibly have known, were accurately imitated. Ponderable articles were levitated in full light, contrary to known laws. These, together with a wide range of mental phenomena that he termed “cryptesthesia” challenged scientific classification. Richet, for many years, dismissed as absurd the explanation advanced by Spiritualists of psychic phenomena. But he relented a few days before his death and became convinced that they did prove Survival.

In many quarters it is the fashion to ignore the findings of psychic science. But investigators who are anti-Spiritualist in theories cannot be so lightly ignored. Among these are Baron von Schrenck Notzing, who has written a book on “Phenomena of Materialisation,” and Richet on “Thirty Years' Experiences,” to say nothing of Hereward Carrington and Dr. C. E. M. Joad's experiences and hundreds of others who deny Spiritualist conclusions but admit the phenomenal evidences inexplicable to materialism. Nor can the evidence of men with world-wide reputations like Dr. Whymant, Professor Tillyard and Sir Oliver Lodge be set aside without serious reasons based on similar scientific investigation. It is upon foundations such as these that the religions of the future are being built.

At first the phenomenal basis is merely tacked on to current systems of thought, but discussion and analysis are rapidly getting rid of error and will result in purer ethics on a scientific foundation. Without some such basis, current systems of theology with mutually destructive tenets, unpractical in daily life or confusing superstition with actualities, would crumble to pieces as science advances. But now that a wider field for the operation
of consciousness is clearly revealed, supported by ideas of an interpenetrating ether more permanent than anything the five senses can cognise, a literal floor to invisible kingdoms has been laid which is far more real and attractive to modern thinkers than the fantastic heavens and hells of our forefathers.

To people these etheric realms with real or imaginary products is the next most natural step, and its preliminary phase is clearly outlined in the thousands of novels and reputed experiences which pour from the press of the whole world. Not only has the hypnotic school discovered latent memories and cured obsessions, it is presenting us with developments of consciousness that are called "supernormal," a word that satisfies nobody.

Of this type was an extraordinary prophecy by the patient of a Greek doctor named Antonio. While under hypnosis on June 16, 1914, the patient, called Sophie, flatly contradicted her doctor's opinions, which were popular in Greece at the time, and predicted so exact a result of the war that nothing short of an extension of consciousness seems to cover the facts. Dr. Antonio was so struck by the definite statements made that he sent postcards to friends setting out the details, and after the outbreak of war he caused them to be printed in the Grecian newspapers, thus forestalling the usual claim that all prophecies are made after the event.

The war of 1914-1918 started. Greece did not expect to be drawn in. Sophie had informed her hypnotists that this was wrong and that Greece would eventually take part in time to share the fruits of victory; not as her hypnotists thought, the friend of Germany, but on the opposing side. Dr. Antonio was severely castigated for permitting such statements to become public property, for powerful political influences were just then straining every nerve to force Greece to act on behalf of Germany. The Greeks were sure the war would be a walkover for the Germans and be finished in a few months.

This was contradicted, and they were told it would be long, and that England would be the principal arbitrator at the conclusion and would work for equitable settlements. Thrones would be overset. Austria was condemned to final destruction, but that its parts would recover national autonomy. The Ger-
man Empire would be an Empire no longer, but the German Republic would soon overthrow the barriers separating it from its neighbours.

Millions would die and unimaginable destruction take place. Ancient states would be dissolved and new ones created. The extension of the war to the Balkans would not be due to Greece, but the Turks and Bulgars would endeavour to invade Greece by way of Macedonia. The armies would meet in the valley of the Strymon, in which Austria, Rumania, Serbia, Greece, Bulgaria and Turkey would take part. A greater Greece and a greater Serbia would be the result. Many more details were given, but these must suffice. They are sufficient to show that a girl, seventeen years of age, by some process hitherto unrecognised by scientists, could predict the happenings of the ensuing years more clearly than the most intelligent anticipation of the cleverest diplomats could envisage.

Race-consciousness was suggested as an explanation of the veridical memory that lived for five hundred years, the claim of persistent individuality being set aside as unworthy of serious consideration. Equally plausible, and equally unsatisfactory from the popular standpoint, is the way in which Sophie's and similar predictions are dismissed. Under hypnosis, Sophie is supposed to contact telepathically a great ocean of consciousness wherein past and future can be perceived as clearly as waking consciousness perceives the present, a form of fatalism very prevalent in the East.

A better explanation is that her higher self, the submerged consciousness that is usually termed the "unconscious" for no better reason than that it is quiescent while the waking consciousness is active, can, under hypnosis, focus the consciousness in its entirety upon the question debated, and thus attains the apparently miraculous. That unconsciousness should thus be proved to be a greater power than consciously directed individuality is the weak link, and the more general theory that man is a duality of psychic organism and physical body is widely accepted as the most satisfactory explanation. It is on bases such as these that the future religions of the world will be built. The historical background of Plato, Socrates, Homer, Xenophon and Cicero justify this prediction.
Orthodox religions and orthodox science are alike entering new fields of research. New ideas are springing up all around us. The result will be a compromise between scientific discoveries and existent systems of religion. These in turn will be transient and themselves give place to higher ethical standards as soon as the ground is cleared of superstitions, ignorance and economic barriers to idealistic practice. Older ideals will be riddled through and through by the newer light of evolutionary progress. Biology, ethnology, psychology and a hundred other apparently unconnected branches of science will each contribute their quota to the religions of the future.

New ideas are necessarily iconoclastic but later become the foundation-stones of stronger superstructures. With the development of the sensory perceptions, ecstasies hitherto dismissed as neuroses will be cultivated as the epicure cultivates the palate, for in this condition the soul seems to gain a foretaste of its future state. Concepts of God will change as the growing ideality of man enlarges the boundaries of his mind. Cosmic consciousness endowed with the ability to permeate both seen and unseen realms, will supplant the personal idea.

The religion of the future will thus be built on all the known facts and be sufficiently elastic to absorb each grander ideal as it arises. It will be idealism with a scientific basis. Dogmatic assertion, low cunning and hypocrisy will be swept away. Nobility of character will be esteemed as of greater value than creeds. And in this environment the ideal citizen will be born, for knowledge is power, and they who make reform a religious duty will bend all the forces at their disposal to create the Kingdom of Heaven on earth.

Spiritualism in no way conflicts with the facts of evolution or psychology. It is where they fall short that it steps in with a rational hypothesis to bridge the gap. That our point of view is not yet accepted by official science is due to lack of personal experience in psychic phenomena. But once one is satisfied that we are surrounded by “ministering spirits,” the idea that consciousness is inherent in the physical body alone is killed by cold facts.

Although members of my own family did not know the cause of my wife’s passing, seven different mediums have
definitely indicated it, and not one who claimed to be in communication with her gave a wrong diagnosis. At a direct-voice seance, where the medium has never taken a penny for his services, the anniversaries of her birth and marriage were correctly stated. At another direct-voice seance, a Sunday school scholar, who had passed out of my life thirty-five years ago, gave her full name through a medium who had never met me before. My own mental states are evidently interesting to my wife, and are frequently referred to in various crises of my life. Wifely interest in my well-being is continually shown.

We are, therefore, compelled to part company with the blank materialism which dissects neurons in a vain effort to trace consciousness. We accept the findings of evolutionists and psychologists in so far as they make statements of fact, but with extended vision we refuse to be limited to matter as an explanation of consciousness.

Theories relating to matter itself are undergoing revolutionary changes. It may be likened to a huge sieve with the interstices filled up with what is vaguely termed ether. Each particle is also believed to be a miniature universe surrounded by moving satellites. These, in turn, are yielding place to a concept that the central point is itself but a rate of vibration akin to electricity. Each attempt to "split the atom" brings materialism within measurable distance of Spiritualism.

Interstellar spaces are not now believed to be void and empty, but filled with the all-pervading ether. Cosmic rays must have a medium for their transmission. These bombard the earth day and night, so that they cannot be thrown off from the sun. Radium appears to be matter with eternal life. It continually distributes its energy without apparent diminution.

The difference between Spiritualism and materialism is rapidly becoming one of terms alone. Long before I read of scientific experiments in these directions, interpenetrating ethers and sublimation of matter were common talk in the seance room. We shall yet have scientists demonstrating the passage of matter through matter as something newly discovered. Spiritualists will merely smile and say, "Better late than never. We knew of it all our lives."

Materialism recognises only two factors in nature, force and
matter. Energy is the formative force, and matter the material which makes visible the varied forms whose combinations are due to accidental association. Spiritualism adds the philosophic concept—based on experience—of cosmic consciousness as the directive power behind both force and matter.

Cosmic consciousness eternally seeks individualisation, and so we regard fruits, flowers and all beauty in nature as thoughts of God materially expressed. We find the highest and best aspects of His individualisation manifest through man as love, wisdom and knowledge. The noblest forms and expressions are typical of the direction in which aspirations should tend.

All research results in a fuller understanding of laws which man learns to harness and which promote greater happiness. Cause and effect, though expressed with apparent crudity in the earthquake, the hurricane and lower forms of life, are found to be essential stepping stones to greater power and knowledge and, therefore, deemed best by that inscrutable "divinity that shapes our ends, rough hew them as we may." At what point cosmic consciousness becomes the individualised expression called "man" is a purely metaphysical speculation.

Spirit communications further teach that the fertilised seed lives on, even though it may never find expression on earth through a physical body. Spirit doctors attend to the stunted embryo in the same way that they cure other incapables who enter their world unready to appreciate its delights. The still-born infant is cared for by a foster mother until it is able to act as a self-reliant individualisation. Lack of earthly experience is a loss to the newcomer in spirit lands who, however, finds compensations in purer, unvitiated concepts of spiritual realities. They have not to unlearn life's errors and make amends as others do, but they lack the completeness gained by earth's experiences.

They can be easier utilised for errands of mercy to the earthly world, because they are unencumbered with the recurrent memory so painfully evidenced by many controls who react to material forces which create an appearance identical with loss of memory. The absence of earth's memory and desires creates a type of spiritual humanity of charming simplicity. They are occasionally brought to their parents' homes for educational
purposes and thus the link of consanguinity is not destroyed. This is proven very often by clairvoyants.

In spirit life, the suicide is the most disappointed person imaginable. He quitted the body in an unnatural manner. The physical links thus rudely torn asunder checks the movements of his psychic organism. He seems to be limited to the spot where he died for quite a long time. This is largely due to the dominant idea which possessed him before committing the act.

It is claimed that the hells surrounding the earth are filled with disappointed people, who react continually on mankind. Their frustrated hopes, desires for revenge, wishes for death, lusts of the flesh and all unspiritual ambitions fetter their movements and bind them to low spheres. But what is worse, they seem to be cut off from the action of light, and in the seance room continually appeal for sympathy and prayers, which momentarily lift them out of their brooding condition and darkness, and point the way to a fuller life.

In closing this aspect of our subject let me assure students that there is nothing in Spiritualism that is objectionable to enlightened Christian philosophy. They who take truth as the essential characteristic of their God, or the Nazarene’s teaching of love to all mankind as the essence of religion will find their highest ethics emphasised by all spirit teachers. We are forced to oppose Bible worship for exactly the same reason that we oppose the worship of priests who abuse their power and blind their followers to essential truth. Protestants say that Roman Catholicism supplants the worship of God by that of the Virgin Mary and saints. I, as a Theist, go further, and assert that all trinitarian Christians have supplanted the worship of God by the worship of the man Jesus. This they do in defiance of his teaching that we are to pray to “Our Father who art in heaven.”

But it is because history tells such a terrible tale that all true reformers oppose creedalism. The terrible fact has to be faced that if priesthoods have the power, the will is rarely lacking to apply it in the most horrible fashion. It has hampered the advance of science everywhere, and builds enormous edifices at great expense, heedless of slums created by the waste of money and effort.

Theologians anathematised, and, if that failed, cruel persecu-
tion always followed. That is the lesson of history. At one time it meant loss of life and liberty if one opposed dogmatic teaching. All students should read the history of the Inquisition from a Protestant author's point of view, and follow it up by reading similar persecutions by the Protestants from the Roman Catholic point of view. Between the two he will come to the inevitable conclusion that a book which causes such terrible happenings must no longer be permitted to go unquestioned.

Protestantism claims that its burnings were an inevitable reaction against Popery, but this would not apply to such cases as Servetus, whom Calvin sacrificed to the flames for no better reason than that he believed that "faith without works is vain." Read also the lives of John Knox, Elizabeth and the Anabaptists for details of this terrible persecution mania, derived obviously from their authority, the Bible.

In the year 1600, Giordano Bruno was burned as a heretic after imprisonment by the Inquisition for seven years. This was the penalty he paid for suggesting that God was different from their anthropomorphic concepts. He was a Pantheist, and regarded God as the living omnipresent soul of the universe, and nature as the expression of God. This belief is now current everywhere, but dogmatism never reasons; it raves, anathematises and persecutes, or buries its head in the sands of form, superstition and ceremony, lest perchance its great enemy, Truth, may convict it. But truth is an attribute of God, and they who fight against her fight a losing battle. Christianity permitted no teaching whatsoever that opposed the primitive ideas of their forefathers. Neither the way the earth was built nor man formed could be questioned. The doctrine of infallibility has been its greatest curse.

The story of Joan of Arc stands out prominently for many reasons. She proved her mediumship by her prophecies. For this she was condemned and burned. But in recent years the same church has the impertinence to canonise her as a saint because public opinion demanded it.

Exactly why "holy comforters" could not manifest in Christian churches may be gauged by the following terrible extract, which could be multiplied a thousandfold. "Judge Remy once boasted that he alone had been the means of putting to death in sixteen years eight hundred witches. Luther states that seven
thousand witches were burned at Treves; six hundred by a single Bishop of Bamberg; eight hundred in a single year in the Bishopric of Wartzberg; a thousand in the province of Como; four hundred in the province of Toulouse at a single execution; five hundred at Geneva in three months, and forty-eight in Sweden." Small wonder that the terms "ghost" or "spirit" are regarded with fear or derision today. Psychic faculties were exercised at the risk of one's life. This led to denial of spirit existence, finally hailed as the hall-mark of intelligence. I do not suggest that every poor soul burned or tortured was a medium. Political and religious spite was often lurking in the background, but in many cases spirit power was abundantly proved.

The spirit world is trying once more to make its voice heard. It is still possible to stifle it by legal enactments. Priestly interests are all opposed to a study of the foundations of the Bible. Inquirers are sidetracked, and their authorities calumniated or ostracised. Some Christians are now honestly trying to prove that Jesus is the new leader of Spiritualism. We agree that all good and noble souls are working towards this end. The statement would, therefore, pass unchallenged so far as the main body are concerned, but for the fact that we are at the same time asked to accept and rehabilitate the Bible—the cause of all this terrible bloodshed and intolerance—as the arbiter. Is it a safe guide?

"This illustrious Italian mathematician, physicist and astronomer was born at Pisa in 1564," says Nuttall's Encyclopaedia of Galileo. "He demonstrated the isochronism of the pendulum, invented the thermometer and the hydrostatic balance, propounded the law of falling bodies, constructed the astronomical telescope, and, by means of it, satisfied himself of and proved the truth of the Copernican theory, that the sun, and not the earth, is the centre of the planetary system, and that the earth revolves round it like the other planets which reflect its light. His insistence on this truth provoked the hostility of the church, which issued an ecclesiastical decree pronouncing the Copernican theory heresy: for the profession of it, he was brought to the bar of the Inquisition, and compelled to forswear it by oath, concluding his recantation, it is said, with the words, 'Still it moves.'"
Galileo appeared before the Inquisition in 1615, and was then warned that he must not teach the doctrine of the earth's motion around the sun. He apparently promised, but privately continued to teach the truth he had discovered. On June 22, 1633, the aged sage was, therefore, haled before the tribunal, clothed in sackcloth as a penitent. He again recanted, but was condemned to three years' imprisonment, where he was to recite once a week seven penitential psalms under the supervision of the Inquisition.

After the first few days, powerful friends exerted themselves on his behalf, and arranged that he should be "imprisoned" in their homes, or in his own. Subject to certain restrictions, this was effected, and he was allowed to pass away in his own home on January 8, 1642, at the age of seventy-eight. For nine years he was thus a prisoner of the Inquisition, which refused to permit his burial in consecrated ground, disputed his right to make a will and prevented his friends erecting a monument over his grave. This "favour" was granted in the year, 1737, and a beautiful memorial now marks the place where his body lays.

By these methods, the Christian Church prevented scientific or religious advance for hundreds of years. Rack and thumbscrew, burnings, torturings and a life amid savage intolerance was the price our forefathers paid for the liberty we now enjoy. We must see to it that the privilege is never again wrested from us. History emphasises the absolute necessity for keeping every avenue wide open through which knowledge may pass. There has never yet been a new law discovered but which helped us to better understand the application of other laws.

It was fear of the newer light that caused the collapse of Christianity. It is the same error that prevents people inquiring into Spiritualism. If spirit people tried to prove their existence, the terrors of the Holy Inquisition soon put an end to their efforts. Ignorance and superstition are discredited guides. We, therefore, follow where God's wisdom points the way, and refuse to worship either priests or their textbooks. Modern Spiritualism repudiates all self-appointed "authorities" who dogmatically set boundaries to our research, and by sheer terrorism endeavour to stay the march of progress. All truth is of God. He alone is our guide.
CHAPTER VIII

MARVELS OF THE HUMAN AURA

If I were asked, "What are the most important factors in psychic manifestations?" I should reply, "First the minds that produce them, and, secondly, the mechanism through which they manifest." Without the mechanism, the mind could not manifest itself and, without the mind to move the machinery, the effects which prove the existence of both could not be produced.

Viewed clairvoyantly, man looks like a shrouded light which radiates tiny particles in every direction. Human bodies throw them off, as flowers their perfume. The radiation is singularly sensitive and responsive to thought. Materialism cannot dissociate the thinker from the brain, and Spiritualism is in the same dilemma in regard to the aura; it acts like an integral part of consciousness itself. The quality differs with temperaments, character and health. By its appearance, clairvoyants give their character readings and healers diagnose disease. It is a marvellous piece of mechanism that should well repay research. It is essential to all psychic manifestations and is the conduit through which the psychic healer operates, or is the active healing principle in itself. Later on, it forms the fabric of spirit clothing and becomes a tool in the hands of spirit people. It is the essential link in the production of all psychic phenomena.

The discovery that the aura constitutes a "mind field" leads us into fascinating studies which biologists have not yet classified because their methods of research fail to locate it. This failure is the more discreditable because evidence has been consistently presented for nearly a century, and repeatedly confirmed by independent research. In its condensed form, it is known to scientists as ectoplasm. It has been seen by normal sight, handled, photographed, weighed in scales, its stresses and lifting power tested and measured, and finally small portions have been isolated and analysed. All these evidences are presented by cold-blooded
materialists who cannot be charged with undue emotionalism or with fabricating details for the purpose of propaganda. Only ignorance now denies its reality.

The "Daily Chronicle," in 1929, printed an article with sensational headlines, "Electric Man As Gold-Finder." The article goes on to describe a man who cannot understand how he locates gold, metal or water under the ground. Apparently it is only when ignorant reporters discover an equally ignorant person unacquainted with psychic faculties that publicity is given to facts well known to every Spiritualist. But if it is suggested that the man is a Spiritualist and understands his subject from the psychic standpoint, the newspapers are dumb.

Forgotten is the fact that in 1914-1918 the Army in Gallipoli was saved from death by thirst through the water-diviner's art, and that the faculty is as common as musical or other forms of genius. That man is an electrical machine is a scientific fact, not silly superstition. The sensitive "diviner" merely makes auric links with the electric or etheric conduits of the earth, and thus locates the minerals or water his mind is seeking.

On my bookshelf is a book published in 1914 by John Mullins and Sons, waterworks engineers, on the "Divining Rod." It begins with a long list of royalties, lords and business people who utilised Mullins's services as water diviners after the usual experts had failed. A big engineering business developed as the result. Why, then, this continual pretence that something new has been found?

In the dining room of a Bournemouth hotel, my wife was introduced to John Mullins, junior, and learned of his water divining. She saw that he was also a good healer. He knew nothing of his psychic powers, but thought water divining a natural gift. There was a sickly individual seated at the same table with whom Mullins was friendly. So my wife showed him the passes and induced him to try his power on his friend, which he promptly did with good effect.

On the advice of a spirit friend that man was an electrical machine, I set my pupils experimenting. One girl, by following instructions, succeeded in lighting the gas with her finger-tips. Correspondents in America assure me that there is a wide belt of territory around Los Angeles where this feat is common. I have
also heard from psychics in that locality that, while operating in the same districts, there is a great increase of psychic power in all their manifestations. The point is of great value to would-be mediums. It means that climatic and other conditions affect mediumship and must be taken into consideration when developing.

But if we are electrical machines, what is the conduit? Again we are forced to visualise an ever-active intermediary—the aura—a perfectly natural attribute which the mind employs. Why, then, be afraid to investigate? The prevailing moral cowardice is largely due to priest-made fears. All psychic studies, are taboo for the same reason, despite the fact that all great religions are based on spirit manifestations and that physicists now experiment with psychic science under other names. Hence it is necessary for me to deal with the subject of aura from the standpoint of material science rather than that of a student who had his attention drawn to the facts by those very intelligences whose existence the majority of scientists deny.

Because of scientific incredulity I am grateful to Doctor Kilner, whose painstaking researches on a purely material basis have substantiated all that my invisible instructors taught me concerning the aura. When scientists assert that the mind races along nerves, which in turn operate the muscles, they merely state an obvious fact that in no way explains the manifestation. But students of psychic science soon discover that there must be an intermediate link between mind and its objective manifestations, because without it the effects could not be produced. What the mind is—per se—and how it grips the nerves and why muscles relax in accordance with the will of the operator are still riddles we cannot solve.

Dr. Kilner said the mind operates an invisible nerve force that interpenetrates and surrounds the body like an atmosphere and which in turn acts upon the nerves and muscles of the physical body. He found that some people could mentally project these forces in specific directions away from the body and that the invisible nexus could be discovered by readjusting the focal range of the eye. That the aura is an actuality was proved by the liberation of chlorine and other gases in the near vicinity of the subject. Each gas or drug produced distinctive colours in the
aura. That it could not be a mere optical illusion was proved by the use he made of his discovery to diagnose disease by noting variations of the aura in colour, texture, volume and general appearance. Emotions of all kinds had an extraordinary effect and in health or disease presented an ever-varying kaleidoscope that baffled description.

To these facts he applied his medical knowledge, and his "The Human Atmosphere" places before medical practitioners an entirely new method of diagnosis. To the student of psychic phenomena it is a treasure-house of useful information devoid of all bias. Unfortunately the 1914-1918 war put an end to his labours, but the mine of wealth he left to his confrères ought not to remain unworked. The manufacture of dicyanine was the principal difficulty, as it was superseded by cheaper substitutes after the war.

My work brings me into contact with mediums who, unfortunately, rarely develop mediumship in a scientific way. Very few realise that conscious co-operation is more valuable than unconscious trance, so that unless I can discover new types of students I am doubtful of getting mediums of the Dr. Kilner type to work; for that is what he became, though ignorant of the fact. First he visualised an actual physical emanation which surrounded the whole body and noted "lines of force" radiating in every direction, and then came an extension of normal sight followed by powers of clairvoyant diagnosis.

In "Les Radiations Humaines" Raoul Montandon noted the results of magnetising fruits, fish, flesh and flowers which retained their natural colours. That there are people who can petrify these things by magnetic passes will come as a surprise to many healers who, knowing only of soothing and beneficent results, will be puzzled to account for the phenomena. Just how the aura acts in healing is an interesting speculation. The forefinger and thumb are said to radiate a different quality of aura from that of the remaining fingers. It is quite possible that diseased tissues may be sterilised by the emanation from the forefinger and thumb and the soothing of general inflammation proceed from other fingers.

I suggest that the reason some healers are peculiarly successful in treating specific types of disease and completely fail with others
is because the quality of their aura differs. Mediums who diagnose prove this by selecting healers specially fitted to deal with specific types of disease. The following extract from the "Daily Express," November 3, 1928, supports my suggestions, and shows how very different is the psychic radiation from some people:

"A strange and mysterious power by which a young Lyons man can dry up an orange, convert a beefsteak into leather, or stop the germination of vegetables by a few mystic passes, is puzzling all the savants of France. It dates from one Sunday evening when Georges Gaillard, aged thirty-three, a shoe dealer and amateur hypnotist, returned home, went into the kitchen, and picked up two mutton chops. He held the chops in his hand for a minute, and then, to his astonishment, saw that they had actually shrivelled up. The next day Gaillard went to relate his strange experience to Dr. Edmud Locard, the noted director of the police technical laboratory, who states: "I have witnessed Gaillard mummify various kinds of fresh meat, and these mummifications cannot be contested. Dr. Locard, who is an expert on trickeries of all sorts, said to me: 'I examined the meat before and after his mystic movements, and there was not the slightest trace of any of the chemicals used for preserving animal flesh. I simply cannot explain this mystery. The man apparently possesses a power we scientists do not understand."

In the chapter dealing with the mechanism of mind, readers will note that I have duplicated this phenomenon. I have now kept the specimens of meat, fish and fruit for ten years and they are still as hard as a stone.

The discovery of the cause and quality of these variations may presently enable us to discover the auric differences essential to all forms of psychic manifestations. The Spiritualist theory is that spirit people utilise these radiations to produce perplexing phenomena. As aura is the invisible factor essential to all psychic phenomena, its importance must be fully grasped. The fact that some persons are mediums and others are not has compelled Spiritualists to accept as a working hypothesis the theory that mediums radiate a specific psychic substance which forms a semi-material link between themselves and their unseen communicators."
Dr. Kilner, by means of dicyanine, has proved that all human bodies possess this quality which we term "aura." Researches show that it differs characteristically with every individual. The quality of aura essential to healing differs from that used for physical phenomena and is different again in trance speaking, but it still forms the invisible bond between the medium and the spirit world. It is well established that, unless the magnetism of the spirits blends harmoniously with that of sensitives, they cannot make their presence felt. We are, in addition, compelled to recognise the fact that elements unknown to mortal chemists are blended with the aura as occasion demands.

Many people ask, "Why is a medium necessary?" You might as well expect a chemist to produce chemical combinations minus the elements he knows to be essential, as psychic manifestations to occur without the particular kind of aura that experience has proved to be necessary. Most well-developed mediums sense the different qualities immediately, and by this means are able to advise as to states of health or the type of mediumship most easily developed. Complexities often arise because the colour differs with changing emotions. Sitters whose auras blend and form beautiful colours make ideal seance companions. This can be seen clairvoyantly, by watching the mist-like threads which extend from the fingers of all sitters.

If harmony prevails, the colours blend, but if a gap is seen between two sitters they must change places until it is eliminated. If the colours then refuse to blend, it is best for the unharmonious sitters to retire from the circle or the results will be poor. The aura of a new sitter may completely antagonise results easily produced on other occasions. Nor do two mediums of apparently the same type always intensify the phenomena. On the contrary, they have been known to destroy each other's influence. A control of Cora Tappan, claiming to be Benjamin Franklin, says this is sometimes due to the fact that one supplies electrical and the other phosphoric energy. Apart, they produce somewhat similar phenomena; together they neutralise each other.

The means by which we can purify or intensify this invisible factor is therefore of paramount importance. It supplies the reason why spirit people so frequently object to the use of drugs,
alcohol and all habits which debase the mind or deplete the nerves. It is indissolubly associated with every organ in the body from which it extends like perfume from a flower. Kilner found that a charge of static electricity dispersed the aura momentarily but intensified its appearance immediately after. This hint should not be overlooked by circle conductors. A current of electricity passed round prior to a seance should stimulate the phenomena. It has been used with good effect in cases of obsession.

Many new experimentalists “discover” the aura and promptly stick a new label upon it, until at last it has almost as many names as there are writers on the subject. In 1826, Mme. Hauffe, better known as the “Seeress of Prevost,” called it “nerve aura,” and from what we now know of its varied uses this is probably the most explanatory term it is likely to acquire, because after being associated with a human body it becomes susceptible to transformation which permits mentality to operate over its entire field. Kilner proved the aura susceptible to the influence of thought. His sensitives could change its colour or project it from any part of the body in straight rays, having the appearance of steam through which sunlight is shining, thus confirming spirit teaching. When condensed as ectoplasm for use as pseudopods, rods, or materialisation, it still reacts to thought or shocks exactly as human bodies do. It may therefore be regarded as an extension of the nervous system in the same way that steam may be said to be an extension of the water from which it arises. The chemical constituents are identical; they merely change their mode of manifestation.

The aura is projected long distances by simple effort of will and thus makes possible the phenomenon of the “double” or appearance of the spirit-body separated from its physical duplicate. These are sometimes called thought-forms, as they are an automatic thought-expression of the individual, who may be completely unconscious that he has thus projected his own simulacrum on to the brain of someone else, of whom he happened to be thinking at the moment. If the conditions are suitable, it becomes objective in so real a fashion that it appears to be external to the seer.

The aura is a substance actually visible to spirit people and forms
the basis of most clairvoyant visions. The spirit body possesses a more rarefied aura than the physical body, and spirit people use it as we use ponderable matter. When we remember that all mental activity is indissolubly associated with nervous energy, and that without it our bodies would be consciousless and inert, our working hypothesis becomes a practical certainty. In homely table manifestations, the aura is seen clairvoyantly as a thin vaporous thread of steam issuing from the finger-tips of the sitters. Its varying colours denote the quality and degree of power obtainable from each unit in the circle.

It should therefore be studied carefully in order to obtain the most perfect manifestations. As soon as harmonious relationship is established, the colour combinations blend and phenomenal evidences synchronise with this appearance. In physical seances, it is sometimes so objective that everyone in the circle can watch its transformation from aura into ectoplasm as it poises like a cloud, varying in brilliance from a dull grey to an illuminated phosphorescence termed "spirit lights," or grey, mist-like beginnings of full-form materialisations.

What is the aura? It is not a product of the human body only. It is not inert matter. Inanimate objects radiate it to a lesser degree. Reichenbach's sensitives visualised it as points of light extending from the fingers. He made exhaustive experiments, particularly with metals, and called the emanations odylie, odyle and od force. This was corroborated by mesmeric subjects everywhere, but as you can "suggest" lights and colours, hypnotists discredited his researches. Psychic experiences prove that Reichenbach was right. Hence, hypnotic schools who deny the existence of auric emanations strive to discredit both.

Theosophists call the aura "astral" matter, and are continually apologising for their use of the word because it has no relationship whatever to stars. To the healer it is "animal magnetism," "vital force" and other terms signifying healing power. In order to get a hearing at the French Academy, Miss Scatcherd called it "radio activity." But what is it that radiates? What is the nature of these extraordinary vibrations along which thought travels, and which finally resemble a human body manifesting individualised intelligence? Do they attract forces or do the particles emanate from the denser matter? Even as "pseudopod"—a term
beloved by psychical researchers—it is anything but a “blind” force.

In conjunction with Professor Baraduc, Miss Scatcherd photographed it on to sensitive films which had been laid across the forehead. By interposing silver coins, very beautiful permanent effects in colours were obtained. Exhibited at the French Academy, they were severely tested, and it was found that psychic colours resisted acids, whereas the colour on imitations was removed easily. Her experiments confirm clairvoyant statements that we each radiate distinctive colours.

Spirit teachers always affirmed that not only is psychic quality registered in the aura, but its colours denote the state of health with mental and emotional factors. Dr. Kilner has strikingly corroborated these statements by purely mechanical processes. His drawings show specific markings in health and disease. His sensitives could project it from any desired part. We thus discover the initial stage in the formation of psychic rods and pseudopods, as manifested in the seance room. They are the direct result of an effort of will and not the unconscious exteriorisation of the medium, as materialists assert.

Professor Baraduc invented instruments to measure emotional intensity recorded in the radiations. He has drawn and photographed them. He has gone further and actually photographed the emotional activities of a bird. His plates exhibit markings caused by fear and other emotions, but from dead bodies he could get no markings whatever. Dr. Kilner also failed to see the emanations from a dead body, but as he mentions his repugnance to this form of investigation, his own mental state probably affected the result.

When condensed, the psychic emanations acquire an even more varied terminology. Because of these variants, I advise Spiritualists to use the word “psychoplasm,” coined by James Burns, which has the merit of indicating a mind or soul behind the manifestation. (From *Psyche! soul, and plasm: material out of which living tissues develop. Plaso! to form.*) Do this and away goes “ectoplasm” (Richet), “teleplasm” (Myers), “psychic force” (Serjeant Cox), “exteriorisation of motricity,” and many others. James Burns defined psychoplasm as follows:

“Nature around us is a condensation into palpable forms of
previously aerial and inscrutable forces. Man as an organised being is composed of these things. He holds them in suspension in his nervous system. We are all materialised spirits. The solid food we eat is used to maintain the structure of the body, supply it with force and the mind with feeling, thought and expression. This fluid within man's body is called 'psychoplasma' because it is so highly vitalised that the soul can mould it into organic form."

The term therefore means invisible elements which can be condensed and moulded and thus become visible and tangible by reason of the directive mind behind the manifestation. Aura is the term applied to this manifestation before it becomes visible, but, as spirit bodies also radiate it, I apply it to them when speaking of the radiation and psychoplasma to the material of which spirit bodies or materialisations are composed. It is susceptible to many subdivisions, but these would confuse rather than help us to understand.

Materialised forms cannot be distinguished from living flesh and blood. To touch and sight they appear the same. They may dematerialise so slowly that the apparently solid body is resolved into a nebulous mass before our eyes and finally disappears like cooling steam from a kettle. When forming garments the substance presents the soft feel of chiffon or the rough texture of coarser material. In Crawford's experiments it exhibits the strength of a bone or steel bar. But no matter whether visible as psychoplasma or invisible as aura, one thing is certain: it is always a form of matter which manifests the attributes of the human body, including the conscious direction of its parts.

Doctor Kilner's screens being the best-known mechanical means for viewing the aura, a summary of his conclusions will be useful. Here let me suggest that if the doctor had been acquainted with psychical research he could have considerably extended his valuable contribution to the subject. But as he specifically denies that he knows anything of Spiritualism or allied subjects, his unbiased work has all the greater value to the medical world for whom his book "The Human Atmosphere" is specially written.

It forms valuable corroboration on purely physical lines of research of all that clairvoyants have asserted for many years. It remains for the student to decide, by experiment, whether the
doctor by peering through dicyanine developed clairvoyance, or whether the aura that more peculiarly relates to health conditions is a radiation different in some way from the more refined auras which constitute the forms and appearance visualised by clairvoyants. His researches appear to prove that the emanations seen by means of dicyanine are purely physical. This will present no difficulty to students who regard matter as a rate of vibration and who realise that rates of vibration form colours and sounds which normal sight and hearing cannot register, but which a slight readjustment of the human organs may make perceptible. This is what Kilner has done.

The more ethereal auras seen by clairvoyants, if not identical with those discovered by Kilner, probably interblend, and one may easily be mistaken for the other. Early experimenters should view auras of people in robust health, because it always loses in distinctness during illness. The aura varies with individualities, emotions, age and sex. First observe the texture, whether fine or coarse, then the colour, which is usually a shade of blue or grey; note whether it is striated, spotted or clear and continuous or otherwise.

In certain diseases there will be void spaces which indicate diseased organs. In nervous disorders the etheric body becomes more prominent in the back, causing what the doctor terms "a hysterical bulge." The aura is not usually seen covering the entire body at the same moment, because of its exceeding delicacy and transparency. Nor will the colours be seen in sharply defined patches. Disease shows itself by irregular patches, or as spots in special localities.

The aura extends about eighteen inches from the body and is more condensed the closer it approaches the body. The densest section lies against the skin and often eludes sight altogether. Some seers visualize many colours, but the majority develop this power but slowly. Another fact discovered by Kilner is that the etheric double is transparent and striated with rose-coloured lines and that this psychic body is self-luminous. After making allowances for individually characteristic differences, it will be found that males appear to have an aura that changes but little throughout life. Female auras are quite different.

In childhood it is not unlike that of the male, but from twelve
to eighteen or nineteen years of age, through the period of adolescence, the changing conditions of life are indicated and the aura forms a perfect ovoid from the head to the feet more extended than that of the male. Mentality has a marked effect upon the aura. The more highly educated or thoughtful an individual, the more refined it appears to be. The more intense the grey, the less developed the mentality. Pregnancy is clearly indicated, and epileptics were found to retain its indications in their aura for many years after the seizures ceased.

All these details are amplified in Kilner's book. He did not know that the aura eventually forms the clothing of the spiritual body and is used with great effect in spirit photography to cut off rays of light which would otherwise spoil the photograph. During trance states he found the aura almost disappeared. As death, sleep and trance are curtailments of conscious activity on the physical plane, it indicates that submergence of the senses increases psychic perception in like ratio. At death, the aura almost entirely leaves the body, but during earth life part of it accompanies the spirit on its travels while separated from the physical. It is probably the material of which the "silver cord," mentioned in Ecclesiastes, is composed.

Striking phenomena, pregnant with meaning to the psychic student, frequently occurred for which the doctor could not account. One woman could project auric rods from any part of her body, or change the colour of the aura by simply thinking intensely of the colour or effect required. In books dealing with physical phenomena, the significance of these appearances will be at once apparent, for it is obvious that the basis is thought. This causes the projection of the intangible aura, which becomes solidified by processes yet to be discovered, and forms pseudo-pods and materialisations.

In the following extracts from Kilner's book the first illustrates phases understood by clairvoyants but puzzling to the doctor in his ignorance of psychic laws:

"As her aura had been shown to a number of medical men, there have been opportunities for seeing some curious effects. Once, when she was standing with her hands down by the side of her body, three bright rays appeared simultaneously, all proceeding a long distance beyond the visible limits of the outer
aura. On another occasion, the room becoming a little overheated, the woman felt faint. The first indication of this condition was that both auras became dim; as recovery took place, they gradually returned to their normal state.

Another was "peculiar in that the patient showed several rays coming off from the body at the same time." He says, "There were four, one from each shoulder proceeding upwards, one descending from the right axilla, and another descending from the crest of the ilium."

I suggest that all these manifestations, though puzzling to the doctor, are simply explained by psychic science and prove the relationship between his discovery and psychic phenomena. But it must always be borne in mind that mediums induce phenomena and see colours not discernible by the less fortunate. The conscious alteration of auric colours and projection of rods requires special development.

A Harley Street specialist has invented a useful means of proving the reality of the aura. He connects a transformer to the household electricity supply and reduces the current to one that is barely perceptible. A handle connected to the transformer completes the circuit to the earth and the subject.

There is no shock, the amperage is small, the voltage high, and there is no actual evidence at the moment that current is passing through the body. He then advances towards the human conductor of electricity with a tube or electric bulb filled with neon gas. At about two feet distance the tube will emit a faint glow if the subject is robustly healthy, but eighteen inches is the more general distance before the lamp begins to light up. The nearer it approaches the body, the more intense does the light become. It is obvious that the tube is burning electric current.

What conducts the electricity to the lamp? There is but one answer. It is some invisible emanation given off from the body of the subject. That emanation is now well known under the name of aura. It is true that leakages from accumulators can be traced by neon lamps, and the theory needs careful testing, but the intensity is apparently doubled when the current passes through the human conductor of electricity.

A friend of mine has achieved similar results by means of high-frequency batteries. We postulate as a working theory that
vibrations must have something in which to vibrate. The physicist postulates an ether, but coming through a human body we think the aura is the actual vehicle. The Harley Street specialist differs from Dr. Kilner in so far as he believes that the etheric or spiritual body is inside the physical body. Dr. Kilner visualised it as a sort of tight-fitting garment extending to about one-eighth of an inch all over outside the body, looking like a dark band or void space.

I think both are partly right and partly wrong, because my philosophy teaches me that every particle of the universe has a corresponding duplicate or etheric double and the human organism is no exception to the general rule. All these elements operate at the moment of death and form the spiritual body. It would, therefore, be both inside and outside because the psychic organism reproduces every faculty. It permeates the entire mechanism and all that our experiments with the aura prove is that it extends beyond the physical organism. After death, the psychic body exhibits a more etherealised aura, which previously was hidden by or included in the denser emanation.

Prompted by the active will, the brain becomes the organ which transforms potential or inert electricity into active electricity. The final withdrawal of the spirit body nullifies the law of cohesion which can no longer hold the elements of the physical body together. Death is the natural consequence.

Dr. Paul Joire invented an instrument which measured emanations from the human body. Indicator needles were deflected by pointing fingers at them. All possible sources of deflection due to light, heat and other known forces were carefully excluded. Following his line of research, experimentalists may suspend a thin, dry cardboard tube or wooden rod by a silk thread tied to the centre. By pointing the fingers near the end, if the requisite power is present, it may be moved and used to tap out “spirit” messages on the table.

Comte de Bourg de Bozas succeeded in photographing radiations from a hand in the act of discharging an electroscope. The existence of a discharging agent analogous to a conductor of electricity is therefore indicated, the auric particles possibly forming the line of communication. He discovered the force by noticing that when certain persons passed his instruments these
were deflected. This led to considerable experimentation with the foregoing result. With most people, no results were noticed. Because of its elusive nature, many scientists dispute the existence of the aura. Spirit bodies are denied for the same reason. It is “unscientific” to affirm these as postulates, so until we can make them visible, we cannot bring them within the scope of legitimate science.

It will not be out of place to record an interesting fact here, which seems to prove that, though the aura is inherent in all matter, articles are made more luminous when the object is handled by human beings. This supplies a clue to the reason why mediums intensify phenomena if they magnetise articles, and explains how Paul healed people by sending handkerchiefs. (Acts xix, 12.)

On visiting the London Spiritualist Alliance, my wife noticed that many of the books in the library were surrounded by a mist, but what puzzled her most was that some volumes showed scarcely any luminosity, while others were exceptionally bright. The librarian invited her to point out those books on which the emanations appeared most clearly. She did so, and his immediate conclusion was that the additional amount of aura was due to handling, because the brightest were constantly used, while those with the lesser quantity were read but little, and the darkest scarcely at all.

In face of the varied testimony proving the existence of aura, it may appear superfluous to mention that certain hypnotic schools strenuously deny its existence. The desire to oppose the mesmeric theory may be the root cause of their denial. They invariably discredited their predecessor's experiments, and one can only conclude—to use their own pet hypothesis—that their mental attitude “suggests” its non-existence and therefore it has no business to exist, even if it does!

Students must oppose the efforts of hypnotists to get hold of mediums and hypnotically “train” them. Mediumship came into existence without their help and despite their active condemnation. It requires no great prophetic vision to see that, if the tendency is not counteracted, sensitive will presently repeat the “suggestions” of their mentors, whose sole aim and object appears to be the elimination of the spirit hypothesis. They find
this exceedingly difficult because, until the spirit people have played their part, physical phenomena are rarely obtainable. But make no mistake about it, we shall need scientifically and continuously to refute materialistic interpretations.

Similar moral cowardice to that which disgraced the opponents of Mesmer is striving to throttle psychical research and for similar reasons. It is evidenced in the creation of a terminology which beclouds the issue by eliminating the minds behind the phenomena. All terms with the slightest “psychic” flavour are refused admission to their literature, and in quoting their works many Spiritualists fail to realise the import of the words coined. The position of self-appointed authorities is rapidly getting untenable, as one scientist after another affirms that aura is condensed into psychoplasm and that physical phenomena are the outcome of its skilfully directed movements.

Paracelsus, near the end of the sixteenth century, followed by J. B. Van Helmont and others, believed in the power of the will to direct the fluid. This was scientifically confirmed by Dr. Kilner, who observed the shape and colour it took in obedience to the will of its owners. Paracelsus claimed that it is most active at night during sleep, because the body is quiescent and the soul more dominant and active. He also taught that man is a miniature world and that the elements of his body, equally with those of the earth, possessed magnetic polarities.

Thus, out of the past, we find the teaching of spirit people curiously confirmed. If man is an electrical machine his ability to locate minerals or water as a “diviner” is explained. He merely links his aura to the electric conduits around him and thus locates the elements he seeks. That man is an electrical generator or transmitter is now scientifically demonstrable.

Sir William Crookes’s analysis of radiant matter will apply equally well to aura—“Radiant matter is produced by the variety of its molecules having room to collide,” and which, “having been rendered more free and mobile by the reduction of their numbers, act like bullets so small as to defy the imagination; and the number of which still left in the ‘vacuum’ of which man is so proud, appears to be infinite.” That is another way of saying that the invisible and imponderable are more permanent and volatile than dense material. He proved his theory by the
construction of the Crookes's Tube. I suggest that what he scientifically proved, Spiritualists are demonstrating in seance rooms under the name of aura. Presently, when scientists get to grips with the new revelation, we may expect them to dogmatise upon the nature and composition of the spirit body as revealed by "radiant matter" emanating from the physical body. But—that time is not yet.

Allan Kardec suggested that the aura could be called "intelligent matter." Psychic rods formed from the aura exhibit independent consciousness, and individualised intelligence presumes volition. Whence comes this? He says:

"From another point of view this fluid may be classed as forming part of the material element; it is, nevertheless, distinguished from it by certain special properties of its own. If it could be classified simply and absolutely as matter, there would be no reason why spirit should not also be classed as matter. It is the intermediary between spirit and matter and susceptible of being made, through its innumerable combinations, under the direction of spirit, to produce an infinite variety of things of which you know but a very small portion. This universal, primitive or elementary fluid is the agent employed by spirits when acting upon matter. It is the principle without which matter would remain for ever in a state of division and would never acquire the properties given to it by the state of ponderability."

From this definition it would appear to be the essential magnetic link forming a basic factor in the manifestation of cohesion. Its presence inhibits the processes of decay. So long as it remains in combination, vegetable and animal life continue; the particles of the houses we live in and the earth itself are all held in suspension by its operations. Like ether, it interpenetrates everything and may be another name for a form of the same thing. Ether itself is but a postulate of particles so infinitely small that we regard them as points of force rather than matter.

In the near future, science will assuredly postulate an etheric floor or foundation for the spirit world based on its analysis of etheric vibrations or auric emanations. Its only valid objection to heavens, hells and spirit bodies is that they are immaterial; but as matter is now recognised as a mode of motion in the ether, the
scientific recognition of a spirit world is not so far away as some folk imagine.

We must note the essential difference between clairvoyance and auricsight. A small amount of light is essential to see by means of Kilner’s screens, because auricsight results from altering the focal range of the eye by permitting additional ultra-violet rays to impinge upon the retina while cutting out other rays. But in clairvoyance it is doubtful whether the retina of the eye is used at all. The average clairvoyant often sees best during development with closed eyes or in total darkness. With development, the ability to see in full light follows. Kilner maintains that the action of the chemical causes a specific change in the optic nerves, which thus register radiations imperceptible to ordinary sight. Primitive man and animals are believed to possess this extended vision.

At this point I disagree with Doctor Kilner, because I have proved that it was not the effect of the chemical upon the optic nerve but the result of the peculiar colour combination forcing little used rods and cones in the retina of the eye to become sensitive and responsive to a field of vision immediately adjacent to the octave of colour perceived by normal sight. To follow up Kilner’s lines of research I sought out the chemist who compounded Kilner’s dye and contracted with him to supply me with the identical colour combination used by Kilner. I improved upon Kilner’s flat dicyanine container and used goggles registered as “Aurospecs.” This was provisionally patented in 1928 but never completed because I discovered that identical results could be obtained by using glass made up to the same spectroscopic tint. No manufacturer in England would guarantee to produce it, but finally in Czechoslovakia I succeeded. This enabled me to give users a permanent colour screen at a fraction of the cost of the dicyanine which only lasted one or two years before drying up. Kilnascrene was the result.

F. O. Roberts is one of many demonstrators who are popularising its use and adding to the stores of information already accumulated by mediums. He exhibits about five hundred coloured charts showing appearances in the aura of disease, emotion, inspiration and mediumistic mechanisms. The magnetism from magnets, the perfume of flowers, leakages of electricity or gas
in the streets have been similarly discovered by its use. But the most valuable results from the Spiritualistic standpoint is his classification of healers' auras which will eventually enable them to specialise in the types of disease they are best fitted to handle. By thus amalgamating auricsight, i.e., aura seen by normal sight, with clairvoyance which can entirely dispense with eyesight, a new form of psychic vision is evolving. This appeals strongly to scientific minds because it gives them a material basis from which to start their investigations.

The development of the screen was due to definite scientific research. The doctor detected two forces, besides heat, which acted upon his instruments, and was convinced that they were to be found in the infra-red portion of the spectrum, but finally found them at the ultra-violet end.

If clairvoyance is latent, both aura and spirit forms are soon visualised. Looking for the purely physical, albeit invisible, emanations induces clairvoyance in a better way than crystal gazing or visualising a fixed point, as there is no strain on the eyes, and hypnotic effects are minimised. Relaxation rather than concentration is the keynote of success. Many eye troubles are removed by its use. On a long motor ride, I tried the effect of Kilnascrene on my fellow passengers, and discovered that my sight was improved by the process, so that objects stood out a great deal more distinctly after wearing them. I wore them for about fifteen minutes.

Kilner also notes the fact that he was able to reduce the power of his reading glasses after developing ability to see the aura. Many experimentalists find they can dispense with spectacles after using the screen.

I have been informed that "large numbers of people will obligingly see anything they are asked to see." That this cannot be laid to Kilner's charge will be immediately apparent to all who take the trouble to read his book and are not satisfied with quotations which ignore the careful research that preceded it. Many think they are suffering from optical illusion while actually seeing the aura. But it has been photographed. You cannot very well photograph a mental illusion.

The most interesting experiences are those where the flesh becomes transparent and the bones present an X-ray photo-
graphic effect. Holding the fingers against a strong light produces a somewhat similar duplication. This I regard as a purely optical illusion, but as some clairvoyants see the interior mechanism of the body, exactly as one views the works of a watch through a glass case, it cannot always be so.

Sir Arthur Conan Doyle reports the instance of a doctor he met in Australia who could walk behind a man in the street and diagnose the disease he was suffering from because he possessed this peculiar power. He could see the relationship of each organ to its fellow, and note whether it was functioning properly or not. One of my demonstrators was similarly gifted. While I was instructing a group in Kingston on psychic healing, one of the pupils declared she could see my ribs quite clearly. Where this faculty is discovered I suggest that it should be carefully cultivated.

In the reading of auric colours, seers must remember the many factors that cause variations and allow for disease, hysteria and other emotions which may be permanent, transient or temperamental. Subject to this reservation, the following extract gives a very fair summary of colours seen by clairvoyants:

"There are various hues of colours and everything depends on the hue. A person having a pure rich colour in the aura would be better than one with a very high colour of a muddy tone. The possessor of a very pure colour must have used the power that colour brings, or it would not be pure. Muddy colour denotes the fact that the power is there but the possessor has not used it; hence the dulling of it.

"White indicates purity; transparent white shows purity of the highest type.

"Gold means peace, and all golden tones carry this meaning to a certain extent.

"Flame means honour, but here we do not mean fame; we mean one who is honoured by his friends and held in high esteem.

"Green is the colour of intellect and knowledge.

"Yellow means brain-power, and the person who has yellow for his colour is one who would give his whole life to the study of higher things.

"Mauve is the colour of good will, and here you will always
find one who is ready to help the ‘down and out’; it is the colour of sympathy.

“Blue is truth or trueness; the possessor of it is always in quest of truth and will push aside all obstacles, not always kindly; but the pursuit of truth is so important that the seeker concentrates his attention upon it.

“Pink means love, and we can have all kinds of love, but the true one is that love which is absolutely devoid of jealousy.

“Red is a passionate colour and can be very good if the passions are set in the right direction, which is not always. By the right direction we mean the passion for music, art or knowledge, but not for anything of a physical kind.

“Brown is a depressing colour and generally is to be seen with people who worry and get depressed over small matters.

“Grey means despair, and generally follows those who will not try to raise themselves; silver grey, however, shows those who have known despair and suffered but who have fought their way out against many obstacles.

“Black means in the depths, and generally can be seen with those who are so far down that they even contemplate suicide.

“As regards the different hues of colour, some are very important. Take, for instance, peacock blue; this colour is a mixture of green and blue, but when two colours are mixed together as one it shows that neither hue is being used to its full value. It would have been better if they had been in separate bands, but when mixed they indicate a certain indifference to the qualities they represent. The peacock blue would therefore give intellectuality plus truth, but it would also mean that the possessor of this hue would not go out of his way to find either, but would only take notice if they were thrust upon him.

“Cream is another colour which can be a mixture of light brown and white, or yellow and white, and is usually seen with those who lack enthusiasm for things of the mind.

“Wine colour, a mauve and red mixture, shows love of change, or it may be love of sport.

“Burnt sienna is a colour made up of red and brown, and this is most often seen with those who have many moods, sometimes gay, sometimes sad, and very reserved; the bearers of this colour need bringing out of themselves.
“Purple is a very rich colour, and is really a deep shade of mauve; it will most often be seen with older people. It is the colour of benevolence, aroused by suffering; those who have suffered much and through that suffering gained a true sympathy for others, display this colour.”

What, then, is the aura? As a working hypothesis, I suggest that it is the essence of matter itself—living points of force reduced to primitive form but undergoing continual transformation; its component parts being adaptable to what are called spirit, astral and earth planes. Each particle of matter radiates an animal, vegetable or mineral counterpart, an aura: i.e., an invisible etheric duplicate of visible forms.

Spirit teachers and all experimentalists agree upon its manifold properties. In Crawford’s experiments it assumed the form of sensitive rods, strong as steel, yet so alert that they seemed endowed with special consciousness. The aura cannot therefore be called a “blind” force, for consciousness operates through it exactly as we do through our nerves. It responds to thought processes so automatically that it appears to adapt itself to varying conditions without volition by the medium being consciously exerted. It thus assumes the form described by clairvoyants as an adult but anon changes into that of a child with corresponding alteration of garments to portray some incident or depict a scene.

We continually prove the marvellous adaptability of the aura. The clothing of the form seen by clairvoyants is but a condensation of previously invisible elements. Condensed a little more, it becomes visible to normal sight and we call it etherealisation or transfiguration. With the addition of still denser particles, gathered from the atmosphere or the audience, it becomes psychoplasm and takes the form of rods, pseudopods and materialisations which have been handled and photographed.

By sheer force of logic we are driven to the conclusion that the self-luminous spirit body must be composed of elements drawn from every part of the physical, and that these survive the change called death. So definite is this that the Crandon circle reproduced actual counterparts of the folds and pores of the skin in the thumbprints registered by deceased persons and testified to by Capt. Fife, the fingerprint expert of New York.

My last conclusion is that psychic gravitation which compels
every spirit to go each to "his own place" for fuller development, although set in motion by the quality of the individual mind, is largely regulated by the type of material extracted from the physical body. Magnetic attraction and repulsion in the spirit world thus come under natural law. Almighty law in manifestation is the only judge we shall ever meet. No unjust or vindictive God pronounces sentence.
CHAPTER IX

HEALERS THROUGH THE AGES

STUDENTS cannot fail to notice in ancient histories the important part ascribed to good and evil spirits in the cause and cure of disease. Primitive man associated disease and disaster with wicked gods or demons. This induced belief in sorcery and witchcraft, and produced "medicine men," who attempted to cure the sufferers. Thus arose schools of "white," or good, magic, as opposed to schools of "black," or evil, magic. Associated with these were actual spirit manifestations, which intensified religious convictions.

The spirit people had precisely the same difficulties to contend with then as now. Always they find that the measure of their illumination is limited by the recipients' capacity to receive. Then there arose schools of mystics and therapeutæ, who, hopeless of raising the masses to their own conceptions, taught that high spirits, or God in person, healed the sick, cast out devils, and spoke through the lips of chosen instruments. The Bible is full of illustrations of these phases. History today is repeating biblical history. Spiritualists are seriously asking: which ought to be cultivated first, spiritual insight or psychic powers?

The latter without the former means the prostitution of noble ideals. Muddy channels contaminate the pure water that flows from spiritual sources. On the other hand, the revolt against inept man-made theologies has produced such a barrage of materialism that nothing short of positive and continuous demonstration can break through and convince the masses that spirit aid or spirit life of any kind is even remotely possible.

Psychic healing provides a solvent for these difficulties. If it is thought that the mind alone produces the cure, we prove that mind is superior to matter, and thus make a breach in the walls of materialism. When it is also realised, as soon it must be, that psychic healing, through its sympathetic treatment of suffering
ennobles the healer and expands the soul of the sufferer by gratitude, it will be cultivated as the finest method of soul culture allied to psychic power.

That is what Spiritualism has discovered. Sympathy with suffering allied to psychic methods of treatment actually indraws apostolic power, and makes manifest the meaning of the text, "Seek ye first the kingdom of God and His glory, and all else shall be added unto you." Miracle ceases to exist when communion between the two worlds comes under natural law through normal association. The further result will be government by the spirit, for the spirit and through the spirit—of love. This will supplant the cunning and heartless diplomacies of men.

Modern books on medicine ignore these facts, and glibly pass over with the phrase "superstition" much that would now be classified by science as hypnotism or auto-suggestion. Knowing this, we cannot attribute all reported cases of miraculous cures in ancient times to the fanciful embroideries of unmitigated liars, or relegate them to the limbo of obscurity merely because early ideas of healing were definitely associated with religion. Spiritualists, who realise the actual work of spirit people among us, will see more reasons for this association than modern materialism concedes.

The word "magic" is derived from the religion of Zoroaster, and was applied to the work of the magi or priests who officiated at sacred ceremonies, and to whom wonderful powers were attributed, owing to their supposedly close association with the gods. In the history of all religious systems we find somewhat similar ideas prevailing. The chief theories among primitive men accounting for disease are:

1. That it is due to the anger of an offended demon; not necessarily human. 2. Revenge of disembodied human spirits. 3. Witchcraft or disease caused by human malevolence.

The role of priest and medicine man were usually combined in the same person. As disease was caused by evil spirits, so the cure would be sought by intercession to good ones. You have a modern parallel to this in Roman Catholics who petition special saints for the cure of each specific disease.

Osiris is believed by Egyptians to have invented medicine, but the origin of their records is lost in dim antiquity. Other
nations worshipped the god Aesculapius as the god of healing. Various writers quite easily trace the origin of healing to other gods as sources, and each religious system quotes apparently authentic accounts of cures. In ancient Egypt the art of medicine consisted of two branches—the higher or theurgic part, and the lower or more practical application of medicaments.

Theurgy devoted itself to magic and the study of counter-acting charms and talismans to avert evil and the interpretation of the dreams of those who came to the temples for their cure. The method of preparing the patient was by prayer and fasting. After ablution and other ceremonies, they laid at the feet of the god, and were put to sleep. It is questionable as to whether we can use the word "put" in its modern sense of hypnotic sleep, but the fact remains that most extraordinary cures were wrought by these means. Usually the patient dreamed of quite simple remedies, which produced the cure. In modern hypnotism and psychic diagnosis we find parallel cases.

In the temples of Aesculapius, about 850 B.C., we find cases recorded on the walls of the temples in precisely the same way as the modern doctor enters details in a book. Pythagoras, about 582 B.C., gave the following recipe: "Striving for good brings moral health. Diseases are caused by demons." Few people will accept the latter statement.

Modern medicine actually dates its origin from Hippocrates, about 400 B.C. He systematised various formulae and opposed the glaring inconsistencies and superstitions of his day. He was followed by many more or less sympathetic schools of thought, and between A.D. 130 and A.D. 160 Claudius Galenus, better known to Spiritualists as Galen, the guide of Andrew Jackson Davis, still further consolidated truly scientific research.

But, about the same period, we find the alchemists searching for the philosopher's stone and the elixir of life. These were usually physicians, and it is to their efforts that we owe the origin of the drug system, as well as the science of chemistry. The elixir was believed to be composed of chemical substances, so, in course of time, the modern pharmacopoeia developed with entire reliance upon drugs and complete neglect of the mental or psychic causes of disease. Innovators were persecuted by the superstitious folk of their times and therefore did most of their
work in secret. About A.D. 300 Diocletian, the Roman Emperor, issued an edict ordering all ancient books to be burned which treated on the art of transmuting base metals into gold and silver, and this gives us a clue to the special interest which chemical research had at that time.

Max Muller maintained that Hindus are an older race of people than Egyptians, who probably adopted their ideas. They taught that primitive man was without sin or disease, but that he presently fell away from grace. His loss of virtue placed him under the spell of evil powers, but Brahma took compassion on him and caused a treatise to be written, called Ayur Vedas, which followed the older Vedas or sacred writings, and dealt with the prevention and cure of disease. In these early writings, Christians will discover the probable origin of the theological "fall of man." Both surgical and general treatment is described in the Vedas. Charms, imprecatory and other superstitious usages of ancient India, may be found in the Arthara-Vedi-Samhita, origin probably about 800 to 1000 B.C.

Illustrative of the superstitions that grew up around medicine in these ancient times, I find that Finnish theology had a wide variety of disease demons and two special classes of treatment. One consisted of "white" magic, assisted by drugs, and the other was by "black" magic and evil spirits. The latter could be used both for good or ill, poisons and malice entering largely into their practices. This emphasises Sir Walter Scott's definition of "witch" as a "poisoner."

One article of faith may be tested with the help of conjuration. I am informed in Berdoe's "History Of Medicine" that you can capture the devil that causes any disease, and either cook him over a slow fire, or bury him in a brazen pot. Unfortunately, I could not discover whether the devil can be accommodated with a small pot, or whether he is big and solid enough to need a large one. It is rather a pity these details are wanting, but, as they believed in legions of devils, perhaps potting just one or two made no real difference after all.

It is also worthy of note that the Finnish magicians banished their devils to Lapland, which to them was the most undesirable place they could visualise. Jewish ceremonies banish evil spirits to the desert for the same reason. Both sorcerers and white
magicians tried to get hold of some article of clothing or personal belongings of the ones they wanted to cure or curse. In the light of modern psychometric practice, the rationale of the process is clear. It is interesting to read that ancient superstitions believed in blowing the disease away, and bidding it begone to the mountains, after stroking or rubbing the patient.

We thus find magnetic treatment allied to hypnotic practice, blending with theories of devils or gods, as the cause or cure of disease which had definite mental effect upon the patient. From these ideas arose ceremonies in religious systems which begin by propitiating their god with sacrifices, and later evolving the idea of sacrificing the god himself (see J. M. Robertson's "Pagan Christs").

Captain Cook, the explorer, mentions that he often lost sight of his sailors in some foreign ports among primitive people, and suspected undesirable practices. He was intrigued by the fact that they always returned better in health. A watch was kept, and it was found that they went to native masseurs, who vigorously pounded, oiled and rubbed their bodies until they glowed with health. They performed religious services meantime. There is nothing new under the sun.

From Josephus we learn that the Essenes, about 150 B.C., studied ancient writers in regard to things useful to body or soul, and were very learned in the virtues of plants, stones, and metals. Such was their fame that they were known as the "Therapeuts," or healers. This statement is interesting, on account of the general belief that they were the teachers of Jesus, who is generally believed to have gained his knowledge from this body.

In Exodus xv, 26, we find God sends diseases, and in the story of Job's temptation we find God apparently entering into a friendly compact with the devil to afflict the poor man from the crown of his head to the soles of his feet. The Mosaic law consists largely of sanitary codes. In the Talmud we find Judaism ascribing disease to constitutional vice, evil powers acting on the body, and to magic.

From these beginnings we come to the Pneumatic School, founded by Athenius in the first century, in which both normal functions and disease were attributed to the operation of the
pneuma or universal soul. Combining with all researches there gradually grew up a knowledge of herbs, which at first were regarded as a detail, but, like drugs, in course of time, were found to exercise a particular effect, and thus became systematised in prescriptions.

Our chief interest is that mental treatment was always associated with healing in olden times. The belief of primitive man in specific methods of cure would undoubtedly facilitate the cure, and no matter whether it was belief in a god, amulet, herb or drug, the mind of the patient undoubtedly helped him as much as the belief of Roman Catholic or Buddhist in holy bones or holy places. No matter whether they were Christian or pagan shrines, the resulting cures cannot be doubted.

At times, extraordinary scenes were witnessed, as in 1374, when what was called the dance of St. John set practically the whole of Germany and some of the neighbouring countries dancing, shrieking and foaming at the mouth. The mere sight of one dancer spread the contagion to another, and thus the whole country went dance mad for months. The query for Spiritualists to solve in all these cases is whether they were caused by some phase of spirit manifestation, or whether the words “hypnotic suggestion” cover the whole of the facts. Usually a blending of both is discoverable in all “revival” meetings.

In 1418, the dancing plague affected thousands in France and the Low Countries. Physicians were helpless, and attributed the malady to evil spirits. But again, as in all outbursts of revivalism, an excessively religious emotionalism appeared at the same time, and accompanying it were frequent signs of an extraordinary, but unreliable mediumship, with clairvoyance and prophecy.

Many ancient philosophers, like Paracelsus (1463-1541), have recorded their belief in a universal fluid, which, under the direction of the will or religious ecstasy could be directed towards the seat of disease, and thus produce a cure. Paracelsus also taught that man is a miniature world, that the atoms of his body obey definite magnetic laws, that every particle in the universe is polarised and thus contributes to the same end.

He thus anticipated Mesmer, who, between 1773 and 1815, reaffirmed this principle and astonished the world with his
cures. It is to Mesmer's theory of a vital fluid that I want specially to direct Spiritualists' attention. If it is wrong, and has no foundation in fact, as modern hypnotists assert, then the whole fabric of Spiritualism falls to the ground like a pack of cards, for without it the phenomena of the seance room are unthinkable and the philosophy evolved through the past century by reputed spirit people is built upon a foundation of sand.

The term "mesmeric passes" is derived from the name of Mesmer, who systematised their use. As mesmeric passes are used—without inducing unconsciousness—by magnetic healers, it is necessary for students to learn their origin.

Franz Antoine Mesmer was born at Mersberg, Germany, in 1734. At the age of forty-two he took his degree as Doctor of Medicine in the University of Vienna, the subject of his inaugural thesis being "The Influence Of Planets Identical With Magnetism." He experimented with magnets, and believed healing power could be directed through them. He then appears to have witnessed cures by the Swabian priest, Gassner, and concluded that the healing force must reside in the human body. In 1778, he obtained striking successes in Paris. Modern experimentalists believe that what he attributed to personal magnetism was in fact due to "suggestive" therapeutics or hypnotism. This, in turn, is a form of faith healing, the intense faith or belief of the subject inducing the result. Such experiments as his famous "baquet" illustrate this phase.

A tub was filled with pieces of iron from which long rods protruded, or ropes were tied to trees. Long lines of patients grasped the ropes or iron rods, presumably magnetised. The results were identical with what happens at revival meetings or hypnotic clinics. Crises (trance states) and convulsions followed, which caused the medical men of his day to believe it was all due to imagination, and that "animal magnetism" had nothing whatever to do with it. He was denounced as an impostor, but under the name of hypnotism the far-reaching power of "imagination" is being more correctly appraised.

Hypnotists deride the idea of a magnetic influence emanating from operators, but calmly appropriate the "passes," which they admit are more efficacious in healing than other methods of stimulating "imagination." Spirit-controlled mediums and
magnetic healers both use these passes, although the unconscious instruments may never have seen the method in operation.

About 1874, one of Mesmer's followers, the Marquis de Pusegur, induced clairvoyance in his subjects, and was rapidly followed by other experimentalists, who found that descriptions of spirit spheres were given during entrainment. Continental researchers appear to have been far in advance of their English confreres in psychical research, and many mesmerists' books treat of clairvoyance, prophecy and introvision as quite ordinary occurrences. Secret thoughts were sometimes read with extraordinary accuracy, and mental questions answered by the entranced subjects.

It was usual for patients to diagnose their own disease, indicate its various stages and suggest methods of cure. They would even prophesy correctly the day of their own deaths, without the slightest fear or consciousness that they had done so. Prophecy and psychic powers fell into disuse with the rise of hypnotism, but many records remain to prove that mesmeric subjects could more correctly diagnose their own and other patients' diseases than the doctors. This, of itself, was sufficient to array the medical world against them.

Cures among non-medical mesmerists were as common as with "magnetic healers" of today who now use the selfsame passes without rendering the patient unconscious. It was unfortunate that fear of the devil and superstitions peculiar to the period prevented closer analysis, and so the strange blend of auto-suggestion, magnetic treatment and true psychic perception called mesmerism gradually died out.

Of English mesmeric practitioners, the best-known writers are Doctors Elliottson, Ashburner and Esdaille, whose names will go down to posterity as true scientific explorers, long after their imitators and detractors are forgotten. Their persecutions and struggles can be read in their own books and in nine octavo volumes of "The Zoist." Unfortunately their anxiety to get mesmerism recognised placed them in opposition to the introduction of chloroform as an anaesthetic. This completed their ostracism. Doctors gladly turned from the uncertainties of mesmerism to the definite action of a whiff of chloroform. With the discovery of this anaesthetic in 1847 by Sir James
Young Simpson, mesmeric practice among doctors practically ceased.

In 1850, while Dr. Esdaille was Presidency Surgeon, he established a mesmeric hospital in Calcutta, and performed painless operations under mesmerism. As a careful medical man, he sent accounts of the removal of one hundred and sixty-one scrotal tumours—many of them weighing several pounds in weight—to the English magazines, and complained bitterly of the way in which medical editors mutilated his reports. His case book records cures of enlarged glands and strangulated ruptures. All the usual hospital cases were successfully treated by mesmerism. Since hypnotism has supplanted mesmerism these operations are now performed under chloroform.

For experimental purposes, simple operations like tooth-drawing are still occasionally carried out under hypnotism. Most of the "psychic" experiences have disappeared under hypnotism because the indwelling ego is not afforded the same scope for its inherent powers. The creation of hallucinations, which is the main feature of the hypnotic school, distorts or misdirects psychic powers. Occasionally, fitful glimpses of earlier phenomena are obtained, especially when the despised "passes" are used. This becomes more obvious when hypnotists utilise the services of a natural psychic, and credit their "suggestions" with the results.

Psychic healers admit the power of "suggestion" or "faith," but obtain most of their cures by means of "magnetic passes." They therefore accept Mesmer's theory that healing power resides in the healer, or is a force passed through their bodies by higher powers, but assert that hallucination, hypnotic sleep or mystery-mongering are neither essential to success, nor desirable in healing centres. Trance mediums, without any training whatever, use magnetic passes, even though ignorant of mesmerism. But those who are not gifted in this way must supplement their knowledge by reading old books on mesmerism.

A very good illustrated book was written by Dr. Younger entitled "The Botanic Physician And Magnetic Healing." It illustrates the passes, and contains valuable herbal formulae in addition. The majority of the books issued under the title of hypnotism are useless for our purpose, as their basis is the creation
of hallucination, which is of value only in counteracting manias, or as "suggestive" therapeutics.

In the cures at Lourdes and elsewhere, it is always important to note details which give clues to the laws in operation. In one case, a nurse carrying an emaciated child suffering from rickets felt a sudden thrill pass through her own body, and soon after, to her great astonishment, the baby began to bill and coo, and its little body filled out and assumed the hues of health. We get here an illustration of what frequently happens at Spiritualist healing circles. The requisite elements are extracted by spirit power from more or less unconscious sources and applied to the relief of the sufferer. The theory of "suggestion" cannot be applied to an infant in arms, but in many cases the theory will be found to cover the entire ground. The application of "faith" intensifies "suggestive" therapeutics.

At revival meetings somewhat similar conditions prevail to those of Mesmer's celebrated "banquet," or Parisian hypnotic clinics. The means to the end are different; but that is all. At Lourdes, the priest strides up and down the rows of pilgrims, exhorting to faith, and the revivalist preacher attains identical results by his pleading. At revival meetings I found hypnotic practice deliberately utilised. After the usual exhortations, the pastor dipped his thumb in oil, pressed it firmly on the patient's forehead, and, while repeating the faith healers' formula, rested the remainder of his fingers on the crown of the head. He usually carried the other hand to the base of the brain. He probably borrowed the idea from some mesmeric book of instructions, for in many works on mesmerism you will find illustrations of this method of inducing hypnosis.

It is typical of most of these gatherings that loss of consciousness and crises similar to those induced by Mesmer are the result. I have no doubt that unseen workers often take advantage of the mental states induced, and actual cures occur, which are promptly seized upon as marks of divine favouritism. But when hypnotic suggestion or faith are the only forces utilised, the cure is rarely permanent.

In cases of great and exceptional healers like Francis Schlatter and Valentine Greatrakes, something more than suggestive therapeutics must be conceded. It is obvious they were spiritually
aided, or physical exhaustion would soon have put an end to their work. Schlatter, the Mexican “Messiah,” refused all payment, and sometimes treated from one to three thousand people daily. One can only conclude that the spirit people found him a channel for transmitting their power, but as he also emphasised the need for faith, auto-suggestion undoubtedly played its usual part. His method was simply to hold, while praying, the patient’s hand for a few minutes. They usually experienced a mild electric shock, and recovered in a marvellous manner from their ailments.

Valentine Greatrakes was an Irish Protestant who literally stroked disease out of his patients. Persecuted by Roman Catholicism, he came to London, and daily exercised his gifts on people of all classes who went to him in Lincoln’s Inn Fields. The Royal Society tried hard to discredit his cures, but was eventually forced to acknowledge them. Their final oracular pronouncement is interesting to those who accept the theory of auric emanations. It stated that “his cures were due to a sanative contagion from Mr. Greatrake’s body.” Some of his cures were published, and records can be found in the “Transactions” of the Royal Society in the British Museum. That his marvellous gift was of the nature of mediumship is emphasised by the fact that, after a few years filled with extraordinary happenings, it left him as suddenly as it developed.

Many healers find they can relieve pain by simply laying their hands on the spot. The pain often disappears as if by magic, and the proof that the cure is permanent rests in the indisputable fact that it rarely returns. At other times steady and persistent treatment over weeks and months is essential. Often without any intention to diagnose, the healer’s hands will be led to the seat of disease, and a mere effort of will, usually expressed in the form of silent prayer, achieves the desired end. In these cases the magnetic healer acts the part of Mesmer’s subjects, but is fully conscious during the treatment of the patient.

Healers vary considerably in power, diagnosis, methods and results. Quite a large number are physically unfit for the work they do, and attribute their cures entirely to spirit agency. They claim to act simply as channels, through which the healing balm is poured. Normal healers must note the fact, because blending
with every effort the same factor plays a more or less conspicuous part. The ideal to aim at is overflowing vitality which of itself produces curative effects, and repels contagion. Cooperation with the spirit world thus enables the healer to achieve the apparently miraculous.

Some healers' hands appear faintly luminous while at work, indicating the utilisation of phosphoric or electrical forces. They look like tiny points of light projected from the finger-tips. The phosphoric is softer and more diffused, and sometimes develops into spirit lights which float about the room. When very faint they are visible only to clairvoyants, but at times they are sufficiently objective to be seen by normal sight.
CHAPTER X

RATIONALE OF PSYCHIC HEALING

HEALERS who do not make sufficient use of the "clearing" passes, to be described presently, are peculiarly liable to suffer from the aches and pains of their own patients. After all forms of psychic work, and particularly that of healing, a walk in the fresh air with deep breathing exercise is advisable. In addition, healers, more than all other sensitives, should cultivate a cheery optimism, and, by simple effort of will, counteract all unpleasant thoughts and feelings, no matter whether psychic or physically caused. Redirection of thought automatically discharges earlier sensations, and must be practised until the habit becomes part of your normal everyday self.

It was a common practice among the older school of mesmerists to place their patients en rapport with mesmerised subjects, both for purposes of diagnosis and actually to transfer symptoms of the disease itself. Very often the disease mysteriously disappeared during the process. This was accomplished by seating the subject in front of the patient, and joining their hands. The subject, on awaking, would know nothing of what had transpired, but in the meantime may have actually described the patient's symptoms, or exhibited them in his own person.

If any operators repeat this experiment, may I suggest, in fairness to the subjects, that they deserve more consideration than mere dismissal with a "suggestion," the form now adopted by modern hypnotists. It may leave the subject with the mental seeds of the complaint within his own system. Modern healers hold the patient's hands, and readily diagnose the disease by the operation of the same law without unconsciousness.

In Spiritualist meetings it is usual to link up hands. Symptoms of disease are thus transferred to sensitives in the near vicinity, and form part of the system of development. Later on, the sensitives discover they need not touch the patient. Centring the mind on the patient is all that is necessary to make psychic
contact. The auric link connects up all the participants in the meeting, and thus renders physical contact unnecessary.

Sympathy between people quite ignorant of psychic healing sometimes produces analogous states. Healers frequently find themselves "picking up" aches and pains from patients. Lightly contacted and thrown off, this has definite registration value, and is a method of diagnosis. It presents all the essential features of psychometry. At the same moment the healer may find himself subject to "strong impressions" which differ curiously from his normal methods of reasoning from cause to effect. It is akin to telepathy, or incipient spirit control.

By lending himself to this guidance, he develops a form of conscious contact with the spirit world, and incidentally also "opens the door" to other phases of mediumship. His diagnoses thus take the form of sensations passing through his body, identical with those from which the patient suffers. Recognition of their presence and the operation of his own will power removes them instantaneously. Many healers learn to induce these sensations immediately on seeing patients.

The relationship of these feelings to the "transference of sensation" practised by mesmerists is obvious. The only difference is that the healer consciously induces what the mesmeric subject unconsciously exhibits. By thus "taking on" a replica of his patient's symptoms, the healer more often discovers the real seat of disease than is possible for ordinary medical men. Always note that the actual seat or cause of disease is not only where the pain is felt. It is causes, rather than symptoms, that the true psychic healer removes.

Some clairvoyants develop the power of diagnosis to a marvellous degree. The body of the patient becomes practically transparent, and they witness the operations of its organs as though looking at the mechanism of a watch through a glass case. If mediums possessing this rare gift were permitted to co-operate with medical men, the excuse for vivisection would vanish, and many abstruse problems would be solved. Usually only local parts of the body or organs which need attention are seen.

Other clairvoyants see nothing of the internal mechanism, but are guided by the varying colours of the aura. Where it is
clear, transparent and bright, health is indicated. Where it is
discoloured, dark, spotted, or with obvious gaps in places, it
indicates disease or that the organ under it is not functioning
properly. In this form of diagnosis care has to be exercised,
because varying mental states also affect the colour of the aura.

When psychic healers possess the knowledge of the doctor in
addition to psychic powers, a new era for the science of medicine
will dawn. Healers occasionally fail because of their ignorance
of physiology, dietary, hygiene and chemistry. The marvellous
fact is all the more glaringly true that, although absolutely
ignorant of all the laws utilised, healers cure hundreds of cases
pronounced hopelessly incurable by modern science. Sensitives
who are able to trust their impressions can diagnose disease
accurately. They have but mentally to ask for the remedy to
find that actual prescriptions pour through their brains. All
amateur healers should practise this form of diagnosis and await
the telepathic reply. If uncertain, their prescriptions should be
checked by more experienced workers before adoption. Where
the groundwork is suitable, the faculty of diagnosis and inspira-
tional prescriptions will be slowly cultivated by this process.

Trance often supplants the impressional type of mediumship,
but is not always convenient or desirable. It is better for healers
to be aware of all that happens. They can then systematise
prescriptions and be in a position to answer questions while
normal. Apart from this, the educative side of mediumship is
enhanced. Instead of being merely a channel, the medium
becomes a conscious co-operator with spirit advisers. An effort
of will is all that is necessary to keep consciousness awake. The
brain is held quietly receptive, while impressions or actual
clairaudience quite clearly gives instructions.

The experimentalists' difficulty is that "awareness" makes
them fear subconscious action. But if they pass through trance
to conscious co-operation, they learn to overcome this fear,
because the withdrawal of the personality of the spirit is so
gradual that the result is attained with greater certainty. Only
transparent honesty and truthfulness, with a spiritually quickened
perception, can overcome the difficulty.

Passes alone generally effect the cure, but where prescriptions
are inspirationally obtained, they will usually be of a herbal
character. These enter into the composition of the body and co-operate with its machinery far better than the mineral poisons so freely used by doctors. If medical men learn psychometrical diagnosis, their training may subconsciously prescribe drugs more often, but it is a curious fact that psychic healers as a body are strenuous opponents of mineral drugs. Perhaps it is a wise dispensation of providence that it is so, for if they experimented as doctors do, who regard men’s bodies as chemical laboratories into which they may pour poisonous drugs, on the assumption that one chemical neutralises another, the result might be disastrous. Chemists can, of course, produce chemical reactions, and, thanks to nature’s recuperative powers, the products often pass harmlessly away.

If the patient dies as the direct result of this treatment, the doctor still remains an “honourable” man, and pockets his fee satisfied he has done his best. But if the same unfortunate contingency arises during treatment by an unorthodox healer, the worthy soul is hauled off to prison on a serious charge and possibly branded as a criminal for ever; and this notwithstanding the fact that his help was not sought until known practitioners failed utterly.

From the clairvoyant or spirit standpoint, the reason for discountenancing the use of drugs is clear. With most invalids there are gaps in the aura, or a dull greyish tinge is visualised, which makes it appear with ragged edges. In health it should be bright, clear, and definitely outlined. Drugs deepen and intensify this raggedness and discoloration, lowered vitality or less activity in the organ affected being indicated. It means to spirit people less response to their special methods of treatment.

Radiance of spirit form indicates increased rates of vibration, which act like rays of light, heat, or electricity upon the diseased or sluggish organs of the body. These passing through the healer intensify his power or vary his personal colours. Highly evolved spirits appear to radiate a specific quality of aura which lower-grade spirits do not possess; hence the great value of prayer and religious exercises as methods of preparing the mind before or during treatment. Anything which soothes and calms the patient, like meditation, prayer, music, or singing, are useful
adjuncts to healing clinics. To some extent, drugs soothe the nerves, but their reaction is often more destructive than the original trouble. It means that momentary relief is produced by partial paralysis of the specific organ affected. This rigidity of mechanism prevents effective spirit co-operation.

Intense emotionalism transforms the quiet, serene and bright aura into a condition of whirling activity, which also forms a barrier to spirit aid. These states are continually referred to in seance-room work, but few realise how vital they are to all spirit manifestations.

That the healing balm can be conveyed in materials is well known. The apostle Paul appears to have been one of the earliest practitioners of this method. "So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." (Acts xix, 12.) Mesmer and his followers used the idea with considerable variations.

Magnetism is also conveyed by the breath. For deafness, earache or facial neuralgia, pain can be relieved immediately and cure often follows by directing a warm stream of air from the mouth into the ear. Lay a clean handkerchief on the side of the patient's head and gently breathe through it. Blowing which produces a cold air is useless. After the warm breath has soothed the pain, gently stroke the face with both hands. Start from the forehead and bring the hands over the temples down each side of the face and off at the chin, and the cure is usually complete.

For neuralgic pains and headaches, the healer stands behind the patient and gently draws the fingers from the centre of the forehead, over the temples and ears, to the base of the brain, and off at the shoulders. This is used in addition to breathing, although either method used separately is sometimes sufficient to cure. A more frequently used pass is a gentle stroking action from the centre of the forehead over the temples, down the face and off at the chin. The healer is in front of the patient for this pass.

In severe cases, where pain has prevented sleep, it is well, in addition, to treat for insomnia. This is a general treatment over the head and chest by short saturation passes, which we shall presently explain. About ten or fifteen minutes is sufficient, but as healers vary greatly in results no definite time can be
stated. Everybody can test these simple treatments, because our changing climate continually attacks weak places.

Nothing is more soothing than the warm stream of air playing upon the seat of pain. It seems to pass right through clothes and body, causing the organs to relax naturally. Experiment by breathing between the shoulder-blades of a person standing in front of you, and if they have any form of lung trouble you will be surprised at the immediate relief from pain, and, if regularly treated, be astonished by the cure from so simple a process. If you are successful in these minor troubles, it will give you confidence in more complicated diseases. It is clearly established that everybody can heal who is sympathetic and fairly healthy. The majority cannot spare sufficient vitality to heal continuously. Assiduous practice enables healers to recoup almost immediately, especially if they take a walk in fresh air after treating the patient.

Lumbago, pains in the chest and all forms of nerve depletion succumb easily to magnetic treatment. Used in conjunction with the breath, it never fails to ease the pain. Do not despise the use of electricity, ultra-violet rays, perspiring cabinets, or turkish baths, in addition to magnetising, for arthritis, rheumatism and all severe pains, if magnetic treatment alone fails to bring relief. Clinics run on these lines would speedily become popular.

Always cease treatments directly you feel tired. Care must be taken never to overtax oneself. If you continue after nature's plain intimation to rest, you will have only yourself to blame if nervous breakdown follows. If you cannot heal without always feeling tired and depleted afterwards, cease acting as a healer. It is conclusive evidence you do not possess the super-abundant vitality peculiar to the true healer. You need all you possess for yourself. The perfect healer, on the contrary, will feel refreshed as the result of magnetising so long as he works well within the limits of his power.

Few people realise the process by which vitality is withdrawn or projected. The law in operation during the well-known expedient of prolonging aged or weakly people's lives by getting some young healthy person to sleep with them is but vaguely guessed at. The young victim is anaemic and habitually
exhausted without apparent cause. The radical cure is never completed until the bedmate is removed. Like a sponge absorbing water, the weakly person indraws the healthy vitality. In magnetic healing you get the key to all these mysteries and realise that something more than "suggestion" is necessary to account for the results. You soon decide that the perfume of flowers is not more real than the invisible aura which does such marvellous work, and proves to be so essential to healthy life.

The passes used for healing, or inducing passivity in mediumship, are identical with those used by mesmerists, with this essential difference—neither hypnotic sleep nor hallucination is induced. As healers refrain from making hypnotic suggestions, all states of suggestibility that arise are controlled by the subjects themselves, or may be traced to external mentalities. The operator visualises himself as a living dynamo distributing electrical energy which he consciously directs. If he has no sympathetic rapport with patients, his results will be poor. If for any reason there is objection by the patient to your treatment, do not force your services on unwilling subjects. Headaches, irritation and positive repulsion will be the sole result if you do not desist. Sensitive people feel keenly the difference in qualities of various healers, and their intuitive likes and dislikes must be respected.

A simple illustration of magnetic healing is seen when a mother, quite naturally but with great sympathy, "rubs the pain away" from a suffering child. When making "passes," regard the aura as being an electrical extension of your own nervous system, as obedient to your will as visible hands and feet. Visualise it as a discharging agent electrically expelling disease and vitalising stagnant nerves. If the directivity of your mind is lacking, only reactions due to suggestion or faith will result. Seat the patient comfortably so that you can reach every part of the body without moving about. All sensationalism must be avoided. A calm, sympathetic, but confident mental attitude is best.

Fingers and toes may be regarded as the natural outlets for diseased particles. In a lesser degree, elbows, shoulders and knees act in the same way. Hence all healing passes proceed from the trunk towards the extremities. Demagnetising passes are reversed. These must be used if the patient gets somnolent
or passes into the hypnotic condition. For this you act as if lifting water from a basin and throwing it into the patient’s face. Should this fail, use the actual water in addition. A few vigorous passes of this type quickly remove all sleepiness. Some patients are able to state definitely when treatment is succeeding by feeling pains shift their position and travel towards the outlets, where they mysteriously disappear. Whenever the pain moves, continue the effort from the point it stops at. It is a sure indication of success.

Some healers believe silk to be an impediment to the aura, which they think obeys laws applicable to terrestrial magnetism. Dr. Kilner’s experiments do not confirm this view, but it is useful as a working hypothesis. The operation of animal magnetism often defies all known laws. In general it will be found that clothing in no way prejudices the result, but it is advisable to remove heavy outer garments during treatment.

Mesmeric subjects and very sensitive patients have been proved to react definitely to magnetic passes with a brick wall between subject and operator. They are sometimes able to state the position of the healer’s hands although sight and hearing cannot possibly afford any clue.

When making passes, the tips of the fingers are pointed at the body of the patient and remain about one or two inches away all the time. This is usually varied by resting the hand on the great nerve ganglia at the base of the brain and solar plexus. Using these as starting points, the mentality is then directed towards charging these centres with electrical energy and distributing the forces over the stagnant nerves.

There are two types of “pass” used by healers. The first is called the “clearing” pass. With the fingers pointed as already described, the hands are moved over the seat of pain to the outlet at fingers or toes. The will, at the same time, is directed towards drawing away stagnant particles. The hands are then shaken to throw away any auric effluvia which may have been drawn from the patient. Clairvoyants watching this hand-shaking process may see the auric effluvia, withdrawn from the patient, falling from the finger tips in the form of tiny condensed smoke balls.

Purification of healing rooms should be religiously and methodically performed. Freshly cut flowers should decorate
all healing centres and deodorants used after all meetings. We can trace physical effects, but there is a psychic side, too, which must not be overlooked. Some spirit people claim to store psychic forces in or near healing centres which are regularly used for psychic healing. Healing centres in course of time radiate health in a quite inexplicable way.

Clearing passes are for removing pain and disease, but a building-up process is also necessary to perfect health, and this is known as the "saturation" pass. In using the saturation passes, the magnetiser tries to project his own vitality into the nervous system of his patient. The mental attitude is, therefore, different, and though to the onlooker the passes appear to be the same, they have a very different effect. Having removed the stagnation by clearing passes, the operator then tries to "saturate" the patient by implanting healthy magnetism. He does not need to shake his hands at the end of every pass, because he is implanting auric energy instead of abstracting disease. The clearing passes should produce a sense of exhilaration and freedom from pain.

The saturation pass is soothing, and if long continued over the head and chest only would cause the patient to pass into the magnetic sleep of mesmerism. This is avoided by occasionally using the clearing pass if any symptoms of somnolence appear. Should sleep suddenly fall upon the patient, use the demesmerising pass by reversing the hands and using an action identical with throwing water into the patient's face. Bring the hands palm uppermost, from about the region of the stomach and draw them rapidly upwards several times towards the patient's eyes. The mere disturbance of air in front of a patient's face is usually sufficient; but at the worst, an hour or two of refreshing sleep is all that can happen, so long as meddlesome interference is prevented.

For the long pass, point the fingers at the top of the head and draw them over the whole length of trunk and legs and off at the toes. Finish with a graceful sweep away from the patient and recommence. Standing behind the patient, repeat the same pass from the head and off at the heels. It is always advisable to begin treatments with this pass, paying particular attention to the spine, the solar plexus and base of brain. If the trouble is purely psychic or mental, this is all that is necessary to effect the cure.
For the short pass, point the fingers towards the top of the head and slowly move the hands to the region of the stomach. As a clearing pass, use the same movement, but off at the knees. Similar passes while standing at the back of the patient complete the circuit of the body by thoroughly treating the head and spine. Short saturation passes from the forehead to the chest slow the heart’s action and implant vitality or induce sleep. It is excellent for insomnia.

For headaches, use clearing passes by pointing the fingers at the forehead and sweeping the hands sideways and away from the patient. Headaches caused by indigestion must, in addition, be treated medicinally. Saturation passes with subjects of this type merely increase the pain. Hence clearance passes are alone used.

To assist spirit controls to leave, or for headache resulting from control, point the fingers at the crown of the head and sharply draw the hands away to the full length of your arms. Mediums need to use this pass on themselves if they feel dazed after spirit control, or if entrancement leaves a headache. They can do it quite easily for themselves, and the necessary exertion assists towards the desired end.

For insomnia, induce the sleepy stage with short saturation passes and send the patient away with the “suggestion” that he is to refrain from every form of worrying thought.

To assist mediums developing, induce passivity by short saturation passes and carefully refrain from implanting any suggestion whatever.

For biliousness and stomach troubles, first give a thorough treatment with the long passes and then, standing behind the patient, lay the hands on the solar plexus and draw them round the waist and off at the base of the spine.

For stomach complaints always recommend easily digested foods with plenty of fruit and vegetables, and, even though you remove temporary discomfort, suggest a mild vegetable purgative once or twice weekly. Patients invariably eat indigestible foods, which reproduce the symptoms. A tablespoonful of olive oil on retiring is invaluable for gastric troubles. The juice of a lemon in a tumbler of water in the morning before breakfast stimulates sluggish livers into activity. This combination of olive oil and lemon juice, systematically taken with plenty of
pure water, is sufficient to keep most people healthy, but neglect of prompt removal of the waste products packing the intestines creates chronic indigestion and a vast number of diseases with terrifying names. The removal of this obstruction has made fortunes for patent pill and aperient manufacturers, who grossly magnify the symptoms and actually cause imaginative people to believe they are daily snatched from the brink of the grave by the specific nostrum they offer.

To remove a headache from myself, I find a useful pass is to point the fingers of both hands at the eyes, and draw them lightly over the head behind the ears and off at the chin. This, followed by a quick pass from the centre of the forehead with a stroking motion to the side, and off, is sufficient to arouse me to wakefulness or remove the pain.

Whatever passes are used, be careful to use the clearing passes at fairly frequent intervals to prevent your patient dropping into the cataleptic, somnolent or mesmeric state. If either of these things happen, don’t lose your head or call people to assist who are ignorant of mesmeric effects. This often produces the puzzling complication termed cross-magnetisation. It may intensify the undesirable appearances and is due solely to the addition of conflicting emotions or differing qualities of aura. Use the demesmerising pass freely, and if this fails, dip your hands in water and use the same pass with the water splashing the patient’s face, or let them sleep it off, which they will do in a few minutes if you use the clearing and demesmerising passes freely. They will rarely sleep for more than an hour or two at most and will awake refreshed. Demesmerising passes are also useful in cases of improperly developed mediums whose controls it is advisable to eject in the shortest possible time.

Different healers induce entirely different sensations in their patients. The effect of passes on patients should be noted. You can, of course, suggest sensations to sensitive people, but, if you avoid this, you will soon discover the particular influence you have upon subjects. Some experience cool breezes passing over or apparently through the entire body during the passes, and blindfolded can tell exactly where your hand is. Others sense warmth, chills or ill-defined electric shocks during treatment. Noting these details, operators will discover the specific sensa-
tions their personal magnetism arouses, and what types of malady most readily succumb to their treatment. Classification of healers would then lead to forms of specialisation impossible at present.

In Raoul Montandon's "Les Radiation Humaines," we get illustrations of magnetic force petrifying animal tissues. This indicates a quality of aura useful in cancer and tumours. Other healers soothe inflammation or quicken nervous reaction without producing any other obvious effects on the seat of disease. Healers attack every kind of ailment with fair average success, but if their personal influence were more carefully studied, we could specialise with absolute certainty as to results.

In many cases no sensation is aroused in the patient, but—they get better. Many come to be treated for petty local troubles and discover to their great surprise that chronic ailments pass away in addition. Always remember that disease is physically and psychically transferable. To rid yourself of the incubus, shake the hands at the end of each clearing pass, as if throwing water from them, and, as a further preventative, wash the hands after each treatment. Neglect of this simple precaution may produce the curious effect of transferring the symptoms of one patient to another or absorbing them yourself.

Your will must be ever poised in the direction of resisting absorption, and whether shaking your hands after each pass or washing them, regard the operations as merely emphasising your will. At first I attributed all these theories to imagination, but after tracing unexpected pains to patients previously treated, I concluded that these precautions are based on scientific observation. Seen clairvoyantly, the aura appears "foggy" when thrown from fingers treating diseased bodies. In health, the same action would produce a clear, bright, steam-like appearance through which an electric light is shining.

It is illustrative of the extraordinary foolishness of mankind that though they prove the efficacy of magnetic treatment in cases regarded as hopeless by doctors, they none the less run to the ordinary medico or chemist for advice or treatment in minor ailments. It also reminds us how utterly unfair it is to compare cases treated by the average medical man with those of our healers, who are rarely consulted until after medical science has
signally failed. The slipshod methods of many healers, the fact that they are not always available, and that healers themselves think that if they are good at diagnosis they are therefore good healers, which is not always true, and similar errors of judgment conduce to this unfortunate result. But if “with knowledge we get wisdom,” these difficulties will soon disappear.

All nerve troubles are easily relieved by magnetic healing, and as these are the despair of medical science, it is to be hoped that the world will speedily recognise people endowed by nature with the healing balm and utilise their services instead of using paralysing drugs with reactionary and debilitating effects.

Of magnetic healing, it may be said that if it does no good, at least it does no harm, which cannot be said by any thinking man of the drug system. Allied to massage, which accomplishes its purpose by breaking down adhesions and stimulating the action of the blood, magnetic treatment succeeds where all medicaments fail. But in massaging varicose veins, the stroking action of the hands is reversed in order to assist the return of venous blood. Serious cases of this type require medical supervision. An ignorant masseur can easily rupture a swollen blood vessel.

It must not be forgotten that healers themselves sometimes require healing. A foolish prejudice often prevents them putting their own precepts into practice, yet even doctors recognise the necessity of occasionally getting other medical men to treat them. A sickly-looking healer prejudices his cause, and in the early days of one’s enthusiasm the danger exists of exhausting too quickly the supply of vitality essential to the work. Coordination between healers is therefore necessary.

Instructional groups should be formed everywhere, so that individual experience may speedily become general knowledge. The average layman is supremely ignorant of the commonest necessaries of a sickroom. The right kind of food for sustaining normally healthy life is rarely known. The dietary of invalids is still less known. Many a healer cannot keep healthy the patient whose aches and pains he so readily removes. If these matters were thoroughly discussed with all details appertaining to sick-
rooms, we should soon place psychic healing in an impregnable position, and the healer, instead of being frowned down as a charlatan, would receive the honour that is his due.

At every well-organised Spiritualist society in Britain and abroad—and there are hundreds of them—free healing circles are now common. Incredible things are happening. When science says that physical life is terminating, unlettered men and women merely lay their hands upon the sufferers and they renew their lease of life. When hospitals refuse to waste time and money on patients, the healers put life and ease into wearied limbs.

I took a patient to Battersea for diagnosis. She had recently undergone a serious operation. Nobody in the room knew her. She took her seat and awaited her turn with sixty others. Lightly the healer, F. J. Jones, ran his fingers over her body. He asked no questions, but presently informed her that she had had more than one operation, traced the exact course the surgeon’s knife had taken and commented on the effects. He declared that if he could have treated her the operation would not have been necessary. He correctly named all the symptoms before and after the operation, forecast probable results and prescribed. He said the wound had not yet healed and asked if she did not sometimes get the taste of blood in her mouth.

He impressed upon her the necessity of resting long enough to give the wound a chance to heal. She was to anoint the stomach with olive oil and gently manipulate the tender parts in the same way. After the manipulation, a warmed cabbage leaf was to be laid on the stomach. In the morning, olive oil and onion juice was to be the embrocation used. No matter what opinions one may have as to the value of the prescription, the diagnosis was perfect. When medical men can tell their patients as much without asking a single question, a new era for medicine will dawn.

The spirit control of F. J. Jones claimed to utilise healing forces which he kept stored in spiritual laboratories. Granted there are spirit homes and spirit people inhabiting them, what is more rational as an explanation? Although I am a Spiritualist, I am sufficiently logical and materialistic to believe that matter in its invisible form—which we usually call spiritual—is sus-
ceptible on spirit planes to all the chemical reactions known to earthly scientists as well as a few more that they have not yet discovered. I therefore see nothing incongruous in spiritual chemistry, spirit hospitals and an ethereal duplication of all known forms of matter. Although we talk of the spirit world as if it were immaterial, its elements in the hands of spirit chemists are just as responsive to the laws of attraction and repulsion as the denser particles of earth.

One sensitive had this illustrated in a vision which took her into a beautiful vineyard interspersed with growing fruits of all kinds and common herbage set at regular intervals. Every kind of herb and fruit had a medicinal value. And this lesson the spirit friend strove to impart in everything he did. The guide merely passed his hand over grapes and seemed to extract the essence by doing so. He placed his hand upon her mouth and transmitted the taste of the grape. He did the same with oranges. Then, plucking a leaf, he placed it behind her ear. On its removal, a kind of electric shock passed through the head. Medicaments in a similar way were placed on her chest and generated great heat. This general mental effect was one of exhilaration, with which she awoke.

Unless acting under recognised spirit guidance, it is not advisable to let two or more healers manipulate a patient at the same time. A circle surrounding a healer is an undoubted help. They are used to form a battery, from which extra power is drawn, but if more than one person touches a patient the effect called "cross magnetisation" may follow. The patient becomes intensely irritated, and in extreme cases where heart trouble, apoplexy and other severe functional derangements are being treated, convulsions or great difficulty in breathing may be experienced.

This may be due to overcharging the patient with power or insufficient use of clearing passes. Somewhat similar effects may be induced if the patient dislikes the healer. The results may, of course, be due to normal development of the disease, but if the patient should turn blue in the face, treat as you would for faintness, and suspect the causes named. In some cases it will merely indicate that what mesmerists termed a "crisis" has been induced, which marks the highest point to which the malady
rises, and also means that the corner has been turned, and the patient will speedily recover. But as these “crises” are sometimes terrifying, and may even indicate death, wise healers will keep outside the pale of criminal law and arrange for all contingencies in advance.

Use Andrew Jackson Davis’s “magic staff”: “Under all circumstances keep an even mind.” Get firm possession of this attribute, and never forget that your fright or indecision will communicate itself to the patient and double your difficulties. This is an additional reason for preventing anyone from meddling with your patient until after you have finished.

Two mediums might, and sometimes do, intensify the power, but unless acting under direct spirit guidance of proven quality, it is quite possible that they will nullify each other’s influence. Sufficient use of the clearing passes prevents the patient from passing under hypnotic influence, but conscious participation by faith on the part of the patient measurably helps results. Some complaints disappear as if by magic under your hands, but serious cases need many treatments before success crowns your efforts. The nature of one’s normal employment has a distinct effect on the power to heal. But in general it may be stated as an axiom that whatever produces robust general health increases the power of the healer.

A girl, with a withered leg, came to my wife. She had tried many doctors and hospitals without any improvement, and was finally discharged as incurable. She was sent away with one leg shorter than the other, and compelled to wear a high-heeled boot. She came for treatment of the leg, but my wife’s spirit advisers discovered that the cause of the shrinkage in the flesh and muscles of the leg was due to malnutrition, constipation and results incident thereto. The constipation and general irregularities disappeared in two or three weeks, but the leg did not resume its normal size for about twelve months, when she joyfully dispensed with both walking-stick and high-heeled boot.

Another patient was attending Brompton Hospital as a consumptive. This girl, who was treated by my wife for about three months with startling success, produced a most interesting sequel. She had been working in close confinement as apprentice to a
milliner. Her employment being the probable cause of breakdown, my wife advised her to try and get a nursemaid's job on Peckham Rye. The open air would prevent return of the trouble. By a curious coincidence (that is what spirit guidance is usually called), the patient had a married sister living there, who, it was found, needed a nursemaid, and so the matter was speedily arranged. These cases were treated quite gratuitously.

A few weeks later, my wife received a pitiful letter from the girl begging her not to think her ungrateful for all that was done, but she must never see or speak to her again, or she would lose her job. She had told her brother-in-law all that had been done for her, and the dear, good Primitive Methodist decided, that, since God did not work miracles nowadays, it was self-evidently the work of the Devil.

Interesting patients given up by doctors encourage one to attack apparently hopeless cases. After one of my lectures on "healing," a young woman asked me if I thought her incurable. From her statement of the case I concluded she was, and told her so. A piece of bone had been removed from one leg and, to fill in the gap, the surgeons cut a piece of good bone from the other leg and tried to graft it on. It was a failure. They took it out six or seven times and chipped small pieces off it with a view to stimulating growth. After seven years' experimenting she was finally discharged as incurable.

The legs had since shrunk very badly, and the young woman walked with the aid of a stick in a stooping position, with steel splints braced up to her thighs, and attached to large boots, requiring constant alteration as the legs wasted. I concluded the bone had atrophied, and decided we could not induce life to flow along a dead bone, especially as there was a gap between the living and dead sections. But she pressed her case, and finally my wife's spirit advisers, though not over-sanguine, agreed to try.

At the very first experiment the patient decided the bone was not dead, because, for the first time since her operations, she could feel a tingling sensation in it. A few weeks later one leg rapidly filled out, and bandages were dispensed with. The other developed more slowly and, at the point where there had been such an obvious gap, a substance like gristle formed to fill in the
space. The bone broadened and rapidly approached the other section. Both legs look normal and the general health has greatly improved. She walks without a stick in a perfectly normal way.

Cases of cancer are of absorbing interest because medical science is unable to find a cure. Many of our healers cure cases diagnosed as cancer only to discover that doctors repudiate their own diagnosis when the patient is cured. From the doctors' standpoint, it simply could not have been cancer, and that settles the matter—for them.

In Portsmouth, during 1926, I investigated two reported cases of cure. A woman was given up as hopeless by her doctors, who believed she could not live more than two weeks at the most. She was treated by the local healer under spirit guidance with passes and herbal treatment, and was apparently cured in a very short time. This case illustrated the difficulty of getting people to realise the need for a common-sense diet. She lived for eighteen months and might have been on earth today; but what can one expect from people in this delicate state of health whose staple diet is bread, cheese and pickles?

The second case was entirely satisfactory. The patient was a retired district superintendent on the railway, aged about seventy-six. The age is noteworthy because endurance does not usually increase as the years roll over us. He went to Chichester Hospital to be operated on for cancer, but the case was so bad that the surgeons stitched up their exploratory cuts without removing the growth and informed the relatives that the man had only two hours to live.

On hearing this, his friends held a prayer meeting which apparently had a definite effect upon the dying man. The patient declares that he felt a sharp but peculiar thrill pass through him at this time, and explained it to his relatives who were with him waiting for the tragic end. It never came. All pain seemed to leave him and he appeared so well that his friends had him taken home. The doctors advised removal of the carpets in anticipation of an agonising death. They were wrong again. The spirit advisers of a healer named Webb prescribed herbal treatment with regular magnetising. Presently, a great mass of diseased matter looking like clotted blood passed through the
back passage. The patient recovered strength rapidly: the cure was complete and, so far as I know, he was quite well at the time I wrote these words.

This healer illustrates one of the greatest difficulties in the movement. When I took down these particulars in 1926, Webb was himself in need of treatment owing to distress caused by lack of his usual employment. Few patients treated by Spiritualists are in a position adequately to remunerate a healer. All healing while the healer is worried or sick is out of the question, personal vitality and a placid mind being the first essentials to good healing.

More recently, we have the case of Rees Evans, who cures cancerous growths with a herbal ointment. Father and son have mustered two or three hundred certified cures. None the less, the son was prosecuted as a quack. There was no lack of witnesses willing to testify to their cures. The case was dismissed, despite the judge's comments and professional witnesses.

Spiritualist healers will have to make common cause with uncertified practitioners of every school to resist prosecution, and societies must organise to counteract the misuse of power in high places. It is regrettable that healers cannot afford the time for self-education and the practice of their gift. The majority are working people who can heal only in their spare time. This is often a blessing in disguise because normal work keeps them healthy, and it is quite possible that the unhealthy life of the average professional medical man might rob healers of their power. Most of them are also dependent upon spirit guides for advice. This ought to be systematically sifted and tabulated and prescriptions carefully garnered and tested so that it should not be necessary for controls to repeat them over and over again.

New theories of the causes of disease, and the co-operation of mental with the material means to the desired end, will yet revolutionise orthodox medical practice. Clairvoyants often see spirits helping where their participation is least suspected. The explanation offered is that the auric emanation of spirit people is of itself a specific healing force. In psychic healing, this is blended with the aura of the healer. The combination is most effective. It thus comes about that a medium who has no great personal
vitality to spare, none the less produces startling results. The medium acts as a focal point for the distribution of power gathered from other sources. This is also the secret of the success of prayer meetings, where the people may not even believe that spirit people play any part at all.
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CHAPTER XI

TRUTH ABOUT OBSESSIONS

HEALERS will often be asked to treat nervous maladies quite erroneously termed obsession. It sometimes happens that sensitive people, ignorant of psychic forces, attach undesirable spirits to themselves. This forms one of the mental maladies all Spiritualists ought to be able to cure. Boisterous or unusual forms of mediumship, of a really healthy character, are frequently stigmatised with the term obsession by sitters unused to developing mediums. It is often the only possible method by which the anaemic conditions of modern life can be overcome and mediums made sufficiently healthy to act safely as psychics. Our unnatural, sedentary occupations, if added to mediumship, would generally produce sickly-looking mediums. Sensitives are, therefore, passed through magnetic and physical exercises which are entirely misunderstood.

People complaining of obsession are usually ignorant of elementary phases of mediumship and think they have found a new toy with which to pass idle hours away. They dabble with a subject that should be sacredly approached and scientifically studied. They get absurdly scared and surround themselves with imaginary terrors. Perhaps it is well it is so. We learn by experience. Foolish people always refuse advice until they burn their fingers.

Spiritualists must prevent this overworked word being so frequently misapplied or used by occultists of the old-fashioned type for evils due to quite ordinary causes. None the less, it is advisable for healers to act as if there is an actual entity to displace, because psychic and material conditions are so strangely interwoven that we cannot dogmatise as to where one begins and the other leaves off. Experienced Spiritualists, who know how hard it is to induce control when the medium objects, will immediately realise how rare actual obsession must be.

First, there are the medium’s guides to pass. Next, there must
be a specific auric link with special knowledge on the spirit side to retain continuous control of a physical body. Even then, as in hypnotism, if the medium strenuously resists, control cannot be effected. Lastly, but by no means the least factor to be considered, is the much-debated action of subconsciousness. It is rare that all these factors are in evidence at the same time. If they are, then what is feared as a curse requires only an understanding of mediumship to transform it into a heaven-sent blessing.

Malicious possession is thus seen to be almost an impossibility in civilized communities. If, with all the conditions present that we know assist control, and with a willing, instead of an unwilling, instrument, we fail ignominiously time after time to induce control, it is obvious that malicious possession must be very, very rare. All the factors mentioned must be present and, in addition, a specific motive like hatred, malice or jealousy is essential in order to enable the obsessor automatically to focus his thoughts upon the victim.

In the extreme cases recorded in the Bible, allowance must be made for the narrators' ignorance of natural laws and the savagery of their time. Among more civilized peoples, the automatic reaction of subconsciousness would, of itself, defeat efforts at obsession. Unwanted control does occasionally happen with developing mediums, but a few minutes' conversation with the intruder, pointing out the unwisdom of such action, is usually all that is necessary to prevent recurrence. What usually passes for obsession by spirits is actually possession by a dominant idea.

I make this statement after fifty years' close association with experimental mediumship in all its forms while making constant efforts to induce mediumship in people who "earnestly desire spiritual gifts," but who, in nine cases out of ten, fail to induce the slightest symptoms of control. This phase of mentality, termed a dominant idea, which hypnotists specially study, is familiar to most medical men. Incipient lunacy and nervous derangements easily develop into apparent obsession. Fortunately, all these maladies are curable by somewhat similar treatment, with the result that because the malady disappears, healers often believe they have dislodged a discarnate enemy.
What they have really done is to restore nervous equilibrium to ill-balanced minds.

Patients suffering from nervous ailments misconstrue every little twitch of their nerves and attribute them to attacks by malignant fiends. With this class there is usually a morbid introspection that prevents them thinking of anyone but themselves and their own petty troubles. Attention is intensely focused on minor details, and trivialities become grotesquely magnified. Repressions, suspicions, hereditary tendencies and all the forgotten motives of a lifetime enter into these presumed obsessions and have to be combated in detail. In these cases, the principal enemy to be fought is the dominant idea. New Thought literature and Christian Science are useful to sufferers of the type indicated. Unfortunately, the grossest exaggerations are also propagated by these extremists, but even these, if they constitute the exact opposite of the mania, counteract it.

In addition to magnetic treatment, I recommend electrical, light, and ultra-violet rays to tone up the health of the body equally with the mind. Every form of mental and physical activity that knowledge of psychotherapeutics teaches is helpful. Overwork and worry are common causes and must be eliminated. Never forget that sleep is nature's sweet restorer, and one of the best curative agents. Cheerful company and games in the open air must also enter into the cure, and tepid baths, regular but light exercise, and a good rub down with a rough, damp towel night and morning. Diet must be studied and meals of a nutritious and easily digested character adopted. The type of food should combine food and medicine at the same time, so that drugging can be dispensed with.

The hallucinations of nervous breakdown and actual insanity are entirely different from obsession; but because the poor sufferer "sees things" which have no objective existence, the spirit world is quite unreasonably impeached as the cause. Nervous breakdown may be temporary or permanent, but control by spirit people is instantaneously broken by spirit healers or cured the moment sensitives assert their power of resistance, the latter being incomparably the greater force of the two. Ninety per cent of so-called obsession is not possession by a discarnate mind, but the result of misunderstanding. For instance, pressure
upon nerves at the wrist induces jerking of the hand. In writing mediumship, tremors of the hand indicate a desire of the spirit to write.

Knowing this, one can easily misconstrue symptoms caused by the intermittent play of a nerve as the hand rests upon the table, for the action of external intelligences. Association of ideas does the rest. Such people will tell you they cannot put their hands upon a table without being seized with a desire to write. If they balanced their legs in a strained position upon the toes, or suffered from nervous exhaustion, they might be similarly affected, though the association of ideas would cause them to place a different label on the effect.

It is impossible to prevent foolish people from playing with mediumship. Nor can we prevent obvious physical or mental degenerates from doing so. To blame Spiritualism for the form their delusions take is foolish. Casual observation will speedily assure the rationally-minded that the few exceptions existing among thousands of investigators point clearly to individual weaknesses rather than malignity of discarnate intelligences.

Without examination, our forefathers stigmatised all psychic manifestations as diabolism. In certain quarters there is still a tendency to prejudge all unusual, noisy or foreign speaking controls as degrading obsessions. Quiet talking and writing pass without question as proof that highly developed spirits are manifesting. Both assumptions may be erroneous. Neither noise, grimaces, gibberish nor their absence are any criteria of quality or proof of spirit possession.

Obsession is rare because spirit control can only be induced when the aura and mental qualities of the sensitive blend with those of the spirit who desires to control. To make obsession possible, these forces must be present to quite an exceptional degree. The aural link changes continually with varying emotions, thought and diet, thus making and breaking contact continually. We may be closely co-operating with spirit people, even to the point of actual control, without either spirit or mortal being aware of the fact.

The wise love of a discarnate intelligence is the best of all forms of angelic guidance. But great love between two friends, one in the body and one out, ignorant of psychic laws, could
quite easily produce temporary obsession because of their intense concentration upon each other to the exclusion of all other thoughts. Many strange illnesses are explicable by this simple law, but the moment either spirit or mortal realises what is happening and consciously resists, the obsession ceases. Knowledge of what is causing the obsession indicates the mode of relief. When subjects do not know they are abnormal, suggestive therapeutics, combined with strict attention to dieting and hygiene, is the best method of cure. In the majority of cases, a thorough magnetising, followed by demesmerising, passes gives immediate relief.

Before the casting-out process is begun, the preliminary magnetising will probably "cast in" the offending spirit with more definiteness than usual. At this point, if a little judicious conversation can be obtained with the obsessing spirit, it will often transform an apparent evil into the undoubted blessing of angelic ministry. The cure will be complete if the patient refrains from thinking of the spirit and thus reconnecting the broken link.

The treatment given in hydropathic establishments is a great aid where the connection is gross and physical in its nature. A cold water compress, applied to the base of the brain, is usually quite sufficient to prevent any anticipated attack. The tonic action of cold water often convinces the patient that it was purely imaginary. Theories matter little, the effect is undeniable. Wherever specific parts of the body appear to be influenced, apply the cold water douche or ice, and nature will do the rest. If actual obsession or its simulacra are to be removed, we must change the mode of thought and diet, find engrossing and unselfish interests and thus cause the patient to indraw opposing elements which automatically oust the undesirable.

Mediumship is as natural as the operation of the five senses. We do not really develop psychic powers. We merely discover them and learn to utilise the latent faculties. No properly educated Spiritualist ever suffers from obsession. It is the feather-headed dabblers, or would-be occultists, trained by books on witchcraft and ceremonial magic, or complete strangers to Spiritualism, who become the victims of their own ignorance. The unfortunate hypocrisy of the age is a great stumbling-
block. Like parrots, people continually petition for the descent of the holy spirit. Never for one moment do they dream that it is possible for spirits, holy or otherwise, to answer their prayers. One day they awake to realisation with a shock. Traditional teaching immediately fills their minds with ghastly terrors and their friends rush to the conclusion that the manifestation is evil, which is after all but a very real, all too real, answer to prayer. Possibly they have been unconsciously cultivating for years the condition which apparently bursts upon them suddenly. They now realise there are both mental and etheric links between mankind and the spirit world. We forge them ourselves. A reversal of the mode of life and thought shatters them. Our will power to control our own bodies is stronger to resist than that of spirits to attack because we hold all the lines of communication under our supreme command.

The optimistic philosophy of Spiritualism does much to prevent morbid introspection, but if an incipient lunatic attends Spiritualist meetings he is liable to seize hold of extravagant hypotheses, or invent his own, and talk very definitely about obsessions that have no actual existence outside his own imagination. But as equally ignorant outsiders accept him as an authority, we must grapple with this problem on a basis of sound common sense divorced from all speculations. The danger is most noticeable among those whose vanity causes them to boast of their "high" guides. These spirits never present the evidence which forms the distinguishing feature of modern Spiritualism. They are usually historical characters, rarely beggars or rag-sorters. They cannot prove individuality by knowledge of contemporary thought of their own times. Nothing but subconscious material is ever expressed.

If you are certain that a spirit has enmeshed himself in your patient's aura, only rational education along psychic lines can cure him. He must be taught that he controls spirits quite as much as they control him. His mind acts upon them and he unconsciously indraws them. He is like a musical reed that responds to every breeze. Uncontrolled, there is discord; but properly directed, the harmony will delight his soul. Explain to him his power of resistance and emphasise that he cannot be controlled against his will. His reception of telepathic thought
is due to sensitiveness. The man in possession of the material fort is in a far stronger position than a non-physical antagonist. Vanity, selfishness, nursing wrong ideas and all vices are the weak places in his armour. Excessive virtue breeds religious mania if counteracting, broadminded tolerance does not form part of his religion. Check all excessive emotionalism and wrong thinking by inducing consideration of other people's points of view. Refusing to look charitably on others' failings opens the door to the enemy. Study your patient's idiosyncrasies and provide countervailing suggestions. For this purpose a study of hypnotism and psychology is invaluable.

It is far better to make your patient independent of outside help than create the hallucinations of hypnotism. Hence I recommend effort in other directions in preference. Emphasise the teaching that the indwelling ego controls the body automatically at all times. Outsiders can only get in if the patient unlocks the door. Illustrate all arguments. Teach him that it needs a positive effort of will to cease from thinking and that he cannot go to sleep unless he does so.

Even while asleep, he automatically controls his body, and the slightest interference by spirits, either in or out of the body, places him in full possession of his senses once more. During sleep, he automatically ejects himself from the body by forcing the brain to stop working. Reversal of the process just as automatically gives him full control once more. If anyone chooses to continue thinking instead of consciously dismissing thought, the indrawn blood makes the brain active. This is the root cause of insomnia. Many obsessed patients complain of sleeplessness. Stimulating drinks at bed-time like alcohol, strong tea or coffee, must be avoided, but in this, as in all forms of dieting, the actual effects of experiments must be noted, for what is true of one patient may not apply to the next.

What you have taught the patient concerning sleep must now be applied to all actual or presumed telepathic impacts. Determined refusal to think along the line of the dominant idea will destroy the links essential to control. The healer soon discovers that many different forms of mania or actual obsession are curable by practically the same process. The main effort of the psychic healer is to slow down the heart's
action without drugs, which defeat their own purpose by re-
action. The medical world treats all cases alike and only succeeds
in curing when the patient takes a long holiday. The reason
for this form of cure is the change in mental outlook.

While planchettes, ouija boards and crystals are used as "toys,"
by people ignorant of the psychic forces they indraw, the
sensations sometimes aroused may be easily mistaken for
obsession. It is difficult for embodied humanity to grasp the
idea that our psychic bodies extend beyond the physical and
that their aura acts as an attractive power to drifters on the spirit
side of life. These sometimes get enmeshed in its magnetism
and cannot free themselves owing to ignorance on both sides
of the veil. There is thus a constant battle going on between
the owner of the body and the unconscious trespasser. Neither
understands what is happening.

The spirit, quite unaware that its own body is mouldering
in the grave, thinks it is merely dreaming. His unfortunate
host believes the dual mentality is part of himself and, in more
serious cases, becomes melancholy, irritated and terrified
at the lack of mental balance. A thousand suspicions take
possession of him and, unless the connection is broken, nervous
breakdown follows and the dreaded lunatic asylum opens before
him. For materialism knows no other cure. Many adopt the
idea of reincarnation to account for the memories of alternating
personalities which act on the same brain.

Fortunately, many forces co-operate and help to sever the
connection. Shocks, changes of scenery and interests may do
this and produce the cure. But unless the ignorance which per-
mitted the obsession is removed, the relief is only temporary.
Sensitiveness allied to ignorance is an ever-open door, inviting
unbidden guests to enter. Rescue circles, properly conducted
from the spirit side, effect cures by switching the obsessing
spirit on to a medium whose guides deal effectively with them.
The members of the circle first talk with the intruding spirit
and make him realise his changed state of life.

The medium immediately reproduces the mannerisms and
language of the entity, much to the relief of the patient, who
recognises the thoughts and characteristics which have been so
puzzling to everybody. Questioning arouses the spirit to a
realisation of what is happening and the rescue is made permanent by teaching him to work unselfishly for other people. Usually, the guides of the medium introduce the spirit to friends who may not previously have been able to reach his consciousness, though patiently awaiting the time when he would awaken from his dream-life.

Dr. Wickland's "Thirty Years Among The Dead" details the routine work of the average rescue circle. In addition to the treatment described, he passes a charge of static electricity through the medium to speed "the parting guest." Readers of Kilner's "Human Atmosphere" will understand exactly what happened when Dr. Wickland passed the charge of electricity through the sensitive. Kilner noted that directly he discharged the electricity, there was a momentary disappearance of the aura. This is equivalent to cutting the invisible cord with which the spirit attaches himself to the patient. To a spirit, the shock is akin to an attack by fiery needles. In his endeavour to get away from the burning sensation it causes, he quits his hold on the sensitive. The drawback of this cure is that unless handed over to spirit teachers and made conscious of his reactions to earthly bodies, the obsessor does but drift until another poor victim comes under his sway. The need for conductors of circles to be aware of these facts is self-evident.

When treating cases of possession by evil spirits, healers should remember that demesmerising passes remove the spirit just as surely as electricity, without any shock to either sensitive or spirit. Professor Baraduc attained the same end by the application of heat. Patients declared they could both smell and feel the skin of the spirit entity actually burning as the doctor brought a red hot iron as near to the skin of the patient as he dared. Miss Scatcherd, who collaborated with Baraduc, assured me that when the spirit form was peculiarly gross, her own sense of smell corroborated that of the patient. Spiritualists prefer reasoning with the spirit to using any of these peculiarly forceful methods.

If the patient is a coarse feeder, the Nazarene's statement that "This kind goeth not out except by prayer and fasting" is literally true. Cure is produced by altering the quality of the emanations from the patient. But when the patient suffers
from religious mania, praying and fasting might possibly accentuate the trouble, because they would make him more sensitive to external influences. When alienists become Spiritualists, they will begin to understand why religious mania heads the list of the intractable forms of insanity. Prayer circles effect the same object by concentrating thought on the offender. It is equivalent to hypnotic suggestion. In response, spirits review their conduct and thus awaken from their dream state.

The line of power laid by sincere souls in prayer is traversed by spirit people, who second their efforts whenever possible.

Much that passes for mental science and faith healing is but the removal of undesirable spirit attachments. All sufferers from obscure, unaccountable aches and pains, as well as definitely mental patients, should obtain clairvoyant diagnosis. Better still, get magnetic treatment in addition from some Spiritualist healer. The cure is then permanent, because the link is not only broken magnetically but knowledge replaces ignorance on both sides of the veil. The aches and pains of the patient disappear because the spirit no longer concentrates on the belief that its body is suffering, or that it is about to die. The snapping of the link removes all difficulties as if a magic wand had passed over the patient.

I have already emphasised the necessity for beginning all treatments with "clearing" passes. These break the hold of the obsessing entity. Your mental action allied thereto removes the undesirable spirit; your healing passes soothe the overtired nerves, and mental reaction by the patient completes the cure. Spirits on a low plane are more easily reached by mortals than by spirits of a higher plane. Our auric emanations are more nearly akin to gross spiritual bodies, and these make links through which missionary spirits operate.

One of the difficulties of missionary spirits from higher planes is that their very brightness removes them from the sight of spirits on lower planes or scares the lower types, who seek safety in flight. By the operation of thought-forces they do not understand, the desire to hide builds the appearance of a wall or darkness around them. It is by subterfuge rather than by direct attack that they are at last brought up against a clear recognition of the issues involved.
It is reasonably probable that their friends may consciously direct them to a sensitive, well knowing they will get entangled in their aura and thus be forced, willy-nilly, to review the whole position. Rescue circles offering these conditions, and voluntarily co-operating, are eagerly sought by unselfish workers in the darker regions who gladly avail themselves of the curative opportunity offered. But never forget that a little knowledge is a dangerous thing. Act only under definite spirit guidance of a tried and tested quality.

The medical world talks vaguely and sagely about multiple personalities when dealing with obsession, but quite fails to realise that it is a literal statement of fact and not a mere physical disability. The patient is at one moment quite clear-headed, but, directly afterwards, thinks, acts and speaks like a different individual altogether; different alike in tastes, disposition and characteristics to the normal self. The attacks may last for days or occur spasmodically. The personality intruding may be one individual or many. Death scenes may be partially or completely re-enacted through the victim, and whatever dominant idea influences the intruder will find expression in the actions or speech of the sufferer.

A clear understanding of these issues would measurably alter asylum treatment. Suicides, and all who quit the body by unnatural removal, head the list of obsessing spirits. This gives point to spirit teaching that capital punishment is no cure but rather an aggravation of crime. Hatreds, fears, selfishness and all concentration on earthly things to the exclusion of nobler promptings help to swell the hordes of the ignorantly earthbound. Even love may cause temporary obsession. The great desire of two individuals to be together produces the result. Thus the aches and pains and method of transition will be fitfully reproduced in the person of the devoted lover until the spirit learns to overcome earthly memories which react unpleasantly.

Theology, which supplants reason with blind unquestioning faith, adds an enormous quota to the haunting spirits who ignorantly obsess. Finding they are not in the heaven of their imagination, many poor souls draw the wrong conclusion that they must be in outer darkness for ever. Or, filled with the
evangelical spirit still, they gather round similarly hypnotised people at revival meetings and the long line of nervous wrecks that marks the trail of all great revivalist meetings is the inevitable outcome.

Morphine and drug addicts are the most difficult to deal with. Their craving is just as intense as when on earth. At first, the spirit may be totally unconscious of his effect upon someone else's body, and on realisation may refuse to leave because he will lose his vicarious satisfaction. Turned out of one abode, he may consciously seek other victims. In the earth life, he would stoop to any deception to gain his ends. He is still the same callous, selfish mentality.

When this hopeless class are finally rounded up, there seems but little hope for them until, after long isolation or darkness with consequent introspection, the desire for reform is aroused. They are placed where they can be watched by unseen but loving friends, who strive continually to impress them to throw off the hateful conditions.

Dipsomaniacs follow somewhat similar lines to drug addicts, but are usually more tractable. As soon as redirection of the mental outlook is attained, missionary spirits gladly help them towards the light, but in the spirit world, even more than on earth, free will, with limitations, is an eternal birthright with which none may interfere. We are always free to place our souls under the bondage of drugs or alcohol, and, when they finally become our masters, we cannot release ourselves from self-imposed slavery save by deliberate and continuous effort in the opposite direction. As on earth, so there; restraints are imposed upon those whose degradation affects the happiness of other people. But, unlike earth, it is not the imposition of an external will that produces imprisonment. We are self-condemned and thought erects its own prison walls around us. Thus are we separated without becoming a burden upon our fellows.

The folly and danger of mediums resorting to stimulants needs no other illustration than the piteous appeals that reach us from time to time from these unfortunate people. Thought action on the spirit plane also illustrates the necessity for keeping an open mind on every subject, so that we may not suffer
from any kind of mono-mania. The teaching of “love thy neighbour as thyself” is the best antidote. The principal difficulty in dealing with this class of spirit is caused by lapsing memory which afflicts them on trying to communicate, but with patience and sympathy the desired result is attained.

When humanity realises how very real the spirit world is, obsession will cease. On earth we are shrouded by a body which hides real motives and consequent action. On the next plane, to think is to act, and spirit life dresses our bodies and surroundings with an individual’s true nature. We may deceive ourselves; we cannot deceive the spiritually awakened. Misunderstandings disappear. Love cannot hide itself nor hatreds masquerade in friendship’s guise. Vanity reveals itself in tattered finery; hatred distorts the face and form. Love and wisdom are expressed in beauty of form and feature. It is, indeed, a wonderful law that causes thought thus to symbolise itself.

At first we quite fail to understand its operations, but presently we build a “mansion in the sky,” a consciously constructed home, “not made with hands, but eternal in the heavens.” The study of obsession helps us to appreciate these laws. They who need our help are forced to explain the nature of their need and its cause. Thus we are forewarned. Sooner or later, the spirit learns that desires correspond to change of scene. Their surroundings change, not because they have travelled weary miles, but because as aspirations change so the landscape appears to change also. Time and space mean events and conditions in the spirit world, and all earthly standards have to be readjusted to the new modes of motion.

Slowly the obsessor emerges from a state of dreamy indecision or is violently ejected and forced towards newer realisations. He learns to adjust himself to different modes of life. The first discovery is that darkness is an internal condition of the soul and only indirectly has relation to external light. Aspiration and effort bring new elements into his life, which he learns to mould as the potter moulds clay. Properly poised minds find their friends immediately on crossing the border, but the rest must plough with lonely furrow until they learn thoroughly the meaning of the text, “God is not mocked, and they who worship Him must worship Him in spirit and in truth.”
Where there is evidence of distinct mental derangement, the recommendations for shattered nerves are of supreme importance. If actual softening of the brain has set in, your task is almost hopeless, but much can be done to alleviate distress. One bad case assured us on recovery that she was aware of all that was done for her, and traced the steps which she believed aided recovery. Another very serious case I attended had been allowed to tie himself up with pieces of cotton, and lay in bed from one week’s end to another. In about a month he was out riding a bicycle with me, and quite satisfactorily handled a pair of horses attached to a mowing machine.

Reform of asylum treatment is one of the ideals healers must press upon the public. The present herding together of great numbers of deranged mentalities is responsible for turning incipient lunacy into permanent idiocy. The great difficulty is the expense of supervising small groups. The healer must learn to distinguish clearly between mental derangement and possible mediumship. Occasionally there are complications, because the two conditions may interblend. With the dual object of counteracting false charges of obsession brought against mediums in general, and also to utilise and emphasise the counter-suggestion it contains, the healer must refuse to recognise the patient’s idea of obsession, save as a remote possibility, and must stress all other possible natural causes. This will have the effect of compelling your patient to diagnose more accurately his own case, and will also release him from temporary spirit control by giving his mind a new poise in the direction of physical health. It is essential to remember that people become hypnotic only through dwelling on a fixed idea; they then become incapable of correctly appraising associated circumstances. It is precisely the same with forms of mental derangement.

To rebut the common calumny against mediums, healers should read H. J. Osborn’s pamphlet, “Does Spiritualism Cause Lunacy?” Practically every asylum circularised denied that it had any cases whatever attributable to Spiritualism. He produces reliable statistics on the causes of lunacy. Unfortunately, Dr. Forbes Winslow, many years ago, made a stupid statement about thousands of people being driven mad by Spiritualism.
On further examination he not only retracted his statement, but openly avowed his conversion to Spiritualism, which he had condemned without evidence. The “Christian Herald” reprinted the original statement, and bigoted clerics quote it with fantastic additions from time to time.

A further letter sent to “Light” on May 29, 1926, emphasised the fact that the clergy head the list of professional men who become mentally deranged. The next highest on the list are doctors. This is a curious satire on two classes of men, most ignorant of psychic science, and in consequence, its bitterest opponents. Magnetic healing to the average doctor is quackery, and therefore must be suppressed. That it claims to cure cases that he has abandoned as hopeless is merely confirmation of all his prejudices. But it is a startling fact that magnetic treatment often heals after all other methods have failed. Drugs sometimes cause reactions which ruin the nerves. All forms of worry and mental strain rob patients of vitality, which the healer replaces. Hence it becomes increasingly evident that, when Spiritualism is properly understood, it will do much towards emptying the asylums, and doctors and preachers will be the first to benefit.

Where the obsession is real, it will be necessary to discover the motive for the annoyance. Knowledge of mediumship is now essential to correct treatment. Ignorance recoils on itself. Discovery of the motive will suggest the best route to the cure. By giving a preliminary magnetising, as for mesmerism, the offending spirit may be definitely “cast in,” and conversation with the offender becomes possible. In most cases, it will be found that the obsessing spirit is so ignorant of psychic laws that, having by some unknown process got attached to a sensitive, it is simply unable or afraid to let go, lest it returns to a darkness of which it has vague, ill-defined fears. More usually, it will be found to belong to a class of “unconscious” controls. The spirit is quite ignorant of the fact that it has passed through the gates of death, and believes it is using its own physical body.

That he can rise above this condition simply never occurs to him, or, if it does, accusing phantoms as real to him as the dipsomaniac’s vision of rats and snakes, bar his progress. Added
to this are terrible fears of hell, which make him cling the
tighter lest worse befall him. The dramatisation of his own ideas
form actual living pictures in the mind of the sensitive, who
reproduces the dual personality; a most incongruous mixture.
Civilisation has but one ending to these hallucinations—the
lunatic asylum.

The foregoing makes clear the necessity for medical men to
understand mediumship in order to save many poor souls from
life-long imprisonment. If obsession by a spirit is proven, the
medium is but a secondary consideration so far as cure is con­
cerned. Removal of the cause will automatically end the in­
disposition. It is not the insanity of the patient you have to deal
with, but the fears, hallucinations and ignorance of the con­
trolling spirit.

When dealing with an intruding spirit, assure him that he will
be able to return with ease if he so desires, and that guides will
not merely assist him, but will definitely lead him “to the
light.” The healer’s part in the work is to impress upon him
the value of true prayer, and teach him that the simplest act
of unselfish work for others is the quickest means to the desired
end. Parrot-like prayers defeat their own object. You have
to make him realise that words are not an end in themselves,
but merely a psychic exercise that links him to unseen
helpers.

Healers must help controlling spirits to realise that their
every thought obscures or clarifies the light, and presently you
will have the satisfaction, not merely of curing your patient,
but of releasing an earthbound soul and promoting the develop­
ment of an angel, who will some day greet you as a friend in
the spheres of eternal light and love.

Missionary work is continually operating in developing
circles, though many conductors are ignorant of the fact. This
will only end when we cease to send ignorant misfits into the
after-life. Spirit guides take advantage of opportunities at
developing circles to clear the hells which ignorance fills, and
at the same time develop mediumship. Rescue circles do this
work consciously, but should never be operated without
properly developed mediums, and co-operation from the
spirit side. Failure to observe these precautions might result
in conditions needing serious effort to rescue the would-be rescuers.

The necessity for treating spirit intercourse on a religious basis as well as scientifically is thus obvious. Rescue circles form a sort of preparatory hospital base from which "undesirables" are drafted to other wards for further treatment. Rescue seances must never be conducted by emotional people whose subconsciousness would dramatise simple incidents and mistake this for mediumship. Sound common sense allied to psychic knowledge are essential prerequisites.

Controlling spirits sometimes request help to leave their mediums easily, the intensity of their effort having forged a magnetic link stronger than is advisable. Stand behind the sensitive and, pointing your fingers towards the crown of the head or the centre of the forehead at a distance of an inch or two, or even in contact, draw the hands suddenly apart several times. Unwanted controls are displaced in the same way, and mediums after control are advised to clear all influences from themselves by similar passes. If there are symptoms of a return of the obsessing spirit, these passes should be followed by the demesmerising or clearance passes.

If the control is of an exceedingly gross type, these passes may fail, but they will have a preliminary effect of removing psychic aches and pains. If the simple passes fail, follow up the foregoing treatment by placing the left hand on the forehead and the right hand on the base of the brain. Slide the right hand rapidly down the spine, and quickly forming the hand into a cup shape, smartly tap the middle and lower parts of the back several times. With these patients it will be necessary to have a strong person holding the hands and feet of the subject, for fear of personal violence. Finish with clearing and demesmerising passes, get the patient into fresh air, and have ready something to engross his attention and remove all idea of spirits from the mind.

Mediums during development frequently misunderstand their sensations, and in this, as in cases of reputed obsession, it is a steadying of the nerves rather than drastic action that is needed. In all treatments for obsession, great tact and firmness are required. With every pass you consciously exert your will
to the desired end. Never forget that your patients’ sensitive
condition enables them to perceive your real character, with
corresponding effect on results.

The conduct of “dabblers” who yield to a constant desire
for experimentation cannot be too strongly condemned. At
all hours of the day or night I have known them forgo normal
occupations and plunge into seance work. This is the class
mostly claiming to be obsessed. There is usually no sign what­
ever of spirit control and nervous exhaustion is the actual
malady to be treated, together with the dominant idea. They
frequently disregard all experience and follow advice which
comes from their own “guides” or ignorant instructors, who
sell ouija boards, planchettes and crystals as “toys.” This is a
common starting point. In every case, patients must be for­
bidden any form of spirit communication, at least till they have
a thorough mastery over themselves and read up the subject.
A complete change of air, scenes and interests is the best advice
you can give. Make them abstain from attendance at meetings
where unwise friends will induce them to break your rules
out of sheer curiosity. They see no danger, and anyone who
is weak enough to submit to obsession easily succumbs to
flattery or ridicule.

It will be seen at once that the majority of obsessions are in
no way malicious. Ignorance is the chief stumbling block.
The principal enemy to be fought is the recurrent memory,
which reproduces the same condition over and over again.
In distant healing or “absent” treatment, as it is sometimes called,
the healer strives to affect the patient by prayer alone. It is a
valuable adjunct to all healing treatments. In your prayer
strive to imagine yourself a disembodied spirit operating on
the subconsciousness of your patient. Most of the “cures” of
mental scientists and faith healers are of this order, although
they are unaware that sincere prayer produces this effect. Many
patients are thus cured who do not even know they are being
prayed for.

This form of treatment opens up interesting speculations as
to whether more power is stored up in the psychic than the
physical body, or whether spirit approaching spirit while out of
the body is able more clearly to set causes in motion. Rapport
is frequently quite clearly realised by both patient and healer. Where this is true, the psychic link being telepathic can be utilised for experimental psychic work. In distant healing, the psychic body of the healer is frequently seen by the patient. These evidences should be strictly tabulated to form scientific data.
CHAPTER XII

SPIRIT HEALING: "TAKE UP THY BED . . ."

THE new psychology unfolds an aspect of healing too often neglected by Spiritualists. As mental training for the final inevitable journey into spirit life, its value is incalculable. It gives a correct poise of mind for the health of the physical body with true psychic and spiritual unfoldment. With our advanced knowledge, we ought to be able to transform ordinary prayer meetings into scientifically conducted healing centres.

The new psychology refuses to recognise sickness as inherent in the physical body. It is the mind rather than the body that should be treated. When the idea does not lead to foolish neglect of simple precautions, its effect upon the whole life is astounding. The spirit self consciously manipulates its own mechanism by creating thoughts and emotions which act directly on the nerves and blood. Mental imagery is built up which embodies perfect health. Along the pathway thus opened, spirit people operate and complete the cure.

The effect of the mind on the body is well understood in blushing, fear or hatred, but that the same force can be consciously applied to compel nerve and blood to attack the seat of disease is not so well appreciated. The rush of blood to the head while blushing and the livid face during fear or hateful feelings are but external signs of the mind’s supreme control of the body. What thus occurs without conscious direction can be induced by effort of will. It is well known that hatred produces an actual poison in the blood which wreaks its revenge upon the self-poisoner. On the other hand, happy thoughts are healing thoughts. They carry both physical and spiritual healing in their wings. If, therefore, we can consciously store the wells of memory with thoughts of love, they will rise into immediate condemnation of their opposite directly necessity arises. The practical application of our second principle, "the brotherhood of man," is thus seen to be essential if we are to
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Spirit people cannot evolve to higher planes until they master this great law. It means that we must so train subconsciousness that it becomes the normal expression of the mind and hateful thinking impossible. Therein is the kingdom of heaven. Sensual thoughts, worry, fear and the whole congeries of related thought produce wastage of nerve tissue. Apply your spirit teaching scientifically, simply and naturally, and wrong thinking will be ousted, and healthy, happy life follows. Only those who are honest in thought and deed realise the ideals. Your religion must be one of constant self-reform. It plants your feet on all platforms that seek the truth, and thus opens up the pathway of eternal progress.

Sufferers must use their suffering as a stimulus to greater endeavour and get well by the power of thought. We do not despise palliatives, but recognise them as palliatives only. So long as causes remain in operation, so long will invalidism continue. To this end, affirmations are adopted which become as much a part of subconsciousness as the knowledge that two and two make four. This we learned in childhood's days: in adult life it becomes an automatic memory. Uplifting ideals are epitomised, committed to memory and continually reviewed until they become operative as our real selves, a spiritual entity acting independently of the physical. Under this definite form of instruction, the spirit self moulds both brain and body and co-operates with unseen helpers. It is a system of thought inevitable to those who consciously talk with spirit people.

If this form of healing were generally adopted, there would be less obsession and nerve troubles, and purely mental maladies would soon cease to exist. It helps healers by providing a cooperative basis on which to work, and forms a wholesome reminder that spirit people assist all mental efforts. It is a method of realising the ideal strictly in accordance with spirit teaching and scientific application of the forces utilised. Prayer directed towards invalids makes telepathic contact, and along the pathway thus opened the angels carry healing balm, reinforced by physical elements from the prayer circle. It is due to these facts that many schools of thought meet with startling success
after all known medical help has failed. The concentration of
the psychic healer, the denial of disease by Christian Scientists,
the affirmation of health by mental scientists, and the complete
conviction that "Divine Mind" works through practitioners,
are all forms of mental activity practically applied, which pro-
duce undoubted results because the objective is clearly visualised.

Those who have learned how thought operates in the spirit
world will also realise what a valuable object lesson it is and how
it helps to fit travellers for the next stage on the journey of life.
Prayer is a psychic exercise which strengthens the one who
prays, and trains the suppliant to methods of work that fit
him to take up a line of progressive unfoldment immediately
on quitting the body. The object of the new psychology
is definitely to train the subconscious part of mentality, or spirit
self, to utilise all nature's forces for our own physical well-
being. In other words, we must consciously endeavour to pro-
duce by auto-suggestion desirable states of consciousness other-
wise produced by hypnotism or faith in external aids. Thus,
if a hypnotist can charm away the pain of an aching tooth—as
he certainly can—we ought to be able to do the same for
ourselves.

The mental processes by which hypnotic subjects carry out
operators' suggestions are elaborated from within. The hyp-
notist merely directs the mind; he does not do the thinking.
His suggestions close all avenues that militate against the desired
result. The same law is utilised in all forms of faith healing.
It is the "poise of the mind" which produces the apparent
miracle. Systems of religion have comparatively little to do
with results. Hindu shrines are as powerful as Christian, probably
even more so, because there is greater faith among the credulous
followers. Relics of the Buddha produce precisely the same
effect as reputed bones of saints or pieces of the cross.

With Dorothy Kerin, the Brixton evangelist, a different
form of suggestion was used. She first felt hands making
"passes" over her body, and soon after heard a voice. Emaciated
and bedridden for years, she was instantaneously cured in re-
sponse to the voice telling her to get up. Spiritualists will have
no difficulty in understanding the method adopted. But there
are hundreds of instantaneous cures without any apparent
external suggestion or magnetic influence being used. There would be hundreds more if the public would only wake up to the immense effect of the mind upon the body.

There is no better healer than cheery optimism, allied to the consciousness that God, by the operation of natural law, or through the spirit world, can and does heal. Undoubtedly, the marvellous cures induced by religious fervour are more striking than ordinary hypnotic effects. But their basis is the same. The ideal to be aimed at is a conscious production of states of mentality combining religious fervour with an action of the mind which becomes automatically operative as necessity arises. From the wells of memory, when one is happy and the mind placid, there rise into outer consciousness long-forgotten dreams or hymns of childhood’s days. What happens by "accident" can be induced by design.

Express this automatic memory in terms of volition, consciously applied, and you lay foundations of mental reserve which correct without effort the wastage or stagnation caused by wrong thinking. The needs of everyday life will be supplied by the subconscious will dipping into the storehouse of memory. This constitutes the essential "act of faith" which, never swerving from its design, counteracts all undesirable thought. We are all storekeepers of thought forces, but if we fail to stock the right kind of thought, body and mind are impoverished. Virtuous thought and concentrated will act as though a ray of light discharged gross particles from the spirit body. Released from their influence, a greater range of spiritual power follows. It includes increased vision, greater scope for movement, and all that makes for spiritual progress. The illumined soul thus becomes a "ministering spirit" to its own physical body.

Although not generally perceived, both psychic and physical bodies reflect the operations of the mind. One does not need to be a psychometrist or physiognomist to see the difference between a coarse, brutal type of face and that of the cultured idealist. Pre-natal causes have a decided effect, but they can be intensified or refined.

The cure of diseased bodies by mental processes is practical religion. Its obvious effects upon the physical plane carry over into the next stage of life. Volumes have been written about
nervous disorders leading to mental breakdown. Yet nobody would be so foolish as to deny that the attitude of the mind is usually the predisposing factor. Change of outlook is, therefore, the only radical cure. Healing is not produced by a vague wish to be well. It needs the steadfast adoption of the opposite point of view to that which induced mental breakdown. The new point of view cannot be assumed at a moment’s notice or be arbitrarily chosen for us. Its greatest force is obtained when the scientific application appeals to the individual mind. It must be applicable in all times and in all places, under all conceivable circumstances.

Knowledge of psychic laws induces a more permanent and realistic faith than the ignorance which satisfied our forefathers. Only those Spiritualists who apply the lessons they have learned come within this category. The majority are satisfied with the consolations of communion, and do not realise that they are the centre of magnetic forces without which the communion they value so much could not occur. This knowledge is consciously applied in magnetic passes for healing. The action directs the mind, and laws both known and unknown immediately operate. Co-operating with every thought and action are spiritual agencies ever seeking avenues through which they can minister to earth’s children.

One soon learns that thought is creative, both on earth and on other planes. We see this exemplified most strikingly in materialisation. Spirit homes are built, decorated, or demolished by the same process. Spiritualists are taught that the quality of thought psychically affects all that we touch. The psychometrist proves it. We can readily believe that spirit planes reflect actual thinking; that coarse, brutal thought produces unlovely structures; that pure, elevated thought builds lovely surroundings.

As the spirit grows in goodness, truth, love and wisdom, it reflects the “kingdom of heaven” within, and the spiritual body acquires a radiance like unto the text, “His face doth shine as an angel’s.” This radiance is the whole armour of God, the “outward and visible sign of an inward and spiritual grace.” Nothing diseased or unlovely lives within that spiritual aura. Evil and grossness are repelled without conscious effort.
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Yet, when angels desire to visit "spirits in prison," they can hide that radiance with a cloak woven by thought processes that we can but dimly glimpse. Following the line of imagery thus outlined, how bright, how radiant, how adorable ought the Spiritualist God to be!

Great healers develop by meditating on the attributes of Deity and the paths leading thereto. Students are therefore urged mentally to visualise the Great White Light as God and to realise that we too can fill our own being with the light of truth and health. The practical means to the end are simple. The first embodies the teaching of Confucius, "Right thought, right speech, right action." Five hundred years later came a Nazarene expressing similar thought as, "Love thy neighbour as thyself, and God with all thy heart." When these teachings are more than mere lip-service, the soul acquires brilliance, because the correct "poise of the mind" is attained, and then—all things are possible.

The most successful healing clinics combine practical common sense with their belief. First, an occasional 24 hours’ fasting with prayer. Secondly, deep breathing exercises followed by games in the open air. Thirdly, corrected diet. The first cleanses the system from the effects of drugs and wrong thinking. Copious draughts of cold water accelerate the process. Prayer and hymn harmonise the mind. The second gives nature a chance thoroughly to oxygenate the blood, and brings the body more completely under mental control. Lastly, abstention from drugs, with vegetarian diet in which ripe fruit plays a conspicuous part, speedily sets the mechanism free from accumulated dietetic errors. The freedom from heaviness and drowsiness is unbelievable. Whether it is wise to continue for all time on the same diet must depend upon individual circumstances and the correct application of the system adopted.

Intense concentration is deprecated, because it often frustrates its own purpose by still further taxing the already depleted nerve centres. Relaxation is preferable to concentration. For the same reason, the "act of faith" must not be construed into intense emotionalism. Disease is stagnation of the nerve centres, or poisoning of the blood. Congested food areas mean accumulated foul gases and indigestion. Pure air, rational exercise
and a diet that is medicine as well as nourishment soon cleanse the system. The mind races along the nerves, the pulse is buoyant and life worth living. The unnatural conditions of civilised life are responsible for most bodily ailments. Return to wholesome and natural habits is the obvious cure.

But if the mind is unwisely directed, the chief instrument of health is neglected and the evil only temporarily removed. The "poise" of the mind is the all-important secret. Scientifically directed, man becomes as a god. Affirmations are arranged to meet individual needs. Begin by trying to visualise the Great White Light. Meditate upon methods by which godlike graces and powers can be attained. Repeat simple phrases like, "I am love, I am justice, I am mercy," etc. The coward and the nervous should affirm courage. Clearly visualise the opposite of your weakness, and determine that you mean what you say and will never say what you do not mean. Start to practise it in the small things of life, and it is surprising what you will achieve in the end. Phrases are as useless as a Thibetan prayer-wheel if thinking does not lead to action. It is wonderful what is attained by this form of introspection.

Psychic healers soon discover that few people have learned to breathe properly. To many people the nose is a nuisance instead of a cooling, refining and cleansing apparatus. The mouth is merely a trap for disease germs. All music teachers have to teach control of the breath before correct singing is possible. Stuttering would cease in the majority of cases if the idea were adopted during normal speech. The training in deep breathing of Yogis and mental scientists acts similarly, though the motive is different. Amid adulterations and quack remedies, it is difficult to know what is either nutritious food or natural correctives for errors; but the food we eat should render medicine unnecessary.

Big fees are being demanded and paid to a swarm of American visitors who teach healing methods under fanciful titles in the best halls in England and conduct clinics everywhere. I want to see Spiritualists emphasising these aspects of healing, plus the mighty power of psychic evidences. It is marvellous that Spiritualism has accomplished so much and produced so many offshoots. But we must not lag behind. If psychic healing is
to claim its rightful place, we must clearly show what relationship it has to other schools of healing. Our offshoots often combine queer compounds of ancient superstition or dogmatic assertions with successful healing practice.

There are theologians, Bible in hand, promising hell and damnation to those who do not adopt their belief, but who accept the ideas of spirit healing if it is done in the name of Jesus. If you get healed outside the walls of the Four-Square Gospellers (Elimites), it is clear proof you are in league with the devil. Roman Catholicism adopts a somewhat similar point of view, and each of these sections is anti-Christ to the other. Many diametrically opposite teachings are drawn from the Bible, with faith-healing or magnetic treatment added to them. Among Theosophists, you get higher-thought and newer-thought schools, which teach the purely mental side of healing and ignore everything that savours of Spiritualism.

When Rawson was leader of The Society of True Prayer, he made great claims to healing and prophecy as the result of adopting an extreme form of Christian Science. I made inquiries and found, once more, that the pillar around which all these statements revolved was a medium whose brothers and sisters were practising mediums in America. Once again the spirit people were robbed of their glory by this set claiming psychic powers as the result of their special form of faith which teaches that man is practically a god, and produces all psychic phenomena without the aid of spirits. So arrogant are their claims that, in addition to miraculous healing, stopping sandstorms, or compelling trains to wait over scheduled time are small matters easily accomplished—until you demand some proof of their assertions.
CHAPTER XIII

MEDIUM WHO FOUNDED CHRISTIAN SCIENCE

IN Christian Science, we have a somewhat different opponent to deal with, because much of its teaching was definitely borrowed from Spiritualism while its foundress was a practising medium. Like other faith-healers, Mary Baker Eddy claimed to have a special interpretation of the Bible. But when Spiritualists refused to accept her as their leader, she got annoyed and varied her teaching so considerably that there soon ceased to be common ground of agreement. In the case of Mrs. Eddy, it is necessary to know something of her motives before we can correct the misstatements of her followers who, through sheer ignorance, misrepresent Spiritualism. Her followers are not allowed to read opponents' literature. In this she follows Roman Catholicism in order to become an absolute dictator. The position is complicated because words are divorced from dictionary meanings. This was originally due to Mrs. Eddy's illiteracy, but as about thirty revisions of her text-book, "Science And Health," have been issued, this defect is almost obliterated.

Like other systems, it has absorbed something from current ideas, despite the hopelessly dogmatic teaching. Reformers are springing up in their own ranks, and in many branches a more idealistic and rational presentation is being developed. I am convinced that Mrs. Eddy, like many other sensitive people, was partially obsessed and mistook spiritual verities for physical realities. If her writings are read with this key, much that appears nonsensical, to those who know nothing of psychic experience, would prove very interesting. Thus, though she knew nothing about modern concepts of matter, she taught it was an unreality. This statement is foolish only to those who try to walk through a brick wall. But to a spirit who tries to do this apparently impossible thing, it would be a fact.

The same applies to her system of healing. To affirm the unreality of disease is good for everybody. To spirit people
it is an essential to further development, for until spirits can absolutely control their own minds, it is impossible for them consciously to control a medium. If a spirit believes he can still suffer from the disease he passed away with, he passes on his ideas to the medium, who registers the thought and apparently suffers in the same way. So long as the spirit fails to shake off earthly impressions, he forms a barrier to spiritual development, as well as having reflex action on material bodies.

But to ignore the causes and consequences of disease on the physical body is sheer lunacy. The creed of Christian Scientists leads them into absurdities with effects in our law courts which emphasise the necessity of adding common sense to faith. If members are prevented from knowing the truth about suggestive therapeutics, the resultant fanaticism breeds unreasoning credulity akin to deliberate hypnotisation. All rules and regulations are so framed that members cannot possibly counteract suggestions deftly woven around them by the astute hypnotist, Mrs. Eddy herself. Her subjects speedily become incapable of reasoning outside the narrow limits of their creed. It is just this inability to compare one idea with another that constitutes the essence of hypnotic suggestion. Yet it is clear from her frequent misapplication of the term “hypnotism” that Mrs. Eddy had no knowledge of the real meaning of the word.

In the Christian Science textbook, “Science And Health,” Spiritualism is continually reviled, and the curious reader will naturally wonder why followers calmly repeat the statements while affirming they have no animus whatever. “Science And Health” is called a key to the Bible. Indeed, without it, the Bible would be meaningless, it is said. This was the most astute move of all. For if you can assure people that your new idea in no way upsets their cherished beliefs, you can rope them in with ease.

Mrs. Eddy found herself opposed, at one time, by one of her own followers who proved that the vitality emanating from himself produced greater cures than herself. This had be counteracted, or she would have lost her followers. She effected her purpose by ceasing to use her hands for ling and claimed that “malicious animal magnetism” was
used by healers who made the passes. This idea, in time, became an obsession. She went in fear of it all her life. It runs through all her writings, although she also taught, as a fundamental doctrine, that God or Good is the only power that exists. The terror was probably only assumed at first to discredit other healers, but in time those who harboured evil thoughts, or used their hands for healing, were called "mental assassins," or mesmerists. The term was eventually applied to all opponents. Thus, in the "Official Life of Mary Baker Eddy," we are told that when she was trying to convert her Spiritualist friends and one-time co-workers, a Mrs. Bagley refused to lay aside mesmerism. The friend thus became a "mental assassin" merely because she could not adopt Mary Baker Eddy's viewpoint.

A friend of mine took up Christian Science. In a little while, hygiene ceased to exist. Matter and all earthly manifestations were "illusions." The children's heads got dirty and scrofulous, varied with ringworms. The neighbours expostulated, only to be told that all disease was an error of the mortal mind. At last, a strong-minded nurse risked discharge by using soap and water. She used one "illusion" to dispel another—a truly hypnotic cure. Under the operation of her "mortal mind" the children became wholesome once more.

On the other hand, ridicule has produced an opposing set of extremists who claim that Christian Science encourages excessive cleanliness. These adopt the text, "Cleanliness is next to godliness" as their slogan. But the "infallible" key to the Scriptures upsets all normal interpretations. Hands ceased to be hands merely because the key says so. When Jesus said, "They shall lay hands on the sick and they shall recover," he did not mean hands at all. The word is to be translated metaphorically. Hands merely cease to be hands because magnetic healing is indicated. Sooner or later all healers are attacked with these arguments.

The following extracts from "Science And Health" are interesting. "Angels are pure thoughts from God" (page 208); but on page 317 we read that "the individuality of Man is no less tangible because it is spiritual."

Mrs. Eddy's definition of God is "God is infinite: the only life substance, spirit or soul in the universe, including Man." Thus man is God in manifestation. Another definition is:
"God is all. There is no life, truth, intelligence or substance in matter." In the glossary we find that "mortal mind," the only method by which we recognise anything, is "the opposite of spirit." Spirits are "merely mortal beliefs, evil minds, or supposed intelligences." Thus it follows that when Jesus cast out evil spirits who argued the point with him, and received permission to enter a herd of swine, he did not cast entities out, he merely cast out "false beliefs." Surely the most interesting thought-transference on record!

Throughout all their teaching, matter, which is the clothing of the soul on earth, is vilified or ignored. Deliberate misinterpretation her followers regard as divine illumination. In her vanity, she permitted the editor of the Christian Science journal, which she strictly controlled, to rebuke people who objected to the claim made for her that she was the co-equal of Jesus.

The foregoing are some of the reasons why Spiritualists cannot very well adopt Christian Science as a whole. Nor is the following indictment, an extract from her "Miscellaneous Writings," very attractive: "Beware of joining any league which in any way obligates you to assist—because they happen to be under arrest—vendors of patent pills, mesmerists or occultists ... and authors of spurious works on mental healing." As all opponents' work is "spurious," bitter antagonism to Spiritualism follows.

On its practical side, Christian Science is distinctly beneficial. Its practitioners follow closely on methods of healing usual in hypnotic clinics. There is, first, the continual suggestion that there is no pain, no suffering. The patient is asked to visualise a perfectly healthy body. Even if one has had an operation, he is calmly informed he has had no operation. It was all imaginary. The only reality is mind. The patient naturally objects. It has all been so very real. He is informed that the idea is an error of the mortal mind. Divine mind heals. He is a child of God. He is divine mind in manifestation. Divine mind is pure, healthy, holy, just. Nothing material really exists.

Sometimes the practitioner reads a book, monotonously reciting the same statements. This is varied by concentration,
in which healers also strive to forget the pain-racked body before them and visualise the perfect being. They object to audible prayer. It is realisation. Carried to its logical conclusion, with the unresisting patient before them, the analogy with hypnotism is complete. Yet the word hypnotism is anathema to them. These are the verbal differences that healers must grasp, while utilising the practical benefits to be derived from a positive attitude of mind which has the certain effect of at least minimising suffering. Its danger lies in the fact that many diseases are not curable by suggestion alone, and when ignored they wreak their revenge upon the victim and, if contagious, upon the community.

The followers of Christian Science repudiate normal processes of reasoning, yet assert that their teaching gives mind sovereign power over all things material, including the human body. Results tend to show that their methods of spiritual healing are gradually evolving a type of mediumship already in general use among Spiritualists. The practitioner deliberately places himself in the surest mental attitude to obtain co-operation with the spirit world. This conclusion would be repudiated by the practitioners themselves. But clairvoyants who see the powers at work, know that ministering spirits carry the healing balm. The better developed healers in consequence develop a form of diagnosis which clearly recognises the malady of the sufferer and consciously endeavours by mental processes to project a thought which embodies the exact opposite.

This continuous denial of what they call “mortal error” causes the more sensitive healers to surround themselves with a protective aura against what they term “malicious animal magnetism.” It is not merely resistant to disease, but obstructive to drifting spirit people, who, not having yet awakened to the fact of their newer environment, continually afflict passive sensitives. What is called chronic invalidism and vaguely attributed to nerves is often nothing more than passive acceptance of control by undeveloped souls, who, living in the memories of the past, continually imagine themselves to be on their deathbeds, and thus transmit their thoughts to sensitives ignorant of mediumship.

When, therefore, the healer sets himself out to deny what
the patient affirms, he intuitively senses the actual condition, and counteracts it by purely hypnotic suggestion. Startling cures are thus effected where no amount of physical treatment or medicines could have touched the ailments. I contend that in cases where actual physical disease or injury is counteracted, it is due to sensitiveness to spirit action common among mediums.

I have a friend, who, by a severe fall, injured the base of the spine. Neglect intensified the trouble. Gangrene was setting in, so the surgeons removed two and three-quarter inches of bone. She was ordered to lie perfectly still on her back for six months at least. At the end of three months she disobeyed medical instructions and balanced herself on the edge of a chair. It was too painful to sit down normally. The practitioner visited her and told her the pain was imaginary. She had not had an operation; it was her mortal mind that was affected. The patient expostulated, but her remonstrances were ignored. Silence ensued, and for fifteen minutes the healer, patient and friends awaited—they knew not what.

The patient suddenly saw the room illuminated with a great light that she now often sees, as she begins to understand the nature of mediumship. Her body became charged with power. She stood up; all pain was gone and she felt equal to manual labour. The healer attended daily for a week, but further treatment was unnecessary. In her enthusiasm, the patient became an excellent advertisement for the sect and she tried her own healing powers on other sufferers with such marked success that she incurred the hostility of the official practitioners. They charged her with poaching on their preserves and informed her that she would not be allowed to heal unless she first paid fifty pounds in fees to become properly enrolled on the American register. She was further told that she was doing wrong to "heal without money and without price." Patients who could not the fee of seven shillings were not to be treated. This is called a "love offering," and often amounts to pounds, before a similar practitioner will consent to act. This little sidelight is one reason why there are no poor people among Christianists. Snobbery and exclusiveness are the natural result
of their policy. But it has had beneficial results, also, in that those who object form independent groups whose broadening tendencies will eradicate much that is at present undesirable.

The great danger inherent in Christian Science is the production of callousness based on the refusal to recognise pain. Nerves are not merely transmitters of sensation; they are the channels along which responsive love and sympathy travel. The process is simple but obvious. A poor little mite, born of Christian Scientists, says: "I know I have not got toothache, Mummy, because it is only an error of the mortal mind; but, oh! it does hurt." Mother, knowing that pain is an illusion, would sympathise at first, and "mentally work" (they object to calling it prayer) for the little one's release. But pain persists. Mother, in consequence, becomes hard-hearted, because "faith" must be upheld at all costs. She tells him not to be silly. He is dreaming. Anything but afford him the relief that nature craves.

Christian Science has rapidly increased its numbers. Political and religious power often travel hand in hand. We are now called upon to accept hypnotic illusion as fact. Just how foolishly hypnotised people can act every student of the subject knows. If ever Christian Scientists got the power, what laws would they not pass through Parliament, since matter is an illusion, and pain must be ignored? It needs no great prophetic vision to predict the stony glare of the law-makers if sufferers dared to say they were in pain. But we live in hope. There are many counteracting forces which will prevent the robot factory materialising.

Absolute surrender of all right of private interpretation is a sine qua non of membership. The rule book makes this very clear: "Members . . . shall not be a member of any church whose readers are not Christian Scientists of the Mother Church. . . . shall not learn hypnotism on penalty of being excom­ municated from this Church. Members shall not hereafter become members of other societies, except those specified in the Mother Church manual."

During services, readers are forbidden to explain any passages, lest the dominant idea be varied. The utterly unprogressive
nature of the cult is clear. Followers are no more allowed to think for themselves than Roman Catholics to oppose the Pope. Yet, curiously enough, it is the dominant idea that produces the cure. The power of the mind over the body is no illusion to believers. The sect called flagellants whip each other till the penitent falls exhausted, but to the end they will kiss the lash and proclaim their love of chastisement. The yogi and fakir roast themselves before a slow fire merely to develop will power. The results, which are all hypnotic in effect, only differ in the form the suggestion is applied. The further development into religious mania is practically incurable. Hence the great need to perceive truth in all mental manifestations and to refuse to subordinate reason to faith.

In dealing with the controversial aspects of Christian Science, I tabulate independent testimony because Mrs. Eddy’s statements were so unreliable, and the distortion of original Spiritualistic teaching so extraordinary, that the following extracts from independent literature should be preserved. Mrs. Eddy’s introduction to healing was personal experience gained at the hands of a magnetic healer named Phineas Quimby, whose thesis her opponents charge her with stealing. In October, 1862, Mrs. Eddy (then known as Mrs. Patterson) went to Quimby to be healed of a spinal complaint from which she had suffered for many years. She was so feeble that she had to be helped up the steps to Quimby’s consulting room. He treated her daily for three weeks.

The following extract from their own publication, “The Official Life Of Mrs. Eddy,” details her experiences and illustrates the Quimby method. He told her that “she was held in bondage by the opinions of her family and physicians, and that her animal spirit was reflecting its grief upon her body and calling it spinal disease. He then wetted his hands and rubbed her head violently, declaring that in this manner he imparted healthy electricity. Gradually he wrought the spell of hypnotism, and under the suggestion she let go the burden of pain just as she would have done had morphine been administered. The relief was no doubt tremendous. Her gratitude was certainly unbounded. She was set free from the excruciating pain of years. He again administered his mesmeric treatment,
stroking her head, shoulders, and back until she declared she felt as if standing on an electric battery.”

The extract clearly shows that magnetic healing was the process used, exercised in more violent fashion than modern healers employ. Many patients experience mild shocks as of electricity while being treated, even though the healer does not touch them. Others sense a breeze which has the peculiar power of penetrating right through clothes and body. Others note sensations of coldness or warmth, so clearly defined that they can tell the position of the healer’s hands with their eyes shut. Note also, that during Mrs. Eddy’s treatment, there was no unconsciousness or illusions created as is usual in mesmerism and hypnotism, which none the less are terms used to express Mrs. Eddy’s aversion to systems which she claimed were the opposite of her own teaching.

Her “gratitude” may be gauged from the testimonial she gives all magnetic healers—Quimby included—in “Science And Health.” Here it is: “The author’s own observations on the working of animal magnetism convince her that it is not a remedial agent, and that its effect upon those who practise it and upon their subjects who do not resist, leads to moral and physical death.” What a testimonial, after being cured of a lifelong complaint! After her cure, Mrs. Eddy wrote to the “Portland Courier” on November 7, 1863, “The truth which he (Quimby) opposes to the error of giving intelligence to matter, and placing pain where it never placed itself, if received understandingly, changes the currents of the system to their normal action, and the mechanism of the body goes on undisturbed.”

This reference to Mrs. Eddy’s teacher, Phineas Quimby, leads us to the source of her teaching. Phineas Quimby was born on February 16, 1802. In 1838, he attended lectures by Charles Poyen on mesmerism. This appears to have started him on a new line of thought. Soon after, he practised as a healer on his own account, and adopted novel ideas relating to mind and matter. Accounts of these can be obtained from “The Philosophy Of P. P. Quimby,” published in 1895; “The Quimby Manuscripts,” by Mrs. Dresser; Lyman Powell’s “Christian Science: Its Faith And Its Founder,” published in
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1907; and Podmore’s “Mesmerism And Christian Science.” But newspaper extracts give us sufficient data with which to answer opponents. As they were printed before these controversies arose, they form independent testimony.

In 1857, a correspondent from Bangor, Maine, called Jeffersonian, wrote: “He (Quimby) says, ‘The mind is what it thinks it is, and that if it contends against the thought of disease and creates for itself an ideal form of health, that form impresses itself upon the animal spirit.’” In ordinary Spiritualist language, this means that mentality so operates upon the spirit body that it affects the entire physical body.

From the “Lebanon Press,” December 3, 1860, I extract the following: “The foundation of his (Quimby’s) theory is that disease is not self-existent, nor created by God, but is purely the invention of Man.”

Quimby himself wrote to the “Portland Advertiser,” on February 15, 1862, as follows: “... I deny disease as a truth, but admit it as a deception ... handed down from generation to generation until the people believe in it. The patient’s trouble arises from the poison of the doctor’s opinions in admitting a disease.” He further asked, “Is Man spirit or matter?” and replied, “He is neither: he is life.” He called his doctrine the “Science of Christ,” and occasionally “Christian Science,” but more generally called it the “Science of Health.”

One of Quimby’s patients, a Miss Ware, writing to the “Portland Advertiser” on March 22, 1862, thus described his methods: “He tells the patient he has no real disease. ... Instead of treating the body as an intelligent organism with independent life, he finds the life and intelligence in the man who occupies it. To cure disease, destroy the error on which it stands.”

From Mrs. Eddy herself, in April, 1864, about two years after her cure, we get her letter to Quimby, which not only proves all her opponents claim as the origin of her teaching, but also discloses her animus against the Spiritualists. She wrote, “I am about to lecture at the Town Hall, Warren, on P. P. Quimby’s ‘Spiritual Science Healing,’ as opposed to Deism or Rochester rapping Spiritualism.”

What the world does not know is that her antagonism was aroused because Spiritualists refused to accept her at her
own valuation. They had already exposed her vanity and refused to acknowledge that Jesus and all the apostles were her personal spirit guides. This claim is common among Christian converts, and is recognised as an almost certain sign of subconscious action being mistaken for spirit control. With this knowledge in mind, I asked Dr. Peebles, the old pioneer, after his last address at the London May Meetings, what he thought of Mrs. Eddy as a medium. He replied that he preferred not to pass judgment on her mediumship, although he sat in her seances, since later she denied ever acting as a medium!

Truly, a man's greatest enemies are those of his own household. Mrs. Eddy's statements made very keen controversies at the time, for Spiritualists had sheltered and nourished her when she was practically homeless. But independent extracts and evidence on oath are reliable, and so I am only amused when the "Official Life Of Mrs. Eddy" says, "The only time Mrs. Eddy was apparently entranced was when she 'playfully' feigned entrancement and 'planted' letters to deceive her Spiritualist friend, Mrs. Crosby." Unfortunately for this version, Mrs. Eddy frequently changed her address, and usually lived with Spiritualists who dealt kindly with a sister-medium at this most distressing period of her life.

Christians, incensed at the claim of Christian Scientists that Mary Baker Eddy was the co-equal of Jesus, and that without her interpretations the Bible was valueless, traced the whole of her history. This was not difficult, as she was a much-married woman, and thus at various times was Mary Baker, Glover, Patterson, Eddy. All evidence was collected under oath; the indictment against her was damaging. Here is the summing-up by Samuel Langhorne Clemens (better known as Mark Twain):

"Grasping, sordid, penurious, famishing for everything she sees—money, power, glory—vain, untruthful, jealous, despotic, arrogant, insolent, pitiless where thinkers and hypnotists are concerned, illiterate, shallow, incapable of reasoning outside commercial lines, immeasurably selfish—the great idea could strike her . . . to heal fleshly ills, pains and griefs, all—with a word. To her followers she is the exact opposite. They are prejudiced witnesses. They sincerely believe she did
not borrow the great idea from Quimby, but hit upon it herself. It may be so, and it could be so. Let it go—there is no way to settle it. They believe that she carried away no Quimby manuscripts. Let that go, too—there is no way to settle it. They believe that she, and not another, built the religion upon the book and organised it. I believe it, too. Finally, they believe that she philosophised Christian Science, explained it, and wrote it all out with her own hand in the book ‘Science and Health.’ I am not able to believe that.”

This, read in conjunction with the unreasonable attitude adopted in “Science And Health,” dealing with Spiritualism, explains the stupid attitude of her followers, who malign other healers in order to credit their leader with all possible glory. Where Christian Science claims that spiritual law is superior to material law, we are in hearty agreement; but we cannot agree that matter is not equally subject to divine law. Still less can we agree that it has no existence merely because we desire to ignore its inconvenient manifestations. Auto-suggestion most certainly does produce curative effects. Our contention is that it matters little whether you heal by Christian Science, mental science, hypnotism, faith healing of the usual emotional type, or any other form of purely mental healing. The great secret is the poise of the mind.

If a person claims, as Mrs. Eddy did, to have power over death, and then dies like everybody else, we can leave the “mortal error” to proclaim its own folly; but we must not allow her teaching to blind us to the law underlying all psychic healing. Buddhists and Christians have equally wonderful cures at their holy shrines. They suffer from the same illusion as the Christian Scientist in that they believe cures prove their particular form of faith to be superior to all others. Cures prove nothing more than the power of the mind over the body. The theological system on which they are based may be foolish, but if it gives the mind positive control of the body, the result will be achieved. This attitude of mind may be described as positively passive rather than actively assertive. When this state is attained, Spiritualists clearly visualise the unseen operators who take part in the cure. Presumably, forces can be applied at that precise moment that are inoperative at other times.
The aftermath of Mrs. Eddy's gross misrepresentations of opposing schools of thought prevents harmonious co-operation between healers. By eliminating her amiable weaknesses, this may presently become possible. By emphasising the power of the mind over the body, all schools of mental therapeutics are helping Spiritualism to establish the truth that man is spirit. Allied with psychic phenomena, these will eventually kill all superstitions and place religion on a scientific foundation. It is regrettable that hospitals devoted solely to psychic and other unorthodox methods of healing are difficult to finance and manage owing to the opposition of established medical schools.

Innumerable laws have been passed in the interests of doctors. Under these Acts of Parliament, apparently framed to protect the public, medical men with the requisite diplomas may accidentally kill patients with mineral poisons and suffer no punishment, so long as they follow stereotyped formulae. But should the patient of an unfortunate layman die while under treatment, no matter how many cures he may have to his credit, and even despite the fact that orthodox medical science failed to relieve the sufferer, the layman renders himself liable to heavy penalties for manslaughter. The conservatism of the average medical man, allied to public fears, has formed around doctors what is probably the strongest trade union system in the world.

In our turn, the battle will have to be fought. Over and over again, cases declared incurable by orthodox medical men are cured by psychic healers.
CHAPTER XIV

WHAT IS TRANCE? CONSCIOUS V. UNCONSCIOUS

The Meurig Morris case proved most conclusively how hazy most people are as to the meaning of the word “trance.” Yet, if one said of scenery, “It is entrancing; I was spellbound,” or of a thrilling play, “I was hypnotised; I could not take my eyes off the actor,” everyone would immediately realise that a conditioned limitation of consciousness was implied. In the Meurig Morris case, it was abundantly clear the jury accepted that idea of trance, and repudiated any suggestion of dishonesty on the medium’s part.

The only difference of opinion presented was as to what caused the trance. Those who had not satisfied themselves that spirit people, capable of inducing trance states, exist, repudiated the theory off-hand, and sought every other possible explanation. Those who argued by inference that Mrs. Morris, unaided by external intelligences, was incapable of producing the lengthy discourses that poured through her lips in a continuous, coherent stream, often repudiated all other theories. From my standpoint, both parties are right in varying degrees, because all trance states are induced through a limitation or expansion of consciousness in the instrument affected. In addition, Spiritualists recognise that the brain and vocal organs of a sensitive cannot be employed by any discarnate entity without some mental interference by the owner of the mechanism. In the result, no fact is more fully recognised among Spiritualists than that of the impingement of the medium’s own ideas or words during spirit control. This is akin to telepathy through a hypnotised subject, whose subconscious interference is often discernible.

Scientific investigators look with suspicion on all forms of emotionalism, and discount obviously religious implications in the messages themselves not merely as non-evidential but as proving subconscious action. Yet it is incontrovertible
that, almost without exception, mediums able to give satisfactory evidence of discarnate action, sooner or later emphasise the religious aspects. The next point that forces itself upon the attention is that statements of themselves, during entrance, do not prove discarnate action. Lecturers may discourse for weeks without in any way revealing their identity. In the nature of things it must be so.

How, then, are we to decide whether a medium is entranced by a discarnate entity or merely expressing a phase of consciousness normally quiescent? The answer is simple but clear. It is when mediums speak foreign languages they could not have learned, or deal explicitly with subjects of which they have no normal knowledge, that the spirit hypothesis is claimed as the only one that satisfactorily covers all the facts. Upon this groundwork Spiritualists take their stand. Very few deny that the discarnate mentality is unaffected by the medium's own mind. For a clear understanding of trance, it is therefore essential that students should grasp some theories of hypnotism as well as self-induced but little understood phases of mentality classified under the head of psychology. We must also note the medium's religious beliefs, together with all other possible sources of acquired knowledge and ideas, before we can clearly decide what part of the manifestation is subnormal and what may be more correctly classified as super-normal.

Trance mediumship is the "open door" to boundless fields of knowledge and experience. Comparatively few cross its threshold and retain complete remembrance of all they realise, because the physical brain dims the spirit memory, and because we have no analogies by which psychic experience can be translated into language. Nor can everyone pass through that door, though the vast majority can glance through the portals of the mystic realm and forever realise, "I am a spirit." The prerequisites for exploration are physical adaptability and psychic or soul quality. You can discover whether you possess these by sitting calmly and prayerfully awaiting the "descent of the holy spirit." Whether the possessor of these qualifications will gain response from a "holy" spirit or one of humanity's misfits is determined by his measure of aspiration, will, per-
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sistence and the nature of his mental and physical surroundings, for all these affect the result.

During the "opening of the door" many curious experiences befall the investigator. It is because these are so generally misunderstood that I shall narrate in simple language conclusions resulting from fifty years' experimental research, in which the development of mediumship played a conspicuous part. For seventeen years, with my wife as acting medium, we kept open house free to all comers, and during that time organised two of the most successful societies in London. It is gratifying to note that those who are following in our steps find it necessary to adopt our working hypothesis to secure results. This is at least presumptive evidence that we were on the right track. But it is to be regretted that the rough and ready methods of pioneers are not improved upon and a deeper insight into the rationale of mediumship discovered and utilised.

Mediumship is as natural as the use of eyes and ears. It is merely a different mode of utilising consciousness. During early development, the sensations induced often lead to widely divergent conclusions. At this point it is emphatically true that "a little learning is a dangerous thing." Hundreds of people rush into print with entirely misleading statements which more mature experience would correct. Hence it is that mediums, unconscious of their powers, become the prey of rogues, or suffer under priestly condemnation. They greedily swallow theories advanced by inexperienced people whose "authority" is an isolated text from scripture, or quotations from literature they completely misunderstand. Too often, books are written for mere sensationalism, or with the deliberate purpose of scaring investigators. It is essential clearly to recognise these aspects in order that we may immediately jettison fear and superstition, for until these go overboard it will be unwise for you to develop psychic powers.

The true Spiritualist attitude is scientific. First marshal and examine your facts. Philosophy and religion will evolve naturally from that basis. No people have been more misunderstood than mediums—at one time worshipped as fetishes or saviours, and anon burned as witches and wizards. In modern life they figure as geniuses or cranks, and may be considered
fortunate if their eccentricity is insufficiently pronounced to land them in the lunatic asylum. Small wonder, then, that thousands hide their experiences from the world rather than incur its ignorant condemnation. Thanks to the advent of modern Spiritualism, ignorance is gradually being ousted by knowledge, and neither priest nor materialist can stay its onward march. In England alone we have over one thousand organised societies, and many thousands of independent investigators advocating its claims. Scientists are continually adding their testimony, so that even "the man in the street" now patronisingly admits there may be something in psychic phenomena worth considering.

The difference between genius and mediumship is that the former is born with mediumship already operative which escapes observation because the blending of spirit action with normal expression is perfect. Identical results may be obtained by mediums who pass through unconscious control to conscious cooperation—our ideal. The best mediums discover as development proceeds that a dawning knowledge of what they have been saying while entranced gradually becomes part of normal consciousness. We therefore evolve an approximation to genius in the developed medium. Genius was said to be allied to madness because the instrument is so exceedingly delicate that the least overstrain upsets mental poise. Mediumship may likewise be defined as "mentality delicately poised," because the slightest interference often destroys its evidential value. In the latter case, it does not indicate lunacy, but that the gates of heaven have suddenly closed, and the medium, like Paul, is left wondering whether he is "in the spirit or not."

In development, the best results are gained by regular times of sitting with all minds definitely agreeable to the work in hand. The home circle thus forms the bedrock of Spiritualism, because it is happily natural and free from the hypercriticism of pseudo-scientific investigators, who invariably "kill the goose that lays the golden eggs." Their methods are often similar to those of the child who first pricks his air-balloon and then marvels that he cannot afterwards inflate it. In seance work, thought is the dominant factor. Injudiciously directed, it neutralises the very elements we are examining. The mental
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attitude of all present is therefore our primary consideration. To recognise the facts of hypnotism and telepathy, and ignore their operations during so-called scientific seances, is childish folly.

In public or semi-public gatherings, harmony is best created by hymn and prayer, preceded by a judiciously selected reading that focuses all minds on the purpose of the meeting. When sitting alone, meditation induces similar conditions. Care must be taken to eliminate auto-suggestion, but do not make a bogy of it. Some people are so bitten with this theory, that the most marvellous manifestations are attributed to subconscious action, notwithstanding the fact that results are definitely traceable to spirit guidance. Do not sit alone during development if you fear loss of consciousness. This stage is only permissible when experienced sitters are present.

The seance-room must not be overheated or the breath impeded, or natural sleepiness may be mistaken for the somnolence of entrancement. A few minutes' dumb-bell exercise before the sitting induces healthy breathing and should never be neglected by phlegmatic temperaments. Then sit upright and meditate upon the motive influencing your desires. If these are purely material, or positively degrading, postpone development until you learn more of conditions appertaining to spirit life; its grey lands, obsession, psychic maladies and various results incidental to the abuse of psychic powers. If you are satisfied that your motive is to bless humanity, rest assured that the blessing you desire for others will be yours.

Ignorance of mediumship is probably responsible for more real lunacy than any other cause. The terrible fear that "visions," or "voices," may be premonitory symptoms of nervous breakdown, and lead to incarceration in a lunatic asylum for life, has often transformed incipient mediumship into a ghastly horror that actualises its own fears. In conscious development that dread is unknown, and magnetisation by spirit helpers continually restores nervous equilibrium. Properly understood, mediumship will do much towards emptying the asylums and, instead of being regarded as a curse, will be recognised as the greatest possible manifestation of divine love. Love of truth with modesty and firmness are essential to clear and
concise mediumship. It requires great courage to admit that what you hitherto attributed to unaided ability was in reality due to spirit help. It may require still more to admit the contrary. But what have you to fear? You have but discovered other attributes of your own soul and can now educate faculties that will prove permanent "treasures in heaven."

Spiritualists are on solid ground. Their methods of research have yielded more definite proof of spirit life and conditioning than centuries of theological speculation achieved. They are vivifying decadent systems of religion, as well as laying scientific foundations for the universal religion of the future. Progress is slow and error dies hard, because those who adopted the profession of preaching as a mode of livelihood in the same spirit as their brothers took up soldiering or law oppose every step of the way. Even when compelled to acknowledge psychic experiences they often confuse the issues by attaching the phenomena to ancient errors in order to retain their grip on the unthinking masses.

Realise these aspects, and resolve to be scientific. Do not allow prejudice, superstition or emotionalism to mislead you. Absorb all of truth you possibly can, and do not distort it, for if you desire the highest mediumship, you must resolve to stand firmly for "the truth, the whole truth, and nothing but the truth."

Few people understand the actual teaching of the New Testament on spirit control. They readily perceive that "evil" spirits controlled, but quite fail to see that "holy" spirits controlled far more often and took an active part in "casting out" those who abused the privileges of mediumship. It was by the control of a "holy" spirit that the psychic faculties of all upon whom they "descended" were "quickened." Spiritualists are fully aware that one of the best methods of developing "spiritual gifts" is via the trance state induced by a "holy" spirit.

I spell the words "holy" and "spirit" with small letters instead of capitals. No disrespect is intended by this more correct method of writing the words. The reason you have not perceived the obvious truth before is because theologians and translators of the Bible have persistently mistranslated passages in order to support trinitarianism. They believed that a per-
sonal God alone performed the "miracles" recorded in the New Testament. They positively ignored the human element indicated. The day has now passed when you can control the thinking world by suggesting mysterious limits beyond which the mind must not soar, and we now dare to question even the possibilities and nature of the Godhead itself. Miracles are now supplanted by knowledge of natural laws and, as priest-created boundaries fall, we realise that even if the reputed "miracles" happened, they were caused by the operation of laws that it is our bounden duty to study.

In both Greek and Hebrew versions, the word "holy" means "separate." Instead of the revisers recognising that this connotes "individualised," they have imported Deity into purely human happenings by printing the words "holy" and "spirit" with capital letters. The plain and simple truth was thus obliterated. Remove the capital letters and the reading of the New Testament will require neither theological juggling nor superstitious blindness to understand its simple teaching. Please note that the word "ghost" is more correctly rendered "spirit" in the Welsh and other versions of the Bible. As "spirit" is derived from "spiritus" "breath," the literal meaning of the "descent of the holy spirit" is, that when the breath of God—spirit power—floods our being, if at the same moment the aspirant is "baptised"—i.e., a magnetic personality establishes the essential link by means of the "imposition of hands"—a "holy spirit" will thereafter associate himself with the medium.

Read your Bible with this key in your minds and you will find it unlocks its mysteries. The ceremony is still used in some churches where faith-healing is practised, but having long since degenerated into a superstitious formality divorced from all understanding of psychic laws, it is rarely effective. Now and again a magnetic healer, unconscious of his powers, joins them, and the beneficent results of his work are then attributed to a special endorsement by God of their sectarian observances. The truth is that they are unconsciously utilising a law common among all mankind.

Translate the words "holy spirit" and "holy ghost" as "spirit power" if you wish, but please note that it always manifests as an individuality. The language spoken is purely human,
and it is in every way identical with what Spiritualists recognise as a "control" or "spirit guide." Owing to their training, printers are probably the worst offenders by persisting in printing "ghost" and "spirit" in capital letters and thus importing the wrong idea into the words. Even in books which repudiate the deity of Jesus, this inconsistency will be found, making the arguments of the writers absurd. The Rev. G. Vale Owen pointed out to me that the Bible itself does not so often write pronouns referring to Jesus in capital letters as does the modern printer. He corrected his printer's copy many times, but finally gave it up as hopeless.

Entrancement by capable (i.e., "holy" or "separate") spirit guides is a frequent preliminary to general unfoldment of psychic powers. Spirit control stimulates hitherto unused portions of the brain and psychic organism in a perfectly healthy and natural manner. Exercise produces precisely the same effect upon the psychic or spirit body as the exercise of physical muscles on the material body, that is to say, they become stronger. The word "gift" is to this extent a misnomer. Just as a strong man can do things impossible to the weakling, so is a medium merely one who uses the normal attributes of the soul in a somewhat different way from his fellows. The natural aptitudes of mediums thus come into play much sooner than if they slowly plod through life in the ordinary way. The coalescing of the mentality of the spirit with that of the medium brings about, by telepathic processes, precisely the same result as a teacher in constant contact with a pupil. This is clearly seen when an apparently non-musical medium co-operates with a spirit guide having a passion for music. Similar tastes and talents very quickly display themselves in the medium. His indifference to music gradually changes to appreciative delight.

After a spirit has mastered the subtleties of control, he automatically accelerates all the latent faculties of the sensitive. We must note the fact that many people have co-operated with "holy" spirits all their lives but are quite ignorant as to the personalities of their guides, until clairvoyants describe them and reveal the similarity of tastes between medium and spirit. Most extempore speakers, poets and musical improvisors are
mediums of this order. Their soul’s expression, rather than approbation or physical necessities, is the dominant note in their lives.

Love of an ideal is the very best form of development psychics can choose. It attracts like-minded souls only too anxious to further their ambitions. Some are born with psychic faculties all ready to blossom forth as soon as “quickening by a holy spirit” causes them to burst into manifestation. Perfect development becomes possible only when holy aspiration blends with the unfoldment of the soul’s powers. If psychic gifts are developed from purely selfish motives, it is quite possible that true spiritual development may be delayed. This constitutes abuse instead of right use of psychic powers. Therein is the difference between control by a “holy” spirit and others. Many begin investigations, merely to discover that they have been busy all their lives suppressing what they erroneously thought was evidence of a diseased imagination. These people quickly respond to mediumistic training, and their rapid development proves to be but the operation of faculties previously misunderstood.

If control by holy spirits had not been instituted, the New Testament could not have been written. It is solely because of the psychic evidence presented that the Bible is regarded as sacred writings. Our explanation rationally interprets the frequent mention of the “descent of the holy spirit” with all its personal attributes. Results were always the same, and identical with those of every seance room. The one “baptised” became a prophet, healer, or seer, or spoke in foreign languages, or in other ways proved that he was associating with mentalities of a purely human type whose knowledge was in many ways superior to his own. Even the name of the “holy” spirit is sometimes given, as in Luke 1, 15, 17: “He shall be filled with the holy ghost from his mother’s womb . . . and he shall go before him in the spirit and power of Elias.” What happened to John the Baptist is a fairly common experience among strikingly evidential mediums. The strength of the Nazarene’s teaching lay in the fact that he proved his case by mediumistic evidences. These were so powerful that he has since been worshipped as a God, despite his definite objections.
For those who cling to the idea that the holy spirit so often referred to in the Bible was a vague, nebulous nonentity, or impersonal power, I commend dispassionate consideration of the following texts: Acts xiii, 2 and 3. "The holy ghost said: 'Separate me Barnabas and Paul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands upon them, they sent them away.'" The holy ghost always spoke in the vernacular; clear, purely human language. In this case the hands were used to impart power, but when Jesus materialised breath was used for the same purpose. Those who have used the breath in magnetic treatments will understand why. (See John xx, 22.)

"Could one have a clearer indication of trance speaking than the following: "It is not ye that speak, but the holy spirit" (Mark xiii, 11). "For a holy spirit shall teach you in that same hour what ye ought to say" (Luke xii, 12).

The more correct translation of the articles "a" and "the" would often make a most significant difference to these texts, "Having received from the Father the promise of the holy spirit, he hath poured forth that which ye see and hear" (Acts ii, 33). Nothing vague or nebulous about that. What the people around saw and heard was simple Galileans under spirit control speaking in foreign languages it was impossible for them to have learned. The following is equally definite: "The holy spirit whom God hath given to them that obey Him" (Acts v, 32). Perhaps the clearest text illustrating the Spiritualist standpoint is John xiv, 26: "But the comforter, even the holy spirit whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said to you." The "holy" spirit is therefore a person, one who talks in understandable human language, and not a mysterious portion of God Himself.

The "imposition of hands," continually referred to throughout the New Testament, formed an essential link in assisting spirits to take firm control. It is now systematised and termed "magnetisation." This is simply a revival of ordinary mesmeric passes without proceeding to the induction of sleep or hallucinatory stages. Its purpose is to induce passivity and strengthen the link between the medium and spirit operators. Healers
with a superabundant vitality are undoubtedly the best people for this work. If at the same time they are themselves controlled by a spirit the result is more effective. Both magnetiser and aspirant must be clean both in body and mind, or spirit control will be induced that is not of the highest type. Mesmerists have thus, all unconsciously, laid lines for rehabilitating the “miracles” of the New Testament. In its highest forms, magnetisation reproduces the effects of “baptism by the holy spirit” of apostolic times.

The principal danger to guard against is unconscious mesmeric control by the magnetiser of the developing medium. This would have the dual effect of preventing control by spirit people, and rendering the sensitive responsive to the operator’s personal suggestions, thoughts and feelings which a medium may mistake for his own or attribute to spirit people. Misunderstanding thereby arises, which is avoided by those who are not magnetised. When the subject passes under the obvious control of a spirit, this contingency is avoided. Easily hypnotised people are rarely reliable as mediums because they readily express ideas from the operator or audience, and pass them off as spirit messages. Another difficulty arises from the sense of comfort and exaltation aroused by magnetic treatment which sometimes causes sensitives to make unwise requests to continue magnetising in order to prolong their ecstasy. This willfully places them en rapport with their magnetiser, to the definite exclusion of higher intelligences.

The first passes used for the purpose of development are the “clearing” passes described previously under the head of “magnetic healing.” These induce neither sleep nor passivity, but remove stagnation from the nerve centres. Saturation passes over the head and chest then follow to induce passivity. About five minutes is sufficient in most cases. This should be reduced at each sitting, and stopped immediately any symptoms of control or clairvoyance make their appearance.

The only real difference between control by a “holy” spirit and obsession by an undeveloped one is in the effect upon the medium. It is for you to decide which type shall control you. Aspirations will do much, but the application of your aspirations by actual practice will carry you a great deal further.
your spiritual associates express qualities of your own mind. If your motives are wholly selfish or impure, the law of like attracting like mentalities will hold good. Do not play with fire. It warms and cheers. It gladdens all hearts when wisely used. But it can burn also. God's laws never change. Holy motives attract holy spirits. Make your choice.

Contrary to popular belief, it is not true that spirit people have our physical bodies, houses and other objects under their continual observation. On the contrary, it is rare for spirits to see that which is objective to our sight. Except on very rare occasions, it is only by concentrating on spirit planes that clairvoyants can see into that realm. The law is simply reversed when one loses the physical body. In the vast majority of cases it is untrue to say that spirits watch all our actions and manipulate our brains. This needs a stage of development far in advance of most controlling spirits' power. Trance mediumship provides spirit people with a means of once more contacting material planes. They then see through the eyes and hear through the ears of the sensitive. Under other conditions, they sense human beings rather as spiritual qualities than physical bodies. It is via the psychic organism that control of the physical is obtained.

Experience proves that the vast majority of spirits drift quite unconsciously into our mental atmosphere and telepathically become a part of our waking consciousness without either spirit or mortal being aware of the fact. Intensify this condition into conscious manipulation by spirit people, and you understand what is meant when Spiritualists talk of trance mediumship. In spirit life, spirits may walk, run or play in fields and cities as objective to their sight and senses as earth life is to us, but in a second, without using visible means of transit, a friend will appear at their side, and disappear with the same lack of objective means to the end, immediately the purpose is accomplished. This constitutes a tremendous difference between the material and spirit world. On earth, only the people we call mediums or clairvoyants understand these phases of existence.

To produce this sensitiveness two factors are essential. First, the physical body must be adaptable to manipulation by dis-
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The mind and senses of the recipient must be responsive as well as attractive to those who desire to communicate. Development means that practice enables spirits to function through the medium's senses, and thus relate themselves to earth life again. Conscious co-operation, with set times of meeting, are essential to methodical spirit communion or mediumship.

For the purposes of classification, methods of development are placed roughly under two heads—"positive" and "passive." Schools of thought which adopt the "positive" method often object to loss of consciousness on the ground that it is never advisable, lest it rob us of personal initiative. The reply is, that long experience proves the assumption to be utterly unwarrantable, and that ordinary common sense is a sufficient safeguard. Others deny spirit co-operation and affirm that sensitives galvanise elemental forces into momentary life. Again we retort that the assumption has no foundation in fact, and that experience utterly disproves it. Greater intellectual power, and not less, is the almost invariable accompaniment of the trance state. The theory was based on Madam Blavatsky's vain effort to "smash Spiritualism."

The psychical research theory is that, during entrancement, nothing more is given off than resides within the normal capacity of the medium, that no evidence of discarnate action is presented, and, alternatively, that even though a medium may telepathically "tap" other sources of mental supply, nothing can be given that has any value owing to subconscious action. This we shall presently discuss in all its bearings. A more rational theory traces entrancement and all psychic phenomena to an extensibility of the physical senses, i.e., we can only manifest psychic powers while possessing a human body. The Spiritualist admits "extensibility of consciousness" as an adequate explanation for some forms of psychic expression, but contends that it also proves the existence of a spiritual or psychic organism, permeating the physical, which persists after the death of the body.

No mere adjustment or changes in the brain explain consciousness. If extensibility is a fact, then it implies the possession of a mechanism adapted to such extension. The actual meaning
of the word "positive" when used in this connection is that while remaining fully conscious and alert, inherent psychic powers are unfolded. The unconsciousness of trance is thus excluded. It is best defined as "a conscious sensing of psychic relationships." The path is long and tedious. One has to travel a road beset with snags, without effective guidance and uncertain whether we are developing hallucinations or clairvoyance.

This is the main objection to Theosophic, Rosicrucian and occult methods in general. Owing to the training, these lay definite bases for self-deception. The hypnotist trains his subjects in precisely the same way. When minds are filled with Eastern imagery and stories of spook shells, elemental and various sub-human and non-human powers, they require very little encouragement to "discover" exactly what they are taught to expect. These "discoveries" presently take shape and form, and thus have arisen voluminous descriptions of the spiritual universe which obtain little or no corroboration from spirit people or clairvoyants developed without this misleading bias. Mentality is said to be "positive" while definitely and actively engaged in any given direction. Thus the executant of any piece of work must be "positive" or he cannot concentrate successfully.

Passivity, on the contrary, means an unresisting receptivity. Experience, however, proves that it can be immediately transformed into "positive" resistance on demand. It is thus apparent that though a medium adopts a "passive" or receptive attitude in order to permit psychic development, he is by no means incapable of resisting any objectionable ideas or actions he deems undesirable. We must not therefore misunderstand the peculiar meaning attached to the word "passive." It is your own subconscious interference that has to be subordinated or "passified." Hence, there are stages in passive development which would be better defined as "well-regulated activity." It is by no means mental laziness or stupor. You actually become "selective" and distinguish your own creations from extraneous thought. Consciousness is active, though apparently quiescent.

We do not realise the earth's velocity while we travel with it, but if we could step off and watch its revolutions, we should immediately be aware of its motion. It is the same with thought.
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Telepathic impacts blend with our normal expression unnoticed. If we learn how to check the inrush, we can distinguish between our own thinking and ideas impressed upon us, a most difficult task. Hence, concentration forms part of your “passivity” though it involves an apparent contradiction in terms. In “passive” development the sitter prayerfully awaits the help of spirit friends and leaves his unfoldment to their manipulations. The objection to this method is that, having no control over results, we can never tell exactly what will happen. Spiritualists say this is preferable, because the medium, having so little influence upon the manifestations, cannot colour them to the same extent as the “trained” psychic.

Positive and passive mental states interblend. No sharp dividing line can be drawn, and students whose fears cause them to refuse spirit aid often awake to the discovery later on that their every step has been assisted by invisible helpers. Conscious co-operation is therefore deemed the wisest method. Both positive and passive methods, if employed exclusively, have disadvantages, and therefore a judicious blending of both mental attitudes is recommended. This meets with approval from wise minds on both sides of the veil who constantly emphasise the need for practising self-control before submitting to spirit control. You do not become a mere tool, but a conscious co-operator instead. Unfortunately, many are so impatient that they fail to understand the need for studying their subject before rushing in where angels fear to tread.

Mediums are born rather than developed, and, finding results come so easily, many are foolish enough to think there is nothing to learn. Exhortations and warnings are ignored. Hence, we find all types of humanity practising as mediums—saints, sages, rogues and fools, a strange medley, to which is added much unconscious self-deception that prohibits implicit reliance upon any. From this summary, it is obvious that mediums are not a class set apart by reason of their saintliness, and that psychic powers are the heritage of all mankind. They manifest in accordance with obscure laws we are gradually learning to understand. Trance mediumship actually ranges from the horrible voodooism of primitive man to the mar-
vellous manifestations of the saints and founders of the religious systems of the world. Hence I plead with all to develop "quality" by first visualising high ideals, and thereafter regarding their "gifts" as sacred possessions for which they must render an inevitable account.

Apparent entrancement with partial or complete unconsciousness may be induced by widely differing causes, causes which completely and obviously set aside the postulate of spirit control. Sensitives are therefore warned against believing that mere unconsciousness is of itself proof of spirit control. To the onlooker, there is but little difference between catalepsy produced by hypnotism, spirit control, disease or drugs. Materialism refuses to recognise spirit control and would classify it under one of the other heads. On the other hand, Spiritualists ignorant of effects produced by hypnotism, disease or drugs, could easily mistake one for the other. I take this opportunity to warn sensitives not to submit to hypnotic treatment save for curative purposes. The initial training and general hallucinatory effects induced are liable to recur at any time and seriously militate against the development of genuine mediumship. Magnetic treatment is different. No hallucinations are created.

Spiritualists often explain spirit control as hypnotism by an unseen operator, and hypnotic effects as being produced by the dominant will of the operator. Sometimes it is a true statement, but many hypnotic effects are induced where it is perfectly obvious that it is only the mentality of the subject acting. This is true even though the manifestations may be somewhat in advance of the sensitive's normal output. The assumption arises from an idea that spirits exercise overwhelming will power, or play upon the brain of a sensitive as mechanically as a player moves the keys of a piano.

In mental phenomena, this is rarely true; traces of the medium's individuality permeate the whole. This is clearly seen in mediums like George Fox, the founder of Quakerism, and Swedenborg. Both proved spirit guidance, yet neither rises far above the subconscious element provided by early training and beliefs. In the Rev. G. Vale Owen's scripts, it forms an interesting study to note the polite avoidance of direct reply
by his spirit friends to specific questions where they knew the natural bias in his mind, and in some of his writings the bias is clearly seen. We grow but slowly, and a bald statement of facts would possibly result in failure to get the essential message across. At times it is obvious that controls are themselves controlled and forced to express their message in consonance with the desires of their amanuensis. Subconsciously, this resistance is always going on.

Under hypnotism a residue of phenomena may be accounted for by the operation of external mentalities, but hypnotists quickly discover that in the majority of cases they merely set free latent faculties. The operator does not create; he merely stimulates. This is duplicated in many forms of mental mediumship. Inspiration is an excellent example in which one's own ideas are aroused and expanded to an extraordinary degree. Hypnotists assume that if a medium believes spirit control will produce certain effects, he unconsciously induces all that he attributes to external mentalities. Only clear, unmistakable evidence of discarnate action can disprove that theory. This evidence is continuously and definitely given by phenomenal results and knowledge it is impossible for the medium to acquire.

I personally experimented with a view to understanding hypnotism. I soon discovered that no matter how hard I willed to the contrary, the subject's predilections, training and expectations beat me every time. It was not what I willed that produced the effects, but what the subject thought I wanted that influenced his speech and actions. It is extraordinary how few people realise the immense effect which the mind exercises, often quite unconsciously, upon the body. Still fewer appreciate how bodily conditions affect the mind, nor how mind reacts and induces states of consciousness over which we have no apparent control. Yet in sleep, hypnotism, somnambulism and cognate states, we are continually confronted with them. Nor do some people appear to grasp the fact that opponents, by following different methods of research, may discover laws which escape the notice of other types of investigators.

All branches of psychology are related, and students of mediumship must review all theories—if based on evidence—
in order to incorporate truer explanations of phenomena that opponents may find. All perception of truth is relative; it varies in accordance with our training and consequent prejudices. No one school of thought possesses a monopoly, and all mental manifestations or aberrations must form part of Spiritualistic studies if we are to understand how consciousness functions or thought is elaborated, received or projected. The degree in which our education and experiences differ will constitute the measure of our different viewpoints in accepting or rejecting the Spiritualist hypothesis. This is peculiarly noticeable among hypnotists ignorant of psychical research and strongly biased by their materialism. To them, mind in all its manifestations is dependent upon the physical brain. The idea that the ego has a wider range of perception than the five senses is to them absurdly impossible. Hence their lofty refusal for a long time even to glance at the mountain of evidence Spiritualism accumulated.

This state of things is rapidly passing away, but it brings in its train further dangers in the direction of restricting our researches to medical men and using mediums as “hypnotic” subjects, “suggesting” entirely false hypotheses, and carefully hedging us around with legal and medical prohibitions lest we infringe their vested interests. Some doctors would make hypnotism and all related phenomena a penal offence—unless the practitioner is a medical man. To them, all mediums are but “clinical” material to be “trained” or cut and carved as interesting subjects for vivisection. They grab or cut ectoplasm for analytical dissection. They ignore the long years of the medium’s practical experience, and particularly the mentalities behind the scenes who create the very phenomena they now profess themselves desirous of examining. The spirit hypothesis to them is “superstition.”

Opponents’ studies will form a useful compendium to our own when shorn of their materialism. They may eventually teach us how physical obstacles hinder the fuller development of consciousness, and why both physical and mental reactions prevent clear reception of the spirit message. At present they classify all the phenomena of the seance-room under the head of “subconscious” activity. The “subconscious theory is easily
the most formidable objection we have to meet, because it partly embraces explanations all Spiritualists accept.

In the first place, all mental phenomena are related to it. Secondly, subconsciousness is the reservoir from or through which all forms of active consciousness must pass. In self-defence we must limit “our friend, the enemy,” in the use he makes of the prefix “sub.” If consciousness is clearly transcended, or manifests intelligence higher than the normal, it is not “sub” but “super” consciousness; i.e., superior to the usual attributes of the brain. If, in addition, it exhibits a mentality differing in many ways from that of the medium, and claims to be a spirit entity who proves his case by exhibiting phenomena baffling our scientists or detailing matters known only to the deceased person, we must refuse to accept either “sub” or “super” as an adequate explanation. Of this order are many trance addresses, premonitions, talking in foreign languages, physical phenomena and materialisation.

We need, therefore, clearly to discriminate between “subconsciousness” and its alternatives. The word “sub” is a Latin prefix signifying “under” or “less than.” In this sense “Nuttall’s Dictionary” defines the word as “hardly” conscious. From this simple definition, it is now being strained to cover the vast field of trance mediumship and materialisations, together with the wide range of phenomena associated with manias, hallucinations, hypnotism, dreams and many other forms of mental manifestation. It is, therefore, essential to discover what is “sub” or “less than” consciousness, or superior and abnormal, but which during manifestation simulates waking consciousness. In general practice it will be found useful to translate subconsciousness as “suppressed” consciousness.

It really consists of memory, plus a great collection of ideas consciously and unconsciously absorbed. It is actually the essential part of us that persists after the change of death. When waking consciousness calls on subconsciousness to function, they merely change places. In hypnotism or disease, subconsciousness operates without volition exercising conscious control, but that is all. We thus discover its limitations. It is also clear that only the ideas we have absorbed can proceed from us. If, therefore, knowledge emanates from a medium that he could not
have acquired, only two postulates are permissible. Either the consciousness can transcend the limitations of the body and collect additional information impossible for the brain to have received, or some intelligence exercising a power akin to hypnotism telepathically produces the result.

That is the Spiritualist affirmation. Even when telepathy is claimed as an explanation, it must be obvious that thought-transference requires two operators, one to project and one to receive the thought. It, therefore, in no way discredits the spirit hypothesis, which does but plead for the recognition of telepathy on more planes of consciousness than materialism is willing to admit. The psycho-analyst endows subconsciousness with a personality ever seeking to override the conscious self, which symbolises in dreams ideas otherwise suppressed. It thus becomes the interpreter of unspoken thought. The hypnotist discovers in it an ego in many ways superior to the normal man. It is thus a higher and better self. He inhibits undesirable thoughts, and, by appealing directly to that inner self, cures dipsomania and other moral lapses. He implants the curative suggestion on the subconscious mind which presently manifests on the outer plane. It is because this is exactly how spirit people inspire their subjects that I want you seriously to consider the true relationship of hypnotism and mesmerism to mediumship.

One of the first men to practise hypnotism in this country was James Braid. His method consists of gazing at a fixed point. In many subjects a state of "suggestibility" ensues in which they blindly accept the slightest suggestion made. It was found by later experiments that even the presence of an operator is not essential, but that the belief of the subject is the predisposing factor. Merely seeing others hypnotised is sufficient to induce hypnosis among onlookers. The recollection of an earlier hypnosis sometimes reproduces the state without any further suggestion from the operator. By what is called post-hypnotic suggestion, a quite normal man will suddenly pass into the hypnotic state during his workaday life. During a preliminary hypnosis, the subject is told that at a certain time he will perform a specific action. He often makes very foolish excuses to account for the act, but performs it against his better judgment. Dr.
Luys proved that a whole group could be hypnotised by intently gazing at a revolving mirror. Similar effects were obtained by listening to the ticking of a clock. Innumerable means have been invented that produce similar results.

The conclusion arrived at by hypnotists is that the method by which the condition is induced is a negligible factor, and that what subjects "expect" decides the results. No matter how induced, the effects are indubitable. The subject develops by pantomimic action, or by speech or writing, all the natural sequences of the suggestions which arise in his mind. Tell him he is a dog, he will run about on all fours and bark. Suggest that he is a lord, and he will assume the airs he thinks peculiar to that station. If he believes he is any well-known personage, he will sometimes give a really startling impersonation of the character. Say that his arm or leg is paralysed, and he promptly assumes all the symptoms of paralysis. Suggest that he is drowning, and he will throw himself on the floor, and choke and splutter, and act generally as if struggling in the water. Any conceivable death-scene can be reproduced in the same way.

Artists secure more transcendental expressions by hypnotising their models. Almost every phase of mental mediumship has been similarly duplicated.

The reading, if not the actual experience of medical men, has familiarised them with these states of consciousness, so that when we narrate the sometimes trivial occurrences of the seance room, they immediately conclude it is all auto-suggestion, or self-hypnosis. They dismiss our exceptional illustrations as due to mal-observation or fraud. Their social position carries weight in the world, and the masses follow the bell-wether blindly. I must, therefore, impress upon sensitives the difference between evidence for discarnate operators and the possible action of one's own mind. Only information which transcends the limitations of the five senses, foreign languages, or other knowledge the medium could not normally possess may be put forward as evidence for discarnate intelligences. It does not necessarily follow that manifestations are not due to the operation of an external mind, but they cease to be evidence or proof of that fact. The crux of the position lies in the nature of the manifestation. Does it signify an extension of the five
senses, or is it more feasible that the information could only be derived from discarnate mentalities?

It is the most difficult problem with which Spiritualists have to grapple, but it must be bravely faced. Mere assertions are not proof. Obviously if there is no extension of the perceptions, neither medium nor hypnotic subject can express more than they have absorbed. If extension is proven, then you prove that mentality functions outside or beyond the material mechanism—a tremendous advance. If more than this is accomplished, the case for the spirit world is proven. Sensitives alone can discover and define the lines of demarcation—if any—between sub- and super-normal consciousness, and those manifestations which lie beyond the range of all three, and which may, therefore, be quite properly attributed to discarnate mentalities. Don't worry overmuch about these details in the early days of your development. Merely note the detail, or your fear will intrude itself continuously and spoil otherwise genuine tests. Always reserve the acid test of critical analysis until after the seance.

Most modern books on hypnotism are avowedly materialistic. Hypotheses are therefore strained to breaking point merely to repudiate mesmeric theories. Mesmerists were dubbed rogues and charlatans because they recognised attributes of the soul in addition to normal senses. It is true that superstitions peculiar to their day and generation were sometimes associated with mesmerism, but these in no way invalidate their testimony on actual statements of fact. Under mesmerism, clairvoyance and psychic phenomena were fairly frequent. Under hypnotism, they practically ceased, except where the despised "passes" were used or when a born seer submitted to experimentation. The broad distinction between hypnotism and mesmerism is that hypnotists consistently aim at creating and directing hallucinations, whereas the mesmerist frequently enhanced psychic powers by enabling the ego to manifest with greater freedom. Both schools induced somewhat analogous phases, the hypnotists claiming that "suggestion" accounts for all the phenomena, while mesmerists asserted that a universal fluid or animal magnetism formed the basis or link whereby they established control over their subjects. Spiritualists are able
to see truth in both schools of thought, because the phenomena
of the seance room indisputably re-establish the reality of the
aura and certain stages of spirit control indicate the part sug-
gestibility must necessarily play. What was called a universal
fluid by Mesmer was merely another name for what is now
called aura when it is invisible and psychoplasm when solidified.
Spiritualists reject the hypnotists' theory for most of the phe-
omena of the seance room, because it would be absurd to
credit uneducated mediums with the startling information that
pours through entranced lips. The intelligences using them claim
to be discarnate beings who once lived upon the earth and prove
it by speaking their native language, narrating contemporary
history with homely detail and dealing with facts that research
verifies. Through entranced mediums came instructions for seance
work. Then followed materialisation and a host of bewildering
phenomena clearly indicating knowledge of powers and forces
of which our greatest scientists were absolutely ignorant.

The inference must be pressed to its logical conclusion.
Physical phenomena are not merely phenomenal incidents.
They are evidence of mentality superior to that of the medium.
Remembering that "sub" means "less than," in what depart-
ment of the subconscious are we to discover knowledge one
has no means of collecting? Nothing can come out from the
wells of memory save that which we have garnered. This is
the theory of materialists themselves, and if they admit that the
mind has access to fields of knowledge in which the brain plays
no part, they destroy materialism. All their efforts to prove
that psychic phenomena are a mere extension of physical
powers, land them on the horns of a dilemma every time.
They must either admit the existence of the aura as a mind-
field, or adopt the spirit hypothesis. By no possible law of auto-
suggestion could Cora Tappan, a child eleven years old, dig
out from her inner consciousness knowledge that enabled her
to wield a surgeon's knife successfully, speak four definitely
proven foreign languages and deliver hundreds of scientific
and philosophic addresses without a moment's preparation.
These examples can be multiplied by the thousand. Neither
race nor religion makes any difference. Truly, "God is no
respecer of persons." That is our case.
The spirit people’s explanations of the phenomena are far more satisfactory than theories framed apparently for no other purpose than to discredit any testimony that proves discarnate action. All experienced mediums are quite sure they are continually subjected to magnetising by means of spirit hands making passes over them identical with those that were common among mesmerists. It is equally clear that mediums are responsive to thought-processes akin to telepathy in which the clear reception of thought is obtained without any obvious means to the end. Spiritualists can therefore confirm both mesmeric and hypnotic theories as to the induction of trance, and thus will eventually do much to eradicate the bone of contention between these opposing schools of thought.

How are we to account for the drivel which occasionally masquerades as spirit control? It is here that our opponents’ theories help us. It explains the infinitesimal fraction that occasionally mystifies us. Impersonation by intruding spirits does not explain it—the talking lacks individuality. Every investigator quickly decides that a liberal discount must be allowed for the interblending of the medium’s own mind with the spirit message. The amount of this discount is always a vexed problem because it varies with every manifestation. Many reputed mediums obtain nothing of a distinctly evidential nature, but clairvoyants prove they are assisted by spirit people, because the same guide will be described by different mediums over and over again. Others are able to prove the identity of their controls almost at will.

The majority, however, present a compound of mentalities so inextricably blended that they defy analysis. Where the ideas are uplifting, it is immaterial, from the Spiritualist standpoint, as to whether they are due to spirit agency or not. But it is an entirely different matter if we claim to be controlled by specific spirits. We now need decisive evidence of a very convincing character before accepting assertions. This aspect must be bravely faced in order to ‘warn off’ masqueraders who think they have but to shut their eyes and pretend to be spirit controlled to be taken at their own valuation. Experience proves that this is the class who sit in judgment upon all other mediums and, while teaching charity, spread petty jealousies and stupid
misrepresentation of the actual facts of mediumship. Their awakening is usually abrupt and painful, because unkind critics do not mince matters. Analysis is therefore essential; but it must be tactfully accomplished, or we may destroy the beginning of the very faculty we are desirous of examining. We find this our greatest difficulty. The slightest suggestion of conscious or unconscious fraud is sufficient to set back many sensitive souls at the beginning of their development and perhaps kill it for ever.

So I advise all investigators to proceed warily and presently evidential experiences will form a counteracting barrier to the positive assertions of well-meaning critics whose statements sometimes assume the force of hypnotic suggestions. We must always remember that sensitives are constitutionally liable to suggestion. It is this very fact that makes them mediumistic. Nor can we always trace the origin of suggestions. They may arise from subconsciousness, from their audience, or even be aroused through misunderstanding spirit action. Their own critical examination of the phenomena while in progress effectually checks all spirit control. It is for these reasons that complete unconsciousness forms the best preliminary to fuller development, but not if the medium has been previously hypnotised. After this training, we can never be sure that subconsciousness is not reproducing itself by the association of ideas. Even when developed by spirit people, some of these factors may arise incidentally; but in this case the muddled mediumship is more often due to unintentional telepathic interference or blending of discarnate operators.

The foregoing statements supply reasons why uncritical folk develop trance mediumship more easily than the keenly intellectual. When the activity of the brain cannot be stayed, subconsciousness is continually interfering, and deep trance becomes impossible. It is here that auto-suggestion becomes imperative if the medium desires to prevent any admixture of his own mentality with the message. There are other stages also where it is desirable the medium should train his subconsciousness before slipping into trance states. He does this exactly as we do every time we go to sleep. We must deliberately refuse to think or we stay awake. The medium does the same,
but with another object in view. He can will the exact moment he shall return and repossess his waking consciousness, and he can decide who shall or shall not control him. Auto-suggestion has therefore its valuable side as well as its objectionable phases.

The main difficulty is to guard against subconscious interference arising from early training, vanity or prejudice. These most easily elude the sensitive because they are part of the normal expression. Lookers-on, who take a more detached view, quickly note similarities in the ideas and temperaments of medium and control. But even here the most careful investigator may be deceived, because the closer the control approximates to the mental condition of the medium, the more perfect will some manifestations become with correspondingly less fatigue to the medium. We must also remember that proof of identity is not always possible by speech alone. Fortunately, several other factors play their part and spirit control is proven by the knowledge they exhibit and the effects produced rather than by isolated statements. Control cannot become effective without specific knowledge on the spirit side and mental and auric affinity with the medium. Then comes the main problem we are now discussing, the possible action of the medium's own subconsciousness. The simplest explanation of palpable self-deception is that of the hypnotist. The difference between the Spiritualist and his opponent is that Spiritualists recognise but a very small fraction of spirit control that may be due to this subconscious element, but the hypnotist, with possibly no experience at all of mediumship, classifies all spirit control under this head.

We thus arrive at the conclusion that some cases of reputed spirit control are explainable on the hypothesis that some sensitives attain a psychic state wherein their normal powers are expanded and exalted, and that this remains true even though the medium may be unconscious of what is said or done. States of consciousness often arise which are identical with phases of hypnotism or auto-suggestion. But this does not nullify the overwhelming mass of evidence conclusively proving discarnate action. Inspiration and trance mediumship are classified as follows:
I. Inspiration. Normal powers exalted and expanded with or without apparent assistance from discarnate individualities.

2. Conscious control arises when the medium is conscious during the delivery of an address or spirit message and is more or less aware of the individuality of his mentor.

3. Unconscious control, stage one. This is fairly common during early development. The spirit or medium, or both, are ignorant of their effects upon each other.

4. Unconscious control, stage two. The medium alone is unconscious of what transpires. The mentality of the spirit clearly expresses itself and the individuality of the medium is completely changed.

5. Partial control is an obvious blending of the ideas of the medium with the mentality of the controlling intelligence.

6. Subconscious action. Lastly, we must deal sympathetically with the egoistic or ignorant poseur. He is not a conscious fraud. Besides, you may be wrong. Be just, but be merciful. Telepathy affects all. Thought-transference intensified into trance states presents many perplexing problems.

The lesson we learn from hypnotism is that what is termed subconsciousness, or unconsciousness, really means suppressed memory or suppressed consciousness. The ego is ever alert, though its activities are temporarily suspended or diverted. Its memory during trance states is apparently defective, or increased by suggestion, but as soon as the embargo is lifted, the spirit consciously contacts material relationships once more. The body may be rendered incapable of action, but reawakened memory proves that the soul never even slept. All the thoughts and feelings we have ever had, both expressed or repressed, were stored away in the wells of memory, and under proper stimuli can be drawn upon and expanded. This clearly confirms spirit teaching on the permanence of memory. The psychic organism is subject to its own peculiar laws of development and does not disintegrate like the physical.

The physical body and brain are said to renew every particle of their substance every few years. If this is true, then memory
—if it be a purely physical attribute—would be annihilated. But the theory of complete physical renewal is perfectly tenable if we recognise the body as a mechanism and spiritual organism as a reservoir which retains the results of life’s experiences. Hypnotism also illustrates a method by which spirit people reach us through our subconsciousness. They consistently affirm that it is easier to use a medium’s own words and phrases than to thrust entirely new ideas upon him. Even in the deepest trance we occasionally find the medium’s words are used, although the spirit indisputably proves its separate identity. Nor are materialisation and direct voice phenomena entirely free from the same defect, but here the law in operation can be more easily traced. One has but to reflect that when a body or thorax is externalised, to all intents and purposes they are but extensions of the medium’s body.

The elements along which the consciousness of the discarnate intelligence travels are drawn from or passed through the medium’s body. It is the extension of the nerves along aural channels that permits a spirit’s consciousness, equally with that of the medium, to travel along them. Occasionally they blend and, if not checked by the superior knowledge of discarnate operators, the medium would actually be able to express himself more easily through the extended mechanism than they. Occasional intermixing of the two minds cannot therefore be avoided. This causes materialism to credit unconsciousness (expressed as subconsciousness) with the production of the phenomena in its entirety, an obvious absurdity. The spirit enmeshed in borrowed material inevitably finds his words or ideas occasionally supplanted, because the thoughts of both operators travel over the same line of communication, like twin messages over a radio circuit or telegraph line. Much of this clashing of mentalities will be avoided when mechanism is constructed—as it will be presently—to dispense with aural particles drawn from the medium, but up to now we find the medium a necessary and indispensable link. The wonder of it is, not that we find the message occasionally contaminated, but that we get such clear, unmistakable evidence as we do.

Hypnotism proves that transitional stages between consciousness and unconsciousness are so transient that at times it is
impossible to distinguish between them. It is the same with mediumship. A request from the operator during hypnosis to forget any specific conversation is sufficient to erase it completely from the subject’s waking consciousness. A command to remember it gives it an exaggerated place in the normal consciousness, and thus manias are cured. Analogous states in mediumship are frequent.

Mediums sometimes consciously co-operate during addresses, but cannot recall a word of their speech afterwards. Meditation on the theme a day or two later will enable them to regain its substance. It thus becomes part of their normal consciousness and advances them along the line of individual development. All mediums, no matter whether subject to unconscious trance or otherwise, ought to devote a regular time to this form of self-education and not lag behind audiences to their own confusion and the degradation of the cause they serve. Psychics should aim at reaching the plane of their inspirers and not expect to be nursed like infants all their lives. Only thus can we hope to produce mediums of the calibre of J. J. Morse, E. W. Wallis and the host of truly inspired workers who laid the foundations of Spiritualism.

The American School of Psychology has taken the study of hypnotism one stage further in its efforts to cure mental aberrations. The patient, under hypnosis, is trained to trace the whole of life’s history backwards. Latent memories are unfolded in a wonderful manner. One method directs the gaze of the subject into a crystal. He reads off the pictures as they arise. In one after another, he unfolds the story of his life and the motives which influenced actions. He is instructed to write automatically the meaning of every picture he sees. They usually take symbolic form, as in dreams, and his interpretation of them is invaluable to the physician. It would be foolish to attribute either the pictures he sees or his interpretation of them to discarnate spirit action, though exceptions often occur. The evidence all points to their origin in the mind of the subject. Nor are they due to the overwhelming influence of the operators, who rarely know what will be revealed. To survey this aspect fully from opponents’ standpoints, read Milne Bramwell’s “Hypnotism” and Dr. Barker’s and Dr. Moreton Prince’s books.
One illustration must suffice: "A woman suffered all her life from an exaggerated fear of cats. She was hypnotised and an effort made to trace the cause of the utterly unreasonable fear. Step by step she was mentally directed backwards until she reached early childhood. Questions then revealed the fact that as an infant she had been bitten by a cat. The childish terror of the moment attained the power of a 'dominant idea,' or mania, which continually reproduced itself in adult life, though no memory of it remained in her normal consciousness. Discovery of the cause enabled counter-suggestions to be made which wrought a cure."

This type of research is pregnant with illustrations as to methods used by spirit friends to impress us or develop mediumship. Controls also utilise subconsciousness to implant ideas or eradicate them. Materialism assumes that hypnotism resuscitates lapsed functions of the brain, but Spiritualists believe that the spirit cures its aberrations by more perfect control over its own machinery. In both hypnotism and mesmerism we find the ego responsive to suggestions, even though they conflict with physical desires. In both schools it is now an accepted axiom that suggestions repugnant to the sensitive's higher self are foredoomed failures.

The cure of dipsomania and other moral lapses prove that the better side of one's nature is readily approached through the subconscious mind or spirit-self. In mediumship it is the same. Responsibility cannot be shuffled on to spirit controls. Subconsciously we resist all suggestions of which we do not approve. Training and prejudice are the dominant factors. This is clearly traceable in automatic writing and trance, though a higher moral tone than the normal is invariably presented. Sensitives cannot therefore blame spirit guides for their own moral lapses.

The principal lesson derived from hypnotism is that, by inhibiting all sense-perceptions save in the direction specifically desired, the attributes of one's own soul are freed and intensified to such an extent that the almost miraculous is occasionally achieved. This characteristic was more clearly observable under mesmerism than hypnotism, because ordered suggestibility was not so frequently induced. We thus arrive at the con-
clusion that, though states of consciousness analogous to hypnosis are sometimes reproduced during mediumship, the hypnotic subject’s experiences are, in the main, confirmatory of spirit teaching on the nature of the soul and its attributes. So that where hypnotists’ theories are sound, Spiritualists have nothing to retract. But they are far from satisfactory in many ways. The supercilious attitude, the hallmark of obstinate ignorance, places them in the category of “things hidden from the wise, but revealed to babes and sucklings.”

Hypnotists produce colourable imitations of control by the simple process of creating hallucinations and assume they are one and the same thing. By the same illogical reasoning, there cannot be any real banknotes because forgers imitate them. Hypnotists claim that no external mentalities ever find expression through mediums and that what appear to be so are due to faulty observation or downright fraud. Emotionalism is presumed to render Spiritualists incapable of correctly appraising the phenomena which have been their life’s study. This insult to scientists and the keen business men who have been drawn into Spiritualism would call for reprisals but for the greater charity which remembers its own egotism before succumbing to overwhelming evidence. Besides—when one comes to think of it—we are really more flattered by attracting these types of intellect than scientists whose publicity may possibly be traced to moon-gazing or counting the hairs on a fly’s leg. These occupations are as liable to affect their mentalities as watching spirit forms slowly build themselves up before astonished eyes.

So we are unmoved when they deny point-blank that there are, or ever were, mediums who speak foreign languages they never learned, or that apports and materialisations occur as the direct result of teaching received through illiterate lips. When compelled to admit the facts, the same class vociferously denies our conclusions and propounds farcical explanations. The theory of subconscious activity to explain the phenomena as a whole is a palpable absurdity. When compelled to admit materialisation, they hope to destroy the Spiritualist hypothesis by calling it an “exteriorisation of the medium’s personality,” which is the unconscious operation of the medium’s own brain. The absurdity becomes a screaming farce when we
carefully analyse the theory. For ninety years mediums have been maligned as fools or frauds. We now awake to the startling discovery that the poor fool of a medium illustrates a higher step on the ladder of evolution. In other words, he has so much superfluous grey matter in his brain that he can actually spare enough to make up an additional brain, body and all its parts with independent volition of its own, quite equal to that of our scientific critics. And he does it all unconsciously, or subconsciously. After that, the Spiritualist hypothesis is necessary to enable ordinary folk to retain their sanity.

It is partly because we have rediscovered the auric link emphasised by Mesmer, and denied by the hypnotists, that we turn more sympathetically to the experiences of the former. Mesmerists were called rogues and charlatans merely because they discovered marvels like introvision and clairvoyance, and claimed to utilise a universal fluid. They did not know, then, that thought does not merely build dream-pictures; it also modifies or disintegrates them entirely. The soul lives within its own mental imagery. Hypnotism was acclaimed as a science for no better reason than that it can apparently trace all its phenomena to physical reactions; that is, illusions are traceable to the brain of the subject himself. It was the protest of materialism against the Spiritualism of mesmerism. Materialism, in fighting Spiritualism, uses its old anti-mesmerist arguments all over again. Almost without exception spirit people claim to use an invisible aura. Clairvoyants often see them making "passes" over their mediums to heal or induce passivity. It is therefore only a matter of time for us to prove where the hypnotist is wrong and thus give "honour where honour is due."

Blank materialism refuses to recognise psychic science and the opposition is partly due to the error of denying Mesmer's theory of a vital force emanating from human bodies. They would have to burn half their books if seance-room effects are produced as we affirm. The shock is too great to be accepted all at once and so the majority are at present posing like wise crows on a fence. The suggestion behind their attitude is that they can explain it all, but they won't.

Meantime, in England alone, a thousand churches have been
What is Trance? Conscious v. Unconscious

built on the experiences of individuals who have nothing to gain but the world's condemnation by avowing their convictions. From the lower walks of life the truth has been pressed home because poor people had no biased theory to uphold or ostracism to fear.

We were all sceptical at first, but after exhausting every other possible and impossible explanation, we believe the bulk of the phenomena are explainable by only one theory that covers all the facts. It is that the spirit world is a real world and that its inhabitants are making strenuous efforts to reach our understanding. Mistakes are sometimes made because we do not realise our own inherent possibilities and existing powers. Sometimes the mentalities of operator and subject blend and the medium is charged with fraud or subconsciously producing the phenomena, but details of this kind do not remove the intelligences producing the phenomena. The cynicism and hypercriticism of those who ignore the training of the medium while learnedly photographing the results of that training, prove the truth of the statement, "What fools these mortals be."

In considering trance mediumship we have always to remember that the mind-field utilised by controlling spirits is not confined within the auric sphere of the medium, but contacts the mentalities of sitters through the same channel. We thus get an explanation of differences in the quality of manifestations from time to time. Allan Kardec noted the fact that frivolous mediums, meeting with like-minded sitters, rarely rose above fairly well-defined grades of intelligence, but when he was present the information received far transcended the capacities of his mediums. But he failed to see that his own dominant mentality measurably coloured the results.

For this reason Andrew Jackson Davis formed an intellectual group of sitters before it became possible for him to write his most wonderful books.

In a lesser degree, I have noticed the ease with which I can reply to questions on psychic matters where the audience is intelligently sympathetic, and the difference while addressing obviously hostile audiences. In the latter case, one has to rely almost entirely upon memorised matter, but, with the former
type of audience, unsuspected variations of quite ordinary arguments take their place in a perfectly natural manner, and one is only surprised that the particular line of reasoning never happened to strike one before. Where trance states are used for test messages this is more clearly evidenced. Clearly evidential matter is more rare than the majority of Spiritualists suspect, but all inspirational or partially controlled people quickly discover the inner meaning of the text, "Take no thought for what ye shall say, for in that same hour it will be given unto you." In all cases, the best preparation is meditation or actual sleep before the address. Engrossing conversation or reading immediately preceding a meeting, unless it has a bearing on the subject to be dealt with, is best avoided.

That inspirational talking and trance states are measurably influenced by spirit people is clear to all clairvoyants who watch speakers giving an address. Invariably, the lineaments of the speaker disappear and are supplanted by those of an entirely different person. Many speakers appear to indraw different types of inspirers from time to time, but in most cases speakers learn who their chief control is from the continually repeated descriptions received from members of the audience quite ignorant of other people's descriptions. The Spiritualist is thus able to translate in a very literal way such texts as, "I am in you and you in me." The process by which consciousness is expanded is therein clearly visualised.

It is from experiences such as these that entirely new concepts of spiritual spheres and spirit life and action are developing. Mediums, like Paul, continually wondered whether they were "in the spirit or not." They discovered spirit people surged about them at all times. Human bodies are no impediment. Spatial relations all acquire a new interpretation. Ministering spirits are found to be in contact with their charges at all times. What their actual powers are can be only vaguely guessed. They claim to be only very little in advance of mankind, but it is clear from their ability to forecast the future, read the past and in other ways rise superior to all known methods of reasoning that we must credit them with greater power than ourselves. Of this I am sure: they can see and do things incomprehensible to us, but fail completely at times when we set them what
we personally conceive to be a very simple test or act of memory.

I attribute this to the complexity of the processes involved in getting their messages across to us. But, given time and persistence on both sides of the veil, they astonish us both by their more acute memory and knowledge of surrounding circumstances. Thus, at a direct-voice seance on the anniversary of my marriage, I asked my spirit wife if she remembered what anniversary was very near. For awhile she could not reply, but engaged in conversation with another friend present. Suddenly, and apropos of nothing at all, the trumpet speedily darted in my direction and she ejaculated, “We became one.”

Near her birthday, I put the same question. Again there was a temporary loss of memory, but after a time she put all her will into the effort and said, “My advent on earth.”

But the next test through the same method failed completely, though in another way it proved she was really there. I habitually take something personal to her when attending special meetings, but nobody except myself is aware of the fact. I asked her if she knew what I was wearing belonging to her. She questioningly asked me if I meant her ring. On this occasion I had left this at home. Next day, a sensitive whom my wife often influences in a sleep state very nearly akin to trance told me that my wife had been strongly impressing her while I was at the meeting that I was discussing a cross. In many different ways by impression, picturisation and discussion, she gave her to understand that it was important for me to be told about it. She therefore took the earliest opportunity to ask me what it was all about. The error was thus quickly set right. I had designed a cross for a birthday present and my wife habitually wore it. It was this cross that I was wearing at the seance that I had asked her to look at and tell me what it was.

How spirits influence mediums was illustrated by a mesmerist friend. Through an open doorway, without the subject’s knowledge, he first threw his hands outwards as if throwing something from his finger-tips towards the subject seated on a chair with his back towards the mesmerist. The subject immediately complained of a pain shooting through his head. The test was then made more difficult by the mesmerist mounting the staircase and, apparently through the brick wall, but in the
direction of the subject, making the same pass. Once again
the subject complained of a sharp, stabbing pain affecting his
head. In my developing circle clairvoyants watch the pre-
liminary efforts of spirit people to collect power. The usual
process appears to be the amalgamation of the rays proceeding
from each sitter’s hands. These presently coalesce, giving rise
to very beautiful colour effects. The amalgamation continues
until an almost physically visible quantity of aura is piled up
on the table. Spirit aura, flowing from spirit hands, is then
directed upon the mass, causing it to whirl and form a vortex.
It suddenly condenses and either moves as a wave of power
towards one of the sensitives or takes a definite globular shape
and strikes her forehead. In either case, if the sensitive does
not resist, the immediate result is unconsciousness.

In watching this process, I find there is a general tendency
for each spirit guide to seize as much power as he can for the
use of his own medium. If one is more fully developed than
the others, or of a more dominant temperament, they absorb
all available power to the detriment of the remainder. The
truly spiritual medium is usually of a retiring disposition and
is therefore continually thrust into the background by more
forceful characters. I found the best result was attained when
the sitters, after the usual opening exercises, deliberately re-
mained passive so that all the power was concentrated on one
sensitive. The development during this period was remarkable.

Removed to a larger circle where there was a continual
change of sitters, the mediumship became spasmodic and
always left the medium feeling very dissatisfied. But if asked
to state why, she could not explain. The circle in general was
very harmonious. Some circles adopt the method of con-
centrating on one medium at a time. This has advantages
where there are several budding mediums, but I prefer the
method of passivity with only one medium acting at a time in
the circle, to avoid all conflict of thought-forces. It has hitherto
yielded the best results.
CHAPTER XV

SECRETS OF MEDIUMSHIP

ONE of the first lessons a discarnate soul learns is that "as a man thinketh so he is." He thinks of low companions and finds them around him; of home, and, lo! he is there; of scenes of drunkenness and vice—home fades from his sight, and dream-like changes occur in his surroundings. Like a feather wafted in the wind, his thought takes him where it will. He thinks he is dreaming and his dream follows the line of his idealism. His aspirations seem to be within his grasp; the pathway leading thereto is clearly visualised. But the dream may easily become a veritable nightmare as memory causes him to contact the living realities of the spirit world. It symbolises his secret thoughts. His sins of omission, no less than those of commission, point accusing fingers at him. He now realises their effects in other people's lives. Shame and remorse overcome his flippant excuses. He desires to hide himself, and kindly darkness enshrines him.

It is but the imagery of his own mind that meets him everywhere. But there are strange exceptions. Fitful glimpses of more stable conditions, in which friends seem permanently to abide, thrust themselves ever and anon upon his dream-states. Their appeal finally creates sufficient inquiry to compel him to understand the law of his environment and become stabilised.

He has now learned that positive thought is the dynamic force that moves his spirit body and that his own soul's quality is in some strange way stamped upon his surroundings. His surroundings obey the impulses of his mind. His limitations are partly due to ignorance of psychic modes of motion and expression and partly to hampering elements carried over from the earth life. Grossness, either of thought or body, enchains him to undesirable localities so long as his mind is freighted with its burden. But soon he becomes self-poised
and consciously utilises the forces that previously overwhelmed him. With stabilisation, his surroundings are revolutionised and he learns that upward evolutionary progress continues by the application of "right thought, right speech and right action." The grosser particles of his spiritual body gradually become more and more sublimated, until at last it is too brilliant for earthly clairvoyants to watch its further unfoldment.

For a perfect understanding of the laws governing the transition of the spirit from the poor old worn-out body at death, I cannot do better than refer you to Andrew Jackson Davis's "Philosophy of Death." This beautifully portrays the condensation of elements forming the future tenement of the spirit. A nebulous haze was seen hovering over a dying body, and this gradually assumed the shape and form of the frame it was leaving for ever. The psychic organism was joined to the physical by a silvery cord, which he likens to the umbilical cord uniting a newly born child to its mother. Consciousness travelled all along this cord until its severance, and was then transferred entirely to the more permanent vehicle of expression. Dissolution of the physical body speedily followed. Many mediums have corroborated this testimony, though very few appear to realise its far-reaching implications.

As the psychic organism is evolved from the physical, it necessarily partakes of its nature. It bears earthly scars which react to memory, and thus we take with us all our human emotions, thoughts and feelings. It is the natural consequence of evolution through a human organism. As soon as a spirit tries to communicate with those left behind, it discovers its limitations, for although sensory perceptions are expanded, they cannot now act upon physical substances with the same facility as before transition. But they soon discover that they have community of sensation with certain people and none at all with others. They also find that those who possess this strange affinity with them respond almost automatically to their thought. They thus learn to understand what we on our side term mediumship.

My varied experience in spirit control convinces me that not only does the mentality of the discarnate intelligence affect the medium, but the quality of his psychic body has also a power-
ful and very important bearing upon the sensations and impressions registered by mediums. A proper understanding of these laws on both sides of the veil is essential to perfect cooperation in mediumship. During trance states, spirit presences are detected by their physical and mental impressions on the sensitive. From a stolid indifference, the medium may become suddenly aspirational; or, from a state of gravity, be seized with a desire to laugh. This obviously indicates the mood of the spirit attempting to control, but accompanying these mental states are the purely physical sensations of being hanged, crushed, drowned, or some other cause of transition. At the same moment, a curious change in personality is wrought, which enables even sex to be indicated to the medium. Sometimes the conditions precedent to death may appear in addition to, or in place of, the actual death-scene. The physical sensations have direct relationship to the psychic body of the spirit visitor and are due to transference of sensation. The reactions are far too automatic to be consciously induced.

The usual explanation is that they are more mental than physical, and that on returning to earthly conditions, association of ideas causes the spirit to “take on” its earthly memories with a corresponding reaction through the body of the sensitive. But granting this explanation to be correct, we are compelled to discover the semi-physical means to the end. The infirmities of living flesh and blood peculiar to earthly bodies are exhibited. If spirit bodies transmit sensations, the actual basis or seat of sensations must reside in the psychic organism of the spirit visitor. The auric forces of the medium merely supply the link which connects them. When properly connected, the mental and physical attributes of the controlling intelligence thus find expression through the physical body of the medium, which becomes the receiving station for extraneous thought and sensations. For the spirit to think pain means that the sensitive exhibits pain, even though the resultant memory is as fleeting as a dream, and, dreamlike, may be forgotten on awaking. The sensory perceptions of both parties blend until the body of the medium becomes in effect the sole possession and expression of the visitor. For a while, the clarity of the twain is defective; but as soon as full conscious possession is
obtained, all physical disabilities pass away and only the normal characteristics of the spirit visitor remain in evidence.

It is rare to find full and complete control established at the first visit to a seance, but on one occasion I saw fully controlled a youth who had unwillingly attended. The most frequent preliminary indication of control is the unaccountable desire to sleep that takes possession of sensitives even while they feel quite fresh and wide awake. Indeed, a refreshing sleep prior to a seance improves the result. With entire loss of consciousness, the change of personality is completed. No shock is experienced, and the dream state may be regarded as symptomatic of impressions left on the medium’s mind afterwards.

It is a curious fact that, upon first attempting control, spirits are often compelled to express the dominant thought and feeling uppermost at the moment of their transition. Fortunately, both spirit and mortal are unaware of their effect upon each other during these initial experiences, and what appears to be a very painful scene passes from the minds of both, exactly as a dream is forgotten on awaking. The paroxysm passes quickly away and is replaced by the normal thought of the spirit control. It sometimes forms a valuable link in the chain of evidence by recalling a long forgotten death-scene, which thus helps to establish the identity of the communicator. Evidential tests can be obtained at this time, because the subconsciousness of the sensitive plays but little part, if any at all.

Telepathic interference is also less obvious. As soon as the discarnate friend exerts his will, all painful struggles cease and more or less conscious control begins. This form of entrance must not be confused with the entirely different modes of procedure adopted by guides and other spirits used to controlling. So deftly is the work then accomplished that the presence of the spirit control is unnoticed, save by the medium, or those acquainted with his mannerisms. This phase is known as “unconscious control,” because the spirit is quite ignorant of the fact that he has been “tuned in.” Guardian spirits take advantage of these opportunities to “switch on” various types of spirits and watch the results. This has the dual effect of stimulating the medium’s psychic activities and at the same
time arouses to consciousness those who, for well-defined reasons, have failed to pass immediately to brighter spheres. It gives us glimpses into underlying laws. I used the phrase “switch on” because it is self-evident that the visitor would be incapable of controlling a sensitive without assistance. Many do not know and it is difficult to make them realise that they have passed through the change of death.

The spirit control is often more surprised than the sitters to find himself talking through an unaccustomed body, but slowly realises that something extraordinary must have happened. For a little while he is quite unconscious of the fact that he is unfolding the secret thoughts of his soul to entire strangers. The first utterance is usually a repetition of phrases used on his death-bed and, if he passed away under any stress of emotion this automatically reproduces itself and carries on towards its logical conclusion. But while doing so, a consciousness of the new condition dawns upon him and, at that critical moment, he may abruptly cease soliloquising and, turning curiously from one to another, will request some explanation that reveals his total ignorance of what is actually happening. Then comes a rapid interchange of ideas, which ceases when he fully realises the part he has been playing. Usually, there is great thankfulness for the light of understanding that now breaks in upon the darkened mind and the awakened soul goes away rejoicing.

Through the discovery of this method, by which spirits are released from their self-imposed bonds, there has arisen what are termed “rescue circles,” which devote much time to this work. These need special precautions with a distinctly religious atmosphere and a scientific understanding of all phases of mediumship, or members of the circle may discover that the would-be rescuers need rescuing themselves. Emotional sensationalists should be rigorously excluded from seances of this type, and mediums trained to resist the love of theatrical display, for at this point it is easily possible for mediumship to lapse and be replaced by subconscious action. The operation of the medium’s own desires effectually ousts the spirit. The change is imperceptible and can only be guarded against by candid discussion of what ought or ought not to be attributed to inherent weaknesses.
In a sense, all developing circles are also rescue circles, because they provide an avenue for all types of mentality. Until guides have proved their worth by constant association, it is never wise to believe that any casual spirit control has taken charge of your development for life. Your secret thoughts and desires constitute the attractive forces which will eventually decide the quality of manifesting spirit controls. Those who can best aid you to reach the goal of your ambition will be selected as guides at the proper time. Spirit people are human in their attractions and repulsions, and, though they may ignore your peculiarities, and strive to "work out their own salvation" by doing the best they can, they invariably step aside, so that your free choice shall be unfettered. Your conduct—not your statements—indicates your desires.

During the unconscious stage, note should be taken of all names and places mentioned by the entranced medium, with a view to establishing identity later. Too much reliance, however, must not be placed upon the information given, because, as neither spirit nor medium is conscious during this phase of control, or, at best, is hazy and confused, the results approximate oftentimes to purely hypnotic states wherein subconscious material is alone in evidence. In the earlier efforts it will be useless interrupting the dream-like narration of the spirit visitor's soliloquy. Persistence merely forces the medium back to consciousness. Usually the questioner is ignored and the spirit talks on. Gradually, the change is wrought, and the subconscious ramblings of the spirit—for it must not be thought that only mortals exhibit subconscious effects—give way to a more or less complete realisation of the situation.

The more you can induce spirits to unburden their souls by pointing the way towards true personal salvation, by forgiving their enemies and practising virtues, the better will be the result. The developing circle thus becomes a rescue circle. The folly of allowing mediums at this stage of their development to pose in public before gaping crowds of sceptics needs only a moment's thought to condemn it utterly. It is bad for Spiritualism, which, at this stage, is made to look ridiculous; bad for the spirit, who now needs sympathetic help, and worst of all in its effects upon the medium, who may subconsciously
"play up" to the audience and thus lapse from true mediumship and simulate control.

Patients undergoing the operation of trepanning sometimes exhibit analogous states. A blow on the head stops conversation and consciousness at the same moment, but as soon as the surgeon lifts a piece of bone from the brain the patient resumes conversation at the exact point at which it ceased. In the case of returning spirits, many years may have elapsed between the shock of death and the restoration of consciousness. In the meantime they are but "drifters" in what has aptly been termed "fogland," a state of dreamy indecision due to their failure on earth to think positively and constructively, and thus qualify for brighter spheres. Sometimes the controlling spirit quite clearly and distinctly remembers all its past life immediately. Others seem gradually to pick up the threads of past events connected with their earthly life and, on arriving at the thought of their death, immediately pass into that state and entirely lose control of the medium. Only after repeated efforts can they survey their earthly life without emotion or subconscious reaction, which cancels their ability to continue the act of controlling the medium's body.

Frequently the first indication received by sensitives that they are trance mediums is through the extraordinary change of personality that occurs. It may or may not be accompanied by partial or complete loss of consciousness. The types of individuals subject to deep trance states are usually most matter-of-fact persons, without the slightest ambition to distinguish themselves in this way. Unconscious trance happens less frequently to the rapid-thinking section of humanity who apparently do not possess the special quality of aura through which deep trance states become possible. The medium is actually benefited by the stimulation caused by another mentality utilising his dormant faculties. The law of use provides the simple explanation. Exercise produces strength; disuse induces atrophy and decay. It is true that volatile chatterboxes are more frequently controlled, but consciousness is not so completely eliminated and therefore the subconsciousness of the medium interferes more often. With active brains, or irrepresible self-consciousness, the mentality is too keenly
operative to permit deep trance. Even though intensely desired, it is sometimes years before any indication of trance mediumship appears. Intensity of desire defeats its own object.

The theory of hypnotists, that mediumship is due to "expectancy," is clearly wrong. The slightest thought on the part of a developing medium during control sometimes acts like a notice to quit served on the temporary tenant. The same law, properly utilised, enables the medium to become selective as to his controls and by post-hypnotic suggestion to himself may inhibit statements or compel reference to ideas that are dominating his mind. All this may happen subconsciously, without directive thought consciously focused towards accomplishing the end desired. When co-operation is properly understood, what happens by "accident" can be arranged for by design. Sometimes the spirit people are compelled to ignore such interruptions and, at other times, the interference blends with the message, and passes unnoticed. The same law will be found operative when mediums adopt a hypercritical attitude towards their own mediumship. In the result, it either changes its form or disappears entirely. An understanding of these laws explains why the Nazarene so continually emphasised the need for faith. It clears the personal factor from the path of the spirit operators and thus makes "miracles" possible.

So long as calm, steady faith is undisturbed, there is no difficulty in obtaining evidence of external mentalities, but as soon as critical analysis of one's own states of consciousness sets in, the subconscious element makes deep trance impossible. In many cases, the change is beneficial, because the medium learns to hold himself positive at will, and thus becomes a conscious co-operator, instead of an unconscious tool. The power of resistance is sufficiently strengthened to attain the apostolic ideal mentioned in 1 Cor., xiv, 32, "The spirits of the prophets are subject to the prophets." These considerations illustrate the folly of first developing mediumship and at a later date studying the ABC of the subject. This, unfortunately, is the common practice and emphasises the need for study group classes. Many have not the slightest notion of the part their own mentality plays and, on suddenly awaking to the knowledge that what has passed for mediumship was, in fact, due
to subconscious action, become as stupidly shamefaced as if caught in a criminal act and repudiate mediumship entirely.

This refusal to study the subject in advance sometimes arises from the foolish notion that developed brains are a hindrance to spirit control. This type tells you candidly that he “never reads anything,” and it is this wilful ignorance that keeps Spiritualism on a low plane. All inspiration or rational teaching direct from the spirit world proves the contrary. The better the brain, the better the instrument. Many sensitives quite fail to understand that spirit people more often work through subconsciousness than otherwise. If the medium has a well-filled storehouse to draw upon, the task of the control is simplified and the output improved. In the early days of development, all sorts and conditions of spirits endeavour to manifest. All are quite eager to assist, but all are not equally capable. Even though quite well aware of their good intentions before attempting control, they find their desires frustrated and their own abilities impaired by the strange brain through which they are attempting to express themselves. If they cannot overcome this difficulty it is hopeless trying to establish their identity. Their confusion will cease to be regarded as extraordinary if we remember that the mere difference in the shape of our heads distinguishes mentalities. The marvel is that spirits do so often overcome these inherent difficulties, give tests of identity, speak foreign languages and present specifically new ideas.

The medium’s principal enemy is egotism. This is exhibited in various ways during control. Curiously enough, it sometimes presents counteracting compensation by causing the medium, because of their apparent absurdity, to give more explicit messages than a more modest medium would dare to transmit. Similar difficulty arises from early training, with its consequent prejudices; equally with egotism it warps the message or supplants it entirely. For these reasons, experienced Spiritualists reject great names claimed by spirit controls unless exceptionally good evidence supports the claim. Knowing our weakness, wise spirits would not flatter our vanity. This fact cannot be appreciated by those whose self-esteem overwhelms their sense of proportion. The greater the claim, the
less does this class scrutinise the internal evidence which alone proves the assertions.

So unequivocal is the change of personality that spirit identities are as easily recognised as if they are using their own bodies. Many people are misled by the idea that spirits, thousands of years old, can get directly into touch with them. This foolish idea is equivalent to learned academicians leaving more desirable employment to undertake the nursing of infants, or mathematicians wasting their time teaching schoolboys elementary arithmetic. There are no such time-wasters in the higher spiritual realms. Nurses are quite capable of managing infants and teachers are filling the most appropriate rôle while educating schoolboys. It is true that both teachers and nurses require higher education, but even here it would be useless thrusting information upon them that they are incapable of assimilating. Their very limitations are a valuable asset which places them in more sympathetic relation to their work than a more exalted mentality could hope to achieve.

As spirits advance in love and wisdom, their bodies grow more and more sublimated until they approximate to pure white light. At this stage they become invisible to spirits on lower planes. With advancement in spirit life, there develops a growing distaste for all the petty, selfish ambitions of earthly minds. The automatic action of this repulsion causes them to recede from earthly environments. Only their great love for struggling humanity causes them to return again and again, or arrange for channels of communication through which they can work. Another factor, too often overlooked, is that spirit people can instantaneously flash an inspiration upon a human brain that may take the individual a whole lifetime to unravel and comprehend in all its bearings. Equally with earthly learning, a step-by-step process is operative in spirit realms. Each transmitter of a great idea draws some instruction from it and applies it in accordance with his knowledge or belief. It matters not whether they are mortal or immortal; the same law applies.

Almost every medium has his band of unseen helpers, although he may be unaware of the fact. For special work, special means to the end are arranged. The actual spirit control, whose name
is known to us, is the nearest link approximating to earthly ideas. His own more distant inspirers may be beyond the range of his perception. He is actually a centre of thought-forces selected by reason of his auric and mental affinity with the sensitive. The controlling spirit is as much a medium as the sensitive in the body. His attunement to those who inspire him is in direct proportion to that of his relation to his own medium. The spirit thus acts the part of a mechanic manipulating a machine which responds to thought-processes. The mechanic can transmit his own ideas if he wishes, or temper those that he receives from other minds to the capacity of the medium's physical organism to express. Frequently, a circle of spirits utilises such centres for focusing ideas which they could not transmit individually because of impediments peculiar to mankind's perverted viewpoints.

The world fails to realise that special forms of religion are almost as much an accident of birth as nationality itself. In all countries we naturally adopt the prevailing ideas current near our birthplace. Internationalism and extreme tolerance in religious outlook are essential to true spiritual growth. Nationalism and religious systems are in many ways hindrances to true progress and the brotherhood of man. Narrowness of outlook contracts the channel through which spirit people work and compels them to express the medium's ideas rather than their own. Breadth of mind is essential to the development of quality in mediumship. Too positive mental attitudes in any specific direction so colour the types of control that mediums, whose subconsciousness is the actual villain, are often suspected of "acting a part." Remembering that arrogance and pride attract folly and duplicity will poise the mind aright, and love of truth for its own sake will produce corresponding reaction upon the controls. In the type of spirit habitually manifesting through you, some weakness or quality of your own mind is inevitably exposed.

When mediumship ceases to be a "marvel," and becomes recognised as a perfectly natural attribute, many disabilities will pass away. Pity the poor souls removed from obscurity and suddenly thrust into the glare of publicity. It shakes up their entire mental world, and if their slumbering vanity is equalled
by their ignorance and simplicity the downfall is rapid. Change of temperament from a modest, unassuming person to uncontrolled egotism is quickly reflected in the mediumship. Clearly evidential mediumship is displaced slowly but surely by stilted utterances and extravagant claims put forward by "spirits" who never condescend to prove their identity. This phase is exceedingly difficult to combat, because vanity resents criticism, no matter how fair and reasonable it may be. It finally results in obvious simulation, or transforms true mediumship into a form of self-hypnosis that has done great harm to the Spiritualist movement.

From these classes arise the stupid jealousies which divide societies into small jangling sections. Pride will be satisfied with nothing less than a church each. The result is a series of wretched little meeting-places filled with quarrelsome people eternally dividing into smaller groups. Its fuller development is seen in the formation of new cults like that of Mary Baker Eddy’s Christian Science and Madame Blavatsky’s Theosophy. Mrs. Eddy claimed to be controlled by Jesus and all the apostles—a fairly common weakness among Christian converts—with the result that she was cold-shouldered by the Spiritualists of her day. Resentment thereafter coloured all her writings, which give an entirely false impression to her followers. Madame Blavatsky took a line common to her type. They repudiate everybody’s mediumship unless it manifests through themselves or their devotees. In Madame Blavatsky’s case, it ceased to be called mediumship and became something far more marvellous—a claim transparently ridiculous to all students of psychic phenomena. It further resulted in distortion of the simple facts of spirit life, and malignant enmity towards other mediums, who were said to be obsessed by "spook shells" and vampires. Both leaders emphasised aspects of truth neglected by Spiritualists, and both distorted the facts of mediumship.

Religionists of every denomination must therefore be on their guard against the dominant ideas that rule their lives. The desire to prove the correctness of one’s own specific form of faith finds continual subconscious expression. The ecstatic and highly spiritual feelings aroused by controls are occasionally responsible for the erroneous conclusions. The neophyte immediately
assumes that such feelings confirm the correctness of his belief, instead of which they are but the natural corollary to aspiration. Precisely the same sensations would be experienced by seers who know nothing of the medium's religious ideas. Subconscious action often accompanies true mediumship. An interesting illustration of this aspect was brought to my notice. A devoted Roman Catholic, in the district where I live, is subject to cataleptic seizures, during which the usual stigmatic markings appear. Blood-marks as of thorns show on the forehead and nail-prints in the hands and feet are seen. The fear and awe with which her friends regard the phenomena intensifies it, but they cannot understand why the "fit" is invariably preceded by the death-scene of her father. It is exactly as if she imitates the death of her father over and over again as a prelude to the stigmatic markings, which all her Roman Catholic friends regard as a special mark of favouritism by Deity. Acquaintance with the laws of mediumship would speedily arouse the ignorant spirit father to a consciousness of his effect upon his daughter, and teaching the girl the effects of subconscious action would complete the cure. In course of time, a few fairy tales will probably fill in convenient gaps and the Roman Catholic Church will add another saint to its calendar. This type of hypnotic subject is not necessarily a medium, though the majority of mediums pass through phases which at times bear a striking resemblance to hypnosis.

In trance mediumship, confidence is sometimes mistaken for vanity and mannerisms for simulation. Actors often carry a peculiar stage deportment into everyday life, and teachers, foremen and others accustomed to giving orders, sometimes adopt a dictatorial manner when speaking in public, without the least intention of doing so. Students must check these mannerisms, because posing turns the sublime into the ridiculous and influences controls. Unnatural poses are sometimes assumed by mediums as a kind of protection against the blank incredulity and unkind criticism so often meted out to them. It is a defensive armour born of their conscious integrity, without which the message they have to deliver would be strangled at birth. But, having noted how mannerisms give rise to unjust suspicions, the wise advocate will try to eliminate
Always be slow to decide who a new control may be, especially if there is any claim to authority in the pronouncements. It may not be due to egotism or personation, and it is wiser to let the spirit visitor volunteer his name than endow him with the one uppermost in the minds of those present. Auto-suggestion fills all gaps with the subject's own ideas and desires. Many purely hypnotic subjects claim to be mediums without presenting the faintest evidence for spirit control. The most casual mention of a name in their presence is sufficient to induce control by the spirit named at the earliest possible moment.

I extract the following philosophic and comprehensive explanation of spirit control from "Practical Occultism," by Tien Sien Tie, the spirit control of J. J. Morse:

"The spirit mesmerists, being in the subjective world, have to commence their operations from the subjective plane and work outwards. Hence we (spirit people) have to work upon the counterparts of the physical body as presented in the spiritual body; and to reach these we commence operations upon the outer magnetic sphere, but direct its efforts to the spiritual or inner side of the human being. This is accomplished physiologically by directing the mind or thoughts of the controlling power towards the affections, for it is by working through the affectional sphere we are able to come into contact with physical conditions of the affectional propensities." (This very significant statement should be noted. It supplies one of the reasons why the oracles of ancient Greece and Rome were chosen from among virgins before passional stimuli or carnal desires withdrew the mind from the higher psychic activities and religious fervours required.)

"Then, if the manipulation is for a mechanical result, instead of turning the forces into the superior intellectual brain, the flow of force is continued into the nervous department, and from the nervous outward into the muscular parts. Thus, by having the sympathetic nervous system under control, we are gradually able to withdraw the outer forces and focus them inwardly, as in the case of the human mesmerist; and little by little we are able to suspend the active operations of external sensations and consciousness and induce the condition of sleep.
that you know as the spiritual or magnetic trance.” (In other words, spirit people act upon the spiritual body in precisely the same way as a human mesmerist acts upon the physical body. Because of this entirely different method of approach, spirit-developed mediums tend to become aspirational and form a class distinct from ordinary mesmeric subjects, whose powers are unfolded without enriching the soul.)

"When you are getting on that road ... where the individual exercise of your own powers becomes a possibility to you ... the true cultivation of mediumship is the stepping-stone to the exercise of your own spiritual power. . . . As a rule, we deprecate the development of children as mediums. Our observation is that mediumship should never be developed until the physical system has nearly attained its growth. You can then draw upon the vitality without much danger to the health of body or mind. Mediums should not be developed before seventeen or eighteen years of age, or even older. It is most pernicious, physiologically and spiritually, to try and hasten the development in any case of growing children."

The following is a somewhat similar extract from Wallis’s “Guide to Mediumship”:

“There is an effort gradually to subdue the normal activities of the body to a state of quiescence. This induces a heavy, depressing, drowsy kind of feeling; a lethargy stealing over the bodily functions, until one by one all the activities of the body come to rest. . . . This quietude develops into a state of sleep wherein the positive actions of the vital functions are turned inwardly instead of being allowed to express themselves outwardly as in waking activity. This results in drawing forth a psychological aura, generated within the sphere of the body itself, and constitutes a bond or link between the medium as subject and the spirit as operator. . . . When this nervous link has been established, there is a further effort of will on the part of the operator to awaken certain ranges of faculties within the mental sphere of the subject. For this special purpose superior intellectual faculties are more directly appealed to, agreeable with sublimity, foresight, reason and colour.

"Then a certain amount of physical energy is liberated, as a sort of steam to direct the machinery when the handle is
turned. Presently the wheels are set in motion and mentally there is an awakening of the higher faculties. . . . In some cases, the spirit is withdrawn from the body, though sufficient relationship is maintained so that the individual may remain a living being. In other cases, where it is not necessary the spirit should be withdrawn, it is reduced to a state of quiescence. This is absolutely essential, because in proportion to the activity of consciousness, so are the difficulties of control . . . just in proportion as the individual resumes sway over any part or parts of the body, so in that proportion is control prevented. Thus bodily and mental links are completed that enable us to build up, step by step, the complete result that is called 'spirit control.'"

It is clear from these extracts that it is the mentality of the medium, the spirit-self, that is operated upon rather than physical brains. Mediums must not expect to be carried like infants all their lives; they must make efforts to rise to the level of their guides. Trance states stimulate dormant faculties which, sooner or later, ought to become the medium's normal expression. This desirable end attained, enforced unconsciousness no longer serves any useful purpose and conscious cooperation should supersede it.

Sometimes, deep trance passes into conscious control, in which the medium exerts no active volition during the addresses and can at any point dismiss the control and carry on by himself if he so desires. The majority of our best mediums pass through trance states to inspiration of a high order. J. J. Morse was an example of this development. From porter to editor, via the stages of trance mediumship to exceptionally high inspiration with marked executive ability in many directions, was no mean achievement and speaks volumes for the wisdom of his spirit guides. As trance gradually gives place to inspiration, the medium experiences continually increasing difficulty in deciding the precise part played by his own mentality and presently may decide that spirits have nothing whatever to do with the brilliance he now displays. He is wrong. He now approximates to types of genius who are quite unconscious of the help they receive from spirit people and who, in consequence, flatter themselves that their own unaided mentality is operative.
There is closer association between all forms of mediumship than is generally recognised. Try to discover which phase you are best fitted to express and specialise in its development. Those who get fleeting manifestations of many forms of mediumship are rarely dependable and cannot withstand the stringent tests modern scientists demand. As specialists stand head and shoulders above their fellows in other departments of work, so must the medium of the future who desires to prove spirit communication to an intensely materialistic and sceptical world. The tendency to regard mediums as "marvels" should be resisted because of its reaction on the medium and his mediumship. Do not put mediums on a pedestal or flatter them. They are but ordinary men and women subject by reason of their additional sensitiveness to greater extremes of thought and feeling than the normal individual, but that is all.

To make them feel they are a class set apart from the world places them in a false position which alienates friendships and compels them to become self-centred and "eccentric." Properly developed, they will undoubtedly get more refined than their associates; but if courted, flattered or compelled by the mistaken kindness of friends to resort to stimulants and enter upon a round of life for which they are utterly unfitted, do not blame the controls. Blame the selfish worldlings who first use them as toys to while the idle hours away and then consign them to the social scrap-heap as soon as a newer interest arises. This grave danger is inherent in professional mediumship. Traps are continually placed around mediums. Sensitives, careless of the laws of mediumship, and investigators who fail to recognise any laws at all, speedily induce deterioration. Sensitives feel it incumbent upon them to "play up" to their paymasters and unconsciously repel the very guides who would "hold them up lest at any time they dash their feet against a stone." When sitters understand their personal, mental and physical effects upon the mediums they employ, responsibility will be more correctly apportioned. A sound moral and intellectual groundwork will then form a prerequisite to the public presentation of mediumship.

All mediums should try to acquire robust health. Without it, you cannot be a perfectly balanced instrument. Bad health
may not prevent mediumship expressing itself, but the power should never be used while you are unwell. It will, perhaps, increase your infirmity. Besides, it is a reflection on your guides. They can advise and heal others, but their advice is evidently useless to you. Subconsciously, this idea permeates the audience and their criticism reacts upon the medium. While in robust health and breathing naturally, with all mental conflict eased, the human body exhales the requisite magnetic force as easily as the flowers project their perfume. This is the ideal state for physical manifestations and, though not so obvious, is just as needful in every other phase. Sickness depletes the nerves and thus robs the spirit people of the elements essential to manifestations. There are notable exceptions, but these, viewed from the standpoint of humanity with daily tasks to perform, are complete failures.

Start your day with the deep breathing exercises recommended under the heading of Yoga. Follow this with five minutes' dumb-bell exercise. Conscientiously performed every morning, this works wonders. It is not for health's sake alone that I want to impress upon you the necessity for robust health. Its main purpose is so to develop your power of resistance that whenever you "take on" unpleasant or unhealthy conditions from returning spirits, or from your audience, you will throw them off automatically and without conscious effort. Some sensitives plunge immediately into "death" states which may need counteracting by definite effort of will. The temperament will decide whether they will be affected lightly, as in psychometry, or be deeply entranced. From every standpoint, it is desirable to have good health, and not the least reason is the possibility of mistaking your own infirmities for spirit control or influences. Therefore, make diet your medicine and avoid sickness.

In well-conducted seances, the medium returns to consciousness as refreshed as he should be by a good sleep. If the contrary occurs, it is evidence that compensating elements are required in the circle to counteract the drain upon the sensitive. It is here that the study of auras will prove of inestimable value. If objectionable consequences continually affect the medium, it is usually traceable to unhealthy sitters. A malady of the mind may be as inimical to good results as a
diseased body. Alternatively, it may indicate that the guides are incompetent, and these must be requested to give place to those who can keep the medium in good health. This, of course, does not apply to mediums who give an excessive number of seances, or those whose ill-health is chronic. If excessive exhaustion continues, the medium should withdraw from seances so obviously unsuited to healthy development. The rule, of course, applies equally to non-mediums.

If sitting by yourself produces the same result, give it up. Your first duty is towards the world in which you live. If you persist, despite nature's clear intimations, please do not blame Spiritualism or the spirit world for your own folly. Sitters who are "too sensitive to sit," because they assume every sickly condition imagination can discover, must be dissuaded from attending seances at all. These people require definite training in auto-suggestion to strengthen their wills. It is useless developing mediumship if it is likely to become a burden to you and a nuisance to everyone else. I have met many of this type, but never found the very slight symptoms of mediumship they exhibited worth the martyrdom they claim to experience. They usually suffer from hysteria, but seek to extract sympathy by calling it mediumship. But having stated this fact, we are also compelled to acknowledge that many people are constitutionally unfit to attend developing circles, and therefore suffer. Withdrawal is the only cure.

Thought, transmitted to a medium, flows as naturally through the open channel as a river along a watercourse. Frequently, several streams converge. When they are consciously collected and utilised we get orderly mediumship. With accidental influx, we get confusion. The interruptions may proceed quite unintentionally from the audience or spirit operators. This is one of the reasons why spirits so often work in bands. Sometimes, to mortals, they seem most incongruously associated; but each unit of the group forms a specific mental or auric link essential to perfect manifestations. The spirit most closely associated with the medium is a particularly important link between the medium and all other communicators to regulate, modify or clarify the flow of ideas directed towards the medium. The rest of the band act as directive or protective forces. When
one knows the many conflicting streams of thought that sway audiences, their utility is obvious. The medium spirit is also necessary to temper the overwhelming power of greatly advanced intelligences, whose direct control might frustrate their own desires. The medium spirit may therefore be likened to a lens which collects and intensifies certain streams of thought, but which eliminates others. It depends largely upon their ability whether anything of real evidential value is presented.

It is a curious fact that spirit people more often work along our lines of prejudice than in direct opposition. It is the line of least resistance and consonant with their general attitude of leading rather than compelling. Though our free will seems to be absolutely submerged during entrancement, it is often subconsciously active. This fact must always be remembered, because all phases of mediumship are tinged by its operations. Subconsciousness is a bulwark against a too ready acceptance of new ideas and even spirit control cannot force us to receive ideas that we cannot comprehend or are not ready to utilise. Foreign languages or particular types of messages merely float on the stream unnoticed by the medium. But the operations of subconsciousness help us to understand how and why certain types of mind literally compel their guides to give teachings in accordance with cherished ideas. This is especially noticeable in automatic scripts, because independent minds are better able to trace causes that escape the actual writer. Nor would it be wise for spirit controls to contend for more literal interpretation. It would probably result in failure to get any part of their message delivered.

Among sectarians, this aspect can be easily traced. Nuns and Salvation Army lasses naturally assume that every bright spirit they see or hear must be Jesus or some well-known saint. Association of ideas does the rest. Nor does the mistake often get rectified when they learn the nature of spirit control. Usually their pride cannot admit the possibility of a mistake, although it is clearly apparent that much lesser mentalities could quite easily deliver the exceedingly simple messages they receive. This type of hypnotic subject gets controlled (?) by mythical gods, queens, emperors and any notorious character she has read or heard about. These people are primarily respon-
sible for the ridicule that Spiritualists receive from people who do not realise that auto-suggestion merely covers a fraction of the phenomena. Unfortunately they thrust themselves forward as authorities—and newspaper reporters, eager for sensations, give them the prominence they crave.

Subconscious activity also presents other difficulties. Whenever specific tests are devised, the medium’s own mental interference is immediately in evidence. The desire to succeed, or the fear of failure, or criticism, so influences their minds that organised testing rarely does them justice. In some cases, I found it wisest to make arrangements with the spirit operators direct and thus avoided mental interference from the subject. If you cannot get the controls to co-operate it is usually waste of time to experiment. In one case, I found the shock of discovering subconscious action set up such a revulsion of feeling that all mediumship was suspended for months, although the medium was above suspicion in every way. Similar results accrue from unjust charges and suspicions unwise ventilated. The reflection upon their honesty immediately causes mediums to close the very avenues that would prove their case. When mediums realise that conscious integrity is their best asset, they will not allow ignorance to affect them, nor think that every honest inquirer who puts searching questions is of necessity an enemy.

The predominance of the hypercritical faculty in a medium will effectually prevent the emergence of mediumship. It constitutes an antagonistic thought-stream which successfully resists all telepathic impacts. We can thus understand why simple faith works apparent marvels, and why the cottage produces far more reliable mediums than the college or the palace. This aspect will pass away when mediums learn correctly to appraise their own mental action in all manifestations and do not resent the imputation of subconscious action as a personal affront or condemnation. It is but a provision of nature, acting as a buffer against the unwise manipulation of forces we are not quite ready to utilise, compelling us to assimilate knowledge slowly. These considerations help us to understand why the older school of mesmerists occasionally met with such startling success. The entranced subject was rendered incapable
of thinking outside a specified orbit, and therefore concentrated upon the desired objective more effectually. Mediums who grasp this principle and inhibit all mental processes that militate against accuracy will excel by reason of their perfect self-control.

The ideal circle would not need spirits of varying grades in order to produce manifestations. It would vibrate in unison with the sphere contacted. Alas! the world has no time for spiritual unfoldment, though it gladly develops psychic powers if by any hot-house process it can force them into activity. It is interested in the knowledge acquired, but refuses to march towards the goal it reveals. The follies of early death, suicide, vice, slumdom, drugging and everything that keeps man on a low plane is clearly antagonistic to the teaching received from living examples of earth’s errors who return to enforce the moral. Mere communication with spirit people will not carry our souls one step farther along the road of spiritual progression or usher in the millennium. We must adopt new slogans and realise that all reforms are religious activities.

We race through life intent upon things that from a spiritual standpoint matter nothing at all. Not only are earthly gains and honours unimportant, but they actually constitute an impediment when used for selfish ends. So much so, that often those whom the world deems great, awake in the spirit world naked and ashamed, or clad in the rags which symbolise their spiritual poverty. There is only one royalty in the spirit world—the royalty of worth. If scientists would form circles for the discovery of spiritual verities, and healers and every type of medium combine for higher development, what heights might we not attain? I must reiterate that psychic development without soul culture is but knowledge without spiritual advancement.

While it is true that all-round development is best for individuals, it is equally true that only those who specialise make any pronounced addition to our scientific advancement. Change in the form of mediumship indraws new operators who cannot get so expert as those who deal continually with one phase. There is a natural desire on the part of mediums to obtain all types of phenomena, but as auric and mental qualities cannot be adapted for every phase, the result is a
series of fleeting and somewhat unsatisfactory experiences. By demanding the impossible, you keep your spirit friends experimenting, with the result that true progress is hindered. The wisest course is to seek their advice on all matters of development and be slow to dictate what you desire if it opposes their judgment. Once having decided which form you are best fitted to express, pursue it consistently, learn all you can about it, and second your guides' every effort. Thus and thus only can you hope to excel.

Mediums should be prevented from sitting in public circles until their guides have sufficient ability to use them without unseemly displays. The immature exhibition given is entirely misleading. It is bad for the medium, bad for Spiritualism, and unwise in many ways. Sudden loss of consciousness often means entire collapse of the body, as if the medium had suddenly fainted. If this happens in public, the gaping crowd get quite a wrong idea of spirit control. It is lack of control, not conscious spirit control, that is thus exhibited. Frequently the first intimation one receives of sensitiveness is inability to move a limb, or the entire body may become rigid as in catalepsy. Sometimes, but by no means always, consciousness is suspended at the same moment. These phases are not desirable as public exhibitions. Temperament plays a great part, and the self-consciousness of most people would arouse sufficient resistance to prevent this happening in public and, if taken unawares, would certainly stop its recurrence. Unfortunately, there are others—lovers of sensation—who seek the limelight on every possible occasion, and have thus brought continual discredit upon Spiritualists. Public developing circles played a necessary part in the early days of the movement to draw the attention of a sceptical world, but it is high time this crude method was supplanted by a scientific application of the teaching Spiritualists have now received. If public developing seances are held at all, they should merely form the basis from which likely material may be drafted into properly constituted circles.

Do not adopt a strained mental attitude or think you can put on or take off religion like a cloak. This checks development by withholding the semi-physical link whereby manifestations are produced. Change in mental poise compels altera-
tion in the mode of spirit approach and results in spasmodic mediumship and confusion. Happy naturalness is the keynote to success and, for this reason, like-minded people get the best results. The value of hymn-singing lies in the fact that, for the time being, you refrain from distracting thought and unite in common desire to help. But even singing must not be overdone, or exhaustion will ensue from a different cause. Genial conversation on the purpose of the meeting is a distinct help, but if this becomes too engrossing it sets all your psychic energies travelling in one direction, and spirit people have no option but to follow the lines you lay down. It means that you are indrawing spirits whom your guides have no right to eject, even though they have the power. In all cases, remember that mental attitudes at a seance have an important bearing upon results, and make your regulations accordingly.

When sitters are properly selected, and mediums work well within the healthy exercise of their power, the whole circle feels exalted and exhilarated. The medium becomes an object of respect, developing a self-reliant temperament, and satisfactory phenomena are produced. Compare this ideal with the weak-willed and capricious specimens, and the value of wise conductorship is self-evident. From what has been said, it is easy to see that a conductor who never loses consciousness is best fitted to preside at public or semi-public seances. He should have sufficient experience not to lose his head at unexpected happenings, but must be sufficiently magnetic to assist and encourage. By merely holding a medium's hands in his own, he can often resolve a partial control into a complete success. The principal danger to guard against, whilst doing this, is that of making any suggestion affecting the medium hypnotically. At this transition stage, the sensitive may pass momentarily under the conductor's control and thus automatically oust the spirit instead of indrawing one. The effect of holding a medium's hands inside the ordinary circle intensifies the power locally. Every electrician knows what is meant by a "short circuit." This is, in some ways, analogous to what happens at such moments. A better way is to link up a friendly and willing medium already under control with the novice.
The conscious co-operation of the more experienced medium’s guides expedites matters considerably. This is especially noticeable with coloured controls, but is not advisable in public meetings owing to the pandemonium that sometimes ensues which would be wholly misconstrued by investigators. Great tact is necessary, whatever you do. Mediums sometimes develop unaccountable antipathies or attractions while abnormal. Never touch them if they have the slightest objection to your doing so. If you persist, a permanent antagonism may be aroused and subconsciously carried over into everyday life.

The fact that only one medium at a time can express the fullest pitch of his individual capacity has so impressed some conductors that they arrange for one sensitive at a time to be experimented upon. This is effected by placing all sitters under a bond to refrain from speaking and to resist control during the period allotted to another. As the power to resist is as valuable as the ability to surrender, the exercise has a beneficial effect. In addition, modest and retiring mediums are not thrust into the background by more aggressive temperaments. It may be introduced into all developing seances as an exercise on self-control. It compels exuberant spirits to appreciate the value of the text, “In honour preferring one another.” Especially in public meetings should this rule be adopted.

Conductors must not exhibit their authority unduly. Quiet, sympathetic firmness is best. Mediums are not only sensitive to spirit people, they respond even more quickly to the thoughts and feelings of people in the body. Moreover, in their hypersensitive state, they are apt to imagine grievances where no offence is intended. Like all true leaders, ideal conductors are born rather than trained. Their main effort must be directed towards keeping the audience happy, without permitting minds to fly off at a tangent or conversation taking a frivolous or personal channel. But, side by side with this instruction, comes the apparent contradiction that even a buffoon sometimes has a distinct value in a seance room. You get constant reminders of this by noting how the spirit people break up tense, strained mental attitudes by turning on a sort of comic relief to the more serious business in hand.

Though concentration is valuable, it easily gets transformed
into a mental state that defeats its own object by restricting the output of magnetic force. Conductorship, therefore, requires great tact. In physical seances this fact emerges continually, and even hilarity within bounds is sometimes encouraged. The simple expedient of singing a properly memorised hymn effects the same purpose, but in most cases it is best to follow the lead set by the invisible operators. Wise conductors always endeavour to provide teaching to prevent young mediums relying too much on their spirit friends. Where this training is neglected there is a tendency to grow up like hot-house plants, very interesting, but quite incapable of fighting the battle of life alone. The moral is clear. The medium of the future must prepare for his labours exactly as all other workers have to do; that is to say, the groundwork must be cultivated, for, until strength of character develops side by side with psychic unfoldment, ideal mediumship is impossible.

The ideal conductor for developing circles is a fully developed medium who refuses to go under control or in other ways "use up the power" by giving phenomena, but who, at or near the close of the meeting, is able to describe the nature and causes of the various thoughts and sensations experienced by sitters. Budding psychics then realise they are not "imagining" and creating hallucinations in mistake for clairvoyance, and the explanation of what the spirit people are trying to accomplish helps all parties, and the mediums go confidently forward with their development. By thus remaining quiet during the major portion of the meeting, the conductor adds his own store of magnetic force to that required by the guides of developing mediums, but, in an emergency, is always able to advise as to the best course to pursue, or get the spirit people to do it for him. It is not generally appreciated that developed mediums absorb all available power while giving phenomena. By remaining normal, they not only refrain from drawing on the others, but actually lend their more powerful assistance to the less experienced guides. In mediumship, the personal equation is always the deciding factor. Very few mediums are willing to sink self in order that others may step into their shoes. Nor will sitters always permit them to do so, because the tedium of waiting can only be relieved by
“something happening.” So, against their own interests, sitters continually encourage the principal medium to act.

Extreme elasticity must be allowed in the application of all theories relating to psychic phenomena. We are but groping our way in the dark. Mediums are in the position of hypnotised subjects continually casting about for a new suggestion to follow, and if you suggest that the subconscious element preponderates and that they are merely imitating each other, you will promptly discover that all development will cease. In their alarm, their own critical analysis and fear will stop it. In the illustrations that follow, you will see that self-delusion is impossible. You can but let these half-and-half stages outwork themselves, as they do if honesty and common sense hold the balance true.

Mediumistic sensations are caused, first, by the temperament and desires of the controlling spirit impinging upon the auric sphere of the medium; secondly, by a transmitted auric or magnetic force used by spirit people, which causes spasmodic movements in the medium and through which control is maintained; and, lastly, to reactions from the psychic body of the visitor. The last-named automatically results from some physical peculiarity carried over by the psychic duplicate, or is due to subconscious action on the part of the spirit. Temperament can be quickly dealt with. One has but to compare the effect induced by the presence of a genial, generous soul on any assembly with the reverse atmosphere created by sour, crabbed or repulsive natures to understand how quickly and unconsciously we all respond to predominating influences. Now, imagine these feelings thrust upon us with hypnotic force, and we obtain some idea of the power and method by which the thought and temperament of a spirit affects a sensitive during control.

While in the physical body, the grosser human emanation of the aura mingles with the finer, but in spirit life, the grosser having departed, the spirit uses its more etherealised aura in association with that of the medium to form a lever to move ponderable objects or impinge upon the human brain. What we do ignorantly, they perform consciously, and thus transmute mental processes into physical effects. Its operations cause the spasmodic twitchings symptomatic of early development,
but which rapidly pass away as unfoldment proceeds. The majority of deep trance subjects, and many who are never en trancecd at all, exhibit its effects. It is akin to a galvanic shock without its unpleasantness or tingling sensation. It is wholly healthy.

Nearly all muscular twitchings of mediums are due to automatic reactions from the mind or body of the controlling spirit. On controlling for the first few times physical disabilities peculiar to the spirit, such as lameness or the causes of death, are exhibited. These are too automatic in their action to be consciously induced, though at times they are intentionally shown. Until the spirit learns to subdue these manifestations by sheer effort of will, apparently painful scenes are continuously presented time after time without any fuller development. The understanding of this problem provides a rational reason why guides impose great restrictions on some spirits and refuse to let others control at all. It is simply in the interests of the medium, who might suffer from unpleasant sensations or be injuriously affected in health afterwards.

It also explains the inexplicable loss of memory that occasionally afflicts controls, and why it is necessary for a spirit occasionally to leave the auric sphere of his medium when he desires to gain additional information. It is not that he suffers from failing memory, but that its clarity is affected by the denser aura which is an actual impediment to his thinking clearly. Telepathic impacts from the audience or the desires of the medium have also to be taken into consideration; but there are occasions when effects cannot be attributed to the mental participation of either spirit or mortal. These complexities form the main impediments to clear expressions of identity.

The spirit reproduces in the medium the sensations of banging, drowning, shooting and other death-states. It is clear that the spirit does not consciously exhibit his own death-scene. His continual efforts to overcome this disability prove that fact. Only after many efforts is this achieved. Later on, when he learns to control without help from the medium's guides, and not till then, do undesirable death-scenes and purely physical reactions cease. Do not confound this type of control with
the conscious control established by spirits accustomed to the work. Long continued exhibition of the same death-scene implies lack of development on the part of the operator or ignorance of the laws of spirit control, with consequent inability to overcome automatic reactions.

The solution of many problems in mediumship will be found in the analysis of the aura and psychic body. I have already mentioned the elements collecting over the dying body, composed of all that lives after its decease. These took shape and formed a perfect replica of the body from which they emerged. This duplicate is so perfect that it contains within itself a faint impress of the cause of death, which induces reactions through the physical body of the medium when the memory of the spirit visitor re-establishes earthly relationships. Just as our physical bodies react to mind, so do the elements of which the psychic organism is composed. These react to the mind of the spirit through the brain of the medium. All types of death leave their corresponding impress, which produce manifestations frequently mistaken for conscious control—the alternative is that the spirit makes these continuous and extraordinary demonstrations for the express purpose of proving identity. This is an obvious absurdity, for one demonstration would be sufficient for this purpose.

These experiences open up wide fields for speculation. What exactly does the spirit extract from the physical body and retain, and what are the consequences to the owner or to the medium? The answers will supply keys to many apparently contradictory statements by spirit people, and enable us to understand the law of psychic gravitation which compels each to go “to his own place” in the spirit world.

Spirits have actually been known to assert that they suffer from rheumatism—a ridiculous statement from the standpoint of other spirits who never felt pain since leaving the body. But earthbound spirits whose memories chain them to the past, and who fail to realise the facts of their physical decease, continually reproduce the illusion exactly as hypnotic subjects do. In addition, they attract the precise elements which give shape and form to their surroundings and feelings. As soon as the spirit realises its powers over the “substance” of which
its spirit body is composed, the disabilities disappear. Presently, as he rises morally and intellectually, he, too, will have some difficulty in remembering that such a state as rheumatism or lameness ever existed.

Ignorant newcomers to spirit spheres are all controlled by their environment, but advanced spirits control the elements that surround them, and by thus utilising the law of magnetic attraction and repulsion rise superior to their influences. The auric emanation has been termed "magnetic." So it is; but in a far wider sense than is generally appreciated. It contains within itself the polarities which decide spirit location in that greater life. The spiritual body is more obviously and definitely related to its "mind field" than before transition. It is because this "location" is a mental state rather than a place that so much confusion exists in the minds of unprogressed spirits equally with mortals.

Drifters in the spirit world are but dreamers unaware of their release from physical restrictions. They live in a world of their own creation, and association with a medium is one of the best methods used by their friends to awaken them to the newer conditioning. Rescue circles on both sides of the veil do this consciously, but if the spirit drifts until enmeshed in the aura of a sensitive ignorant of mediumship, the poor medium is classed as eccentric or mad. Fortunately, mentality acts with marvellous rapidity on the psychoplasm of which the spirit body is composed, and its owner soon learns to stabilise himself in "the house not made with hands." Mediumship thus serves the dual purpose of releasing ignorant spirits from their self-created thraldom and at the same time quickens the psychic perceptions of sensitives. The association compels the spirit to review the past and recognise its relationship to the newer environment.

It is indefensible logic to assume that only purified elements drawn from the fleshly garment enter into the composition of the psychic organism. Everything physical has its etheric counterpart. There is no teaching more consistently given than that some spirits are "dark" but that others approximate to brilliant forms of light. It applies to quality rather than quantity, but the inference is clear. It means that some spirit bodies are
denser than others, and that density or “darkness” indicates a limitation of development or power. That the elements of the spirit body and its auric emanations are controlled by the operations of thought is equally obvious, because density can be assumed when they wish to show themselves to mortals, or descend to lower spheres, or change their apparel or appearances to assist clairvoyant delineations.

The law of cause and effect is thus seen in operation on spiritual planes. The drunkard takes with him his craving for alcohol because he developed the germs of desire in his physical body. When the purely physical craving of a drunkard overpowers reason and he becomes a dipsomaniac, it cannot be said that the man is master of his body. But if a hypnotist appeals to his subconsciousness, the ego may put up a sufficiently strenuous fight to regain the mastery. This condition has its parallels in spirit life. Thought accretes material which actualises itself as in a dream and the dreamers in spirit life are, for the time being, controlled by an environment of their own creation. As they slowly wake to the fact that they are responsible for this conditioning, the scene changes and their mental effect upon sensitiveness changes in like ratio. The action of spirit control, after they have sunk to a degraded condition, is equivalent to arousing a hypnotic subject to normality. With repeated control, the individual submerged by earthly conditioning recovers himself like a hypnotic subject from hypnosis. The death-scenes gradually cease and definitely conscious control begins.

Analyse the foregoing sufficiently and you will discover a greater incentive to self-control than scores of sermons could supply. But, at this point, we must be careful to distinguish between “desire” bodies and the results of accident or disease. Germs of disease would excite nothing but loathing. Nor would broken limbs and other causes of death excite anything but repulsion. This thought acts as an eliminator to the psychic body, and though the sears due to earth’s vicissitudes may, under the impulse of memory, be galvanised into momentary life while controlling a medium, these would not in any way indicate the spirit’s real and permanent state. The fleeting memory does but serve a useful purpose, by causing mediumistic
reaction proving identity, and then retires into subconsciousness, forever to remind us of the ladder we have climbed. The development of mediumship is thus assisted and at the same time operators learn consciously to disperse the elements which enchain them to undesirable planes. That they leave no bad effect upon the medium is due to the watchful care of guardian angels who surround their instruments with counteracting forces. The most valuable of these I believe to be the coloured friends who have earned the name of "doorkeepers."

On the other hand, it emphasises the necessity for mediums to lead clean, wholesome lives, both mentally and physically, so that they may not attract or retain in their surroundings undesirables from spirit lands. It is only after long experience that mediums learn to guard against interruptions. On both sides of the veil, communicators quite innocently interfere. Planes of consciousness separate spirit people just as definitely as brick walls separate physical bodies. The idea that the spirit world is a sort of operating theatre where everybody is in sight of everybody else, needs only a moment's thought to dismiss it completely. Not all being in sight of each other means that more than one operator may be transmitting thought at the same time. The same difficulty applies to telepathy from the audience. The spirit guides of developed mediums partly overcome this difficulty by interposing a medium spirit who stands between the medium and this fluctuating thought-atmosphere to regulate and transmit the messages. So deftly is this work accomplished that we cannot always detect it. It also has the additional value of opening a pathway to higher spheres which the unaided soul cannot otherwise visualise.

The auric influence of controls upon sensitives emphasises the need for spirit guides, whose mere presence imparts vitality to depleted sensitives. The principal work of these "doorkeepers" concerns the health of the medium and prepares the way for other controls; though the mentality of our coloured friends often leaves nothing to be desired in the way of mental acumen. Their presence keeps off intruders whose attempted control might reduce the medium to a bundle of nervous irritability. Quite unintentionally, this effect might be induced
by contact with weakly psychic organisms or mentalities which leave an undesirable mental or physical impress behind. I have quite failed to discover any other explanation for the healthful and buoyant feelings induced by coloured controls than that they naturally exhale a vital force which is transferred to their mediums. The usual explanation is that having lived closer to nature and free from the white man's debilitating drugs and anaemia-producing habits, their auras reflect the results of their earthly vitality and, their temperament being entirely different from ours, causes the medium to feel both mentally and physically refreshed. This does not apply to the modern degenerate ruined both physically and mentally by the introduction of civilisation in the shape of rum, gun-powder and evils consequent upon the industrial processes like miners' phthisis or restriction to compounds.

The will is the vital factor both in opening or closing the "door" to spirit control, but the last control at a meeting usually leaves a more permanent after-effect than those who precede. This proves the wisdom of those guides who definitely select healthy, simple-minded companions habitually to associate with their mediums so that their happy influence may restore and maintain mental equilibrium, no matter how distressing the previous controls may have been. A moment under their personal control at the end of a seance effects this purpose, and the "door" is firmly closed against all intruders. The alternative to this specific co-operation is plainly evidenced among those sensitives who ignore the voice of experience or submit to irregular control at all hours or under unsuitable conditions. Their mediumship is rarely reliable and their lack of self-control is shown in twitching nerves and muscles. These mannerisms should be checked. They are often due to subconscious action or the foolish notion that mediums never utter a word without assistance from their guides. The mannerisms are occasionally excusable and are due to the intimate association of the "doorkeeper" spirits with the medium. There is frequently a duality of expression, because they literally live within the auric sphere of the sensitive and thus form part of their mental processes. Being continually in contact, their thoughts commingle. They thus become
a permanent factor in the life of the medium, who must learn to "control the controls" by and through the same laws that they control him.

The auric "mind field" is common ground to both spirit and mortal. Each uses the same cords of communication. Mediums will thus understand that their own personal desires sometimes have the effect of a command upon those children of nature who quite naturally do everything they can to forward the medium's interests. This interplay of thought is clearly perceived by those who watch mediums. We can tell immediately which spirit is endeavouring to take control, because all unconsciously the medium adopts their tricks of manner long before actual control is established. Later on, the merging is so definite that the twain practically become one mentality. From this power to influence controls has arisen the Theosophic notion that mediums control elementary forces. The medium who is controlled by the right type of guides will quickly discover that they have independent volition of their own and will forcibly remonstrate with their mediums if occasion demands.

With white-skinned people, decorum is unfortunately interpreted in terms of stiff-necked, silent reserve which wholly misconstrues the exhilarating movements and vociferous interjections that sometimes accompany the initial stages of development by this type of control. Ignorance and fear, combined with a stupidly stilted unnaturalness misnamed reverence, often resent the manifestation, and the valuable co-operation of these useful adjuncts to the seance room is rejected in consequence. The further result is enfeeblement of the phenomena and lessened vitality in the medium. In some respects, the ethical standards of coloured folk are superior to our own. They know nothing of the cant and hypocrisy that permeates civilisation, but they need assistance from our mental and scientific attainments. They quite fail to see the need for polite evasions or deceitful phrases, and are, therefore, out of place in many drawing-rooms, but they choose this field of work in order to advance their education in return for service loyally rendered. Ofttimes, they add a worldly wisdom that surprises and shames us, and in considering different ethical standards we must
remember that values are appraised differently by different nationalities and that these characteristics carry over into the spirit world where time is a negligible factor and motives are more consistently expressed.

The day when spirits were regarded as devils to be feared or gods to be placated has long since passed away, but recognition of their human qualities emphasises their need as well as their utility. In the past, they were mistakenly endowed with omnipotence. The real fact is that they often require our help as much as we do theirs. This is peculiarly applicable to coloured controls. They require teaching. If you desire their help, surely it is not too much trouble to teach them your language so that co-operation may be perfected. Upon sitters, even more than the medium, does the duty fall of educating those who are placed in our care and thus prevent them offending the canons of good taste. I have always found coloured spirit people amenable to reason. If their mannerisms are objected to, they do their work silently and unobtrusively; but I believe their more intimate association is in the best interests of all. If the control exhibits a tendency to noisy volubility, or physical exercises that are objected to, the conductor should lay one hand on the forehead and the other at the base of the brain and firmly but quietly state the reason for desiring them to desist. They will usually comply immediately. But it is far wiser, usually, not to interfere at all. Noise and exercise are not “wicked,” but if they terrify timid souls quieter methods must be enforced.

The coldness and formality demanded by psychical researchers are responsible for a great number of their abortive seances. Formality and suspicion on the part of either medium or sitter prevent phenomena, because the mental atmosphere checks auric vibrations at the start. But a medium’s determination to succeed under all circumstances sometimes overcomes difficulties in the most unexpected fashion. We thus discover that the mind of the medium is the prime factor after all. Conditions at one time believed to be essential are now found to be of secondary importance. Intense religious atmospheres are now abandoned in private meetings. Clairvoyance is given in electrically lighted rooms, and materialisation is photographed by flashlight. These things were at one time deemed impossible,
but are now successfully achieved after persistent effort and co-operation with the invisible operators.

The whims of mediums must be respected. Try them out and judge by results. Unless their fears are overcome and their minds quiescent, satisfactory phenomena are rarely obtained. The personal factor is not peculiar to the medium alone. All sitters should realise their own telepathic effect. As spirit control is a purely mental operation, it follows that the thoughts of interested participants also have an effect. The auric mind-field is open to impacts from all who are within its sphere. Thus it is that every thought, speech, action, state of health or disease in the sitters help to make or mar the manifestations.
CHAPTER XVI

MIND OVER MATTER

In order to trace the history of psychic manifestations, we must compare such evidence as exists today with the records of the past. Unfortunately, religious systems have deteriorated so enormously from the precepts and practices of their founders that the majority of explanations by modern devotees are positively misleading. But in such survivals as the yogi, fakir and dervish we get glimpses of primitive psychic manifestations which can be interpreted by modern experience. Their relationship to prehistoric rites and ceremonies, medicine men with charms, tom-toms or amulets to frighten or propitiate the gods, can also be traced. In this short summary I shall not differentiate between the yogi, fakir or dervish, as it is only the phenomenal experiences common to all that for the moment interest psychical research. The following extract from the "Encyclopædia Britannica" is therefore pertinent to our study:

"'Dervish,' a Persian word meaning 'seeking doors,' literally 'a beggar.' This is equivalent to the Arabic 'faquir' (fakir). Generally in Islam it indicates more exactly a wandering religious (person). The origin and history of the mystical life in Islam which led to the growth of the order of dervishes, is dealt with under Sufi-ism.... In ecstasy they cut themselves with knives, eat live coals and glass, handle red-hot iron and devour serpents. They profess miraculous powers of healing, and the head of the Sadites, a sub-order, used to ride over the bodies of his dervishes without hurting them.... These different abilities are strictly regulated... thus one sub-order may only eat glass and another only eat serpents." (These are explainable as phases of mediumship. What would be easy to one would be quite impossible to another.)

"The Sennusi (Sennusia) were the last order to appear. Candidates for admission have to pass through a novitiate more or less lengthy. First comes the 'Ahd' or initial covenant,
in which the neophyte repents of his past sins and takes the sheik of his order as his guide for the future. He then enters upon a course of instruction or discipline called 'the path,' on which he advances through diverse stations or passes of the spiritual life. . . . It is plain that the sheik, along with ordinary instruction of the novices, also hypnotises him, and causes him to see a series of visions marking his penetration of the divine mystery. The part played by hypnosis, consciously or unconsciously, cannot be overestimated.” (Materialism classifies nearly all psychic phenomena under this head, so readers must separate the purely hypnotic from the psychical.)

“One order commands its novice to labour as a servitor for one thousand and one days before he can be received. For one day’s failure he must begin at the beginning all over again.” (Contrast this apprenticeship—designed for the obvious purpose of selecting reliable mediums from the non-mediumistic, and definitely training them—with the haphazard processes common among Spiritualists, and the reason why we cannot more consistently produce phenomenal evidences will be apparent.)

“The word 'fakir' has come to be applied specifically to the Hindoo devotees and ascetics of India. The tortures which some inflict upon themselves is almost incredible. They will hold up their arms over their heads until the muscles atrophy: will keep their fists clenched till the nails grow through the palms: will lie on beds of nails, cut and stab themselves, drag, week after week, enormous chains loaded with masses of iron, or hang themselves before a fire near enough to scorch. Most of the mendicant orders are inexpressibly filthy and verminous. The natives do not respect these wandering friars, but dread their curses. Just as Christian churches absorbed much of the mythologies of heathen religions . . . so Islam (also Buddhism and all other systems), to an even higher degree, has been overlaid and almost buried by the superstitions of the people to whom it has gone. The worship of saints, therefore, has appeared everywhere in Islam with an absolute belief in their miracles and in their intercession, living or dead.”

The foregoing unfavourable criticism must not prevent students from recognising the motive behind the crude training designed by yogis to gain complete mastery over the physical
body. All yoga training is arranged with the specific object of making the spirit absolute master under all circumstances. Not until they can live "without regret and without desire" will their goal, nirvana, be attained with freedom from rebirths. Nirvana literally means absorption into Deity, and is the equivalent of the Christian heaven. If the point is grasped, "that neophytes have to repent of their past sins," it will do much to extinguish the bigotry that prevents opposing religionists fraternising. Just what parts of yogi phenomena may be attributed to suggestion, or to actual spirit manifestations, experience alone can decide.

How do fakirs accomplish their "miracles"? In 1927 I witnessed an exhibition by Tahra Bey, an Indian fakir, who visited London for the express purpose of proving his claim to the medical world. In 1929, he repeated his experiments in a French theatre under similar conditions. About a hundred surgeons and physicians formed an examining committee and sat upon the stage supervising every action. Tahra Bey submitted to medical examination before and after stabbing himself. He inflicted wounds that under ordinary circumstances would have caused serious injury or actual death. He inhibited the flow of blood or could make it flow to order. He jabbed two eight-inch bonnet pins through both cheeks, where they remained as a preliminary to thrusting a knife through his neck behind the windpipe. The ends of the bonnet pins, the handle and long end of the knife blade, could be easily seen all over the theatre, protruding through the flesh. In this condition, he paraded among the surgeons for inspection. Not a drop of blood flowed, nor did any medical man suggest there was any fraud or illusion about the matter.

These points must be remembered, because sceptics all over the country aver that it could not have happened, or if it apparently did, then collective hallucination must have robbed the entire audience (about two thousand) of their ordinary powers of observation. This theory, like most arguments of this type, is more wonderful than the actual fact. Tahra Bey claimed that his unaided will-power produced the result. He was apparently unhurt. He afterwards submitted to being buried alive. His nostrils and ears were plugged with wool.
to prevent sand entering. He was then placed in a coffin and completely smothered with sand. The coffin lid was fastened, and the whole buried under more sand with a sailcloth over it, on which more sand was placed thoroughly to exclude the air. He must have ceased breathing for over fifteen minutes, but beyond looking somewhat exhausted after his release, he seemed none the worse for his experience. The intervals were varied by reading sealed envelopes or replying to the questions they contained. Ordinary mediumship was childish in comparison with the wonderful directness of the readings. Even the winner of the Derby was predicted, at which he protested that his questioner had disobeyed his specific request that no questions concerning money or betting were to be asked.

Newspapers illustrated the scene and wrote graphic accounts. And what was the result of all this activity? As soon as the nine days' wonder passed away, it was dropped into the limbo of obscurity and its valuable implications ignored. Cases are on record of fakirs being buried alive with military guards set over the grave for more than a week. Recorders of these incidents are met with such a gaffaw of incredulity that they soon decide to remain silent lest their sanity be called into question. As with psychic phenomena in general, a cowardly conspiracy of silence or a malevolent attack obscures the actual truth. The world is frankly puzzled, but prefers ignorance rather than follow clues which upset cherished ideas. Similar hypnotic and psychic exhibitions were originally associated with religious rites and ceremonies. At first they would be exhibited to overawe the unbeliever, or confirm the faith of the neophyte. Later, they formed the basis of religious systems which soon dispensed with inconvenient prophets, and, with their passing, a gradual disbelief in spiritual agencies follows and the worship of priests and ceremonies or gross superstition begins.

All real fakirs, yogis and mediums are living illustrations that psychic powers are inherent in the individual and are not the property of any particular system or church. It is for this reason that Orthodoxy "stones the prophets," who rise superior to the vested interests of their day and are therefore removed. Then follows the stereotyping of creeds, and blind faith supersedes knowledge. "The people perish where there is no open
vision; for the letter killeth but the spirit giveth life.” Roman Catholicism claims apostolic descent, and therefore ought to possess the gifts of the spirit outlined in the twelfth, thirteenth and fourteenth chapters of Corinthians I, but, alas, if the seers were not Roman Catholics, the Church burned them; and if they did happen to be Roman Catholics, then the Church waited till the body was dead and then worshipped them as saints.

I drew my illustration of the degraded type of yogi from the “Encyclopædia Britannica.” From the same authority I cull the true meaning of the word. “Yogi: A Hindoo religious ascetic. The word ‘yogi’ means one who practises yoga with the object of uniting his soul to the divine Spirit. This union, when accomplished by the individual soul, must enhance its susceptibilities and powers, and so the yogis claim a far-reaching knowledge of the secrets of nature and extensive sway over men and natural phenomena. The most usual manifestation of this power is a state of ecstasy of the nature of hypnotism.” Once again the student will note the application of the word “hypnotism” to all phenomena materialism cannot otherwise explain. All psychic experiences are calmly swept away by the use of this word, although, until comparatively recent times, hypnotism itself was denied. In effect, it assumes that all mental and psychic powers are attributes of the grey matter of the brain. How absurdly inadequate this is to explain the vast variety of psychic experience every experimentalist knows.

From a summary of the true yoga philosophy, by the Swami Vivekananda, I extract the following, with which most Spiritualists will agree: “Each soul is potentially divine. The goal is to manifest this divinity within, by controlling our entire being. This is the whole of religion. Dogmas, doctrines, rituals, books, temples or forms are but secondary details. “The science of yoga declares that man is but a conduit for the infinite ocean of knowledge and power. It teaches that desires and wants are within man and that the power to supply those wants is also within him. That whenever a want, desire, or prayer is fulfilled, it is out of this infinite magazine that the supply comes, and not from any supernatural being. The practice of raja yoga leads to the more subtle perceptions which
enable him to draw upon this store. The power of concentration, properly guided, will analyse the mind in order to understand its own nature and powers. The study is long and needs constant practice of the physical and mental means to the end. With the majority, it is the body that controls the mind. To countermand this, we take certain steps which help, and when the body is sufficiently controlled, we attempt the manipulation of the mind to subordinate both.

"Anything that is secret or mysterious in yoga teaching should be rejected. All mystery-mongering weakens the brain, and its introduction has well-nigh destroyed the philosophy. Mind is an instrument in the hands of the soul. It has the reflective power of looking backwards into its own depths. Certain regulations as to food are necessary. We must use the food that brings us the purest mind. The food is found in fruits and cereals. Fasting is enforced by some yogis but not demanded by others. The would-be yogi must avoid the two extremes of asceticism and luxury.

"Raja yoga is divided into eight steps. The first commands non-killing, truthfulness, non-stealing, continence, and refusal of all material gifts. The next compels cleanliness, contentment, mortification, study, and entire surrender of the self to God. Then follows 'posture,' which includes concentration, meditation, and exercises inducing super-consciousness. Without the moral training as the basis, all practices are useless. A yogi must not think of injuring anyone by thought, word, or deed. This applies to animals also. The step called 'posture' includes a series of exercises which have to be practised, both physical and mental, until certain higher stages are reached. Nerve currents have to be displaced and given a new channel. The following are illustrations. The main part of the action will lie along the spinal column, therefore hold it free, sitting erect, holding the head, neck, and chest in a straight line. Visualise a stream of life passing into each nostril alternately with every breath you draw. It passes down one side of the spine and up the other.

"Hatha yoga specialises in physical development. It establishes perfect control over the organs. The heart can be made to stop or act at will. Every organ in the body is controlled in the
same way. Yogis claim to live easily to the age of one hundred and fifty, while remaining quite young and fresh. One of their practices is to drink cold water through the nostrils each day. It is said to cure headaches, keep the brain cool, and permanently cure colds. It is easy to draw water up the nose by making a pump action with the throat. After the nerves are purified, the control of the vital forces is assisted by the following practice. Stop the right nostril with the thumb, draw air up the left to your fullest capacity, then, without any interval whatever, expel the air through the right nostril by closing the left. Then reverse the process by inhaling through the right and ejecting through the left alternately. Mentalise the passing of air down the spine on one side and up the other while exercising. Practise on rising and retiring to rest, and twice at regular intervals during the day."

After a few months' constant practice, the Swami Vivekananda assures us, the power to read other peoples' thoughts develops. Another practice is to concentrate one's mind on the tip of the nose. This is said to develop the creation of the most delicious perfumes; but I must warn students that hypnotic practice proves that if you expect a bad smell instead of a perfume, the intensity of your concentration would produce that hallucination instead. The exercise in no way proves control of surrounding elements, but that the mind can conjure up an infinite variety of sensations. In making this statement we must tread warily, because we dare not set limitations upon the creative powers of the mind. The fact should be tested by noting whether non-expectant persons also smell the perfume, or if articles in the vicinity are impregnated. I have had experience of spirit perfumes distinctly recognised by people in different parts of the house who spontaneously asked each other if they were aware of them. But in these cases they are probably produced by a knowledge of chemistry or other laws under the control of a spirit rather than sheer thought-precipitation.

In India, children are taught they must not eat until after they have practised, with the result that they do not actually feel hungry until they have completed their exercises. This illustrates the power of the mind over the body similar to that cultivated by fasting men who actually fast for forty days without
injury. Continual practice by yogis produces ascendency of the mind over the body, because with physical exercises the mind is at the same time directed into specific channels, thus arousing psychic powers in addition. In occult literature you will often come across the word "prana," which is usually thought to mean "breath." This quite fails to convey the yogi meaning. It covers a wide range of psychic knowledge, including physical development with moral training. In a small way, Spiritualists have started this training in their Lyceums, where children are taught that nobility of character with correct exercises produces an erect carriage; but that mean, ignoble thoughts carve corresponding furrows on the face.

Developing mediums should incorporate as many practices of the true yogi as possible. In a measure, they are already practised. But the usual slipshod methods of mediumistic development must give place to systematic routine before marked improvement in mediumship will be apparent. An excellent routine would begin with bathing on arising, followed by dumbbell exercises in the open air and the practice of controlling the breath; always remembering that exercises do not assist psychic development unless accompanied by suitable aspirations. Then, light, easily digested foods and the application of your ideals during the day, with swimming, diving, singing, and every other exercise that compels control of the breath and development of the body or mind would soon enable the ordinary medium to outstrip the yogi, because the knowledge of the west would be added to the powers of the east. Western modes of thought and activities interfere seriously with the incessant practice customary in the east; but if the above routine were followed, many mediums would soon become first-class yogis. The degraded fakir and yogi accentuates physical exercises and subordination of the body to the point of hallucination and the exclusion of psychic realities. Or, in the search for an easy livelihood, he descends to the level of the fortune-telling gipsies or mediums who see nothing sacred in their gifts. But it is obvious that there is no reason whatever why the modern medium should not excel even the most wonderful yogi.

The essential point of difference between Spiritualism and yoga is that yogis claim to create a thought-body and travel
in it, and in that condition, unaided, do all that mediums claim is done for them by discarnate intelligences, whom the yogi rarely recognises. Yoga has evolved along the same lines as powers exercised by medicine men over their tribes, and emphasises the need for idealism as an adjunct to psychic development, with a closer study of science in relation to nature's phenomena. Without these, the savage remains an ignorant savage still, notwithstanding his psychic powers. Mediumship, properly understood by our army leaders, would have supplied them with the solution to a problem that often baffled them in uncivilised countries. Frequently their coming was anticipated in a most extraordinary fashion. They therefore credited the natives with marvellous means of gathering information, assisted by fast runners without parallel. But the mystery ever remained. Ability to travel "in the spirit" or a "thought-body" is the solution. Travelling in the spirit proves how and why spirit people are limited in their efforts to make us realise their presence.

Without the aid of both scientific and religious idealism, spirit sight and powers are limited to phases of their own existence. On the lower planes, psychic powers appeal strongly to superstitious ignorance, with consequent degradation. This is illustrated by degraded fakirs and brutalised gypsies, and still worse forms of voodooism and witchcraft. Aspiration is essential to enable one to contact the higher spiritual powers.

This condition is reached automatically by those who add culture to their magic and thus rise in the scale of intellectual life. We find these in the lineal descendants of Zoroaster, called Parsees today. They are respected for their piety the world over and are as cultured as they are pious. They are miscalled "sun-worshippers" because they recognise the sun as the most fitting symbol of the "Lord of Life." But, as with Christianity, their magic has become a mere ceremonial, with all esoteric meanings lost in dim antiquity.

Like primitive Christianity, yogaism is utterly impracticable without renouncing modern commercialism and selfish individualism. Psychic perception is essential correctly to appraise eastern mysticism. For centuries past, occultists claimed a knowledge of yoga, but their teaching was so interwoven
with folk-lore and superstition that it was a positive hindrance to the scientific analysis of psychic phenomena. In addition to the numerous minor devils peculiar to Eastern mythology, Christianity supplied occultists with a prince of devils, who could be waved aside by making the sign of the cross. The sign of the cross thus becomes a form which not only protects inquisitive people from Satan while peering into forbidden realms, but gives its users control over all the lesser devils. This, with various adaptations, will be found in the formulae of most secret occult societies. Mystics like Rudolph Steiner add to the confusion by mixing with it a large amount of subconscious material mistaken for true psychic perception. The distinguishing feature of all these cults is their "superiority." They must be accepted on the mere ipse dixit of the seer or master. Utterly unsupported assertions with an assumption of superiority are the distinguishing features of them all. Ignorant opposition to mediumship is the result.
CHAPTER XVII

THE PROBLEM OF REINCARNATION

WITH the advent of modern Spiritualism, occultists of various types emerged from their hiding-places to attack the common enemy. They particularly objected to the analysis of mental states which separates subconscious activity from external mentalities, while recognising the operations of both. They found their preserves invaded, their adepts reduced to the level of ordinary mediums, and cherished “secrets” broadcast and explained. Led by Madame Blavatsky, they retaliated by threatening all mediums—not developed by their “adepts”—with vampirism, and loudly proclaimed that all Spiritualists were liable to become obsessed by spook shells and elementals. Spiritualists laughed at them, and continue laughing, because many have been raised from beds of sickness by the very powers who were supposed to be contemplating their destruction. But the lie has had a long start, and can only be defeated by continual repudiation. Madame Blavatsky’s writings form the main source of information accepted by her followers.

The “adepts” affect a lofty intellectualism which resents critical analysis, and prevents truth emerging. They profess to despise the “simple” explanations of Spiritualism, and quite fail to grasp the significant fact that truth is wonderfully simple, although simply wonderful. Their chief claim to intellectuality arises from memorising eastern words and phrases, which, without a knowledge of mediumship to interpret them, are simply empty jargon. They massed their forces under the banner of the Theosophical Society; but time is wreaking its revenge. Many mediums, in the hope of learning more perfect methods of development, joined their lodges and speedily pricked the bubble of inflated ignorance. Their association left a distinctive mark upon the more progressive minds, and many Theosophists, like Mrs. Besant, have said that good as well as bad influences “may” at times communicate. Occultists
unite to "damn with faint praise" all mediumship that they do not personally develop. As in the Church of Rome, the exception arises when a psychic experience falls to the lot of one of their own followers. Then, as in the case of Madame Blavatsky, or the saints, it is not mediumship, but something mysterious and far more wonderful. Their fulminations on the "dangers" of mediumship, on examination, are found to be childishly imaginative. Once the mind realises its own creative powers and knows that it can build up phantasms with which primitive man scared himself, all occult terrors fade away.

The most casual study of hypnotism clarifies the issue because the inquirer knows that his mental attitude, plus psychic adaptability, accounts for all phenomena, both in the seance room and occultism. Secret societies have a knack of discovering one another. An interchange of "secrets" naturally follows. In this way Freemasonry has been laid under tribute, but each group differs from its kindred in the special emphasis and value attached to the symbols used. Many seem to make a compound of all the superstitions they can collect, and weird and fantastic are the only words that adequately describe many "occult" ceremonies. He who would invoke the uncanny forces first draws a circle around himself to keep at a (mental) distance powers he is obviously afraid of. In the circle, and around it, are his cabalistic signs. The magical formula is then pronounced—usually a meaningless word like "abracadabra"—intermixed with jargon modernised to suit the mentality of the audience. Sometimes a slight measure of psychic power possessed by one of the members lends colour to the theory adopted, but usually the most appalling ignorance of elementary mediumship and auto-suggestion is exhibited. Secrecy and mysticism are prolific breeding-grounds for fear and terrorism, and it is here that harpies, blackmailers and dogmatisers find fullest expression.

The creation of a reincarnated Jesus in the person of Krishnamurti—after considerable training—and the rise of a new priesthood with inner (esoteric) and outer (exoteric) rules and regulations was but the natural outcome. The same gaudy show that attracts Roman Catholics was imitated in order that the same result of keeping the masses (exoteric section) in ignorance
follows. But when Krishnamurti went on strike, this house of cards fell.

Against secrecy of all kinds, Spiritualism wages incessant warfare. Science is a better leader than slavish fear, even though for the moment orthodox scientists may be our antagonists. Mankind has an inherent tendency to accept loudly asserted authority, but Spiritualists consistently refuse to accept the fables of occultists in place of ascertained fact. By proving the much-vaunted dangers to be non-existent, psychical research has cleared the way for rational communication between the two worlds. The mental imagery on which fears were based has been scientifically demolished and spirit communion rescued from obloquy and oblivion. This in turn has destroyed the idea that the soul at death splits up into sections with neither the will nor the ability to communicate with earth peoples. Spiritualists find themselves co-operating with wise and loving counsellors only, and never see or hear of the weird speculations called spook shells or elementals whom occultists presume to control. We learn, instead, that in the spirit realms purity of thought and desire to help are greater powers than academic teaching; that the higher mentalities control the lower, and we have no wish, even if it were remotely possible, to ally ourselves to states of consciousness so degrading as projecting, building or controlling vicious elemental forces.

Occultism was presumably driven underground by the fearful persecutions of Rome in the Dark Ages, when all natural psychics were burned or tortured by the "Holy" Inquisition as wizards or witches. They crushed the message-bearers and prevented the manifestations of the holy "comforters" promised by Jesus, and in addition produced the very wizardry they so much feared. For when natural faculties may only be exercised in secret, they tend to become distorted and perverted. Abuse rather than right use always results. One has but to listen to the assumptions of Theosophists when talking about mediumship to realise the utterly ridiculous depths to which dogmatic assertion can fall. If you do not believe in reincarnation, you are plainly told you are an unevolved soul, and therefore cannot develop psychic power, and for nearly a century there have been stories of vampires battering upon unsuspecting mediums and wreaking
untold misery. Unfortunately for the theory, mediums prove
to be a healthier class of people than any others, and make
health their special study in order to develop sane mediumship.
So we are unmoved by the constant repetition of threats. Ex­
perience is the best teacher. But it is necessary to repeat these
statements over and over again, because the lie has had a long
start, and Madame Blavatsky is still the main authority for
statements that are quoted.

A Theosophic leader was asked at our study group who
or what it was that mediums saw when they described spirit
people whose separate individuality they are able to prove in
many ways. The medium who put the question was gravely
told that her spirit guides were probably her own individuality
masquerading under four different personalities. In other
words, her spirit guides were all lying one against the other,
although the medium is normally a most truthful person. This
type of present-day Theosophist has quite innocently swallowed
"Blavatskyism" with the same unthinking credulity that accepts
creedalism at a mother's knee. Many are confused by the
teaching that, after death, man divides up into sections, and that
the mental portion gets far away from all earthly considerations,
while the astral counterpart of the physical slowly disintegrates,
and the section that clairvoyants see is an etheric shell that flits
about graveyards or bobs up at seance rooms until in time it
also disintegrates. Neither the astral nor etheric portions have
any consciousness of their own, and are said to squeeze some
semblance of consciousness out of mediums. Theosophists
thus endow the unconscious with greater power than the
conscious, and grotesquely exaggerate all theories of sub­
conscious activity, rather than accept spirit control. Only a
mahatma—a man still living in a physical body with his seven
vehicles (bodies) intact—could perform the miracles of the
seance room. Many occult theories revolve around this idea.

Their other dilemma hinges on the doctrine of reincarnation.
Many Theosophists readily accept the statements of any spirit
who teaches reincarnation, but repudiate all others. The doctrine
of reincarnation conduces to obsession, because its believers
cling tenaciously to the idea that the earth is their future dwelling­
place. They thus mentally chain themselves to it in their hunt
for a human body to possess. They regard the earth as the only place where full consciousness is expressed, because each section of the seven bodies at death is believed to take a portion of the mentality with it, and never reincarnates with its previous sections.

Occultists are split up into numerous antagonistic groups, but unite to attack Spiritualism. What Spence's "Encyclopædia of Occultism" thinks about Madame Blavatsky may be gathered from the following extract: "She was well known in America as a Spiritualistic medium." (I pause at this point to emphasise a fact persistently denied by her followers.) "Madame Blavatsky was the daughter of a Russian colonel. She twice entered Thibet, and, finding it exceedingly difficult and dangerous to do so, probably decided her to adopt it as the home of the mahatmas or great masters. These were presumed to be gigantic intellects who have mastered the yoga philosophy and are able to leave their bodies at will. The idea was exploded when explorers discovered the savage nature of the Thibetans, quite the opposite of her assumptions. Since that time new localities are continually being found for the 'great masters,' mostly in India, where it is easy to keep up the deception." (The evidence for the existence of mahatmas rests mainly upon the statements of three or four people who may, or may not, have been deceived.)

Her teaching may be summarised thus: Man at death splits up into etheric, astral, mental, intuitional, spiritual, nomadic and divine sections. Each is supplied with a body separate and distinct from its fellows, which eventually gets absorbed into other forms of life. Individuality in the physical sense is impossible to the discarnate spirit. As the various sections decay, that part of the nature dies also. Finally, an emasculated mentality seeks reincarnation.

Theosophists are hard pressed to find explanations for the conclusive evidence for spirit identities of the seance room, and explain it by peopling the spirit world with thought-images called elementals. These have no consciousness of their own, but borrow it from the medium, and thus personify any character in the medium's thoughts. The impertinence which assumes that all mediums are deceived and only the assumptions
of Theosophists are correct, the assumptions of absolute ignorance, needs no refutation; it defeats its own ends. They claim that Theosophic seers go into the spirit world and get their information at first hand, and that spirit mediums are misled by elementals. It is unfortunate for Theosophy that the majority of its seers see nothing clairvoyantly until the illusion is created by the "instructions of their masters." In other words, auto-suggestion is the basis of most of their visions. The main defect of reincarnation lies in the fact that nature produces one spirit associated with the form it first manifests through. In order to accommodate the doctrine of reincarnation, this primitive and original spirit is pushed on one side in order to make way for spirit number two, who was originally born like spirit number one, but now dispenses with the process. Nature never stultifies herself in that way.

On the death of Madame Blavatsky in 1891, there was a bitter struggle for leadership, during which charges of fraud, hallucination, and even less desirable epithets were freely bandied about. In the resulting split, W. Q. Judge retained the leadership of the American section, succeeded by Catherine Tingley; while Mrs. Annie Besant with Colonel Olcott remained heads of the English and Indian sections. These are still bitterly hostile to each other, but the British Indian section contains elements which are slowly emancipating themselves from the literal acceptance of Madame Blavatsky's assertions and partly embracing Spiritualistic ideals and theories. Olcott's "Old Diary Leaves" reveals Madame Blavatsky's mediumship quite clearly. He shows how she was used for automatic writing, but, instead of ordinary spirit control, he claimed it was control by a mahatma or great master who still possessed an earthly body. Spiritualists have often duplicated this form of spirit control, and deny that it proves Madame Blavatsky's claims. Frederic Bligh Bond, in the American "Journal of Psychical Research" for 1929, gives a very clear instance of receiving automatic script from a friend still on earth, who gave full name and details, which Bligh Bond checked on returning to England, thus proving that it is not necessary to pass through the change of death before we can act as spirit controls.

That Madame Blavatsky's controls were great "masters"
we have every reason to doubt, since William Emmett Colman traced many of her teachings to existing literature. Spiritualists who watched her career know that a very ordinary woman's jealousy prompted most of the utterances that her followers today produce as evidence against mediumship. This was confirmed by her letter to the “Pall Mall Gazette” in 1884, in which she proclaimed her mission to “put down Spiritualism.” Unfortunately, “the written word remaineth,” and Spiritualists are compelled to refute statements made from their platforms, because they often invite Theosophist lecturers to speak at Spiritualist meetings. The amusing fact is continually evidenced that, whenever Theosophists want proof of their own statements, they are compelled to refer to mediumistic experiences, though they decry them continually. In the main, the Theosophist adopts yogaistic theories, which credit embodied man with far greater psychic powers than the discarnate spirit.

R. S. Old, who had many years' experience as a Theosophic leader and lecturer, thus sums up their position: “I have learned all that was to be known about the methods of modern Theosophists. I have weighed them in the balance and found them wanting. They took me from the sunlit hills of spiritual hope and aspiration and led me through shady glens and mysterious paths, through a forest of speculation and doubt, and eventually landed me in a morass of disillusionment from which I was left to extricate myself by an effort of will.” The poignancy of the summary is fully appreciated by all who gain personal experience of the “power of the spirit” and go to this body for explanations. They are prolific in theories based upon allegories they misunderstand; but of psychic experience they have none.

The essential difference between the teaching of Allan Kardec and that of other Spiritualists is, first, the practice of “evocation”; and secondly, the belief in reincarnation. Evocation means that if you call upon individual spirits with a sincere motive they will respond. The admitted weakness of this idea lies in the fact that auto-suggestion is a very real factor in all mental activities. Next, it was found that personating spirits sometimes answered the call. This the school of Kardec explains by teaching that “groups of spirits of equal merit adopt certain names and
act in the name of the one called upon.” The complications created appear insuperable to Spiritualists, who prefer individualised communications which carry with them the stamp of identity, and who also believe that spontaneous communications are more reliable.

In fairness to all parties, we must remember that subconsciously we automatically invoke certain spirits every time we pray. The sensitive’s mind usually relates him to his guide, whose influence he recognises as the channel through which prayer is made effective. The Roman Catholic believes he relates himself to particular saints, and religionists of all schools necessarily indraw the individual spirits who serve the particular religious system they follow. A variation of this idea is adopted by Christians who have given up the belief in a personal Christ and teach that all the great personages of the past were Christs who reincarnated or inspired from the “Christ” plane. Buddhists would call it the Buddhist plane. In both cases it arises from the wish to extol their god beyond “other gods.” Old Testament history thus repeats itself.

Allan Kardec’s teaching of reincarnation must not be confounded with the speculations of Theosophic or Buddhistic teaching. In particular, Allan Kardec’s next world is a very busy practical life, similar in its details to the revelations of Spiritualists the wide world over. It is anything but the abstraction portrayed by the others. It is not a “waiting” time, but a period of preparation in which the soul consciously prepares for higher developments. Its life of usefulness—according to Kardec—only ceases when the spirit desires to gain additional experience, or perform some expiatory or other work essential to fuller development. He has the privilege of selecting his future father and mother, and it is doubtful consolation to unwise parents to know that they were selected not for their good qualities, but for possibly quite other reasons which might prove advantageous to the child.

Allan Kardec says: “The doctrine of our freedom in the choice of our successive existences and of the trials which we have to undergo ceases to appear strange when we consider that spirits, being freed from matter, judge of things differently from men. They perceive the ends which these trials are
intended to work out—ends far more important to them than the fugitive enjoyments of earth. After each existence they see the steps they have already accomplished, and comprehend what they still lack for the attainment of that purity which alone will enable them to reach the goal; and they willingly submit to the vicissitudes of corporeal life, demanding of their own accord to be allowed to undergo those which will aid them to advance most rapidly. There is, therefore, nothing surprising in a spirit making choice of a hard or painful life. He knows that in his state of imperfection he cannot enjoy the perfect happiness to which he aspires; but he obtains a glimpse of that happiness, and seeks to effect his own improvement, as the sole means of its attainment."

Because he lived in a Roman Catholic country, though educated in a Protestant one, he accepted the biblical statements with what may be termed a "modern" explanation, i.e., that which does not appeal to one's common sense, or is historically or scientifically inaccurate, must be read "symbolically." The result of this bias is traceable through all his writings. Apostles and biblical characters were frequently evoked and the principal articles are signed with their names. For the rest, I can recommend his "The Spirits' Book" from which some of our extracts are taken, and "The Medium's Book," as two of the most useful summaries printed concerning Spiritualism or mediumship.

The following story of his birth and unselfish work from boyhood onwards is from Anna Blackwell's translation of 1875: "Leon Denizarth Hippolyte Rivail, better known by his nom de plume of Allan Kardec, was born at Lyons, October 4, 1804. . . . Endowed by nature with a passion for teaching, he devoted himself from the age of fourteen to aiding the studies of schoolfellows less advanced than himself. While yet a mere boy, he began to meditate on the means of bringing about a unity of belief among the Christian sects. Having finished his studies at Yverdun, he returned to Lyons in 1824 with the intention of devoting himself to the law; but various acts of religious intolerance to which he unexpectedly found himself subjected led him to renounce the idea. . . . In 1830 he hired, at his own expense, a large hall in the Rue de Sevres and opened
therein courses of gratuitous lectures on chemistry, physics, comparative anatomy and astronomy. He was a member of several learned societies, a voluminous writer of educational works, and a student of mesmerism and phrenology.

"When, about 1850, the phenomenon of table turning was exciting the attention of Europe... he entered upon a careful investigation of the new phenomena. A friend of his had two daughters who had become what are now called 'mediums.' They were gay, lively, amiable girls, fond of society, dancing and amusement, and habitually received, when ‘sitting’ by themselves or with their young companions, communications in harmony with their somewhat frivolous dispositions. But, to the surprise of all concerned, it was found that whenever Allan Kardec was present, the messages transmitted through these young ladies were of a very grave and serious character; and on his inquiring of the invisible intelligences as to the cause of this change, he was told that spirits of a much higher order than those who habitually communicated through the two young mediums came expressly for him and would continue to do so, in order to enable him to fulfil an important religious mission. Much astonished at so unlooked-for an announcement, he at once proceeded to test its truthfulness by drawing up a series of progressive questions in relation to the various problems of human life and the universe, receiving their answers through the instrumentality of the two young mediums by table-rapping and planchette writing. The replies have become the basis of the Spiritist theory, which the mediums were as little capable of appreciating as of inventing. Finally, the communicators told him to publish a book under the pseudonym of Allan Kardec and, as indicating that it was the work of spirits rather than his own, he was to call it 'Le Livre des Esprits' ('The Spirits' Book')."

Soon after its publication, he founded the Parisian Society of Psychologic Studies, of which he was the president until his death on March 31, 1869. The school of Kardec can, therefore, celebrate his birth into the spirit world at the same time as modern Spiritualists celebrate their anniversary.

The general objection to reincarnation is that it is retrogressive and quite out of keeping with nature’s usual method of pro-
ceeding from a lower to a higher form of manifestation. It also duplicates the starting point of human embodiments. It is obvious that ego number two is superimposed on ego number one unless there is a law whereby one human body possesses an ego while another does not. Spiritualists believe form and soul to be co-existent. Even still-born babies are said to develop to maturity in the spirit world. Some reincarnationists assert that the spirit does not enter the material form until the quickening, or even a later stage. This sets aside the usual belief that all forms of matter are expressions of the divine or creative principle, and that consciousness—termed instinct in the plant and animal—is inherent in the form itself, the only difference between man and the rest of creation being that his spark of divine consciousness becomes individualised and can never afterwards be extinguished. Only the matter of which the physical body is composed returns to its primitive elements. The spiritual counterparts of all forms of life which result from birth in the physical world continue the law of evolution on higher planes of manifestation. Animal consciousness, or instinct, exhibits itself only so long as it is necessary to man's happiness, or its own development on spirit planes.

Alan Kardec thus replies to this aspect: "All spirits do not think alike in reference to the relations which exist between man and the animals. According to some, spirit only arrives at the human period after having been elaborated and individualised in the different degrees of lower beings of the creation. According to others, the spirit of man has always belonged to the human race, without passing through the ascensional degrees of the animal world. The first of these theories has the advantage of giving an aim to the future of animals, which are thus seen to form the earliest link in the chain of thinking beings. The second theory is more consonant with the dignity of man, and may be summed up as follows: The different species do not proceed intellectually from one another by the road to progression. Thus the spirit of an oyster does not become progressively that of a fish, bird or quadruped, or quadruman (i.e., four-handed creature like the ape or monkey). Each species is a fixed type, physically and morally, each individual of which draws from the universal source of being, the sum of the in-
intelligent principle which is necessary to it, according to the nature of its organs and the work it has to accomplish in the phenomena of nature, and which it restores to the general mass of that principle at its death. . . . Man alone possesses the spirit which gives him the moral sense and extended vision.”

The term “Spiritism” is frequently used as a sneer by opponents of Spiritualism who object to classifying it as a religion. The word was originally used by Allan Kardec in precisely the same sense as we use Spiritualism. Kardec used the word “Spiritualism” in a general way to cover all believers in a continued life after death, as Buddhists, Christians, etc. This is actually its correct meaning; but usage more commonly decides the application of words than pedantry. The Roman Catholic hurls “Spiritism” at us as a term of derision, but common use has decided that it denotes “a believer in spirit manifestations,” and is applied to those who admit our facts but refuse to recognise the religion which it inculcates. “Spiritualism” is reserved and applied to those who say, “The implications of ‘Spiritism’ are religious and the practice of the philosophy derived therefrom is ‘Spiritualism.’”

I suggest the following lines of thought for your consideration. The majority of Spiritualists oppose the doctrine of reincarnation because they believe the next phase of life contains all the elements essential to progress. The idea of a “good time” on earth usually relates to physical adjustments rather than spiritual development. The doctrine is often attributable to vanity. Conceit desires glory; so we conjure up dreams of past splendours and quite forget that if we are worse off now than we were, we must have retrogressed and not gone forward. “Overshadowing” by a discarnate spirit, or semi-control, produces sensations attributed by many to memory of prior existence. Travelling “in the spirit” induces similar ideas owing to the inability of the physical brain to express psychic experiences correctly. Telepathy, prophetic vision and psychometric contact with the past often produce similar ideas.

If it is true that mind moulds matter, reincarnation cannot readjust mentality, it merely complicates the difficulties, and adds to them. The idea is frequently impressed upon sensitives owing to large numbers of believers in reincarnation continually
hunting for the next body they believe they must occupy. It thus forms a cause of obsession, but as few people are completely controlled, the dual personality is accepted as part of their prior existence. The great objection to the belief is that it creates an "earthbound" condition by centring all attention upon physical planes in place of spiritually progressive planes of consciousness.

Spiritualists will find support of our subject in a study of Emmanuel Swedenborg. The sources of the following statements are the "Encyclopædia Britannica," Spence's "Encyclopædia of Occultism" and Swedenborgian literature. Emmanuel Swedenborg illustrates the Spiritualist conception of a born seer. . . . His name was originally Swedborg. At the death of Charles XII, Queen Ulrica elevated his family to the rank of nobility, and so his name became transformed into Swedenborg, the "en" corresponding to the German "von." He was born in Stockholm, September 20, 1688, and passed on in London, March 29, 1778. In 1715, he devoted himself to natural science and engineering. There is no doubt that he anticipated many scientific discoveries attributed to others.

It was only towards the end of the nineteenth century that his voluminous writings began to be properly collected and examined. The result proved there was hardly one department of scientific activity in which he was not far ahead of his time. His work on palæontology shows him to be the predecessor of all Scandinavian geologists, and his work in this department alone would be sufficient to make him famous. As a physicist he expounded the nebular hypothesis and the formation of the sun and planets before Kant and Laplace, to whom the nebular hypothesis is generally credited. His theory of light and cosmic atoms is peculiarly interesting to students of psychic science. He regarded our sun as a shadowy reflection from a spiritual sun which possesses the peculiar property of illuminating all sides at once, and therefore casts no shadow. Spiritualists teach that the light of the spirit world is an entirely different manifestation from the light that proceeds from our sun, whose rays do not become visible until they strike the atmosphere. His statement has, therefore, great significance for them, and it is probable that he also taught that spirit bodies are self-
luminous, but I have not been able to discover whether he came quite so near the Spiritualist position as that.

Swedenborgianism illustrates the danger of interpreting ancient religions by modern revelation. The effort to make the latter conform to preconceived ideas destroys the value of both. Subconscious activity is immediately glimpsed when we read that "the Lord (Jesus) in person commissioned him to unfold the spiritual sense of the Bible." Spiritualists do not dispute the possibility of Jesus communicating, but in view of the type of theology incorporated with his visions, suspect the human mind through which the message came. Swedenborg's diet consisted of bread and milk with copious draughts of coffee. He paid no attention to the difference between night and day, and worked long or short hours at will—and sometimes laid for days in a state of trance. His servants were often disturbed at night with what he called his conflicts with evil spirits, but during the day he appeared perfectly normal, with faculties keenly alert, though still continuing to discourse with spirit visitors. The idea of darkness facilitating the approach of evil spirits, which light drives away, is partly due to prehistoric superstition, and partly to ignorance of the fact that the psychic faculties are more keenly operative in the dim light which renders the spirit form more visible, but which becomes invisible in the presence of a stronger light: just as a rushlight is swallowed up by electric light or sunlight.

Swedenborg outlined his teachings in the book "Divine Love and Wisdom." He represents God as the divine man whose essence is divine love. Wisdom represents the manifestations of his form or body. From these emanate a divine sphere which operates in the spirit world as light, and from this spiritual sun proceeds the sun of the material world. This rayless sun is fully appreciated by all who travel "in the spirit" and find themselves in a world of light whose source they cannot see. Mediums ignorant of Swedenborg's teaching often refer to it, and possibly primitive seership thus formed the basis of the Zoroastrian belief which later degenerated into sun worship. The spiritual sun is the source of love, intelligence and life. The sun we see is the source or receptacle of life; the spiritual sun is alive, but that of the material world is dead. The two
worlds of nature and spirit are perfectly distinct, but are intimately related by analogous laws, substances and forces. Each has its own waters, atmospheres and earths, but in one they are natural, in the other spiritual. Swedenborg’s teaching is best summed up in the phrase: “All religion has relation to life, and the life of religion is to do good.” If the world would but adopt this as its slogan and drop phrases that through repetition become meaningless, it would provide a common working hypothesis, and speedily remove the appearance of hypocrisy that beclouds all sectarianism.

Just how far Swedenborgianism has degenerated from the teaching of its founder can be judged by visiting their lifeless churches and noting the stereotyped dogmatism. As with Jesus, so with Swedenborg. His followers claim that he safely held intercourse with the spirit world, but with his death that necessity ceased. If Spiritualists have similar visions, or hold spirit communion, they are merely misled by evil spirits. Swedenborgians, like Mormons and Eddyites, claim an interpreter of the Bible whose interpretation is unquestionable. The following is the Swedenborgian creed, copied from the walls of the (Swedenborgian) New Church at Myatts Fields, Camberwell: 1. That there is one God in whom is a Divine Trinity. 2. That He is the Lord Jesus Christ. 3. That saving faith is to believe on Him. That evils are to be shunned because they are of the devil and from the devil. 4. That good actions are to be done by a man as from himself, but that it ought to be believed that they are done from the Lord, with Him and by Him.

From the foregoing, it is clear that the effort to fit Swedenborg’s revelations into the prevailing theology has resulted in obscuring the value of both. The peculiar phrasing of article number four results from the desire to square Swedenborg’s law of correspondences with the doctrine of predestination. The doctrine of “salvation by faith” thus nullifies the teaching of Swedenborg, who taught that every action on earth had a corresponding reaction in the spirit world, and in effect produces the “retribution and compensation” taught by Spiritualists. Swedenborg’s followers now differ very little from the many narrow sects which misrepresent the teaching of Jesus everywhere. Swedenborg’s symbolism is misunderstood and made to
conform to orthodox teaching. Had Swedenborg not claimed to be guided by Jesus, his life might have paid the forfeit demanded for heresy. He lived at a time when reformatory ideas were clamouring for a hearing, and thus escaped.

The time is now more opportune for truth to make headway, so that it is possible for us to compare Swedenborg’s revelations with modern seership without fear of the rack and thumbscrew. The mystic links that bind the two worlds together are found to be perfectly natural, and Swedenborg’s revelations measurably prepared the way for modern Spiritualism. With our present knowledge of spirit planes and the externalisation of thought, Swedenborg’s teaching and seership make his books a useful addition to psychic libraries. In visiting spirit planes, much is seen that can only be interpreted in the language and ideas peculiar to the seer. Symbols are consequently literalised out of their true meaning. For this reason the modern seer can better appreciate Swedenborg than his contemporaries. His law of correspondences is frequently taught by mediums who never read a line of Swedenborg’s writings. Thus heaven ceases to be a “place” and the Nazarene’s teaching of the kingdom of heaven within, which is the state wherein the God of love dwells, becomes a reality. “God is not mocked” by empty phrases and the spirit of man realises that absolute sincerity alone can embrace either the kingdom of heaven or express the divinity of man.

If all Swedenborg’s visions had been purely symbolic he would not have found so conspicuous a place in Spiritualist literature. Fortunately, his seership is as well attested as that of the modern clairvoyant. The philosopher Kant wrote a letter stating that Swedenborg, with fifteen others, formed a party at the house of William Castrel. About six o’clock, Swedenborg informed them that a dangerous fire had just broken out near his home, and that the house of one of his friends, whom he named, was already in ashes, and the fire was spreading fast. He was quite pale and alarmed, and went out frequently, telling them that his own house was in danger. At eight o’clock, he joyfully exclaimed: “Thank God! The fire is extinguished the third door from my house!”

The news occasioned great commotion throughout the city,
and particularly among the company of savants listening to his comments, as he described the progress of the fire. Swedenborg at the moment was in Germany, fifty miles away from the fire he was describing. It was found that he was accurate to the minutest detail. Proof of his clairvoyance was overwhelming. Kant gives the full details of Swedenborg’s cross-examination by the Governor, and all theories of hallucination were next day swept aside by the arrival of the courier from Stockholm who confirmed all Swedenborg had seen. Kant himself journeyed to Stockholm to verify the details. As all tests were satisfactorily passed, the instance stands as a classic and undisputed test of clairvoyance. Needless to say, it was regarded by his followers as proof of his assertion that he was in direct communion with “the Lord in person.”

On another occasion, a shopkeeper demanded payment of an account for goods supplied to a widow’s husband prior to his decease. The widow was certain the account had been paid, but had no evidence of the fact. In her perplexity she consulted Swedenborg. He informed her that her husband had taken the shopkeeper’s receipt on a date that he named, and had placed it between the leaves of a dictionary in order to mark the place where he left off reading. It was found in the cabinet he indicated, and on the page of the book mentioned. There are many other stories of his clairvoyance, but these must suffice. They are now duplicated by thousands of modern clairvoyants. In Swedenborg’s superstitious age, it set the seal upon his claim to be the chosen exponent of the Bible. Thus history continually repeats itself. A vision to a Roman Catholic proves—to him—divine favouritism. The same vision vouchsafed to a non-Catholic is equally clear evidence—to the Roman Catholic—that the devil is that author. More than one ex-Catholic medium has found this to her cost. While in the nunnery, clairvoyants were worshipped because they saw saints, but if they left Roman Catholicism they were taunted as associates of the devil. Wonderful cures among faith-healers have similar effects. Each believes it proves their own creed to be more correct than any other.

Students of psychic science clearly perceive that “God is no respecter of persons,” and that His laws are set in motion by
aspiration, no matter what the theology of the devotee may be. We further see that the teachings of religious systems are not necessarily right because "miracles" occur among them, nor are they conclusive evidence of "divine" guidance. In Swedenborg's case there is no difficulty in tracing the subconscious element. The spirit world can only impress us along the line of our individual capacity. Indeed, I affirm that, in taking the "lines of least resistance," they are doing the wisest thing, and perhaps the only thing possible, for when ideas are too far in advance of the age, both message and messenger are repudiated. Swedenborg, near the end of his career, seems to have realised the colouring of his message by his theology, and from this have arisen statements that he finally attributed his visions entirely to auto-suggestion—which I do not believe.
CHAPTER XVIII

QUAKERS AND SHAKERS

The term “Quaker” was first used about 1647, and arose from the physical trembling or shaking characteristic of the early Friends. So says the “Encyclopædia Britannica,” to which we are indebted for most of the information which follows. It was first used as a term of derision, like “Spiritist” or “table-rapper.”

“Quakerism was peculiar in having no fixed creed, no liturgy, priesthood or outward sacrament. It also admitted women on an equality with men.” This last item was peculiarly offensive to priesthoods, who regard Paul’s statement, “The woman shall keep silent in the church,” as a divine command. It is largely owing to the brave stand made by the early Quakers that Christianity has broadened and made it possible for women to work on an equality with men and pass from the position of chattels to honourable companionship with the partners of their choice. “The history of Quakerism in England” may be divided into three periods. From the preaching of George Fox in 1647, to the Toleration Act of 1689. From thence to the period of the Evangelical Movement, in 1835. From 1835 to the present day.

George Fox was the son of a weaver, in Leicestershire. His preaching first took hold in Westmoreland and Lancashire. The insistence of the early ‘Friends’ on the inward and spiritual experience was the first real contribution to religious thought; to thousands it came as a revelation. The operation of the spirit was in no way limited to time, individual or place. The great stress which they laid upon this aspect of the Christian life caused them to be charged with unbelief in current orthodox views as to the inspiration of the Scriptures and to the person of Christ, a charge they always denied. The early ‘Friends’ definitely asserted that those who did not know ‘quaking’ or ‘trembling’ were strangers to the experiences of David, Moses and the
All experienced Spiritualists are familiar with these external signs of the ministration of the spirit.

"A petition to the first Parliament of Charles II stated that three thousand one hundred and seventy-nine Quakers had been imprisoned. The number rose to four thousand five hundred in 1662. Hundreds of households were despoiled of their goods. During the Royalist Insurrection of 1665, a proclamation was issued that persons suspected of Roman Catholicism would be required to take an oath abjuring Papal authority and 'transubstantiation,' i.e., belief in the changing of bread and wine used at the Eucharist into the veritable body and blood of Jesus. Quakers refuse to take an oath under any circumstances. They therefore suffered terribly under this proclamation, and still more under the stringent Acts of 1656. A considerable number were flogged under the Vagrancy Acts. These Acts were strained to cover itinerant preachers. The Quaker Acts of 1664 and 1670, designed to enforce attendance at church, inflicted severe penalties upon those who attended other religious meetings. This was responsible for the most severe persecution of all. Informers were paid one-third of the fines the law imposed. Refusal to pay tithes and other ecclesiastical demands led to continuous distress.

"Even in America, 'The Land of the Free,' they fared no better. The first recorded events are found in the arrival of two Quakeresses, Mary Fisher and Ann Austin. Under the general law against heresy, their books were first burned by the public hangman. They were searched for signs of witchcraft, imprisoned for five weeks, and then sent away. In 1656-57 and 1658, laws were passed to prevent the introduction of Quakers into Massachusetts. From the first conviction, it was ordained that one ear should be cut off. On the second, the remaining ear was to be sacrificed. On the third conviction, the tongue was to be bored through with a red-hot iron. So far from preventing the incursion, a rush was made by large numbers of willing martyrs. Many were hanged, until even the careless Charles of England issued an order to prevent them being hanged for conscience sake."

These extracts might be extended indefinitely, but enough has been written to prove the world’s indebtedness to the brave
and consistent Friends who merit an everlasting tribute of praise for opposing the dogmatism, superstition and corruption of their times. Without their sacrifices, science and reform might still have been impossible. Though some of the archaic Acts under which they were tried have been modified, they are still in existence, and under them Spiritualists are rogues and vagabonds in the eyes of the law. Hence the farce is played continually of engaging mediums to collect funds for church bazaars, but prosecuting them if they do so as Spiritualists. It cost £880 to defend the secretary of the London Spiritualist Alliance and the medium who worked for them in 1929. Fancy prosecuting a person with a backing of £880 as a "vagabond," i.e., a person without visible means of subsistence! It is because the covert hand of religious intolerance stalks behind these Acts, that police traps are continually laid to haul honourable citizens to prison. An alternative Act under which Spiritualists are prosecuted is the Witchcraft Act of 1735. This repealed the excessive cruelties based upon biblical teaching, but virtually claimed that there is no spirit world, and therefore those who say spirits do communicate are lying, or to use the judicial phrase, "pretending" to communicate with spirits.

We are thus faced with a somewhat similar position to that of the Quakers who merely insisted that manifestations of the spirit are common personal experiences. The essential difference in our points of view is thus stated by a well-known Quaker, John Gurney, who, in a book entitled, "Views of the Society of Friends," declares that "the spirit is in us and Christ is in us, and appear to be equivalent. . . . The voice . . . is still heard inwardly, communicated to the souls of men." It is this insistence that only the third portion of the Trinity communicates with mankind, that forms the essential difference between Christianity and modern Spiritualism today. We are perfectly willing to admit that the God within is similar in character to the spirit of God expressed in all nature, but, in addition, we maintain that individualities whom we believe to be departed human beings produce the manifestations that Trinitarians and Quakers attribute to a personal God. The basis of Quakerism is the Bible, but this was originally expounded by them with such freedom that the most diverse interpretations were possible. Time has
modified and crystallised these teachings, but the Bible is always discussed with such an absence of dogmatism that attendance at most of their meeting-places is a pleasure.

Spiritualists cannot accept the ideas forged by theology which teaches the necessity for a personal saviour to save mankind from the consequences of Adam's sin. Genesis is now regarded by Christians themselves as allegorical. It follows that Adam and Eve are allegories, too, and therefore never existed in the flesh. The educated Christian also accepts the teachings of evolution, which prove that man rose from lower forms of creation and never "fell" from perfection. Added to these extraordinary contradictions, many of them repudiate the theory that Jesus was God, but still refer to the Christ within, which does not really mean Jesus at all but implies God in manifestation. Christians have thus borrowed the Quakers' idea of divinity expressing itself through man after terribly persecuting them for teaching it.

Pentecostal Dancers, faith healers, a few evangelical sects and Roman Catholics add a variation to the Quaker idea that "ministering spirits" do sometimes communicate with the faithful few; the faithful few, of course, being themselves. But as they regard each other's manifestations as diabolical, it follows that all psychic experiences outside their narrow sectarian limits are devilish. This form of conceit will pass away when fear of God and His judgments gives place to the love of God and a recognition of personal responsibility. How much more consonant with Biblical teaching is the idea that every "spirit that leads us into all truth" is indeed the "holy comforter," promised by Jesus to his disciples. But while most Christians are ignorant of the fact that the word "holy" in both Greek and Hebrew originally meant "separate," we cannot expect them to disentangle themselves from the maze woven by theologians which hides the fact that every manifestation is actually brought about by "separate" spirits who prove their individuality when questioned.

The Quaker followed his "inward light" and truly lived his religion, and has thus earned the love and esteem of the world. Their unwavering adhesion to principle was misunderstood until comparatively recent times. Few there are who realise that the
Orthodoxy of today was the heterodoxy of the early Quakers, who were terribly persecuted by their brother “Christians” for teaching what is now generally accepted. The early manifestations have now practically ceased; but even today Quakers have not closed the door to inspiration. Any man or woman is welcome in their churches to “speak as the spirit giveth utterance.” It is largely due to the fact that no regularised, paid ministry is permitted that they have remained free from the vested interests that prevent Christian organisations from advancing. They have no clergy who fear to speak the truth lest their livelihood be jeopardised; and their breadth of outlook and definite association with all reform movements prove the depth and sincerity of their faith.

In reading the literature of the Society of Friends, Spiritualists at once discover that spirit manifestations and psychic experiences were fairly common in the early days of Quaker enthusiasm. Warnings, premonitions and spiritual guidance were openly avowed and reported. George Fox, while in prison in the North of England, prophesied the Great Fire of London which broke out two days after his release, and that “within two weeks the Speaker would be plucked from his chair.” This was fulfilled to the letter by Cromwell dissolving the “Rump” Parliament. Many similar instances are recorded by the Quakers which can be rationally interpreted only by students of psychic science.

In the origin of most religious systems, we find testimony to spirit manifestations, which becomes submerged later on by authoritarian pronouncements or political intrigue. The transparent honesty of the narrators is sufficient testimony to the truth of their statements. Among these records the Shakers deserve a pre-eminent place. They attained a high degree of spiritual illumination, and foretold the advent of modern Spiritualism. They adopted a very strict regime, practised celibacy and vegetarianism, and established successful communal colonies. They were an offshoot of the Quakers in the early eighteenth century, and were first known as the Shaking Quakers. They became notorious on account of their “tremblings” while speaking under the influence of the “holy” spirits. They adopted the teachings of the French prophets, or Camisards of Vivarais and Dauphine. Led by Quakers named Wardley, of Manchester,
they manifested all the usual trance states, with visions and prophetic utterances. They jumped about like the modern revivalist, who, in turn, is but an imitation of the “Dancers” of the Low Countries in the fourteenth century, or the French Convulsionaires of 1720. All revival meetings exhibit what the scientific Spiritualist terms “disorderly” manifestations. These are accentuated by hypnotic practices, more or less consciously utilised.

Vivid imagination, allied to emotionalism and misunderstood psychic powers, temporarily attract ignorant discarnate spirits, who find themselves drawn into a vortex from which they cannot immediately extricate themselves. As the emotionalism dies away, matters become normal once more, but the aftermath of revivalism is nervous wreckage consequent upon extravagant emotionalism. Piety allied to faith inevitably releases definite psychic forces, but ignorance of mediumship cancels the blessings evoked and transforms them into apparent evils. Fear of the devil is mainly responsible for this difficulty. If enthusiasts would but use a little common sense, and “try the spirits,” as recommended by the Bible, they would soon develop a permanent “power of the spirit” among them. Unfortunately, even here, there is a snag, for if the spirit will not lie in order to confirm their sectarian beliefs, they label him “anti-Christ,” and regard him as an “angel of light sent forth to deceive the very elect.” But it is rare indeed for revivalism to be sufficiently rational to attempt any questioning at all. Thus does theological training make “holy” spirits useless as “comforters.” Either they are regarded as devils, or the embryo medium and audience go to the other extreme, and are stricken with awe at what they regard as the manifestation of a personal God.

Comparison of their mental attitude with that of Old Testament mediums is instructive. Read the story of Gideon’s fleece made wet and dry on request, in order to test spirit power in Judges vi, 37, or Jacob wrestling with an angel in Genesis xxxii, 24. They wrestled so long that Jacob had his thigh put out of joint. Nevertheless, he would not release the spirit until he told him his name (Yahweh), and blessed him. In these records, Yahweh is anything but the “all good” or “perfect” God of love worshipped by Jesus (Matthew v, 48). He sent evil spirits as well
as good ones (1 Samuel xvi, 14-16). Poor Job discovered this to his dismay, when God apparently entered into a friendly compact with the devil to ruin him physically, financially and in every way malice could invent. All this emphasises the necessity for exercising caution when reading the records of barbarous ages which reflect the ignorance as well as the experiences of the narrators. The too literal acceptance of biblical texts is responsible for religious manias that fill asylums, and frustrate whatever good there may be in revival meetings.

Let us now consider the Shakers. The real foundress of Shakerism was Ann Lee, a follower of the Wardleys. She was frequently imprisoned for breaking the Sabbath day by dancing, shouting and blasphemy, which mainly consisted of repudiating the orthodoxy of her times. That this was mediumship misunderstood is evidenced by the records of her many miraculous escapes from death. Once, while being examined by four clergymen, she spoke to them in foreign languages. Foreign languages spoken by an illiterate, untaught woman can only be rationally explained by the Spiritualist hypothesis. In 1776, the Shakers bought land in Niscayuna, Watervliet, in Albany, and settled there. Revivalists in the neighbouring towns sent penitents to Watervliet, who accepted Mother Ann's teaching, and led to an excellent organisation in 1787. At Alfred, Maine, more than anywhere else, the Shakers practised healing along Spiritualistic lines. A special outpouring of psychic manifestations occurred between 1837 and 1847. Children told of their visits to Mother Ann (deceased), who sent personal messages to her followers. In 1838 the "gift of tongues" was specially noticeable, and sacred places were set apart for the manifestations, with names indicative of the manifestation occurring there.

History is thus compelled to bear its testimony to the reality of spirit manifestations, despite the prejudices of chroniclers. The point of interest to Spiritualists is that in 1847, after repeated warnings, the manifestations ceased, but not before the Shakers had been clearly told that a wider type of manifestation would soon appear in the outer world. In 1848, the Fox sisters made their startling discovery, which Spiritualists acclaim as the dawn of a new era. This great movement now embraces multitudes who would have been repelled by the strict observances de-
manded by the Shakers. It would almost seem as if the spirit
world were practising upon a type of people whose mode of
life and thought made them peculiarly susceptible. Students
must not overlook the reason. Extreme piety and absolute
truthfulness were the keynotes of their lives, and it is clear that
the Shakers' extreme piety induced psychic susceptibility.
Among new investigators there is a tendency to divorce pheno­
mena from their religious implications. This is often due to lack
of moral courage, vested interests and sectarian intrigues, which
must be combated with all the strength we can muster, or the
great effort will expire, like many brave efforts of the past,
killed by the materialism and ignorance of the very people it
comes to instruct.

The Shakers did not believe in the divinity of Jesus or the
resurrection of the physical body, and followed their Quaker
forebears in a wise discretion as to the literal interpretation of the
Bible. The following letter published in Henry Spicer's "Sights
and Sounds" was received in reply to a specific request for
information as to how far the Shakers had manifestations like
those appearing among Spiritualists. It is dated from Shirley
Village, October 21, 1853, from a well-known Shaker, Roxalana
L. Grosvenor:

"I cheerfully embrace the earliest opportunity to comply with
your request and furnish you with the information required.
To be definite, the manifestations called 'spirit rappings' were
not known to us until we learned of them by the newspapers.
But the impression we have been familiar with them can be
easily accounted for by the fact that we have been interested in
them from the beginning, and, through that means, a know­
ledge has been diffused abroad, that spiritual demonstrations of a
higher order have long since been enjoyed by us. Our Church
being built on revelation, it is but reasonable to expect that
inspiration variously manifested will always be to us a fruitful
source of joy and comfort, a foretaste of the joys of heaven. Yet,
although the founders were greatly gifted in this respect, inso­
much that the world of spirits was as clear to their view as this
mundane sphere, yet there have been seasons when Zion seemed
to languish for her wonted sustenance. But in the year 1837 a
work of this kind (spirit manifestations) commenced at W——,
QUAKERS AND SHAKERS

N.Y., and thence spread through every branch of our community, which was marvellous and powerful beyond anything ever known on earth before; at least, so it was esteemed by those who were the subjects of the heart-searching power which accompanied it. The manner of its manifestation was so various that a description would be difficult, yet all contributed to confirm the reality of the presence and influence of departed spirit friends.

"You have heard me, I think, relate some particulars appertaining to my cousin, M. L. H——, whose testimony is on the Sacred Roll. She deceased in the year '44, bearing witness with her latest breath to the presence of angels and departed spirits. Her last effort was to communicate their will to us. She used to say that the spirit world was more real to her than the things of earth, and this without being carried away in the spirit, as is more frequently the case with media, or, as we term them, 'the instruments of the spirit.' Some, without having their spiritual sight at all developed, have been inspired to write and speak for the spirits with a power and eloquence evidently superhuman. With some, all the spiritual senses were developed, so that delightful scenery, angelic music, delicious fruits and fragrant flowers of heaven were all enjoyed by them. Indeed, the number who have not enjoyed a manifestation of this kind is not large, and I may say there are none who are faithful who have not felt a sensible inspiration from the spirit land. . . . During this late manifestation, as it is termed by us, while it should measurably cease with us, it has frequently been predicted that a similar work would go out into the world. Of course, we were much interested in the rapping demonstrations, and though it had not been revealed to us in what manner it would commence and proceed, yet we at once recognised the hand of the Lord in it, and could readily perceive that to operate upon inanimate material was better calculated to arrest the attention of the masses than any other demonstrations the spirits could make; but we rejoice that manifestations more interior and elevating are in progress. I would add that, concerning the rappings, we have had enough to test its reality, but we do not feel that this is for us to any great extent."

All experienced Spiritualists will appreciate the force of the concluding paragraphs, because table-rapping and tilting are the
most infantile modes of communication, and have long since been superseded by more satisfactory methods. Thus from the Far East, in China, India and Egypt, we find spirit manifestations established, eternally calling men's attention to the need of preparation for the journey we all must take. In America we find even the savage Redman was not without an appreciation of the higher call. And on the soil prepared by them, a better material was found in the Shakers, who thus entered more fully into communication with the eternal realities which brought joy to their souls in place of the superstition generated in more ignorant and less developed minds.
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CHAPTER XIX
HOW THE CLAIRVOYANT SEES

THE word "clairvoyant" is derived from the French word
clair, meaning "clear," and voir, to see. The literal meaning
is "clear-seeing." In practice, it is applied only to vision extended
beyond the normal, and is actually "soul-sight." The term is
meaningless to those who reject psychic experiences and limit
"sight" to the reaction of the retina of the eye to light rays
reflected or refracted from surrounding objects. These theories
may apply equally to spirit sight in a spirit world, but are
shattered when we find modes of perception acting indepen­
dently of the physical organism or far outranging its powers. It
is self-evident that if we can see through brick walls, or leave
our bodies and travel to distant scenes, the ego must possess an
organism capable of expressing these supernormal faculties. As
this organism transcends the physical and spirit people also claim
to possess it, Spiritualists unanimously speak of it as the spirit
body. It is a dual organism, similar in all respects to the physical
body, which decays immediately the psychic or spiritual
energiser ceases to function.

Clairvoyance thus corroborates spirit teaching and proves
that individualised consciousness is not inherent in the dense,
physical elements of which the body is composed. It makes
clear the operations of the soul and proves the divinity of man.
It enormously expands our ideas of consciousness and lays a
scientific foundation for belief in life's continuity. Soul-sight
comes naturally into operation during dream-life, in which we
learn that the soul can construct its external imagery and also
discover that the imagery is often a reaction from sensory
impressions received through the physical brain. But there is a
vast field of premonitory and visual experiences in dream-life
that is in no way explainable as reactions to physical impres­
sions. It is the same with clairvoyance. Subconscious action is
often indicated, but the tracing of lost property, or finding dead
bodies, or describing spirit friends, none of which has the slightest association with the memory of the sensitive, rules all purely physical explanations out of court. Some are born with the faculty all ready to manifest. These rapidly develop as soon as the investigator breaks away from traditions that malign soul-sight as a disease of the nerves and therefore checks all efforts to cultivate the power. Hallucinations certainly exist. But clairvoyance is as natural as eyesight. To confuse the two means that we cannot distinguish between aberration and normality.

From a spirit's point of view, looking into earthly conditions is very like looking into fogland. Training the sight to visualise earth and its people is therefore as necessary for spirits as for mortals. When a clairvoyant spirit controls a medium, the almost immediate result is that the faculties of the medium awaken and normal clairvoyance rapidly follows. Clairvoyant spirits are not necessarily of a high mental or spiritual calibre. Possession of the faculty merely implies an ability to penetrate earthly rates of vibration or atmospheres more easily than those who are not so gifted. The medium, while entranced by this type of spirit, is usually more definite and accurate than the normal clairvoyant. Mediums who pass through preliminary stages of spirit control, and thus get their psychic vision opened, are generally more reliable than those who develop by what is known as the "positive" method. This results from the "positive" action of one's own mind forcing the clairvoyant faculty to operate. It is thus distinguished from the "passive" state of entrancement in which all development is left to the operation of unseen powers. The trance clairvoyant has the further advantage of constant telepathy with spirit guides after the trance state ceases and conscious co-operation takes its place. The "positively" developed clairvoyant lacks this assistance, although it is rare for really good clairvoyants to remain unconscious of help received from spirit people.

Those who cannot proceed by way of spirit control must start their development by adopting the positive method, termed "scrying." Scrying means externalising one's own thoughts, or visualising other people's, by gazing at a fixed point like a glass of water, a glass ball called a crystal, a black tray or any polished material, and comparing various types of thought-pictures which
appear on the surface with each other. There is no royal road to any form of mediumship. Each must discover the path that is best for himself. Some succeed easily with one method but fail utterly with others. The "positive" method deliberately creates thought-pictures and projects them towards a focal point, and follows up this practice by trying to visualise other people's thoughts. It is one of the most extraordinary facts in nature that, to a seer, thought automatically portrays itself in symbols.

As visions and premonitory dreams are common, everyday experiences, dream-life is our best analogy. What is done unconsciously in dreaming has now to be projected consciously and visualised. Many never get beyond this stage. Others easily capture transmitted thought, but fail to visualise their own. From the telepathic reception of messages from friends in the body to that of people who have passed on is but a matter of time and patience. The range of symbols presented by individual spirit people will be discovered by striking characteristics peculiar to each. They differ in accordance with the education and beliefs of both the operator and seer. Some experimentalists fail with incarnate spirits but succeed easily with the discarnate. From these variations a multiplicity of theories has arisen as to the best method of procedure. Traced to their source, it will be found that the temperament, desires and training of the seer definitely affect results. Saintly people easily contact highly spiritual influences, but without psychic adaptability nothing more than subconscious material is expressed. The two states are inextricably interwoven and one is frequently mistaken for the other. The sensitive who catches the most explicit messages from the spirit world is not necessarily in closer spiritual contact, but possesses a power which spirit people gladly utilise to make their presence known.

To develop visualisation, realise the naturalness of dream-pictures and endeavour to create them consciously. Look steadily at a flower, note all its parts, its colouring, size and everything associated with it. When you think you have memorised the details clearly, transfer your gaze to the crystal and try to mentalise its entirety as a picture in your crystal. If successful, you will presently be surprised to discover that details
which escaped your conscious attention will often stand out clearly. From this stage to that of noting what may be attributed to external mentalities requires steady, patient practice at regular times. If you find a flower too complex, start with simpler forms such as a chair, a vase, a letter of the alphabet, or any familiar object in the room. But until you can visualise living forms, your development as a seer will not be of much value save as an assistant in strengthening the memory, which it certainly will do.

Practical details contribute to successful development as a seer, and the following points should be noted. While using an object, such as a crystal, to focus your sight, carefully screen it from reflections. The reflection of your own face can be avoided by directing your gaze into the centre of the crystal and not allowing the mind to wander. The correct position requires special adjustment, but if the glass ball is sunk slightly into a piece of black velvet to form a background, the difficulty will soon be overcome. Vary your experiments by “imagining” a scene and projecting it into the crystal. You will thus discover your limitations and be better able to discriminate between your own creations and external impressions received from spirit friends. Keep a record of your efforts. Your visions may seem meaningless at first, but later may prove prophetic. The cloudy crystal effect denotes a definite departure from the foregoing mental process. Suspend your efforts at projection after a few weeks, and, if the mind is correctly attuned, spirit friends will gladly take advantage of the opportunity offered. You may have quite failed to externalise your own thought, but find that your crystal continually gets cloudy, as if a mist had collected over it. The cloud was formed through the intervention of spirit friends condensing your aura and weaving their thoughts into its fabric. The cloudy appearance sometimes becomes so obvious that others in the room can also see it, together with pictures which register themselves in it.

The alternative theory, which some affirm, is that concentration puts the optic nerve out of action and creates the appearance of a cloud screen upon which visions appear as if photographed. Success is indicated when the glass ball ceases to reflect surrounding objects and assumes a whitish hue. The complementary
colours, red or blue, may follow and subsequently give place to a black curtain which rolls away and discloses scenery, messages or human outlines. Those who develop to this extent often discover that latent memories can be unfolded by the same process. This is termed the "subjective" form of clairvoyance, but if the pictures have the dense appearance of physical objects or are discernible by more than one person, it is termed objective, i.e., registered on external ethers, auras or atmospheres, and not created by mental imagery alone. You have now learned how thought gets transformed into symbols. Your next most difficult task is to distinguish external thoughts from your own creations. This perplexing problem is inherent in many forms of mediumship.

A useful method of practice is to arrange with a friend, at a carefully-chosen time, to try and project a simple word or picture into the crystal. Write down the words or pictures that appear in the crystal or flash across your mind, and compare notes afterwards. At first you will probably fail. Try another and yet another projector, and continue experimentation with the most successful one. If you can trace definite results, it merely requires time and practice to become perfect. Often you will capture a thought your projector had not the remotest intention of projecting. It reached you because it was the most natural expression of himself at the moment. In all mediumship, spontaneous messages are the clearest because there is no straining after effect. This constitutes interference. The principal difficulty in telepathy is caused by our inability to think clearly, concisely and naturally during experimentation. Obstruction is caused by the medium's effort to catch the message and the projector's incidental thoughts which obscure the result. Relax all strained effort. Accept it as an easily demonstrated fact, and success follows. Don't chatter with friends or have anyone present unless all are engaged on the same quest. The simplest question or distraction may set all your efforts at naught.

A somewhat similar difficulty confronts public clairvoyants when the investigator asks for specific information or a name. Subconsciousness immediately sets up a flow of ideas which may be quite misleading. Development removes this to a great extent, but it is an ever-present danger. Reverse the position
of projector and percipient occasionally. It sometimes happens that those who think they have strong wills and should therefore be capable thought-projectors, have mistaken obstinacy for will power. Authoritative people are not usually desirable co-operators in this work. They know too much already and in consequence cannot be taught lessons which require patience and sympathetic understanding.

Before going further into the processes of development, let me give you a friendly caution. If you have succeeded so far and are determined to have nothing to do with spirit teachings, you will now be very near the limit of your development. You will sit anywhere and at any time, and probably develop some pretty bad headaches, to say nothing of the possibility of obsession. But having proved that thought transcends the limitations of the body—the wise man will treat the matter sacredly, and take the next steps prayerfully, and, if possible, under definite spirit guidance through a medium. In requesting spirit cooperation, the first point thoroughly to assimilate is that your mind is the clock which regulates their attendance. The utter lack of principle shown in everyday life by making and breaking appointments is disastrous when applied to spirit people. Your clairvoyance, like your conduct, will be slipshod and evasive, even if worse does not befall by equally insincere spirits rushing in to fill the gap. Make a set time and place and religiously keep the appointment.

Careful analysis must be employed to discover exactly what part imagination plays in "clairvoyant" messages received. It will sometimes be impossible to discriminate, and the effects or the type of information conveyed must decide the issue. Points of light, or luminous clouds apparently floating just above the eyes, are frequent preliminaries to fuller development. Note all sensations as they arise. They may be induced by spirit friends to explain that which cannot be symbolically portrayed. They amplify sight, and later on will enter largely into your interpretation of what is visualised. A deeper phase of this would merge into spirit control, and should be resisted unless experienced friends are present. Investigators often fail to realise that spirit people have to experiment exactly as we do, in order to discover adaptabilities and possibilities. They are not always
HOW THE CLAIRVOYANT SEES

aware of their success until your response is received, and oral recognition of their effort has therefore a distinct value.

Out of the tiny cloud formed over the crystal, faces and written messages will appear in due course. The latter phase is the more rare. Sometimes, during development, a light appears to form inside the medium’s head, which presents the illusion of growing larger or of being restricted by compression. The sensation of possessing a beard or moustache, when you know quite well you have not grown one, is a familiar experience. Sometimes clairvoyants get their visions as clearly as in the most vivid dreams without any premonitory symptoms whatever. Nearly all get indefinable sensations akin to incipient control while exercising their clairvoyance. The varied sensations indicate some peculiarity of the manifesting spirit. Clear away the effects of each influence, or later readings may be misconstrued. Should these feelings remain after a meeting, thoroughly demagnetise the head or part affected, always adding your will to expel attachments. Washing the hands or face answers the same purpose. Whether it is the tonic action of cold water, the deflection of the mind into another channel, or the actual removal of a spirit is a moot point. Should these expedients fail and headaches be a common feature, refrain from sitting until you can join a harmonious circle.

Remember you are seeking an extension of sensitivity. This means, first of all, that the thoughts and feelings of mortals will reach your consciousness and you will automatically exaggerate or minimise them in accordance with your own temperament or stage of development. In addition, you will sense more acutely the thoughts and feelings of spirit people, who will do their best to impress you. These are not always pleasant, and may perhaps cling to you in a somewhat embarrassing fashion. There is ignorance on the invisible borderline between the two worlds as on this side. Although spirits may quite successfully impress your mentality, they may be quite ignorant of the effect they have on your physical body.

In response to your request, spirits throng around you, and comparatively few realise that, in addition to the message they have satisfactorily transmitted, they often also register thoughts and feelings they had no intention of sending to you. Once
enmeshed in the medium's aura, all thoughts and feelings pass along the lines of communication and, for the time being, two brains operate as one. This applies specially to drifters in spirit life who are not fully conscious that they no longer occupy a physical body. Their uppermost thought will probably be that they are very, very ill, and it is quite possible for sensitives to catch this thought without in the least guessing its psychic origin. Hence the need for prompt magnetic treatment of all mediums who suffer under any physical disability whatever. A firm grip on mental science and the constant affirmation of health not only cure the sensitive, but may also have the effect of bringing the spirit to fuller consciousness. Developing mediums should habitually treat their own ailments as they would treat a patient brought to them for relief. It is difficult for positive minds to appreciate the fact that there are people who attract and hold such spirits captive.

In cases of intense grief one gets constant illustrations of people who are ignorant of their influence upon equally ignorant departed friends whom they detain on the material plane. Cases of nervous prostration may often be traced to this interaction of soul with soul, and provide the greatest inducement to refrain from selfish and intense grief. Imagination being the image-building faculty of the mind, it follows that clairvoyance is the ability to perceive the pictures so created. Further, it is clear that, if person number two sees in pictorial form what person number one is thinking, the thinker must operate on material which makes the pictures objective to soul-sight. The fact is thus brought home that the eye does not see. In most cases, it is not even a possible channel of perception. The seer's eyes are often closed. Consciousness alone visualises and interprets the vision. Clairvoyance forces materialism to admit a power of perception independent of the physical senses. When, in addition to this, we find that the double of the clairvoyant is often seen at the very place he may be describing through a physical body miles away from the scene described, the Spiritualist hypothesis of spirit sight associated with a suitable psychic organism is complete. Touch, taste, sight, smell and hearing are but avenues to the mind; they are not consciousness. Each may be destroyed, but consciousness never. In surgery, nearly
the whole of the brain has been found atrophied or missing, due to disease, but still consciousness persisted.

Gradually, science is being forced to admit that our “mind field” is larger than, and possibly quite independent of, the brain. Psychic relationships are cognised by the spirit direct. In all psychic work, the physical channels are partially or wholly inoperative. It is here that materialism stumbles. It eternally confounds the possessor with the thing possessed. We habitually think of ourselves as soulless pieces of mechanism, and lose sight of the driving force behind the machine. The work of Spiritualism is to prove independence of spirit from the machine it controls. It is a hard task, because all messages travel through the body. We are unable to dogmatise as to where the power of the spirit ends and just how far the organs of the body blend with the sensations received. If clairvoyants would make appointments to visit each other “in the spirit,” we should soon get all the evidence we needed to force scientists “off the fence” and admit the separability of the soul from the body. Many scientists believe in psychic phenomena, but classify them as attributes of the physical body. Against this, we prove that consciousness travels with the spirit body and therefore inheres to that organism. Otherwise, it could not collect the information it does and return with it to the physical brain.

The foregoing argument destroys the unconfirmed assertions of occultists that clairvoyance is a purely physical extension of sight located in the pineal gland, pituitary body or solar plexus. Each may serve as a point of transmission, but actual sight travels with the spirit body and is therefore independent of any nerve centre. The assertions arise from the fact that clairvoyants are trained to concentrate on those points, but other clairvoyants see equally well from the back of the neck, and describe people standing behind them. Hospital patients have been known to declare they could see through their toes and fingers.

These vagaries have been explored by M. Romaines in his book, “Eyeless Sight.” He claims that the skin itself has powers of sight. He had discovered sensitives who actually read books by placing them in contact with any part of the body. That it was no hallucination was confirmed by Anatole France and several professors who signed affidavits in support of the facts.
Romaines calls it "extra-retinal" vision—sight which does not operate through the retina of the normal eye. Man is believed to originate from a single cell, which is the lowest form of life conceivable and is complete in itself. It propagates by division and finally forms combinations by the addition of other cells. Each cell contains the equivalent of a stomach through which nourishment is absorbed. No stomach is visible, nor eye nor other specific organ. But what applies to the stomach applies also to the eye. It must be there in a rudimentary state, though it cannot be seen. Romaines therefore endows the skin, composed of myriads of cells, with microscopic eyes, each nerve ending serving the purpose of an eye.

Some clairvoyants construct a mental tube which they believe to be essential to focus their spiritual sight. This produces a further illusion as to the size of the objects they are looking at. They often affirm that the characters are grotesquely big or exceedingly minute. Others adopt specific mental attitudes in order to focus the attention, which conduces to the same end. The illusion of its apparent location is due to the method of training, and not to the skin, pineal gland, or any other material organ believed to possess the faculty of clairvoyant sight.

In clairvoyance, as in discarnate spirit life, we note two laws. Firstly, that under ordinary circumstances the sight of spirits is limited to the plane of consciousness wherein they dwell. Secondly, that before they can adjust their sight to penetrate other spheres, they must "condition" or train themselves to an unusual range of vision. Earthly clairvoyants are similarly restricted, and cannot range at will throughout the spheres. Clairvoyants are in the same position as spirits whose sight readily pierces planes immediately above or below normality and fitfully glimpse other states of consciousness. When their limit is reached, they are entirely dependent upon messages transmitted by spirit people from spheres visualised. It is here that the value of spirit controls, whose range of experience far transcends our own, makes itself clearly manifest. The evidence is conclusive that something more than mere reading of a registration is operative during clairvoyance. It is not the sight of a picture, or the reception of a thought, that is the most astounding problem. It is the fact that information germane to the subject
accompanies them. All telepathic theories fail utterly as explanations if one dispassionately considers the facts of objective clairvoyance.

When Von Bourg, a psychic, was asked to find a missing man, he clairvoyantly saw the cause of death, and, recognising the river along which the body had floated, was able to direct searchers to the exact spot where the body was entangled. More recently, many newspapers reported a similar case. Because the seer held one of the garments of the dead man in his hand while he walked along the river bank, seeking confirmation of his sensations and clairvoyance, they likened him to a bloodhound following a scent. Obviously, there was no trail to follow, other than the mystic link which relates one invisible soul to another. In both cases there was no living person to project the thoughts. Hence, if telepathy is a correct solution of clairvoyance, it could only be telepathy from dead men.

Another theory which finds great favour is that all thoughts drop into an ocean of consciousness, which the psychic faculty is able to tap. This is being boosted as quite a new idea, although spirit people have consistently taught that all thought has definite registration value and in spirit life is utilised to objectify and beautify the "house not made with hands, eternal in the heavens." The spirit world is essentially a thought world. But the idea of a static ocean of consciousness lacking individualised perception is killed by the fact that the seer visualises places and incidents that nobody ever projected. The idea of attunement to a vibratory wavelength is likewise shattered if more is received than the projector sent.

When Frau Lotte Plaat assists the German police to hunt up criminals, incidental means to the end are frequently introduced that could not previously have been in anybody's mind. While training a clairvoyant by the Kilner process to watch the aura emanating from each of the sitters, I was wondering what would happen to masses of people carried away by a sudden catastrophe like the tidal wave such as the newspapers that day had reported. Quite normally, the clairvoyant saw the aura weave itself into beautiful colours, and suddenly rush in her direction. She immediately became unconscious of material
surroundings, and described large numbers of people laid out on a hillside, amid beautiful scenery, and was impressed with the idea that they had suddenly died, and would be slowly awakened when the time was ripe to introduce them to their friends. Realising how great the general state of panic would be if large numbers of people were suddenly hurled out of their bodies with their minds keenly alert, I was thankful to find that the beautiful anaesthetic of sleep could be so judiciously employed. In that case clairvoyance came as an answer to a mental question, not a mere picture of anything I was thinking.

While giving psychic diagnosis, the clairvoyance of some mediums often takes a most extraordinary form. The interior of the human body is seen, as though they are looking through a watchglass at the works inside. Cancer looks like the roots of a tree branching off into various directions, and each disease has its specific indications. In course of conversation with a woman whom she had never seen before, the medium informed her that she had a tendency to goitre. She did so because psychically she could see the goitre, apparently fully-formed, although no physical signs were visible. The woman was astounded, and admitted that her doctor had told her the same thing, and she was now under treatment to prevent it. This is a different form of clairvoyance altogether. In the aura, the goitre had already formed. To the seer it was an actual physical fact. In addition to the picture, there were sensations of growth in her own throat, and for the moment she felt seriously as if something was developing there. She put her hands there to assure herself that something really physical had not happened.

I have questioned her and other clairvoyants as to the difference in the apparent texture of diseased growths, spirit scenery and the various types of spirit bodies. There appears to be all the intervening gradations from texture which looks like dense physical matter to that resembling brilliant illuminations. They can describe the latter only as bright and shimmering, like electric light passing through transparent jewels. This applies particularly to the homes of highly developed spirits. Clairvoyants are so obviously assisted at critical moments that there is a natural tendency to believe that successful clairvoyance is more often due to assistance from the spirit
side than to actual clairvoyant sight. The best clairvoyants are those who can make themselves receptive to messages from a wide range of mentalities. Spiritual quality is thus a decisive factor. High spiritual ranges are impossible to degraded minds. Education gives a tremendous advantage over illiteracy, because suitable language to explain what is seen is operative.

Ability to interpret is sometimes more valuable than a literal statement of what is seen clairvoyantly, because it is mainly by symbolism that spirit people reach our understanding. Usually a strong impression or intuitive apprehension assists the seer during the giving of descriptions. When this is not apparent, calmly and steadily hold the brain passive while mentally asking the meaning of the vision. Thoughts will then flow through the brain which generally contain an explanation. Always do this before giving your delineation, or in any way setting up thought currents among your audience, who might fill in suggestions telepathically. Mediums often request their audience to refrain from asking for names or other information not spontaneously given, because they know that unconscious telepathy or subconscious activity may supply the demand. On the other hand, some mediums practise replying to mental questions which in some strange way are isolated and reach them from amidst the medley of thoughts projected from people listening. It is generally unwise to ask questions at all if they can be avoided, because it arouses a suspicion of "fishing for information."

Some day, when all mediums recognise the sacredness of their calling, they will form special study groups to assist each other's development, and, by reading all that other clairvoyants and mediums have written, will avoid the public derision their brave but often infantile efforts bring upon Spiritualism. It is a painful fact that numbers of clairvoyants no sooner see a spirit form than they are rushed into public life without adequate training, and remain supremely ignorant all their lives of the criticisms they incur, and the injury rather than help they render to Spiritualism. Those who are ignorant of their own ignorance can usually be discovered by their stupid jealousy of those who excel. They quite fail to see that there is anything to learn, and remain crudely inefficient.
Miss Rowan Vincent, a well-known clairvoyant, often puzzled her friends by declaring that, though she described spirits, she did not see them. This form of cognition is due to partial spirit control or telepathy producing so strong an impression on the mind that it answers the purpose of sight. Usually both methods blend, but one phase can quite easily be used without the other. So pertinent and applicable are the ideas received during clairvoyance that partial spirit control seems to be the only rational explanation. It is also said to be a form of psychometry, because of these extraordinarily acute impressions registered by the brain. So clearly defined are the sensations, that seers often feel for the moment as if they are the persons they are describing, notwithstanding the fact that they may not feel the slightest symptoms of control.

A better term for clairvoyants who do not see is "clairsentient." This means clear sensing. It is the normal method of communication after death, wherein the "language of the soul" is not expressed in words, but in thoughts, feelings and desires. All these blend with the temperament during manifestation, and thus concise communications are obtained. As the sensations indicate definite temperaments, desires and thoughts, the seer knows the spiritual quality of the spirit he is describing, but when similar contact is psychometrically attained with minerals or fossils, the perceptive powers of the soul are utilised, and partial spirit control does not satisfactorily explain it. We are thus forced to grant the soul a far wider range of intuitive perception than we understand at the moment.

In all forms of clairvoyance there are many notable variations. Some clairvoyants see clearly, as with normal sight, but fail to catch any explanatory impression. Others find their visions so fugitive that they constantly doubt whether they are clairvoyant or not. This indicates a poor stage of development, and requires great perseverance to overcome. Nearly all types affirm that when they consciously place themselves in a receptive condition, ideas pass through their minds quite foreign to normal reasoning. As soon as they voice their thought, the impression dies away, only to be succeeded by a perfectly coherent succession of ideas relating to the condition they are sensing. Many clairvoyants only register great extremes. Intermediate sensa-
tions escape their notice. What is thought to be poor clairvoy­
ance is oftentimes mere lack of attention to details. But it will be
found that telepathy, soul-perception, subconsciousness activity,
extended consciousness and spirit control will each in turn be
necessary as explanations of specific phases of clairvoyance.

From these variations, the terms “objective” and “subjective” clairvoyance have grown up. The term “objective” is applied to clairvoyant sight when the object looks as real and tangible as physical matter does to normal sight. It is called “subjective” when the object or condition is sensed rather than seen, i.e., a mental picture, and not an object. Many clairvoyants see so clearly that they do not realise they are not using ordinary eyesight until they close their eyes and find they can see just as well without them. In a few cases where the spirit body is gross, closing the eyes would shut out the sight of it because it is more material than spiritual. Other clairvoyants claim to see, as in a dream, and, dream-like, their visions rapidly fade from memory. Where the medium is conscious of leaving the body, and in that state views the surroundings, we use the term “travelling clairvoyance.” This signifies that the spirit is utilising the mechanism of the soul body in which to travel, and, on return, transmits through the physical brain the information collected. This used to be a fairly common experience among mesmeric subjects, but is comparatively rare now that hypnotic practice supplants true psychic perception by the deliberate creation of hallucinations. Spiritualism will eventually clarify these issues by distinguishing between the self-created imagery of the subject, and thought-impressions from hypnotists or discarnate mentalities. Both consciously and unconsciously the mind manipulates psychic ethers, and forms dream-pictures that appear objective to the seer. When suggestion sets the mind working, the subject automatically responds. The subconscious self does not reason; it merely acts. It is the ego that collates and directs. Induced or abnormal states of consciousness in no way disprove the normal operations of clairvoyant sight.

The following example is selected from the report of M. Leopold Dauville in the “Echo du Merveilleux.” The mesmerised subject, M. Cosse, was directed to go in spirit from the West Indies to Bordeaux, and, beyond suggesting the various
points to be visited (places being selected by the audience), the operator was careful not to put ideas into his mind. At each point the subject described, in detail, types of buildings and surroundings, which were readily recognised. After describing the Grand Theatre at Bordeaux, and what was happening in its vicinity, the operator noticed the subject staring fixedly at a point apparently in space. Asked what was attracting his attention, he said he was reading the yellow placard outside the theatre: “Grand Theatre, Bordeaux. This evening, Saturday, October 25, 1884. First performance of Aída. Music by Verdi.” The facts were later verified. In every particular the seer was correct.

I have mentioned how Swedenborg once described a fire raging near his house. The brothers Alexis and Adolphe Didier, about a century ago, read pages of printed matter hidden from their sight. Andrew Jackson Davis had similar powers, and developed from an illiterate lad to a writer of some of the finest philosophy the world has ever seen. In what he called “the superior condition” he was able to see the psychic life pulsating throughout all nature, and utilised his powers to select correct herbal remedies, and to diagnose disease. Spiritualists know these details are but a fraction of what is possible for the enlightened soul. In the “National Spiritualist” for April, 1920, there was a report that Mrs. Mary C. Vlask, under test conditions, did not merely travel in the spirit, but fully materialised to her friends in accordance with a prearranged plan.

This problem brings us to a study of the location of consciousness. This was obviously at the spot where M. Cosse’s tongue was voicing his vision, yet must also have been at the poster he was reading, because without consciousness he could not recount what was seen. Hence we arrive at the fundamental fact that the soul has powers of extended sight and consciousness. Psychic evidences prove that the seer’s psychic organism sometimes travels to the point seen. Clairvoyants frequently describe spirits who have thus temporarily left their bodies. It also appears that extensibility of vision, without actual soul-travelling, is equally well proven. During soul-travelling, the line of communication is via the “silver cord” mentioned in Ecclesiastes xii. It is often described by clairvoyants. It is a kind of infinitely
elastic fluid or matter, which expands or contracts in accordance with the will of the owner.

Will is the dynamic force which enables thought to travel over this electric pathway with the speed of lightning. It is a propulsive power which does not merely convey the spirit, but automatically lays lines over which the soul freely travels. There may be an infinitesimal fraction of time intervening between sight of the scene described by the clairvoyant and its recapitulation to an audience, or while the spirit travels from the point seen to talk to an audience, but, to all intents and purposes, time and space are annihilated on spirit planes. Seers invariably speak as though their whole consciousness is in the vicinity of the scene described, but it is obvious that it must also be in contact with the brain which receives, and the tongue which is reciting its experience many miles away from the actual point of contact. Psychic powers thus illustrate the divinity of man and his spiritual relationship with the infinite God.

A useful method of training consciousness to become aware of its extensibility, or power to separate itself from the physical body is, prior to going to sleep each night, to commend yourself to the care of God and your guardian angels, and then, with simple faith, calmly and decidedly focus the mind on an objective and drop off to sleep. It may need several attempts before success is attained, but many succeed immediately. If the power is never used for selfish purposes, there is nothing to fear. Actual healing is often done in this way, and prophetic vision may supplement other psychic powers. If you receive evidence that the “dream” is not always an illusion, nor the result of indigestion or subconscious action, it will be as valuable as any other phase of mediumship, with the additional advantage of non-interference with normal occupations.

The majority of soul-travellers retain no memory whatever of their expeditions, owing to some physical disability which prevents the ego from registering its psychic experiences upon the physical brain. Nor have we any analogies with which we can compare them. But with patience and perseverance a gradual extension of sleep-memories is induced. At first, they will be fleeting, and, unless written down immediately on awaking, will speedily be forgotten. With the requisite adapta-
bility, dream-life soon becomes as real as daily routine. The would-be soul-traveller must aim at impressing consciousness with the result of each journey, and gradually some glimpses of scenes visited will be remembered. But, though a soul-traveller may be completely successful, even to the extent of showing himself to a clairvoyant or other dreamer, neither party, or only one, may remember the fact on awaking.

For many years my wife practised "travelling in the spirit," and grew so fond of her experiences that she developed a positive dislike to returning to her body. At this point, her spirit friends requested a discontinuance of the practice, lest, all unwittingly, her desire took effect and she be found dead in bed. They told her they had other work for her to do before they would be willing to receive her. Time proved them to be right. In my own case, the practice induced insomnia. I therefore desisted. Physical as well as psychic adaptability is essential. My wife found the best method of practising astral-travelling in the sleep state was definitely to arrange with a friend the time and place of the experiment. Two minds were thus focused on the result. The test usually consisted of describing the interior of the sceptic's home. In the majority of cases, she would not know where they lived, but so exact were her descriptions that even the way clothes were disposed of before retiring would be described. So real did my wife's spirit body appear to her that she rarely remembered her physical body was quietly sleeping in bed, but a memory of it was recovered during the following incident. On this occasion, she attempted—in the spirit—to wake a friend by touching his face. Filled with the idea that if she could only wake him up, and make him see her, his scepticism must vanish for ever, she made the attempt. To her surprise the hand passed right through the face without any sensation of resistance. She then remembered her body and realised her limitations as a spirit at the same moment.

These experiences help us to understand the lessons all spirits must learn sooner or later. We pass through brick walls as spirits, and are oblivious of their solidity, but if the obstructions are peculiar to the plane on which the spirit dwells, they are as opaque and ponderable as material walls. To an earthbound spirit, locked doors would present the appearance of an im-
penetrable barrier. Visiting another friend, my wife discovered the reason why spirit people so frequently object to mediums saturating themselves with drugs, alcohol, or tobacco. Well aware that she had arrived at her destination, she essayed to enter the house, but was repelled by a sensation of positive nausea caused by the fumes of tobacco and alcohol hanging about the place. It took several determined efforts before she finally overcame these obstacles. The conditions were not due to the friend she was trying to visit, but to other people in the house. Some day—when mediums respect their calling—it will not be necessary for controls to smash the medium’s tobacco pipes, as I know they frequently do, nor plead with them to facilitate work by a little more self-sacrifice. They will give active cooperation in place of grudging acquiescence.

The perceptions of a clairvoyant are thus seen to be identical with the normal sight of discarnate spirits, who are more capable than earthly clairvoyants because the sight is natural to their state and their knowledge is greater. Sometimes spiritual sight seems to perceive material objects exactly like normal eyesight, but at other times spirit vision is limited to the auric mind-field surrounding the medium and links up spirit friends who impart the information received. One point stands out clearly, and that is that unless spirit controls have their attention particularly drawn to the specific matter under consideration, they are often as ignorant of it as we are. Thus they prove their human limitations as well as their independence. The illustrations prove that spirit-friends can trace causes of which we are ignorant, as well as see and reason independently. A great deal of what is thought to be clairvoyance is actually a form of partial control which permits the soul-sight of a discarnate spirit to co-operate with the medium, who may be completely ignorant of the assistance given.

The apparent inability of spirits or clairvoyants to penetrate conditions which at other times are easily scanned forms as baffling a problem as clairvoyance itself. Drugs, alcohol and tobacco are sometimes but not always known to be deterrents. It is difficult to see clairvoyantly into conditions repugnant to the seer. Only when the mind can act in a detached way amid conditions agreeable to the medium do good results accrue.
I have witnessed excellent clairvoyance given by a hardened smoker in a room filled with tobacco smoke. The same condition would have made clairvoyance impossible to other seers. It is reasonable to conclude that gross physical conditions would be positively repulsive to inhabitants from more refined spheres, and only great love for earth's children induces them to leave happier realms to associate with us. Our business as mediums is to make their work less repulsive by keeping the body pure and wholesome, the mind placid and the seance room attractive. Concentration upon an objective is as essential for spirit people's sight as for earthly clairvoyants. Both discover limitations when exploring each other's sphere. The transmitted power and knowledge of operating spirits thus play an important part.

It is always difficult to formulate theories as to how soul-sight reaches its objective. Still more difficult is it to understand how it branches off from its objective and cognises related conditions. I know a clairvoyant who seems to reach her parents without any apparent means to the end. Her daughter had a friend who was very ill. Merely telling the mother that she wished she could diagnose the sufferer was sufficient for the medium clairvoyantly to see the patient and then accurately diagnose her condition. Such a minute detail as an abscess under the tooth, in addition to the more serious diagnosis, was given. The mind of the daughter probably formed the psychic pathway over which the soul-sight, if not the complete spirit body, travelled to the patient. Those who are wedded to telepathy as a theory have then to solve the further mystery as to how clairvoyant sight dives beneath the surface and discovers actualities that are not present in anybody's mind. Coining words like "cryptesthesia" in no way helps us to understand what really happens.

The following reply was given at a direct-voice seance to a somewhat similar inquiry: "In all states of being in both worlds there is law. At the back of this law is mind or spirit, spirit manifesting and making itself known in our world or higher states still. Spirit is eternal, the foundation of all. Your world is a world of movement; all is in motion. Various movements are conveyed to the brain and thence to the spirit. As vibrations
travel to you they become sound or touch. When the spirit perceives them they are pictorial. The world within is as the world without. Yet, if you were to see the outer world as it actually is, you would not recognise it. It is not as the spirit imprisoned within the body discerns it. The real world is just one moving mass.

Following this line of reasoning, and thinking of the spirit world as a sublimated counterpart of this, we can quite easily imagine thought acting like a ray of light and cleaving a path to its objective. But as we cannot separate sight from consciousness, we think of man as a spirit, rather than a putty-like piece of material registering rates of vibration which become pictorial to the seer. We may even visualise the process by which pictures are built up, and which become objective to the clairvoyant. Newspapers now print pictures received by wireless telegraphy. Television illustrates another process. In the case of the clairvoyant, the pictures register on the brain or psychic organism. That is one aspect. But clairvoyants also visualise apparently lifeless forms and scenes which may be picked up hundreds of years after their projection. They appear to be thought-forms thrown off and automatically registered on psychic ethers. They are like soap bubbles, mere forms without consciousness. They get enmeshed in the aura of seers who psychometrically read their message. Like soap bubbles, they can be dispersed by the breeze of opposing thought. They are not destroyed, but are transformed like dew in the rising sun’s rays, or merely rendered invisible by changed rates of vibration.

Individualised consciousness forms a vortex continually attracting and repelling these blind forces in addition to conscious spirit people. The disembodied spirit consciously controls these elements of which embodied man is ignorant and suffers accordingly. Man’s whole emotional and mental atmosphere is reflected in his psychic surroundings. Hence seers and spirits read him like an open book and are more conscious of his failings and strength than the individual himself. It is rare for spirit people to complain of injustice in their conditioning. They simply cannot do so because their own motives, thoughts, and actions, or the results thereof, meet them at every turn. These are the factors a well-developed clairvoyant learns to understand. It is not like
reading a book and repeating some stereotyped phrase. He must learn to interpret scenes, sensations and emotions, the reference libraries of the spirit world, into the common language of earth. Thus it comes about that the personal equation of each medium, his subconsciousness, prejudices and training, very largely colour his clairvoyance, even though he may see exactly the same picture as another who gives a different rendering.

Planes of consciousness prevent our travelling into spheres to which we are unable to attune ourselves. It is the same with clairvoyance. Planes of sight correspond to planes of consciousness. The essential difference is one of soul-quality, and not mere psychic adaptability or education. The purer the mind, the more ethereal is the plane contacted. This qualification limits to earth what is called “test” or “business” clairvoyance and criminal investigation. Highly spiritualised souls would be repelled by sordid, petty, or repulsive details. For these reasons, clairvoyants whose interests are mostly on the mundane plane are better able to prove the reality of clairvoyance because earthly descriptions and relationships can be verified. In the nature of things, whether transmitted or directly observed, we cannot test statements concerning spiritual verities like the things of earth. In obedience to the same law, spirit people have to learn how to condition themselves when they desire to be seen on lower planes or act as missionaries to “the spirits in prison.” If our knowledge were equal to that of the angels, we could excuse ourselves from seeking dens of vice to aid the police in criminal investigation. But, alas! few there be who can touch pitch without defilement. Because of this fact, Spiritualists, as a rule, refuse to act as sleuthhounds to hunt up criminals; but psychics who accustom themselves to mentally and morally degrading associations often do so after development by hypnotism.

J. B. Tetlow, a well-known clairvoyant, describes his sensations on passing from trance to clairvoyant states as follows: “My first recollection on returning to wakefulness was that I had been where it was lighter than the room in which we were sitting, although the room itself was flooded with light. By-and-by, I would become conscious of a cloud of light. Then in the midst of it I may see a dark cloud, and in this there rapidly
evolves the face of a human being. The impulse to speak and
describe what I saw would follow. Sometimes with the vision
comes the spoken name of the person to whom it belongs, and
thus hundreds of persons have been recognised. Clairvoyance
is not attained by all persons in the same manner. It can be
divided into two forms, objective and subjective. Subjective
clairvoyance is when the seer discerns interiorly, or from the
interior side of consciousness. Objectively is when the person-
ality presents a distinctly physical appearance. When I discern
the past life of a person, it is by the agency of the two kinds of
pictures—those like an ordinary photograph, presenting in
detail a house, church or other scene, or by the appearance of
diverse coloured clouds which induce various sensations in me.
Dark clouds mean either trouble or sickness; black as ebony
or dense are signs of death. It takes time to read them, but unless
both picture and sensations are closely noted, mistakes are often
made.”

Clairvoyants soon discover that all thoughts present themselves
as symbolic pictures. It is in the ability to read these symbols
rather than the measure of actual sight that differentiates one
clairvoyant from another. One clairvoyant may dismiss as
valueless a large number of details which another would correctly
interpret and prove very valuable. Surnames present great
difficulty in this respect because all clairvoyants are not clair-
audient. (Clairaudient means one who has “clear hearing.”)
A clairvoyant friend was puzzled by seeing two turtle doves
billing and cooing on the shoulders of a very unlikely lover.
But as they expressed the symbol of love to him, without
saying anything more than “Love,” he found that it was the
name of the spirit previously described. Another time, he saw
a cat that attached itself to a woman. Merely saying “Cat”
revealed the fact that this was the woman’s name, but spelled
“Katt.”

Each must learn interpretation for himself. The symbol does
not always mean the same thing to different clairvoyants. The
sight of a coffin would naturally indicate death or a funeral,
but would be meaningless to anyone ignorant of our modes of
burial. We interpret symbols in the light of our knowledge or
beliefs. It is for this reason that warnings are frequently conveyed
along lines of idle superstition. The message reaches its hearer though its basis is silly. No matter whether the picture is precipitated into a medium's mind by a discarnate spirit or unconsciously caught up from the mind of a member in the audience, the same rule would apply. A serpent usually symbolises cunning or an enemy, but to one conversant with Eastern literature it might mean wisdom, or with its tail in its mouth, eternity. A form covered with a cloak indicates secrecy or deception, but it may also mean that it is unwise to peep beneath the surface. To see a form covered with a shroud may mean death. Whether it refers to past, present or future would be determined by other details; but again it might only refer to a surgical operation. Clairvoyants must never be dogmatic. Let me interpose here a word of warning to young seers. Even though you feel certain that someone's death is indicated, remember it is the crudest form of brutality to shock individuals or those to whom the prospective corpse is related. Clairvoyants are but human and sometimes love to add a little sensationalism. Don't do it. Let common courtesy ever teach you how to warn without frightening. Besides—there is the possibility—you may be wrong.

That ability to interpret symbols is as valuable as sight itself was amusingly illustrated by the experience of W. O. Drake, a well-known lecturer. He usually had no difficulty in recognising the description of his deceased parent, but for a long time was irritated by the apparently foolish guesses made by clairvoyants as to his father's profession or tastes. They would persist in telling him his father was a farmer or reared ducks, or made the sillier statement that his father was fond of ducks. At last he got the explanation. As usual the clairvoyant asked him if his father sold ducks. "No, he certainly did not," he replied. "Then why does he persist in holding up a duck before me? It is a male duck. What do you call a male duck? Your father is laughing and says you ought to understand." He did, for no clearer symbol of his own name, Drake, could have been shown. It is, therefore, necessary for sitters equally with the medium to try to interpret the symbols shown.

The next difficulty is to distinguish between spirits who still possess a physical body and those who have passed on. Des-
criptions are frequently given of people believed to be dead who, on inquiry, prove to be very much alive and still wearing an earthly robe of flesh. They are usually quite ignorant of their power thus to show themselves. The fact is as well proven as ordinary spirit appearances. Even control by spirits in the body has been several times reported. At one of the Margery Crandon seances in America, Frederick Bligh Bond obtained evidential automatic writing from a friend still living in England. Had the clairvoyant's sight been "open" it would have confirmed the script. It will usually be found that the spirit possessing a physical body presents a more dense or more objective appearance than a discarnate spirit. The need to note carefully all impressions that come with the spirit form is, therefore, essential.

Closed eyes and general lack of responsiveness by spirit people are distinctive features of dreamers who temporarily leave their bodies, and also of discarnates ignorant of their transition by death. Thought-pictures, which often include apparently living people, present many difficulties, especially if the appearance of the person is not decisively associated with the rest of the scene. But the lifeless appearance or flatness of a picture are useful clues. Those apparently lifeless forms are responsible for the Theosophic notion of spook shells, elementals and similar ideas borrowed from Eastern literature. They are disproved by the fact that the slumberers gradually awaken to their new condition- ing and explain themselves. Thought-forms would naturally tend to disintegrate when concentration ceases.

Clairvoyance is said to be extended sight, but seers are often puzzled to account for the actual process by which they receive their information. It is difficult to say whether it is vision, hearing, actual control, or whether they voice impressions flowing from discarnate spirits or telepathically receive them from their audience. Each of these factors occasionally enter into communications. When the blend is perfect, it sometimes provokes the idea that the medium is not an individualised entity, but part of a universal consciousness in manifestation. It is clear that an all-inclusive perception or understanding accompanies the best forms of clairvoyance. Intuitive apprecia- tion of motives and incidental associations form part of the scenes described. It is not sight alone, for intuition delivers the
interpretation. It is not hearing, though messages are distinctly received. It is frequently a blend of all the sensory powers of consciousness in which past, present and future merge into an ever-present panorama in which reality stands starkly before us and all the petty incidents of normal life sink into an insignificant background. From these discoveries has arisen the idea that fully developed spiritual beings will not be dependent on five or even six senses, but will blend all faculties into a grand, unified, comprehensive power of understanding in which the unit recognises its relationship to the Eternal Mind. To the Buddhist it means absorption into deity with loss of individuality. To the Christian mystic it signifies attunement or at-one-ment with God.

It will often be difficult for the seer to decide whether he sees with normal sight or perceives by purely psychic methods. Sometimes there is a blend of both. The variations are due to differing densities of the spirit body rather than strength or weakness of vision. To use the expression of the spirit people, they have to “build up” before the majority of mediums can see them. If their spirit bodies are sufficiently dense, large numbers of clairvoyants see them. The same process, continued with denser auric materials, constitutes etherealisation or transfiguration, which makes them visible to many more. Still more condensed, and we get materialisations visible to all. At other times, clairvoyants operate on the same plane as the spirits seen, and thus view spirit people and scenes under more natural conditions. Purely psychic insight, accompanied by intuitive interpretation, is called subjective because the thoughts impressed upon the seer are similar to his own mental creations. But they are objective on their own plane of manifestation.

Another difficulty is illustrated by the following experience. A stranger was directed by table-tilting to go to the Clapham Spiritualist Institute. The communicator claimed to be a grandfather whom the woman had never seen, but said he would show himself to my wife, who was the clairvoyant, and thus confirm the table message. The sitter inquired, “How can I recognise the description of somebody I have never seen?” He replied that he would wear his masonic regalia. He duly appeared to my wife, but she refused to describe him, because she could
discern no outline of a face. It was completely blanked out. But, as the spirit persisted, she at last described the form as a man, in evening dress, with a masonic chain hanging about his neck, and gave messages which completed identification. In this case, you have a non-intelligent table giving information, afterwards confirmed through a third party. Subconscious action must therefore be ruled out as an explanation.

Spirits often adopt very ingenious but very perplexing methods for securing recognition. Andrew Lang tells the story of a man who tried to hypnotise his little brother, but discovered a natural clairvoyant instead. The incident is instructive. He says: "Placing a child in an easy chair, with his head thrown back in the orthodox fashion, our friend held the glass ball slightly above and a few inches in front of the child's eyes. Presently the boy began to laugh. 'You mustn't laugh,' said his brother severely, 'you must keep quite quiet and steady.' But his mirth only increased. 'How can I help laughing,' he said, 'when you show me pictures like that?' 'Pictures? What do you mean?' "Why, isn't there an old Chinese grinning and making faces at me?'"

Hypnotists usually stop at this point, because they regard clairvoyance as the result of latent ideas and memories. The art of suggestion then comes into play and completely falsifies reality by compelling the boy to see an old Chinese standing on his head or assuming any grotesque attitude the hypnotist suggests. The failure to recognise that we are spirits now, and can create and project mental pictures—both by accident or design—into sensitive minds, is the stumbling-block over which experimentalists fall. In the same way, sitters quite unintentionally thrust their personal thoughts upon mediums, and, while correctly crediting the seer with an exact reading, are unaware that their own thought has supplanted a message from another mentality altogether. This interference constitutes the chief hindrance to clear spirit messages. If the hypnotist had left the boy to himself, and merely told him to watch whatever followed, it would have permitted the Chinese to express himself fully, and possibly deliver a message establishing identity. It is true the boy could have created the mental picture of the Chinese, but the fact that he did not is insuperable. It is a
perfectly gratuitous assumption to assert that because he did not do it consciously, therefore he must have done it subconsciously. This truly psychical research method of dismissing unpleasant facts is irritating to constructive minds who prefer the truth, the whole truth and nothing but the truth.

That clairvoyance is not an optical illusion is, I think, clearly demonstrated by an experiment fairly common among hypnotists. A perfectly clean pack of cards is produced, with a secret and practically invisible mark placed on one of the cards. The hypnotist then suggests that on this particular card a picture is drawn, and requests the hypnotic subject to find it from among a number of identical cards. To normal sight there is no difference. But, after shuffling them, the subject in a most uncanny way selects the marked card. I suggest that a thought-picture visible to clairvoyant sight is actually impressed on the card. This view is supported by Frederick Bligh Bond in an article on “athanasia” in the “Journal of the American Society for Psychical Research” of May, 1929.

He gives instances of hypnotised boys who distinguished selected cards by the blue light which they said the hypnotist had left upon them. He certainly had no intention of thus marking the cards with his aura. They also correctly followed the invisible outlines of figures and words written by sitters on the table-top and covered with an opaque cloth. The mere drawing of a finger over the place, apparently, is sufficient to leave a psychic mark behind. This leaves us two postulates. Either the psychic mark is luminous and its light pierced the cloth cover, or psychic sight penetrated the cloth. As aura, when photographed, exhibits lines of force similar to those shown by iron filings after a magnet has passed under them, we are again forced to recognise the “human atmosphere” of Kilner, the magnetism of the psychic healer, and the reality of the material through and by which seance room effects become possible. Out of it is probably woven the fabric on which clairvoyants see symbolic pictures.

As ignorance classifies all clairvoyance as subconscious deception, it is necessary to state the difference between aberrations of sight and true psychic vision. The dominant ideas of lunatics become objective and take shape and form, owing to continual
HOW THE CLAIRVOYANT SEES

concentration. Although reared on an erroneous mental foundation, they become actual visible forms. But sane people can also see the same pictures. If a clairvoyant made a study of the subject’s hallucinations, he, too, would see as if using the eye of the patient. If, therefore, one and the same thing or picture is seen by both clairvoyant and patient, the only rational conclusion is that mind acts upon psychic ethers, which respond to thought-processes and thus become objective. The line of hypnotic treatment would then take the direction of creating counteracting illusions, which in time would destroy the dominant idea. Lunacy, like hypnotism, consists merely of an inability correctly to appraise associated circumstances. All healthy people may become hypnotic subjects, but nervous breakdown is a frequent cause of insanity.

Draw the bow of a violin across the edge of a glass plate upon which fine sand has been sprinkled. The sand will form beautiful pictures corresponding to the note struck. In somewhat similar fashion thought acts upon invisible ethers, and thus the pictures seen by clairvoyants are formed. It matters nothing at all whether we consciously or unconsciously build them. The law is operative just the same. In spirit life we learn to utilise these laws and build spirit homes to our liking. On earth, we blindly send our thoughts into the spirit world, unaware of the patterns we are weaving. Happy and thrice blessed is the risen soul who has built his spirit home present lines of beauty, love, peace and progressive thought. We all create thought-pictures and externalise them. The mental imagery of the lunatic is the same in substance as that of sanity. Subconscious activity set up by disease produces distorted or illusory pictures, but aberrations can be clearly distinguished from clairvoyance, because hallucinations contain no message or information relating to provable facts or people. F. W. H. Myers very clearly distinguishes between what he termed “veridical impressions” and “subjective fancies.” In his book, “Human Personality,” he said, “The first and simplest step to the control of inner vision is the repression by hypnotic suggestion of degenerative hallucination, and it is noteworthy that such of these as are curable at all are more often curable by hypnotic suggestion.” In plainer words, when the mind is
properly directed it can obliterate undesirable pictures by destroying them entirely or by creating others and superimposing them over the error. Students of spirit teaching will appreciate this fundamental fact.

That we can sometimes create the mental pictures seen by clairvoyants, the following incident will prove. I had a seance with A. Vout Peters, than whom a more generally reliable clairvoyant would be difficult to find. I was mentally immersed in the details of patenting a tyre, but was not thinking about it at the moment. He immediately saw me surrounded by motor tyres, which he could scarcely have guessed a non-motorist to be interested in. Exactly what I had been thinking was confirmed and a fair description of the innovation was received. Telepathically and in great detail he read off the pictures presented to him. The main idea of all patentees is that they have found something valuable. So he assured me it would be a great success. The tyre was a complete failure. I did not proceed with the patent because I found a company had anticipated me in a remarkable way, and were already marketing the child of my imagination. The company soon collapsed, as experience revealed inherent weaknesses. In this case, I have no hesitation in attributing the pictures he saw to my own creative thought. Unconsciously, we automatically surround ourselves with thought-pictures. It matters not whether the thinker be scientist or lunatic, clairvoyant or client. A hypnotist or spirit operator merely utilises the same law, but, in addition, consciously projects mental images into sensitive minds. The more powerfully the hypnotist visualises his suggestions, the more successful he will be.

Clairvoyance may often be distinguished from aberrations or subconscious action by definite evidence that other minds and factors intervene. Contrast the foregoing tyre experience with the following. My wife informed a sitter, a non-Spiritualist and a total stranger, that he was engaged in a legal transaction and that a blue document drawn up in connection therewith was defective. She advised him to get his solicitor to go carefully over it again and set the error right. "But," she continued, "even then the business it relates to will not be completed." She clairvoyantly saw the blue document and
merely voiced the ideas that came while she looked at it. The stranger laughed at her, and at the same time drew from his pocket a contract written on blue paper, which he said his solicitor had drawn up to everybody's satisfaction. He was taking it to the last signatory. He was sufficiently impressed to get his solicitor once more to look over it. A technical error was discovered that would have seriously affected him. Months later he told us that grave financial difficulties intervened which entirely upset the whole arrangement.

We are thus confronted by the visualisation of mental pictures that we obviously do not originate, and also with knowledge that proves superior to normal reasoning. It is because Spiritualism has records of hundreds of similar cases that rule out subconscious activity or telepathy that we are unmoved by the specious and very learned theories put forward by those whose experience is limited, but whose ability to explain psychic phenomena is purely hypothetical. We shall continue to maintain that such information proves the operation of external minds, or alternatively that clairvoyance illustrates a normal and permanent attribute of the soul. The simplest explanations of these experiences received from spirit people always prove far more rational than the sophistry at present fashionable.

In seance work, it is almost impossible for clairvoyants to be acquainted with the secret history of the people they address and most certainly can know nothing of their lives, occupations or descriptions of almost forgotten friends. I witnessed remarkable demonstrations by John Slater of America. He habitually gave the full christian and surnames of deceased relatives and friends with details of their home and life. But still more striking were his pointed references to the thoughts and intentions of the members of his audience. We are all aware of our own secret thinking, but very few are willing to have their secret thoughts recited in public by a perfect stranger who analyses them better than we do. Many clairvoyants give their best proofs by detailing their sitters' unspoken thoughts. But Slater was simply marvellous. The suggestion that the whole thing is a trick engineered among confederates becomes ludicrously absurd when the daily life of all parties concerned is known. In varying degrees, similar evidence is being presented all over the world.
That is the case for clairvoyance. But we have many difficulties, both theoretical and practical. The first most obvious difficulty confronting investigators is that of immature mediums, incapable of describing what they really do see, and actual frauds who pretend to describe that which they do not see at all. Emotionalism is often mistaken for spirit action. Next in importance is the fact that though multitudes occasionally see and describe people, very few cultivate the faculty to the John Slater pitch of perfection. It is a pitiful reflection on English law that Slater hurriedly left England in order to avoid arrest for foretelling the future. Slater simply refused to describe a spirit unless he first gave his full name or that of the person for whom he came. Yet clairvoyants have assured me that it is fairly easy mentally to hold the spirit while extracting the information desired. Spirits present themselves for that very purpose; but the rush and hurry of most mediums spoil their best opportunities. Nor will they take the trouble to train themselves to describe accurately what they really do see.

The narration of details that awaken chords in our memories is an art in itself. Then, in the effort to give a great deal that is interesting in the little time at their disposal, actual evidential values are too often entirely overlooked. This is largely due to audiences remaining satisfied with this type of message. The result presents to sceptical minds what looks like shrewd guesswork allied to easy acceptance by credulous people. Hence, the whole movement remains under a continual cloud. In addition to these difficulties, the defective state of most memories sometimes causes even perfect clairvoyance to fail completely. Even in private settings, where results are uniformly better, many clairvoyants lightly allude to facts in our lives, but fail to carry their evidences to a point of absolute certainty because of the desire to cover too much ground. When quality rather than quantity is demanded, this lack of clarity will pass away.

On the theoretical side, our problems are no less difficult. At public meetings the clairvoyant often describes scenes and people that do not apply to the person they think they are for, but fit some other member of the audience perfectly. On one occasion, I heard a medium describe a person still living, giving both Christian and surname, the nature of her employment, details
of health and finishing up with the statement that she was surrounded by small boxes during her work in an underground room. It was unrecognised by the visitor to whom the description was given. A woman seated in another part of the hall said she had been speaking concerning her health only that morning to a friend of that name, who worked in a confectioner’s underground store. The details were too exact to be classified under the convenient term of coincidence and the experience is fairly common. Clairvoyants must therefore allow for the building-up of spirit forms near people who provide the requisite power but are in no way related to the spirit described, and for the visualising of details due to subconscious interference by the clairvoyant or sitter. They must distinguish between permanently discarnate spirits and those who temporarily leave their bodies. Clairvoyants must learn to distinguish between the creator of a picture, and the thing created, i.e., spirit or spirit body from a thought-form, and the creation of scenes and details deliberately thrust upon them by discarnate people, and from telepathic impacts from the audience.

These by no means exhaust our problems. Disease produces distortions or hallucinations that are as real to the victim as clairvoyance is to the seer, or dreams to the dreamer. These pictures may also be visualised by the seer. All these aspects must be scientifically explored by the clairvoyant who wishes to excel. If we grip the idea that “imagination is the image-building faculty of the mind” and that these images are real structures perceivable by independent minds, we shall speedily appreciate the law underlying all its modes of manifestation. Hallucination is due to a morbid or diseased condition of the mind or brain. The physical senses are delusive owing to defective mechanism. It makes no difference if mental pictures are consciously or unconsciously projected. The results are identical. To call clairvoyance hallucination is foolishness. The point to note is that one is an aberration or distortion of a faculty; the other is correct usage. Mind is a dynamic force acting upon etheric elements which present clearly defined pictures.

Spiritualists agree that there are obliquities of vision, but this does not justify the conclusion that all clairvoyance is
illusory, nor does illusion prove that true sight, either on
physical or psychic planes, does not exist. All investigators are
struck by the ease with which their minds are read, and still
more by the extraordinary symbolism utilised by the soul to
clothe its thought. Since the mind is read and mental pictures
are seen, we must not permit specious evasions to burke the
issue and pretend that all such sight is illusory. In normal sight,
light is reflected or refracted from the object seen, but should
there be any defect in the eye itself, faulty registration occurs.
Distorting mirrors distort reality. Lack of clarity in thought as
well as defective mechanism induce faulty production and
registration. Moving trains sometimes appear to be stationary
to passengers seated in an adjoining train. In like manner, the
clairvoyant cannot always distinguish between his own creations
and extraneous mental pictures. A forceful jolt, in the form of
a sensation relating the seer to the actual communicator, speedily
determines the true relationship.

Materialists thus arrive at a point where they can affirm that
the brain continually emits an emanation upon which the mind
employs its artistry. Spiritualists agree with them and then go
one step further. We claim a spiritual brain as a permanent
attribute of the psychic organism which discarnate intelligences
retain, and that it is from the discarnates that the most effective
clairvoyant impressions are obtained. The eye of a spirit, though
normally limited to its own plane of manifestation, can be
focused on material things by effort of will. This extended
sight becomes clairvoyance from the spirit side. In the same
way, the mind of an earthly clairvoyant has to be directed
towards its objective or clairvoyance would not be induced. In
both cases we are amazed at the X-ray-like apparatus which
then becomes able to perceive that which normality cannot
appreciate. In both cases, there is extended—not defective—
vision. The theory of hallucination falls to the ground, and,
while admitting defects due to aberration or distortion, we must
press home the fact that the eye of the soul, together with its
intuitive realisations, is as much a fact in nature as the physical
eye itself.

Clairvoyance proves spirit teaching that all thought has definite
registration value. In spirit life, thought possesses more ob-
jectivity than with mortals because the elements of their rarefied atmosphere respond more readily, and laws relating to creative thought are better understood. So true is this that the spirit homes are built objectively by the power of thought. They are as real to spirit sight as earthly homes are to mortals.

The first essential to clear clairvoyance is self-control, with entire absence of fear or emotion. These set up counteracting vibrations which destroy or distort the picture. The next essential is a lively interest in whatever is clairvoyantly seen, allied to perfect detachment from all other interests. Then must follow calm formulation of questions to your spirit guide in a clear, terse and crisp form. The great mistake of most clairvoyants consists of mentally chattering to themselves instead of clearly concentrating on their question. Rarely do they allow their spirit friends time enough, or assume placidity enough, to permit registration of the reply upon their brains. Involved questions are fatal to success. After putting your question, wait for the answer. Repeat the same question two or three times rather than speculate among minor details which will confuse rather than clarify the message. The most reliable methods of development are those in which we co-operate with spirit friends. Through the gateway of trance, by small groups of investigators regularly meeting, the use of our psychic faculties by spirit controls has been found the speediest method of development. The auric emanations from other sitters are an advantage, because they enable varying types of spirit people to blend with the normal expression of the medium.

The oldest method of stimulating clairvoyance is the mesmeric. On Egyptian tablets, the priest is frequently shown making passes. This dulls physical perceptions, but at the same time quickens the psychical ones. We must always remember that the subjective self aroused by this process is so exceedingly credulous that it accepts without question everything the hypnotist suggests. Even without his suggestions, there is the natural tendency for all hypnotic subjects to dramatise details. This danger is inherent in all mental mediumship. A normal clairvoyant when magnetised makes the best "test" seer, because he concentrates upon details more conclusively by excluding other thoughts and interests. If the same medium were developed
solely by spirit power, he would be affected through his sub-
consciousness in such a way that spiritual insight would develop
in the same ratio as clairvoyance. The best combination is found
in types like Andrew Jackson Davis, whose natural seership was
quickened by magnetic passes. Clairvoyance and clairaudience
were already in operation but, after magnetisation, he told the
time by watches while blindfolded and read extracts from books
without seeing them. Later development enabled him to see the
life-principle surging through all nature and to note the methods
of its universal application. His diagnosis of disease, I regard
as spirit-aided clairvoyance, though he does not seem to have
realised the development and use made of his psychic faculties
by spirit people. His clairvoyance enabled him to appraise the
value of herbs and nature's curative forces exactly as George
Fox, the Christian reformer, says he wanted to do as the result of
his clairvoyance, i.e., practise medicine because he psychically
saw clearly where orthodox medical science failed.

Adults rarely think of the appearance they presented at earlier
periods of their lives. In the result, this latest and dominant
thought would impress itself upon the clairvoyant while giving
descriptions. These would approximate to the last ideas we held
concerning our appearance just prior to transition. My descrip-
tion would therefore be that of an elderly gentleman with short,
clippered moustache and close-cropped hair and wearing spectacles.

But if you only knew me in earlier life before I wore spectacles
and possessed a long moustache, side whiskers and bushy hair
you would fail to recognise the description. So, knowing how
thought acts upon mediums, I should try and present to the clair-
voyant's mind a picture of myself that would awaken some
responsive chord in your memory. Just how this apparent
miracle is performed has already been explained.

But if the clairvoyant saw me in my natural state in spirit life
it would be useless to describe me. For who on earth would be
able to recognise Harry Doddington as a shining light or an angel
with diaphanous, flowing robes!
A PSYCHOMETRIST is a person who can read the life-record of inanimate objects, or whose brain can register the emotional accretions they have collected. Psychometry is sometimes called a form of clairvoyance because psychic vision and the intuitive ability of the soul to sense invisible relationships are at times indistinguishable from each other. All definitions of psychic states are purely academic. No definite boundary line can be drawn. Dr. J. R. Buchanan, in his book, "Psychometry," says he coined the word in 1842 from the Greek "psyche," meaning "soul," and "metron," a measure. It is usually termed "soul-sensing." The doctor's meaning would be more accurately expressed as "measurement or perception by the intuitive faculties of the soul." It imperceptibly introduces us to visual clairvoyance, soul-travelling and a wide range of psychic experience that is slowly but surely replacing theological misconceptions. When ability to dissociate one's self from the physical body is common knowledge, and exploration of spirit realms an inevitable sequence, more perfect descriptions of after-death states will be adopted.

Psychometry is the safest and simplest means of estimating the range and faculties of the soul. It is a method of development that permits consciousness to analyse every step of the way. It has a close relationship to many phases of mediumship, and forms a useful stepping-stone to higher unfoldment. Healers need it for diagnosing purposes, clairvoyants use it while delineating, and everybody uses it consciously or otherwise in everyday life as intuition or a sixth sense. It is a state of consciousness in which the mind of the psychometrist links up with the person or condition sensed, which he reads with the understanding of a discarnate spirit. Success depends upon ability to free the mind from telepathic and other interferences. The psychometrist
deflects the mind from personal interests and thinks only on aspects pertinent to his objective.

Soul-rapport may be likened to the tuning-in of a wireless set. Vibrations are set up, and, if the receiver can attune his receptivity to the objective, success is assured. It has this difference. Vibrations set up by mechanical action proceed in one direction only, outwards, and away from the transmitter. Those perceived by psychometrists return with an explanation from the condition sensed, and register themselves with photographic precision on the mind. Sensations and messages are received possessing sequence and coherence which express phases of emotion and experience entirely unrelated to the psychometrist. Though more passive than active, the ego of the seer is alert because consciousness must interpret and reject unconnected ideas. It is a “positive” method of development, because the soul can refuse to continue its explorations at any moment. In scientific experiments, it is imperative for the psychometrist to know nothing of the nature or history of the article sensed. With the best will in the world, it is otherwise impossible to exclude subconscious action. For the same reason, I suggest that all experimentalists should adopt safeguards and thus free themselves from the charge that psychometrists are a crowd of shrewd guessers who have mistaken their vocation.

The most satisfactory public method of psychometrically reading articles was that of Mrs. Harvey, of Southampton. All articles to be “read” are first placed on a tray or table by the actual owners during the medium’s absence. Care is taken that the articles do not touch each other, as this causes transference of certain characteristics to the adjacent article, and thus details are given to the wrong person. No clue whatever is permitted, except that the nature of the article may supply one. Generally, it is impossible to tell whether the owner is male or female. No questions are asked until after the reading. “Fishing for information” is thus eliminated. I have heard Mrs. Harvey give readings with great rapidity to exceedingly dissimilar types of people, with specific details relating to their employment and home life that could not by any stretch of imagination be applied to other persons. Character-reading was her special forte, but associated with it was clairvoyance with details that
never failed to keep the audience interested, although the medium was very illiterate. It is well to remember in passing, that gipsies, palmists, and others, who think they are merely "telling the tale," often stumble on the most wonderful predictions and character sketches by the unconscious utilisation of the same power.

Dr. J. R. Buchanan had his attention drawn to psychometry by a sufferer from chronic pains, which recurred whenever he handled brass. The doctor experimented upon himself, and found that drugs affected him slightly while handling them. Other people corroborated his sensations. Imagination was excluded by blindfolding experimentalists. The substance seemed to influence the hand first, followed by sensations travelling up the arm but producing no decided result until they reached the head or chest. The peculiar effect of each drug then became distinctive. Salt would affect the salivary glands and leave its indisputable taste in the mouth. The same effect applied to sugar and other substances. Narcotics induced the desire to sleep. Purgatives and emetics acted as if taken internally, though the action was milder.

As a result of his own psychometrical experiments, Buchanan, concluding that absorption through the skin was the explanation, formulated a theory dispensing with internal drugging. To eliminate any possible error, he extended his experiments in other directions, and was soon compelled to revise his theory. Having a class with about a hundred medical students attending, he induced them to hold various drugs in their hands while listening to the lecture. He prevented guesswork by crushing and sealing the drugs in envelopes. After the lecture, the pupils recorded their sensations. He found fully eighty per cent affected who, after practice, could accurately name the drug they were holding. Women were more sensitive than men. At first, they tried simple but pungent substances of decided flavours, like salt or sugar, mustard or peppermint. Then came experiments with drugs, fossils, geological specimens, and a great variety of materials which told their story by the same process. This method of development is closely followed today.

The majority can only read the external auras surrounding the article. These relate them to the person most recently
handling it. Many are unable to identify drugs, and still fewer see into the "soul of things," which the reading of natural objects or fossils indicates. Buchanan soon discovered that it was not always essential for sensitives to have physical contact with the substances sensed. He therefore explored the possibilities of mesmerism to account for the effects, but without success. Soon all theories had to be amended. He had proceeded from the sensing of drugs to the sensing of letters written by well-known people, and found that not only were the characteristics of the writers delineated, but their motives were laid bare in a most embarrassing fashion. Sometimes, sensitives would enter so completely into the dispositions of the writers that even their facial peculiarities and mannerisms were mimicked. He tested the matter further by tearing blank sheets from intimate correspondence and getting them handled by psychometrists. He was soon forced to the conclusion that whatever had been handled by human beings carried an invisible but indelible impress forever after. The blank half-sheets of notepaper produced the same effects as the letter itself.

Professor Denton, who collaborated with Buchanan, was a well-known geologist. He carried his psychic studies into geology and evolution in order to see whether psychometry would confirm current theories. He and Buchanan obtained abundant proof that, although ignorant of scientific research, psychometrists confirmed both geology and evolution with occasional intriguing variations which often appeared more reasonable than theories generally accepted. In the course of these experiments, they were nonplussed by discovering that some of their sensitives could not only outline the shape of long extinct animals, but even seemed to feel as if they were part of the animals' consciousness. They thus knew whether a lip was hanging, or an ear raised or a horn protruded above the snout. They even knew the kind of food the animal liked. Although well aware of the absurdity of their own statements, the sensitives would feel as if they were the very animal depicted, and would even know whether the horn on the snout was used for burrowing or self-defence, or both. Where evolution had already made these discoveries, the professors had no difficulty in recognising the species. But often they were confronted with notable diver-
gencies which, by inference, they decided were probably correct.

When reading geological specimens, the great peculiarity was that sensitives seemed, for the moment, to live amid the flora and fauna of the time, and were able to describe types of vegetation peculiar to the period. Often, their amazement at finding themselves in a world so entirely different from the normal, lent a zest and interest to their discoveries which transformed indifferent psychometrists into studious evolutionists. Similar experiences come to every entrant into spirit lands, and those who are familiar with spirit teaching realise that all these various discoveries are but intended to help mankind to understand his own psychic nature. Investigators can follow their methods of development with perfect safety, because they can, at any moment, bring their will into action and cut off unpleasant sensations. If you have sufficient ability to eliminate error, you will not merely discover the "soul of things" and thus realise, with Andrew Jackson Davis, that the whole material world is alive, you will also be well on the way to proving individual survival.

During your development, sit with intelligent, sympathetic people. Ideas culled from their mental reservoirs by spirit people measurably aid mediums to develop soul-travelling, sensing or sight, whichever of these may at the moment be operative. Start, as Buchanan did, with simple things, and proceed to the more complex. From salt and sugar proceed to stimulants like capsicum, clove, opium, cathartics of jalap, podophyllin and other forms of narcotics and drugs, the properties of which are well known. Do not experiment with poisonous drugs unless under direct medical supervision. Sit perfectly still. Relax all muscles. As soon as you become "positively passive," delicately finger the substance to be "sensed." Failing immediate perception, quietly and calmly watch the flow of ideas that present themselves. Do not criticise them while passing, but after each experiment write down the results and compare them with previous records.

Be careful not to suggest sensations or ideas. Even if you think they ought to come under the head of auto-suggestion, record them all the same. Eventually, if you are psychometrically
endowed, you will be able to discriminate between different groups of impressions. Make frequent experiments by slipping your hand casually into every strange letter you receive, without examining the writing. Again, write your impressions down before reading your letter and note whether you have correctly interpreted it. If you discover motives that flatly contradict the written word, proceed warily. You may have received a truer explanation of the writer’s thoughts. Practise also with photographs, fossils and everything with a verifiable history. When experimenting for medical purposes, Buchanan recommends holding about five times the amount of the usual dosage to secure the result of an internal dose. If you can do this you will not need internal drugging, and your experience may pave the way to better methods of treatment. As soon as you learn to distinguish between subconscious activity, external impressions and the objective you are pursuing, you can with confidence leave the beaten track and explore the spiritual universe. For the faculties you will now be using are superior to the normal senses, and relate the spirit of man to cosmic consciousness. This is the true meaning of the text, “I and the Father are one”—in spirit.

In psychometry, we get hints of laws applicable to many forms of mediumship. Every thought is proven to be indelibly registered. Even unspoken thought is enmeshed in psychic ethers together with the history in rock, stone, animals and fossils. Spirit people and psychometrists often prove this by referring at seances to long-forgotten ideals or motives that have never been revealed. The psychometrist, through the operation of this law, discovers the permanence of the soul’s dynamic energy and something analogous to the mind of the Great Architect at work. All form is found to be an expression of thought, either of God or man. Therefore, those who can read the “soul of things,” not only read its history, but realise a greater at-one-ment with God.

Some experimentalists find they can get no reaction from drugs, fossils or minerals, but succeed easily with letters or articles having human associations. They trace business relationships, follow up criminal activities, or read motives, but the deeper things of the spirit are hidden from them. To others,
fossils unfold the history of creation, and a fragment from an ancient temple initiates the seer into its inner mysteries. Causation, growth and adaptation, to the "eye of the soul," are open books. The theories of Denton and Buchanan, who preceded the Fox sisters, resulted from definite scientific exploration. Their conclusions were inevitable. Just as everything material is impregnated with living germs or invisible forces, so does equally invisible thought indelibly impress everything humanity contacts. Our thoughts are thus found to contain definite registration values of mysterious potency that are revealed by psychometry after the lapse of centuries. By unfolding the deeper intuitive powers which explore nature itself, the spirit of man becomes consciously allied to its Creator.

Both Denton and Buchanan were fortunate in marrying exceedingly impressionable women whose educated sensitiveness facilitated research. Both authorities deny the wisdom of magnetisation or mesmerism as an aid, but Buchanan recommends stroking one's own forehead as an aid to passivity. If no results were obtained by handling the article, it was laid across the forehead. This method often succeeded when the fingers conveyed no message. Buchanan gives the following reasons for cultivating psychometry:

It is a practical means of judging character. It would be invaluable in the study of biography and history. It would assist the administration of justice in determining questions of guilt, innocence, sanity or insanity. By showing the true mental condition of the young, it could be applied to their education and culture. Its value in diagnosis and medicine would produce a complete reversal of injudicious drugging. As a means of investigating spiritual philosophy, it would definitely establish relationship of the spirit of man with the universe.

We may add that forgery, lying and all forms of deceit will cease from very uselessness when motives can be read like a book. Buchanan reminds us that the American banks often detected forgeries by the sense of touch after other tests had failed. Some of the girl clerks got so clever that whenever bank notes were suspected they were handed to them for inspection. Their method was simply to close the eyes and proceed by the sense of touch. This often produced results that defied analysis.
It must always be remembered that just as powers of observation vary immensely with different individuals, so they will in psychometry. Girl clerks would normally be sensitive to the rustle of banknotes. Carpenters would experience different sensations while handling different woods. Shoemakers in like manner would sense the quality of their materials. Each line of business develops different sense-perceptions. In all cases, education and culture give immensely superior readings to those of illiterate or ignorant psychometrists.

The discoveries of Denton and Buchanan were soon confirmed by mediums all over the world, for on March 31, 1848, more definite lines of communication were established. As soon as psychometrists could question spirit people, it was quickly discovered that they were utilising perfectly natural attributes of the soul. On the death of the physical body they form normal methods of communication. They found that spirit people are constantly and intimately associated with us. We are unaware of the fact because the veil of flesh obstructs our spiritual sight. In spirit life, consciousness receives its intimations exactly as if the senses of sight, touch and intuition had all blended into one comprehensive faculty which ranges at will through interstellar spaces. The psychometrist utilises the same power. In water-divining, or gold seeking, his mind penetrates the earth beneath his feet. But if his spirit desires another location, it finds it by merely fixing the mind upon it, which causes the spirit body to travel with the speed of its own thinking to the condition or place concentrated upon.

It was soon found that the best psychometrists could be easily transformed into other types of medium. In many cases, I have no doubt, people were spirit led to experiment with psychometry in order to lay a foundation. Thus prepared, further development was easy and natural. It is to be regretted that more do not follow similar lines of development. The positive knowledge of psychometry counteracts the ignorance incidental to deep trance. Experience has proved that mediums often develop the unconscious trance state and, after years of devoted service, are almost as ignorant of the soul's powers as they were at the beginning of their mediumship. How the mind of the psychometrist reads the thoughts of people at a distance or discovers
missing articles and even dead bodies is problematic. Yogis believe that concentration constructs a thought-body in which consciousness travels. This theory is derived from the fact that the spirit form of the medium is often seen miles away from his body.

Buchanan records a case of astral travelling by a Dr. Gray. While at a party in New York, this doctor desired to visit a patient about whom he was anxious. Being a successful psychic he thought he would try the process on his patient. He therefore stood apart from his friends and fixed his mind intently upon the patient, miles away in New Jersey. He obtained an impression of his condition and was satisfied he was improving. But something remarkable followed. The invalid was what would now be termed a natural clairvoyant. He called on the doctor and demanded an explanation of his conduct. He affirmed that the doctor visited him at the exact moment of the experiment, had looked silently at him and withdrawn without saying a word, which he resented as very singular behaviour for a medical man.

Many mediums now make a practice of visiting each other ‘in the spirit’ to test or improve their mediumship. It is always a moot point as to whether the spirit of the seer actually travels to the object seen, whether clairvoyant sight transcends the limitations of the body, or whether the yogi theory of a thought-body is the correct explanation. I object to calling a spirit man a “thought-form,” because sight and consciousness travel with the counterpartal duplicate. A thought-form suggests a form created and projected from consciousness rather than a mode of its expression. Houses, scenery and inanimate objects fall into a different category. In these, there is no indwelling consciousness, and as soon as individual concentration ceases, disintegration must follow. That we can create the simulacrum of a human body is true, but when consciousness travels within the form created and returns with a message to the brain, it makes an essential difference. Moreover, the hypothesis is unnecessary. Experience soon proves that the psychic organism is so exceedingly mobile that it travels with the speed of thought.

In psychometry, the sense of touch is our starting-point. The mind travels along the nerves, which extend as an aura from the human body into infinity. As an illustration, place a row of
marbles in a line, each touching its neighbour. The marbles represent unitary fractions in the ether which, when polarised by thought, form electric lanes for consciousness to travel over. The faintest tap on the nearest marble is immediately communicated to the whole line by vibration, but none moves. A little harder tap, and the row is obviously affected because the marble at the extreme end rolls away. Concentration of thought supplies the initial tap that speeds mentality like electric energy over the line of etheric particles, which thus forms a pathway for consciousness. In effect, the pathway becomes a great telescopic tube from the physical body to the object visualised. It is extended perception via the nerves to the aura and then over the polarised atoms forming the soul's pathway. While the spirit travels, or is related to its objective, its powers of intuition comprehend the whole as if it were all immediately adjacent to the human organism of the psychometrist which in point of fact may be miles away from the condition being explored.

No theory of vibratory action is entirely satisfactory. Vibration is purely mechanical and works only in one direction, outwards from the projector. In psychometry, consciousness travels outwards, but also returns with a message. It is an amazing fact that consciousness, at apparently one and the same moment, is contacting distant fields of inquiry, while the physical body—miles away from the scene or object sensed—is recounting what is seen at the other end of the mental telescope. Moreover, blending with all psychic experience are realms of invisible associates whose operations can only be dimly glimpsed. But our "working hypothesis" is the best available for practising students.

During your concentration, imagine the soul travelling over properly constructed conduits, using the ordinary five senses plus a comprehensive intuition that dives beneath the surface and contacts realities. From the purely theoretical standpoint, extended consciousness is alone proven, even though the spirit form of the psychometrist is seen at the point visualised. But no matter whether this or the alternative theory of soul-travelling is proved, we are forced to recognise supernormal powers of cognition and transference of messages through physical brains.

When materialism can explain a consciousness that reads the
past, present and future history of fossilised remains, or the motives of a letter-writer that were not contained in the actual writing, there will cease to be a boundary line differentiating materialism from Spiritualism.

I take the following amended extract from a Spiritualist publication appearing forty years ago: “Psychometry is a form of clairvoyance induced by touch. All objects have a mind aura surrounding them, through which their spiritual condition may be sensed. This aura or atmosphere differs in colour according to the quality and kind of thing expressed. As the aura of individuals is more powerful than that of objects, they being higher in the scale of life, their personality impresses itself upon any object handled and adheres with more or less strength and persistency as the person may be more or less charged with electric or magnetic force. Highly impressionable clairvoyants, or soulful people, leave a deeper impression upon the articles they handle than those of more material nature. But objects are not merely the repositories of human emotions and desires. They have an individuality of their own. It is possible for a highly developed sensitive to penetrate the accidental veil of outer magnetism and sense the real life of the thing handled.

“By thus getting en rapport with its spiritual emanation, he can perceive the whole course of its existence and through what stages of evolutionary progress it has passed. Not every clairvoyant is able to see so far into nature as this. Most psychometrists are unable to do more than read the picture which the person last handling the article has impressed upon its outer surface. Some will not see anything relating to the person, but will correctly read the life of some other person who may once have possessed it, because the mind pictures of that particular owner were more vivid and therefore made the deepest impress.

“In order to cultivate this gift, there must be refinement of organism with intuitive perception. There must also be a certain amount of energy and activity, not only of the mind but of the body also, to ensure success. All manipulative people, deft with their fingers, and fond of handling and caressing even inanimate objects, make good psychometrists. Where the material sense of touch is keen, there will also be the subtler faculty needing only cultivation to bring it into active life. To be constantly
handling certain articles is to put the mind in relation to their history and to impregnate it with the quality of those substances. Thus, certain trades induce certain habits of thought, for the mind is unconsciously drawn into the life of the thing handled. Anyone wishing to develop psychometry, whether for personal or impersonal uses, should do so through the medium of the material he is constantly using. All that is needed to help us is, first, the belief that it is possible to see into the inner life of things; and, secondly, the daily exercise of the mind in the direction of this belief. A carpenter, for instance, being already on the physical side 'in touch' with wood, should make a daily practice of holding a piece of it between his fingers, and whilst doing so should desire to know its history.

"The desire must not be an active thought but a condition of passive wonder. The intellect must not be allowed to suggest possibilities, for a definite thought vibration would disturb and repel the magnetic influx from the wood. After a little practice, it will be found that one piece of wood will induce feelings that differ from the sensations produced by holding a piece that varies in kind and quality from the first. After a time, these sensations will shape themselves into definite form and meaning. The great thing in all experiments of this nature is to keep the mind from following any active train of thought. It is apparently a contradiction in terms, but the distinctive difference between your own and external impressions will be discoverable by practice. The more sympathetic and good natured the man, the quicker will be the response to the touch. Not more than twenty minutes each day should be given to development. A definite time before noon should be set aside for regular practice if possible. Psychometry, or informing the mind by the touch, has a wider bearing upon human education than is recognised, for the development of this sense on the material side gives man a permanent grasp over the world of life, and on the spiritual side reveals to him its purpose. He sees into the soul of things and becomes stronger."

Always be careful to disperse the resultant sensations after psychometric readings by effort of will. This is especially necessary after reading articles from invalids. Some sensitives find themselves compelled to discontinue certain classes of experi-
ment because the feelings aroused affect them unpleasantly for days afterwards. In all cases of this type, vigorously demagnetise yourself, or get someone to do it for you. Act as if you had actually contracted the complaint and the symptoms rapidly disappear. The ego is the active operator with the mind as dynamo, the nerves, aura, and the magnetic field linking up with innumerable telegraphic lines of communication which can be connected.

In psychometry, one gets a key to what I term psychic maladies. Many people, unconscious of their mediumship, suffer agonies, and are always under medical treatment for fleeting aches and pains of obscure origin. They are classified as neurotic and generally treated with contempt. They form happy hunting grounds for mental specialists and faith-healers of every type. As these treatments give an entirely new poise to the mind, they succeed where the ordinary medico fails utterly. Another fairly common case is that of the ignorant but enthusiastic investigator who mistakes physical conditions for attempts by undesirable spirits to control. At other times, he fails to realise that spirits are ordinary men and women, who, by the law of association, bring with them the memory of their earthly aches and pains which they cannot remove from sensitives until both spirit and mortal learn to rise superior to the subconscious action of memory. The thoughts of spirits travel to sensitives, who misconstrue psychic impressions into personal ailments.

Hettinger's book, "Exploring the Ultra-Perceptive Faculty," introduces us to a useful method of proving psychometry. His method was to get a reader, living miles away from the point where he utilised the services of a psychometrist, to gaze at a picture selected casually from any magazine available at the precise moment selected. With their watches synchronised, the psychometrist was then asked to record her impressions received from an article previously handled by the reader of the picture. The results were startling, a hundred per cent success being often attained. Hettinger states: "Of the many thousands of animate and inanimate objects the sensitive might have mentioned, she specified the very one at the very moment the reader was contemplating the picture, a fact which speaks for itself." But what Hettinger does not see is that if scenes, sounds and
emotions are transferred, it supports the Spiritualist statements that we possess a dual mechanism, a psychic organism which possesses eyesight that perceives pictures not reflected on the retina of the eye. It proves that sounds are heard that are never registered on the auditory nerves or the cardrum. Emotions are received and reflected through the sensitive which dispense with the normal physical channels. The whole gamut of consciousness is duplicated and passed backwards through the sensitive's brain, so that it is problematical as to whether the brain of itself ever originates a thought. It becomes a mere receptacle for ideas and was never a creative faculty. The picture of man as an embodied spirit is thus complete.

Psychometry is a useful aid to self-analysis, especially for those people who find themselves unpleasantly affected when handling quite ordinary materials. They will cease to be called "eccentric," and, by unfolding their mediumship, turn an apparent evil into a great good. One sensitive records a psychometric problem in the fact that he caught cold and suffered excruciating neuralgic pains. On reading the report of a lecture he had given, a friend, living fifty miles away, who knew nothing of his neuralgia, suddenly and quite unaccountably found herself suffering in precisely the same way. On putting the paper aside, and dismissing the friend from her mind, the pain just as suddenly ceased. It returned with full vigour the moment her eyes re-established psychic contact by once more reading the report. Knowing something of psychic laws, she narrated her peculiar experience, and feared he must be ill. He replied to her inquiry by telling her of his illness.

Though a psychometrist himself, he could not understand how she could psychometrise his condition without at least handling something belonging to him. His perplexity arose from the fact that she did not diagnose his complaint until about a week after he had fully recovered. There was no obvious link between them, and apart from the possibility that a spirit friend may have conveyed the message in this way, the only explanation seems to be that the soul of the sufferer automatically transmitted earlier sensations in response to unspoken thought. This illustration helps us to understand something of the pains reproduced in sensitives ignorant of the laws relating to spirit control.
Healing mediums in particular should make a study of psychometry. Its help in diagnosis is invaluable. Many doctors are known to get psychometric readings when in doubt, though very few have the courage to admit the fact lest the despised medium be credited with greater knowledge than the doctor. When mental therapeutics are better understood, psychic maladies will vanish.

Materialism will "pooh pooh" both our facts and our theories. But even the most hardened materialist will admit that if an article passed through a small-pox hospital it might carry away with it the germs of the disease. It needs no great stretch of imagination to realise that everything in the universe is impregnated with the life forces it has contacted. But we must not expect materialism to credit the statement that cosmic consciousness, equally with the thoughts of lesser beings, radiates through an ethereal world and thus reaches the soul of the psychometrist through the materials his soul is reading. All thoughts have a definite registration value, which impresses surrounding objects. So intense is this action, that years after battles have been fought, visitors to the scene, quite ignorant of psychic laws, sometimes visualise a replica of the battle—usually on an anniversary—for centuries afterwards. Hastings, Edghill, Scotland, Ireland, and indeed almost every country in the world has records of these scenes which are not illusions, though we classify the visions under this convenient term.

In Crete, scenes of soldiers on the march have been witnessed by hundreds. The phantoms are called Dew men, because the moving figures are only seen while the dew is on the grass. Sunshine dispels the appearance, which proves that, in this case, correct lighting and background affect the result, and also that the appearances are objective and not subjective. The appearances are not like a mirage or spectre of the Brocken which can be explained on purely physical grounds as reflections. The accoutrements of the soldiers accord with the period in which particular battles were fought, which again places the visions outside the theory of hallucination. They are explainable only under the head of clairvoyance or psychometry. It is inconceivable that the spirits of soldiers should be condemned thus to re-enact their battles over and over again, so we are forced
to the conclusion that the clue is found in psychometry. Those who contact the conditions awake psychic responses within themselves, exactly as does the psychometrist who reads characters by merely handling an article worn. Many aspects of haunted houses come under the same explanation. Victims are not condemned to be killed over and over again. Once a psychic picture has been built, the sensitive eye can see it, and the mediumistic soul can sense the emotions originally aroused. This also casts a sidelight on what sometimes passes for spirit control, but which, in reality, results from psychometric perception. In these cases, as thought operates with the speed of lightning, it is highly probable that discarnate minds sometimes participate in the result.
CHAPTER XXI

PROPHECY: BIBLE PROPHETS WERE MEDIUMS

CHRISTIANS naturally turn to the Bible for guidance on psychic matters, but very little can they glean by way of instruction as to modes of psychic development, or as explanations of the laws underlying them. But the command (Cor. i, xiv), "Desire spiritual gifts, but rather that ye may prophesy," is clear. Paul's ideas of development are given in the twenty-second verse of the same chapter, which distinguishes between disorderly mediumship and spiritually elevating unfoldment. As Paul's letters were written to the church members at Corinth, it is clear that the world in general was intended to profit by psychic development. He definitely objected to the mediums all trying to speak at once as the wave of spiritual power passed over them. He instructed them in verse thirty-one, "For ye may all prophesy one by one, that all may learn, and all may be comforted." Perhaps the most significant verse is the thirty-second. It does not merely teach that mediums must control their controls, but in the same statement kills the idea that a personal God is responsible for the psychic manifestations. It reads, "The spirits of the prophets are subject to the prophets."

Only an understanding of trance states enables readers to comprehend this passage. Very few mediums rise to the stage where it becomes possible for them consciously to "control their controls." It also rebukes those mediums who think every commonplace utterance they make is divine inspiration. The thirteenth, fourteenth and fifteenth chapters of Corinthians are exhortations for the orderly development of mediumship. Those who know the eagerness of developing mediums to give the message before it escapes them will understand the significance of subjecting spirits to the supreme control of their own mediums. Badly-developed mediums exercise no restraint over their utterances, and, if they lack the art of common courtesy, they will have no subconscious basis which would automatically
check crude statements. Nor can conductors prevent them from all trying to talk at once as the wave of power passes over them. The more cultured immediately cease speaking. The law of like attracting like mentalities is well illustrated at these times.

Other books in the Bible also supply keys. Note the prophecy that John the Baptist was to “Go before him (Jesus) in the power and spirit of Elias.” Elias had been dead many years. It has therefore only one meaning. A spirit guide named Elias—a well-known prophet—would inspire John’s prophetic utterances. The prophecy also indicates that John was to be overshadowed from birth by the spirit guide, who would thus mould the pliable mind and body of the medium to fulfil the tasks designed for him (Luke i, 15). Conformable to this prophecy, we find John living a life identical with that of the deceased prophet. He wore similar raiment, lived a wandering life, and behaved exactly as Elias would normally do. That Elias is sometimes referred to as Elijah is explained by some commentators as being an alternative name. But the name need not bother us. It is clear that the writer explained prophecy as the result of spirit control from birth. The majority of biblical mediums appear to have been developed in the same way. So that “schools of the prophets” indicates development first as trance mediums, followed by prophecy which Paul specially mentions as being superior to all other gifts. A similar prophecy was applied to Jesus, who thus became a special messenger to his day and generation.

Overshadowing from birth partakes more of the nature of obsession than what Spiritualists term “spirit control.” In perfected spirit control, the medium can dismiss the spirit control at will. In the cases of John and Jesus, it is probable that conscious co-operation supplanted unconscious trance. Most of our best mediums attain the same goal. Obsession, or “possession from birth,” largely negatives true individual growth, because most of the thinking is done by the spirit control. Most great musicians, artists and geniuses in general illustrate this overshadowing from birth.

In Deuteronomy, we get the explicit statement that mediums are born under the definite guidance of particular spirits, “Yahwe thy God will raise up to thee a prophet like me from the midst of thy brethren.” The translation is taken from the
"Encyclopædia Biblica." The noteworthy suggestion is that, as with John and Jesus, the prophet is selected from birth and his physical body is moulded so that spirit powers can easily use the organism. I believe all truly great mediums pass through a similar training. That Yahwe was the principal spirit control of the leading prophets of the tribe is indicated by many verses, like 2 Kings, iii, 15: "And now bring me a minstrel. In fact so it was, that as often as the minstrel played, the hand of Yahwe came upon him." As prophecy usually follows statements of this kind, it clearly indicates trance mediumship. Note the effect of music. It is due to the greater harmony of Spiritualist seances that results are uniformly good. In the colder atmosphere of rigid scientific experiments, the reverse atmosphere is generated with corresponding failures. All biblical dictionaries support this point of view.

Hoffman's definition of a prophet is "one who utters his words in a loud voice or violent manner with deep inhalations." This peculiarity is observable with many trance mediums, and, in addition, the feeble voice of a woman may change into the strong tones of a man. Oehler assumes that the primary meaning of the root word does not mean a predictor, but one "who speaks forth that which he has received from the Divine Spirit." Trance mediumship, or inspiration, is again indicated. The "Encyclopædia Biblica" traces its origin to the root word "nabu" in the Assyrian language, meaning to "call or name," and concludes that a prophet was either a giver of oracles or a spokesman. Another translator says, "It means 'to gush forth,' or to 'gush out with words.'" This phase is common among mediums whose inspired utterances, without premeditation, reveal a power far superior to normality.

Some biblical prophets deemed it their duty to support the orthodoxy of their times, while others as strenuously opposed it. In all instances of conscious or subconscious interference with the message, we can find parallels in the mediumship of today. The greatest enemy to psychic advance is the orthodoxy of our own day, and, so long as this is so, there will undoubtedly arise brave men, as prophets, both within and without the churches, who will flatly contradict each other. Yet, both may be genuine mediums. Students of Swedenborg's or any other "inspirations"
easily trace this element. Until we can eliminate it, it will never be safe to trust the prophet implicitly. In many automatic scripts, it is interesting to note the agility with which some spirit guides continually avoid stating their case in terms that would cause them to be rejected by their amanuensis. Here and there, evidence is continually presented that proves subordination to theological prejudices.

Prophecy may be likened to extended intuition. I think Ralph Waldo Trine indicates the most direct pathway to true prophecy in the following passage: "To recognise our own divinity and our relation to the Universal is to attach the belt of our machinery to the power house of the universe." In other words, he who realises the God within becomes co-equal with God, Who knows past, present and future. I suggest that Paul recommended the development of prophecy in order that man might recognise his puny limitations and thus be compelled to turn his face towards that great Cosmic Consciousness whom we call God and indraw more of the divinity that alone comprehends this inscrutable power.

The first need is to be able to attune one's self to divine law. Conformity thereto means co-operating with the law, or utilising it, instead of being controlled by it. All other psychic gifts are susceptible to plausible explanations that satisfy for a time, but prophecy leaves us guessing as to its modus operandi. We finally become conscious of the fact that it will remain an insoluble problem until the nature of the soul itself, with its attributes, are comprehended. Prophecy is the most marvellous of all psychic powers. Possibly its very mystery was intended as a check upon our conceits. We cannot unriddle the enigma any more than we can comprehend the Great First Cause. We may call it an extension of intuition or cryptesthesia, but changing its name in no way explains it.

An interesting light is thrown on prophecy in 1 Kings, twenty-second chapter, "Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." Micaiah was therefore the only prophet out of about four hundred who was able to prophecy correctly. His ingenious explanation was that God did this in order to bring about the death of the King of Israel. That
the Creator of the universe really did tell lies in this way is unthinkable. But if I tell my sectarian friends that the explanation is unsatisfactory and that the "perfect" God of the Nazarene would not stoop to such paltry intriguing to compass His ends, I am told I am guilty of blasphemy. They prefer to belittle Omnipotence rather than believe that their lying was directly induced by the desire of the prophets to please the King. In other words, subconscious activity can easily account for it even if conscious lying and desire to remain in the King's good graces were not in themselves sufficient.

More educated types of prophets seem to have been evolved about the time of Amos. These became the historians of their tribes and recorded the wars in which the tribal deity (Jehovah) was the directing power. Prophets seem to have swarmed in biblical days. In Kings I, chapter xviii, we are told that four hundred sat at Jezebel's table. An interesting experience is recorded in I Samuel, xix, verses 20 and 21, wherein we read that a "company of prophets" transformed all Saul's messengers into prophets also. The understanding of this apparent mystery is only possible to students of mediumship who know that the power of an entire circle or audience can be focused on separate individuals. As soon as they came within the magnetic sphere of Samuel's prophets, the mediumship of Saul's emissaries was forced to express itself. They then became prisoners, not of men, but of spirits. Either that, or they were deliberately hypnotised. Those who attribute this form of "miracle" to a personal deity know nothing of the magnetic radius that surrounds all mediums. Without it, the tribal deity of the Hebrews would have been impotent. It illustrates a phase of mediumship that future psychic students will undoubtedly use. It was identical in effect with the "descent of the Holy Spirit" so often mentioned in the New Testament, but the power was used in a different way.

But what are we to think of that same God who deliberately sends evil spirits to stir up hatred and misunderstandings (I Samuel, xviii, verses 9 and 10)? In chapter ix, we are introduced to Saul as a goodly man upon whom the power of prophecy was to fall. The people consequently made him their king. But presently we find that "the evil spirit from the Lord (Yahwe) was
upon Saul as he sat with his javelin in his hand. . . .” None the less, he was a genuine prophet. Psychic law teaches us that, with hatred in his heart, only spirits of malevolence could manifest through him. When mediums learn to become a law unto themselves, they will not blame God or spirits for their own shortcomings.

In modern times, Johanna Southcott’s prophecies became world famed because out of a great number of inaccurate statements some prophecies were said to be fulfilled. But we must ever recognise that the miscarriage of some prophecies in no way invalidates genuine psychic power which may be possessed by true prophets though, as in this case, the prophets may be misled by their own ignorance or theological notions.

The oracles of ancient Greece are the most renowned of any. The fame of those at Delphi, Dodona, Epidaumnas and Trep­phonius drew illustrious people from all over the world who desired to peer into the future. Egypt appears to have been the home of many magical cults in which prophecy was conspicuous, and one reads of men like Pythagoras going there to acquire psychic education. Christians will recall the fact that Moses owed his knowledge of magic and psychic intercourse to the Egyptians. The selection of mediums for priestly offices was not peculiar to Hebrews. The selection is clearly illustrated in the histories of the world and was common in all ancient systems of religious thought. The most trustworthy and well-authenticated prophecy of modern times was given by a hypnotic subject undergoing medical treatment. The following extracts are from an article by Stanley de Brath:—

On November 2, 1913, Dr. Antonio, of Athens, was medically treating Sophie, aged eighteen, a young woman of good family. At that time, after the Balkan war, and the conclusion of a treaty satisfactory to Greece, a long period of peace was anticipated, an anticipation shared by the doctor. Sophie, in hypnotic sleep, broke out: “Doctor, you are quite wrong. Nothing will take place as you foresee. Write down what I am about to say. European war is imminent.” This prophecy, so disastrously fulfilled in 1914, may be discounted as a possibility not unforeseen by politicians of the period, but, in view of the following statements, it forms part of a coherent whole. Again, on June
16, 1914, the prediction was repeated at greater length, and, in reply to a question as to when this might be expected, the answer was given, "In about two months." Dr. Antonio communicated the predictions given to eighteen persons of position and influence in Athens whose certificates he gives. On August 11 to 14, 1914, Greek calendar (corresponding to the 24, 25, 26 and 27 of our reckoning), the Athens newspapers published them, quoting the following questions and answers: "What will be the duration of the war? "The war will be long. There will be many disasters. Millions will die. Unimaginable destruction will take place."

Note must here be made of the deliberate falsification by the newspapers stating that the war would be "short" instead of "long." A protest was immediately lodged, and Dr. Antonio's manuscript produced as evidence.

"What changes will happen in Europe?"

"Thrones will be overset. Ancient States will be dissolved and new ones created. The end of the war will be followed by a long period of negotiations, and at last Christmas festivities will be celebrated with joy in the hope of a happy future for mankind. The desolations will not be the only result of the war; there will be great political complications. They will be ripe for regenerative ideas."

"What country will remain master of the situation?"

"England. She will in the end be the arbitrator in the questions raised at the conclusion of peace, and will work for equitable settlement."

"Which of the two groups confronting each other will be victorious?"

"The Triple Entente will be victorious in the end, and Greece will have joined in time to share in the fruits of the victory."

"What will become of Germany?"

"Germany will not be split up. She will retain her place as an important factor in the general economic movement. Germany will be an empire no longer. The economic consequences of the war will be terrible for her. Under economic distress, her people, grieving for the thousands of her children perished in the war, will seek new days. After bloody struggles, a new political order will arise. The German Republic will soon overthrow the barriers separating it from its neighbours. It will find
without loss of time the road to fresh culminations and progress. Austria is condemned to final destruction. The Austrian Empire will be decomposed into its constituent elements. The catastrophe will be rapid. Austria will be dismembered before Turkey. Its different parts will recover national autonomy.

The further details I copy direct from the "Asty" newspaper of August 13 (English calendar 26), 1914. "The extension of the war to the Balkans will not be due to Greece. The Turks and Bulgars will endeavour to invade Greece by way of Macedonia; but, however this attack may ultimate, Greece will not remain unaided. A strong protection will come. The armies will meet in the Vardar. A great battle will be fought in the valley of the Strymon (Vardar), in which Austria, Roumania, Serbia, Greece, Bulgaria and Turkey will take part. It will be fought with great ferocity and heavy losses. The result of these battles will be a great victory for Hellenism and its friends."

Commenting upon these articles, Stanley de Brath states that there were three mistakes in her predictions, which he deals with in a separate article; that Albania would disappear, that after many vicissitudes Greece would be master of Constantinople and that there would be in the Balkans only a greater Greece and a greater Serbia. But these errors are small in comparison with the veridical parts. To estimate the predictions fairly, we must remember that, at the time of their first pronouncement, the prophecy was opposed to probabilities, and that, when published, everything seemed to point to a German victory. When the newspaper published these forecasts, Athens received them with sneers, and marvelled that Dr. Antonio should be so simple as to attach any importance to such absurd fables.

Stanley de Brath continues: "The supposition that events are fated raises insuperable objections founded on the whole evolutionary facts. The only alternative seems to be that of an intelligence which is aware of the determinism that brings causes into realisation. Perhaps the full explanation is involved in the following quotation from the philosopher Kant: 'It is therefore as good as demonstrated, or it could be easily proved if we were to enter it at some length, or better, it will be proved in the future—I do not know where or when—that also in this life the human soul stands in dissoluble communion with the
immaterial beings of the spiritual world. It produces effects in
them, and, in exchange, receives impressions from them, with­
out, however, becoming humanly conscious of them so long as
all stands well.'"

De Brath continues: "Equally misunderstood are the fore­
casts of the troubles to come. They are not to be a 'price exacted
from us for our sins'; they will be the direct consequences
brought about by human acts, creating the social and inter­
national ill-will which may all too easily materialise into disaster
at home and abroad. If we would avert them, we must change
our outlook and recognise the intellectual basis for the morality
that all true Spiritualism enjoins."

The fact that the "spirits of the prophet are subject to the
prophet" indicates that the prophet can rise above the usual
unscientific forms of spirit control and attain a state wherein he
can actually control spirits instead of being a mere mouthpiece.
This implies conscious co-operation, and I maintain that this
ideal state will eventually arise when mediums are properly
developed. It presumes an ability to check subconsciousness,
telepathy and every form of interference. This stage has never
been absolutely attained, for even the Nazarene "could do no
mighty works, because of their unbelief," a verse which shows
clearly how mental attitudes affect manifestations. The next
essential is that the mind of the prophet must be as that "of a
little child" to receive, but critically tenacious of self-conscious­
ness, purity and truthfulness in order to repel errors.

The true prophet possesses no sectarian bias, but presents his
soul like a clean, sensitised photographic plate on which only
the highest type of prophecy can be printed, while automatically
rejecting untruth. To most of us this is an impossibility, because
we are so vain of our petty collection of ideas garnered in "three
score years and ten" that we erect an impenetrable barrier to the
approach of the entirely new idea which constitutes prophecy.
The medium's main task is to study the laws by and through
which pure thought can be received—straight from those who
cannot lie or make mistakes—and he who does this may hope to
become a "prophet of the Lord." Prophecy is the greatest creed
destroyer the world has ever known. The true prophet always
upholds his highest conception of right, and, in consequence,
spends his life protesting against the corruptions of his times. His individualism brings him into constant conflict with authority, but his transparent honesty commands respect.

Prophecy is in no sense the prerogative of any religion, nation or period. Equally valid evidences can be drawn from all. Frequently, the purely human weaknesses of prophets are revealed in the way they anathematise the equally reliable prophets of other nations or religions. This arises sometimes from the jealousy of spirit guides no less than that of the prophets themselves. Most biblical prophecy was apparently given under spirit control, and jealousy is easily traceable where the spirit guides of other mediums are constantly referred to as “other gods.” He must indeed be blind who cannot see that the recorders recognised “other gods” as being only slightly inferior to their own. The inference is clear. For “gods” read “spirits,” with varying moral codes, and the whole Bible is understandable. Everything becomes rational. For the Great First Cause we now look higher than local deities and oracles. Without disrespect to any religionist we can learn something from them all.

The true prophet learns to discriminate between subconscious action and spirit messages. By his own spiritual quality he reduces to impotence those spirits who would mystify or mislead. In no other way is it possible for the “spirits of the prophet to be subject to the prophet.” In other words, as the higher spiritual powers always control the less developed, so the prophet must be more God-like in order to control his controls. The personal responsibility of mediums is immeasurably increased in comparison with ordinary mortals. No matter from what angle you approach the riddle of prophecy it appears impossible of solution. The puny reasonings of men are swept aside by that inscrutable “providence that shapes our ends rough hew them how we will.” Its universality proves the operations of a natural law equally with the fact that “God is no respecter of persons.” It thus gives the lie to the petty theologian who flatters himself that the gateway to heaven is solely through the portals of his tiny bethel.

If we turn to the oracles of ancient Greece, it is apparent that artificial stimulants were sometimes used in order to induce the ecstatic condition at one time thought to be essential to prophetic
PROPHECY: BIBLE PROPHETS WERE MEDIUMS

utterances. For this reason, the temple of Delphi was built over a fissure in rocks caused by volcanic action. The escaping gases were believed to cause the frenzy of the pythoness, or pythia, as the oracular priestesses at Delphi were called. Spiritualists have learned that there is no need to drug the body or stimulate the emotions to induce prophetic utterance. These hothouse methods are injurious to the sensitive, and interfere with the clarity of the message. For these reasons, it is regrettable that incense and other drugs are being introduced into some seances in imitation of Roman Catholicism. Their soporific tendencies and dream-inducing influence may conceivably pave the way for opium and other forms of drugging which have produced such deplorable results in India and China. Hashish and similar drugs were introduced into primitive religious ceremonies for inducing ecstasy. With their baleful effects before our eyes, it is to be hoped that emphatic protests will be raised against their introduction to Spiritualist seances.

Prophetic utterances were common in America until materialistic civilisation conspired with intolerant priesthoods to crush its oracles. Captain John Carver, an early traveller in North America, cites an instance where the seers of a tribe predicted the exact hour and day on which the prevailing famine would be relieved by assistance from another tribe. Precisely at the hour indicated, a canoe rounded the headland bringing information of the desired relief. No possible information could have reached the stricken tribe by any known method. A traveller among the Plains tribes recounted a story in the "Atlantic Monthly" of July, 1866, of being met by an escort sent out by the medicine men of the particular tribe they wanted to trade with, but whom they could not find. They were about to abandon the search when they were met by an escort of braves. The escort knew exactly how many there were in the party, although some had retired from the search, how they were dressed and armed, and possessed all the necessary details for identification. The traders' surprise was not lessened on asking the medicine man how it was possible to give his warriors such exact information or even know of their coming or whereabouts. He affirmed that he saw them on the road and was thus able to direct the escort. When found, they were miles away and
beyond the range of vision, so this sounded utterly absurd. In this illustration, we see how clairvoyance enables seers to predict the result because the "open vision" relates them to their objective. This, in its turn, probably reached the medicine man telepathically from the seekers, who would thus broadcast their desires. Thought being pictorially expressed accounts for the other details.

In her "Nineteenth Century Miracles," Mrs. Emma Hardinge Britten recounts many instances of psychic knowledge among the Indians. Count Myatovitch of Serbia clearly had his future forecast by a simple peasant woman. This was linked up with the murder of the King of Serbia and Queen Draga and events in the Great War, 1914-18, which provided a sequence of events prophesied by a psychic. In this case, as in many others, the simple operation of clairvoyance is insufficient to account for the prediction. The full details can be read in W. T. Stead's "Borderland," which also gave great prominence at the same time to a clairvoyant's vision of the murder of the King and Queen.

The prophecy of Jaques Cazotte was worked into one of Lord Lytton's novels and thus obtained world-wide celebrity. It is well authenticated. At a party composed of illustrious people, it was jokingly suggested that Cazotte should tell the fortunes of those present. He did so, and predicted terrible deaths for the entire party one after the other. The gruesome details brought protests from every side and he was challenged to indicate the nature of his own death. He did so, and met his death at the guillotine after many hair-breadth escapes. All met their deaths exactly as foretold. Jaques Cazotte was a writer of French romance. A well-known anti-revolutionist, his letters were seized and supplied incriminating details. He and his daughter Elizabeth were thrown into prison when the French Revolution broke out. Elizabeth saved his life by throwing herself between him and the revolutionists. He escaped from prison, was rearrested and condemned to death at the guillotine. At the time of the prediction, the idea of a revolution in France was unthought of, but its terrible events caused a literal fulfilment of the prophecy.

In unconscious mediumship of this type, one can only conclude that what is called genius is, as a matter of fact, very close
co-operation with spirit guides who, in a psychological moment, use their instrument in this dramatic fashion. By the operation of a similar law, fortune-tellers, who may not believe in psychic powers, occasionally get striking results. Miss Felicia Scatcherd once assured me that, for fun, she had adopted the role of clairvoyant demonstrator in order to show how silly the average clairvoyant was. She deliberately concocted the most fantastic personifications she could think of and narrated incidents in their lives. To her surprise, she found that she had accurately described people who were recognised.

Very few people realise that, if it had not been for Joseph’s four dreams, there would have been no Christianity in the world today. The Bible teems with instances of prophetic warnings received during dreams. The “stuff that dreams are made of” is usually regarded as foolishness. As a book cannot be witness for itself without corroboration, those who regard the Bible as sacred history must at least pause in their condemnation of psychics when they realise that Spiritualism is the only scientific corroborator they have. Dream-life probably presents more notable instances of premonition than any other phase of psychic experience, because it occurs to people who think themselves immune from “superstition.” It is the more valuable to us as evidence that the seers repudiate all knowledge of Spiritualism. Most great disasters prove that someone was warned by a dream as to what was happening or about to happen. The warning may be dismissed as a phase of clairvoyance, but its prophetic insight leaves us guessing as to the faculty and the method of its employ. If the warning is heeded, danger is averted.

It may be the function of prophecy to act as a danger signal, but usually it is ignored until events prove that the power of the soul glimpsed futurity. Often the symbolism that conveys the warning is cryptic or misread. Mr. Isted, president of the Fulham Spiritualist Society, drew my attention to this difficulty. He clairvoyantly saw one of his own Lyceumists run over by a “Shell” motor waggon. The boy’s father was a member of the church and Isted knew he was employed by the petrol company. He therefore warned the father very emphatically not to allow his boy to play around the motor he habitually drove. The warning was not ignored. Two weeks later, the child was run
over by a "Shell" motor waggon, but the father was not the driver. Truly we "see in part, and prophesy in part." Here, the literal warning and result are seen in operation. It is difficult to understand the missing link clairvoyants and prophets must find in order to be correct in every detail.

The wreck of the Wairarapa was apparently predicted by many dreamers quite unassociated with one another. As it is typical, I select the following extract from the local newspaper: "The disaster was presaged in a dream which occurred last Friday night—two nights before its occurrence—to a woman residing in Pirie Street, Wellington. It happens that a bosom friend of the woman was upon the Wairarapa. In the dream, she distinctly had the idea that the steamer had been wrecked somewhere, and that she saw the passengers in the water, some of them being hand in hand. For two days, she said nothing about the matter, fearing to alarm her husband. But she told him the vision on Monday, before the anxiety about the vessel being overdue arose."

That is typical of the way these messages are received. We usually dismiss them without further thought. It is "coincidence," or subconsciousness out-working itself. It is anything and everything but a misunderstood faculty of the soul, or an illustration of the way our spirit friends communicate. But the fact is steadily emerging into scientific certainty that the spirit of man has access to fields of knowledge unrecognised by the materialistic scientists of our time. Confronted with the fact of prophecy, many writers evolve extraordinary theories. Because future events can be predicted, they assume they must be happening now, or they could not be seen. From this arises the conception that past, present and future are meaningless terms. We live in a world of illusion and there is no past or future, but only an eternal now. If we could dispose of cause, sequence and consequence, the theory would be attractive. But we cannot. The endeavour to ignore spiritual states is responsible for the confusion of thought which arises as a natural consequence. In spirit life, consciousness can bridge enormous distances. Mortals do the same as embodied spirits. Because I can sit in my chair in England, and clairvoyantly see what is happening in America, it in no sense annihilates the distance between the two countries,
nor disposes of the time it takes me to turn my attention from my immediate surroundings to those of America. It is true that space is immeasurable without physical limitations. But I imagine that journeys in spirit spheres will have similar boundaries.

In Dunne's "Experiment with Time," the author discovers that he can contact past, present and future in dream life. To explain these facts, he analyses his brain states, visions, memories and associated circumstances, and finally decides that man can function on more planes of consciousness than that of the present moment. Because the soul has extended vision during its prophetic journeyings, he concludes that our actions are but reactions from a state which has always existed somewhere else. He thinks a prophet is merely a man who sees the happening—not before it happens, because it has apparently been happening all the time—but one who sees the event en route, i.e., before it is registered by material brains. He calls the prophet a "serial observer." If, for his term, we use the words "seer" or "prophet," and visualise the fourth dimension as the spirit world, we need not worry ourselves with the various "fields of presentation" which is the term he coins. It is this faculty which enables the consciousness of spirit people to be operating apparently in two places at one time. They are truly in contact with their earthly loves while yet pursuing their allotted task in other fields. Time, as a unit of measurement, ceases to exist in spirit life. Measurement becomes a record of growth in knowledge and experience. Cause, sequence and consequence are the only factors which remain in our memories. By these, all future action is determined.

Dunne's first proposition recognises that the brain contacts memory-traces of our past. The fact of the psychic organism and its possible ability to read the past and glimpse the future are here ignored. His second proposition recognises that time has length in which events are situated. Events are thus separable units. The third proposition decides that cerebral conditions may have psychical correlates. Dunne thus arrives by scientific deduction at the conclusion that man is a spiritual being.

The alternative hypothesis adopted by many schools of philosophy may be briefly stated as: (1) A Great First Cause,
itself uncaused, in which all thought originates. (2) All else in
the universe is but a reflection or an extension of the Divine
Mind. (3) All thoughts and the events which arise therefrom
are, therefore, manifestations of events which have already
been projected by causation. All this is equivalent to saying
that light from a distant star takes hundreds of years to reach
the earth. A prophet is merely one whose vision sees it before it
strikes the earth. From this arises the doctrine of predestination
with variations as an explanation of prophecy. It is quite good
as a theory until—as the majority of these theorists claim—you
can set aside your karma and the law of causation by the
conscious exercise of your free will, a statement which destroys
entirely the basic statement. To most of these theories, we can
say, with Bergson, “Future events do not exist in any shape or
form whatever.”

Dunne’s theory ignores the creative imagery of the mind
which can, of itself, make pictures, not only of what it wants
to see, and does actually see in dreams, but also the imagery
created by other people’s minds as in clairvoyance. On the
higher planes of spirit life, we discover a unity of consciousness
in which all individualised fractions sink their individuality and
merge into a coherent unity. To understand this statement, the
reader must have proven simple telepathy. This means trans­
ference of thought between two individuals. Most of us are
unconscious of either receiving or projecting thought. It is
probably going on all the time. If we can prove thought­
transference between two persons, it must be equally possible
to transfer it between two hundred or more. We know, how­
ever, that projector and recipient can quite easily change their
roles and act alternatively as projector and receiver of thought.
From this, it is easy to visualise a sea of consciousness, composed
of all the thoughts in the universe, which the prophet taps at
will. Mortals cannot conceive of thought action without at the
same time thinking in terms of individuality. We therefore
carry the analogy further still, and co-existent with all thought
we contact myriads of thinkers, replete with garnered know­
ledge, and the theories and emotions that spring therefrom.

The prophet is one who acts like a spirit in a spirit world,
unclayed by the density of a physical body. In his exalted
moments, he enjoys community of thought, sensation and emotions with those whose detached survey of earth's problems enable them to give an infinitely superior forecast to future events than is possible to earthly minds. The prophet does not really need an actual spirit control to bring the knowledge to him, although this is usually the easiest course. He attains what Andrew Jackson Davis termed "the superior condition," in which the soul of the universe becomes like an open book, which he reads and intuitively understands. This makes clear Paul's exhortation to "desire spiritual gifts, but rather that ye may prophesy." It advises soul-expansion in preference to psychic development, which too often means suppression of the individual growth and compels spirit people to do the work we ought to do for ourselves. In our most exalted psychic state, or prophetic insight, there appears to be a momentary contact with an infinite consciousness which traces causes to their sequences. In this state, past, present and future appear as a unified plan. The glimpsing of this plan makes present and future appear like an ever-present now. It does not prove that we are puppets dancing down the stream of time without will or volition of our own.

Prophecy is so frequently associated with clairvoyance that we are disposed to regard it as an extension of this faculty. The "impressions" that accompany clairvoyance are often extraordinarily vivid. Impressions suggest an impressor. The belief that prophets are spirit-guided is more commonly accepted than that the soul has infinite powers of perception. This only removes the difficulty of understanding the modus operandi one stage higher up, for spirits are but humanity grown older. It is true that spirits may see further than a clairvoyant, who may be likened to a man on a mountain top speaking to people in the valley. If it is not an inherent attribute of the soul, then spirits are but spectators on a higher mountain top.

We thus arrive at the conclusion that true prophecy, which discerns far-off events without foundations on which to base a prediction, proves the divinity of man and his relationship to God. For He whose prophetic insight saw in the gaseous vapour thrown off from the sun, the formation of a world and the evolution of man must have impregnated the elements with
part of His own spirit. That prophecy is allied to intuition is fairly obvious. But what exactly is intuition? Materialism claims that it is instinct developed into autonomous action. With this, we can agree. Since spirit helpers possess it in a higher form, we know it must function through an organism suited to its expression. This we term the spirit body. No theory of prophetic intuition can be attributed to the purely physical reactions of blood and brain. Materialism, therefore, denies prophecy.

If we repudiate spirit people as the source of prophecy, we may fall back on the metaphysical speculation that the ego has always existed as a spark of the divine and therefore contains within itself the potentialities of everlasting consciousness of which prophecy is an attribute. It contacts past, present and future in comprehensive understanding and lives in an eternal now, because it is related to everything that has ever been or which can in the future be related to consciousness. It means that cosmic consciousness finds expression through mankind and comprehends the whole as one. There is no division by time or space.

Prophecies are so common in Spiritualist meetings that they do not get the scientific analysis they deserve. Our asinine laws are partly responsible for this, because they decree that as prophecy is inherently impossible all those who foretell the future are “rogues and vagabonds.” I never yet heard of a genuine investigator instituting a prosecution. So, in order to create criminals, police agents pose as friends, and by lying devices occasionally get access to some unsuspecting citizen and succeed in hailing him before a judge, who promptly brands him as a law-breaker. This is probably the most striking satire on the hypocrisy of our age that we are likely to see. “Prophets of the Lord” were once welcome in the homes of the mighty. Today they are “rogues and vagabonds” because Christian countries deny the possibility of prophecy while admitting that their Bible is full of prophetic utterances and that God’s laws never change. The same contradictory teaching was responsible for all the terrible cruelties, persecution and intolerance of the dark ages. Its lineal descendant is the prosecution of mediums in our law courts today. It forms a breach between Christians and
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Spiritualists. Wide-awake churchmen are realising that, unless they absorb some of the truth Spiritualism is presenting, they will have to seek other means of earning their livelihood. This section is striving hard to amalgamate the two. But oil and water are difficult to mix. It has been done, and it may be done again. But they find they cannot easily overthrow the superstitious ignorance they have so long compelled their devotees to swallow. Nor can they annul the musty trust deeds that cling like barnacles to their feet.

One thing is sure: God's laws are immutable and Truth must win.
CHAPTER XXII
CLAIRAUDIENCE: "I HEARD A VOICE"

So far, we have dealt with purely mental phenomena. We have shown that the soul, or brain, or both, register impressions without any apparent connection with the usual modes of perception. From this type of manifestation, we shall pass to phenomena in which ordinary mundane laws become curiously associated. In many types, it will be difficult to state where laws appertaining to the earth plane leave off and where those belonging to the spirit world begin. Clairaudience, which means a voice heard by the sensitive, is one of these problems. Most clairvoyants claim to be occasionally clairaudient. In the majority of cases, this faculty will be found to consist of a peculiarly vivid mental impression having definite relationship to the person or picture seen. Others discover that the solar plexus, or base of the brain, is, in some way, affected with a curious, nervous tension, during which voices are distinctly heard apparently proceeding from those regions. They may also appear to proceed from a distance. In other cases, there is a slight but definite disturbance of air near the face, and sounds affect the auditory nerves exactly as normal speech would do. If any persons were standing close, the clairaudient would naturally conclude they had spoken.

True clairaudience is usually a short, clear whisper of a pertinent nature appropriate to the need of the moment. In their surprise, few clairaudients are sufficiently alert to note just exactly what really happens. In simple telepathy, there is usually no noticeable sensation while picking up a thought. It passes into consciousness exactly as a self-created thought would do. There is no sound of actual spoken language. In clairaudience, foreign languages are as easily heard as the medium's own tongue. This presumes some mechanical cause, or mundane laws operating, in order that sounds may reach the ears in a normal way. Materialism has already been forced to coin the word "ideoplacticity" to account for the transformation of invisible
aura into definite forms of objective psychoplasm, because this form of matter operates under volition and thus represents an "idea." We cannot do better than accept the term and further suggest that the invisible basis can be moulded and utilised in the world of the fourth dimension without of necessity emerging into visibility. Opponents of Spiritualism greedily adopt this idea and apply it to the subconscious activity of the medium. In no way does it discredit the Spiritualist hypothesis. It merely confirms consistent spirit teaching. Invisible matter converted into psychic reality is merely another term for spirit bodies, spirit robes and homes. The entire fourth-dimensional world is as solid and real to its inhabitants as the earth is to us.

Clairaudience is sometimes confused with what is called "direct voice." The main distinction is that the former is usually heard by one person only. The latter may be heard by many people at the same moment. It is quite possible that with some forms of clairaudience it is but a similar phase in lighter form than direct voice. Less dense material may produce light whispers, but a fully-developed physical throat would be necessary for louder sounds to act upon the atmosphere and thus reach the ear. In clairaudience, as in direct voice, the tones may be gruff and loud, or soft and childlike; tender as lover or brutal and bullying. So definite is this that I had no difficulty in recognising the personalities of my wife and sister although only two words were spoken by each. In the first case, it was a materialisation seance. No form was seen, but my name, suddenly called, left no doubt in my mind as to who was the caller. This was followed a second later by their own, which substantiated my recognition. The tones were perfect.

A medium I know frequently hears voices advising her while reading the aura. Even during domestic duties, she gets information of a pertinent character that quite often causes her to vary her plans because the suggestions are always trustworthy. This is peculiarly so while diagnosing disease. As she is gradually learning to understand her gift, all fear has gone and the "voices" are her most welcome visitors. But it was not always so. Sporadically, all her life she has had abnormal experiences, sometimes of a terrifying character. On one occasion, the roof seemed to open and the spirit of a man appeared in the middle of
a dense dark cloud. He was distraught and begged her to help him. She had heard of a suicide in the district and at once connected the ideas, but she had never seen the man. She screamed and called to her husband, who came in from another room. Her description satisfied him that she had seen the suicide, who was well known to him. After many years of separation from her mother, she dreamed she saw her looking very ill. She was partially awakened to see her standing in the doorway and heard the natural voice begging her to come to Scotland. She was scared, but obeyed the call. She found her mother dying, and bemoaning the fact that she could not see her daughter before she died. Soon after, she passed in peace with her mind at rest. Her sisters were amazed that before their urgent telegram could possibly reach her the daughter arrived. Had she waited, it would have been too late.

This type of warning, where both sight and sound constitute the message, is probably more common than any other. It definitely proves that the spirit of man automatically travels to the person of whom he thinks. This, at one and the same time, explains a method of travelling in spirit life and its mode of communication. It shows, also, that we are spirits now as much as we shall ever be, save that we now possess the encumbrance of a physical body which chains us to earth.

The great bugbear of clairaudients arises from "drifters" in the spirit world. Living in a dreamland of their own creation, they continually get enmeshed in the aura of sensitive people. In this condition, their thoughts automatically pass to the victim. Ignorance of mediumship would cause doctors to certify these cases as lunacy. There is no apparent control over the voices, no coherence. There may be sensible talk for a little while which presently slips into nonsense. Dream-life is your best analogy. It is all very real while it lasts, but close analysis discloses worrying inaccuracies. Two people on a telephone talking at the same time would produce similar jargon. All phases of mediumship are liable to this irruption. Herein is seen the wisdom of getting reliable doorkeepers who make it their special duty to stand between their medium and these semi-conscious dead men. There is practically no difference between the "voice of the Lord," so often mentioned in the Bible, and voices heard by
mediums. They may transmit a different type of message, but that is all. The calling of Samuel was undoubtedly clairaudience. (1 Sam. iii, 10). Although we are told that the Lord "came and stood," it is equally clear that nobody was seen. The message predicted dire disaster to the prophet Eli, who, none the less, recognised it as a spirit message.

The history of the world has been measurably shaped by spirit voices. Those of Joan of Arc, which stimulated her to push the hated invader off the soil of France, are incontestable. In the majority of such instances, it is clear the psychic faculties were manipulated, but whether directly as by spirit to spirit, or via the ear cannot always be decided. Sound cannot be reduced to mathematical formula. Its rates of vibration may range between a thunder-clap and a whisper. Change that rate and sound becomes colour. Change it again and soothing sounds and colours become devastating lightning. These in turn become infinitely varied to the perception of seers and clairaudients. Thought, itself, is seen to pass as a flash of light between spirit and spirit, coloured in accordance with the nature and quality of the message sent. Probably sound is transmitted by the same process. It is in and around the vibrations peculiar to light, sound and electricity that I think we shall have to look for better explanations, not only of clairaudience but of most psychic phenomena.

Although clairaudience and direct voice may be produced by somewhat similar processes, they separately lead us into widely differing fields of scientific exploration. We are, in both cases, forced to start with the proposition that thought is the initial stage of the phenomena. Thought presumes a force created by volition. But there are many aspects of thought which produce effects without volition taking any consciously active part. Morbid thinkers, and all whose nervous system falls below par, are peculiarly liable to hear "voices" recommending suicide or murder. The ordinary explanation of this is that the debilitated brain induces subconscious action which objectifies itself as voices, visions or acute desires. Students of the occult know that the atmosphere is full of floating, undirected, telepathic thoughts. Psychics can tune into them and trace them to their origin.

In many cases, disordered nervous systems unconsciously
attain the same end. The morbid mind assimilates them without discrimination. Where mediumship is understood or developed rationally, these thoughts perceived clairaudiently would have no more effect than hearing a drunken rowdy swearing and cursing in the streets. They would merely excite pity, or disgust, and be forgotten. Temperament and training would make an enormous difference in the result to the hearer. To morbidly imaginative people, clairaudience is but that same drunken rowdy's thought, but the speaker is invisible. A clairvoyant would, in addition, see a duplicate of the speaker, termed a "thought-form," or possibly the actual spirit itself. In rational clairaudience, and direct voice, we prove that the operators consciously direct and express their thought. It is as definite and coherent as normal conversation. It is, therefore, nonsensical to classify all sounds of voices as delusions. But that is the attitude adopted by the average medical man.

In "Psychic News," July 7, 1934, there was printed a doctor's testimony as to the reality of the larynx used by spirit people. It was self-luminous and was built up in front of him so that he was able to note the actual movement of all its parts while the spirit was speaking. It was purposely exhibited in that way so that his critical, scientific scrutiny might be satisfied. That he did not see the rest of the materialised form is as interesting a fact as what he did see. The implication was clear that, as the spirit was using the larynx in a perfectly normal way, the rest of the psychic body was there also, but not rendered visible. It is on scientific grounds, such as these continually repeated phenomena, that Spiritualists claim that all the reasoning and psychic faculties reside in the spiritual body which interpenetrates and uses the physical body pretty much as electricity drives a motor.

Admiral Usborne Moore and H. Dennis Bradley have both written books on the subject of direct voice, but neither presents any explanation of the processes involved. A point of interest in Admiral Moore's book is that he could sometimes see his spirit guide, Iola, when she was invisible to the medium. She could also make him hear her voice, though nobody else in the room heard anything. She frequently spoke in direct voice audible to everybody. So he thought it quite wonderful that he could hear when others could not. It is obvious to psychic students that the
admiral developed clairaudience as the result of his continuous sittings. His book illustrates the necessity for writers to know something of the processes of development in order that they may realise the part sitters play in all manifestations.

People who merely pay a fee to witness marvels entirely mislead the public by their writings because they always suggest that the medium "produces" the results. The sitters are not recognised as a factor in the production. The spirit operators, in many cases, are ignored. The work of development is slow and tedious. Only those who watch its gradual unfoldment under varying conditions, and the wise direction of the spirit guides, know how many difficulties have to be overcome before really reliable phenomena are obtained. In some cases, this development appears to have been dispensed with. It has really taken place before the subject came into the limelight of scientific criticism. As with Jesus and John the Baptist, they are "overshadowed from birth." In these cases, though simple faith may be the main pillar in their development, their ignorance as to causes makes them unsafe leaders. Their strong bias in favour of particular explanations reveals itself at every turn. Fanatics in all systems of thought thus support their own prejudices.

In direct voice, something of the intonation and personal idiosyncrasies of the medium is occasionally discoverable in the speech of the manifesting spirit. Subconscious action is therein revealed, although the actual part played by the spirit operators is clearly evidenced by the information they supply. Only those who know nothing of ventriloquism, and have no actual experience of direct voice, put this theory forward as an explanation. I have frequently heard both medium and spirit talking at the same time. The best evidence lies in the intonation which is always peculiar to the individual expressing it. This statement needs qualification when the trumpet is used, because the sounds are then distorted by the instrument.

Direct voice is the term used when no apparatus can be seen which produces the words heard. Its value lies, not so much in the hearing of sounds, which in the darkness might be faked, as in the full names or tones of familiar voices, and in information and foreign languages which sensitives cannot have learned. At a seance with Mrs. Murphy Lydy, some time ago, one of my
Lyceumists, of whom I had not heard for thirty years, announced herself to me as "Jewel." Asked to be a little more explicit, she gave her full name as Julia Morris. As Mrs. Lydy was a visitor from America, and did not even know my name, and my friend had been dead for twenty years, I regard this as good evidence. At the same seance, my mother complained that, since she had passed over, not even the scratch of a pen had passed between her children and their cousins. This was a perfectly true statement. I asked about her brother. Presently my uncle, George, announced himself by name and dilated upon the joy it was to his wife now to be able to see. His actual words were, "Thank God, that though you are blind on earth all your life, when you come over here you can see quite clearly." This was strictly true. My aunt was blind nearly all her earthly life.

Direct-voice seances are easily influenced by sitters. Their eagerness to get the manifesting spirits to prove themselves results in confusion, apparent evasion or suggestions taken up by the spirits, who are usually cross-examined as if they were witnesses being pulled to pieces by the prosecuting counsel. Put yourself in the place of manifesting spirits. Away from the earth, you sense the love of your friends attracting you. They are about to attend a seance. Therefore they are thinking that you, their own dear one, will be sure to manifest. You eagerly respond. You hear spirits talking clearly to their friends. Presently the leader invites you to speak, and you think it will be easy. You step into the circle, where you are immediately enveloped in an "auric fog" from which elements are drawn to make your voice audible. But the fog seems to enter your brain. The strangeness of the condition sends you "wool-gathering," but you try to speak. You claim to be "John." You are at once met with the insistent demand of "John who?" Though there is much else you want to say, you cannot remember the second name, added to which you find that part of the medium's language and ideas in some strange way becomes part of your own expression. Think these things out. Put leading questions, certainly, and avoid suggesting names or ideas. As in my case, the evidential matter will presently force its way through the complex conditions.

In the direct voice, the materialisation appears to be limited
to the production of the larynx or vocal organs. Owing to the fact that these seances are usually held in darkness, it is difficult to say whether the material is invisible or not. Throughout the history of modern Spiritualism, the phenomenon has been consistently reported. I shall therefore only relate one other specific case in illustration. This has the merit of being among the best attested evidence on record. The full report can be read in the "British Journal for Psychical Research" of March, 1928, from which the following extract is summarised. I heard the lecture delivered by Dr. Neville Whymant, and can affirm that, wonderful as the following record is, it only mildly represents the true narrative drawn from the speaker during the questions following the address. The medium, George Valiantine, is an American business man who at first was very reluctant to come into the glare of public life. Dr. Whymant is an exceptionally qualified Oriental scholar, engaged in the translation of obscure languages. He was quite sceptical before the following experience:

"The sittings of which he was to speak were held in New York with Valiantine as the medium. They had been going on for months. The host and hostess were people who were definitely trying, by their own unaided efforts, to get into touch with the spirit world. They believed they were progressing towards an end where the intervention of a medium would be unnecessary. Suddenly there came an irruption into this circle. Voices had come steadily in English—in dialect English, and in various brogues of America—when suddenly other voices began to come, some of them recognisably Italian, French and other European languages, also a Portuguese voice which was understood by some one who had a knowledge of Spanish. It gave a message, the integrity of which was subsequently verified. Then came other sounds which none present in the circle could identify. By this time, enough evidential matter had been obtained to give seekers the conviction they wanted. They were quite sure they were on the right road, and all they wanted was an interpreter. The lecturer was called in for that purpose. Elaborate precautions were taken to prove there was no trickery. The seance dragged on. After more English voices, there came a weird, crackling, broken little sound, which transported Dr. Whymant's mind instantaneously from that room in New York
to an apartment house in China where he had heard the sound before. It was the sound of a rather poor flute, unskilfully played.

"After this there came quite clear and distinct, a little low perhaps, the word Confucius (in Chinese), but there was something that struck him at once about the pronunciation. He had had much experience in teaching Chinese to foreign students. He knew how difficult it was to teach the correct pronunciation of the last syllable of that name. It was a very elusive sound. To make that little sibilant sound with the tongue against the teeth was one of the great problems in learning Chinese. But here, in this 'voice,' was the name 'Confucius' pronounced perfectly, and the tones were right, too. He began to converse. The Chinese which the lecturer used was the Chinese mandarin, for there are several Chinese languages. He did this, not doubting for a moment that if there was a voice at all it would turn out to be that of somebody connected with Chinese studies, especially the study of Chinese philosophy. The idea that it might be the disembodied voice of Confucius himself did not occur to him. So he asked, stupidly enough, perhaps, 'Who are you?' For the third time the voice said 'Confucius.' At that he began to be a little sarcastic, and said, 'Oh, well, in that case you will be able to tell me what was the real name of Confucius.' "

"'Confucius was merely the latinised form of 'K'ung,' the family name, and 'Putze,' 'Fu' meaning 'master,' and the 'tze' 'philosopher.' The voice immediately answered, 'My mean name is 'K'ung.'" He asked the voice further by what name he was popularly known when he was fourteen years of age. The answer came, correct in intonation and pronunciation. Discussion with the 'voice' then turned to the question of Chinese classics—those of them that Confucius did not write himself—and he asked the 'voice' to explain an error which had existed in one passage. Before he could get the words out of his mouth, the voice recited not only the full enumeration of the passage, but the passage itself as it stood in the present standard edition of the works of Confucius, and afterwards recited it as it should be, correcting an error which had existed for two thousand four hundred years. Upon this subject, scholars had worked laboriously, and the piece of textual criticism which finally amended the error was made only in 1916. The correct reading which Dr.
WHYMANt wanted was a phrase in the 'Shih King,' or classics of poetry assembled and edited by Confucius.

"The 'voice' broke in, 'It should be read in this way,' and then followed a period of intoning which lasted from two and a half to three minutes. The 'voice' recited the passage as it was in the standard edition of the 'Analects of Confucius,' and then stopped, and said, 'This is how it should be read,' and gave a completely new reading from the point of view of sense. The 'voice' dropped, and he missed two or three sentences, but such replies as the following were afterwards heard clearly, 'It was a mistake of those who tried to see in darkness and wrote that which they did not understand.' And again, 'Fear not, there are those who love learning, and they will not let the treasure lie hid.'"

At the same seance, voices made reference to the fact that exactly as he had done in the Mongolian language, so he would do in yet another field. Nobody in the room could possibly have known that Dr. Whymant had published a small grammar in English of the Mongolian language. He had kept the matter hidden, as he was not over-proud of his achievement. Dr. Whymant adds that "the net result of over twenty-five years' hard work on the part of more than one hundred scholars had been the determination of the sounds of twelve Chinese words of the time of Confucius. . . . It is possible that a classical scholar might get behind the curtain and speak a language of olden times." But when he began to reel off word after word, all with the proper accents, and so on, it became quite a different thing, especially as the test which the lecturer had deliberately set the voice in the way of criticism had been successfully passed. All the time, he was on the alert. He tried the voice in every possible way. The joke against Dr. Whymant lay in the fact that he innocently wrote an account of his experiences to some friends, and was horrified next day to find his letters published under glaring headlines in the American Press. After that, it was useless to follow the usual scientific attitude of "sitting on the fence."

After the address, we listened to the gramophone records, which reproduced sounds of direct voices exactly as they were heard at the seance at which the lecturer was not present. Though faulty in reproduction, he declared them to be indisputably Chinese words. The point of interest is simply one of fact. Did
Confucius prove his identity, or did he not? I affirm that he did it in the only way an invisible, disembodied spirit could possibly do it, by exhibiting knowledge that may justifiably be attributed to him. Put yourself in his place and decide how you would establish your own identity. You will find there is scarcely any other method of proving identity than reproducing knowledge known only to yourself.
THE term “automatic writing” is a term very much misused by Spiritualists. Writing is in no way automatic if the mind receives the impression, or creates the thought, and transmits it to the hand. It is somewhat different if the mind, as in hypnosis, is unaware of what the hand is writing. Mere subconscious action, however, does not bring it within the Spiritualist meaning of the term. Spiritualists only recognise writing as “automatic” when it contains indications of an external mind acting upon the sensitive. This can only be proved by the handwriting, or ideas expressed, differing from the normal output. The writing of the Ten Commandments is probably the earliest recorded automatic writing recognised in the western world. When the second set of tablets were written, after the destruction of the first copies (Exodus xxxiv), we are told that Moses “wrote upon the tables the words of the covenant, the ten commandments.” Either this was automatic writing or Moses wrote from dictation. In the first verse, we read that the spirit guide, Jehovah himself, would write (i.e., by using Moses's hand), but verse twenty-seven suggests that Moses was clairaudient.

In China and Japan, from time immemorial, automatic writing has been practised. The usual method is to cover a table with sand. After prayers and incense-burning, the sensitive balances a kind of sword basket-stick on his hand in such a way that he has no control over it, while the point of the stick writes in the sand. The medium is usually entranced during the writing. The following extract is from “Demonism of the Ages” by D. R. Peebles: “English officials, American missionaries, mandarins and many of the Chinese literati, Confucians, Taoists and Buddhist believers alike, declare that Spiritualism in some form or name is an almost universal belief in China. It is generally denominated ‘ancestor worship.’ ‘There is no drawing out of these Chinese,’ says Father Consalo, ‘the cursed belief that the
spirits of their ancestors are ever about them, availing themselves of every opportunity of giving advice or counsel.' "The medium consulted," remarks Dr. Doolittle, 'takes in hand a stick of lighted incense to dispel all defiling influences. Then prayers of some kind are repeated. The body becomes spasmodic, the medium's eyes are shut, the form sways about and assumes the walk and peculiar attitude of the spirit when in the body. Then the communication from the divinity begins, which may be of a fault-finding or flattering character. Remarkable disclosures and revelations are made by the involuntary movements of a pencil. Through similar methods, some claim to see in the dark. Persons considering themselves endowed with superior intelligence are firm believers in these and other modes of consulting spirits.'"

The foregoing illustration of trance, clairvoyance and automatic writing is as clear a statement as one could expect from a critic ignorant of psychical research. Thus, from out of the past and from opponents of Spiritualism, we learn that we are but rediscovering practices common to many nations before the blank materialism of the western world laughed them into silence—and secrecy.

Students who attempt this form of development should first become familiar with automatic writing induced in hypnotic subjects. They will then try to distinguish between subconscious activity and spirit control. One's own mental activities so often get misconstrued into discarnate action that it is essential to understand varying states of consciousness. I am therefore giving extracts from an avowed opponent of the Spiritualist hypothesis, so that you will see the construction that materialism puts upon all automatic writing. All schools of thought possess a measure of truth. Their mistake consists of failing to recognise the truths opponents present. Materialists claim that mediums are deluded. Sometimes they are right. Much subconscious rubbish is continually put forward as divine illumination. Fortunately, Spiritualist mediums prove their case, and, by comparing results, run into no danger from self-deception. But, so long as uncritical people, surrounded by equally ignorant admirers, exist, the danger is ever present. There is only one way to prove discarnate action. It must bear a stamp of individuality different from that
of the medium, and present evidence that is clearly outside the range of the medium's abilities or knowledge.

Professor Albert Moll says of automatic writing, in the "Contemporary Science" series: "With regard to automatic writing, it should be mentioned that there are men who habitually move their fingers on the table while they are talking or thinking. When such persons take a pencil in their hands, they make all sorts of scribbled marks without observing it, and while they are thinking of other things. This scribbling may be regarded as the beginning of automatic writing. It may take a certain rational form. Schiller says that, when reflecting, he has often covered whole sheets of paper with little horses. Other people automatically write letters or words, and this process is called 'automatic' writing. It is evidently guided by a species of intelligence, as without it no rational words could be written. But this intelligence resides in the writer, though it may not be conscious in the ordinary sense of the word. It is the secondary consciousness which carries on movements and actions as does the primary consciousness, though the person concerned does not remark them. In any case, the intelligence is innate in the person, and not, as Spiritualists assert, an external force or spirit."

Spiritualists are not so stupid as to ignore the subconscious element in all manifestations. They merely assert that sometimes clear evidence of discarnate action is also presented. Dr. Moll continues: "I ask the reader to follow me through some experiments with automatic writing. I give a person who is not in hypnosis a pen or pencil, and ask him to answer some questions in writing—for example, what he had for dinner yesterday. He is, however, to leave his hand passive, and not to write on purpose. At the same time I put the point of the pencil on the paper. The person thinks of 'roast veal,' and the hand makes corresponding movements. But the process becomes rather different when I talk quietly to the writer meanwhile. I speak of the theatre, the weather, etc. In the meantime the hand writes 'roast veal.' In this case, the hand wrote without concentration of thought on the writer's part. A rational and true answer has been given to a direct question while a conversation was going on. As the writing was not noticed, it follows that it was automatic."
"Now, although the writer did not know he was writing, he knew the fact that he unconsciously wrote down; i.e., he knew he had roast veal for dinner yesterday. But there are also persons who will answer questions through automatic writing about things they do not know at all. For example, when somebody is asked what he had for dinner every day last week, he will write down a whole list of dishes, though he does not know them himself, i.e., though they are not in his primary consciousness. Interested in Max Dessoir's experiments in automatic writing, I tried to obtain results in the same way. I put a pencil in the hand of a hypnotic subject and ordered him to answer certain questions, but not to write purposely. The subject wrote everything I told him, and answered every question, betraying many family secrets without wishing or knowing it. He did not know he was writing."

From the foregoing extract, it is obvious that you must critically examine all reputed automatic writings. Every incident of your life is stored up in the wells of memory and, under certain circumstances, can be recalled. In psychometry, we get evidence that the universe is a huge storehouse of latent memories that, under proper stimuli, can be drawn upon and utilised. The individual wells of memory in like manner can be tapped. Under hypnosis, this is exhibited by speech or writing. Mere unconsciousness is not proof of spirit control. And automatism does not prove discarnate action. If, in addition to a change in the style of writing, you receive information you had no means of acquiring, such as occurrences in other people's lives, then you are justified in assuming discarnate action proved. Even then, you must allow for the possibly extended powers of your own soul.

When you get clear evidence of this type, treasure it—it is far more rare than many Spiritualists realise. But, mark you, it is not evidence to the contrary if the internal proof is lacking. In the nature of things, spirits cannot infuse proof of identity in all they say or do. Everything written serves as an index to authorship. This is your only guide. If the writing continuously proves to be but a reflection of your own ideas, or you cannot get proof of identity, leave it alone until you get advice from an experienced medium. Do not take up a pencil at any odd moment and be-
lieve that spirits are always anxious to be writing twaddle through your hand. And do not decide that every spasmodic twitch of your nerves is due to spirit influence.

Automatic spirit writing varies from the lightest telepathic impression to physical control of the hand; from purely mental states to a condition wherein the hand appears to be under the will of another entity entirely. In the latter state, the mentality of the medium is obviously superseded. Not only are the mental characteristics of the writer revealed, but the actual caligraphy is reproduced and even foreign languages written, though the subject is ignorant of them. Margery Crandon, of Boston, has thus received Chinese script. The more physical types of manifestation are usually accompanied by a lessening consciousness of writing at all. Deep trance supersedes the lighter phases of control. Sometimes a definitely formed hand seizes that of the medium and guides it over the paper. When physically formed hands are continually in evidence, the medium should be developed for fully-formed materialisations, so that unless the writing is strikingly evidential it should be abandoned in favour of the higher phenomena.

In its lightest phases, the only indication of abnormality is the extraordinary ease with which ideas are put on paper. Beyond feeling the urge to write, there is no external evidence of spirit action. The language, style and phrasing will in no way differ from the normal. The more physical form of automatism usually starts with meaningless dots and dashes as if the hand were being suddenly pushed in different directions. This gives place to scrolls, artistic designs and messages. All crude and erratic movements presently cease, and sequence, style and mannerisms differ characteristically with each communication.

If sitting alone for automatic writing, keep a definite time for the spirit people to experiment for about half an hour twice a week. If you are not suitable for automatic writing and have approached the subject in the right spirit, the time will not have been wasted, for you will have attracted helpers who will not be slow to use you in the way they find more desirable. Remember that passivity is essential, so do not criticise during the writing. Note all sensations that affect you as each control comes along.
Dismiss obvious liars without parley. Dismiss them with thanks for their help and a prayer for their upliftment, but resolutely refuse to be fooled. Also refuse to be used by any who make suggestions offensive to morality or good taste. Psycho-analysis will teach you that these ideas often arise from our physical sensations and not from discarnate minds. Never permit loss of consciousness unless operating in a trustworthy and harmonious circle of friends. Begin all sittings in a reverent, but none the less scientific, frame of mind. All worry, fear and mental anxieties of every kind must be banished. Then lay the hand holding the pencil lightly on the table, and await results. If you find your own mentality interferes, read a not too engrossing book while the hand travels over the paper.

Scrolls, flowers and curious designs are frequent forerunners of messages and portraits. If automatic paintings are to be produced, you will get your instructions in the same way. If you are not using your eyes and perfect design results, you are on the right road. If warnings, prophecies or advice come to you, do not take them too seriously until you know something of the calibre of the writer. Make sure impersonation is not occurring. We are apt to trust the names of people we love, and forget the hundred and one aspects of telepathic interference which are liable to come between the communicator and the medium. Always err on the side of a wise discretion. Especially distrust recommended changes in life, because subconsciousness enters very largely into everything of a personal nature. Secondly, remember that your "open door," is an open invitation to every passing vagrant in the spirit world to test you. It must form part of your training to make sure the "testing" is not too one-sided.

In writing, as in speaking, we have always to remember that thought is the language of the spheres. It is therefore possible for a foreigner, unacquainted with your language, to impress you with ideas which you subconsciously translate into your own words. Even while you are unconscious the same law applies. It is because so much automatic writing travels via the subconsciousness that comparatively little real evidence gets through. But in the following experiences the subordination of the medium's mind is so decisive that it illustrates "the exception
that proves the rule.’’ The Rev. Stainton Moses, for test purposes, held a pencil in each hand and fastened one to each foot. In this state, four different themes were simultaneously discussed in different languages, so that he was satisfied his own mind was not the active agent during the writing. Such experiences partake more of the physical than purely mental mediumship and mean greater exhaustion for the sensitive. Even in materialisation we shall prove that subconscious activity cannot be absolutely excluded.

The most interesting scripts of recent times are ‘‘The Scripts of Cleophas,’’ written through the hand of Geraldine Cummins at the rate of one thousand five hundred words per hour. All the words were joined together. The pencil did not leave the paper at the end of each line, but traced its way to the beginning of the next line until each sheet was filled. They purport to be a continuation of the Acts of the Apostles. They were submitted to the scrutiny of Dr. W. O. E. Osterley, Examining Chaplain to the Bishop of London. He decided that it contained knowledge of a most unusual character. He pointed out that the name of the High Priest in all our documents was spelled Annas, which is the Greek form of the Hebrew name Hanan. But the script used the original and more correct form. Other equally striking details, which would escape the ordinary reader, were obvious to him as a student of the language.

A curious lawsuit developed from these writings because Frederick Bligh Bond claimed them as his property. The judge held otherwise. The actual hand that wrote the script was the owner of the copyright because the law refuses to recognise spirit people or influences essential to the production of such writings. A similar case arose in Germany, with a similar decision. Arising therefrom, it is clear that sitters who pay for sittings must arrange with the medium beforehand that all communications addressed to them must become their property. Bligh Bond, by automatic writing, had already discovered the ruins of Glastonbury Abbey. Despite clerical opposition, he was successful in causing excavations to be made that proved the drawings of his unseen communicators to be correct. It is quite possible that his presence was an essential factor in establishing the mental and auric links required for these particular communications. But it
is purely suppositional. Only when we can prove what actually constitutes essential factors in specific manifestations can we hope to lift spirit communications from the realm of speculation to that of accredited science.

The usual approach of spirit operators is via sub consciousness. The psychic body of the medium is magnetised and the power for writing directed along the arm to the fingers. It is because the "wells of memory" are located in the psychic and not the physical body that our memories can be stimulated by hypnosis and spirit control. It is easy to see that, at this point, the mentalities both of the medium and the spirit operator may flow along the same channel at the same time and thus cause confusion. This is very difficult to guard against. In order that the automatist may deflect his own mind, it is a general practice to read a not too absorbing book while the hand is writing. But if the reading is too engrossing, it defeats its own object by using up the power required by the spirit for its work.

As automatic writing varies from simple impression to strong contractions of the muscles, or actual gripping by a superimposed hand, no definite rules can be formulated. If sitting alone, the main thing to be avoided is loss of consciousness. But this rarely happens without fair warning. Spirits, like mortals, have to experiment. Each instrument has to be attuned before results are obtainable. It is thus easy to see in which direction the tendency lies. During development, your sensations and results should indicate a gradual strengthening of the link between medium and spirit. Never continue writing, or any other form of mediumship, if uncontrolled fear seizes you. There may be more than one reason for it. It sometimes indicates the condition of the controlling spirit. It may be due to sheer ignorance on your part. It may be definitely aroused by the direct action of your spirit guides to prevent injudicious seances or interference by undesirables. Fear automatically erects barriers against control, and awakens all your power of resistance. Until confidence is restored, it is useless wasting time in seances.

W. T. Stead, himself an automatist, described the automatic writing mediumship of a Mrs. Underwood in an old issue of "Borderland." Mrs. Underwood found that she could only get
automatic writing whilst her husband was in the room. This emphasises the auric links that have to be forged before psychic phenomena can occur. At first, she received much nonsensical script, a phase that presently passed away, giving place to evidence of discarnate individualities. Her principal communicator called himself Pharos. She was terrified lest anyone should discover she was a medium, and was surprised every now and then by the writing abruptly ceasing and writing the word “coward” in bold letters. At last, she said she would reveal the fact when a suitable opportunity occurred. From that time the writing proceeded without interruption. Mr. and Mrs. Underwood both repudiated the theory of subconscious activity being sufficient to account for the phenomena.

“As she says, and I can confirm,” averred Stead, “there are often statements made through the automatic writing, and opinions given of affairs and persons which are diametrically opposed to our own convictions. We are personally reproved or differed from. Mr. Underwood’s criticism of vague statements was often resented. To Mrs. Underwood, Pharos is quite as distinct a personality as Julia (Stead’s control) is to me. But her experience differs from mine. The words written are never impressed upon her mind. In my case, I often get the impression of the word that is coming just before it is written, although when the writing begins I do not know what it is going to say. In her case, if she gets an impression it is nearly always wrong. Further, her hand will often refuse to write unless her husband puts the questions. The two appear to constitute a battery, the power coming from him, for he gets tired by merely sitting in the room and putting the questions, while she is using the pen.

“During her writing, she is perfectly conscious. There is no insensibility in her hand or any part of her body, but she feels a gentle thrill descending from the top of her head moving down through the neck, shoulder and arm. She describes it as pleasing and agreeable, like a gentle spray from a magnetic battery. Therein her experience is unlike mine. I never feel anything, pleasurable or the reverse. Mrs. Underwood, however, endorses my experience when she asserts that automatic writing has no influence upon the health. She has neither lost sleep, increased
dreams, nor impaired nervous energy. She adds a note of value to all psychics. With all my experience in it, I would not today venture upon any change, business venture, friendship or line of conduct advised from this source unless my own material common sense endorsed it. Indeed, I would not take as a fact even its reasonable advice without question, because it is not reliable as a guide in earthly affairs.”

That Mrs. Underwood received clear evidence of discarnate mentalities is shown in the following preface to a series of communications: “Mr. J. P. Mendham, publisher of the ‘Boston Investigator,’ a Freethought paper, died at Massachusetts early on Sunday morning, January 11, 1891. He communicated with Mrs. Underwood in Chicago on January 21, giving many facts concerning himself which were unknown to the Underwoods, and which were only subsequently verified by referring to files of the newspaper which at that time had not reached Chicago. Particulars were written through Mrs. Underwood’s hand concerning the cause of his death, also to his family and colleagues, four days before the obituary notices reached her possession.”

Stainton Moses explains his sensations as follows in “Spirit Teachings”: “The intensity with which the message was written out was something quite new to me. The hand traversed sheet after sheet of my book, tracing the most minute characters, always emphasising the name of God with capitals, and paragraphing and keeping a margin, so that the writing struck the eye as a beautiful piece of calligraphy. The hand tingled and the arm throbbed. I was conscious of waves of force surging through me. When the message was done, I was prostrate with exhaustion and suffered from a violent headache at the base of the brain. On the next day, I asked the cause. The following message was given, but much more quietly, ‘Your headache was the result of the intensity of the power and the rapidity with which it was drawn from you.’”

Further explanations showed that it was largely due to the eagerness of the operating spirits, who are not always fully aware of the physical results upon the sensitive. Another point to note is that this experience was exceptional and not an ordinary headache, but was “situated at the base of the brain.” This, in turn, indicates the special nerve ganglia utilised during the writ-
ing. It is by noting details of this order that mediums gradually arrive at a correct solution of their sensations and act accordingly. With correct development, aided by properly selected sitters, who form a battery or storehouse of energy, there would be no drain upon the medium, because the supply is spread over a wider area and everyone feels benefited, rather than exhausted, by wisely arranged seances.

Direct writing is sometimes called psychography. Automatic writing may be transformed into "direct" writing if sufficient physical power is present. Paper and pencil are simply laid upon the floor or table and the messages are received without perceptible human aid. H. B. Saunders narrates many instances of messages received in this way. As his seances were usually held in darkness, he was challenged. He therefore took the writing, which nobody could translate, to an expert who said he could certainly write the characters, which proved to be Chinese. It would be absurd for him to try and write them in the dark. The writing was regular and uniform so that fraud in cases of this type can be ruled out.

The best known work on "direct" writing is "Psychography," by "M. A. Oxon" (the Rev. Stainton Moses). In it, he refers to the experiences of Baron Guldenstubbe. All the usual conditions were dispensed with because the baron could get his communications in the daylight and anywhere. Under test conditions, successful seances were carried out in the Louvre, the museum at Versailles, the cathedral at St. Denis, Westminster Abbey, on tombstones and most unexpected places. Many well-known persons assisted at his meetings and testified to their genuineness. His method was simply to lay down sheets of paper—without pencil—and retire a few paces with his witnesses who, never for a moment, lost sight of the materials. They invariably found the paper covered with writing in a very short time. The baron's book of records contains thirty illustrated facsimiles selected from over two thousand specimens, obtained in twenty different languages. These were written between 1856 and 1872. The first experiment was made by placing paper and pencil in a box, which never left the baron's possession. After twelve days, during which no results appeared, certain curious markings attracted his attention. During the same day, ten separate experi-
ments yielded satisfactory results. The box was then left open and watched. The writing was seen to grow upon the paper without the use of pencil. From that time, he abandoned the use of pencil altogether and obtained his vast number of psychographs by the simple process of putting blank paper on the table or elsewhere.

We are thus faced with the problem of precipitated writing. In some forms of psychic photography, this theory of precipitation is the only tenable hypothesis. In his "Researches into the Phenomena of Spiritualism," Sir William Crookes records two notable instances of psychography which permitted critical analysis. "The first instance, which I shall give," he wrote, "took place, it is true, in darkness, but the result was not less satisfactory on that account. I was sitting next to the medium, Miss Fox, the only other persons present being my wife and a woman relative. I was holding the medium's two hands in one of mine, whilst her feet were resting on my feet. Paper was on the table before me, and my disengaged hand was holding a pencil. A luminous hand came down from the upper part of the room and, after hovering near me for a few seconds, took the pencil from my hand, wrote rapidly on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness."

In this experience, you will note that the materialised hand was visible the whole time. The self-luminosity of the materialised hand dispersed the darkness sufficiently to watch its operations. In these cases, we assume that the materialisation contains sufficient phosphorus to produce the luminous effect or, that the psychic organism being self-luminous, shines through the thin covering of psychoplasm. Direct writing is usually done in absolute darkness because white light has a destructive influence on psychoplastic material. We shall prove presently that this difficulty is being overcome by gradual and cautious development from darkness to twilight until, finally, materialisations withstand blinding flashlight in photography. Sir William Crookes said:

"My second instance may be considered the record of a failure. A good failure often teaches us more than the most successful experiment. It took place in the light, in my own room with only a few private friends and D. D. Home present."
Several circumstances, to which I need not further allude, had shown that the power that evening was strong. I therefore expressed a wish to witness the actual production of a written message, such as I had heard described a short time before by a friend. Immediately an alphabetic communication was made as follows, ‘We will try.’ A pencil and some sheets of paper had been lying on the table. Presently, the pencil rose up on its point, and, after advancing by hesitating jerks to the paper, fell down. It then rose, and again fell. A third time it tried but with no better result. After three unsuccessful attempts, a small wooden lath, which was lying near upon the table, slid toward the pencil, and rose a few inches from the table. The pencil rose again, and propping itself against the lath, the two made a joint effort to mark the paper. It fell, and again a joint effort was made. After a third trial, the lath gave it up and moved back into its place. The pencil lay as it fell across the paper. An alphabetic message told us, ‘We have tried to do as you asked, but our power is exhausted.’

And in this unbelieving world, there are scientists who affirm that, even if true, the phenomena do not prove consciously operative mentalities behind the manifestations! What would prove intelligent co-operation? Psychography gives many detailed accounts of similar phenomena. Stainton Moses’s experiences and those of Slade and Monck are so evidential that only inveterate hypercritics can refuse the obvious inference. As Slade was prosecuted, a brief review of the flimsy nature of the charge will illustrate the positive injustice meted out to mediums in general. His seances were held in broad daylight. Slates were usually cleaned by investigators who often brought their own. Some even retained the wrappings around them while the writing was going on, or brought locked and sealed folding slates which did not leave their hands until after the seance. Slade’s method was to chip off a scrap of pencil and lay it upon a slate which was then slid slowly under the table-top. It was retained in its position by the four fingers of the medium pressing against the under side, while the thumb visibly pressed the top of the table, to hold the slate in position. The other hand was held by the sitter. It was therefore physically impossible for the medium to insert a finger between the slate and the table-top. While in
this position, writing was heard, so that the evidence of sight and
hearing corroborate each other. This was the position when
Ray Lankester snatched the slate away from Slade and charged
him with fraud.

So determined are some people to prove that mediums are
frauds that they even fake exposures in order to prove their
assertions. But they do not always succeed. Houdini placed a
piece of indiarubber under the flap of a bell-box to prevent it
acting, and planted a rule in a cabinet of his own devising in
order to discredit the medium. Both efforts were frustrated by
the spirit people and exposed before the conjurer achieved his
end. Only when trick slates are prepared before a seance is
deception possible. The conjurers' most prevalent theory is that
invisible ink is used which becomes visible on washing the slates,
or soon after. Another theory used against Slade was that he
inserted scraps of pencil under his finger-nails, but after examin­
ing them over and over again without discovering any, this
theory was abandoned. Identical phenomena were obtained
when investigators brought their own locked and sealed slates,
sometimes covered with other material which was not removed
until out of the medium's reach. Apart from these details there
is still the fact to be explained away that the scrap of pencil
placed between the slates usually showed signs of wear. Im­
promptu questions were appropriately answered which the
medium could by no means guess. But so hysterical is the
opposition that many people are merely turned into more
bitter opponents as the result of their failure to discover the
"trick."

I must guard investigators against a familiar trick used by
conjurers to imitate thought-reading. It is sometimes applied to
slate writing, where trick slates with removable interiors are
used, or the conjurer has access to the slates before the seance.
The first preliminary is to ask for written questions. Meantime
they "palm" a piece of paper which they exhibit in place of the
actual piece handed to them. Their first guess naturally fails but
the piece is put aside for later effort. The actual question that was
first handed up to them is then produced, and as the audience
cannot tell one piece of paper from another, all they have to do is
to read it and pretend it is a second question to which they are
responding. Afterwards it is quite easy casually to pick up the first piece and correctly “read” it. Another method is to glance at the paper sufficiently to memorise its contents and, after tearing it up, throw it away. It appears to the audience that the conjurers are looking at the question paper “after” they have finished with it, but as a matter of fact they are merely reading sufficient to reply to the next question. It will be noted that tricks of this kind could not be played during the following experiments.

Epes Sargeant, of Boston, U.S.A., published in “The Spiritualist” of October 12, 1877, his experience with a wonderful medium named C. E. Watkins. Sargeant first wrote the names of friends on a slip of paper, which he rolled up into pellets. Placing these on the table, the medium correctly read off every name without unrolling them. After that, Sargeant held his slates in his own hands while the medium stood about four feet away. The sound of writing was heard and, on opening the slates, he found a message from his deceased sister correctly signed with her name. He had purchased and brought with him another slate, which had not been unwrapped. The narrative continues as follows:

“A still better test was in store for us. The little slate in stiff pasteboard covers which I had bought an hour before . . . rested untouched near my right elbow on the table. Mr. Watkins now took it up, lifted the cover, put a crumb of slate pencil on the surface of the slate, closed the cover, and handed it to me. I know there was no manipulation, no delay, no possibility of trick on the medium’s part. I know that no ‘pre-possession’ or expectancy of my own was a possible factor in the case, if I can be permitted to use my reason in saying so. I looked at the slate on both sides, satisfied myself—though there was no occasion for this in the circumstances—that it had not been tampered with, then held it out, and the name written on it was Anna Cora Mowatt, afterwards Aitchie, whose funeral I attended at Kensal Green, in London. I held my slate out a second time, and then came the words: ‘My dear brother. Yours, Lizzie.’ Her name had not even been written or uttered by me up to this time. Again I held out my own slate, and there came the words: ‘My Dear Son. God bless you. Your father who loves you dearly (Signed) Epes Sargeant.’
"During these intervals the slate was held by me. There was no possible way by which any human trick or jugglery could have been practised. The sunshine still streamed into the room. The medium sat there before me. No other person was present. No more stringent conditions could have been demanded. . . . The medium, however, writhed as if in torture every time the slate writing took place. It was evidently accompanied by some powerful nervous excitement on his part. He now took my slate, and, after I had re-examined it, he held it out in his own hand, and in less than ten seconds one side was fully covered with a letter from my sister Lizzie. Here it is: 'My Dear Brother. I come to you this morning with my heart full of love for you, and I think that perhaps you may believe that it is me, your own sister. George is here with me. Your loving sister, Lizzie.' I have the slate still, with the writing uneffaced. There were no punctuation marks, but the word 'believe' was underlined. The whole was written in less than twelve seconds."

Note all the details. The slates were untouched by the medium. Writing was heard while the medium was four feet away from the slate, which was purchased and taken to the seance by the visitor. What answer do sceptics give to such testimony as this? Simply that apparently sane people suffer from strange delusions.

 Conjurers duplicate locked slate-writing by having a loose slate between the locked slates. Before the trick, two clean sides are shown. But a clip-catch afterwards releases the loose slate, which thus exposes sides on which prepared writing or elaborate drawings are arranged. Using one's own slates sets aside all the conjurer's art. Slade, the medium, obtained the best results while his slate lay face downwards with a scrap of pencil under it. The slate was thus in full view the whole time. The unoccupied hand would clasp that of the sitter. Under these conditions fraud is almost an impossibility. Sergeant Cox in his book on "Psychic Force" (a theory adopted to explain the phenomena), noted that whenever the hands were momentarily unclasped the writing automatically ceased.

We are indebted to the Hon. J. L. O. Sullivan, formerly American Minister at the Court of Portugal, for a very full account of his experiences with a medium named Mrs. Harman.
who, within three weeks, suddenly and unaccountably developed extraordinary writing mediumship. There were the usual stringent precautions against fraud, and sometimes both of the medium's hands were held while the writing was in progress. The statement reads: "We would then hear three loud ticks and the sound of the pencil dropping upon the slate as a signal that it was finished. We would withdraw the slate and there would be the message always distinctly written. . . . It seemed as if some force analogous to electricity flowed down the medium's arm, so as to charge the slate and pencil with some spiritual power and establish conditions under which spirit hands were able to act. That no mortal hands were, or possibly could have been there, was, I repeat, absolutely certain." The report showed that a continuous buzzing or rapid tapping accompanied the phenomena. This gave rise to the theory of electrical discharges. In view of the fact that many investigators found their slates reduced to powder in a most unaccountable fashion, the foregoing statement is full of significance for the scientific investigator.

The Rev. John Page Hopps testified to the fact that while carrying his slate home on which he had received a spirit message, it suddenly dissolved in this way. I have known the legs of a fairly solid table to be instantaneously reduced to powder during levitation. The first indication of what had happened was that of the mahogany table-top slowly sinking to the floor instead of resting on its legs in the usual way. Light then revealed the amazing fact that the legs had been reduced to sawdust. In other cases, the wood has been torn as if by giant hands—or an electrical flash. The electrical theory cannot therefore be lightly dismissed as the active agent. The case of Mrs. Harman offers suggestive clues. It indicates that magnetic or electrical forces are employed to produce the writing. As electricity and magnetism are products one of the other, and as we get attraction and repulsion while these are present, I see no difficulty, theoretically, in using the pencil in this way.

The Rev. Stainton Moses adds the following interesting notes to his introduction to the third edition of "Psychography": "The force is by no means constant and is liable to ebb and flow. It will cease for a long time and then break forth again with
renewed power.... In some it is apparently increased by fasting and seclusion. In others its flow is greater when the vital strength has been stimulated by a hearty meal. Some psychics are independent of external aid from a circle. Others obtain phenomena more readily when surrounded by a more or less numerous body of sympathetic friends. I believe that no law has yet been made out. Only one thing is sure—that whatever disturbs the mind of the psychic is likely to prevent the occurrence, or at least seriously impair the power of the manifestations. Harmony is essential to success, and whatever promotes it, whether singing, perfumes or prayerful meditation, is to be discovered and employed."

In "Psychography," students will find experiments of spirit writing on painted surfaces, glass and other tests carried out in the presence of sceptical people. With Stainton Moses, I believe no law has yet been discovered that explains all the facts. I go further and assert that this will remain undiscovered because groups of operators on both sides of the veil will continually alter or improve the materials used. We can but outline working theories. The action of electricity or chemistry does not actually explain the reduction of table legs to sawdust and slates to powder, or writing between locked slates, though it may supply a key. Science now recognises the discontinuous state of apparently solid bodies. Sir William Crookes's researches did much to emphasise this. He was undoubtedly helped by his knowledge of psychic forces. Electrons are actually points of force rather than matter. The ponderable and visible is thus reduced to terms of imponderability and invisibility. Our conception of interpenetrating worlds has, therefore, scientific approval, though few scientists are yet willing to admit the possibility of intelligent beings operating from those invisible worlds who communicate with man. Wireless reception helps us to understand the possibilities of worlds within worlds. Where ether penetrates it is possible for ethereal bodies to pass, and people may be invisible to people from yet another etheric world whose vibrations interpenetrate them likewise. It is, therefore, logical to think of spirit people mingling with us in our home, and utilising the forces available in their spheres. Learning to adjust our sight to particular rates of vibration makes the invisible visible, and, like wireless waves, we can prove interpenetration without inter-
ference until consciousness utilises its discoveries. Other parallels
can be found in the teeming microbic life we indraw with every
breath. We are utterly unaware of microbes until fever or disease
exposes their ravages or the microscope reveals them. At present
we are only acquainted with malign aspects, but signs are not
wanting that equally invisible living forms, potent in nourishing
and vitalising the human body, will soon be discovered also.

Mediumship reveals an auric world actually under our own
control, more potent than matter, that is used unconsciously
because we are ignorant of psychic laws. The counterparts of
electricity, magnetism and every chemical, known and unknown,
are held in suspension around us. Once satisfied there is a world
of intelligent but invisible humanity, continually associating
with us, we cease to be surprised to find that spirit chemists
utilise the chemistry of their world to awaken our interest in
themselves. What to us is imponderable or invisible may to
them be ponderable and visible, and \textit{vice versa}. Only thus can
we understand seance-room effects. This applies particularly to
writing between locked slates. Matter may be transparent to
spirit sight and form no impediment. Their difficulty would
arise when it becomes necessary to visualise a material object,
like a scrap of pencil, between two slates. In order to visualise
the scrap of pencil under a slate or table-top, they would have to
concentrate upon the pencil and ignore the intervening slate or
table-top. This they can do with the same ease that they pass
through brick walls in order to manifest at all.

Just how they manage to move the tiny scrap of pencil and
produce actual facsimiles of handwriting is to me a more baffling
proposition. That it is gripped and guided is self-evident, as it
shows signs of wear. It is difficult to conceive of minutely
materialised fingers gripping the pencil in the cramped space at
their command, and I therefore conclude that magnetic or
electric forces, unknown to us, are employed, with possibly a
materialisation minute enough to fix a pincer-like grip on the
fragment of pencil. Probably we shall eventually prove that
merely ignoring intervening matter, like a slate or table-top, is
sufficient to enable the spirit operator to write. But these theories
quite break down when we receive hundreds of words—as
frequently happens—at incredible speed. The theory of pre-
cipated writing appears most acceptable. Spirit people cannot explain their processes in terms we can understand because we have no terminology for experiences outside our knowledge. Hence these gropings after working hypotheses, which must serve until clairvoyants become sufficiently scientific to present more satisfactory explanations.

Among slate-writing mediums, the possession of other phases of mediumship is usual. Many are clairvoyant and some are powerful physical mediums. With nearly all of them hands occasionally materialise. This tends to prove that the aura emanating from slate-writing mediums is akin to that of the materialising medium. In other words, they provide the peculiar element which enables spirit operators to produce what our chemists call catalysis, an apparently new compound created by mere contact with other elements or forces. But, unlike catalysis, the extraordinary combination of elements suddenly dematerialises, and their component parts return to their primitive state with the speed of thought.

In "Psychography" Stainton Moses writes: "Several observers noticed the fact that Slade's hands, when in contact with their own, were feverishly hot, and emitted a crackling, detonating sound. He would withdraw them as though the contact burnt them. I specially noticed this during the writing while I held the slate. After Slade had made a few downward passes over my arm, my fingers tingled, and I heard distinct detonating noises in the table." It will be noticed that electricity was transferable and apparently obeyed terrestrial laws. "These detonations sometimes are so powerful as to split the slate to fragments. Mr. Wedgewood’s double-hinged slate was thus broken into minute pieces. Archdeacon Colley gives a very instructive record of a similar kind."

For test purposes another man embedded over the slate a piece of stout glass by means of plaster of Paris, leaving a space of about an inch between the slate and the glass. In this chamber, a fragment of pencil was placed. The slate was perfectly clean. It was physically impossible to write upon its inner surface by normal means. The word desired by the investigator to be written in that cavity was "Tangier." It was done. It was then suggested that each person should dictate a word separately.
The slate was placed under the sitter's feet. Archdeacon Colley felt the slate throbbing like a kettle lid over steam. In an instant, an explosion took place that scattered fragments over the carpet like spray from a fountain. The slate was examined, and the words found written in the order they were dictated.
CHAPTER XXIV

PHYSICAL PHENOMENA: WHAT MAKES A TABLE MOVE?

It is because a table is the commonest piece of furniture in every household that it becomes the most general means of communication, but hats, chairs, glasses and other objects have each had their vogue for spelling out messages. Investigators soon found that tables and other objects moved easily when certain persons were present, but remained immovable in their absence. Thus what are termed "physical" mediums arose who specialised in physical phenomena. Mediums soon discovered that it was not always necessary to touch the objects. Their mere presence seemed to suffice, although holding their hands near the object to be moved accelerated the phenomena. The article appeared to be alternately attracted and repulsed. Hence, the first and still the most usual theory to account for table-tilting is "animal magnetism." Table-tilting was invariably the prelude to other forms of phenomena. Usually raps followed. As these have a distinctly percussive sound, electricity was quickly associated with the theory of animal magnetism. The combination was the more rational because a magnetic field invariably accompanies electricity, and the two are susceptible to transmutations.

The invisible producers of the raps confirmed the idea that the power was drawn from the sitters and manipulated, but lack of words or analogous experiences prevented scientific exposition. Spirits invariably likened the movement of the table to that of ourselves moving human bodies. But try as we may, we fail to understand that human bodies are nothing more to them than material to be manipulated. To us, human bodies are integral parts of the operating soul. To them, bodies were but chemical laboratories or chemical compounds, and used accordingly. Presently, we dimly realised that mentality acts like a dynamo. We think of moving hands or feet. Simultaneously, an electrical discharge travels along the nerves and contracts the muscles.
which thus obey the will of our spirit selves. This spirit or soul body retains consciousness and vitality independently of the physical body. We were slower still to realise that active portions of our physical bodies are invisible but radiating in every direction. Now, thanks to Dr. Kilner and clairvoyant researches, we know that the aura is responsive to thought processes.

Soon, the idea was clearly grasped that invisible beings could both see and utilise these radiations, and even extract from the solid parts of physical bodies the elements they required, and return them without injury. Zollner's world of four dimensions soon became the accredited theory. It enabled us to visualise an etheric sphere actually interpenetrating the material world in which etheric beings lived their daily round as utterly oblivious of our presence as we were of theirs. They seemed to regard human bodies and ponderable matter pretty much as we think of fogs, gases or atmospheres. Indeed, they called us "the shadow people," and claimed to live in a brighter world. We also discovered that what was easily penetrable by us like perfumes or stenches might present an impenetrable barrier to them. Also that the foods we eat and drinks we imbibe affect the matter of which our bodies are composed, and thus assist or retard their manipulation of its forces. Presently, we found they objected to intoxicants, tobacco and drugs in every form, because they kept higher influences away, and formed a pathway over which undesirable spirits could travel. They taught us how to heal the sick. Thus we learned that as we project invisible healing power so by effort of will they could also apply it for leverage purposes on material objects.

We therefore accept their statements that they can use chemical and electrical knowledge peculiar to their world, and produce percussive sounds or permeate the fibres of a table and cause it to move. Many investigators have experienced a curious throbbing sensation apparently pulsing through the table. Sometimes this is traceable to the trembling of one of the sitters as power is extracted, but many records exist which attest the fact that an actual heaving is observable in the table itself. At one private home seance at Brighton it is a usual preliminary to see the fully laden tea-table rise in the air. In this case no person is in contact with the table. The following extract from the "Zoist"
of forty years ago still supplies the most commonly accepted theory: "Physical mediums are those persons who have an excess of magnetism of the quality which will unite with the psychic forces of spirits and the forces inherent in natural objects forming an electro-magnetic chain. The psychic force emanating from the medium charges the object to be moved. The spirits direct a current of their own Zoetic emanation in the direction they desire the object to be moved, and it passes along the current thus produced. When spirit circles are held, the blending of the auric emanations forms a battery by which communication can be established. The focalisation of this force rests with the unseen operators."

For a long time, Spiritualists were satisfied with the magnetic theory to account for the movements of tables and rappings. But in 1916, W. J. Crawford, B.Sc., of Belfast, a well-known writer of scientific treatises, published "The Reality of Psychic Structures," and in 1919, his "Experiments in Psychic Phenomena." He proceeded along independent lines of research, and claimed that the levitation of tables and rappings were produced by what he termed "psychic structures." His medium, Miss Kathleen Goligher, sat only once a week, and always in a good red light. She was placed upon a weighing machine so that loss of weight or the reverse could be immediately detected. The medium was fully conscious while phenomena were occurring, and suffered from no strain whatever. Her muscles grew stiff and contracted at first, but later development removed this disability. Raps were the usual preliminary, and varied from the soft sounds of a bouncing rubber ball or a faint tick to the clang of a sledge-hammer easily heard outside the house. Noises like sawing wood, the trotting of a horse and other sounds were imitated. By means of a phonographic record, he reproduced these sounds, which were easily heard at his lectures by five hundred people. The raps and levitation were obtained without anyone being in contact with the table.

After sitting for about a quarter of an hour, the rapping ceased and levitation of the table—without contact—usually followed. It frequently remained suspended in the air for several minutes without visible support, while investigators felt under and around it to discover the cause. Strong men tried to press it
downwards and failed. At other times, it appeared glued to the floor and could not be moved until permission was given by the spirit operators. It would become fixed or free on demand, clearly indicating intelligence controlling it. Most of Crawford’s experiments were directed towards discovering the mechanics of levitation and the stresses and strains—if any—upon the medium. As an electrical engineer, he was peculiarly equipped for this task.

Crawford concluded that both levitations and rappings are caused by what he terms “psychic structures.” His illustrations show them extending from near the ankles. The rods, though invisible, are exceedingly sensitive, and strong as steel, with “sucker-like” arrangements at the end, which grip the table at strategic points. Occasionally, the “sucker” could be heard testing its gripping-places. He discovered that a cantilever principle was utilised in table movements. The top of the rod apparently enlarged itself from about four inches to a wide mushroom pattern, which gripped the underside of the table. Sometimes, as many as six rods, varying in dimensions, were employed at the same moment. In answer to questions, the unseen operators said they used similar apparatus to tap out messages on the floor or table. His researches proved that sometimes during experiments the medium’s weight was increased by that of the levitated table, as if she was actually carrying it. This effect was varied or nullified by the use of struts or rods, so adjusted that all strain was removed from the body of the medium. Usually some definite loss of weight occurred, to which all the sitters contributed a small portion. Nearly all losses were recovered when the phenomena ceased.

With the co-operation of the spirit people, he discovered the limit of the weight they could with safety extract from the medium, and also the capsizing counterweights of the table. The medium, seated on a chair, occupied one side of the scales. While the table was levitated, he placed continually increasing weights upon the scale pan until they registered forty-seven pounds fourteen ounces, at which point the table usually collapsed. On one occasion, his instruments registered a loss of fifty-four and a half pounds definitely removed from the medium’s body. Students will note the relationship of this phase
to dematerialisation. For exact data it is necessary to read his books, because without drawings it is difficult clearly to understand what actually occurred. In one flashlight photograph, the aura is seen flowing from one sitter to another, clearly indicating the contributions and relationship of all sitters to the phenomena. He also discovered that the invisible rods varied as to penetrability. Sometimes a wire screen, a hand, a potato sack or other obstacle was placed in their path. The result was an immediate cessation of the phenomena. Even a sheet of paper was found to be obstructive at times, but on another occasion, while taking the temperature of the room, his thermometer repeatedly passed right through the rods without visible effect. All experimentalists are familiar with these intriguing contradictions. Handling the rods induced the sensation of a cold, clammy substance of cobwebby consistency. The temperature of the room was in no way affected. This, together with the fact that the borrowed material was always returned, I attribute to proper co-operation with the unseen operators. In psychical research laboratories, where this factor is ignored, a slight drop in temperature is usually recorded.

He found that the amount of psychic energy available was strictly limited. His ideas concerning psychic structures were confirmed by impressions obtained on smoked papers, putty and clay. Crawford's co-operators cheerfully complied with his request to extract as much material as was safe from the medium and place it upon a scale pan. This they did until it registered a corresponding decrease. They obligingly placed their psychic rods where they would leave marks on his blackened paper, putty or clay, and assisted him to check the exact point at which his mechanical knowledge suggested that strains would most likely be felt. He noted that the psychic structures avoided white light by utilising the shadows, and was naturally pleased to find his deductions so often confirmed. But what is even more valuable, as proving discarnate co-operation, was that when the spirit people disagreed with him, they did so in an emphatic but sensible way, which he was manly enough to acknowledge as an improvement on his unaided speculations.

How then could he adopt the fashionable theories of the modern scientist? If he had but confirmed scientific materialism
he would today be enthroned among self-satisfied egotists and have worn a tinsel crown with a smirk of “subconscious” satisfaction, but he preferred to state the simple truth. It was, of course, unfortunate, from the pseudo-scientific standpoint, that he should so honestly confirm simple facts, and thus lose the plaudits of materialistic minds. Crawford’s experiments proved that a kind of invisible matter proceeds from the bodies of mediums and in a lesser degree from the sitters, and that this invisible matter has form and weight. It usually took the shape of rods made soft and pliable with adhesive terminals or grips at the ends farthest away from the medium. The rods could also be hardened sufficiently to strike sledge-hammer blows, resist strains and carry definite weights. He also proved that mankind possesses a faculty of externalisation which may develop into a normal attribute when we understand its application, and that spirit people use the elements of which our bodies are composed to produce the phenomena of the seance room. Lastly, and most important, he proved that discarnate minds travel along the mechanism so created and intelligently co-operate in all experiments.

In affirming the last point, Crawford committed the “unpardonable sin”—unpardonable by a dogmatic section of psychical researchers who think that crediting the spirit people with intelligent co-operation indicates mental weakness in the experimentalist. So long as one talks learnedly about “pseudo-pods” or “prolongations,” with a suggestion that these are the direct result of unconsciousness producing definitely conscious results, just so long will a materialistic world condescend to recognise the experimentalist’s sanity. But if you assert that psychic manifestations prove that man is something more than a soulless piece of mechanism, you are damned with faint praise or disowned entirely. Crawford, together with a long list of scientific predecessors is, therefore, discredited by this type of investigator. No flaw was found in his experiments or logic, but as soon as he proved that we contact an invisible, intelligent humanity, his careful studies were shelved or repudiated as “unscientific.”

A significant statement was made by a spirit doctor through Crawford’s medium. He claimed to extract an infinitesimal
fraction of matter from the interior of her nerves. What for? So that the minds of spirit operators could travel along nature’s telegraphic lines to the ends of the rods exactly as our minds travel over nerves to the fingers or toes. This statement has a tremendous implication which must be fully grasped in order to comprehend the rationale of many psychic phenomena and materialisation in particular. Psychic rods are actual extensions of or from the medium’s body which spirit people use exactly as we do our hands and arms. When we remember that human bodies are ninety-five per cent water, with a small residue made up of carbon, salts of lime and phosphates, proteids and similar elusive compounds, we begin to visualise something of the mechanism through which our own mentalities operate, together with the elements used by the minds of discarnate intelligences. When, further, we know that spirit people can separate our psychic body from its sheath, as we do quite naturally during sleep or under anaesthetics, and that they can use our or their own spirit bodies as matrices or moulds, the philosophy of Crawford’s rods and their relationship to the materialisation of a throat for direct voice, a hand for moving articles, or full-form materialisation is transparently clear. But they dare not snap the “silver cord,” referred to in Ecclesiastes and seen by A. J. Davis and other seers, which forms the channel along which thought travels back to sleeping bodies. Death would be the immediate result.

Until the “silver cord,” which connects the etheric and the physical bodies, is snapped, the elements of the physical body cohere, and its consciousness travels with lightning speed to the ends of the earth. At death, there is dissolution of the physical elements because the life principle is entirely withdrawn. The attenuation and extension of the “silver cord” during sleep or enthrancement is merely an extension of the principle of auric rods, called psychic structures by Crawford. In deep trance, as in hypnosis, there is analgesia (insensibility to pain). Even though Crawford’s medium did not enter deep trance, he found that her body was insensitive to pain, or she could not have borne the stress and strain of the experiments. This conclusion is more easily tested during deep trance when analgesia is complete. Theoretically, consciousness alone feels pain. This is deflected in
hypnosis. Mediums are but hypnotic subjects manipulated by invisible operators. While in this condition, the body becomes as clay in the potter’s hands. The spirit people manipulate it, or extract what they require while guarding the medium from exhaustion. At the end of the seance, they return practically all the borrowed material to its owners. At inharmonious seances, this cannot be done, and no phenomena occur, though the entire circle feels depleted.

The tendency of the extruded material to fly back to its source must not be overlooked. It supplies an explanation of the phenomenon by which spirit “grabbers” seize hold of the medium though at first they actually grip the materialised spirit form. This automatic return of power to its source for a time appeared to destroy Crawford’s theory. During levitation, the table would immediately sink to the ground if the medium touched it with her bare hands, but if she wore gloves, or touched it with her shoe, it did not fall so abruptly or remained unaffected. The fluidic nature of the elements was thus proven and also that they easily passed through the table, though, but a second before, the rods were dense enough to support it. He also found—by arrangement with the spirit operators—that the scale pan containing matter abstracted from the medium’s body could, with difficulty, maintain a level balance owing to the continual tendency of the material to return. It was thus apparent that the extruded psychoplasm behaved like the antennae of insects which retreat immediately danger is sensed. It also acted like electricity in that the return flow was set up directly a circuit was established. A point to note in Miss Goligher’s mediumship is that, though she was conscious during manifestations, she was completely unconscious of swaying movements in her body whenever blows were struck by the rods. Crawford noted this reaction. In dark seances, this movement would arouse suspicion of fraudulent participation by the medium.

During physical manifestations, the point must be stressed that the mentality of the medium is absolutely quiescent. The theory of “subconscious” or “unconscious” action to account for manifestations is a gratuitous assumption. The phenomena exhibit such extraordinary ability and selectivity, and so continually adapt themselves to changing circumstances of which the
medium is absolutely ignorant, that the spirit hypothesis is the only rational theory satisfactorily covering the ground. As phenomena only, the rappings are interesting scientific experiences that cannot be explained by any known law. But this is a mere detail compared with the fact that invisible intelligences control them and contradict all current theories relating to after-death states. These, in turn, are now permeating all religious systems because they are rational, natural and feasible. Crawford's rods do not merely supply the most satisfactory explanation of table movements and rappings. It is the most rational theory explaining the levitation of trumpets, slates and other objects which often appear to be suspended in the air. One of my spirit friends assured me that they do not utilise quite the same forces for these incidental phenomena. The difference was so subtle he could not say more than that it was more fluidic. It was rather in the nature of a force which held auric and atmospheric elements in suspension or an attractive power analogous to magnetism but which was vastly different from anything we knew under that term. The infra-red rays, in conjunction with suitable photographic plates and screens, are now confirming the levitation of objects and may presently reveal the actual means to the end.

The following extract, under the term "ideoplasticity," from G. C. Barnard's "The Supernormal" gives the present scientific confirmation of the evolution of psychic structures: "A highly interesting point ... is that the evolution and growth of the structure could often be seen, so that the phenomenon carried its own proof of genuineness. The concealment of dummy hands or pictured heads, either by the medium or by an accomplice, would be inadequate to simulate a progressively evolving form. Not only did the form evolve in complexity of structure, but it also often grew or diminished in size, while remaining of the same proportions, and this sometimes at the request of the investigators. The ectoplasm itself is inherently disposed to take on a definitely human shape. . . ."

J. B. McIndoe is probably the greatest living authority on the technique of psychic photography. I am therefore taking full advantage of his permission to use extracts from his published writings. In dealing with the photographing of materialised spirit forms, he says: "These have been so frequently photo-
graphed and with so many different mediums, that the photographic evidence taken in the mass, by reason of its volume and variety and especially in view of the conditions under which much of it has been secured, seems in itself almost sufficient to put the phenomena beyond dispute. Many of these photographs contain internal evidences of their authenticity. In a considerable number, parts of the materialised forms are unfinished, apparently because the operators responsible were not concerned to carry the process beyond what was necessary for their particular purpose. Thus there are photographs of forms in which the legs have no feet, merely stumps, some of which are of partially formed hands—suitable for grasping simple objects but with only four fingers, or with no differentiation between thumbs and fingers, while some such structures—adapted for pushing objects about—lack even these end organs. These are not features one would regard as evidences of faking.

"Of particular interest, in that they suggest the presence of psychic force in the shape of invisible actinic rays, were a large number of photographs obtained between 1877 and 1879 by the Comte de Bullet and J. L. O'Sullivan in Paris, with the medium Alfred H. Firman, who was apparently monopolised by the Comte for several years. Many complete failures and partial successes were the lot of the experimenters, who were encouraged to persevere with the work by the insistence of John King, the operating spirit, who promised eventual success. The photographs were taken in complete darkness, the camera being carefully posed in advance in accordance with his instructions. Test conditions were enforced. Garments to be worn by the materialised forms were usually provided for them by the sitters, but although these appeared on the negatives, objects in the background were conspicuous by their absence.

"On one occasion, the Comte gave John King his watch to hold in his hand. This comes out so clearly that the time can be read. Flowers provided for them and worn by the forms also appear, while in one striking case nothing is to be seen in the photograph except a hat with two visiting cards stuck in it. The name on these can be read by the aid of a magnifying glass. The hat and cards belonged to a sitter, who had requested that it be worn by one of the forms, and he had placed the cards on it for
identification. Presumably we may infer that some sort of material structure supported the hat, and that the garments provided enabled the results to be got with a less completed structure than would otherwise have been necessary, thus enabling the power to be conserved. In some, the features are lifeless and lack expression, and there are other evidences either that the forms had not been fully finished, or else that the de-materialising process had commenced before the exposure, which lasted only five minutes, was complete."

From this extract arise many problems associated with the elements of which the spirit body is composed, no less than that of photography itself. When materialised, spirit forms are solid enough to be handled, but are composed of such volatile ingredients that, in the twinkling of an eye, the visible substance vanishes into thin air. Our extract shows that the matrix, which held the visible elements together, can still be solid enough to support a borrowed hat, but fails to show the supporting material on the photographic plate. It is invisible, but dense enough to wear clothes or put a hat apparently on the top of "nothing." Against this apparent density, which could not be photographed, we are faced with hundreds of psychic photographs in which the spirit forms photographed require nothing more than thought action to produce registration on the sensitive emulsion. We are thus forced to envisage invisible spirit people, who consciously manipulate what are to us invisible ingredients and by processes we can only guess at, make visible to us the fact of their existence.

Hereward Carrington was for many years a keen opponent of the spirit hypothesis, but at last, with commendable fairness, he published his matured conclusions in an ably written book entitled, "Eusapia and her Phenomena." As his conclusions form the commonly accepted theories of the average Spiritualist, I am placing "Eusapia and her Phenomena" under tribute for much of the following information. Carrington suffers from the usual psychical researcher's complex. He is absolutely certain of his own powers of observation, but curiously suspicious of everybody else's. This causes psychical researchers to damn with faint praise all evidence that has not been personally verified. To Carrington, the Fox sisters, D. D. Home, and Eusapia Paladino
were genuine mediums, but the rest, by implication, if not by
downright accusation, are palpable frauds. Eusapia he considers
an indisputably genuine medium, but also a fraud unless properly
restrained.

The evidence which finally convinced Carrington is drawn
from Dr. J. Vensano’s report in the “Annals of Psychic Science”
for September, 1907: “While all the sitters and the medium were
in full sight, a figure built up behind him which sobbed and
cried, and kissed him. He got the name of someone known only
to himself by table-tipping. She had passed out after serious
family disagreements. While he was doubting the evidence of
his senses, a voice in the Genoese dialect spoke to him, begged
his forgiveness, and disappeared.” The article gives full
details, showing it could not be fraud or guesswork on the part of the
medium. The idea of hallucination was set aside by the corrobo­
rate testimony of other scientists present.

Eusapia Paladino was getting rappings and other physical
phenomena when her mediumship was suddenly and vastly
improved by the advent of a new control, calling himself John
King. His introduction was due to information obtained through
table-rapping by Madame Damiana. She had never heard of
Eusapia, but John King rapped out an address and requested her
to call and introduce him to Eusapia, for the purpose of rein­
carnation (or controlling) in her. On calling at the address and
delivering the message, she found Eusapia. From that time, 
John King became her principal control. Psychical researchers
explain most psychic phenomena as “subconscious action.” I
wonder whose “subconsciousness” imparted this information
to the table! I suggest that the wooden table contained within
itself a consciousness identical with that of many eminent
researchers.

Flammarion, in “Mysterious Forces,” says: “Eusapia was a
woman of very ordinary abilities. A brunette, her figure a little
under medium height. Forty-three years of age, not at all
neurotic, rather stout . . . her mother died while giving birth to
the child; her father was assassinated by brigands in Southern
Italy when she was eight years old . . . Eusapia Paladino is her
maiden name; she was married at Naples to a merchant of modest
means named Raphael Delgais. She managed the petty business
of the shop, is illiterate, does not know how to either read or
write, and understands only a little French. Eusapia met with an
accident as a child which left a cranial opening in her skull.
During her entrancements, a distinct cold breeze was felt to
emanate from this opening.” Students will note with interest
that the spirit people used the accidental opening in her skull with
the same facility that they extract psychoplasm from the soft
parts of the ears or mouth. The “breeze” would seem to indicate
that the material used to form psychic rods or materialisations is
extracted in the form of vapour. It was not uncommon to see
cabinet curtains rising as if a wind was blowing strongly into the
room, with no open doors or windows or anyone in the cabinet
to account for it. This forcibly reminds one of the text, “A
mighty rushing wind that filled all the house” (Acts ii, 2).

The use of this cranial opening further suggests that where the
skin is thin or moistened by secretions, like the inner surfaces of
nose and cheeks, the operators discover the line of least resistance,
and extract more freely from those places. The experiences of
many Continental psychic researchers confirm this conclusion.
Eusapia asserted that, for a number of years, seances given to
friends seemed to relieve her of depression, but that during later
years they sapped her energy, and made her feel extremely weak
and depressed. The difference between harmonious develop­
ment in congenial conditions and the exhaustion during periods
when she gave herself up entirely to scientific experiments is
stated clearly there. Dr. Ochorowitz also noted the fact that
“unofficial” or friendly seances restored Eusapia’s vitality, but
that “official” seances irritated the medium and exhausted her.

Spiritualists will be glad to note that scientists are at last re­
cognising the human factor in psychic manifestations, and it is to
be hoped that more humane treatment will result. Mediums
have too long been regarded as “clinical material,” to be carved
and cut about. I recently heard the terms upon which one
vivisector desired to experiment. All ordinary precautions were
to be dispensed with, but he was to be allowed to seize, cut or
obtain in any way he thought proper, pieces of the draperies or
psychoplasm. Needless to say, his “scientific” services were
dispensed with, much to his chagrin. He therefore goes about
declaring that Spiritualists are hopelessly “unscientific” in their
methods. Thank God it is so, or there would soon be no mediums left to prove anything. Even to childlike minds, it should be self-evident that if material is drawn from a living body, it cannot be cut or grabbed without injuring the source from which it comes. Healthy mediumship with powerful evidences of spirit presence can only be obtained where perfect security for the medium is assured and harmonious conditions prevail. These will arrive when scientists cease to regard mediums as expert conjurers, and recognise that subconscious activity—if this be the true theory—requires saner and more humane methods of detection than vivisection.

Here is what Eusapia Paladino says of her impressions when she desires to produce movement at a distance. She suddenly experiences a desire to produce the phenomena (indicating partial spirit control). This is followed by a sensation of numbness and “gooseflesh” feeling in her fingers. These sensations keep on increasing. At the same time, she feels in the inferior portion of the vertebral column the flowing of a current which rapidly extends into her arm as far as the elbow, where it is gently arrested. It is at this point that the phenomena take place. “It would appear to me,” writes Carrington in his book, “that the above statement explains, in part at least, much of Eusapia’s fraud. This desire . . . would attempt to find motor expression, in the release of one hand and the shooting out of that hand automatically towards the object . . . but we repeatedly found that if she were checked from doing so, and the hands and feet securely held, genuine phenomena would result, and the object be moved by an exteriorisation of motor force.”

There you have clearly stated what Spiritualists have asserted since the phenomena started. Hundreds of mediums have felt similar impulses. The unscrupulous medium falls. Honesty would repel dishonest suggestions. Of course, although her guide carefully explained that he moved objects at a distance by means of “straight rays” extending from the medium’s body, pseudo-scientists assume that it is more “scientific” to ignore both him and his explanation by calling it an “exteriorisation of motor force” subconsciously actuated. It beautifully explains the act while carefully ignoring the actor—the spirit operator behind the scenes. This illustrates the essential difference between
Spiritualists and theorists who ignore the "psyche" but exalt the "plasm" into omnipotence. Spiritualists refuse to ignore the fact that the operating intelligences exhibit both directive and independent judgment and volition as well as providing the best explanations we have so far received as to the cause of the phenomena and the laws governing them.

Sometimes Eusapia would ask all sitters to concentrate upon the phenomena. Details like this are seized upon and exaggerated out of all reasonable proportions by those who deny the spirit hypothesis. The factor of will, either of sitters or medium, is a secondary detail in the production of physical phenomena. We admit that though the phenomena are the direct result of external mentalities acting upon matter, the will-force of the sitters has a definite influence also. Carrington states that "the greater the amnesia (loss of memory), the better the phenomena." In Spiritualist terminology, this would be rendered, "the deeper the control by the spirit operator, the less interference is there from the minds of sitters and medium."

The mediumship of Eusapia Paladino corroborates Crawford's statements regarding the mechanics of physical phenomena. Eusapia's guide maintained that "fluid emanations from the medium form straight rays which can be made rigid." That is exactly the same as Crawford's "psychic rods." It is noteworthy that in all Eusapia's test seances a fair amount of light was permitted, and that in the deeper stages of her trance it was turned full on. Eusapia would make signs with her hands and percussive sounds followed. Nearly all the scientific committees examining her phenomena report the following facts: movement of objects without contact, touches by invisible hands, luminous apparitions, and auditory phenomena (voices), rappings and other noises.

In 1906 and 1907, Professor Morselli was quite converted. He recounts no less than thirty-nine different types of phenomena witnessed through Eusapia's mediumship. He claims to have witnessed apports, operation of mechanical instruments at a distance from the medium, levitation, sounds of human voices, direct writing, gripping by invisible hands, partial materialisations, luminous clouds, mists and points of light, photographic plates had their fastenings carefully untied, but instead of falling
to the ground the plates were carried by invisible hands into the cabinet, and then brought back, together with a rod that tapped out a merry tune. This list merely recounts the more important phenomena. This scientist collaborated with others. They all agree that his reports are accurate. Note specially that at these seances Eusapia sat in front of the cabinet in full sight of all the sitters, and frequent mention is made that “the light was full on, and both hands and feet of the medium securely held.” Morselli states that he felt all over the face of an invisible operator through a curtain behind the medium (which formed a cabinet), and is quite sure that it was a face because when he reached the mouth it opened, and he experienced the sensation of a clean bite. Of another seance, the report states, “The medium was more securely held than ever while the trumpet was raised from the table, and disappeared into the cabinet, passing between Professor Morselli and the medium.”

Special note is made that Madame Paladino would have done with her hands what she actually did mediumistically had she not been restrained. This confirms Carrington’s statement, and illustrates the irresponsibility of the trance medium. Fraud, as a hypothesis, is stupidly absurd when the medium’s hands are held, and eyesight confirms the facts.

“After a seance in full light,” writes Carrington, “Eusapia drew Professor Richet’s clean fingernail along some white paper, and forced it to act as if it were a blue crayon held by Eusapia. The resultant marks were seen in the course of formation. Previous to this, in full light, she had asked for a blue crayon. She covered the tip of her finger with it, and by merely making a mark in the air like a cross, precipitated the colour off her finger on to the side of a table that was out of reach. With Ochorowitz on guard outside the door, the key was withdrawn from the lock while F. W. H. Myers held the medium’s hands, and first carried to the table and back, and finally placed in Richet’s hands. From Eusapia’s shoulders and from under her skirts, Sir Oliver Lodge felt hands grasp him. In the ‘Annals of Psychic Science,’ Dr. Smorda, the editor, noted that when Eusapia discharged the electroscope, without contact, it seemed as if the power were extracted from her by successive shocks. Professor Lombroso records the markings on photographic
plates after being held by Eusapia, which apparently substantiates what Spiritists have claimed for radio-activity." Our chapter on the aura gave Miss Scatcherd's evidence at the French Academy of Sciences. She adopted this term in order to get a hearing. "Even as D. D. Home communicated incombustibility to sitters at his seances, so Eusapia transmitted her powers occasionally." It is a fact that psychic powers often appear to be transferred. In reality, they are merely aroused into activity by association with a well-developed medium. Developing circles are based on this knowledge.

"Flammarion caused D. D. Home's experiment with an accordion to be repeated by Eusapia," Carrington says. "Holding it above Eusapia's head, her hands being firmly held, he said to the invisible (spirit), 'Since you have got such a good hold of it, you had better keep it.' Flammarion takes his hands away and the accordion remains (suspended in the air) apparently glued to the curtain. There is nobody behind it, but presently the accordion is heard playing on its own account behind the curtain and, continuing to play all the time, is brought back and placed upon the table. In response to his request, a hand grasps his through the curtain."

Professor Porro reported that while co-operating with Professors Morselli, Bozzano, Vensano, Lombroso and others "in full light, securely held by two persons next to her, Eusapia calls Morselli and brings him with her towards the table, upon which is placed a mass of moulding plaster. She takes his open hand and pushes it three times towards the plaster as if to sink the hand into it and leave upon it an impression. Morselli's hand remains at a distance of more than four inches from the mass. Nevertheless, at the end of the seance, the experimenters ascertain that the lump of plaster contains the impression of three fingers—deeper than it is possible to obtain by means of voluntary pressure. She then lifts her two hands, all the time clasped in mine and those of Morselli, with groans, cries and exhortations, rises with the chair in the air and so far as to place its two feet and the ends of its two front crossbars upon the top of the table. It is a moment of great anxiety. The levitation was accomplished rapidly, without any jarring, jolting or jerking. There is more to follow. Eusapia was lifted up still farther with her chair, from
the upper part of the table in such a way that sitter number two on the one side and I on the other were able to pass our hands under her feet and the chair. . . .”

Readers are asked to remember that these are not the statements of credulous or superstitious Spiritualists with a theory to support, but the records of scientists definitely opposed to the “spirit” hypothesis. Each corroborates the other. Were they hallucinated? Were they deliberately lying? If not, then the Spiritualist theory is the only one that provides a rational explanation of the marvels thus confirmed.

Concerning impressions in clay, received through the mediumship of Eusapia Paladino, Professor Chiaia, of Naples, writes: “I have imprints in boxes of clay weighing anywhere between sixty and sixty-five pounds. I mention this weight in order to let you know the impossibility of lifting and transporting with one hand so heavy a tray—upon the supposition that Eusapia might, unknown to us, free one of her hands. In almost every case, this tray, placed upon a chair three feet behind the medium, was brought forward and placed very gently upon the table about which we were seated. The transfer was made with such nicety that the persons who formed the chain and held firmly the hands of Eusapia Paladino did not hear the least noise or rustling. We were forewarned of the arrival of the tray upon the table by several taps which, according to our conventional arrangement, John (the spirit operator) struck upon the wall to inform us that we could turn on the light. I did so at once by turning the cock of the gas fixture which was suspended above the table. We had never completely extinguished it.

“We then found the tray upon the table, and, upon the clay, the imprint which was supposed to have been made before its transfer and while it was behind Eusapia, in the cabinet where John usually materialises and manifests himself. Dr. Le Bon asked for his cigarette holder to be taken from him—a repetition of an incident he thought remarkable. He cautiously placed it where it is impossible for the medium to touch it. In full light, it is grasped by a strong hand and wrenched from his hand. He says: ‘Is it not possible that the unconscious mind of Eusapia suggested to the unconscious mind of the person near the curtain to pass a hand behind it and operate there?’ Everybody would be
acting in good faith and would have been deceived by the unconscionable element. This important point ought to be verified."

Of course it ought. An unconscious mind that is more clever than all the professors put together should be subjected to nothing less than dissection upon an operating table. First, the learned professor suggests that his confreres are obvious cheats—albeit unconscious frauds—and next, such is the peculiar twist these theorists develop, he suggests that Eusapia’s unconsciousness is infinitely superior to the consciousness of “the person near the curtain” to the extent of controlling or conspiring with the professor’s grey matter to create unconsciously a strong hand which snatched the professor’s cigarette case away.

The amount of grey matter absolutely wasted on the invention of such a wonderful theory ought of itself to produce the phenomena—without the medium being present. Not only was the unconscious (subconscious) part of Eusapia’s mentality superior to that of the learned professors in the production of materialised hands and rods, but when she was addressed in Arabic—a language she could not possibly have learned—she correctly replied. Carrington gives an illustration of this when Professor Bocain addressed the spirit in Arabic, requesting that his hair should be pulled. It was done.

To the unsophisticated Spiritualist, it is farcical to credit unconsciousness with greater knowledge and cleverness than spirit people who claim to be the operators. Even if the theory of subconscious action is the real explanation of these extraordinary phenomena, we are merely crediting the unseen self—that is, the spirit—with greater power than it uses while operating through the medium’s own physical body. A theory we can more readily respect is that of Professor Porro: “While admitting it as the most probable hypothesis, that intelligent beings to whom we owe these psychical phenomena are pre-existing, independent entities, and that they only derive from us the conditions necessary for their manifestation on a physical plane accessible to our senses, ought we to admit also that they are really spirits of the dead? To this question I will reply that I do not feel that I am as yet capable of giving a decisive answer. Still, I would be inclined to admit it if I did not see the possibility that these phenomena might form part of a scheme of things
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still more vast. In fact, nothing hinders us from believing in the existence of forms of life wholly different from those we know and of which the life of human beings before birth and after death forms only a special case—just as the organic life of man is a special case of animal life in general.”

Theories of this type form useful speculative material, but why suggest that the producers of the phenomena are different from what they assert they are—loving friends, striving to reach the consciousness of folk who interest them? It is at once the most rational and probable. Unfortunately, theories are too often advanced merely to discredit the spirit hypothesis. Materialism cannot grasp ideas of life’s continuity, and therefore plays into the hands of bitter sectarians who greedily absorb and advertise every theory that seems to destroy psychic phenomena—actually their best friend. Morselli ridicules the spirit hypothesis and calls the forms teleplastic phantoms. Fancy calling your mother a teleplastic phantom! It is as unkind as the Theosophic spook, which is supposed to be devoid of consciousness. These are poor compliments to pay to patient workers striving to redeem a mad world and restore it to a sane appreciation of after-death states.

In these extracts from Carrington’s book, we must remember that they carry double value because Carrington and Baggalay (a clever amateur illusionist) constituted a select committee acting on behalf of the Society for Psychical Research. That these two should confirm the statements of Continental researchers in all essential details is striking testimony to the reality of the phenomena that Spiritualists have striven so hard to proclaim. The fact that properly developed mediumship is only possible when the medium recognises and co-operates with the unseen friends is fully substantiated. Poltergeist phenomena, where things are aimlessly thrown about, are child’s play in comparison. These may be the work of spirit people on a low plane, but they are just as likely to be the undirected operations of natural forces, akin to magnetic attraction and repulsion.

An interesting fact continually emerging in psychic research is that where science really does discover a true explanation, it is one that spirit people themselves have previously stated. Spirits assert that we could produce phenomena without their aid and
always affirm that we contribute to their production but fail correctly to apportion the parts played by sitters, mediums and unseen operators. Scientists state that we actually do produce them now—subconsciously. We shall eventually meet midway. It is untrue to state that Spiritualists ignore the subconscious theory. We merely relegate it to a subordinate place and refuse to adopt the psychical research theory, which brings nearly all psychic phenomena under this heading. Eusapia was occasionally hypnotised and often responded to suggestions while in the waking state. To this may be attributed the appearance of fraud that she sometimes presented when subconscious activity was obvious. The deception was too infantile to deceive anybody, and under the circumstances was peculiarly foolish. Hypnotised mediums would naturally reflect the desires and ideas of their hypnotisers, although there is always an obvious struggle between operators in the body and spirit people at critical periods. Spirit-developed mediums have guides who usually take control when hypnosis is attempted. The wisdom of this course is obvious to all who know the complications of mediumship and the suggestibility of mediums.

It is amusing to note the scientific acclamation of every theory that seems to tell against the spirit hypothesis and equally significant to note the conspiracy of silence or the utterly unscientific incredulity so evident whenever any phenomena supporting the Spiritualist position are discovered. Materialism regards all mental phenomena as a by-product of the brain or nervous system, and calmly ignores all evidence to the contrary. Lombroso, in his interesting book, "After Death, What?" says that at one of the seances where Morselli was present, Eusapia saw Professor Massaro's son clairvoyantly and described him. At the same time, the sitter felt himself tapped on the very spot where he carried the picture of his son in a breast pocket, and felt himself repeatedly kissed and caressed. Fingers seized the letter-case and opened it at the very place where his son's photograph was. Finally, there was projected on to the curtain the apparition of a head bound with a white bandage—which he recognised as his son. In the October and September "Annals of Psychic Science," Professor Botazzi states, "I could see and feel at the same time... a human head with natural colour... the hand
dissolved and (I saw it with my own eyes) it retreated as if into Madame Paladino’s body, describing a curve."

When it is remembered that these seances were conducted under the strictest test conditions, in the scientists’ own laboratories at the University of Naples, where flashlight photography and other methods were adopted graphically to record results, with electric lights of varying intensity attached to movable supports, and everything that science or suspicion could suggest was tried out by hypercritical sceptics, Spiritualists might well assume that their long battle for recognition of simple facts is over. But, alas, it is not so. Nothing less than individual and continually repeated experiments, with different professors present, whose sceptical ignorance is their sole qualification, are continually demanded. I wonder, if the same criticism were levelled at the “miracles” of the Bible, how they would stand the test.
SPIRITUALISTS are fully aware of inherent difficulties attendant upon the scientific analysis of psychic phenomena. Phenomena are sometimes easily produced, while at other seances they fail to put in appearance at all. Added to which, scientists are so crudely materialistic that to suggest possible interference by their own mental action means laying oneself open to deliberate insult. Now that subconscious action and telepathy are commonly accepted theories, the way is at last open to admit this possibility. Both these play a definite part in all psychic phenomena. Nor is the way the average psychical researcher refers to mediums as frauds, fools or unconscious dupes calculated to promote a rush to be experimentally examined. It makes older Spiritualists smile when they find savants like Schrenck Notzing apologising for associating themselves with the forbidden topic. We may well be pardoned for asking from what other source these “great” folk would have drawn their material if Spiritualists had not provided it.

Spiritualists, who are only too pleased to discover any reasonable hypothesis explaining psychic phenomena, will be amused at the following statement by Baron Schrenck Notzing in his book, “Phenomena of Materialisation”: “Many phenomena are in direct contradiction to Spiritualistic teaching.” In my experience of over fifty years, I have failed to find any phenomena discovered by psychical researchers that had not previously been recorded by Spiritualists, and I still find the spirit people’s own explanations the most satisfactory. The majority of psychical research theories were abandoned as unsatisfactory as soon as personal experience was obtainable. Schrenck Notzing’s diatribes against “Spiritists” are regrettable, but as he held up his book for twelve years lest he himself suffered from the castigation he inflicts upon others, we ignore his strictures and thank him for so
patiently investigating psychic phenomena and confirming upon a strictly scientific basis all that Spiritualists claim. Here are typical extracts which mar his otherwise valuable work and are symptomatic of scientific prejudices that are gradually giving place to purely Spiritualist interpretations. "Among the more important problems we may place the scientific investigation of the physical phenomena of mediumship which, up to now, has been in the hands of superstitious Spiritists."

I call that statement a most unwarrantable aspersion on the brave array of pioneer investigators who preceded him for seventy years. The following is also somewhat sweeping. In conjunction with other savants, he, Schrenck Notzing, "has had occasion to reduce a whole Spiritistic epidemic to its fraudulent causes (superstition and fanaticism) by means of careful and detailed investigation." We bow our diminished heads before such stupendous egotism, and turning our glances upon Spiritualists as we know them—hard-headed business men with large numbers from all professions and sciences—and smile broadly. And then we think of materialistic sons of toil like those at Belper with their wooden cage to enclose effectually the medium, and our Battersea converts with their muslin-bag from which even a fly could not escape without detection, and similar "superstitious fanaticism" operating all over the country, and we broaden our already broad smile—and forgive him because of the really valuable contribution his book makes to psychic science.

His opening chapters detail the open and covert hostility of scientists to psychic manifestations, and state that Professor Lombroso was ridiculed as a charlatan, that Crookes and Zollner were regarded as mentally deficient, and that Richet was for a long time compelled to withdraw from their study, because of both secret and popular antagonism. During his own investigations, both the medium and her guardian were shadowed by detectives. But whoever paid for their services gained no clue thereby. Schrenck Notzing's two best mediums were always referred to by an initial and known as Eva C. and Stanislava P. The former, who placed herself without fee or reward at the scientist's service, was a ward of Madame Bisson. Stanislava P. was a Polish girl aged nineteen. In referring to her, the author's
bias is clearly indicated: “In her eighteenth year, Stanislava P. experienced in her room a ‘telepathic hallucination’ by the optical appearance of her friend Sophie, of the same age, who, as it was afterwards found, had unexpectedly died at that moment. This experience directed attention to her mediumistic faculty and suggested experiments in conformity with Spiritistic tradition. After this, the personification, Sophie, played a leading part in the manifestations.”

Of course, we must not expect scientific men like Schrenck Notzing to believe that Sophie’s love for her friend caused a real living person to appear before the future medium. The hypothesis is too absurdly simple for “great” minds to grapple with. And so poor Sophie is continually referred to as a “telepathic phantom” or a “veridical hallucination.” It is positively unforgivable that the “phantom” really did pass from a physical body at the moment she was seen by her friend, and exhibited quite normal intelligence. In other ways, she also behaved exactly as any other dear friend would do in similar circumstances. But of course, as scientists, we must ignore all awkward coincidences that militate against our preconceived ideas, and especially against such details as that of mediumship rapidly developing under the definite instruction of the aforesaid “personification.” A hallucination is an airy nothing, a mere figment of the imagination, even less substantial than “the stuff that dreams are made of.” What puzzles mere laymen is just how it comes about that a nebulous nonentity so appropriately appeared, and thereafter exhibited sufficient knowledge to bewilder everybody—scientists included.

Schrenck Notzing, in his book, bewails the fact that the mediums regarded severe cross-examinations as aspersions upon their characters, and that obvious suspicions were followed by “emotional excitement, tears, sleepless nights and negative sittings.” Eva C. accepted all the restrictions imposed, and in particular wore the specially devised costume which limited movement of hands and prevented the secretion of materials about her person. He gives a detailed account of the seance costume. A veil, securely sewn to the neck of her garments, covered the whole head and was closed with ribbons at the neck. “Along the slit at the back of the costume and on the veil there
were a large number of black rings through which a string was drawn. The knots were sealed with a lead seal. If we also take into account that the hands were confined in white or black sacks of veiling sewn to the sleeves, one must admit that it is altogether impossible to smuggle objects for fraudulent purposes out of this prison enclosing the whole body."

Nonsense! So long as the nebulous nonentity called sub-consciousness is around, he can do anything. Smuggling something out of a prison that never was in it is mere child’s play. If it can project hands, feet and other parts of the human anatomy to order, why not credit it with the ability to operate an invisible factory and make everything it needs? Details can be quite easily swept aside with a contemptuous “Pshaw! Spirits are an exploded theory.” Theories of this type are all so much easier to accept than the statements of those who produce phenomena and claim to manipulate etheric elements combined with auric material drawn from both the sitters and medium. Are they not?

Referring to his experiences, Schrenck Notzing says: “The incompleteness and imperfections of the materialisations were already evident to the observers of the phantom Yolande, which appeared with Madame D’Esperance on March 13, 1886. The heads sometimes gave the impression of masks, and this was found also by Comte Bullet during the photography of a phantom with another medium. According to his views, a flat surface is materialised first, and this is modelled subsequently. This view receives some support from the author’s observations as recorded in this work.” The point to note is that sometimes the psychoplasma is flattened out and laid over an invisible psychic body or upon the actual physical body of the medium, these acting as a matrix or mould. But in most people’s experience, where the process is observable, the following description from “Shadowland,” by Madame D’Esperance, is the more usual:

“First, a filmy patch of something white is observed on the floor in front of the cabinet. It then gradually expands, visibly extending itself as if it were an animated patch of muslin, lying fold upon fold on the floor until extending about two and a half by three feet and having a depth of a few inches, perhaps six or more. Presently it begins to rise slowly in or near the centre as if a human head were underneath it, while the cloudy film on the
floor begins to look more and more like muslin falling into folds about the portion so mysteriously rising. By the time it has attained two or more feet in height, it looks as if a child were under it and moving its arms about in all directions, as if manipulating something underneath. It continues rising, oftentimes sinking somewhat to rise again higher than before, until it attains the height of about five feet, when its form can be seen as if arranging the folds of the drapery about the figure. Presently, the arms rise considerably above the head and open outwards through a mass of cloudlike spirit drapery and Yolande stands before us unveiled, graceful and beautiful, nearly five feet in height, having a turban-like headdress, from beneath which her long black hair hangs over her shoulders and down her back. The dematerialising of Yolande's body occupies from two to five minutes, while the disappearance of the drapery occupies from a half to two minutes.

Schrenck Notzing's book on materialisations shows photographs of the varying appearance of the psychoplasmatic material. It is shown at first as a thread which gradually expands and forms the appearance of a cobweb. This then thickens to the consistency of muslin, spreading itself over the body of the medium until at last, as in the photograph of Madame Bisson's husband, we are shown the complete form separated from the medium. Experiences differ. Most guides prefer to do all this initial work in the darkness of the cabinet, which to them is as daylight to us. In effect, this presents the appearance of a fully-formed human being instantaneously created. The comments of Professor Geley on the initial stages of materialisation are interesting:

"The formations are generally announced by the appearance of a fluid, white and luminous flakes of a size from that of a pea to that of a five franc piece, distributed here and there over the medium's black dress, principally on the left side.

"This manifestation is a premonitory phenomenon which sometimes precedes more wonderful appearances by three-quarters of an hour or an hour. At other times, all preliminaries are dispensed with, and it occasionally happens that no other manifestations follow. The substance itself emanates from the whole body of the medium, but especially from the natural
orifices and the extremities, from the top of the head, from the breasts and the tips of the fingers. The most usual origin, which is easily observed, is from the mouth. We then see a substance externalising itself from the inner surface of the cheeks, from the gums and the roof of the mouth. It may have three different colours, white, black or grey. The visibility of the substance varies a great deal. Sometimes the movements are sudden and quick. It sometimes disappears like lightning and is extraordinarily sensitive. Every touch produces a painful reaction in the medium. Strong light, especially when sudden and unexpected, produces painful disturbance in the subject. Yet nothing is more variable than the action of light. In some cases the phenomenon withstands full daylight. Magnesium flashlight photographs can be taken. When the materialised organ is complete, it has the perfect appearance and all the biological qualities of a living organ. Whatever the formation may be, the phenomenon does not always remain in contact with the medium. It is often observed quite separate from her. The structures, therefore, show a certain independence.” This valuable admission must be remembered. It emphasises the essential difference between Spiritualistic and materialistic explanations, i.e., subconscious versus independent spirit action.

“The materialised organs are not without vitality and are alive in the biological sense. Thus a well-developed hand has the functional capacities of a normal hand. Dr. Von Schrenck Notzing observed, with the help of stereoscopic cameras and by means of cameras mounted in the cabinet on one side, that the back of the materialisations consisted of a mass of amorphous substances, that the organic form was lacking and sometimes showed empty spaces. I was able to confirm this fact. There often appeared phantoms of fingers having nothing of such an organ except the general form, no warmth, no flexibility, no joints; phantoms of faces, which seem to be pictures cut out, or masks, bundles of hair attached to indefinite shapes. Such, whose metapsychic quality is undeniable, have confused and bewildered many observers.” From these extracts it is fairly easy to visualise the methods adopted. They also explain much that at one time was thought to be deliberate fraud, but which on closer examina-
tion proves to be but a part, and an essential part, of the process of materialisation.

Richet’s description of materialisation in the “Psychische Studien” for 1906, is interesting: “I see something like a white, luminous ball of undetermined outline suspended above the floor. Then there suddenly appears emerging from this white orb of light, as from a trapdoor, the phantom Bien Boa. It is of moderate height and is draped in a flowing garment with a belt around his waist. Bien Boa is halting and lame in his walk. One cannot say whether he walks or glides. Without opening the curtain, he suddenly collapses and vanishes on the floor. Three or four minutes afterwards, the white orb appears in the opening of the curtain above the floor. Then a body is seen quickly rising straight up and attaining the height of an adult and it again collapses to the floor.”

Chang, the guide of a medium named William Robertson, explained his method of materialisation as follows: “I go behind the curtain and then I draw all the matter that is flowing in the circle to me by effort of will. I have thus drawn floating particles to me which now become solid. From this, I form the hands which can now be touched and become visible to you. While I am behind the curtain, I materialise in that power and then become solid to you.” Asked if he made a “voice box,” as did Walter, the control of Margery Crandon, he said: “No, I use the slower motion of the matter on your plane to transform invisible movement into solid matter. There is but one power in the universe which you call God. We are all parts of that power though functioning as separate forms of consciousness. Complete isolation from that power would mean extinction. The material form partially isolates you from what you call your higher self in order that you may learn lessons necessary to still higher unfoldment.”

Sceptics are asked to note that our extracts are not from Spiritualists desirous of sustaining a theory. They are the conclusions of scientists, some of whom do not yet accept the Spiritualist explanation. At every step of the way, they postulate an alternative theory, only to abandon it at a later stage of their investigations. Each experiment demonstrates the close relationship between all phases of the phenomena. The theories of
scientists invariably collapse before the reasoned arguments of spirit operators, whose more simple explanations indicate the power of the spirit permeating all phases. Individualities revealed through trance states in no way contradict their statements. When they manifest through another organism, possibly in a foreign country, where no collusion is possible, they may demonstrate through direct voice or materialisation.

Enough has now been written to show that those who presented the evidence in the past were neither rogues nor fools. It is becoming clear to scientific minds that the conclusions Spiritualists have arrived at will eventually be incorporated in the recognised science of the future. Professor Mangin, in the "Annals de Science Psychiques," for December, 1907, declared that, "The material of the materialisation contains a minimum of substance necessary to produce in witnesses the illusion that they have a living body before them." Note the curious misuse of the word "illusion."

A materialised form is a temporary living form and is as sensitive in all its parts as a human body. The spirit manifests through its elements exactly as we do through ours. Cut the materialised form and the medium suffers. Spill coloured pigments upon it, and marks will be found upon the medium's body. Clearly the elements are extracted from, and are reabsorbed into, living flesh and blood. A materialisation may have less blood than a human organism, but it is obvious that it is a nervous organisation practically identical with a human body. Its sensitivity is marvellous, appearing and disappearing in the twinkling of an eye. This indicates mental control via the nerves. In no other way can we account for either pseudopods or full-form materialisation. We cannot therefore adopt the word "illusion" to explain a fact observable by all.

We must also note that spirit chemists do not use a scrap more material than is necessary. When we realise the tenuity of particles made visible and ponderable, it is reasonable to infer that density is obtained by the addition of elements understood by spirit chemists only. Morselli, professor of psychiatry in Genoa, regards the materialised John King as "a suggestive creation from the medium's subconsciousness, a fantastic dream image." At least, that was his theory when he published a voluminous work
of one thousand pages. I believe he has now adopted Spiritualist explanations. But his earlier work is still quoted as authoritarian by those who are unaware of his later conclusions.

Levitation in various forms is a frequent precursor or concomitant of materialisation. Just how the spirit people nullify the law of gravitation forms an intriguing speculative problem. The fourth-dimensional theory best explains apports, and the storage of invisible chemical elements. But just how three-dimensional objects become adapted to a fourth is the intriguing problem. The majority of theories involve a disturbance of atmosphere akin to the "mighty rushing wind that filled all the house wherein they were sitting."

I once saw a curtain moved by a force like a gale blowing, or as if some explosive compound had been suddenly liberated in the enclosed space behind the curtain. All the doors and windows were shut fast, even the cracks in the door had been covered to prevent streaks of light from outside being mistaken for spirit lights. Neither living person nor chemicals were behind the curtain. No fumes, or smell of any kind, resulted. Yet the curtains stood out horizontally about six feet high from their fastenings at the top, clearly revealing the solid, bare, brick wall behind. Beyond the actual displacement of air by the curtain itself, there was no breeze whatever. Indeed, we were all struck by the curious stillness of the atmosphere during the whole movement of the curtain.

A vortex into which the apported article or levitated body is drawn is the most popular theory among Spiritualists. In this we have to assume an etheric vortex which does not affect our atmosphere, exactly as we have to postulate the light of a spiritual world to account for some effects in psychic photography. That spirit people can do marvellous things with the human organism without killing the medium is speedily obvious in good physical seances.

When a solid sixteen-stone man is levitated, how are the forces of terrestrial gravitation overcome? Do spirit people make him lighter by extracting ponderous matter from his body, or do they fill him with a compound lighter than air which enables him silently, and without the least disturbance of the atmosphere, to float over one's head? Or is the vortex theory the most
satisfactory? This was the problem which faced me when a sixteen-stone non-professional medium, named Brown, balanced himself like a feather-weight on my head, carefully rubbing the body on it, so that I was certain he was floating face upwards over my head. Five of us were holding hands over a small card-table, with the medium wedged in the corner. He could not stand up without upsetting the table. Nor could a cat squeeze itself behind our chairs, which adjoined his, without the circle becoming aware of it.

Suddenly, the sitter on his right exclaimed, "He's gone!" Even while he was speaking, I noted the sudden removal of the hand I was grasping. Almost at the same moment, I felt the seat of his trousers gently pressing upon my head as the whole body floated towards a couch, on the other side of the room, on which we heard him gently deposited. There was not the slightest wriggling or attempt to stand upon the chair or table. With our bodies so closely wedged against his, this would have been detected immediately. We tested this afterwards and found it a physical impossibility. A moment before his levitation our feet had all been in contact on the floor. There was an uncanny silence and stillness of the atmosphere during the whole phenomenon. Presently, we heard him playing the piano in the next room, moving along the passage way, and rapping various articles to indicate his whereabouts. How he got out of the room is a mystery to me, although one sitter declares the door opened slightly, but not wide enough to let the big man pass through. The rest of us saw nothing of the lighted gas jet outside, which would have indicated the fact. None the less, one has to be very slow to draw conclusions, because it is obvious that spirit people use always the simplest means to the end in view.

On several occasions, at his own request, and in answer to his own desire to find out exactly what happened during his levitations, coloured ochre was spread along the picture-rails, on the cupboard-tops, and everywhere that afforded a grip. It would be an incredible thing for him to jump up in the darkness and hang on to the very difficult finger-grip that could be afforded by the picture-rail, which was about eight feet from the ground. Yet, there was the apparently damning evidence of his finger-prints all round the rails. At times, he seemed to be touching the roof,
about twelve feet high. He exhibited a flash-lamp to show where he was. Examination showed that he must have been standing in the angle of the wall on a picture-rail that would scarcely have supported a cat. That he was really near the roof was certain, because he slapped the wall and left the marks of coloured ochre near the ceiling, which would be impossible to reach without a ladder. From the foregoing, it will be seen that not only were the sitters alive to all that was happening, but that the medium collaborated to ascertain the truth.

Incredible happenings demand repetition before acceptance. All careful investigators confirm the fact that it is not conscious fraud so much as unconscious deception that must be guarded against. The difficulty is inherent in the nature of the phenomena. If we claim that hands materialise, or pseudopods protrude from entirely unsuspected places in the medium’s anatomy, we are also forced to say that it is impossible to state exactly what really does happen at any dark seance, where sight does not confirm this most marvellous phenomenon. I go further and say that even the most seasoned Spiritualist, using continuous safeguards, sometimes doubts the evidence of his senses until repetition assures him that the phenomenon is an actual fact. Materialisation is such an utterly incredible experience that we forgive the ignorant spirit-grapper who endangers the medium’s life. In the medium’s own interests, we must arrange such safeguards as will make both intentional and unconscious fraud impossible. The use of eyesight is preferable to the most ingenious forms of control. A feather moved in the light definitely indicating mentality controlling it, is far more valuable as evidence of spirit operations than powerful manifestations in total darkness. The following illustration shows why light is necessary.

A curious experience befell the secretary of a well-known London society. The psychic powers of a local medium were suspected because she seemed occasionally to use hands or feet to manipulate the luminous slates, although observers on either side always declared that her hands were firmly linked in theirs. She submitted to the most severe tests of tying and other restrictions, and sat in open circle outside the cabinet. But her arms were often found untied from the chair-rail at the close of the seance.
The secretary asked the controls not to untie the medium. They agreed. He sat himself beside her and placed a reliable sitter on the other. The usual manifestations followed. Partial materialisations showed themselves on luminous slates which floated freely about the room. Presently, one slate fell on the medium's foot, luminous side uppermost, and illuminated her whole body. A psychoplastic rod immediately shot out from the medium's breast, seized a corner of the card and tried to lift it. Apparently there was danger of it falling, so the feet promptly placed themselves under the card to support it. The card, feet and rod all co-operated in the effort to raise the slate from the ground which the hands then manipulated.

A sceptic would regard this as palpable fraud with possibly a black thread or other contrivance—anything but a genuine psychoplastic rod to effect the lifting. But a further surprise followed. Her arms were taped securely to the arm-rests of the chair at the beginning of the seance. Special attention was being paid by the sitter on either side to make sure she did not release them. They were certain they did not give her an opportunity to release herself for an instant. But at the moment the slate was lifted, the secretary found the arms were free from the tapes. Remembering the hands were held and the arms tied down, this release of the arms was just as wonderful as any other phenomena, but it left the secretary under suspicion of collusion. He reminded the control of his promise, who promptly denied that the arms were free. The questioner immediately lifted the linked hands over their heads, and said, "Well, how do you account for this?" The spirit guide could not account for it, and was obviously annoyed at something happening which made him look somewhat foolish. I am pleased to state that this medium underwent six months' training solely for the purpose of getting phenomena in the light. At first, it seemed as if her mediumship had entirely ceased, but slowly under the altered conditions it returned until much more varied and conclusive phenomena were obtained. At one of her seances I witnessed, in good light, the gradual evolution of a psychoplastic formation from a tiny spot on the breast until it developed into a living band of three inches wide by about eighteen inches long. At other meetings, I am told that more fully developed forms were fairly common,
Another medium I tested was carefully tied up as usual. Presently, his coat was thrown off and hung on to the tapes which bound him. But the results were vitiated by the fact that I was certain one hand had been free, because, after the seance, I found the tapes were stretched abnormally where I had bound his wrists. None the less, I am equally certain that indisputably genuine phenomena also occurred. After the meeting he was in a state of collapse, showing undue strain upon an ill-developed medium. Appearances of fraud are common, because prolongations from the body often look exactly like the medium's own hands moving about in the dim light of the seance-room. I am pleased to state that this medium has also given satisfactory seances in a good light. The point must be driven home that unlighted seances are valueless to sceptics.

Spiritualists are faced with the fact that the entranced medium may unconsciously "assist" the phenomena with hands or feet if this proves to be the easiest way to produce the desired effect. But what is even more puzzling is that the medium's own guides are sometimes not aware of incidental phenomena occurring at their own seance. How, then, can we appraise the value of phenomena produced in absolute darkness? The statement that the fraud is subconscious does not remove the difficulty. Nor would the spirit guide be so stupid as to deny the obvious fact of the arms being released if he was really aware of it. Not only are the statements of witnesses in dark seances valueless as evidence, but, owing to the incredible nature of the phenomena, the witnesses as well as mediums come under suspicion as possible confederates. Harry Price's seances with Rudi Schneider, and with all the sitters under elaborate electrical control, did not prevent newspapers suggesting that manipulation of the electrical circuits by Harry Price himself or the note-taker who sat outside the circle accounted for all the phenomena reported. Scepticism dies very slowly. If at any later period a medium is charged with fraud, we are prone to think that perfectly genuine phenomena obtained under the severest test conditions were also produced by trickery.

That psychical researchers have not erred on the side of precautions against fraud was clearly evidenced in the case of Willie and Rudi Schneider. The positive injustice meted out to
Rudi by would-be exposers is clear to the most casual observers. We must first remember that Rudi had been subjected to scientific experimentation, not for a few weeks, but for years. The principal method of preventing fraud was for one person to hold the wrists, while another held the hands. The movements of the feet were easily checked by those who held the hands, as all feet were in contact. In addition, a one-piece garment, liberally studded with luminous points, encased the medium. His own clothes were removed. All sitters were electrically connected so that a tell-tale red lamp at once went out or lit up if any hand was released. Articles likely to be moved had an invisible ray focused on them which immediately released a floodlight so that a battery of cameras detected the movement together with its cause, if visible. With one or more of these detective methods in operation, and sometimes the whole lot acting at once, phenomena had persistently occurred.

A waste-paper basket had been levitated. Hands had written upon paper provided by the investigators. Flowers, handbells and other articles floated around the heads of the sitters. The toy zither was definitely played while floating. A handkerchief floating in the air was photographed. Curtains were blown about by winds without ascertainable cause. Last, but not least, let us quote the printed testimony of Price himself: “The question is, did the half-formed hand actually appear? I answer that it did. Three fingers, distinct and well formed, emerged out of a cloud of white fog, within twenty inches of my eyes, in red light. The medium and sitters were controlled (i.e., checked by fraud-proof machinery) at the time. The question is one of fact.” Price also reports the materialisation of a form looking like a snow-man, and curious effects such as people passing the sitter when no forms were visible. The same person now charges Rudi with fraud. It is seized upon and sent to the newspapers. The photograph reveals an arm sticking out behind the boy. More dreadful still, Rudi is sitting sideways on his chair.

Those who know nothing of the subject would at once conclude that it was the boy's own arm. Those who had charge of the hands and all the elaborate precautions are explained away. It is true that hands have materialised. True that pseudopods have an uncanny knack of protruding themselves from un-
expected places. True that these have been seen actually growing out of clouds of psychoplasm. All very true, but—this photograph out of many looks suspicious. And, for ever afterwards, opponents will write and taunt Spiritualists with the statement that Rudi was exposed. That the boy was unconscious matters nothing. That they must have been anything but researchers who thought they were holding his real hands and checking him up in other ways we must all agree—if the charge were true. But it is not.

Spiritualists must not allow the world to forget that it is the Spiritualists who continually discover and expose fraud, and rarely the sceptic, who is actually incapable of distinguishing the false from the real. Spiritualists must face the obvious facts. Seances should never be open to the public during a medium's development, and developing seances ought to be maintained within the friendly atmosphere of a society or circle until such time as the work is above suspicion. The physical medium must be restrained from subconscious imitation of the phenomena in the interests of the whole movement. The point to note is firstly that entranced mediums are irresponsible agents. This clearly removes responsibility from them to the sitters. You cannot hold the spirit people responsible. They work from different planes of sight and are not always aware of physical conditions and happenings in the seance room.

The honest medium will not merely submit to checks against subconscious action, but will co-operate with the angels in the search for essential truth. The others are better out of the recognised Spiritualist movement. Therefore, no matter how we may dislike the appearance of distrusting the medium, in his own, as well as the general interests, he must be so restrained that both conscious and unconscious fraud become impossible. In dark seances, it is desirable that the hands be controlled at the wrists so that psychoplasm can freely extend from the finger-tips and palms of the hands. The alternative to this is light celastoid, or other non-inflammable handcuffs, with lengths of light chain attached controlling all sitters and medium in the same way. Electrical contacts are not so satisfactory, owing to the ease with which they can be manipulated by confederates or opponents. When the medium is sitting outside the circle, if the feet are
taped to the chair and the hands controlled by short lengths of celastoid chain, very little can then happen of which the sitter on either side is not aware. Even if a curtain is slung in front of the medium, the foregoing restrictions would make no great difference to genuine manifestations. The curtain is sometimes necessary to prevent the action of light destroying the delicate ectoplastic formations. Time and experience will alone enable the operators to overcome these difficulties. The chair should be fixed to the floor by small brackets, or secured by a screw-eye so that the medium cannot fall on his knees or move about the circle. This is often done under cover of darkness and both medium and sitters are ignorant of the facts.

Little else can be done to prevent either conscious or subconscious fraud, although conjurers with trick chains or handcuffs must be guarded against. If pseudopods, or hands, are felt while the medium is properly controlled, even darkness would not prevent sitters knowing exactly what is happening. It should be imperatively impressed on all, during dark seances, that the slightest movement should be mentioned so that nobody is deceived. If all sitters would agree to be equally controlled, the opportunities for a confederate would be measurably decreased. This suggestion may be regarded as ridiculous. But let me point out that it protects the sitters quite as much as the medium. If each sitter is restrained in precisely the same way, there would not merely be a check on confederates, but the senseless reaching out by investigators to snatch at pieces of psychoplasm or articles floating in the air would also be frustrated.

Despite the denials of psychical "researchers," the test methods of early investigators were quite as effectual as the elaborate electrical devices of modern seances. In my own experience with Mrs. Corner (the Florrie Cook of Crookes's "Researches into the Phenomena of Modern Spiritualism"), the medium submitted to every reasonable test scepticism could devise for a period of three months. In that time, eighty members of the first Battersea Spiritualist Society had seances with her. Our seances were always held in good, photographic red light, so that every sitter could clearly see everybody else. The cabinet was simply a dark curtain slung across an angle of my kitchen, with solid walls on either side. Our vice-president, John Adams,
made a large muslin bag, the top of which was turned in to form a channel for a strong cord to pass through, after the manner of a girl's schoolbag. It was made large enough to lie with its mouth wide open on the floor so that the medium could be tied, while sitting on her chair, inside the bag. In addition, her arms were tied and her clothing sometimes stitched to the chair or fixed in any way scepticism could devise. The opening of the bag would then be drawn up over her head and completely closed by pulling the cord tightly and winding part of the surplus around the top of the bag. It was knotted and the knots sealed with sealing-wax. The end loop of the cord hung upon a hook in the ceiling visible to all.

Sometimes, despite our precautions, the bag, neatly folded with all our seals and knots intact, would be thrown at the last one to leave the cabinet. It was but the work of a second to perform this feat in apparent mockery of our elaborate care. The medium would be found still taped securely to her chair and no movement was apparent. More usually, the bag and its fastenings remained undisturbed till the close of the meeting, although forms appeared outside in the meantime. As the weather got warm towards the close of the series, we dispensed with the restrictions, which merely irritated the medium. The phenomena did not improve with the removal of the bag and tapes, but on the contrary steadily decreased in intensity. The principal manifesting spirit claimed to be a Breton fishergirl named Marie. She was so utterly unlike her medium that to mistake one for the other was impossible. She was as characteristically real to us as we were to each other. She always appeared wearing short skirts and a sleeveless bodice, with legs, arms and feet bare. Her face, form and height were in every way different from her medium. On one occasion, to settle a dispute as to whether Marie was not taller than the tallest girl in the room, she invited me to measure her height. She stood quite clear of the cabinet while I marked her height upon the wall near by. Her eyes were clear and life-like, her breast heaved naturally, her feet and hands were considerably larger than those of her medium, whom we could hear occasionally emitting loud sighs from within the curtained recess. When we finally compared heights, we found that, barefooted, Marie was about an inch taller than the tallest
girl measured with her shoes on. This girl was, in turn, inches taller than the medium, who happened to be the shortest woman present on that occasion.

Marie often permitted some of the sitters to touch her, and directed special attention to the difference in size of bones and strength of those of the medium. At such times, she would be quite solid and, so far as we could judge, real flesh and blood. On closing the seance, it was difficult to realise that so solid a reality could actually have vanished. On the special occasion referred to, before pencilling her height upon the wall, I advanced to shake hands with her, but she begged me not to touch her. Knowing the evil effects of grasping a spirit form not built to resist this strain, I of course refrained. Thus will Spiritualism enable Christians to understand why a materialised Jesus could permit a doubting Thomas to handle him, but on another occasion would not allow his dearest friend to touch him (John xx, 17). On yet other occasions his friends did not even recognise him.

Equally simple but effective were the precautions adopted by Belper Spiritualists with Miss Wood as medium. The following extracts from Smedley’s “Reminiscences” speak for themselves:

“The construction of the cage was the next thing to be attended to, and as in this was to constitute the test, great care was taken so to construct it that a strong man, if placed inside and properly secured by having the door screwed up, could not extricate himself without cutting the wire and smashing the frame. Or, if it was possible for him to liberate himself by forcing the wire netting from its fastenings, he could not return to his position without the condition of the cage indicating the fact that he had been out. Four strong wooden frames were prepared, with a solid wooden bottom and a frame at the top. These frames, six feet high and four feet wide, were covered with galvanised wire, two inches mesh, which was fastened on by staples driven through from the outside. The frame, top and bottom were put together by having screws driven in from the outside. The door which faced the sitters was hung upon hinges so made that when the medium went inside it would be secured with screws. It will thus be seen that anyone placed inside was powerless to tamper with the screws, as they could only be reached from the outside.
The wire netting could only be removed by having the staples drawn from the outside, and could not possibly be fastened up by anyone inside. When the cage was placed in the position it was to occupy, it was found that two sides stood close against the solid wall. One side of the cabinet was formed by another side of the cage, while in front was the door which was at all times in full view of the sitters. Curtains were then hung in front.

"The first seance was abortive. At the second sitting, the medium was taped to her chair, which in turn was fastened to the floor. A spirit form presently emerged and went about among the sitters. On the third occasion, the test was made even more stringent, but it was found difficult for a materialised form to build up inside the cabinet and pass through the wire netting. A six-inch opening of the door was then arranged and strictly guarded. The usual manifestations followed." At a later seance, they had the satisfaction of obtaining results with the door screwed up as originally arranged. Apparently the spirit people found a method of building up outside the wire frame and thus overcame the difficulty. The sitters finally saw the spirit forms gradually dissolve outside the cage in full view of them all.

"Another remarkable incident occurred," said Smedley. "A spirit girl named Pocha seated herself on the floor and started a musical box playing. She was asked if it was possible to play the air only. She at once stopped all accompaniments and the air only was played. Asked if she could play the air and bass parts only, she immediately did so, with any variations her audience suggested. Doubtless the constructor of the instrument would be willing to engage her at a liberal salary, for I doubt if such changes could be produced by any known process. Thirty-eight persons were present. When I interrogated several of them, a few years later, they assured me the facts were in no way exaggerated."

Madame D'Esperance was an authoress of considerable repute. Her "Shadowland" is one of the most instructive books materialising mediums can read. Only a few libraries now possess copies. In it she details the processes of development and the many dangers and difficulties which beset mediums of this type. She developed the power of materialisation and placed herself without fee or reward at the disposal of scientific investigators. But
her transparent honesty, and sitting among the sitters without a cabinet, did not prevent ignorant meddlers endangering her life. It once resulted in a broken blood vessel and an illness of a month's duration. At other times, prostration and nervous weakness followed from which it was harder to recover than from the lung trouble that assailed her. That sitters share this danger, the following extract from a published article amply proves.

On one occasion she felt someone grab at the drapery that was forming, and continues: "At first I did not understand it, but as the sensations of being drawn downwards continued, it flashed across me that a spirit had materialised behind me, and at that moment someone had grasped it and was drawing it from the cabinet. In horror I cried to my friend (her hostess), who was sitting beside me, that someone had grasped the form, but she only moaned and leaned heavily against me. In an instant all was confusion. I angrily ordered the delinquent to loosen his hold of the white drapery, but it was not till the order was repeated with a threat from the others that he obeyed. Order was restored and the meeting brought to a close. My friend was taken to her room, which she was scarcely ever able to leave again, until the welcome end came and she was relieved from her sufferings, not the least of which lay in the knowledge that they had been caused by the act of her own son."

Where danger from "spirit grabbing" is feared, I have no doubt that spirit guides would prefer risking the lives of sitters rather than that of the medium for whom they would be held responsible. The following extract from a lecture by Dr. Tillyard illustrates this possibility. He happened to be visiting New York during biological researches undertaken on behalf of the New Zealand Government, and was invited to a seance. He states that a stranger, Dr. Hardwicke, who has since developed mediumship, visiting Dr. Crandon's seance, fell into a trance. This account is taken from the "British Journal of Psychical Research": "It took about thirty minutes to produce a large mass of teleplasm (psychoplasm) and pile it up on Hardwicke's head. The lecturer obtained leave to handle it in a red light, and this was granted by Walter, the spirit control. Just as Dr. Tillyard was stepping forward to examine it, he heard Dr. Crandon
say to Mrs. Tillyard that the medium would groan when the teleplasm was touched, and, sure enough, as soon as it was touched, Hardwicke emitted a deep groan, although he was sound asleep. He thought at first that this might have resulted from the suggestion, but found later on that this is the usual result of handling the material, even though the medium is unconscious on awaking of suffering pain.”

The idea that psychic phenomena can be accounted for by suggestion holds momentary sway among materialistic converts. But what seems to have escaped the lecturer is that the groan itself was actually due to subconscious action, although not produced by the oral suggestion. Spiritualists well understand the results of interference with the phenomena. But it is not so fully realised that, though no materialisations appear, danger to the medium still exists. A Yarmouth medium, Guy P. J. L’Estrange, was seriously injured by a friend interposing a foot in the path of a trumpet which was whirling round the room. The psychic rod, which was presumably carrying the trumpet, apparently snapped. Its elements returned to the medium’s body with such force that a large bruise, seven to eight inches in circumference, was afterwards found just over the stomach. The immediate result was that he fell groaning to the floor, suffering terrible pain. He was quite incapacitated for two weeks, and became too nervous to sit with anyone for a long time afterwards. It is this type of thoughtless behaviour that prevents physical mediums using their gifts publicly. I have known others suffer in the same way. Mediums who run dark seances always run these risks because darkness automatically creates suspicion.

The seizure of spirit drapery leads us to a brief consideration of this material. Many people have obtained sections, usually through the direct aid of the spirit operators themselves. Where scientists have seized pieces of psychoplasm and analysed it, it is found to consist of albuminous matter apparently extracted from the body. Dress material apparently has the same basis with other elements added to it. But to all intents and purposes spirit drapery is living matter. There is often a suggestion that some of these elements are extracted from the clothes of sitters or mediums. At a seance at the Stead Bureau, colours were precipitated into the writing between locked slates. Asked how
they performed this apparent miracle, the spirit control claimed to have extracted it from the carpet in the room. On examination, similar colours were found in the patterning of the carpet.

My friend, Frank Jarman, was one of the fortunate people who not merely secured a piece of the chiffon-like spirit robe, but, knowing that it usually mysteriously disappears in the course of a day or so, immediately enclosed it within air-tight glass plates which he retains to this day. W. T. Stead once obtained a piece from a medium, and sent his daughter round the principal drapers' shops in London in a vain effort to match the material. The nearest possible explanation of its type is that it resembles handwoven material. He fortunately had the piece photographed. The material decomposed in the course of a few days. This is the material that Harry Price asserts is "regurgitated" by mediums. He is forced to this conclusion because mediums are stripped and clothed in specially devised costumes to check fraud. The absurdity of the theory becomes obvious with a little thought. Forms of varying size appear at intervals. Some are swathed in many yards of the material. Others need only a tiny piece to form a child's dress. Material stored in the stomach would inevitably be damp or clammy. Imagine this trailing about the floor, picking up dust and other unconsidered trifles. This is the mass that is supposed to be swallowed over and over again. In the twinkling of an eye, in a dark cabinet, the trailing robes are presumably adjusted—a sticky, slimy mass of cobwebs, utterly unlike the feel of the material when handled. The theory is more wonderful than materialisation itself. The theory was definitely disproved in Bournemouth, where Doctor Margaret Vivian induced the medium to swallow methylene blue pastilles before the seance. These would colour everything leaving the body. But the materialised forms were not blue.

In considering scientific precautions we immediately fall foul of many snags. Obviously, if a confederate sits in a seance room, all methods of tying and sealing the medium are foolish waste of time. Or, if the fraudulent medium is a conjurer, able to release himself from his bonds, once again the futility of ordinary tying is obvious. It is for these reasons, among others, that Geley and Schrenck Notzing will be quoted as authorities by Spiritualists in preference to their own more wonderful experiences, which do
not carry the same weight in a sceptical world. They were recognised opponents, who, none the less, corroborated all previous research. The professors' methods were simple. They first caused the mediums to strip to the skin and submit to a searching medical examination, so that not even a piece of cotton wool could be secreted under the tongue or anywhere else. Then the mediums were dressed in specially devised costumes. They were black, so that the exuding psychoplasm, which was usually white or grey, showed up clearly against the background. In imitation of Crookes, they utilised the latest types of stereoscopic and duplex cameras focused both inside and outside the cabinet. Electric lighting was under their absolute control. The resultant flashlight photography was extremely valuable. If the medium's hands were not in sight, they held them. Feet were guarded similarly. The medium could not move hand or foot without detection. Fraud was impossible. The results confirm Spiritualist affirmations and conclusions in every detail. Few people would care to emulate their somewhat brutal procedure.

Unfortunately, mediums of doubtful quality are continually arising and being exposed by Spiritualists. Usually the deception consists of "adding" to the phenomena. This has the effect of discrediting all parties. Some Spiritualists, knowing certain mediums can produce genuine phenomena, refuse to believe they could stoop to deception. On exposing the delinquent, they are attacked by their own friends, who suggest that their personal mental atmosphere contributed to the fraud. The difficulty lies in the fact that there is a possibility of the charge being true, because all psychic phenomena are the result of mental processes. Vital elements are drawn from the sitters as well as the mediums. All participants, therefore, influence the results telepathically. We are thus approaching a time when the sitter, equally with the medium, will have to submit to forms of restraint designed to prevent either conscious or unconscious interference with the phenomena. Sitters as well as mediums will have to be trained to control their thoughts and emotions as an essential prerequisite for admission to seances. The disgraceful exploits of conjurers like Houdini, who placed a piece of india-rubber between the hinged flaps of Crandon's bell-box to prevent a bell ringing, and secreted a rule in the cabinet to discredit the
medium, and spirit grabbers, ignorant of the delicate mechanism and dangers involved will render precautions essential.

In D. D. Home's book, "Lights and Shadows," a sorry picture is presented of the frauds who followed in his wake. A swarm of imitators duplicated the Davenports' cabinet. The dark seance rapidly ousted the more satisfactory manifestations, which, until this period, were invariably produced in good light. A continual protest has been voiced by the Spiritualist press ever since, but as white light destroys the delicate psychoplasm, Spiritualists are on the horns of a dilemma. In vain did Madame D'Esperance, Slade, Home and others prove that complete darkness was not essential. We are indebted to Geley, Schrenck Notzing and other scientists, for proving that if gradually trained to bear the shock, materialising mediums can withstand even flashlight photography. That the phenomena are easier produced in darkness is indisputable. But the public exhibition of phenomena that in the very nature of things are non-evidential and which give rise to the gravest suspicion will always be condemned by progressive Spiritualists. Many people think that all these difficulties will pass away if the medium refuses payment. The long years of development, the drain upon the body, the loss of time and the enormous value of their services are all lost sight of in this argument. Other work is paid for, so why should we not pay for this valuable addition to our knowledge? The whole commercial system is one vast temptation to cheat or overreach. What applies to mediumship applies equally to other modes of getting a livelihood. Mediumship is no more sacred than poetry, artistry or music. It is as natural as the use of any other faculty. It is true that mediums' motives and characters have a direct bearing upon the quality of resulting manifestations. But it is surely better for a medium to heal broken hearts and prevent suicides, as they often do, rather than scrub floors, wash clothes, peddle matches, or even gamble on the stock exchange. The question of paid mediumship resolves itself into, "What is the best work one can do that will bring the greatest blessings in its train?"

The reply is indisputably in favour of mediumship. There is then no manner of reason why payment should be refused. But, on the other hand, many have but a small measure of psychic power, and cannot compete in the open market. When one's
livelihood is dependent upon the production of marvels, the temptation to fraud is wellnigh irresistible. Wise societies will, therefore, arrange for methods of remuneration independent of mediumistic results, so that the temptation will not arise. Some societies do this by making them paid officers or ministers for the church, and thus wisely limit their exploitation. For the present, while all Spiritualists are rogues and vagabonds in the eyes of the law, the wheat and the tares must grow together, lest per chance we destroy the true with the false. But under no circumstances will honest men rob mediums of their time and labour under the pretext that it is too “holy” to be paid for.

Many Spiritualists have seen the iron ring that Cecil Husk wore like a bracelet on his wrist for many years. It was of solid iron about half an inch thick, and could be moved about two or three inches up the arm. The reason he wore it was because nobody could credit his statement that matter frequently passed through matter at seances. It was a fairly common occurrence during seances with him to find one’s arms linked through the solid chair backs, although the sitters were absolutely certain they never for a moment unlinked their hands. A solid ring was therefore made. This was passed on to Husk’s wrist under the usual test conditions by a Dr. Wyld. After it was removed by the spirit people, the critics denied that it could ever have happened. Talk of faked rings and conjurers’ tricks was finally set at rest by Dr. Wyld, making a solid iron ring by the hot welding process. This was examined and marked by the critics. It was passed on to Husk’s wrist while Dr. Wyld and a Mr. Jackson each held a hand firmly in their clasp. Reputable witnesses testified to the conditions and the result. The experiment was somewhat painful for Husk. The ring was allowed to remain permanently on the wrist till his death. It must be remembered that this feat was performed before the process known as cold welding was invented. The ring could not be put on or taken off by altering the size or shape of the hand, and squeezing the ring over it; and most certainly not while the hands were held in a sceptic’s firm grip. The ring could not have been welded on to his wrist, because of the terrible burns which would result, and the effects of hammering on to the wrist. The hot welded ring remained to his dying day a puzzle to conjurers and scientists alike.
In Professor Zollner’s “Transcendental Physics,” a similar passage of matter through matter was recorded under test conditions. Endless knots were tied in cords with sealed ends that ordinarily could only be tied with free ends. Conjurers’ slip-knots, and duplicated cords, were alike impossible under the conditions. Coins were placed in sealed boxes and, while under observation, would be extracted and the coins replaced by other articles. Sometimes, the professor handled the coins immediately after extraction from the sealed packet. He noted that they were always warm and sometimes actually hot at this juncture. He accounted for the heat by rates of vibration that first disintegrated the atoms, thus causing invisibility. On returning to visibility, these cooled and thus contracted. This plausible theory leaves unexplained the method by which shape and form are retained while the elements are in a state of flux or so widely scattered that no visible connection remains. The theory becomes possible as a solution if all matter has an etheric counterpart which forms a matrix or attractive centre to which all the elements would return with magnetic force.

The theory of the fourth dimension is now in common use to explain operations of this kind. Zollner coined the words to mean what he at first called “through.” Our world knows only three dimensions of length, breadth and depth or thickness. But as coins passed through the boxes, and cords crossed each other, with the same ease that electricity travels through an electrical conductor, a new terminology became essential. In these days of wireless communication and etheric wave motion, the theory is not difficult to grasp. Your wireless set is installed inside the house. It has no aerial, and is portable and complete in itself. It is obvious that waves or influences of some kind must penetrate the walls or the instrument could not respond. It is clear that myriads of rates of vibration occupy the same space without interfering with each other. A slight touch and America is tuned in. Another tiny adjustment and America is cut out and Germany, France or Russia may respond. Rates of vibration are more than expressions of light, heat, sound or invisible forms of wave motion. Solid matter is itself in a state of flux with its particles vibrating as etheric wave motions. It was soon realised that earthly atmosphere is too dense to transmit etheric wave
motion to wireless sets and so a theoretical etheric world came into common acceptance as the only rational explanation. This etheric world is identical with Zollner's fourth dimension in which visibility becomes invisible because our eyes cease to register the rates of vibration which dematerialised matter attains.

Here our analogy ceases to interest the materialist, because we proceed to aver that there are many grades of etheric worlds interpenetrating each other, on which living self-conscious beings, with bodies adapted to each grade, consciously and unconsciously act upon us. Our three-dimensional outlook renders us blind to this humanity who manipulate etheric elements as we do ponderable matter. They may in turn be blind to our world and only visualise it when desirous of doing so. Ponderable matter, to beings of that four-dimensional world, could be treated as we could treat a block of ice and rendered fluid or made still further tenuous as gaseous vapour. By a reversal of the process, the invisible could be made visible to us. In some such way, apporting becomes theoretically feasible, but it is a great mystery as to how living birds or eggs are thus transported. Only the idea of a psychic matrix or mould saves the theory from disaster.

I cannot get a wholly satisfactory explanation of the spirit methods employed in the production of apports. One spirit claimed to create a sort of etheric tube, through which almost any small articles could be passed, the articles being so altered in their rate of vibration that brick walls formed no more impediment to them than to the spirit body of the operator himself. This, allied to the following explanation by another spirit guide, may supply keys to understanding the problem: "We endeavour to harmonise the rates of vibration peculiar to the object to be apported, and the material substances through which it has to be passed. After that, there is no more difficulty in passing matter through matter than you moving your bodies through the atmosphere. In our world it is a far easier process than in yours. The operation of thought is a dynamic force which reduces or accelerates rates of vibration in such a way that other carrying agents can be dispensed with." When we realise that everything called matter is now recognised by modern scientists as a mode of motion in the ether, perhaps these explanations may
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satisfy some of my scientific friends. But to me, a brick wall remains an impenetrable body. I cannot conceive of an egg, an insect, or any opaque object passing through it. That perhaps touches the difficulty. The article or wall ceases to be opaque, but in some extraordinary way becomes fluidic or gaseous.

In view of the fact that Slade, Zollner’s medium, had been charged with fraud, the professor tested him in every way that ingenuity could invent. On one occasion, Zollner purchased a pair of folding slates, and put sooted paper inside. During the seance, he requested the spirit people to make an imprint of feet upon the paper. On opening the slates, the imprint of a right and left foot were found. Zollner never for a moment let the slates pass from his hands, except to place them upon his lap, where they were in sight the whole time. All hands were then clasped over the table. In this position, he felt the slates being pressed down on his knees, but could see nothing to account for the pressure. The footprints were not the medium’s. Whose were they? They were identical with others received later, which were also compared with Slade’s, and proved to be different.

The silly excuse that Zollner was deceived by a conjurer is only possible to those ignorant of his precautions. When this failed, the professor was assailed with abuse. To read some criticisms, one would think the professor was blind or asleep. Indeed, to such a pass does maddened antagonism descend, that he was actually charged with lunacy. Crookes was slandered similarly, but none the less he was sane enough to invent many wonderful scientific instruments, and attained his knighthood as the result of his marvellous discoveries after he had pronounced that Florrie Cook’s mediumship was genuine. Crookes’s vacuum tube, toric lenses and discovery of thallium, apart from his achievements during the war, stamp him as one of the world’s geniuses. Posterity will appraise his critics in the same way that priestly authority is now condemned for refusing to look through Galileo’s telescope.

In one experiment, Zollner stated that coins were extracted from a sealed box. They rattled on to the table. After assuring themselves that the box was really empty, they were about to cut it open, when a further experiment was proposed. They expected the coins to be replaced in the box, but Slade got a
message stating that they would discover the coins replaced by a piece of slate pencil. This was the actual fact. Many similar impromptu experiments were sprung upon the medium, all proving external mentalities. In many experiments, the professor, with his scientific confreres, testified to the movement of ponderable objects in full light and under conditions which rendered fraud impossible. The following extract from the professor’s record shows what is possible when exacting scientific precautions are relaxed: “One manifestation now followed another. Chairs moved up to the table (without visible cause), touches on our knees were constantly felt, a knife and fork were put across each other on the cloth at the lower end of the table as if they were cutting meat. Then, from another side of the table, a fork flew off on to the floor in a slight curve.”

Under test conditions, compasses were made to rotate contrary to all known laws of magnetics. To disprove the statement that Slade had magnets concealed about him, two compasses, placed close together, were forced to move simultaneously in opposite directions in response to the investigator’s request. Obviously, if Slade had magnets concealed, both compasses would act in the same way. The professor’s most famous experiment was that of passing specially turned, solid wood rings on to the central leg of a table. Hoping to get the rings interlocked, he had one made out of solid oak and another out of solid alderwood. His photographs first show them strung on to catgut. The next illustration shows that the table in question stood quite out of the reach of the medium, who had another table between himself and the one that received the rings. They gasped with astonishment when they found that the wooden rings had, by some miraculous process, passed clean through the solid support of the side table. Its three feet branched away under the rings. It was therefore impossible to slip them on from that end. The table-top prevented any suggestion of getting them over that way. They remained as evidence for Spiritualists and a bone of contention for psychical researchers, photographers and conjurers to dispute over for ever after.

On one occasion, when Slade had merely placed his hand over the professor’s chair, the chair, with the professor seated in it, rose about a foot in the air. The experiment was afterwards repeated,
Slade placing his hand on the chair back without exerting any effort. The enormous force required to lift a heavy weight in this way can easily be tested if the experimenter will try to lift a person seated on a chair in the same way. Students are asked to remember that this scientific testimony was given at the cost of social ostracism, and cowardly insinuations. Zollner, who had nothing to gain, received the world’s condemnation for being brave enough to testify to the truth. But he has gone to his reward. Those who suffer for truth’s sake lay up imperishable treasures in the world of spirit.

Note the links of relationship between all forms of phenomena. Each phase merges into another. Mental communication through one medium is often confirmed by physical phenomena obtained through a different medium, or vice versa. These supply the best evidences of discarnate action that we can obtain. Starting from the tiny rap, the percussive sound was at first accounted for as an electrical discharge or rate of vibration producing sound. But we soon discovered that there is more than one way of producing apparently identical phenomena. Crawford’s experiments proved that invisible psychoplasmic rods produced the same effect. (The material, though invisible, could be photographed, and felt like a clammy vaporous substance. It could be solidified and made capable of lifting heavy weights. In Zollner’s experiments, we find that ponderable matter can be made invisible, that it can be dematerialised, and its elements held in suspension during transference to another place. Very often we find that when objects are missing they have merely been rendered invisible. This is one of the reasons why it is desirable to keep seance rooms sacred to the work. Invisible elements are often stored and utilised as and when required.)

In summarising the case for Spiritualism, we must always remember that our most voluble opponents are usually quite ignorant of elementary phases of the subject. We can therefore dismiss this section with scant consideration. Our subject is highly technical, and not a bit like sciences which can predetermine results because of their ascertained foundations. The evidences for discarnate action shade off into telepathic and subconscious relationships, difficult to define and still more difficult to prove. But all phases show a relationship utterly inexplicable
without Spiritualist explanations. To set aside these explanations, and claim that hallucination accounts for all psychic phenomena is equivalent to saying the whole world is mad. Nearly everyone is at first an opponent. It is only when personal experience justifies the claim does one adopt the name of Spiritualist. It is a very shamefaced and halting acceptance at first, but, presently, moral cowardice gives place to brave acknowledgment. The new recruit soon gathers sufficient happiness from his experiences to make his faith unshakable. Positive fraud can be dismissed because it merely accounts for an infinitesimal fraction of the whole. To know the simplicity of the average mediums, and compare them with conjurers spending a lifetime perfecting their tricks, places the theory entirely out of court in hundreds of cases. Similar logic, which compares them with yogis who give up their entire lives to the perfection of their psychic powers, shows this to be equally ridiculous. The majority of mediums are just hard-working men and women, with a livelihood to earn, apart from their mediumship, which is usually a spare-time job.

The subconscious theory to “explain” Spiritualist phenomena is the most difficult to reject, because spirit people themselves have to utilise subconscious action in many phases of mediumship. The direct answer to this objection is that you cannot extract knowledge and information from mentalities that can never have had access to them. Experience alone develops memory. If the experience is non-existent, obviously there is no latent memory to draw upon. This would have to embrace a knowledge of chemistry and other forces far in advance of science. We cannot so lightly dismiss the theory that the powers are evil. Long compulsion by theologians to believe in the existence of a devil and his legions, naturally inclines us to suspect even the angels of light. Fortunately, the evidence of high moral tone in all spirit teachings, and the beneficent results of their work are so obvious that only rabid sectarianism disputes it. The ethical bases common to all religious systems are supported.

No sane person can contact the demonstrated logic of Spiritualism without being the better for it. All spirit guides try to improve the quality of their own mediums. So we will remain content with our hallucinations, a gratuitous insult only possible from people supremely ignorant of the scientific bases on which
psychic phenomena now stand. We will continue to smile indulgently at the wiseacres who assume that unconsciousness can produce greater effects than consciousness. We will patiently await the time when idealism shall produce ideal investigators brave enough to follow truth wherever it may lead, and bold enough to stand alone amid the jeering, blind and foolish throng who fear to eat of the tree of knowledge, lest it awakens the divinity within, which they dimly realise will never rest content until it embraces its own ideals and fulfils the law of its being—harmonious relationship with God.
CHAPTER XXVI

PSYCHIC PHOTOGRAPHY

Psychic photography presents us with many inexplicable results. In some the interference of discarnate minds is clearly evidenced, but their modus operandi leaves us guessing. A friend of mine, an amateur photographer, showed me several such results. For one flashlight picture he posed five people. To their amazement not one of them appeared on the plate. Nor did the wall and windows behind them appear. These had vanished and in their place a fairly clear picture of the opposite side of the street was photographed.

His next result was even more baffling. In a garden, four people were posed, prepared for a snapshot. Three of them disappeared and in their place the normal background appeared. But as showing definite interference by discarnate minds, the woman who actually appeared on the plate was clothed in a different dress. The photograph showed her apparently dressed in a costume that was at that moment hanging up in her wardrobe indoors.

In the photographing of materialisations we get similar baffling results. In one case a materialised form, representing a dancing girl with flowing white drapery, was capering about the room. The signal was passed to the flashlight photographer. He made the exposure. On development, instead of the dancing girl in flowing white draperies, the form of the medium in her ordinary black dress was shown. The appearance of fraud was so obvious that the medium seriously thought of giving up this form of mediumship. But mature consideration showed that the apparent annulment of all the known laws of photography was just as wonderful as materialisation itself.

It is the most intriguing of all psychic phenomena. There are so many ways of faking results that all photographs are suspect, unless internal evidence precludes the possibility. Added to this, we find that although no medium or other interested
party touches the negatives, apparently fraudulent evidences appear on the product itself. The principal of these consists of screen marks on the negative, which presumes copying from an original. The extraordinary fact is all the more remarkable, because people who are not in the least interested in Spiritualism get similar effects. Obviously there would be no purpose in a photographer wasting his own plates by deceiving himself.

I am told by one expert that under magnification some screen marks developed are due to the nature of the emulsion itself. This may supply a clue in some cases, but it certainly does not explain cases like that of the Cyprian priestess. This story will be found fully detailed in Professor Coates's book, "Photographing the Invisible." A spirit, known to members of the circle sitting with David Duguid, often appeared on photographs of other people quite unconnected with one another. It was impossible to charge independent photographers with fraud. But it was later found to be an exact reproduction of a German picture called "Night." The fraud theory would have meant charging a large number of people, who did not even know each other, with conspiracy. As a conspiracy to deceive themselves would be singularly stupid, the fraud theory had to be dropped. But such results always raise serious doubts in one's mind.

Another difficulty that has to be guarded against is that of spirit people posing on the photograph who are quite unknown to the sitter, but who impress their features upon the negative. Estelle Stead assured me that some spirit people made themselves a perfect nuisance by this trick, and had to be definitely guarded against while trying to get evidence satisfactory to the sitters, who naturally expected their own friends to appear. Slowly the results are proving that actinic light is very rarely the operating agent. It is obvious that spirit people must pose in some sort of light. This inclines Spiritualists to adopt Swedenborg's idea of a spiritual sun which casts no shadows. This would photograph spirit forms, but not the sitters. Against this, we are occasionally faced with pictures which clearly cast a shadow. In these cases the spirit body is probably more definitely materialised. Other experiments prove that all living substances exude a radiation which may operate as light and act upon the silver salts in the emulsion. The radiation flows most easily from the finger-
tips. To this may be traced many “foggings” that are sometimes thought to be the aura. Faulty dark rooms which allow pinholes of light to fall upon the sensitive emulsion and imperfect development have a similar effect.

The knowledge that auric radiations proceed from the finger-tips induced Commandant D’Argec to experiment by placing his fingers on photographic plates while they were being developed. The results proved that definite “lines of force” proceed from the finger-tips, but whether they are heat rays or auric markings is debatable. Further results were still more interesting. While experimenting, he focused his attention on a bottle nearby, and was pleased to find the image of the bottle was clearly outlined on the resulting photograph. He concentrated on walking-sticks, starfish and other simple articles with similar success. Many photographers claim to have produced even more complex forms, such as faces and pictures, by concentration while pointing the fingers at the plate before development. Where results are identical with the picture concentrated upon, it is but fair to assume they are the direct result of the effort, but some experimentalists discovered that it was not the face or thing thought about that came upon the plate, but something entirely different. This opened the door to a wide range of experiments in thought transference.

The best results were obtained by a Japanese scientist named Fukurai, who exhibited them at the International Spiritualist Congress in London in 1928. The full report can be read in his book, “Clairvoyance and Thoughtography.” His attention was first drawn to the matter by discovering that clairvoyants could see the latent images on undeveloped plates. He also proved that the plates on which mediums had concentrated always presented the appearance of over-development or over-exposure. Added to which, mediums would expose the plate so long that all ordinary rules of photography were broken. He tried experiments by placing sensitives on one side of the street, while the unopened packet of plates was placed on the other in full view of all. They were generally protected from the effects of light by wrappings or left in the metal carriers. The results were extraordinary. After everything was in readiness, his sensitives would be told what picture to project. One of his sensitives could
transmit complex images, such as a horse and rider with full equipment, all being clearly recognisable in their perfect detail. Many scientists collaborated with him. Every conceivable precaution was taken against fraud. In the result, as the developed negatives were the direct result of thought without a camera, he called the process “thoughtography” instead of “photography.”

Psychic scientists are now inclining to the theory that all supernormal results are the effects of thought, even though a camera may be used. As the originators of the pictures are invisible, they are forced to adopt the Spiritualist conclusion that the majority of psychic extras are the work of disembodied humanity. But it in no way explains the *modus operandi* to call it either a thoughtgraph or a spirit photograph. One thing is clear. Mental concentration on a picture affects the sensitive emulsions. But how? In divining, we discover possible clues. The following newspaper extract is placed on record as an indisputable item of interest: “The body of A. R. Smith, the Yorkshire water-colour artist, was found yesterday at a spot indicated the week before by a water diviner, R. Brotton, of Richmond, Yorks. In the search for Smith, the diviner held a cap belonging to the missing man.”

There can be only one explanation of such occurrences. The dead man had, during his lifetime, saturated his garments with a kind of emulsion upon which his thought had been registered. Some form of light emanated from the clairvoyant which rendered the record luminous. In that light, his soul contacted the mind of the dead man, or, alternatively, his sight may have travelled along the rays emitted from the garments held, and thus located the place where the body lay. Extended vision, not normal sight, is the solution of one aspect, and sensitised clothing acting as photographic plates of another. Either that, or one must say that an invisible intelligence described the dead man and his surroundings. This is the usual Spiritualist explanation. Deductions of this kind are forced upon psychic science at every turn.

Most Spiritualists believe the majority of effects obtained in psychic photography are produced by spirit people. The results obtained by earthly experimentalists are infantile compared with those achieved by the invisible operators. Before leaving the
probable basis of psychic photography, I must remind you of our earlier reference to hypnotised boys who discovered plain cards which had been secretly marked. They affirmed they were able to find them because the hypnotist’s mind had projected a faint light or aura upon the selected cards. In this, you again get illustrations of the formative action of the mind operating upon invisible matter, which becomes visible to soul-sight. Trance mediums and hypnotic subjects apparently get the best results because their mentality is not distracted by extraneous impressions. Telepathists occasionally get similar results. These all help to prove the causes at work behind the phenomena. But it is exceedingly difficult to state exactly what elements are used or how the mind operates upon them.

In the majority of experiments, it appears that the only purpose served by cameras is to focus the material setting. The further result is that cameras are now frequently dispensed with altogether. Unopened packets, or light-proof plates are merely held in the hands. To cover this aspect of psychic photography, Felicia Scatcherd coined the word “Skotograph,” the literal meaning being “pictures obtained in darkness.” There has always been a belief that as the spirit picture was obviously impressed upon the plate—probably before exposure in the camera—it merely proved “double exposure.” But double exposure requires a preliminary exposure before the actual seance is held. All careful experimentalists checkmate this by purchasing their own plates and not allowing them to leave their sight until safely placed in the plate carrier.

For many years, the Crewe circle refused sittings with people who did not take this precaution. As they were only working people and made no charge for their services, this precaution was doubly necessary as they could not afford the cost of plates. Although I should not pose as an expert, I had four years’ experience in trick photography for advertising purposes, and possess considerable knowledge of cinematograph films. I consider this sufficient experience to pit my judgment against the average psychic photographer, who is usually entirely ignorant of elementary photography. Yet, the following is my experience of William Hope, of Crewe. Having an engagement in Manchester, I gave him twenty-four hours’ notice that I should
be able to break my journey at Crewe. Would he kindly favour
me with a sitting? He agreed. On my way to Euston Station, I
purchased a packet of Imperial rapid plates. The packet never
left my hands until I loaded the slide. There was a preliminary
meeting. Directions were asked for, and Hope's guide directed
us to develop the fifth and sixth slides from the centre of the
packet. I alone handled the plates, loaded the slides, inserted them
in the slide carrier, focused the chair upon which I was to sit, and
finally developed and attended to the fixing of the images which
the development revealed.

One plate was too indefinite to be worth printing from, but
the other contained an extra bearing a striking resemblance to my
sister, who passed on about four years previously. She was
standing between me and the camera. I examined the camera for
transparencies and the background before the sitting. I dis­
covered nothing suspicious. In broad daylight, with my eyes
wide open, the results were obtained. My experience is corro­
borated by hundreds. That is the case for spirit photography.
There was no incentive to fraud. No money passed. In later
years, Hope was forced to charge for his time became fully
absorbed by the demands made upon him. It is a pitiful reflection
that, because sceptics could prove nothing against his honesty,
certain psychical "researchers" deliberately substituted plates
and inserted them into a packet in order to discredit him. Hewat
McKenzie once proved that a packet of plates had been tam­
pered with before Hope handled them. Sir A. Conan Doyle
tried hard to obtain an apology from the "researchers," but only
got reams of evasive correspondence as a result.

In the "British Journal of Photography" for March 17, 1893,
the editor gave his experiences. He was probably the greatest
living authority at the time. He clearly proved that ordinary
light did not produce the spirit extras, and that the camera was
not used in the ordinary way. His binocular, stereoscopic
camera revealed the extraordinary fact that the duplicate image
of the spirit was sometimes in a different position, relative to the
sitter, than the other taken at the same instant.

The best evidence of spirit photography is contained in the
photographs themselves. It is impossible to fake a spirit photo­
graph if there is no original in existence to copy. Nor is any
faking possible unless the photographer has access to the plates. It is sometimes claimed that chemicals are placed upon the hands of the medium which cause fluorescence. This, in turn, is said to act upon transparencies which dissolve during development; or an outline is traced with fluorescent material upon a finger which acts upon the emulsion. Analysis of these objections soon disposes of them. There would also be marks of the skin if it came into contact with the plate. Nor could one trace such a clear form as usually appears. It would be smudged or blurred. Such tricks might conceivably produce what pass for auric markings, but clear-cut faces would be almost impossible. The idea of transparencies cannot be altogether dismissed, as they might be concealed. The same applies to stamps impressed upon the plate. A moment in darkness would be quite enough for an expert trickster. There are a hundred-and-one ways of faking, but a clear hundred can be ruled out by the simple fact that identical results are produced when the psychic is prevented from handling the plates at all.

Ignorance of elementary photography causes much confusion. The movement of a sitter may cause a duplicate image. Bad lighting causes other “psychic” markings. Critics and experimentalists alike need to safeguard themselves by this elementary knowledge. Probably the best evidences are obtained by sceptics who naturally would not willingly deceive themselves. An architect friend of mine took a photograph of the house he was renovating. It was empty. Yet, clearly, in one of the windows, the face of the late tenant could be seen. In the same district, some friends were snapshotting a sitter on the steps of their home. On the panel of the door behind her, a definite face was also photographed. In most of the illustrations I give, the photographers are non-Spiritualists. So that the case for spirit photography does not rest on the evidence of propagandists.

Take the “Daily Mail” picture of Earl Haig. The photographers took a photograph of the funeral in the ordinary way as the cortege passed. Right over his coffin, suspended in mid-air, are the easily recognised features of Earl Haig. It is incredible that the “Daily Mail” would fake a spirit photograph on such an occasion. The same applies to photographers on the staff of a South London paper while taking photographs of the unveiling
of memorial tablets at Wandsworth to men killed in the war. Dozens of faces appeared on their negatives, together with floating lights and auric clouds which are familiar on all psychic photographs. Spiritualists were charged point-blank with fraud by newspapers, when Mrs. A. E. Deane systematically produced similar results. What is sauce for the goose is sauce for the gander. Why not charge the newspapers with deliberately trifling with sacred affections even as they charge us? The “Daily Sketch” claimed to trace well-known footballers’ photographs in her Cenotaph picture of 1924. It refused to print a refutation, even from Sir Arthur Keith, a non-Spiritualist expert, because his evidence proved how ludicrous the assumption was.

What I regard as the most wonderful evidence of spirit power—it is more than a mere photograph—is contained in Sir Arthur Conan Doyle’s collection. It is known as the “locket case.” R. W. Goodwin and John West, of Hyde, on August 17, 1920, obtained a psychic extra of West’s brother-in-law. On November 20, West took with him a locket containing the only known photograph of his dead brother-in-law to show the Crewe circle how exactly it resembled the extra. West replaced the locket in his wallet and put this in his pocket. He then posed with Goodwin for another photograph. When the plate was developed, an enlarged image of the locket was secured. The inside of the locket is clearly revealed with the inset photograph. In the background, through the outer case of the locket, the sitters who posed can be seen. To understand this extraordinary result, we must visualise a process which disintegrates the coat and pocket covering the wallet, then an extension of that process through the wallet and the outer covering of the locket case. It stops at the exact point required, and exhibits the deceased man’s photograph in full detail. It then renders the back of the locket, sufficiently transparent in parts to show the sitters behind. At the same time it clearly retains its outline to prove that it is an actual enlargement of the locket. The sitters testify that there could have been no possible means of preparing beforehand or opportunity for trickery of any kind.

An interesting spirit picture from the Conan Doyle collection is that of Alderman Yeo. While in Plymouth, I interrogated people present at the funeral who vouch for the circumstances.
Two cyclists were held up by the crowd waiting for his funeral procession to pass. They took a photograph and, on developing it, were surprised to find the form of the alderman with his unmistakable features superimposed over the entire front of a building, his arms extended as if in the act of blessing his school-children who formed a large group immediately beneath the spirit form. The alderman was a leading member of the Baptist chapel where the snapshot was taken. His relatives and friends were incensed at the publication of the photograph, but the men who took it were not Spiritualists, nor could any ordinary trick of photography explain it.

After I had lectured at Lewisham, an amateur, a non-Spiritualist, showed me two snapshots. One was of his brother's grave, which, like those of other soldiers killed in the war, was marked by a simple cross. At the foot of the cross was a clearly defined picture of his brother. On the other, similarly worked into the background, was an equally well-defined photograph of his father. Both spirit forms were in exactly the same place, which necessitated one getting out of the way to prevent being superimposed on the face of the other. These cases inevitably drive people into Spiritualism because all other religionists would charge the photographer with fraud— an obviously absurd theory when nothing is to be gained but abuse for producing the result. Mr. Garscadden, whose valuable collection was purchased by Sir Arthur Conan Doyle, obtained a psychic photograph of his brother-in-law who had passed over about fourteen days previously. There was no attempt or expectation of anything psychic resulting, but clearly defined among the leaves of the tree under which two young women were posing for their picture, is the face of the deceased man. The picture is the more interesting because Garscadden knew that one of the young women was strongly opposed to anything Spiritualistic, but possessed natural mediumship.

Another interesting result, called a "psychograph" because it consists of writing in place of the usual extra, will be found in the same collection. A man named McAllister had a sitting with Hope at Crewe. Surrounding the sitter, and covering the entire plate on the outside edge, were several lines of writing. They purported to be a message from a spirit who had appeared on another
sitter’s plate but had not been recognised. Sufficient details were given to locate the parties concerned. All the information given was found to be correct. Even the date of the funeral and place of interment were right. None of the details could have been known to Hope and the facts were only brought to light after considerable investigation. Through the spirit people’s statements, it appeared that there were two women named Lydia Haigh. The one who posed for the picture objected to being mistaken for her namesake. Both women were traced and the death certificate put in the record as evidence.

Miss Houghton’s “Chronicles of the Photos of Spiritual Beings” is one of the earliest and in many ways the most interesting book on psychic photography. Symbolism was illustrated in one picture by a nearly naked form. The spirit control of the medium explained that, as the spirit had lived a selfish life to the exclusion of all noble promptings, he was quite incapable of weaving the usual clothing to cover his form. His whole life had been spent developing his magnificent physique. It was his only love and filled all his mind. He awoke in spirit life naked and ashamed, to find that thought acts upon the aura that surrounds the psychic body and symbolises the true nature. Psychic ethers are equally impressionable. Thus the mass mind creates localities in the spirit world as certain in their boundaries as a sea-girt isle.

Simple explanations, such as this, are slowly undermining orthodox conceptions of heaven and hell. The power of thought is found to be omnipotent. We call it the power of God when manifesting through nature. In a lesser degree, we find man’s mind clothes the spirit. On earth, it affects sensitive photographic plates, and saturates garments with our record which psychometrists easily read. Miss Houghton’s book thus becomes a valuable contribution to the philosophy of Spiritualism, but its value to the sceptical is almost nil, because her transparent honesty did not permit her to treat all psychics as “frauds and impostors.” But to those who can accept her statement that many of her photographs were the result of appointments made through mediums who were unacquainted with one another, by spirits definitely arranging to pose before ordinary photographers, and thus obtaining recognisable photographs, the
evidence completely proves definite spirit action. Usually, there was no other photograph in existence to copy from.

The vagaries of psychic photography are extraordinary. In Henslow's "Proofs of the Truths of Spiritualism," you will find an illustration of a chair-back showing through a sitter's body. The photographer was not a Spiritualist and got the surprise of his life when he developed the negative. This sort of thing frequently happens in psychic photography and caused the Rev. Henslow to go further into the matter. It was argued at great length through the technical trade journals, but no very satisfactory theory has been found to explain it. Henslow gives several illustrations of psychographs. The results were obtained by holding unopened packets of plates in the hands. In one illustration, the sitter was asked to choose the sensitive plate on which he desired the spirit people to operate. He chose the fifth in his own recently purchased, unopened packet of plates. The spirit controlling offered to add a Greek message in addition to his mother's photograph. The resulting Greek message proved to be a copy of similar writing in the British Museum. Spirit people told him where to look for it. Afterwards, sitting in broad daylight, with the same precautions, he obtained another photograph of his mother. This time she was shown lying in her coffin. Her daughter, who was definitely opposed to Spiritualism, admitted it to be an excellent photograph. There was nothing like it in existence.

Archdeacon Colley obtained many wonderful spirit photographs as well as psychographs. In addition to the usual precautions, he often took his negatives home and developed them himself. On one occasion, he obtained eighty-four lines of writing containing one thousand, seven hundred and ten words on a half-plate held between six pairs of hands for thirty seconds. The writing was so fine and small that it could not be read without a magnifying glass. Another time, he asked that more than one language might be written. He obtained a verse split up into French, English and Latin words. Felicia Scatcherd arranged a test sitting to be carried out under the auspices of the Royal Photographic Society. The result was a very beautiful, positive image of a rose. The usual procedure of first obtaining a negative to print from was thus rendered unnecessary.
Glendinning’s book, “The Veil Lifted,” gives the record of his experiences. It is the story of a life’s work devoted to the study of psychic phenomena and psychic photography in particular. His record supports all other independent testimony. He deals particularly with J. Traill Taylor’s test experiments. It is the testimony of an expert to the truth of Spiritualists’ affirmations. They all lead to but one conclusion. The power of the spirit is manifesting once again in an endeavour to draw the soul of man away from the things that perish, to the eternal verities which represent “treasures in heaven.”

Quite clearly, we can realise that the pictures which are actually photographed are not necessarily spirit people or spirit bodies at all, but productions analogous to paint upon a canvas or writing upon a slate. Possibly, we shall come to Dr. Geley’s conclusion in his great work, “From the Unconscious to the Conscious,” that there is simply one basic substance from which all forms of life are derived. This we can apply equally to the spirit body and the material. Whether what Geley terms the “indwelling superior dynamism” is mind in manifestation which later utilises the psychic body, or a force which goes out like the flame of a candle is the debatable ground.

That the “doubles” of living people are often photographed is too much for many people to accept. Whenever it happens, the photographer is invariably charged with fraud by “double exposure.” It so happens that the “double” is frequently photographed when the original cannot by any means have been known—even by photograph—to the photographer. “W. M. Mumler, the first psychic photographer, was the victim of a charge brought against him which ended in Mumler’s acquittal,” records J. B. McIndoe. “It did not shake the confidence of his friends, but later, when one of Mumler’s extras was recognised as the photograph of a living man, that was more than any of his friends could accept. They deserted him, and he ended his days in poverty.” Since those days, we have not only proved that the spirit body can leave the physical, but actually write through a medium’s hand as in the case recorded in the article on automatic writing. Moreover, we have the classic case of Madame Vlasek who deliberately arranged to leave her body while travelling in a train and appeared to her circle of sitters as a fully materialised
spirit. The spirit body is therefore the vehicle of consciousness. It is something more than Geley's primal basic substance. It is substance fully organised as a living being whose only difference to embodied humanity is that its elements are more sublimated.

The physicist has taught us that the atom, once conceived as the ultimate indivisible particle of matter, is no longer indivisible, but constantly breaking up into electrons and protons, and being reconstructed into the various elements of our material world. This suggests the possibility that the 'superior dynamism' not only prepares the basic substance for the physical body, but also breaks down its atomic structure and liberates whatever energies are resident in the substances presented to it, and builds the spirit body co-equally with the physical. This possibility is strengthened by a hint gained from Dr. Crawford's experiments. Crawford propounded a theory that the spirit operators acted on the brains and nervous systems of the sitters. From thence, small particles were driven off through the hands, fingers, and elsewhere, in a free state. The particles were supposed to possess considerable latent energy of a kind which could act on the body of the medium. They were set in circulation until they were under high tension, and at the appropriate moment were applied to the body of the medium temporarily to detach and project into the seance room some part of the gross matter from her physical organism in the form of the psychic rods.

In the case of Madame Vlasek, elaborate arrangements were made before the successful appearance of the "double" on two occasions which were obviously the work of her conscious effort. In the majority of cases, however, we are struck by the fact that the spirit who temporarily leaves the body is quite unaware of the fact. Thus Bligh Bond's friend, who gave the automatic writing through the hand of Margery Crandon, clearly proved his identity, but was quite unaware of the cross-examination he was subjected to at the time. Probably, the following case reported by Professor Asano, in "Pearson's Weekly," is of the same order. In this, we have to note the fact that one illustration is of a dead person and the other of an embodied spirit. The point of interest is: If a living person gets upon a photographic plate without the least intention or consciousness of doing so, why may not the same rule apply to a large number of psychic
extras, no matter whether the spirit is still embodied or disembodied? This is Asano’s story:

“Quite on the spur of the moment, I decided to visit a psychic photographer, living in Crewe, who is also a professional medium. I gave him my own sealed packet of plates and with these he took photographs of me. In one negative appears the extra or spirit figure of a girl. Her face is clearly recognisable as that of my cousin, and that alone eliminates any suspicion of fraud. In any case what should a provincial photographer in Britain know of a Japanese girl who died many years ago and who never once left her own country? Even more surprising was the result of another photograph taken of a Japanese friend and his two sons who accompanied me. Over their heads appears the face of his own daughter, at present in Tokyo! While that photograph was being taken, I am prepared to swear that no psychic phenomena were visible to the human eye. Yet the camera lens has recorded the features of a girl who was at that very instant twelve thousand miles away!”

In this connection, Sir David Brewster’s conclusions with reference to radiations possess peculiar interest. He stated that all bodies throw off emanations in greater or less size and with greater or less velocities. These emanations, when feeble, showed themselves in images; when stronger, in chemical changes. When they were stronger still, they affected the olfactory nerves, the nerve of touch, and in phosphorescent and luminous emanations which excited the retina and produced vision. From this arises the conclusion that you cannot enter a room by day or night without leaving your portrait behind you. You cannot even wink your eye or lift your hand without the action being infallibly registered. If that scientist’s logic is correct, then Spiritualists have to add to it the assertion that the emanations possess inherent chemical properties which enable the images to become attached to sensitive emulsion. Further, that no matter whether consciously or unconsciously exercised, the thoughts of both living and dead people can give the directive impulse which produces the photographic result. Thought thus becomes one of the most wonderful formative forces in the universe. It shows man to be the microcosmic expression of the great cosmic consciousness we call God.
And now my task is done. I have but touched the fringe of this mighty subject, glanced at its philosophy in passing, and dimly indicated the natural religion which flows from it. Few people realise when they see psychic phenomena what mighty changes will follow in their wake. They are the spearhead of a revelation which will cleave its way throughout the world, separating honesty of purpose from the intrigues and cunning which supplant the worship of God by the worship of gold and creedalism. Heaven is not found in these. It is the bitter realisation of wasted lives that is bringing the myriad hosts back to earth in order to stem the tide which is filling the hells of spirit lands with remorse.

In their love for humanity, the angels mingle their tears with ours. Slowly we are learning that all phenomenal results are themselves the registration of thought action. When, later, we understand that every thought is indelibly imprinted on the tablets of time, we shall be so ashamed of their records that we shall fear to think a wrong thought. Clairvoyance, psychometry, prophecy and all psychic powers are but indications of the soul's inherent attributes. Recognition of these facts will form the foundation stones for the religion of the future. So far as I am aware, it is the first time in the history of Spiritualism that an examination of all aspects of the subject has been presented to inquirers from the purely Spiritualist point of view. It should form invaluable study group material. If you make good use of it, I shall rest content.

THE END