

Gesellschaft für metaphysische Forschung e. V.



R 13

been destroyed. The name was correct. Before the vision I had never heard of the tragedy.

The miners were very enthusiastic for Spiritualism, and would often travel many miles across the mountains to attend my meetings. They had a habit which, with all its advantages, I occasionally found unpleasant. They would fill the little parlour of



J. A. Findlay, author of "On the Edge of the Etheric" (see story on page 5).

the miner's cottage—I was almost invariably entertained by a miner—and sit and smoke and talk with the "medium from London." In the midst



EXTRACTS FROM SOME OF THE PRESS REVIEWS OF

"On the Edge of the Etheric"

The book that supplies the key to the mystery of death, that makes the Spirit World understandable, and is revolutionising the Scientific and Religious thought of Great Britain. It marks the entrance to a new age of thought, and the acceptance of the facts contained in it will unite Religion and Science, will stop war, and bring humanity together in a common brotherhood.

The press of Great Britain, without exception, gave the above book a reception never before accorded a book on this subject. It was certainly the most widely reviewed book of the Winter Book Season of 1931-1932.

Sir Oliver Lodge, F.R.S., wrote to the author on 18th February 1932, as follows:—I am recommending your book widely. Your experiences were well worth writing about, and you have done it well.

The Very Rev. Dr. Norman Maclean (Ex-Moderator of the Church of Scotland), preaching on this book in St. Cuthbert's Church, Edinburgh (Sunday, 28th February 1932), referred to it as "a most remarkable book," and recommended everyone to read it who wished proof that life continues after death and that communication takes place between the two worlds.

The Rev. Dr. John Lamond, writing in "Light."—Mr. Findlay, who for many years was an outstanding and successful business man in Glasgow, has reached through his investigations into Spiritualism the central position of Bishop Berkeley's philosophy. His book is one of the most convincing statements on behalf of psychic facts that I have read. It has greater weight as being the reasoned result of a business man's psychic investigations, written with business-like precision.

Mr. Harry Price, Founder and Director, National Laboratory of Psychological Research.—The book is a masterpiece.

Am. Review of the Press
Det. of the London Times
and
the medium from London.

The Morning Post.—Mr. Findlay brings a fund of sound common sense to the study of what is now often called Psychics. His book certainly places Psychics on a firmer basis than any other treatise of the kind, and should be studied by the opponents as well as the supporters of the Spiritist conceptions of life after death so-called.

Glasgow Herald.—A well-presented account of many years' experience. If some of the evidence which he produces is not genuine it would appear that mediums had almost infinite skill and knowledge to produce such phenomena. The only reasonable explanation seems to be that a considerable proportion of the evidence is genuine.

Leicester Mercury.—"On the Edge of the Etheric," by Mr. J. Arthur Findlay, is one of the most remarkable books written on the subject of psychic phenomena, not only because of the matter of the book, but because of the qualifications of the author and the manner of his presentation of facts.

Edinburgh Evening News.—The author's question-and-answer examination of the etheric witnesses must serve as a useful basis for other investigators of the conditions of life in the beyond.

The Stock Exchange Gazette.—Mr. Findlay makes a clear statement of his evidence and builds upon it a philosophy which may help many.

Ardrossan & Saltcoats Herald.—A volume of special interest and full of quotable passages. We admire the cultured style in which the views are expressed, and recommend its purchase and careful perusal.

The Two Worlds.—Mr. Findlay's latest book forms a notable contribution to the literature of Spiritualism. It has had a wonderful welcome from the press as one of the most logical and convincing books published on the subject. It is probably the best book that has been written for a number of years. It is a book which has come to stay.

Liverpool Evening Express.—A volume for those interested in psychic phenomena, ably compiled and written with commendable restraint.

National Spiritualist.—The book is an excellent one; it should find a place in every Church Library, and will be very useful for enquirers. It is well printed, and for its size is much the cheapest book on the subject which has appeared for many a day.

Northern Whig (Belfast).—His book bears the impress of sincerity. One shares his hope that what he has written will encourage someone with a scientific mind to pursue these investigations to a point which will make clear what to-day is obscure.

International Psychic Gazette.—An important new work in Spiritualism and Psychical Research, which fills a gap long felt in our literature for a concise volume at a moderate price, which would instruct the people about that part of their personal existence which is more enduring than the ephemeral, material and physical, which for the most part engage their exclusive attention.

The Glasgow Citizen.—"On the Edge of the Etheric" is welcome. The book is of more than usual interest to Glasgow in view of the fact that Mr. Findlay was for many years a prominent Stockbroker in the city before retiring to the South of England. A very interesting book.

Cambridge Daily News.—The arguments are clear and lead step by step to logical conclusions. The whole book is a lucid statement on a difficult subject.

Glasgow Daily Record & Mail.—Widespread interest has been aroused by the new book "On the Edge of the Etheric" by a Glasgow Chartered Accountant, Mr. J. Arthur Findlay. Mr. Findlay has written a book which bears the stamp of earnest conviction which deserves to be read with care by all. Remarkable things are recorded in this book.

Edinburgh Evening Despatch.—A member of the Glasgow Stock Exchange, and until recently a prominent member of a well-known firm of Chartered Accountants and Stockbrokers, has written a book confirming his belief in survival and communication with the other side, following a remarkable series of séances.

Sheffield Telegraph.—Mr. Findlay has written a valuable book that hosts have been waiting for, and it will be a valuable addition to any bookshelf.

Herts & Essex Observer.—"On the Edge of the Etheric" is a great contribution to Psychic literature. Mr. Findlay deals with a great subject in a lucid and interesting way, he marshals his facts clearly and convincingly, and adduces evidence in support of his contentions so powerful that it is bound to command credence in all unbiased minds. Apart from his experiences, the actual scientific value of the book is very great.

The Greater World.—This excellent account of investigations into the Spiritualistic phenomena of the Direct Voice makes it appeal to a public already sufficiently conscious of the unseen through the wireless and similar inventions.

Methodist Recorder.—Every Christian believes that the soul survives death, and, therefore, there is no impossibility in the Spiritualistic idea that communication with the dead is a fact.

Eastern Daily Express.—Whence and whither would seem, briefly, to be the questions which Mr. Findlay sets himself to

answer, and in the answering he makes use of information which he is satisfied was received from the Etheric World. Whether we agree with the conclusions or not, the processes are logical.

Birkenhead News.—Mr. Findlay attempts a complete metaphysical theory of life, here and hereafter, in terms of mind and ether. The extraordinary phenomena recorded in this book do point to amazing mental processes and powers which are deserving of the utmost attention and investigation.

Leicester Evening Mail.—Mr. Findlay does not try to obtain converts to his belief, but his book is written in such restrained language, and is so fascinating, that it should not be ignored by any genuine inquirer after truth.

Essex Weekly News.—His book, a mine of information, gives the result of an exhaustive investigation into Spiritualism. Mr. Findlay describes many strange experiences he has had in the last 12 years, experiences that indeed are well nigh incredible.

Aberdeen Press and Journal.—When we read this book we were compelled to review our former notions regarding Spiritualism. It is a startling treatise. The conversations recorded are amazing. We are compelled to admit that the explanation cannot be put down to fraud, telepathy, or cryptesthesia. It will confirm believers in their convictions, and must cause even sceptics to suspend judgment.

Manchester Evening News.—Mr. J. Arthur Findlay, who is reputed to be one of the hardest-headed commercial men in Glasgow, tells quite plainly and unemotionally experiences which he has had with Mr. John C. Sloan, the celebrated Spiritualist medium. There is no hysteria about it; no abstruse hypotheses. It is just a straightforward statement of things Mr. Findlay has seen and heard, and will commend itself to any reader who, with an open mind, is interested in psychic research, and wants to know more of what lies beyond the veil.

Essex Chronicle.—It is provocative and should be read with interest. The author is lucid and he is sincere.

Essex County Telegraph.—The book is an introduction to the subject for the novice and a text book for the student, and many tests are recorded to prove the identity of those who spoke to the author from the Etheric World.

Light.—Even if we pay regard only to the carefully classified cases which he grades as A1 and A2 according to the quality of the evidence, we regard it as a book of outstanding value. The facts were carefully sifted, the statements by the communicators rigidly tested, and all possibility of fraud excluded owing to the precautions taken.

Evening Standard.—"On the Edge of the Etheric," written by Mr. J. Arthur Findlay, is remarkable for itself and for its writer. There have been many books on Psychic Phenomena, but few of them have presented their case with the lucidity of this one.

Daily Mail.—The life hereafter which Mr. Findlay paints does not differ much from our present life.

Yorkshire Post.—Mr. Findlay's elucidation is easy to follow, easy to understand, and profoundly interesting.

Glasgow Evening News.—Mr. Findlay has a logical way of stating his case, and there are a large number of people interested in his subject. The book has had a phenomenal sale, the 8th Impression having now been printed, within two months of publication, and further editions will be produced as quickly as the printing presses will permit.

Dundee Courier.—The chief criticism to be levelled at many books dealing with psychic phenomena is that they endeavour to be sensational rather than practical and instructive. No such charge can be made against Mr. J. Arthur Findlay's clear and logical exposition of his beliefs.

Daily Express.—Inhabitants of the Spirit World who use a bowl in which to mix chemical ingredients figure in a remarkable theory put forward by Mr. J. Arthur Findlay, a retired Glasgow Stockbroker and Chartered Accountant and an Essex Magistrate. The Church of Scotland refuse to countenance Mr. Findlay's new "best seller," "On the Edge of the Etheric," and the official Church publication, "Life and Work," declines to accept advertisements of the book.

Wolverhampton Express and Star.—"On the Edge of the Etheric," by Mr. J. Arthur Findlay, is a remarkable new book on psychic research. Attention has been drawn to the book recently by an attempt to "ban" it in certain church circles, in spite of the fact that the work provides evidence which should greatly strengthen the appeal of real religion. Mr. Findlay, who is a Stockbroker, a Magistrate, and a student of Physics, traces luminously the changed outlook of science with regard to the structure of matter. Mr. Findlay has written a book which is in many ways stronger than either Mr. Dennis Bradley's "Wisdom of the Gods" or the same author's "Towards the Stars," and will strengthen the evidence regarding the reliability of direct voice phenomena. Mr. Findlay is certainly right in asserting, in effect, that science and organised religion at large cannot much longer refuse to examine this important subject without forfeiting the respect of reasonable men and women.

Londoner's Diary, in the Evening Standard.—It is a truism that to have a book banned is the surest way to fly its banner

before the public gaze. This enviable fate has come to Mr. J. Arthur Findlay's book "On the Edge of the Etheric." The "Church Times" and the Church of Scotland organ "Life and Work" will not accept an advertisement of the book. "On the Edge of the Etheric," which happened my way not long ago, is, to say the least, profoundly interesting. Mr. Findlay is no bigot, and he admits the probability that many readers will find themselves unable to accept his conclusions. This is no reason why they should not be acquainted with his conclusions. An attempt to stifle an honest expression of opinion, even on the controversial matter of psychic research, is reprehensible.

Survival Magazine.—This book will be of great value, as it explains in detail how the spirit operators work, and the various ways in which Direct Voice phenomena may be manifested.

Brighton Weekly News.—Mr. J. Arthur Findlay, J.P., of Stansted Hall, Essex, has written a book that makes the Spirit World understandable and will revolutionise religious thought in Great Britain.

Manchester City News.—We understand that this volume is causing something of a sensation, and this is not surprising. It is a trained and precise business man's record of facts, within his own knowledge, concerning the after life. The evidence is set forth in a very convincing manner, and the deductions made therefrom have logical force. The opening chapter is a masterpiece of fine reasoning for the unprejudiced consideration of the whole case.

Psychic Science.—The book is an excellent testimony to Mr. Sloan's character and genuineness.

The Scotsman.—An interesting contribution to the literature of psychic research. The volume differs from most others in its elucidation of what might be called the mechanics of trance and "direct voice" communications.

Service.—Mr. J. Arthur Findlay has made a valuable gift to the thinkers of the world in his book "On the Edge of the Etheric." The facts are presented with a lucidity which greatly enhances their value.

Bookfinder.—How this book will startle commonplace souls! It is elaborated with a wealth of interesting illustrations taken from recent discoveries in physical science and spirit-communications. This book is one of absorbing interest, and can be confidently recommended to all thoughtful readers.

Southport Guardian.—Mr. Findlay has certainly given us an answer to the difficult question of survival, which is worth consideration.

The Occult Review.—Mr. Findlay has had a unique opportunity for investigating a certain type of psychic phenomena, and much of his evidence is impressive. Much interesting information is given with regard to the psychic plane. Proof of the survival of personality, certainly.

Belfast News Letter.—A remarkable volume, by Mr. J. Arthur Findlay. Those in search of a thoughtful and reliable guide to psychic investigation cannot do better than purchase this excellent book. It contains nearly 200 well printed pages, packed with suggestive and stimulating thought.

Truth.—If one is suspicious of the good faith of most mediums and sceptical about the phenomena they produce, the *confessio fidei* of a man like Mr. Findlay deserves a very different reception, for his integrity is beyond question. The evidence of survival after death which Mr. Findlay brings forward is copious and interesting. Perhaps the most useful thing one can say about his book is that it is one which opponents of Spiritualism should read, and read carefully. They may remain *in statu quo* when they have done so, but they will have learned that a very sincere case can be made out for Spiritualism, and they will understand why men of powerful intellect have not considered psychic research as unworthy of their critical investigation.

Reynold's Illustrated News.—"On the Edge of the Etheric," by J. Arthur Findlay, has two advantages. First it is written in the King's English, and it not merely asserts that certain things happen, but endeavours to explain why they happen. In other words, Mr. Findlay tries to give a scientific basis to Spiritualism. I can only repeat that his book interested me very deeply.

Public Opinion.—Mr. J. Arthur Findlay has had the unique experience, for a book of this kind, of seeing it run through five editions in the course of two months. A host of reviewers have paid tribute to Mr. Findlay's investigation of psychic phenomena as worthy of consideration, in striking contrast to many books of the kind.

The Spiritualist.—Mr. Findlay, himself a man of business, is no less a student of science, and this combined outlook makes his writing all the more valuable.

Beyond.—"On the Edge of the Etheric" is a most excellent introduction for the beginner, and it also contains much that will be of interest to the advanced student.

Birmingham Gazette.—Mr. Findlay is clearly a careful recorder, with a Scotsman's respect for facts. He is an experienced investigator.

Sheffield Independent.—Mr. Findlay adduces much interesting evidence . . . it would have been impossible for

the medium, or any other person present, to have known anything about.

Weekly Scotsman.—Mr. Findlay's is a remarkable book. He has approached the subject in an honest, thoroughly scientific fashion, and his conclusions, compelling thought, are at once arresting, consoling, and uplifting.

Sunday Dispatch.—The restrained and unsensational way in which it is written accounts for the demand for Mr. J. Arthur Findlay's remarkable book on psychic phenomena "On the Edge of the Etheric." The enormous interest taken in survival makes Mr. Findlay's contribution of undoubted importance, particularly as the sincerity of the Author is as notable as his avoidance of unduly provocative assertions.

The Bookman.—Mr. Findlay's book "On the Edge of the Etheric" is notable as being the carefully considered contribution of a business man to the problem of providing scientific proof of Survival. His conclusions are developed with unusual clearness and cogency.

Birmingham Post.—It is transparently honest.

Yorkshire Observer.—There is no disputing that this book certainly makes a distinct and valuable contribution to the many books which have preceded it on a question which is daily exciting more and more interest. It is provided with a vast wealth of evidence. A remarkable book.

News-Chronicle.—The book is conspicuous for its clarity, and the author writes of spiritualism in a mood of honest enquiry. Spiritualists will find corroboration of their beliefs in the author's accounts of psychic manifestations.

Daily Herald.—"On the Edge of the Etheric" is a remarkable contribution to modern psychic literature.

Northern Echo (Darlington).—Mr. Findlay is businesslike, and to be so is to claim consideration by those who respect the scientific method in any matter of inquiry. He collates his facts carefully and where there is doubt he is brave enough to admit it.

Nottingham Journal.—"On the Edge of the Etheric" is a remarkable book. It claims to make the Spirit World understandable and to be revolutionising the Scientific and Religious thought of Great Britain. This may seem a big claim, but after reading through these pages one puts the book down with a feeling that we have been indeed tourists in a world beyond the grave.

Everyman.—The book is soberly written.

Aberdeen Evening Express.—This book deals with recent psychic evidences of survival after death, and deals with them in a sound commonsense manner. It has met with a remarkable response from the reading public.

On the Edge of the Etheric

OR

Survival after Death Scientifically Explained

BY
J. ARTHUR FINDLAY

With the Preface to
An Investigation of Psychic Phenomena

BY THE LATE

SIR WILLIAM BARRETT, F.R.S.

Professor of Physics, Royal College of Science for Ireland from 1873 to 1910
Past President, London Society for Psychical Research



Published for the Author by
RIDER & CO.
PATERNOSTER ROW
LONDON

This book certainly places Psychics on a firmer basis than any other treatise.—*Morning Post*.

FIRST IMPRESSION,	NOVEMBER 1931.
SECOND "	DECEMBER 1931.
THIRD "	"
FOURTH "	JANUARY 1932.
FIFTH "	"
SIXTH "	"
SEVENTH "	FEBRUARY 1932.
EIGHTH "	"
NINTH "	"
TENTH "	MARCH 1932.
ELEVENTH "	"
TWELFTH "	"
THIRTEENTH	"
FOURTEENTH	APRIL 1932.
FIFTEENTH "	"
SIXTEENTH "	"
SEVENTEENTH	"
EIGHTEENTH	"
NINETEENTH	MAY 1932.
TWENTIETH	"
TWENTY-FIRST	"
TWENTY-SECOND	"

PNFL 10



1988. 1667
(b 1955)

Translations into French, German, Hungarian, and Swedish are in preparation, or have already been published in these countries.

CONTENTS.

	PAGE
Foreword, - - - - -	5
Preface, - - - - -	7
Chapter I.—Introduction, - - - - -	9
Chapter II.—The Universe of Ether, - - - - -	33
Chapter III.—Mind and Matter, - - - - -	48
Chapter IV.—The Medium, - - - - -	54
Chapter V.—The Séance - - - - -	66
Chapter VI.—The Voices, - - - - -	77
Chapter VII.—The Evidence - - - - -	92
Chapter VIII.—More Evidence, - - - - -	100
Chapter IX.—Still more Evidence, - - - - -	107
Chapter X.—Nights of Instruction - - - - -	118
Chapter XI.—Nights of Instruction, continued, - - - - -	131
Chapter XII.—Nights of Instruction, concluded, - - - - -	146
Chapter XIII.—Add to your Faith, Knowledge, - - - - -	152
Chapter XIV.—Facts we ought to know, - - - - -	165
Chapter XV.—Conclusion, - - - - -	172

41

Seek, and you will find, for you have aids from nature for the discovery of Truth. But if you are not able yourself, by going along those ways, to discover that which follows, listen to those who have made the enquiry.

Epictetus.

FOREWORD.

IN September 1924 I had printed a small book to which I gave the name *An Investigation of Psychic Phenomena*. This book contained a summary from my notes of my experiences with Mr. John C. Sloan, but it was printed only for private circulation.

It, however, only contained some of my experiences, which I had originally put together for an address I gave to the Members of the Glasgow Society for Psychological Research on 25th March 1924. The same address was given to the Members of the London Spiritualist Alliance in the following month, and was afterwards published in "Light" between 19th April and 10th May 1924. I have also delivered this address in other parts of the country to large and interested audiences.

At the request of a number of those who were regular attenders at Mr. Sloan's séances I commenced the preparation of a larger book, to contain a more exhaustive account of my experiences with this gifted medium, but one thing and another has delayed its publication. I came to live in England and had many interests to attend to, and its completion was consequently postponed.

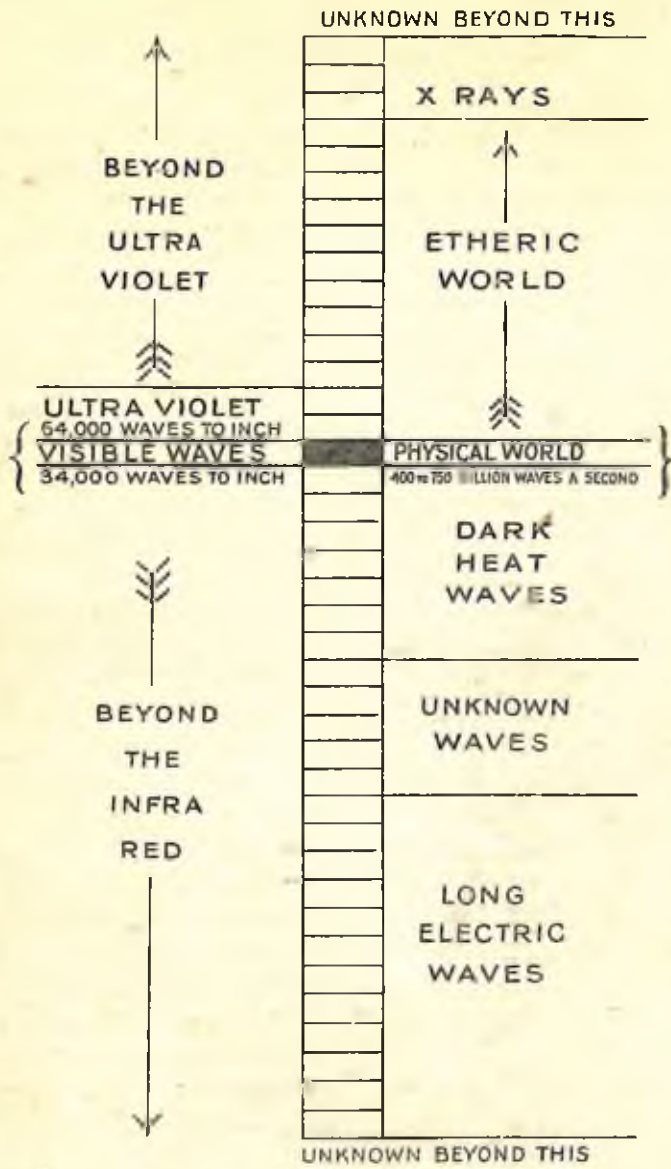
It is, however, now completed, and the delay I am sure will not invalidate its contents. This book contains a faithful record of what I experienced on the dates given, taken from notes recorded at the time. Nothing has happened since then to alter my belief that I was privileged to experience phenomena super-normal in character and of comparative infrequent occurrence. That this phenomenon does happen, and that I actually was in touch with those who once lived on earth, and were called by the names they gave, I have not the least doubt.

My regret is that Sir William Barrett, who kindly wrote the preface for the above-mentioned book, is not with us to-day, as, if he had been, I would have asked him to contribute again to this larger volume.

J. ARTHUR FINDLAY.

Stansted Hall, Essex.

September 1931.



The above chart makes clear how limited are our sense perceptions, as only the black portion represents the visible spectrum. This represents all we sense amongst the innumerable waves conveying sound and colour which are passing us unsensed. The etheric world the author believes commences just above the vibrations of the physical world. He bases this view on the knowledge obtained from psychic photography, clairvoyance and clairaudience, and the fact that etheric beings, called ghosts, have been seen by normal sight from time to time throughout the ages. Thus their lowest vibrations must be just touching our normal physical range of sight and hearing.

PREFACE

BY THE LATE

Sir WILLIAM F. BARRETT, F.R.S.

to *An Investigation of Psychic Phenomena.*

My friend, Mr. J. ARTHUR FINDLAY, has asked me to write a few lines by way of introduction, and I do so with pleasure, as some who will read his experiences are unlikely to know the honoured position Mr. Findlay holds in the City of Glasgow. Few men are more esteemed for their integrity and sound commonsense than Mr. Findlay, and few men are less likely to be deceived by impostors or charlatans. It needs no little moral courage for a citizen to jeopardise his position by openly proclaiming his belief in the amazing psychical phenomena he describes.

The incredulous public usually regard Spiritualists as either knaves or fools, and, unfortunately, there are some so-called "mediums" who deserve either or both these epithets. The subject is like a candle to moths, it attracts and burns the thoughtless and the emotional, as well as the credulous and the crazy. But the critical and impartial investigations of the Society for Psychical Research have now placed the whole subject in a very different position to that which it held 40 years ago, and have led to the adhesion of very many men whose eminence in literature, art and science is unquestioned.

Mr. Findlay was one of the founders, and is Vice-President, of the Glasgow Society for Psychical Research, of which Earl Balfour is the President.


This is not the place to enter into a discussion of the phenomena of Spiritualism, but I will only add, after 50 years' investigation of this subject, that I am convinced, as I have said elsewhere, "that whilst many supernormal psychical phenomena may ultimately be proved to be due to abnormal conditions of the brain, yet there will be found to remain well-attested facts which will compel science to admit the existence of a soul, and also of a spiritual world, peopled

with discarnate intelligent beings, some of whom can occasionally, but more or less imperfectly, get into communication with us."

At the same time a word of caution is necessary, for the subject is a perilous one for unbalanced minds to dabble with. The trance messages which purport to come from the discarnate should be critically examined before any credence is attached to them; and the religious or scientific dissertations, often found in these messages, should never be taken at their face value.

Mr. Findlay, I think, has shown a critical, though sympathetic spirit in reciting his experience in this very difficult and puzzling branch of experimental psychology.

September 1924.



CHAPTER I.
INTRODUCTION.

If any man can convince me that I do not think aright, gladly will I change, for I search after truth, by which man never yet was harmed.
Marcus Aurelius.

I HAVE thought much and pondered long over the strange experiences I have had during the last twelve years, experiences so strange, so foreign to all our accepted order of the phenomena of nature, that I can readily understand the difficulty many must have in accepting my records as true and accurate accounts of what really took place. I can expect only those who have had similar experiences themselves to accept what I am about to tell without question or doubt. I know that if thirteen years ago I myself had been asked to believe these strange accounts I should have found it impossible to do so, but then my mental development was not sufficiently advanced to enable me to comprehend the subject. I then did not understand that these psychical manifestations which it has been my privilege to experience are like the other manifestations of nature, ruled by law and governed by order, and it is only when our knowledge advances sufficiently that this new science is found to harmonise with all that is already known.

As I say, I have had strange and wonderful experiences because I have been brought into contact with a new world, a world which even the greatest thinkers on the subject are only now beginning to comprehend. My position has been a peculiarly privileged one, as twelve years ago I had the good fortune to meet Mr. John C. Sloan, one of the most gifted mediums in this country, and in his presence,

when the conditions were suitable, voices quite extraneous to the medium spoke to me, claiming to be those of friends who, in my ignorance, I had looked on as dead. These voices are not produced by the medium, and they occur not only when others are present but also when he and I are alone together. They are not produced by any means of trickery, and I have come, after years of thought, to believe that the spirits of those we thought to be dead are able to manifest their presence again in this material world of ours, by borrowing from the medium a certain excretion, which emanates from his body, and which enables them, for the time being, again to build up physical vocal organs and thus vibrate our atmosphere.

We must first of all clearly understand that the spirit world is part of this world. That it is all about us. That it is material, though of a substance too fine for our senses normally to appreciate; and that, here and now, we are spirits clothed in a physical body, and that death only means a separation of this etheric or spirit body from the physical covering. The etheric body is the real and enduring body, an exact duplicate of its physical counterpart, and when this is appreciated it can be more readily understood how, under certain conditions which we do not yet fully understand, it can again clothe itself in physical matter and behave under the control of mind in a manner similar to ourselves. So long as the thought prevails that the spirit of man is something of the nature of a puff of wind or a fleecy cloud, of no form or substance, so long will incredulity last among those who believe that all that is can be seen and heard,

and that nothing exists outside the range of the physical world.

To enable those who once lived in this physical world of ours to re-materialise their bodies, composed of this finer etheric substance, certain conditions are necessary. The first is the presence of someone possessing a superfluity of the substance which of recent years has been termed ectoplasm or teleplasm. Whichever word will be ultimately adopted is a matter of no special importance. This individual is termed a medium, though it is believed that most of us have this quality of mediumship in a more or less degree, as we all have this substance within our own bodies. The recognised medium is different from us solely because he or she has this substance to a greater degree than the average individual, and it is thus more easily borrowed by the intelligences which make use of him or her for the time being. In the case of the "direct voice," to which I am now referring, the best results take place in darkness, as light vibrations make it more difficult for this ectoplasm to be built up with sufficient solidity to vibrate the atmosphere, and therefore, though I have heard voices in daylight, yet they are stronger and better developed in the dark or in a red light, which has not the same destructive effect as white light. Quiet and harmonious conditions are also essential, and the condition of the atmosphere at times interferes with the results. For example, when the air is heavily charged with electricity the results are poor, the best manifestations occurring on clear, crisp moonlight nights when the atmosphere is not too loaded with moisture. At the best the conditions making speech possible are very

delicate, and only by experience can the best results be obtained, but when these do prevail the manifestations are indeed very wonderful. Voices of all degrees of culture and intonation address the sinner, and their peculiar tones can again be recognised as those pertaining to the individual when living on earth. The scepticism of the sinner may prevail for a time, but, if his honest desire for truth takes the first place, conviction is inevitable if the enquiry be pursued.

The object of this introduction is, in the first place, to clear away certain prejudices and misconceptions; in the second place to emphasise our colossal ignorance of the Universe; and in the third place to emphasise the great limitations of our sense organs. We should approach this new revelation with minds sufficiently plastic to enable us to re-adjust our views and put aside any preconceived ideas we may have of what is possible and what is impossible.

Before going further, however, let me look back. The history of the Christian Church is typical of all movements either religious or political. Those in authority pronounced their dicta and those not in authority had to obey them. It was not in the interests of those in authority to improve the learning or relieve the ignorance of the people, and the people were so ignorant that they could do nothing more than obey those in power. That time is now looked upon as the dark ages, but with the invention of printing, light began to shine into darkness. Then men's minds began to grow and to think. In 1543 Copernicus published his discoveries, and from that date a new outlook began to spread over Europe. We began

to comprehend our relationship to the rest of the universe. Then came Kepler to be followed by Galileo, Leonardo Da Vinci, Bruno, Newton, Darwin, and many others who carried forward the torch of learning and helped to dispel the ignorance of their times. They were denounced, excommunicated and traduced, but still they held to the path of truth, and now we find to-day every intelligent person accepting their views.

It was about the beginning of the present century that a change began to come over scientific thought in the direction of viewing man not only as a physical but also as a spiritual or psychical being. And this was caused by the discovery of the composition of matter and by the gradual acceptance of psychic phenomena. Matter in the nineteenth century was looked upon as composed of atoms, little minute lumps of matter which congregated together to make big or little lumps as the case might be, just as a rice pudding is made up of various particles of rice. The discovery of the X-Ray brought about a further examination as to the constitution of things we see, and has resulted in the extraordinary discovery that matter is made up of what are called electrons and protons. But these are not substances, as we understand the word. They are so minute that it is impossible to get down to them and in consequence the nature and constitution of matter is only a question of inference. What, then, is the material universe composed of? We really do not know, but there is one thing that scientific thought has begun to comprehend, and that is that the real universe is not the physical universe. In the days before Copernicus, it was

thought that the sun like the moon circled round the earth, that the stars were points of light hanging from a huge dome, and their size was quite unrealized. The author of Genesis described their creation in six words as a kind of afterthought "and he made the stars also." This earth was thought to be the centre of the universe; it was considered to be flat, and that space was empty except for the sun, moon and stars. That is how a child would describe the earth and the universe to-day, and that is how our ancestors described them four hundred years ago.

We are to-day in a somewhat similar transitory period; the average individual would say that what he saw, namely, the earth and all that composes the earth, was real and solid; that the sun was a real and solid mass, and that space was empty except for the stars and planets. That, most of us would say, is a common-sense way of dealing with such a question. What we see and handle is real, what we cannot see and handle is unreal. But just as the earth revolves round the sun and not the sun round the earth, so again we are being led by science to look on the universe as something completely different from what it appears, and to regard what is unseen as real and what is seen as only real to us inhabiting physical bodies.

Let me give an example of what I mean. Supposing we were sitting in a church in the dark, never having seen the church, and could see only various glow lights moving slowly in innumerable different directions, everyone would say that the only things real in the church were the lights we saw moving about. That is our position in the universe to-day.

These lights represent the stars, the material universe, but when the church is lighted up the lights we saw moving about are not seen because of the daylight being stronger than the points of light seen in the darkness, and the daylight reveals to us an entirely different aspect. When we are sitting in the dark and look at the points of light moving about, it is the same as looking at the universe with material eyes. And when we sit in the dark we think that is all there is in the church, and there cannot possibly be anything more, but when the daylight comes we see the pulpit, pews, windows and walls; in fact, it is an entirely different view which we behold.

If two people were writing on what they saw, one during the time of darkness and the other during the time of daylight, they would each give an absolutely different description of what they saw, and yet it would be the same church and everything would be in the same place. We, in our physical bodies, are looking at the universe from the point of view of people in the church during the time of darkness. And that is why a material explanation of the universe, either on the theories of Einstein or any other philosopher, is impossible, as they are looking at and considering only the physical universe, whereas the real universe is the etheric, and physical matter is but an intrusion in what we call space, where the real universe exists. Space is the real universe. We think it is empty, but it is full of life and growth, a real objective world to its inhabitants.

It is when we die and discard our human body that we look on the universe from the point of view of the people sitting in the church during the daytime.

The human being is composed of body, soul and spirit. The body is what we see, the soul is our mind, and the spirit is our etheric body which is an exact duplicate of our physical body; it holds our physical body together. Death is only the parting of the etheric body from the material body, and this etheric body carries the mind or soul with it, and then we do not look on the universe from the material standpoint but from the etheric standpoint. The material world becomes of no account and the etheric world, what we call space, but is really matter in a more rarified form, is the only one that counts. And from what we know of its constitution it is permanent, while the material universe is constantly changing and decaying. No trace of decay can be found in this etheric universe; everything is constant and regular.

The mind of man is something super-etheric which no one in the physical body is able to explain, but it must be super-etheric because it still functions and guides and controls the etheric body after death. If it were not super-etheric it could be damaged or destroyed by those evilly disposed in the Etheric World. They can see the images it forms, but they cannot touch it nor harm it. Except that they can see it working it is completely beyond their reach.

This etheric body is the body which holds together the material body on earth, and there is probably an etheric body for every living thing. The mind does not change by death, but only functions in different surroundings. The result is that it is only character and memory which really count, and the reason for continuing to develop our character must

receive an impetus when it is known that as we develop here so shall we be hereafter.

Life is something quite apart from physical matter; it appertains to the etheric world. Why or when it entered into conjunction with physical matter we do not know, but there was a time far back in history when a living organism appeared. Then it was that life and thought in the most minute form took birth, and from that we have the complicated system of the human body and of all living things. We also do not know when the time was when this life was able to retain individuality; all we know is the fact that, so far as human beings are concerned, it can now function apart from the material body.

The material world is a transitory and passing world, and matter as we see it is the least important thing in the universe, though to us to-day it seems to be the most important. The things which are unseen are eternal; those things which are seen are temporal.

The nineteenth century added more to our knowledge of the physical universe than all the previous centuries combined. To-day knowledge grows so fast that the mind becomes incapable of assimilating more, and we sometimes think that we have reached the ultimate in what we can learn. The nineteenth century scientists dealt only with physical matter, and so we came to think that only physical matter existed. Knowledge advances by stages, and each stage is the foundation for the next. The foundation of physical science has certainly been well and truly laid, and the same law and order has been found to exist wherever physical matter exists. Physical matter,

until comparatively recent times, was considered to be solid, and individuals were believed by Haeckel and Huxley and the majority of nineteenth century scientists to be only physical productions whose thoughts and actions were produced in a purely mechanical manner. Just as there was no room for anything outside the physical world, so there was no room for anything apart from the physical body. All was solid matter, capable of being seen and touched and heard, and subject to certain well understood, immutable laws which governed the universe. In the slow order of evolution it was doubtless wise that this foundation to our knowledge should be so carefully laid, but we were in error in thinking that we had reached the bounds of knowledge and that nothing existed outside our physical senses.

Religion and science in these days were poles asunder, while the Church was able to keep within its folds only those whose faith exceeded their knowledge. Even theological creeds in time failed to hold the majority, and a blind fatalism settled on religion. The Church, no more than the scientist, knew anything of the after life, its Heaven was, as the well-known hymn told us, "far, far away," so far away, indeed, that the average thinking man ceased to believe in its existence, or if he did, he had a nebulous notion of a new Jerusalem painted in fantastic colours, the abode of the saved, and of an equally nebulous Hell, the abode of the damned. Neither science nor religion knew that there existed around and about this world of ours another world of finer matter where those who died immediately entered, with an etheric body just as tangible and just

as real as its physical covering which had returned to the earth from which it had come. Faith alone held aloft a dim and flickering light, prompted by some unerring instinct that this world did not constitute the end of man, but that he was created to fill a larger part somewhere in the Great Beyond. Faith, however, received no help from science, which was looked on by the faithful with dread and fear. If science and religion both represent truth, such antagonism can be only temporary, born of ignorance on both sides. The dawn, however, is now breaking, and science is now leading us forward to a new day. It is becoming the partner of religion, and I can see the time coming, and coming quickly too, when science and religion will go hand-in-hand, brought together by the discoveries made by those who have devoted their lives to the furtherance of the knowledge gained by Psychological Research.

It is in the nature of man to press forward, to peer further into the mystery of the universe, and so the scientist has continued his search, and bit by bit he has found that the ultimate was further from his reach than ever, and that this physical world which we consider so solid is not so: such a belief is one of the many delusions which we experience every day of our lives. The outlook of the twentieth century man of science is vastly different from that of his predecessor of last century. First the atom was discovered, then the electron, and we are now asking ourselves if we have reached finality and if the electron is the ultimate basis of all substances. In the last twenty years the unknown has widened and deepened; the Astronomer, on the one hand, with his

telescope is penetrating further and further into space, and, on the other, the microscope is revealing new worlds which the physical eye unaided is unable to perceive. The physicists have broken up matter and now declare it to consist of various electrical charges. Its solidity has disappeared, it is found to be in constant rapid vibration, and the distance between the various electrons which constitute the atom is found to be, relatively, as great as the distance between the various planets which constitute our solar system. Lastly, those engaged in the new science of Psychics are slowly but surely discovering a new world about and around us, hitherto unsensed but nevertheless very real. This etheric world which is now becoming more and more a reality is the subject of this book, and it is one which will command more and more attention as the years roll on. This new science, which to-day is the Cinderella of all the sciences, will in time take its place as the foremost and greatest of them all. We are on the threshold of a new age of thought.

The position which the science of Psychics has now reached is due to those pioneers of the past who laboured unceasingly in their researches into this hitherto unknown realm of thought; they braved the jeers and contempt of their fellow men, knowing that the foundation of their labours rested on a sure and certain foundation. During the latter half of last century their discoveries received little attention, but as the present century advanced the hitherto incredulous and unbelieving public has been compelled by the steady accumulation of facts to modify its former hostile attitude, and so we find to-day, especially

amongst the younger thinking element, a much more sympathetic attitude towards the subject. To these early pioneers all honour is due. They were to be found in all sections of the community, though it was those men of outstanding eminence who suffered most from the abuse of an ignorant public. Amongst the earliest men of scientific eminence, Sir William Crookes and Alfred Russell Wallace will always be remembered for their courage and fortitude in proclaiming a new but unpopular truth. *Researches in the Phenomena of Spiritualism*, published by Crookes in 1874, will forever remain a monument to his honesty and courage. Amongst other famous men of science who were not ashamed to acknowledge their interest in Psychical Research I would mention Lord Rayleigh, Sir Archibald Geikie, Sir J. J. Thompson and Professor Gilbert Murray, and, in America, Professor William James of Harvard, and Dr. Hyslop, who devoted most of his later years to the subject, publishing his discoveries in several volumes which are of especial value owing to the careful manner in which his facts are recorded. In Europe, Lombroso and Flammarion, after years of study, declared their belief not only in the phenomena but also in a Spirit World and inter-communication between it and ourselves. Richet, the world-famous French physiologist, in his great work *Thirty Years of Psychical Research*, has accepted the phenomena though he still reserves his opinion as to their interpretation. He, however, already goes a long way on the road most enquirers have travelled, for a few years ago, writing in "Nature" on the subject of Psychic Science, he stated his opinion that

" Our intelligence is reached by forces that disclose facts which neither sight, hearing, nor touch could reveal." This roll of men of science would, however, be incomplete if reference were not made to two of our greatest scientists who have identified themselves more with the subject than any of their contemporaries. I refer to Sir Oliver Lodge and Sir William Barrett, both of whom had the courage of their convictions in the early days when belief in the reality of psychic phenomena was considered as a crime against all the tenets of orthodox science. I well remember the pleasure it was to Sir William Barrett to deliver a lecture on *Psychical Research* to an audience numbering thousands in the St. Andrew's Hall, Glasgow, some years ago. I had the honour to preside, and he mentioned to me, when he saw his audience, that forty years previously he had addressed the members of the British Association from the same platform on the importance of investigating the then little-known subject of Telepathy, but he had then received no support. As he truly said to me, the whirligig of time had brought about so complete a change that not only had he before him, on the present occasion, a large and sympathetic audience, and on the platform several University Professors, but his subject embraced all the phenomena proclaimed as true by the spiritualists forty years previously, and derided by the British Association of that day. Sir William was one of the founders of the Society for *Psychical Research* and maintained his interest in it to the very last, as on the same day as he died he was present at one of its meetings. He was active, and his mind was keen, to the last. Every year

that passed only strengthened his convictions, which will be found admirably expressed in his well known book *On the Threshold of the Unseen*. Sir Oliver Lodge, fortunately, is still with us and loses no opportunity of proclaiming his beliefs. He may now be enjoying the satisfaction of having the intellectual world sitting at his feet and accepting the results of his many years of research, but I think he is too modest a man to find such enjoyment, though he would hardly be human if he, like Barrett, did not also feel that the whirligig of time is responsible for many changes, especially in the world of thought.

In other walks of life, W. E. Gladstone must be remembered as having given his great name to the support of the Society for *Psychical Research*, and for many years before his death he was an honorary member; the Earl of Balfour, another eminent statesman, in 1893 was the Society's President. Bishop Boyd Carpenter, Archdeacon Colley, Sir E. Marshall Hall, Lord Tennyson, W. T. Stead; Watts and Leighton the painters, Ruskin, R. L. Stevenson and Andrew Lang, amongst the professions, occur to one, but the most outstanding of all, apart from the men of science, was undoubtedly Sir Arthur Conan Doyle, who probably did more to educate the public in the discoveries of *Psychical Research* than any other man. Mention must also be made of Sidgwick, Myers and Gurney whose disinterested courage and fairness did much to interest the more intellectual section of the public in psychic matters. The philosophic studies of Professor Henri Bergson, President of the Society for *Psychical Research* in 1913, have undoubtedly been largely influenced by his know-

ledge of the subject; and, lastly, reference should be made to Dr. Crawford, who did more than any other man to place the observed phenomena on a scientific basis and in relation to the already known facts of scientific knowledge.

Psychical Research is divided up into various sections; one, for instance, deals with telekinesis, or the movement of objects without physical contact, another with mental phenomena such as trance, clairvoyance, clairaudience, and telepathy, while yet another is devoted to the study of what is called the Direct or Independent Voice. It is to this department of Psychic Knowledge that I have devoted much time and thought over the past twelve years, but there are others who have given the greater part of their lives to its study, and whose experiences far outdistance those it has been my privilege to have. Vice-Admiral Osborne Moore devoted almost the entire part of his later life to the study of the Direct Voice, as it occurred in the presence of that famous medium Mrs. Wriedt, and his careful records will be found in his important book on the subject entitled *The Voices*. The special position he occupied in the Navy, with the necessity for the greatest care and accuracy, made him especially suitable for this research work, as his training had made him scrupulously accurate in all he undertook. Edward C. Randall of Buffalo, U.S.A., at whose house I visited when I was in America some years ago, has, however, been the most fortunate of all the investigators into this great subject, as he experimented for over twenty years with the most powerful Direct Voice Medium the world has ever known, Mrs.

Emily S. French. This lady was under his careful observation during all these years, living much of the time in his own house in Buffalo. Investigations took place several times each week, and Mr. Randall, from open scepticism and disbelief, gradually, under the force of the evidence which accumulated, became convinced, as many others have done before and after, not only of the genuineness of the phenomena but also that the voices were produced by those who once lived here on earth. On over seven hundred nights, he told me, covering a period of twenty-two years, in his own house, under scientific conditions, he talked for hours on end with those the world thought dead. Mr. Randall is not a man to be easily convinced or to be the subject of trickery. He is one of the leading lawyers in the United States and, besides that, he was, when I met him, President of several important industrial undertakings, one of which is the American Super Power Company, which supplies New York with electric light and power. This practical, level-headed lawyer, accustomed to the sifting of evidence and detection of fraud, has published the result of his investigations in several books, the principal of which is entitled *The Dead have Never Died*.

Those interested in the Religious and Philosophical side will find this well expressed in *Kathleen*, by my old friend the Rev. John Lamond, D.D., the biographer of Sir Arthur Conan Doyle, who since 1878 has based his preaching on his wide experience of psychic phenomena, and is one of the pioneers amongst the clergy in his effort to bring orthodox religion into line with this new science. *Human*

Personality and its Survival of Bodily Death, by F. W. H. Myers, in two volumes, and covering 700 pages in length, but now published in an abridged edition, was the outcome of a great scholar's life of research, and was the text book of the science at the beginning of this century. Much progress in understanding the laws governing the phenomena has, however, been made since its publication, but its carefully grouped records of cases in all the different departments of the science will for long stand as a monument of painstaking and careful research.

I have given a brief summary of some of the leading men interested in this great subject of the survival of death, but there are many others who have done much to further our knowledge on the subject. These men have been the pioneers who have penetrated into the border land of this newly-discovered country and brought back to their fellow travellers towards this land they will all some day reach, some facts pertaining to their destination. The reports of the earlier pioneers were received with scorn and ridicule, but undaunted they insisted on the truth of their reports. Others went to seek this new land and came back with the same news, and so on it went year after year till at length unbelief gradually broke down, and the multitude then asked for more and still more information from the growing band of pioneers who had ventured on ahead. One of the most recent and distinguished who has gone some further distance ahead of his contemporaries, and has had the courage to proclaim his discoveries, is Dr. R. J. Tillyard, F.R.S., Entomologist-in-Chief to the Commonwealth of Australia. He became convinced a few

years ago of the reality of Psychic Phenomena, in consequence of certain investigations he had made in this country and America, and was not slow to tell his fellow scientists that his discoveries had changed his outlook on life and the world in general, and that the sooner official science began a serious investigation into Psychical Phenomena the better it would be for science and the world at large. That his pronouncements made a considerable impression amongst the die-hards of the old materialistic school became quickly apparent, and on the eve of his departure home to Australia he had the satisfaction of hearing from the lips of Sir Richard Gregory, the Editor of *Nature*, words of great encouragement. This occurred at a private luncheon given in his honour by the National Laboratory for Psychical Research, ably conducted by my friend Mr. Harry Price, at which I was privileged to be present. Sir Richard, in the course of some highly appreciative references to Dr. Tillyard, spoke of him as having lighted a candle which had not yet been put out. I mention this incident so as to emphasise again that the pioneers have done their work well, that official science and official religion, where the worship of the past still reigns, are gradually but nevertheless surely moving in the direction in which psychic knowledge is leading them, and that the day is not far distant when those who deny Psychic Phenomena will be accounted foolish and ignorant.

Dr. Crandon, of 10 Lime Street, Boston, U.S.A., furnished me recently with results of a private sitting held in Boston, at which the only person present was Dr. Tillyard, and the medium

was Dr. Crandon's wife, known to all psychic students as "Margery." I have not space at my disposal to go deeply into the precautions taken to prevent fraud, and the results achieved, but one can say this emphatically that everything was done that it was possible to do to prevent the medium being responsible for what occurred. Dr. Tillyard was present with her in a locked room in the dark. Prior to the light being put out and the door locked, the medium was securely fastened to her chair by means of adhesive tape bandages, the ends of which were marked by blue pencil, which blue markings were continued on to the medium's skin. If she had moved it would have been seen afterwards that the blue markings were out of place, whereas at the end of the séance the blue markings were in their correct place. It was physically impossible, therefore, for the medium to be responsible for what occurred. During the séance, first of all thumb marks, whose markings did not resemble the thumb marks of either of the two present, were obtained on various pieces of soft wax, and later in the séance, an independent voice, claiming to be the medium's brother, carried on an animated conversation with Dr. Tillyard. That it was independent and apart from the medium, and not her voice, was proved by the fact that during the time this voice was speaking, the "Voice Cut Out Machine" was attached to the medium's mouth. This "Voice Cut Out Machine" is a machine which has been invented to make it impossible for a medium, when it is in use, to speak. Therefore, when it is in use, if another voice speaks, it cannot be the medium's voice. Dr.

Tillyard's comments on this private sitting, which was held on 10th August 1928, are contained in a letter he wrote to Sir Oliver Lodge, dated 11th August 1928, of which the following are the most important items. They are taken from *Psychic Research*, the Journal of the American Society for Psychical Research.

"It seems to me quite impossible to find a single
 "flaw in this wonderful result. . . . But my
 "object is to record scientifically that they do occur,
 "that they are part of the phenomena of Nature,
 "and that Science, which is the search of Truth and
 "for Knowledge, can only ignore them at the deadly
 "peril of its own future existence as a guiding force
 "for the world. This séance is, for me, the cul-
 "minating point of all my psychical research: I can
 "now say, if I so desire, *Nunc Dimittis*, and go on
 "with my own legitimate entomological work. . . .
 "I can only ask that you and your whole family will
 "accept my statement as absolute truth, knowing
 "me as you do,"

To Dr. Crandon and his wife this remarkable testimony, by one who until a few years ago was a complete unbeliever, must be a source of great gratification, as, like all pioneers, Dr. and Mrs. Crandon have had to suffer the jeers of the ignorant. He, however, bravely risked his great reputation, believing that truth must ultimately conquer, and that to follow truth wherever it may lead is the only course an honest man can adopt. What happened in Dr. Tillyard's presence has happened in the presence of hundreds of people, who have experienced the same results with this lady, so Dr. Tillyard's

experience is only typical of many others carried out with the same precautions and scientific care.

It is now possible to discuss psychic phenomena at a dinner table, at one's club, or in a railway train, without being made to feel that your friends look upon you with sincere pity as one so sensible in other ways but somewhat unbalanced in this direction. I trust, therefore, that what I am about to relate will receive more consideration than was accorded to the writings of some who have gone before me. Evidence, cumulative evidence, and still more evidence will in the end win the day. With this weapon the walls of ignorance and antagonism are being brought low, and there is no stronger tool available to complete destruction than the evidence of survival obtained by the Direct or Independent Voice. Both names for this phenomenon are used, and they refer to the phenomenon of voice production and speech from some intelligence quite apart from any being in the flesh. The Direct Voice is the highest psychical phenomenon yet discovered, it is the most convincing and the most wonderful. All the other discoveries of man fade into insignificance when compared with this great discovery, the discovery of a direct method of communication between us and the departed, not by means of raps or taps, but by the most intimate of all forms of communication, the human voice. Other forms of spiritistic phenomena can be simulated by a fraudulent medium, but the Direct Voice at its best cannot be. Often have I, and others with me, heard two and sometimes three separate voices of different tone and personality speaking to those present at one and the same time, on different topics, known only to

the person addressed, while the medium was either talking on some other subject to the person sitting next him, or I had my ear close up to his mouth and not a sound was proceeding from his lips. From instances which I shall give, telepathy, cryptesthesia, and the other explanations given by some to account for psychic phenomena, can be ruled out. A clear cut issue lies before the enquirer, and I know of no one who has been privileged to experience the Direct Voice at its best who has been able to come to any other conclusion than that the voices come from those who once lived here on earth, and who, having passed through death, now return to tell us there is, in reality, no death but a fuller life of steady development and progression in an etheric world which interpenetrates this earth of ours.

In concluding this introduction to the subject, I wish to say, with all the strength at my command, that there is continuity of life, that nothing is lost, and life is no exception. Communication between those now living in bodies covered with physical matter and those who have discarded their physical bodies is not only possible but takes place under suitable conditions. My results have been obtained by creating those conditions, conditions which made it possible for the discarnate to resume speech with the incarnate. It has been my privilege on many occasions to carry on conversations and discussions with those who have passed on to the larger life, or to hear them carried on with those present along with me. Hundreds of different voices have I heard, and hundreds of facts have I and they been given to prove that those who spoke were in reality

those they claimed to be. From these conversations I have learned much, not only of the continuance of life, but also of the conditions of life in this etheric world about and around us, and of the methods employed for communication. Much of what I was told I could not comprehend or understand, and even after the devotion of much thought to the question over the past twelve years, I feel more than ever the profundity of it all.

Before, however, giving my records of some of these conversations, let me lead the reader on step by step, as a proper grasp of the subject can only be obtained by our having one foot securely placed on the first step before moving on to the next. The first step is a consideration of that little understood but vastly important something known to science as the Ether, which is believed to fill all space and is the medium of light, as well as of the sounds which come from our wireless transmitter. Until we understand a little of this invisible but very real thing, and how limited are our normal sense perceptions, it is useless even to attempt to get an intelligent understanding of the phenomena which occur in the séance room. This being so, my next chapter must be considered as a further introduction to the subject under discussion.

CHAPTER II. THE UNIVERSE OF ETHER.

The vast interplanetary and interstellar regions will no longer be regarded as waste places in the universe . . . We shall find them to be already full of this wonderful medium; so full that no human power can remove it from the smallest portion of space, or produce the slightest flaw in its infinite continuity.
Clerk Maxwell.

Reality is what everyone is keen to know about. No one wants to be deceived; all are eager for trustworthy information, if it be forthcoming, about both the material and the spiritual worlds, which together seem to constitute the Universe. The Ether of Space is the connecting link. In the material world it is the fundamental, substantial reality. In the spiritual world the Realities of Existence are other and far higher; but still the Ether is made use of, in ways which at present we can only surmise.
Lodge.

WE live and move and have our being in this physical world composed of substances vibrating within certain fixed limits, to which we give the name "matter." We are born into it and we take it as if it were all and in all. Yet how different it really is from what it seems. Our ideas of the physical things about us change from age to age. Each generation imagines the absolute has been reached in knowledge, and yet history is just the story of the development of the human mind in relation to its surroundings. At no stage can it be said that the sum of human knowledge has been reached. One discovery is followed by another, and each time it is thought that the universe has no further secrets to yield up to man, that human enquiry has at last reached its limit. Then some new idea based on further knowledge is put forward, somewhat timidly to begin with, to be first scorned, then considered, and finally accepted.

And so life has developed, mentally, from its early stage up to the present day. At every stage the mind is able to take a larger grasp of its environ-

ment. To life at its beginning, the sea in its immediate vicinity, through which it floated, was its universe, its all. That constituted all that could be grasped by the mind of palæozoic life. By slow, unsteady steps life and mind developed, through the fish stage to the reptile, and so on till the being we call man arrived. This creature by developing his mind as well as his muscles, in time became the dominant power on earth. By a slow and painful path his development has proceeded, his failures and his mistakes he has remembered, the knowledge he has acquired he has not forgotten, and to-day we find ourselves developed mentally, physically, and morally to a higher degree than ever before.

And yet what does our present mental development really count for? We have certainly found the means of controlling physical matter to a greater degree than ever it has been found possible in the past, but the question now comes, is the control of physical matter the goal of humanity? We now understand its laws and functions: is this, then, the end of human endeavour? As we were thinking that this was so, comes a new discovery. We are now told that just as our forefathers were wrong in their astronomy, and had to re-cast their views, so must we re-cast our ideas regarding this physical matter about which we thought we knew and understood so much. Matter which looks so solid is in reality not solid at all; what we see when we look at a table or a chair, for instance, are the vibrations of a certain number of electrons, which are revolving at immense speed around a centre known as the nucleus. Matter is made up of atoms, and these atoms are in turn composed of electrons and protons. According

to the number of electrons in an atom so is the substance, but the weight is conditioned by the number of protons. The number of planetary electrons in any element is given by its atomic number, but in addition to these there are electrons fixed in the nucleus, equivalent to the supplement of its atomic weight, and these are liable to vary in different isotopes. The atomic number for iron is 26, while its atomic weight is a whole number somewhere about 56. Consequently in iron there are always 26 planetary electrons, and in normal iron there are 30 in addition, though in some isotopes there may be 31 and in others 29. Consequently, when we look at or handle something composed of the foregoing, we sense something to which we have given the name of iron, or to put it correctly, when our eye is affected by the ether vibrations these electrons create, we have the sensation of iron. Our touch is likewise affected by the vibrations these electrons produce and give us the effect of heat and cold, but the number of protons give us the sense of weight. Sir Oliver Lodge in *Ether and Reality*, puts it as follows:—

“ We can now summarise briefly what we know.
 “ The two oppositely charged particles, the negative
 “ and the positive, are called respectively an electron
 “ and a proton. They are both exceedingly minute :
 “ and there is a sense in which their size has been
 “ measured. They are far smaller than atoms,
 “ incomparably smaller, the smallest things known :
 “ even if there were a hundred or a thousand of them
 “ in the atom, they would not be in the least crowded,
 “ there would be plenty of empty space. Different
 “ atoms are now known to be composed of a different
 “ number of electrons, and by their different number

“ and grouping they constitute the different chemical
 “ elements. The atoms of all the chemical elements
 “ are built of electrons and protons and of nothing
 “ else.

“ On this view the existence of an electron can
 “ be fairly understood. Can the existence of a
 “ proton be understood too? No: there we are in
 “ a difficulty. The proton is more massive than
 “ can easily be accounted for: and why it is more
 “ massive we can only guess: indeed at present
 “ we can hardly guess, or at least the guesses are not
 “ very satisfactory. That remains at present an out-
 “ standing puzzle: the question is one that has hardly
 “ yet been faced. One guess is that the electron is
 “ hollow, like a bubble, that it has an electric field
 “ which by itself would cause the bubble to expand,
 “ but that it is kept in equilibrium and of a certain
 “ size by the etheric pressure. On this view there
 “ is no substance in its interior; in itself such an
 “ electron is not massive at all, its apparent mass is
 “ due to its electric field and to nothing else. Whereas
 “ the interior of a proton, instead of being hollow,
 “ may be full-filled with an extra ether; all that
 “ which was removed from the electron being
 “ crammed into the proton, so as to account for its
 “ great massiveness or what we may call its weight.
 “ A proton is more than a thousand times as heavy
 “ as an electron, about 1840 times by direct measure-
 “ ments; and what is called ‘the atomic weight,’
 “ or the weight of an atom, depends almost entirely
 “ on the weight of the protons it contains. The
 “ hydrogen atom contains only one, the helium atom
 “ contains four, the lithium atom seven, the oxygen
 “ atom sixteen and so on—in accordance with the
 “ list of atomic weights long empirically known in
 “ chemistry, the heaviest being uranium, which con-
 “ tains 238. The atomic weights are certain enough;
 “ the number of protons in a specified atom is fairly

“ certain also. What is not known is why the proton
 “ has such a weight, and why the weight of an
 “ electron is so much less. In every other respect
 “ the two charges seem equal and opposite: electri-
 “ cally they are equal and opposite

“ We are safe in saying that the weight of
 “ matter depends on the protons, that is the positive
 “ units, which go to form the nucleus of the atom,
 “ while the chemical properties of the atom depend
 “ on the electrons which circulate round the nucleus.
 “ These planetary electrons are active and energetic
 “ and produce conspicuous results: they characterise
 “ the atom by its spectrum; they confer on it its
 “ chemical properties; but they add to its weight
 “ hardly at all. It is a curious state of things, but
 “ the evidence for it, so far, is good.”

Physical matter is in reality an open network of
 electrons and protons, and the distance between the
 electrons and the protons in an individual atom, in
 relation to its size, is immense. If we consider the
 nucleus as commanding the same position in an atom
 as the sun does in our solar system, then the relative
 distance the electrons are apart from one another and
 from the protons might be taken as equivalent to the
 distance the planets are from each other and from the
 sun. If we consider an atom as something the size
 of a village church, then a pin-head would represent
 the relative size of one of the electrons of which it
 is composed. These protons and electrons in the
 atoms are thus far asunder, moving at enormous
 speed and are linked together by this invisible ether
 which occupies much the greater space within the
 atom. Matter is thus constructed of minute electric
 charges, both positive and negative, not moving
 haphazard, but freely and orderly, connected together

by the invisible ether, which is now believed to be the basic substance of the universe.

And what do we know of this invisible ether? We imagine it filling all space, though, as we cannot grasp space, so we cannot comprehend its extent. We know, however, that the ether waves can undulate through space at the rate of 186,000 miles a second, which undulations, or waves, give us what we term light. Under certain circumstances the vibrating energy of these waves of ether can be translated into equivalent energies of heat and electricity. Though we cannot see the ether yet we infer that such a substance exists, because heat, light and electricity travel through space at a definite rate, and therefore there must be a medium through which they undulate. Our physicists therefore argue that the ether is a pragmatic hypothesis, a logical postulate.

The ether has never been seen nor weighed as an actual substance, yet certain definite conclusions have been come to concerning its character and properties. It fills all space, it is five hundred degrees colder than the temperature of the earth, it has inertia and momentum, it exercises an enormous pressure, probably millions of tons to the square foot, it is millions of times denser than water and yet more elastic, and it has a perpetual squirming motion. This wonderful substance, which in itself we can neither see, hear, smell nor touch, when thrown into vibration can carry across space the energy which is capable of entering our consciousness as light, heat and electricity. Only recently we have discovered how to transform these waves into words and music.

This undulating substance is never at rest, it is always in movement; though it has never been seen nor touched, yet if it were non-existent we would be blind and cold, as there would be no medium to carry the waves which set up vibrations in our eyes and in our skins.

This amazing substance is the medium between things material and our senses, but matter is now considered to be this same ether in certain fixed states of vibration. The electrons in the atoms are particles of negative electricity and the protons are certainly electric in their nature. Both are etheric, and matter is only ether in a particular condition. All ether is potentially matter and all matter potentially ether. Physical matter which appeals to our senses is only that section of the ether which happens to be vibrating within certain fixed limits. In this book I differentiate between the two substances, physical matter on the one hand, which we can sense, and this etheric substance which is beyond our sense perceptions. Yet though beyond our sense perceptions, it is not beyond our capacity to understand, at least in some degree. In fact, our understanding of it has increased so much in recent years that the whole tendency of physical science to-day is towards the view that not physical, but this etheric substance, is the basic structure of the universe.

The ether of space can now be taken as the one great unifying link between the world of matter and that of spirit; it is the substance common to both worlds. Both are contained within this substance, both are parts of it, both are formed out of it. The two worlds are part of the same universe, and life

in both is conditioned by it. Here in this world of matter in which we function, we are only conscious of a lower scale of vibrations, whereas in the world of spirit, where life also functions, consciousness is affected by a higher scale of vibrations. The ether is as much to other life in the universe as it is to us. To other life, its surroundings are just as substantial and real as ours are to us. Life functions in the ether, and it is just as much able to do so when free of matter as it is when clothed in matter; in fact, a fuller, larger life can be imagined when the physical body is discarded. As we proceed, these views will be better appreciated, as in my conversations with those in this further life, which I shall report, it will be seen that they tell me that the world of spirit is just as real, just as tangible, just as beautiful, in fact more so, than the world of physical matter which appeals to our limited sense perceptions.

Only the ignorant affirm that just what we sense is real, that beyond this range of sense nothing exists. Our range of sense, our sight, our touch, our smell and hearing are limited to the last degree. We know that the spectrum of the spectroscope proves the very limited range of our ordinary vision, and that further ranges of vibrations of what would be colour, could we see them, extend on either side. It has been said that the perceived vibrations as compared with the unperceived are much less than is an inch to a mile. It is evident that there lies an enormous region for other life to inhabit around and within this world of ours, a region quite beyond our normal sense perceptions. (*See Chart facing preface.*)

Until we clearly understand that our senses here

only respond to a very limited range of vibrations, namely those we term physical matter, that outside these there is a universe full of life, which responds to a higher range of vibrations, unreal to us, but more real to it than physical matter, we cannot grasp or understand in all its fulness the psychical phenomena which develop through mediumship. All my life these deeper problems of life and death have interested me. I remember at school passing a horse in a field and lying beside it was a dead foal, and I wondered then, as I have wondered often since, what had actually taken place to change what the day previous was an active moving piece of substance to one that was now inert and still. These thoughts have occurred to everyone from time to time, and they can be continued right through the entire range of living substances. What is the cause of a tree in full bloom retaining its shape and its leaves, while another which is called "dead" breaks in pieces at a touch and crumbles away into dust? There must be a something, to which we give the term life, which animates the living organism, and is absent in the dead organism, and that something has the power to give the substance form and expression, whereas when the something is absent, form and expression go, and the substance which was previously animated returns to form part of the earth.

It is, therefore, evident that there is something which we cannot see or handle and yet which is real and powerful, which has this faculty of creating forms out of inanimate earth. I say it must be powerful because it is capable of raising matter contrary to the force of gravity, and retaining matter in an erect

position, as when it leaves the substance the force of gravity again assumes control and the substance in question is affected by all the forces of nature. A man, an animal, a tree, can stand erect when this life force permeates them, but when it does not they fall to the ground. Life, therefore, is an organising force which can counteract the tendency in matter to disorganise itself. Life is an organising, thinking force, entering matter and organising it, whereas other matter without it is disorganised. Life, therefore, cannot be a part of matter any more than the potter can be a part of the clay he uses in his moulds ; and, besides this, it has personality. Every living thing has personality, as every living thing is different from every other living thing. This life force, by this process of arguing, has powers quite beyond the powers attributed to matter. It is more powerful than matter, it can organise matter and therefore thinks. And, besides that, it has individuality, so that we can safely take a further step forward and say that this organising force is also acted upon by mind and that this which we call mind must be the living, active, dominating, controlling force in the universe. Mind controls life and life controls matter.

Human death can, therefore, be described as a severance of this life force from its association with matter, and it would be illogical to conclude that this something which has such power over matter must cease to exist when we lose sight of its organising powers. Though we do not see it at work, it is logical and reasonable to assume that mind continues to control this etheric substance elsewhere. Matter we know can be changed but never destroyed. Con-

sequently it is safe to assume that what can control matter can never be destroyed.

This general argument, had we not direct evidence, might never lead us to anything tangible. We might always be right in assuming the indestructibility of mind and life, but had psychic phenomena not come to our aid we would have been only half-way to our goal. The goal, however, has now been reached ; the path has been prepared for the human mind to travel the whole road. Logically it is a reasonable assumption that human life and the human mind should continue to exist after death, apart from its association with matter, but now we have the proof from psychic science that this does so happen and that the etheric body which survives is the real body and the body which holds the physical body together during life on earth.

Death, I am told, is as easy and as simple as going to sleep and then awakening. Our etheric body slips out of the physical body, carrying the mind with it, and we awake to our new surroundings to find our friends and relations ready to help and instruct us in our new life. Death is simply the severance of this etheric body or structure from the physical body. The physical body returns to earth, and the etheric body, controlled by the mind, continues to function in the etheric world which, though within and also without the physical, yet cannot be appreciated by us so long as we are inhabitants of the physical body. Our range of sight and touch is too confined for us to appreciate these finer vibrations.

Individuality, therefore, continues apart from physical matter ; we still think apart from the physical

as we now think, as the small quantity of mind which each one of us has is the same when it is acting on the etheric body alone.

We therefore continue to exist as separate thinking units in the etheric world much as we do to-day; but with new surroundings, and with the same capacity for expanding thought as we have here, our minds develop, and probably develop more rapidly, apart from physical matter.

It will be seen from the conversations I have had with those who have passed on that our etheric bodies are similar to our present bodies, and that is the logical conclusion, when we admit what has been said before, namely, that the etheric holds the physical particles together. This body, moreover, has weight as well as form, as weight is only a question of degree. In the etheric world weight, which in the physical is determined by gravity, must there be determined by some other force beyond our present knowledge.

We shall therefore have weight, form, individuality and the same mind then as we have now, but what of our surroundings? As to these, we can accept what we are told in these communications from the etheric world, as we can make certain logical deductions based on our physical surroundings. We are told that the etheric world is similar to this world. This world is composed of individuals and other living things. We admit the logical conclusion from our physical experiences that all living things are animated by this life force, and it is therefore not unreasonable to conclude that this force, combined with mind, which has the power to act on physical matter

and produces what we experience in this physical world of ours, has doubtless the same power to influence etheric matter to produce trees, animals, and other living forms in the etheric world, similar to those we have in this physical world. It is, therefore, not unreasonable to believe that the etheric world contains trees, animals and flowers, and to all intents and purposes is similar to this world, and that when we make the change called death, we shall find ourselves in a world very much like the one we live in to-day, except that we shall not be encumbered by physical matter and consequently our brains will be more active and our thoughts and movements quicker.

In this chapter I have tried to take the reader one step further forward. Reference is frequently made in later chapters to vibrations, and a general knowledge that the universe is nothing more nor less than ether in different states of vibration is essential for an understanding of the new world about which it is my intention to tell you.

Until I was able to grasp the fact that here in this physical world of ours we sensed ether only at certain fixed rates of vibration, and that these were infinitesimal compared with its other vibrations, I could not comprehend the possibility of another world of life and form and feature about and around us. When we can come to realise our own limitations, then we can find room in our minds for something greater and beyond the boundaries set up by our limited physical sense organs. About and around us, interpenetrating this physical world, there is another world into which we pass at death. It has

been described to me by those who have spoken to me from it, but only in language suited to our finite minds. When asked how best to explain it to others I was told to compare it to a sea of ether, wherein personal movement is even more rapid and easy than that of a fish in water. Let us take, for example, the sea in which are floating sponges entirely submerged. Surrounding these sponges is a medium which supports life, and so the spirit world can be contrasted with water surrounding our earth, except for the difference that the sponge absorbs only some of the water, whereas the etheric world is not only outside our earth but inside as well; interpenetrates is the only word we have to describe something real inside something else which is real.

Sir Oliver Lodge, in *Ether and Reality*, makes use of another illustration. "If space is completely full of substance, and if that substance is of great density, a difficulty has sometimes been felt as to the possibility of locomotion, whether indeed motion was possible in a plenum. The difficulty is not a real one. Resistance to motion is due to viscosity, not to density; and the ether certainly has no viscosity: it is not at all like treacle, it is perfectly limpid. Density is no cause of friction, but it is a cause of inertia, and inertia is just what moving bodies exhibit. While as to motion through a substance of which Space is already full, one need only point out that a fish can move freely in the depths of ocean. This difficulty is imaginary; or, in so far as it is genuine, it can be countered . . ."

We are so made that in the physical body we are in harmony with physical surroundings. At death we leave our physical body and function in our etheric body; we pass into the new environment which

surrounds us, an environment which supports life, just as water supports life. We on earth here are in this sea of ether, though we know it not, just as much now as we shall ever be. The difference death makes to us is not change of location but change of appreciation. We now only appreciate the physical, then we shall appreciate the etheric, and only when we desire to do so shall we again get into touch with the physical, as the physical pertains to physical matter, and the etheric to etheric matter, each in his own order, the only difference being that they of the etheric world can come back to us at will, see us and appreciate us and our surroundings. We can only listen to what is told us and try to imagine. We are like a blind person here on earth; we cannot see but can hear, and from what we are told imagine as best we can.

I have been told by those in the Etheric World that our greatest thinkers have not the least conception of the properties that make up the Universe. Our leaders of present day thought, ignoring, as many of them do, the Séance Room and Mediumship, are missing great opportunities for instruction. The orthodox thought of to-day holds the opinion that space is empty of other life. I say it is not, but contains life and form and feature, because I have been told so by those who inhabit it, and surely they know more of their own country than we can. To refuse to examine the claims of Psychic Science, and receive instruction from those with greater knowledge and intelligence than we have, because the phenomena are contrary to what is thought should be, is blind stupidity due to ignorance and prejudice.

CHAPTER III.
MIND AND MATTER.

Whatever that be which thinks, understands, wills, and acts, it is something celestial and divine. *Cicero.*

TO-DAY we can comprehend the Universe in a way as never before. It may now be legitimately assumed it had no beginning and will have no end, that the universe reduced to reality is motion of which the speed of light is the only speed we know, as all other speeds are relative. To say that the universe is just motion and nothing more is to some reducing reality to absurdity, so let me put it thus. The universe is made up of varying degrees of motion from, let us say, physical matter to mind, some of which appeals to us physical beings and is termed physical matter, while there is much which goes past us making no appeal to our senses. Constant change must be going on through this vast region, physical matter radiating itself into non-visible matter, if we use the word matter for the effect this motion has on mind.

Those who look on the universe as made up only of physical matter, and nothing more, take the view that it is running down and some day physical matter will cease to exist; but that is a much too limited view. From my psychic experiences I prefer to consider physical matter as only part of the universe, and that just as the sun, for instance, is slowly radiating itself out of sight, so other worlds are forming by the slowing down of motion, and thus new physical worlds are slowly becoming visible to the physical eye. The universe is constantly changing, physical worlds, such as Nebulæ, being slowly

born to be seen by us physical people, whilst others like the sun are going back again to the matter they came from.

It is so difficult to discuss a subject which resolves itself into motion, something so intangible, but matter is motion and motion is matter. Matter, therefore, is the universe, it makes up the universe, it is everywhere in the universe, there is no place anywhere where it is not, it never had a beginning, and it will never have an end, it is in constant movement, evolving or devolving from our point of view. There is no such thing as empty space. This matter which in certain states of motion appeals to us as physical matter, in other states of motion appeals to those in the etheric world just as physical matter appeals to us. Consequently they have their tangible world just as we have ours, and so on; how many different worlds or places of habitation there may be depends on mind. Without mind there is nothing; only when mind is present is there any realisation of matter, physical or etheric.

It might therefore be logical to say that where mind is not then there is no matter, that the universe therefore can be reduced to this one something, to which we give the name Mind; but can we conceive mind without something to act upon? We only appreciate mind when acting on matter, so mind and matter, though different—one the active, the other the passive—must be co-related. The name we give to the substance which makes up the universe, namely Matter, must therefore include these active and passive states; it must be dual in nature, as one without the other is impossible to imagine.

So mind and matter are thus linked together ; to think of the one without the other is impossible. Mind, this something which appreciates matter and can influence matter, is the dominant force or motion in the Universe. I must use the words force or motion as I can find no others. Mind is as much a part of the universe as physical and etheric matter ; it can have had no beginning, neither can it have an end ; its property is its capacity to develop and enlarge thought, or, in other words, its capacity of forming itself into objects seen or imagined and of causing movement. To us mind is experienced in conjunction with physical matter, and as this book proceeds it will be found in conjunction with etheric matter as well ; but what its history is who can tell ? We doubtless only experience mind in a most limited form ; what it has performed in the past or is performing elsewhere beyond our ken, what physical being can say ?

Movement denotes mind. Is therefore all the motion which appeals to our senses and to which we give the name matter governed by mind ? Where does the realm of mind begin ? Does a stone contain a mind ? Our physicists tell us a stone is in a constant state of movement, electrons and protons in rapid orderly vibration. If it does contain or is influenced by mind, it must be mind in its crudest and lowest form ; but we should be unwise to rule the suggestion out of court. Certainly what constituted a stone can become the habitation of mind, as when by rain and frost it slowly becomes earth, it produces grass, which cows eat, to become milk, which builds bodies, which mind controls. We, therefore, cannot be

dogmatic as to where mind is or where it is not, though we may be on safe ground in accepting provisionally that where growth and development are there also is mind. When, therefore, we look about us we can see mind in all states of development, from the humblest fungus, to the mind which controlled the hand which wrote the greatest tragedy ever written by man, *King Lear*.

We are only just discerning the real universe and its make up, and the King of this unlimited region, namely Mind, is only just becoming dimly appreciated. Truly the search after the ultimate by humanity has been a long and broken one, and many have been the byways traversed, and the mistakes made, before reaching to even our present day assumptions ; but these speculations have much to justify them, though it is unwise, without further knowledge, to press too far or too fast.

As the etheric universe becomes more and more revealed to us, so shall we be prepared to grasp the universe more as a whole and not look at it purely from the physical standpoint. This limited outlook will never explain the universe, time and space will for ever baffle us, and only by including the etheric, and mind, will the Riddle of the universe ever be explained. Sir James Jeans, in *The Mysterious Universe*, remarks that " Mind no longer appears as " an accidental intruder into the realm of matter ; we " are beginning to suspect that we ought rather to " hail it as the creator and governor of the realm of " matter." Modern science is thus slowly moving towards what may be called the larger view of the universe, and in time the etheric will take the larger

place, and the physical will shrink into relative insignificance. All together, however, must be included to make up the true picture, and mind, with its capacity to construct, to think and to remember, must be given its rightful place as the all-governing power of the universe. "God is a spirit, infinite, eternal and unchangeable": so runs the Scottish Shorter Catechism. To-day, with our larger knowledge, we might say more correctly: Mind is infinite, eternal, always changing, always developing, always creating new forms from old, never at rest.

Physical and etheric matter, governed by mind, thus make up the universe, and so far as is known there is nothing beyond or above. Wherever mind is, there will be found physical or etheric matter, so it becomes impossible to imagine a limited universe; it must be as unlimited as is mind, as mind cannot operate on nothing. Mind and matter must go together; no mind, then no matter; thus, so long and wherever mind exists, there must also be matter.

The universe is then only limited if we limit mind; wherever mind can penetrate there will be found matter. Can we set bounds to mind? An individual omnipresent mind could encompass, comprehend and grasp the entire universe; to it the universe would be comprehensible. Does such an individual mind exist, and is such a mind possible for us to comprehend? No, of course it is not, because the finite cannot comprehend the infinite; yet this infinite mind may exist.

Have we therefore now reached the ultimate by such a postulate? No, because that all-encompassing individual mind must be the product of the universal

mind; it might be capable of comprehending all, but not of controlling all. It can only comprehend from what it came, but to conclude that it can control the universe is illogical. It is unreasonable to contend that it can control that from which it developed.

We must therefore fall back on the universal mind, as all that we can logically term omnipotent, omnipresent, infinite and eternal. The Universal Mind is the ultimate—It is God, the First Cause, the Creator and the Sustainer of the universe.

Each one of us has our share of this universal mind, and to what heights of wisdom we individual minds may attain, none on earth can say; but development can and will continue, if we have the desire, not only here on earth, but in the etheric world, which each one of us will reach in time.

CHAPTER IV.
THE MEDIUM.

An honest man's the noblest work of God.—Pope.

MR. JOHN C. SLOAN, in whose presence the experiences I have to relate occurred, is a middle-aged man, of slight build and a quiet manner. He has rather a dreamy expression, and when sitting still and not speaking or taking part in a conversation he seems to lose touch with his surroundings. At these times his eyes take on a far-away look, and when spoken to he is palpably startled. He enjoys quite good health, and at his work few would notice certain peculiarities, which become marked in his own house when his work is finished. When he has nothing special to occupy his attention this dreamy state seems to take hold of him and he becomes absent-minded and forgetful. Except for this he is like any other healthy normal individual.

All his life he has been aware that supernormal occurrences took place in his immediate surroundings. In his youth he was often disturbed by rappings and strange voices which he could not understand, and during the past thirty years these have developed into manifestations of a general and varied nature. His mediumship during these years has embraced trance, telekinesis, apports, direct voice, materialisation, clairvoyance and clairaudience. These have varied in degree year by year, but his friends generally agree that fifteen years ago his mediumship was at its best. To those who have had little experience of these phenomena, let me explain. Trance is a state of unconsciousness certain abnormal people

experience. It might be compared to falling into a deep sleep with a short interval between consciousness and unconsciousness. It is, however, more than sleep; it is a much deeper state of unconsciousness; the personality is withdrawn to a greater extent, and the body is more insensible to pain. A person in trance can be better compared to one under an anæsthetic than to one in sleep, with this difference, the trance state may last for from two to three hours and be repeated several times a week without any ill effect being noticeable. When Sloan is in this state he speaks, but it would be more correct to say that his vocal organs vibrate the atmosphere, as no one can be with him long while this is taking place and think that his own personality is responsible for what is said. The voice is different and the accent is different, and much of what is said is quite outside his range of knowledge. Clairaudience and Clairvoyance are the powers some have of hearing what to others is inaudible and seeing what is normally unseen. Both are due to the etheric structure of the ear and eye functioning abnormally, and thus these organs can catch the etheric vibrations. Telekinesis is the word used for the movement of objects without the use of any known force. Apports are objects brought from one room to another, or from a distance to where the medium is, by some invisible agency.

What is called the Direct Voice is the special subject of this book. In the medium's presence, but quite apart from him, voices, claiming to be those of deceased people, speak, and when replied to answer back intelligently, showing that there is not only a mind behind the voice but that the intelligence is able

to hear as well as to speak. When first experiencing these phenomena I naturally thought that the medium was impersonating people, as when these voices speak it is generally in the dark, and what could be easier than that he should be tricking me and others into believing that we were speaking to the spirits of our departed friends?

On the first occasion I experienced these voices I was decidedly suspicious, and yet as the séance went on I wondered how it would be possible for any man, even if he had accomplices, to carry on such an imposture for over three hours. Thirty separate voices spoke that night, of different tone and accent, they gave their names, their correct earth addresses and spoke to the right people, were recognised, and referred to intimate family affairs. Never once was a mistake made and the darkness really increased the evidence in favour of the genuineness of the whole proceedings, as, difficult as it would be to remember everyone's departed friends and relations and their family affairs in the light, it would be doubly so in the dark, because fifteen people were present and the medium would have to remember exactly where each one was sitting. The voice on every occasion spoke in front of the person who recognised the name, the earth address and the details which were given.

It was all very mystifying, and the fact that sometimes two or three voices spoke at once did not make it less so. There must be accomplices, I thought, and not only that but a regular system of gathering information. How it could be done in so thorough a manner was the question, but yet, on the other hand, how could the dead speak? Even if

they lived again their physical vocal organs were certainly buried, and how could the atmosphere be vibrated without a physical bodily instrument? No, nothing so impossible could happen. I had heard of frauds and impostors, but never of the dead speaking, so the balance was certainly in favour of fraud.

So ran my thoughts that memorable night of the 20th September 1918, when suddenly a voice spoke in front of me. I felt scared. A man sitting next to me said "Someone wants to speak to you, friend," so I said "Yes, who are you?" "Your father, Robert Downie Findlay," the voice replied, and then went on to refer to something that only he and I and one other ever knew on earth, and that other, like my father, was some years dead. I was therefore the only living person with any knowledge of what the voice was referring to. That was extraordinary enough, but my surprise was heightened when, after my father had finished, another voice gave the name of the other person who on earth knew about the subject, and this voice continued the conversation which my father had begun. No spy system, however thorough, no impersonation by the medium or by any accomplices, could be responsible for this, and moreover I was an entire stranger to everyone present. I did not give my name when I entered the room, I knew no one in that room, and no one knew me or anything about me.

That was my first introduction to John C. Sloan and the Direct Voice, and after the séance was over I asked him if I could come back again, as I was anxious to know more about this subject. "Certainly, any time you care to come I shall be pleased

to see you," was his reply, and I turned to someone standing near and asked how much I should pay Mr. Sloan. I have always remembered the reply. "If you suggest such a thing as paying him he will be deeply offended; he does this as a duty, not to make money out of his mediumship." That did not impress me as the method adopted by a fraud. How could a working man earning a few pounds a week, I wondered, afford the time and the money to gather all the information I heard given to the people present that evening? I was so impressed with my strange experience that I went home that night and wrote till the small hours of the next morning a careful account of all that occurred at this my first séance, and this practice I have constantly adopted, unless I had a stenographer present.

Slowly, but steadily, I came to understand that what I thought was impossible really was possible, what I thought could not occur did occur, that those I thought were dead were very much alive, that they had bodies of finer texture but similar in form to our own, and that the medium gave off a substance which enabled them to materialise their etheric mouth and throat and tongue and again vibrate our atmosphere. Further, I learned that as physical life can only gather round it matter, in the initial stage before birth, in the dark, so darkness was required to enable materialisation to take place from the substance drawn from the medium. This I learned only slowly and after I had given much time and thought to the subject, but before I tried to know how it was all accomplished I set myself to prove the medium's honesty. This I did in many ways. After that first night many

friends who had died spoke to me, giving their names and correct addresses on earth, and told me things which no one present except myself could have known. Then I thought it might all be telepathy, though how telepathy could vibrate the atmosphere as a voice which I recognised, I could not understand. However, I wished to leave no stone unturned to get the truth, and so I waited to see how long this theory would hold the field. It was not long till it, like the fraud theory, had to go also. Friends came and spoke to me, and told me things that not only no one present knew but that I did not know myself, and never had known. These things I found on enquiry to be correct, so thought transference between my conscious or subconscious mind and that of the medium was ultimately ruled out.

I next decided to take the first opportunity to sit beside the medium, and when a voice was speaking to put my ear right up to his mouth. I held his hands from the beginning of the séance, and when a voice spoke I put my ear close to his mouth. I felt his breath, my ear and his lips were just touching, but not a sound was to be heard. This I have done, not once or twice, but many times until finally I was convinced that the phenomenon of the direct voice was not only genuine but that those who spoke were those they said they were, our friends and relations, who, though parted from their physical garment, continue to live a life much as we do here, and when able to gather sufficient ectoplasm from a human being, called by us a medium, can, by lowering their vibrations, vibrate our atmosphere, speak to us, and hear us when we reply.

After twelve years' intimate experience of Mr. John C. Sloan and having sat with most of the other leading mediums in this country and America, I can say with conviction that he is the best Trance, Direct Voice, Clairvoyant and Clairaudient medium I have ever sat with. Though trance utterances never appeal to me as does the Direct Voice, yet his powers in this direction are remarkable. His power of hearing clairaudiently is extraordinary, especially his faculty of getting the names and addresses of those speaking, which most mediums find most difficult to do. If he had been willing to give his gifts to the public he would have been known as one of this country's most famous mediums, instead of which he has preferred having his friends to his house for an evening once a week or so and giving them the pleasure of meeting again those of their acquaintances who have passed beyond the veil. He is retiring to a degree and modest in the extreme. He cares nothing for the praise which so often comes at the end of such an evening. He always gives me the impression that he dislikes these séances and only holds them as a duty. I know that, if left to himself, he never would exercise his mediumistic faculties. His sense of duty and kindness of heart are the reasons why his friends have been so specially privileged.

I know no man more honourable, of kinder heart, or with more of the old Scottish type of independence. So long as he can get work he will never take money in exchange for his gift. He has had his ups and downs, and though a good and trustworthy workman, on occasions, through no fault of his own, he has been out of work. On one occasion

Mr. McCully (some of whose experiences are recorded in Chapter IX), who was one of the regular attenders at his weekly séances, told me that when Mr. Sloan had been out of work for some time a proposal was made that he should take something from those who came, and that they might bring others also who would gladly pay. Very reluctantly he agreed to give three séances on these terms, but after the second he refused to give the last. "I have now got a job," was his reply, "and I shall never again take money for my mediumship, if I can get work to enable me to support my family." The third séance was, however, held only on the condition that no payment was made.

Such is John C. Sloan, quixotic, yes; stubborn, yes; but only in what to him is a matter of conscience. No one need ask him for permission to be present at a séance and fear refusal; no one need fear that he will be made to feel that a favour is being granted. To Sloan, his duty is to give his gift to those who need it, but no money need be offered, as it would not be accepted.

It may be considered extraordinary that a man with such gifts should be so little known, but this is entirely due to his modesty and retiring disposition. He hates publicity of any kind; he is so shy that on occasions when I have asked him to give my own friends a sitting in the Séance Room at the offices of the Glasgow Society for Psychical Research, he has asked me not to introduce him, just to let him come in, take his seat, and then have the lights put out. He is at his ease only when in his own house, his own friends gathered round him, and the séance

takes the form of a religious meeting, as to him it is a holy communion with the unseen. His reward, he says, is in sending away some sorrowing one with the knowledge that life continues beyond this world, and that he has been the means of bringing together a bereaved mother or widow and a son or husband who has passed into the beyond. To see their happiness after he comes out of trance at the end of a séance is to him ample reward for all his trouble. Hundreds upon hundreds have received this comfort and consolation through his instrumentality. He only claims to be an instrument; he says he knows nothing as to how it all comes about; he has read little on the subject, and as he is in trance throughout the séance, he knows nothing of what takes place.

Had Sloan been made in a different mould, he could have made an easy living by his gift and become known as one of our most famous mediums; but he has been content to live simply by the labour of his hands, earning a few pounds a week. He has brought up a large family in a small but comfortable house in one of the working class districts of Glasgow, and often he has a hard struggle to make ends meet. He performs his daily work conscientiously and well, and his employer, who often was present at his meetings, considered him one of his best and most trustworthy workmen.

Such is the man I met that evening, now over twelve years ago. I was then ushered into a small room, in which were gathered over a dozen people, and after some preliminary conversation, we sat down in a circle, Sloan on the music-stool beside a small harmonium. The lights were put out, and the room

was in complete darkness. After a preliminary prayer, Sloan turned round and played several hymns in which we all joined, but before the last was finished he became controlled by an entity who goes under the picturesque name of "Whitefeather," but was usually addressed by us as "Whitie," a most amusing personality, who says that when on earth he was a Red Indian Chief, that he lived in the Rockies and thus thinks our Scottish scenery tame in comparison.

During the sitting Sloan, so far as I could judge, remained seated on the stool. Voices of all degrees of strength and culture spoke, from what appeared to be all parts of the room, but it was difficult to say where they actually originated, as in the centre of the circle were two megaphones, or trumpets, each about two and a half feet long, and from the metallic ring of the voice it was evident that they were occasionally being used to speak through. All the time the two trumpets, when not being used to speak through, went round the circle touching each one gently. Someone would be lightly touched on the point of the nose, another on the top of the head, another's hand would be touched, and so on—never a hard knock. At request, any part of the body would be touched without a mistake, without any fumbling, a clean, gentle touch, an impossible feat for any human being to do in pitch darkness, as I have proved on various occasions. At times they moved so fast over our heads that they caused a swishing sound. Lights, about the size of half-crowns, of a phosphorescent appearance, were continually moving about the room at all angles.

Looking over my records I find that I have

notes of forty-three different séances at which either I or my friends had conversations with those who claimed to have known us when on earth, thirty-nine of which have been with Sloan, four with other mediums. I have also witnessed, at different times, the same phenomena with the leading direct voice mediums, both in this country and in the United States, so I think I may claim to have sufficient experience to enable me critically to examine the phenomena and record my conclusions. As I say, I have notes of thirty-nine different séances with Sloan; eighty-three separate voices have spoken to me, or to personal friends I have brought with me; two hundred and eighty-two separate communications have been given to me or to them; one hundred and eighty of these I class "A1," as it was impossible for the medium or any other person present to have known about them; one hundred I class as "A2," as by means of the newspaper or reference books the medium could have found them out. One item of information given me I have not had the opportunity of verifying, and only one I have found to be incorrect. This latter was right up to a point, but as it was a message given me by a voice on behalf of another, it is possible it was wrongly delivered. If it had been delivered in a slightly altered form, it would have been correct, so I think that this one exception need not invalidate in any way the other items I have had correctly given.

Within the last few years changes have occurred in Mr. Sloan's life. His daughters married, and his sons went to sea, so that he found living alone monotonous. His wife's people were sea-faring folk,

so his sons followed the same calling. He also had all his life a longing for the same life, and as he had no ties to keep him on shore, he too followed his sons and joined an Atlantic liner as Master-at-Arms, which position he held for some years, when he decided to come again and live on shore. He is now employed with one of the leading business houses in Glasgow, but continues to give séances to his friends. Only occasionally, however, does he now exercise his gift of mediumship, as his health is not so good as it used to be.

It seems strange that a man of such exceptional gifts should, for all practical purposes, be unknown to the world, but so it is. It can only be attributed to his persistent refusal to accept money and become a public medium, and nothing will change him from this course. He writes to me at times and I hear of him through mutual friends, but we seldom meet now, as living in England I am only occasionally in Scotland. I have, however, my notes to remind me of the many interesting and instructive times I spent in his presence, and all my life I shall be grateful to him for the kindness and courtesy he has always shown me. I look back on the night we first met, and feel that I was there in the position of one who was looking for something and had not found it, but that night he gave me the chance of finding what I had been seeking, the proof positive that we still live beyond this narrow vale called life, and that, when the end of earth life comes, we not only enter a larger and fuller one but also join again those we once loved here. For this my life-long gratitude will always be felt towards John C. Sloan.

CHAPTER V. THE SEANCE.

Science is bound by the everlasting law of honour to face fearlessly every problem which can fairly be presented to it. *Kelvin.*

THE reader has now been introduced to the medium, so the next step forward is to describe what takes place at a séance. What parts do the medium and the sitters play? The medium, in this case, lives in a small but comfortable house near one of the busiest thoroughfares of the city, but quite far enough away to be clear of the noise of the ceaseless traffic. The door of his house leads the visitor into a passage, and on the left hand side there is a bedroom and a kitchen. On the right hand side is his sitting-room where the séances are held. Usually from 10 to 15 people gather on such occasions, but the arrangements are not made by the medium. He has nothing whatever to do with who is to be present or not. Mr. McCully, who holds a responsible position in a leading Glasgow business, for quite a long time took the responsibility of making up the gatherings. Those present varied week by week, and usually half the company were people who had come for the first time or had only been occasionally before. The nucleus of the circle only was composed of regular sitters and these helped in the results, as it will always be found that those who sit regularly are able to help by influencing the conditions. Harmony is the most essential condition necessary for a successful séance, and I have always found that the best results are obtained when those present are in harmony with each other and when only good feeling

exists. When people are present who dislike each other or are flustered or in any way excited, the conditions are adversely affected. For that reason it is unwise for a party of novices to gather together in the presence of a highly-developed medium and expect good results for the first time; that is impossible, and for that reason it has been found that it was always wise to have as many regular visitors as possible to keep conditions good, and yet allow strangers to come and get the experiences or the comfort such a séance gives. The regular sitters have passed through the doubting and sceptical stage, the stage that every thinking person goes through. They have had their own experiences of their friends' return. They maintain a placid attitude and this helps to counteract any adverse influence of one or more of the strangers present.

Those who attend séances are always hearing about vibrations. Even outside the séance we are becoming accustomed to think in terms of vibrations, and the discovery of wireless has done more to educate the public on the question of vibrations than any other discovery made by man. We have already discussed the ether, and every thinking person knows that our wireless set will not give such good results on some days as on others. However good the transmission may be and however good our receiving set may be, it can be adversely affected by what are called oscillations. Now the person who oscillates and annoys us in this manner upsets our wireless conditions just as does the person who goes into a séance room hostile or angry. The ether plays an equally large part in the séance room as it does with

our wireless instrument. It may seem strange to some when I say that our spirit or etheric body, which is an exact duplicate of our physical body, affects the ether surrounding it. Each one of us vibrates the ether in his or her own particular way. From the body of each one of us are emanating vibrations of a different degree. The vibrations of a man or woman in anger are different from those of a man or woman at peace. The vibrations of a man or woman who enters the séance room in a definitely hostile attitude so affect the conditions that phenomena occur less easily. I know that it is often thought and said by people who investigate in this spirit that they never get results, and then they think that these results cannot possibly occur to others. If such people would only realise that a critical and keenly active mind does not upset conditions, and that they are not expected or asked to put their reason in their pocket when they enter the séance room! I personally have never done so. I am as keenly critical to-day as I ever was, and if anything occurred in the séance room of a suspicious nature I think I should be one of the first to notice it, and yet I generally get extremely good evidence of a super-normal nature.

I prefer to treat the medium as I do any other person I meet. Because someone is a medium it does not follow that he is a rogue and a knave. I admit that amongst mediums, as amongst every other class of life, there are rogues and knaves. I have met dishonest mediums just as I have met dishonest people in my business and social life. Would we trust our body to every man who says he has the power to heal it? Certainly not. We use our reason

and our discretion, and if we are foolish we shall probably suffer by letting our bodies be treated by someone who professes to be able to do something he has not the capacity to perform. Likewise, when you meet a medium, treat him as you would treat any other person you meet. If it is a trance sitting you are having in the daylight, judge by what is said as to whether it is super-normal or not. Judge as to whether it is possible for him or her to have obtained the information normally or not, and weigh up the pros and cons in a judicial manner. Likewise, when sitting in the dark séance room for direct voice phenomena, make certain first of all that the medium is not himself speaking, and besides this weigh up the communications you receive and find from them as to whether there is evidence in them of a personality apart from the medium and evidence also of the personality who purports to be speaking. This has been my plan throughout, keenly critical and yet never hostile, and so I have surrounded myself in consequence by what we term the best conditions. These are the conditions which surround the regular sitters at Sloan's séances. They emanate vibrations which make it possible for those on the other side to get through to us even if there should be another person present who is hostile. If his "oscillation" is not too strong, the emanations from the other sitters are strong enough to counteract his adverse emanations, and satisfactory results follow.

Some people, however, even though they may not be hostile, never get results, through no fault of their own. We meet people in daily life whom we instinctively dislike, we know not why. These

people may be liked by others with perfect justification, but, so far as we are concerned, they rub us up the wrong way, so to speak. If we said they upset our vibrations it would be more correct. We are not harmonious and we do not get on together, and so it is that some people never get results because they emanate vibrations which make it impossible for those on the other side to get through to them. The vibrations of the two personalities clash and spoil the necessary conditions. That is why some people are bad sitters and others are good sitters. The average person can get on with most people in daily life, but there are others who are always rubbing people up the wrong way or being rubbed up the wrong way by those they meet, and that is why some people are able to get into contact with these finer vibrations while others cannot do so. Probably the great majority are in a similar position to myself in this respect; in fact, judging by the communications I have heard pass between people at séances and those of the other world, by far the majority must be similar to myself, but we cannot overlook the fact that there are certain individuals so constituted that they do not get on with other people here on earth, their vibrations being at variance, and so when they go into a séance room they repel any attempt being made by those other-world people to get in touch with them. I must not be thought to mean that the conditions are exactly similar, because they are not. Some of the nicest and most agreeable people find it impossible to get results; what I mean is that, with our earth experience of different people, it can be better understood how it is that some people may be good sitters

and others may not be. Good sitters emanate vibrations which enable those attempting to communicate to get through their communications. The bad sitters emanate vibrations which make it impossible for this to occur. That is why it is eminently desirable to get people sitting together emanating vibrations which do not clash one with the other. Harmony is the aim; harmony is as necessary as a powerful medium, and that is what we have always tried to cultivate at these Sloan sittings.

Nothing helps better to engender harmonious conditions than music. Musical vibrations, though they are carried by the atmosphere and not by the ether, have an indirect effect on the vibrations we send out into the ether, and so it is that we start our séances by singing, accompanied by the harmonium. Sloan prefers hymns to secular music, but this is not necessary. Any music has the desired effect, but at Sloan's séances hymns only are sung, and if conditions become tense and voices become weak throughout the sitting, we sing again. This has generally the desired effect, namely, the improving of the means of communication between the two sides.

After the people assemble and engage in a preliminary talk, we sit down in a circle, the medium being one of us; men and women as much as possible alternate, as here again conditions are helped by having the grosser and the finer vibrations of the two sexes mixed. In the centre of the circle are placed two megaphones which have already been described. Conversation is general and encouraged, as talking helps conditions. There is generally a preliminary prayer, then a hymn, but before the first hymn is

finished the medium has often relapsed into silence, and his head gradually nods just as if he were going to sleep. His right hand is taken hold of by the person sitting on his right side and his left hand by the person on his left. The light is put out and we all join hands, forming a chain, and sit like this throughout the proceedings. The singing continues; after the first hymn another is sung, but by the time the third is finished Sloan is in deep trance and we hear mutterings coming from his mouth. These mutterings gradually assume more detail and we hear words being formed, indistinctly at first, but gradually becoming more and more distinct and better heard. Then with a shout Whitefeather, the control, announces his presence "Good evening, friends, Whitefeather here now, medium's spirit out of his body and me in control, me hear alright, me can make his mouth speak what me want to say. Good evening, everybody." Such is generally his salutation, and we all say "Good evening, Whitie," and express our pleasure at hearing him speak again. Usually the first question we ask him is as to the conditions, are they good or are they bad? Whitie is a pessimist of the deepest dye. I have been told that the pessimist is one who has always lived with an optimist, and I think that Whitie's friends must all be optimists because he invariably tells us that the conditions are bad and that nothing will happen. We know, however, not to take this engaging personality too seriously and we always try to take a brighter view and say that we are sure things will come all right. His pessimism is generally unjustified, but he never seems to learn from experience, so I suppose

we must hope that the condition is only temporary, and that when he returns again to his abode with the great majority at the end of the séance, his outlook on life there is tinged with a less sombre hue. However, his pessimism keeps us amused just as we can be amused by those on earth who are always looking on the black side of things. We try to cheer him up and ask him what he has been doing since we last met, and the conversation proceeds in an animated way, he replying in his quaint English to our remarks. This proceeds for perhaps ten minutes or a quarter of an hour, during which time, so our pessimistic friend tells us, the people in his world are working to set up the means of communication by the Direct Voice. We wait patiently for the result and are generally not kept too long in suspense. The talking is proceeding when suddenly a strong voice from somewhere up in the ceiling speaks to us, wishing us "Good evening," to which we reply. Of this new personality we then enquire if we can expect good results, and receive the cheery response that conditions are good and it is hoped that those on his side waiting to speak will manage to get through. Then another voice speaks, telling someone perhaps not to sit with his legs crossed, or reference is made to something which is of interest to someone present. "Mr. Lang, I saw you and Mrs. Lang talking to your gardener yesterday." "Oh, really," replies Mr. Lang. "Yes, you were telling him that you wanted a rose tree taken from beside the house and put in another part of the garden." "Well, my friend, you are right, I did so; is there anything else you saw or heard?" And so the conversation con-

tinues between the voice and Mr. Lang and ends up by Mr. Lang saying "Well, my friend, though I did not see you, you must have been there, as everything you tell me occurred." Then things become more personal, a voice will speak in front of a person present, claiming acquaintanceship, giving the name and earth address, and referring to some personal matter.

I well remember an incident which was very impressive. A voice spoke to a man sitting near me, giving a woman's name, to which he replied. She then referred to his children by name and their various temperaments, and gave some special advice as to how he should deal with the eldest boy who was especially troublesome. Afterwards he told me the voice was that of his recently deceased wife, and she had spoken just as she would have done on earth, knowing all the characteristics of the family, and he concluded with these words: "Neither the medium nor anyone present knows anything about me or my family."

Another woman's voice, on this occasion, also spoke to a Colonel McDonald saying she was his mother and had been with him at Communion the previous day at Portree in Skye. He told me afterwards no one present knew he had just arrived that day from Portree and that he had attended Communion there.

Everything is heard by us sitting listening, and so it goes on, one voice after another coming up in front of the person addressed and giving evidence of his or her identity. We may hear, if conditions are good, some thirty or forty different voices

speaking to the people present, but if conditions are bad only two or three voices speak, and these very indistinctly. Invariably, however, the trumpets are continually moving about the room when not being spoken through. I have had them previously rubbed with phosphorus and thus seen them floating round the room and reaching as high as the ceiling. Sitters are gently touched by them, and, on request, on any part of the body, without mistake, and at the first attempt. No fumbling, always the same clean, gentle touch. Then they may give us a musical interlude either by tapping the trumpets on the floor or by tapping each together. We hear the trumpets go right up to the ceiling and use the ceiling as a drum. Lights of about the size and shape of half-a-crown are moving about the room most of the time, but can never be caught. Always when you put out your hand they move away. All this, be it remembered, takes place in complete darkness and, normally, is impossible to accomplish. After a séance I have sat down with others in the dark and we have attempted to do with the trumpets what we have experienced during the séance, but this point need not be laboured as no one can see in the darkness, and what the trumpets have done during the séance cannot be done by any human being without the power of sight. Similarly, no human being in the dark, holding a phosphorescent light, can tell when one of the sitters is going to snatch at it, and withdraw it in time. These phosphorescent lights, like the trumpets, are moved by intelligences to whom our darkness is non-existent and who belong to a different order of light from that which we now experience.

After about three hours it becomes evident that the time is coming when farewells will have to be taken. The voices become less distinct and Whitefeather tells us that "Not much further more can be said," Whitefeather himself being the last to say "Good-bye."

Gradually the medium comes out of the trance condition. The lights are re-lit and he invariably asks if we have had good results. Throughout it all he has been quite unconscious to everything that has taken place, so the question is a natural one. Sloan very quickly returns to normal. We discuss between ourselves what has taken place, and then we disperse.

Such is a description of an average sitting with this remarkable medium. The next morning's newspapers will have nothing to say of what occurred at Sloan's house, though it was of vital interest and importance to every member of the human race. Wireless programmes of the following evening will be eagerly read by wireless enthusiasts who are eager to hear the voice of someone talking about matters relating to this world in which we live, but no account will be found there of those talks we have had with those of our friends who have lived on this earth and passed into another world, who are able to tell us how they are living and what their conditions are now. We are very much creatures of the present. The next world, to many who think at all about it, is so far away that it is not worth thinking about. How few of us realise its nearness and the possibility, given the required conditions, of getting information and instruction which are equally useful and helpful to the human race as anything that comes from a human voice through our wireless transmitter.

CHAPTER VI.
THE VOICES.



I say with all the strength and force at my command that there is continuity of all life; that nothing is ever lost; that communication is possible, and has been had with those in the after-life in many ways. My effort has been to create a condition in which it became possible for spirit-people to clothe with physical substance their organs of respiration, so they could talk to us when in earth-life. It has been my privilege to hear their voices, best of all methods, hundreds of times. Thousands of individuals have spoken, using their own vocal organs, and I have answered. From this source has come great knowledge, facts beyond the learning of men, nor found in any books, and it is my privilege to give them to you.
Randall.

In the last chapter I gave a description of a séance from our point of view; in this I shall try to describe it from the view-point of those who spoke to us. What follows is not the product of my imagination. I am telling as clearly as words permit what has been told me by voices which did not belong to this physical world of ours. Every word could be heard distinctly and was taken down on paper at the time.

Before, however, proceeding further, let us just again understand a little more about ourselves and our physical world. I have already said that much would be said in this book about vibrations, and the person who cannot think in terms of vibrations can no more understand the universe in general and the particular subject of this book than a man can understand finance if he has no knowledge of arithmetic. The entire universe is just one gigantic scale of vibrations, but an infinitesimal number only affect our senses. Let me make this clearer. When we see an object, what we see is its vibrations. These travel to us from the object by means of ether waves, impinge on that extremely sensitive organ, the eye,

are thence conveyed to that other sensitive organ, the brain, and from the brain to the mind. The mind then transforms them into a mental image. Our mind is composed of a plastic substance capable of being moulded by these vibrations into a picture, so that when we see a table it is really not the table we see but the mental image formed in our mind by the vibrations given off by the electrons in the atoms which make up the table.

This will perhaps be better understood if we again go back to our wireless set. We do not hear the speaker's voice in our receiver. His voice vibrates the atmosphere in the room from which he broadcasts. These vibrations affect a drum-like instrument which in turn retards or accelerates an electric current. This current sends off waves into the ether which likewise retard or accelerate the electric current passing through our aerial. This electric current is passed through our receiving set to our loud speaker, where it vibrates the drum of the loud speaker. This vibration sets up vibrations in the atmosphere in the room in which we are sitting, which impinge on our ear drums, are thence conveyed to our brain, and then to our mind.

So with our sense of touch; the vibrations an article gives off after passing through our nerves and brain vibrate our mind, and we have the sensation of touch. Each different substance throws off a different number of vibrations, and we can, by touch, realise if we are holding a wooden object or a cotton fabric, for instance; but our sense of touch is not nearly so acute as our sense of sight, so we sometimes cannot by touch alone comprehend what we are touching.

Now the physical world is made up of a certain range of vibrations which affect our senses, but these are only a very small number of the vibrations which are known to exist. The vibrations which make up the physical world we can see vary from about 34,000 to 64,000 waves to the inch, that is what is called the visible spectrum of the spectroscope, between the Infra Red and the Ultra Violet.

This now brings me to the point I wish to make clear, firstly, that we sense only waves between two fixed points, and secondly, that there are an enormous number of vibrations above the Ultra Violet and below the Infra Red, which exist though unsensed by us. Now I come to what I am told about the means used to speak to us by what we call the Direct Voice, by those who have lowered their vibrations for a time and spoken to me on many subjects dealing with their order of life. How is it possible for their higher vibrations to be reduced sufficiently to vibrate our atmosphere?

Let us consider the growth of a child from the moment of conception to the time of death and then what follows beyond, and if we do so correctly it all becomes much more simple to understand.

Conception is only possible when mind associates itself with matter. Mind is of a different order from matter; it is substance—we have no other name for it—vibrating far beyond the Ultra Violet. This finer substance unites a male cell with a female cell and then development begins.

In the dark, and this is only possible at first in darkness as light would make this materialisation of spirit impossible, this finer substance gathers round it physical matter, or, in other words, matter vib-

rating between the Infra Red and the Ultra Violet. This finer substance thinks from the very start, it forms the framework for the grosser matter to gather round, until a body in due time is formed. After this body is strong enough to withstand our light vibrations, it leaves the darkness and we have what is called birth. A soul or a mind (either word will do) has arrived to function in the physical world. The process of development continues, physical matter continues to be gathered round the etheric framework and, along with physical growth, mental growth goes on. This latter never stops, though, as old age comes on, it is unable to function with the same ease. Individuality, however, is definitely established, as to the mind belong the qualities which make us what we are. The physical brain is nothing more than the covering to protect the mind from physical vibrations till it is strong enough to function through the etheric brain alone. To the mind belong the memory, the affections, in fact all that makes up our character and personality.

At death the physical garment is discarded, to return to earth whence it came; the mind or spirit also returns to the environment whence it came. No change of location is necessary; the spirit can remain in what to us is the same room, or the same locality in space, as where death or, we might say, the separation took place. As, however, the spirit really belongs to a higher range of vibrations, it now responds to them. It cannot respond to physical vibrations, as this was only possible through the physical body. It does not, after death, sense the physical, only the etheric world. As, when the

spirit was here in this world, matter vibrating within certain fixed limits impinged on the mind through the physical body, so, there in the etheric world, vibrations of a higher range impinge on the spirit body and through it to the mind. The mind is then aware only of these higher vibrations; it appreciates the finer structure to which the physical body was attached; it is still aware of the form the body takes because what developed on earth was built up on what the mind conceived. The earth body attached itself to etheric substance, fashioned according to what the mind directed, and so, when the physical body was put aside, the same mind still persisted, the same thoughts remained to give the spirit body character and form; the environment only was changed. Mind is indestructible, mind persists though death changes its covering and its environment, but the spirit body has still the form it had on earth, the mind still thinks the same, and remembers its earth experiences. Nothing is lost through death that is of any value, only a new environment is reached, which environment, from the point of location, is just where death occurred.

Change of location, as we consider change in this world, means nothing to the mind in its new abode. Its location changes by the vibrations it responds to. If the mind on earth is undeveloped, it responds to a lower order of vibrations there. If the mind, on the other hand, is more highly developed, then it responds to a higher range, and so mind can continue its development, always responding to higher vibrations without change of location, but unaware of the lower or the higher vibrations to which

it is not attuned. I do not mean that mind, when freed from the physical, never changes its position and is aware of a new environment only by responding to higher or lower vibrations. By no means. Movement on each plane to which it rises after death is just as possible as here on earth; in fact, movement is much more rapid. What it cannot do is to rise to a higher plane of vibration than it is fitted to respond to. But it can, by thought, respond to lower vibrations right back to those of the physical world.

And so we now come to understand how what occurs at a séance is both reasonable and natural. They have their messengers in touch with earth, who report that a séance is to be held, and the news is carried more quickly than is information on earth. The power of thought on these planes of higher vibrations is beyond our capacity to comprehend. Those who wish to speak come down to earth and lower their vibrations by gathering round their mouth organs what is called ectoplasm taken from the medium and the sitters. This I shall now explain in greater detail.

To obtain the Direct or independent voice, we require, in conjunction with those in the spirit world, to make the necessary conditions, otherwise the phenomena will not take place. They on the other side require our co-operation just as much as we require theirs. We are the passive, and they the active co-operators. We require an individual, the medium, possessed with certain vital forces or substances to some extent more than normal. To these we, the sitters, supply our own normal forces or vitality.

That constitutes our part in the proceedings;

the rest is done by those who are working with us beyond the veil. As my investigations progressed, so was I impressed with the complications of the procedure, in the spirit world, necessary to produce the conditions to make communication possible. A group of spirits expert in the handling of organic chemical substances work along with us. Immediately we assemble, they get to work to do their part. The group consists of a director of operations, one or more chemists, one who moves the trumpet in the direction a spirit wishes to speak, one who gathers the substances from the medium and the sitters by connecting them up with the chemist, who draws from them the necessary material. This extends from the medium and the sitters to a central point, and the substance drawn from them is gathered by the chemist into an etheric bowl into which he also adds etheric substances of his own. Another of the group helps spirit newcomers to speak, telling them what to do; others bring spirits into the circle, and Whitefeather, to whom I have already referred, a Red Indian, considers himself the most important of all, as he is detailed off to give warning when a séance is to take place, so that all the operators may be present and at their posts.

Such is a general description of the *modus operandi* of the independent voice, on the physical and on the etheric sides of life, but given the necessary conditions, what is the explanation of all that takes place?

First of all, we must accept their statement that the etheric body is in every way a duplicate of the physical body, both as regards all internal and

external organs. In spirit life, communication takes place in the same way as in earth life. The vocal organs vibrate their atmosphere, the tongue moves, the lungs draw in and expel the equivalent to our air, everything proceeds as it proceeds here on earth, the only difference being that it is all taking place in matter of a much finer structure at a much more rapid rate of vibration. Thus their vocal organs, though they can operate in their etheric world, cannot do so in our grosser world. Their texture is too fine for them to have any effect on our atmosphere. New conditions must be created in which vibrations are slower. To obtain these, absolute darkness or subdued red light is necessary, as the rays of white light break up and disintegrate those finer forces and substances with which they work. The best results are obtained when the nights are clear and the atmosphere is free from moisture. At the best, the conditions permitting speech are very finely balanced, and besides the foregoing the sitters must be in good health and harmonious amongst themselves.

We shall now imagine that we are sitting in a circle, the medium being with us, that by singing we have vibrated the atmosphere for about a quarter of an hour, when suddenly a voice, clear, distinct and away from the medium, breaks in upon us, and after giving name and earth address, engages one of us in conversation. What has actually happened? It was this question that was always uppermost in my thoughts after I became accustomed to these strange conditions. Was it the medium impersonating someone, or an accomplice among the sitters? For many reasons I became satisfied that this voice did

not proceed from any human being, but that there was a personality behind it, which was not one of this world, present in the room. I, therefore, set myself to find out what actually was the cause behind this effect, and by a series of questions and answers, over a period of time, was told the following, which, for the sake of brevity, I shall put in my own words.

The chemist to whom I have already referred, after mixing the substances he obtains from the medium and sitters with his own ingredients, takes the finished preparation, and with it first materialises his hands and then forms a rough mask in the likeness of a mouth and throat. This, when finished, is placed in the most suitable part of the room, often in the centre of the circle. The spirit wishing to speak then presses into this mask, slow in vibration, and with it clothes or covers his mouth, throat, and tongue. These organs then take on a thicker or heavier condition, the tongue requires more exertion to move, but with a little practice it all becomes possible. The spirit then, for the time being, has taken on the necessary conditions to make himself once more such as we are, so far as his capacity to form words is concerned. He is again to this extent an inhabitant of matter, slow in vibration, so that when he speaks he produces the same effects on our atmosphere as we do when we speak. He and we are in the same room, within a few feet of each other, he standing speaking to us, and we sitting, answering. He hears us and we hear him. This condition lasts only for a short time, not often for more than five minutes, when dematerialisation begins, the material falls away, and though his mouth may continue

speaking, he is not heard. This briefly is what they mean by saying that they take on earth conditions from our surroundings. All direct voice mediums possess a certain vital force or substance, all sitters have it in a lesser degree, and to this is added, by the spirit chemists, other etheric forces or substances, the combination of which is a material sufficiently slow in vibration to vibrate our atmosphere. The only thing we cannot understand is how the spirit clothes himself with it, or absorbs it. What is the exact effect which is produced when the spirit presses into it and becomes covered with it? Some day we shall doubtless find out the explanation, but what I write is in substance all that has been told me. When I have asked for further details I have been told that I would not understand and must be content with such information as has, so far, been given to me. *Often I have put my ear quite close to the medium's mouth and heard nothing beyond his regular breathing, though a voice was speaking to someone at the time, and only my personal friends were present in the Séance Room of the Glasgow Society for Psychical Research.*

On one occasion the communicator told me that the medium's larynx was being used, and that his voice was being carried by a psychic tube to the trumpet which magnified it so that we could hear it. In other words, he was making use of the medium's lungs and larynx and mouth to save the necessity of materialising these organs.

This was made clearer by replies to further questions. When a voice speaks through the trumpet, it is not always independent of the

medium: the voice does not always proceed from a materialised entity in the centre of the circle. The power is not always strong enough to maintain this form of communication throughout the entire sitting. What happens is this. The spirit who wishes to speak controls the medium and speaks through him. The communicator has not, however, the same control over the medium as his regular controllers, and the voice produced is sometimes not above a whisper. The voice is conveyed from the medium's mouth by means of a materialised ectoplasmic or psychic tube to the trumpet, which amplifies the voice so that it can be heard. The spirit speaking under these circumstances stands behind the medium, whose spirit for the time being is detached from his body, in other words, the medium is in trance. The communicator is able to control the medium's vocal organs. There is a connecting link, magnetic, etheric, or psychic, which has the same effect on the medium's muscles as the atmospheric waves have on two tuning forks tuned to the same pitch. As the vibrations of one act on the other, so the two sets of vocal organs, the spirit vocal organs and the medium's, act in unison. Thus what the spirit says, the medium says, both sets of organs working in harmony.

That information satisfied me up to a point, but the question was how the sound was produced. Our lips form the words, our larynx causes the sound. I then asked what caused the sound, and was told that the medium's larynx was used for this purpose and that the sound was conveyed from it by means of the psychic tube to the trumpet. It

was made clear, however, that what was carried from the medium to the trumpet was not air from the medium's lungs. The larynx is used to cause the sound, but not by means of air passing through the vocal chords. The atmosphere is vibrated by a method of their own, and I was told I must accept the fact that the larynx was used to produce the sound which was carried to the trumpet from the spirit who was speaking.

There is no question, my informant insisted, of the messages in any way being influenced by the medium's mind, as his mind does not come into the question at all. They do not act through the medium's mind, but directly on his vocal organs. The spirit mind is in complete control, the medium's brain being switched off for the time being. What we sometimes hear, therefore, is the medium's voice through the trumpet, though it sounds quite unlike his own, as it always does in trance, and this form of communication comes under the same category as trance utterances, except that the voices are conveyed to the trumpet and are heard proceeding from the trumpet instead of from the medium's mouth. The trumpet need not necessarily be at the medium's mouth, as they tell me that they can convey the voice into the trumpet right across the circle. At Sloan's séances, therefore, we have three different forms of communication, firstly, trance utterances; secondly, trance utterances plus the trumpet; and thirdly, the best of all, voices from spirits who have materialised their vocal organs and lungs and speak as we do, without any connection whatever with the medium, except the ectoplasmic substance necessary for

materialisation, which they borrow from the medium and sitters.

The trumpet is moved by materialised rods made by a combination of these substances supplied by medium and sitters, and their chemist. It can be moved also by a materialised hand, and the larger end is used to rest the materialised mouth on, inside the trumpet, thus throwing his voice in the direction the speaker desires to speak without his requiring to move from the place where he has materialised. Either end of the trumpet can be used, whichever suits their purpose best. When the trumpet is not used, it means that the substance is sufficient, and the power strong enough, to enable one or more materialisations to take place, usually in the vicinity of the person to whom the spirit wishes to speak. Thus, I have heard, on occasion, two and sometimes three voices speaking to different people at the same time. Not always, however, is the person present who purports to speak, as spirits who have passed through what is called the second transition into advanced spheres find it difficult, if not impossible, to communicate. They, however, can communicate with those in the lower spheres, their messages being picked up and passed on by a spirit present at the séance. This, I think, is often done, even with those in the lower spheres, who find communication difficult by means of materialising their own vocal organs. An Irishman in spirit life named Gallacher told me that much of his time at a séance was occupied in taking messages and passing them on. He calls himself the "telephone exchange."

I asked once if the materialised vocal organs

could be touched and had weight, and was told they could be, and that they had the weight that we, the sitters, had lost during the sitting. If we each sat on a weighing machine we would find our weight during the séance gradually decreasing, and as the séance neared an end, as the ectoplasm was returned, so would our weight return to normal. The experiments by Dr. Crawford and others have proved this statement to be correct. This ectoplasm which they draw from us is useless, unless it is mixed with ingredients supplied by the chemist, as materialisation could not take place from ectoplasm alone. This ectoplasmic-etheric combination is, I am told, the preparation required, not only for materialisation, but for the movement by those in spirit life of all physical objects. They can move nothing without it. Our bodies are composed of the ingredients from which they draw this substance called ectoplasm. I have found it impossible, however, to get any detailed information as to what are the chemical ingredients of the substance they add to the ectoplasm. The chemist would not tell me, as he said I could not understand it even if he did. I asked once if the thoughts of the medium in any way coloured the communications which came by means of the independent voice, and the reply I received was, "Certainly not."

As to what takes place when the medium speaks in trance, I am told that the spirit wishing to speak gathers ectoplasm from the medium and thus gets control of his vocal organs. So far as Sloan is concerned, his brain is not used in any way. What happens is briefly this. The ectoplasm forms the connecting link between the spirit speaking and the

medium's vocal organs, and as the spirit speaks so the medium's vocal organs move. Here materialisation of the mouth, throat and tongue does not take place, the medium's vocal organs being used to vibrate the atmosphere and form the words spoken by the controlling spirit.

My claim for this book is that it gives an explanation, both logical and reasonable, of how the phenomenon of the Direct Voice occurs, which should appeal to everyone. Evidence such as is contained in the next three chapters may not in itself be sufficient to convince the "man in the street." When, however, a logical explanation can be given at the same time, an acceptance of the phenomenon is much less difficult. I have created conditions so as to make fraud and impersonation impossible, and by persistent enquiry have obtained an explanation of the Etheric World, its inhabitants, and how communication takes place, which should satisfy the average individual. This has never been attempted before, to my knowledge, in the same systematic way, but it must be remembered that I have dealt with hard facts all my life. I have required a knowledge of economics and mathematics in my business life, and outside of this my special interest has been in physics. I therefore approached this subject in a matter-of-fact way, and have obtained information which makes the phenomena, to any unbiased person, both reasonable and natural; and this, in consequence, should help to raise it to a higher plane of thought, and be another stepping stone towards its being ultimately placed on a strictly scientific basis.

CHAPTER VII.

THE EVIDENCE: THREE "A1" CASES.

Nothing can destroy the evidence of testimony in any case but a proof or probability that persons are not competent judges of the facts to which they give testimony, or that they are actually under some indirect influence in giving it in such particular case. Till this is made out the testimony must be admitted. *Butler.*

THE previous chapters must be considered in the light of an introduction to the subject of this book. I now come to the kernel of the whole affair, namely, the evidence, and it is on the evidence that everything rests and the whole argument is built up.

It may be contended that the evidence should come first and the deductions last, but in a case such as this one has to prepare the ground so that the possibility of communication is primarily accepted, and what takes place at a séance understood.

In this chapter I shall give a summary of three cases that I class as "A1," and, in the next, of three I class as "A2." They are only summaries, as I have only space sufficient to enable me to dwell upon the salient points of each.

CASE 1 OF THE "A1" GROUP.—I took my brother with me shortly after he was demobilised from the Army in 1919. He knew no one present, and was not introduced. No one present, except myself, knew he had been in the Army. No one present knew where he had been during his time in the Army. His health had not permitted him to go abroad, and he was stationed part of the time near Lowestoft at a small village called Kessingland, and part of the time at Lowestoft, training gunners. With this preliminary explanation I shall now give

you the following summary of my notes on this case:—

During the course of the sitting, the trumpet was distinctly heard moving about the room, and various voices spoke through it. Suddenly it tapped my brother on the right knee, and a voice directly in front of him said, "Eric Saunders." My brother asked if the voice were addressing him, and it replied "Yes," whereupon he said that there must be some mistake, as he had never known anybody of that name. The voice was not very strong, so some person suggested that the company should continue singing, and while this was going on the trumpet kept tapping my brother on his knee, arm and shoulder. It was so insistent that he said, "I think we had better stop singing, as some person evidently is most anxious to speak to me." Again he asked who it was, and the voice, much stronger this time, repeated, "Eric Saunders." Again my brother said that he had never known any person of that name, and asked where he had met him. The reply was, "In the Army." My brother mentioned a number of places, such as Aldershot, Bisley, France, Palestine, etc., but carefully omitted Lowestoft, where he had been stationed for the greater part of his army life. The voice replied, "No, none of these places. I knew you when you were *near* Lowestoft." My brother asked why he said, "*Near* Lowestoft," and he replied, "You were not in Lowestoft then, but at Kessingland." This is a small fishing hamlet about five miles south of Lowestoft, where my brother spent part of 1917. My brother then asked what company he had been attached to, and as he could not

make out whether he said "B" or "C," my brother asked if he could remember the name of the company Commander. The reply was "Macnamara." This was the name of the officer commanding "B" company at that time.

By way of a test, my brother pretended that he remembered the man, and said, "Oh, yes, you were one of my Lewis Gunners, were you not?" The reply was, "No, you had not the Lewis Guns then, it was the Hotchkiss." This was perfectly correct, as the Lewis Guns were taken from them in April 1917, and were replaced by Hotchkiss. My brother asked him two or three leading questions, such as the name of his (my brother's) billet, which he answered correctly, and then Saunders said, "We had great times there, sir; do you remember the General's inspection?" My brother laughed, and said that they were continually being inspected by Generals, to which one did he refer, and he replied, "the day the General made us all race about with the guns." This was an incident which my brother remembered perfectly well, and which caused a good deal of amusement to the men at the time. He told my brother he had been killed in France, and my brother asked him when he had gone out. He replied that he had gone with the "Big Draft" in August 1917. My brother asked him why he called it the Big Draft, and he said, "Don't you remember the Big Draft, when the Colonel came on the parade ground and made a speech." This reference was to a particularly large draft sent out to France that month, and was the only occasion on which my brother remembered the Colonel ever personally saying good-bye to the

men. He then thanked my brother for the gunnery training he had given him, and said it had been most useful to him in France. My brother asked him why he had come through to speak to him, and he said, "Because I have never forgotten that you once did me a good turn." My brother has a hazy recollection of obtaining leave for one of the gunners, owing to some special circumstances, but whether or not his name was "Saunders" he could not remember.

About six months after the above incident my brother was in London, and met, by appointment, the corporal who had been his assistant with the light guns in his battalion at that time. My brother told him the above story, and asked if he remembered any man named "Eric Saunders." My brother had been training gunners for nearly two years at the rate of about a dozen a fortnight, and beyond putting them through their examinations, and taking a general oversight of them, he never came into sufficiently close personal contact with them to get to know many of their names. The corporal, however, whom my brother met, was more with the gunners, but he did not remember any person of this name. Fortunately, however, on the afternoon of his meeting my brother, he had brought with him an old pocket diary, in which he had been in the habit of keeping a full list of men under training, and other information. He pulled it out of his pocket, and together they looked back until they came to the records of "B" Company during 1917. Sure enough, the name appeared there, "Eric Saunders, f.q., August '17." with a red ink line drawn through it; f.q. stood for fully qualified, and though my brother knew the meaning of the

red ink line, he asked the corporal what it meant. He replied, "Don't you remember, Mr. Findlay, I always drew a line through the men's names when they went away. This shows that Saunders went out in August 1917."

Unfortunately we did not ask Saunders the name of his regiment, and consequently I could not trace his death, the War Office without this information being unable to supply me with any details beyond the fact that over 4,000 men of the name of Saunders fell in the War. Men came to Lowestoft from all over the country for training, so my brother had no record of Saunders' regiment.

Even allowing for this, it is a remarkable case, as it is fraud proof, telepathy proof, and cryptesthesia proof. Not only did no one present know my brother, but my brother did not know the speaker, and cannot even to-day recollect him, as he was passing hundreds of men through their training, all of whom would know him, but he never had an opportunity to know them individually. This case contains fourteen separate facts; each one was correct and each one comes up to my "A1" standard. Clairvoyants present described Saunders standing in front of us speaking, and, with a smile, saluting my brother before he left us.

I shall now give another "A1" case:—

CASE 2 "A1."—One day when in Edinburgh I visited the Rev. John Lamond, D.D., a friend of mine, and noticed an oil painting on his study mantelpiece. Remarking on it, I was told that it was a painting by the trance painter, David Duguid, who died in the early part of this century. "It has a

history," my friend told me, and then went on to say, "I had that painted once, many years ago when I visited David Duguid in Glasgow, and as my family did not believe in this method of painting, I promptly put it in a tin box." Some years later, after the death of Duguid, my friend was at a direct voice séance in London, and a voice spoke to him giving the name David Duguid. "You surely do not value my painting, Dr. Lamond," said David. "Why?" said my friend. "If you did, you would not keep it in a box in your room." My friend had forgotten where he had put it, but told Duguid that he would search for it and put it on his mantelpiece. Just as Duguid had said, it was there, and my friend kept his promise and placed it on his mantelpiece.

This was the story I was told the day I visited my friend in Edinburgh. I never mentioned it to anyone, and my friend did not know Sloan. Now for the sequel. Some time after the story of the picture was told to me, I took to Sloan Dr. Lamond's next door neighbour, Mr. Robinson by name, who had never heard the story, though he knew Dr. Lamond well. Dr. Lamond had rarely mentioned the incident to anyone, as he is rather sensitive about touching on a subject in which his neighbours and friends disbelieve. However, his next door neighbour came with me to Sloan's one night. He sat beside me, and was not introduced to anyone present. He had never seen Sloan before and Sloan certainly did not know him.

He first of all got some remarkable evidence, and then a strong voice boomed out and addressed him by name. "Mr. Robinson," it said, "I am

David Duguid; tell your friend Dr. Lamond, 18 Regent Terrace, Edinburgh (correct), that I am much obliged to him for keeping his promise and placing my picture on his mantel-piece." Mr. Robinson was quite bewildered, and addressing me said, "I don't know what he is talking about." I, however, knowing the story, promised Duguid to deliver the message, for which I received his thanks. This is another fool proof case, and can be rightly classed "A1" and quite free from any other explanation, to my mind, than that the personality of Duguid was present, and spoke, as how else could such a message have come?

CASE 3 "A1."—The last "A1" case I shall give relates to a lady, Mrs. Wood Sims, whom I took with me one evening. Sloan's séance was timed to begin at 7-15, and on my way to it I called for the lady and asked her if she would care to come with me. As it was then past seven she hurriedly got ready and came with me. She mentioned casually to me that she had just returned from a visit to friends in England, and I heard her make the same remark to someone just before the séance began, but no details were given—just the casual remark.

During the séance a voice spoke to her, giving the name of her host's deceased son, saying, "I saw you when you were staying with father at Leeds." Several other voices spoke to her, giving their names, and sent messages to her host at Leeds. Two of these she did not know, but she said she would tell her host they had spoken, and pass on their messages.

Mrs. Wood Sims afterwards told me that her

host had replied that he had known all these people on earth and their messages were quite intelligible to him. [At a later date I met this gentleman and he confirmed what Mrs. Wood Sims told me.] This lady's brother, also on this occasion, spoke to her, calling her "Anna," a name he only used, as she is never called by that name. He said his name was "Will," but "Bill" to her, which was correct, and then correctly referred in detail to some advice he gave her before his death. "If you had only taken it, how different your life would have been," he said. "It is only too true," said my friend to me afterwards. Finally his face materialised before her and she assures me that it was his face in every detail.

Here we have fourteen "A1" facts recorded, and these three cases I have mentioned, containing thirty-four "A1" facts, are only three of many. Remember, in my notes I have on record one hundred and eighty facts, every one as good as those to which I have referred.

Taking, however, these three cases, fraud is excluded, owing to the precautions taken. What of chance, in other words, guessing on the part of the medium? An eminent mathematician, on calculating the chances of correctly guessing all the facts recorded, considers that to have reached such accuracy represented the equivalent of 1 to 5,000,000,000,000; in other words, the odds were 5,000,000,000,000 to 1 against chance being the explanation. That being so, we need scarcely consider it.

CHAPTER VIII.

MORE EVIDENCE : THREE "A2" CASES.

Truth comes to us with a slow and doubtful step; measuring the ground she treads on, and for ever turning her curious eye, to see that all is right behind; and with a keen survey choosing her onward path.
Percival.

I SHALL now summarise three cases, which I class "A2," as they do not come under quite the same category as my "A1" cases, though it by no means follows that the information was normally obtained. All I mean is that some of the information was available normally, and this being so, critics are open to give this as an explanation.

CASE NO. 1 "A2."—I arranged a sitting with Sloan one evening in our Society's rooms in Glasgow, and mentioned to him the name of a friend of mine who was coming. As things turned out I was sorry I did so, as if I had not, it would have been a wonderful "A1" sitting. He was a London man, and his wife came with him. He was well known as a spiritualist and a leader in finance. His name, career and certain family matters were mentioned in "Who's Who." This cannot explain all that took place, but just because his name was known I cannot class the case as "A1." However, at least seven different voices spoke to him and his wife. They referred to family matters, gave family names and showed an intimate knowledge of his public and home life. He told me afterwards that, though he had studied the phenomena for twenty years, it was one of the most evidential and interesting sittings in which he had ever taken part.

CASE NO. 2 "A2."—A lady, a friend of mine,

died. She belonged to a well-known family. Consequently an obituary notice of about a quarter of a column appeared in the "Glasgow Herald" giving particulars of her family and immediate ancestors. This, consequently, brings this case under the "A2" category, though I know of nothing to associate her with me or my family in the mind of the medium. Sloan, I am sure, was not aware that I knew her. I am sure Sloan had never heard her name and knew nothing about her or her family, but as some critics make out that a case loses its evidentiality if the information given can be traced to print, I place this one accordingly in the "A2" category. A week after her funeral, at a sitting I and a few personal friends had with Sloan in the séance room of our Society, her son, Cecil, who was killed in the war, spoke to my brother saying that he was so happy now, as he had his mother with him. I asked if she were present, and he replied she was, but not yet fully conscious that she had passed over. I asked if she could speak to me, which she did.

Her conversation showed she was not fully conscious of the change. She said she wanted her husband, naming him correctly, referred to the nature of her illness correctly, and wanted to know what had happened. I might add that the nature of her illness had not been published and was only known to a few of her intimate friends. I explained to her the change which had taken place, that she was now an inhabitant of the world of spirit, that she had left for ever this world of physical matter, that she had gone through the change called death, and then I said, "Do you not recognise who is standing beside

you?" referring to her son who had just spoken to me. "No," she said, "I can see no one." Here her son interposed with the remark, "Mother cannot recognise me yet." Her father then spoke to me, telling me things I afterwards found in reference books to be correct. Then her brother spoke, giving his correct name and where he lived on earth. Towards the end of the séance, after other voices had spoken, the lady returned and again spoke to me. "Have you not seen Cecil?" I said, "No; where is he?" she replied. Then her voice suddenly changed from one of sadness to joy, and we heard her exclaim, "Oh, Cecil, my darling, my own darling boy." Then there was silence. In a few minutes another voice spoke—"He is taking her away with him; she will soon be all right."

I had been a participant in a great drama. I had been privileged to have the unique experience of witnessing the return to consciousness of one the world called "dead," and her meeting with her son, who had given, so the world thought, his life for his country. I had witnessed, when she was with us on earth, her terrible grief when she had heard of his death, her wonderful courage, and I was present at the final act when she and her only son became reunited. How I should have liked to tell her sorrowing husband of my experience, but I knew how useless it was, so I refrained from doing so. To describe, in a few words, what took nearly two hours to unfold, to make you conscious of the rare personal touches which accompanied it all, is, of course, impossible. The circle consisted entirely of my own personal friends, in the séance room of our own Society, and

they were all deeply affected, especially my wife, who knew the lady well. Had Sloan been a great actor, knowing intimately the personalities concerned, and their family history, he could not have carried through, with such success, the various impersonations, whereas he knew nothing about her or her family, or my friendship with her and her son.

CASE 3 "A2."—This is a peculiar case. I class it "A2," as it is unevidential, but I mention it as I cannot believe its source was other than supernatural. I may say, by way of explanation, that a scientific group, on the other side, has taken a great interest in my investigations, and given me all the help they could. I shall have something later of interest to say with regard to the scientific views they expressed from time to time. Huxley, Faraday, Alfred Russel Wallace and other scientists first of all started to come through to me after I took Sloan in London to see a lady and gentleman who had known some of them personally. Immediately after that, the lady was present at two sittings with Sloan in London, one following the other, when Huxley and other scientists first began to manifest, sending their best wishes and congratulations to their old friend, her husband, for his persistency in keeping the fact of survival before the public. Huxley and others evidently kept in touch with me, as from that time onwards they repeatedly spoke to me, Huxley especially, who has given me good proof of his identity in a most evidential manner. His personal appearance also has been accurately described.

I mention these facts by way of explaining why I have had so much attention from this group, but

you will realise that I must qualify my statement by saying that I have only their word for it that they are the surviving personalities of those who bore these great names on earth. With those who speak whom you never knew you lose the personal touches which are so convincing when they come from friends. Now I shall tell my story.

On 10th December 1923, I received a note from Sloan saying "Before penning these lines I have the influence of a quiet man beside me who says, 'Write to Mr. Findlay to have no fear; we shall see that he acquits himself well at the forthcoming meeting, and we will have him well informed in all matters before the meeting.' I get something like *Raleigh* as his name." This was Sloan's letter to me, and I wish you to note how he spells the name.

I sat with Sloan the following evening, and in the dark, before he went into trance he described a man standing beside me. Then he said he saw letters flashed above my head which he could make nothing of. I asked him to read them out one by one, while I noted them down. This he did very quickly, spelling them out as follows: *hgielyarmai*. I said I could make nothing of it, and was about to lay down my pencil when he said, "There is something more—*sdrawkcabdaer*"—he spelled out rapidly, and I took it down. It was quite unintelligible to me, so I thought no more about it, as shortly afterwards Sloan went into trance, and besides others who spoke was one claiming to be Huxley, who informed me, amongst other things, that the scientific group was present. After the sitting I referred to the jumble of letters I had taken down

and found that by reading backwards it was quite sensible. "*I am Rayleigh read backwards.*" There is nothing evidential in all this, but Lord Rayleigh was a well-known scientist, a former President of the Royal Society and of the Society for Psychical Research, and might be one of the group of scientists Huxley said was present. Now Sloan spelled Rayleigh to me in his letter as *Raleigh*, and after the sitting, on asking him how he spelled Rayleigh, he did so the same way. He said he had never heard of Lord Rayleigh, and never knew a name was spelled *Rayleigh*. The rapid way he spelled out the message backwards was remarkable. On enquiring afterwards I found that Sloan's description of the quiet man beside me tallied with that of the late Lord Rayleigh.

This is an interesting though not an evidential case, and I only mention it as such. All that happened could quite easily be explained normally. By enquiry Rayleigh's appearance and manner could have been found out, in fact I remember reading in the *Daily Telegraph* about a month prior to this incident some remarks by Sir William Barrett on Lord Rayleigh in which the reporter described him as "a quiet man." Believing as I do that Sloan is honest, I personally do not give this as the explanation, and further, it would require a very retentive memory to remember a string of unconnected letters, and this Sloan has not, his memory being particularly bad.

I think I have now given sufficient to let one see how it is I have separated out or analysed the information I have received. As I have said,

eighty-three separate voices have spoken to me or to my friends. I have obtained one hundred and eighty "A1" separate items of information, and one hundred "A2" separate items of information, much of which was not known to me at the time, but which I verified afterwards as correct. Only one item I have not verified, because I have not been able to, and only one has not been substantially correct.

These evidential items of information are quite apart from the communications given in Chapters X, XI, and XII, entitled "Nights of Instruction," which, though both instructive and interesting, can not be considered as evidence. Evidence in Psychological Research to be of value must contain information which it is impossible for the medium to have had any knowledge of, and the best of all evidence is information unknown to the medium and the recipient, which is afterwards found to be correct. Much of what is recorded in this and the previous chapter, and also in the chapter which follows, can legitimately be claimed as coming under this category.

CHAPTER IX.

STILL MORE EVIDENCE.

Is anything of God's contriving endangered by inquiry? Was it the system of the universe or the monks that trembled at the telescope of Galileo? Did the circulation of the firmament stop in terror because Newton laid his daring finger on its pulse?—Lowell.

IN the foregoing pages I have given a record of evidence I myself have experienced, but what was just as convincing was the evidence obtained by others who went with me, at times anonymously.

Mr. McCully,* of Glasgow, has kindly given me permission to mention his name, and record a few of his experiences. Mr. McCully is a shrewd, level-headed business man, and has only come by degrees to believe in the reality of the phenomena, through having obtained evidence which he cannot explain otherwise than that the information came from the source it purported to come from.

I could give in this book numerous experiences which other friends of mine have had, but to do so would run this book into several volumes. I shall, therefore, conclude these chapters of evidence by giving some cases which Mr. McCully has written out himself in his own handwriting, and vouched for by his own signature.

Mr. McCully has had eighteen years' close association with Sloan, and his experiences have been many and varied. When I asked him to give me some of these, his reply was that his difficulty was to select those cases which could be considered most evidential, as he has received so much evidence

* I gave his address in the earlier editions of this book, but as he was troubled by callers and letters enquiring for Sloan's address I must omit it in this and future editions, at his especial request.

throughout all these years. However, the following are what he selected.

Writes Mr. McCully :—One of the most vivid and impressive messages I have ever received, was from a young brother, Johnny, by name ; he had passed over suddenly at the age of twelve years. He was the youngest of the family, and of course the apple of his mother's eye. Shortly after his death she went to Australia. Every letter from my other brothers in Australia told me of her grief and despondency. Well, Johnny came through to me at one of Sloan's séances. After establishing his identity, I asked him if he knew where his mother was? " Yes," he replied, " I have just left her, she is in a big ship sitting on deck taking tea." Through my mind flashed the thought, " Is Mother coming home? " and this mental question must have been read by him as he continued. " No, I do not think so, but write and tell her not to grieve so much, her grief makes me unhappy, and I cannot be happy whilst she is so unhappy." Well, to me the message was not understandable. I could not understand what my mother was doing on a big ship if she were not coming home, but at any rate I wrote out Johnny's message and sent it on to Perth, in Western Australia. A week or two later a letter came telling me that a brother had, in an attempt to lift her despondency, bought his mother a ticket for a first-class trip round Australia, and she was then on her way to visit a daughter in Sydney. When in Sydney, the daughter took her mother to a medium, where she got the same message in the same words, namely, not to grieve so much as it made him so unhappy.

Some time afterwards, on leaving my house going to business in the morning, I met the postman. He knew I was always looking for letters from France, as I had three brothers serving. He handed me an envelope, and when I opened it, it contained a cable that mother had died. I decided to tell nobody and wait and see what would happen. I had not seen Mr. Sloan for about three months, but that afternoon I received word that he had a sitting that evening. I attended, and at the séance there were three or four ministers in the circle, and many voices spoke to them ; one especially seemed to be holding a reception of all his passed-over congregation, names and addresses being correctly given. Towards the end, I caught the medium by the hand, and addressing the control, said, " Come Whitie, have you never a word for an old friend? " He replied " Go away, Cully chief, I don't want to speak to you." I said, " Oh, what have I done? ", but he persisted " I don't want to speak to you." I still held him, however, and Mrs. Sloan, who was clairvoyant, said " Don't torment him, he does not want to tell you." But I still persisted, and then she said, " There is a lady who has been standing behind your chair all night." Whitie then said, " I am sorry, Cully, but it is your mother." I said, " It's all right Whitie, I was expecting her ; has she anything to say to me? " Immediately the trumpet rose and a whisper came, " Sandy, Sandy, I want to give you a message from your father. He wants you to write to his people. He is not pleased with you." This was a complete thunderbolt. I had quarrelled with my father's people over money

matters ; it had happened years previously. I had not given it a thought for years. No one in that room, I am certain, knew my affairs, and it was just such a message as he would send, no more, no less.

Towards the end of the war I had a visitor, a young soldier from Perth, in Australia. I took him up to Sloan's one night, and to him came a voice giving a name and regiment, but he said, "Sorry, but I do not know you." The voice replied, "You will find my name on the war memorial in Perth." "I don't know any war memorial in Perth," my friend replied, "where is it?" "It is in— Avenue" (the name was given but I have forgotten it). "Well," my friend said, "I know Perth pretty well, but I do not know any Avenue of that name." A year later I got a letter from him saying that during his absence a new Avenue had been opened, under that name, into the park, and on the triangle there had been erected a memorial, and the name of the man was engraved on it, just as he had been told at the séance.

On another occasion an artist friend was away painting a picture in connection with the raising of funds for a memorial. He was the guest of the local Provost or Magistrate. This dignitary had lost a son in the war, and my friend, in conversation, had told him of the wonderful messages coming through the mediumship of Mr. Sloan. The gentleman was very anxious for a sitting, and my friend arranged with me to bring him and his wife to one. I was a little late in meeting them, and in consequence the usual introductions were dispensed with, so that when we got into the house, I was a little confused and had

completely forgotten the gentleman's name and could not introduce him to the medium, who just laughed and said : "Any friend of Mr. McCully is welcome." I found out afterwards Sloan's impression was that the gentleman did not want his name mentioned. However, the sitting had not long commenced when the medium, now under the control of Whitie, rose from his chair, and, walking over to the gentleman, said, "Your son says you have something upon you that belongs to him." The gentleman said, "Watch? pocket book?" etc., to which the answers were, "No, no." Then the medium started stroking the man's shoulder, and Whitie said, "Your son is stroking your jacket." "Yes," said the gentleman, "I have my son's suit on." The conversation went on, evidence piling on evidence, and, going over to the mother, the voice speaking through the trumpet said, "Do you remember, mother, the footprints on the linoleum? I caught it for that." It appeared that, whilst on his last leave, he wanted to take his sister skating. The mother objected, as the sister had a cold. However, when the family had retired the brother and sister had gone off to the ice. On their return the sister had taken off her shoes, and her feet, being wet, had left footprints on the polished linoleum, which the mother spotted in the morning.

After the termination of the war, a lady came to see me, with very strong family introductions. Could I take her to a séance, she asked me repeatedly, but the difficulty was there were so many anxious to get in and so few vacancies, as only three or four new people could be introduced each night,

and every member of the circle had friends anxious to get in. However, it was arranged, and, accompanied by my wife and myself, the lady was introduced. The anxiety of the lady was caused by the fact that her brother, who had been at the war, was reported missing, and could not be traced. When the sitting commenced her brother was not long in coming through, and told of his death. As he described it, he was blown to bits. Later on another voice came through saying his name was Cameron. Now, both my wife and myself knew a lad named Cameron who had been killed, and as no one in the circle claimed him, we said he might be a friend of ours, but the trumpet kept over by the visitor and persisted he was for her; but she denied all knowledge of any one named Cameron. The voice said he had served with her brother, but he had been taken prisoner and died in Germany. Of course it had to be taken as said, but the sequel was, our friend sometime later got a letter from people named Cameron, saying they had heard that she was enquiring through foreign agencies about her brother, and would she be good enough to ask about their son who had been serving, and was posted missing at the same time as her brother. Evidently this was the Cameron who spoke to our friend along with her brother, all unknown to her that her brother had a friend of this name.

This concludes Mr. McCully's report, and it must also be the conclusion of all the evidence for which I have space. Any enquirer who wishes to pursue this evidence further will find a volume of closely-printed evidence covering 435 pages in Vice-Admiral

Trance of Helen Moore with in 1898
 On the Edge of the Etheric. 113

Usborne Moore's book entitled *The Voices*, being a record of his and other people's experiences with the well-known direct voice medium Mrs. Wriedt.

I have, in the previous chapters, given information purporting to come from voices, either through the trumpet, or apart altogether from the trumpet. Sloan, however, is one of the finest trance mediums in the country, and sometimes a communicator, if he cannot get his message through correctly by direct means, controls the medium or sends the message through one of Sloan's regular controls. I have had messages given partly one way and partly the other. However, for long continued conversation, trance communications are the best, as they are more sustained, uninterrupted conversations lasting often for over an hour. In this way I have received much detailed information, as to how the independent voice is formed, what the spirit body really is, the conditions existing in the world beyond, and the relative structure of the matter of which that world is made up, as compared with our physical matter. A stenographer present has recorded what was said.

First of all I am told that the whole universe is made up of matter of various degrees of density and vibratory activity, that this fills all space, in which life exists in varying degrees of development. What we sense here on earth is only matter vibrating within certain fixed limits. Surrounding, interpenetrating, attached to, and moving with our earth, is another world of etheric matter in a higher state of vibration. Consequently it is unperceived by our senses. In our physical world the real, or enduring, body is an

etheric or spirit body, which at the moment of conception, commences to gather round it, or in other words, clothes itself with, physical matter slow in vibration. The etheric body is the framework on to which physical matter is attached. This etheric body is composed of matter quite in tune with the etheric matter of the next plane, but so long as it is attached to physical matter it is limited by the limitations of such matter. At death, however, the etheric body is released from its physical covering and continues functioning quite naturally in the etheric world, where everything is as real to it as it was when in the physical. The etheric body is, in every particular, a duplicate of our physical body, and so it can be understood how, if conditions are given for a spirit to re-materialise its organs of speech, it is possible for it to vibrate again our atmosphere and make its voice heard. The etheric duplicate carries over with it, I am told, everything but the physical covering. Character, memory, affection, personality, etc., go with the etheric, because they pertain to the etheric body on earth. The etheric world is, in many respects, similar to this world. Our senses there respond as they do here, but owing to the finer structure of etheric matter, the mind can work on it in a way it cannot do here. Hence it is in this sense a mental world, but our present world is also a mental world, as I tried to show in Chapter III.

In this next state of consciousness the inhabitants find themselves in surroundings much the same as we experience here. There grow trees and flowers, but there is no death such as we understand it: all vegetable life, instead of decaying, dema-

terialises and disappears from sight. The surroundings of the inhabitants are greatly conditioned by their thoughts, and so their houses and mode of life are much their own making. This, I am told, does not constitute the next state to be one purely of mental projections, for its inhabitants have the same sensations as we have; they can feel, touch and smell the flowers, they can gather them, and when walking in the fields they meet and talk with their friends. All on the same plane, I am told, can see and touch the same things. This is the reply I invariably received when trying to find out whether this state was objective or subjective. There are many planes, but only those on the same plane experience the same sensations. I have, myself, experienced spirits present who talked to me but they could not see each other, though they were in the same room, the explanation given being that they were in different planes of existence. Theirs is not a dream world, but one of objective reality, intensely real; everything, music, art, and all constructive work, being at a higher pitch than we can possibly understand.

Great activity prevails; everyone has his or her own work to do. Service to others and love are the ethical standards which prevail there to a higher degree than here. There is a universal language: each and everyone can understand the other. It is inherent. Nationalities generally live together and speak their own language, but there is one language common to all. My informants were insistent on the point that with them discipline was rigid and all had to obey those in authority. Everyone is under the authority of higher spirits whose laws and instruc-

tions must be carefully obeyed. It is a well ordered and well governed state.

There is no night as we understand it, and the light they get does not come from our sun. If they want rest they can get subdued light, but not darkness as we experience it. When asked as to their food, I was told they ate and drank just as we did, and enjoyed the same sensations, but their eating and drinking were different from what we understand by these words. They enjoy much more freedom of movement, as, they get from place to place at a speed we cannot comprehend. On other occasions when I put questions about the composition of our minds I was told that mind was matter in a very rapid state of vibration, and that at death, though we left on earth our physical brain, the mind's instrument, yet the mind in spirit life functioned through the etheric duplicate of the brain which survived death along with the rest of the spirit-body.

All life persists. Animals as well as human beings survive death, and each enters into a state harmonious to the vibrations of each. Affection on the part of an animal for an individual can bring the two together again after death, but without this bond of affection they would function unsensed by each other in their own plane. Thus, life is indestructible, a great universal force is everywhere, in everything, in some form or another, but only when in conjunction with the physical can it be perceived by our limited sense perceptions.

Physical science deals with physical matter, something we can sense. Psychical science deals

with etheric matter. We cannot sense etheric matter, but spirits can. Its atomic structure, I am told, differs from that of our matter. It may be ether, or something akin to ether, for all we know to the contrary. Physics and psychics are twin brothers, which makes it easier for a physicist to understand psychics than scientists in other branches of knowledge. Hence the whole tendency of physical science to-day is towards the view that not physical but etheric matter is the basic structure of the universe.

Only the ignorant affirm that just what we sense is real, that beyond this range of sense nothing exists. Our range of sense, our sight, our touch, our smell and hearing are limited to the last degree. We know that the spectrum of the spectroscope proves the very limited range of our ordinary vision, and that further ranges of vibrations of what might be colour, could we see them, extend on either side. It has been said that the perceived vibrations as compared with the unperceived are much less than an inch is to a mile. It is evident that there lies an enormous region for other life to inhabit around and within this world of ours, a region quite beyond our normal sense perceptions. Until one clearly understands that our senses here only respond to a very limited range of vibrations, what we term physical matter, that outside these there is a universe full of life which responds to a higher range of vibrations, unreal to us, but more real to it than physical matter, one cannot grasp or understand in all its fulness the psychical phenomena which develop through mediumship.

CHAPTER X.
NIGHTS OF INSTRUCTION.

Our object in life should be to accumulate a great number of grand questions to be asked, and resolved in eternity—Now we ask the sage, the genius, the philosopher, the divine, but none can tell; but we will open our queries to other respondents—we will ask angels, redeemed spirits, and God. *Foster.*

AFTER I became convinced not only of the medium's honesty but also of the identity of those who purported to communicate, I naturally was anxious to know something of their mode of living, their surroundings, and how it was possible for them to return to earth and make their voices heard. In the three previous chapters I have summarised some of the information I have been given, which proved to me the identity of those who spoke. In this and the next two chapters I shall confine myself to three sittings I had when the questions I put, and the answers I received to my enquiries, referred to their life and surroundings and their mode of communication. The information with which I deal is from notes taken down at the time by my stenographer and is typical of those sittings I had for the purpose, not of seeking tests as to identity, but of information regarding the etheric world about and around us.

These nights of instruction were particularly valuable and impressive, as, except for my stenographer, I was alone with the medium. I had, therefore, the opportunity to put questions and receive replies without the feeling that I was in any way monopolising those in the etheric world who had come to meet and speak to others besides myself. At ordinary séances the more there were of us the greater was the evidence, especially when strangers were present.

On those occasions all my attention was given to proving identity, and that those who spoke were really those they purported to be, but in these times I had alone with Sloan my mind was directed more to receiving instruction and general information. Then it was that my etheric friends, though present, kept silent and allowed others to speak who had greater knowledge than they had yet attained. On these occasions some voices spoke to me which I did not recognise, and no acquaintanceship was claimed; they were cultivated and had a command of language far beyond the capacity of the medium.

In this and the other two chapters which follow I shall report three sittings, the first in December 1923, and the other two in January 1924. They are representative of a series of private sittings extending over a year.

At the December sitting my informant spoke in slow and measured tones, without a trace of accent; his delivery was impressive and, although I could not see him, I visualised a man of dignified carriage, culture and education addressing me. Sloan, as usual on such occasions, was in deep trance, his hands held in mine, his head fallen down over his chest, and except for various twitchings from time to time he sat motionless. I sat facing him, Miss Millar, my stenographer, on my right at the table taking notes, and except for the three of us there was no one belonging to this world in the room, or for that matter in the house, as Sloan at this time was living alone. As a precaution, however, I locked the room door and put the key in my pocket.

Miss Millar, moreover, is decidedly medium-

istic, and this contributed in no small measure to the success of these private sittings, as the combination of her psychic powers with those of Sloan made conditions almost perfect.

This first séance I am now reporting took place on 4th December 1923, at 7 p.m., and a few minutes after taking our seats and putting out the light this strange male voice spoke to me as follows:—" Mr. Findlay, the last time you sat with my medium you expressed the desire for information relating to our world. I have been requested by those who are responsible for what takes place here to come to-night to help you in any way within my power. If you will ask me what you wish to know I shall do my best to answer."

This voice spoke from high up above my head. I was sitting facing Sloan, my hands holding his, my feet touching his feet. As it spoke I leaned forward to make certain it did not proceed from his lips, but there was not a sound or a whisper. Ventriloquism could not account for it, as any ventriloquist will testify that this form of deception is impossible in the dark.

I thanked the speaker for his kindness in coming, and the conversation proceeded in the form of question and answer, each reply being instant.

Question : Here on earth we can only appreciate the physical, namely, the earth, the sun and stars. What is contained in what we call space?

Answer : I can only answer you so far as my knowledge permits me. Interpenetrating your world is another world of substance in a higher state of vibration to the one you sense. The universe is one

stupendous whole, but you only appreciate what you see and hear and feel. Believe me, there are other worlds of substance, finer than physical matter, in which life exists and of which you on earth can form no conception. Connected with your earth is this world to which I came after what you call death. Encircling your world are planes of different density, and these move in rotation with the rotation of the earth.

Question : Is your world, then, a real and tangible world?

Answer : Yes, it is very real to us, but the conditions in which we find ourselves depend on the condition of our mind. If we wish it we can be surrounded by beautiful country. Our mind plays a large part in our life here. Just as we live in surroundings suitable to our mental development, so we also attract to ourselves minds of the same type as our own. Like attracts like in this world. So also like attracts like so far as your world and our world are concerned. The evil-minded here are attracted by the evil-minded in your world, and the good here by the good with you. We can, at will, take on earth conditions by lowering our vibrations. Our bodies become heavier and more perceptible to the human eye, which accounts for our being seen at times by those who have the faculty on earth of sensing our vibrations.

Question : Do all the inhabitants of your world get into contact with the earth from time to time?

Answer : The higher and more developed we become the less are we in touch with your world.

The more development proceeds the less do we think of the earth. It is all a question of desire. We can come into contact with earth conditions at will ; if the will for doing so is absent then we do not return to you.

Question : Do we always retain our individuality?

Answer : Think of a country side with glens and hills. The rain falls, and gradually trickles down into small streams, which streams gather volume until they enter a brook, which brook in turn enters a river, which in turn enters a larger river and sweeps onward to the sea. Each individual can be compared to an atom in the raindrop. The atom retains form and individuality throughout the whole course, from the hill to the sea, and even in the sea it does not lose its individuality. So with us, we move onwards and onwards, always retaining our individuality until we merge into the sea of full understanding, when we become part of the Divinity.

Question : That is certainly a very clear illustration, but to go back for a moment to the reply you gave me in answer to my question about your world being tangible and real. You stated that your surroundings depended on the condition of your minds. Now is your life purely a mental one, or can you touch and feel your surroundings just as we do here? In other words, is your world a material world like ours?

Answer : Our world is not material but it is real for all that, it is tangible, composed of substance in a much higher state of vibration than the matter which makes up your world. Our minds can, there-

fore, play upon it in a different way than yours can on the material of your world. As our mind is, so is our state. To the good their surroundings are beautiful, to the bad the reverse.

Question : Do you mean that you live in a dream world where everything appears real but is not?

Answer : No, we do not live in a dream world. As I have said, we live in a real, tangible world, though the atoms composing it differ from the atoms which make up your world. Our minds can act on this tangible substance in a way yours cannot do on your world. You live in a world of slower vibrations.

Question : Does each of you, therefore, live in a world of your own?

Answer : Everyone does, you do and so do I, but if you mean can each of us see and feel the same thing, I answer Yes. All in the same plane can sense the same things. We have the same world as you have, but in a finer state.

Question : Can you touch what you see?

Answer : Yes, of course we can touch and feel and enjoy all the sensations you do.

Question : Do you eat and enjoy your food?

Answer : Yes, we eat and drink, but it is not what you mean by eating and drinking. To us it is a mental condition. We enjoy it mentally, not bodily as you do.

Question : I cannot see you, but, if I could, what would you look like?

Answer : I have a body which is a duplicate of what I had on earth, the same hands, legs and

feet, and they move the same as yours do. This etheric body I had on earth interpenetrated the physical body. The etheric is the real body and an exact duplicate of our earth body. At death we just emerge from our flesh covering and continue our life in the etheric world, functioning by means of the etheric body just as we functioned on earth in the physical body. This etheric body is just as substantial to us now as the physical body was to us when we lived on earth. We have the same sensations. When we touch an object we can feel it, when we look at something we can see it. Though our bodies are not material, as you understand the word, yet they have form and feature and expression. We move from place to place as you do but much more quickly than you can.

Question : What is the mind? Is it something apart from the brain?

Answer : Certainly it is. You bring your mind over here with you. You leave your physical brain on earth. Our mind here acts on our etheric brain and through it on our etheric body, just as your physical brain acts on your physical body.

Question : Will you tell me something about your world?

Answer : All in the same plane can see and touch the same things. If we look at a field, it is a field to all who look at it. Everything is the same to those in the same condition of mental development. It is not a dream. Everything is real to us. We can sit down together and enjoy each other's company just as you can on earth. We have books and we can read them. We have the same

feelings as you have. We can have a long walk in the country, and meet a friend whom we have not seen for a long time. We all smell the same aroma of the flowers and the fields as you do. We gather the flowers as you do. All is tangible, but in a higher degree of beauty than anything on earth. Here we have no decay in flower or field as you have. Vegetable life just stops growing and disappears. It dematerialises. There is a similarity here to what you call death. We call it transition. In time, as we develop sufficiently, we pass on to another plane from which it is not so easy to come back to earth. This we call the second death. Those who have passed through the second death can come back and visit us in our plane, but we cannot go to them until we have passed through it also. This is what your Bible calls the second death. Those who have passed through it do not often come and speak to you on earth directly by materialising, as I am doing now ; but they can pass their messages on to me or some one in my plane and we pass them on to you.

Question : You told me your world revolved with this world. How does this happen, and also, do you travel with the earth round the sun?

Answer : The spheres nearest the earth do so because we belong to this planet. We cannot see the world revolving in space, because we revolve with you. We cannot see your world until we take on earth conditions. In taking these on, we slow down our vibrations and come through from one plane to another until we get our vibrations down more to a level with those of which your world is composed. We can all come down, but we cannot

go up beyond our own plane until we are prepared for the change.

Question : What would happen to you if this earth came into collision with another star or planet and was destroyed?

Answer : It would make no difference to us, our world is quite independent of physical matter.

Question : Do we re-incarnate again on earth?

Answer : Now that is a question I find difficulty in answering. I have known no one who has. I passed over many years ago, and I have round about me those who lived thousands of years ago on earth. That is all I can say, because my knowledge does not permit me to say more.

Question : Do dogs, cats, and other animals survive death?

Answer : Yes, sir, most emphatically yes, they do survive. No life becomes extinct, but they do not survive in the spirit world, as we term it. They have a spirit world of their own making. They do not exist in a spirit world as man exists. If, however, say a dog has affection for a human being it can get into his or her surroundings if both have left your earth.

Question : Is your vegetation similar to ours?

Answer : Something similar, but much more beautiful.

Question : I have noticed in my many conversations with different people, that those who had titles on earth never give them, only just their christian and surnames. Sir William Barrett, for instance, asked me to drop the "Sir" when speaking to him.

Answer : Yes, that is correct. Earth titles mean nothing to us. As soon as those bearing them arrive here these prefixes are dropped, they are meaningless to us.

Question : What are your houses like?

Answer : Our houses are just as we care to make them. Your earth houses first were conceived in your mind and then physical matter was put together to make them as your mind first saw them. Here we have the power to mould etheric matter as we think. So our houses are also the products of our minds. We think and we construct. It is a question of thought vibration, and so long as we retain these vibrations we can hold the object, which during this time is objective to our senses.

Question : What languages do you speak?

Answer : There are the various earth languages spoken here, such as English, French and German, but they are conveyed from mind to mind mentally. Communication takes place mentally from one to another, not only by the spoken word as on earth. This is just as if I were to say that the mind of the spirit gets into telepathic touch with the mind with which he is communicating.

Question : One last question; the power, I notice, is failing. Where do you get your light from and when do you sleep?

Answer : If we feel we want rest we can get subdued light; not so subdued as you understand it, but sufficient to enable us to rest. We have no night here as you would understand night. We have no sun, yet we get all the light we need. We get our light from the source of all light, but I cannot

continue further to-night as the power has gone, so good-night and may the Light that lightens all darkness lead you into the light you are so earnestly seeking.

I expressed my gratitude for my unknown friend's kindness, and hoped that we might continue the talk on a future occasion.

The gas was relit, and in about five minutes Sloan came out of trance, and asked if anyone had spoken. As usual he was dazed, and lay down on the sofa for a few minutes while Miss Millar made him some tea which quickly restored him. By the time we were ready to leave he was quite himself again and said he felt no ill effects.

These private sittings I had from time to time during 1923 and 1924, but the foregoing record relating to conditions in the etheric world must suffice, as I should like to give a report of two other private sittings when my enquiries centred on the means they adopted to make their voices heard on earth. What I have been told is summarised in previous chapters, but the phenomena are of such interest that I am sure the answers to my questions will be of interest to many.

I think I was as much interested in hearing how communication was established as I was about the conditions governing the other world. I am no more anxious to leave this earth than any other healthy-minded person is. What I was glad to know was that death did not close the book of my life, and that the brief span from the cradle to the grave did not constitute the sum total of an individual's existence. So long as we are limited to the physical, the

physical to all healthy people must be the main thing. Those who know me will admit that this every-day world of ours occupies every minute of my time. I am no dreamer or mystic. I am not psychic, my mind runs on practical every-day lines. Why, therefore, it may be asked, have I taken so much trouble to get into touch with another order of existence? The answer is that I have an enquiring mind. To most people one séance with Sloan convinces them of the reality of the after life, and, unless they have recently-departed relations with whom they wish to keep in touch, that satisfies them. I, however, felt differently. At the first séance I was not convinced, but I was sufficiently impressed to wish to enquire further as to the meaning of it all. I therefore returned on the first opportunity after my first experience, only to be more mystified than ever. I was not going to be beaten, however. If it were all one huge fraud I would find it out; if not, then I would have to recast my whole outlook on life and death. By taking elaborate precautions and devising ingenious tests I became convinced in time that the phenomena were genuine, but I was not convinced that the voices belonged to those who had passed through death. Only gradually did conviction come, and this was due to the knowledge the voices had of things which no one present could possibly have known, and only those who claimed to own the voice could have known. The voice which claimed to be my father's, for instance, showed such knowledge of our family life, of our home and of my business, which was his before his death, that the only thing lacking was that I could not see him. If I could,

there would have been nothing else necessary to complete conviction. We cannot call a person "dead" who returns to us in a body similar to the one he had on earth and talks to us as he did when here in the body. Several independent people with clairvoyant power, who had never known or seen him on earth, described his appearance so accurately that at last I became convinced that I was in reality talking to my father, as if it were not he, who was it? In earth-life his physical appearance and personality represented to me my father, and here it was all repeated, and not with him only but with dozens of others whom I had known on earth.

Further information I have obtained is to the effect that the real world contains seven spheres, besides the earth, interpenetrating each other. Each has a plane or a surface, and an atmosphere which appears as sky to its inhabitants. Looking upwards here on earth we are looking through these, and the same on each plane, they look through the one above, but they see no sun, stars, planets, or clouds, only sky. There are no shadows as their light does not cause shadows. The surface of each sphere is solid to its inhabitants, but by thought they can lower their vibrations and come through from plane to plane right back to earth. How few of us realise, when looking towards the sky, that we are looking through planes of different density, which some day will be our home and where those who once lived on earth are experiencing an active and useful existence.

The next chapter will continue the records of my enquiry during what I shall always look back on as Nights of Instruction.

CHAPTER XI.

NIGHTS OF INSTRUCTION, CONTINUED.

How pure at heart and sound in head,
With what divine affections bold
Should be the man whose thought would hold
An hour's communion with the dead.—*Tennyson.*

THESE nights of instruction aroused in my mind the wish for more and more information. If there were such a world as they claimed to be living in, I wanted to know something about it. I had all the enthusiasm of an explorer on the frontier of an unexplored country. I wanted to know what it was like, what it felt like getting there, and what I should do here to make my position as comfortable and happy as possible when I got there.

After I got this information, my thirst for knowledge was not fully satisfied. I then wanted to know how it was they were able to speak, how spirit which is intangible to us could vibrate the atmosphere. I felt I was up against the most important scientific problem it had ever been the lot of man to fathom, and I determined to get a thorough explanation of the subject while the opportunity for doing so occurred. I therefore made use of some of these private sittings for this purpose. The following, then, is a record of a sitting I had on 4th January 1924, Miss Millar, Sloan and myself being the only people in the house. The door was locked by me and the key remained in my pocket until the sitting concluded. No one could possibly be hidden in the room; I always made sure of that.

We took our seats, Sloan facing me, Miss Millar on my right, with her note book and pencil, and after

about 10 minutes Sloan began to twitch. The trance state then came quickly, and his usual control, Whitefeather, spoke. We talked to each other for a few minutes and then I asked if conditions were good. "Yes," Whitefeather replied, "Very good, lady got great power and this helps us. Lots of people here to-night, the monkey man here too" (this latter refers to the spirit who purported to be Professor Huxley, whose talks to me by the Direct Voice on evolution earned for him this title by that amusing, witty, but rather ignorant individual who goes by the name of Whitefeather, and who, according to his own account, as I have previously stated, was once a Red Indian Chief). "I want to hear how it is that they speak by the Direct Voice, Whitie," I said.

"Me can't tell you much, Findlay Chief" (the name he always called me). "But Greentree here to-night, he will tell you."

Greentree I had spoken to often before. He also claimed to have been an Indian Chief on earth, but he was a very different type from Whitefeather. He told me on one occasion that he had learned English after he had left the earth, as he had in spirit life been much in touch with English-speaking people. His English is good, not broken English like Whitefeather's, who had picked up what he knew through controlling the medium. Whitefeather's case is similar to others I have experienced, the control being quite ignorant of our language when first taking possession of the medium's body, and learning it gradually through hearing it spoken. Greentree's superior mental and spiritual development was always

apparent, and Whitefeather, while acknowledging his own inferiority, spoke of Greentree at all times in terms of respect. He would say, when unable to answer a question, "Greentree will tell you, Findlay Chief, if you ask him the next time he speaks."

It may be asked how it is that American Indians should sometimes act as controls of our mediums. I put the question once to Greentree and was told that this was because in earth life they were spiritualists and were in constant touch with departed spirits. They had learned on earth the laws governing communication between the two worlds, and when they themselves passed into the world of spirit it came more easily to them than to others to get into touch with earth again. Just as certain people on earth are fitted by nature to act as mediums between this world and the next, I have come to the conclusion, from my various conversations, that some etheric people are likewise more adaptable than others for controlling a medium. We therefore find that all trance mediums have one or more regular controls who speak more easily than others through the medium's own vocal organs. These are the mediums on the other side. Not everyone can communicate by controlling the medium, and this is done by those best fitted for the work, who pass messages, received by them from etheric people, on to earth. Control of the medium may be more difficult than speaking by the Direct Voice, but I have found that most of my friends who spoke with their own voices, quite apart from the medium, became proficient after a little practice. The one advantage Trance Speaking has over the Direct Voice is that it can be

sustained for a long time, sometimes for an hour or more, whereas by means of the Direct Voice long-sustained speech is unusual. After a few minutes the voice trails away and becomes inaudible, and we have to wait, sometimes for five minutes, before it again gathers the power to speak. All the same, while the power lasts it is much more effective and impressive, as, however short the conversation, a "face to face" talk is always to be preferred to one by means of a control. For instance, we would be more impressed if, say, a foreigner spoke for a few minutes to us in English and then waited some time to think what next he would say before speaking again, rather than by hearing his thoughts expressed to us by means of an interpreter. By direct speech he conveys his thoughts to us in a way he cannot do if everything he says has to be passed through, and expressed by, a second person.

Greentree is one of Sloan's regular controls, and speaks with ease through him, but besides this he is very proficient in speaking by the Direct Voice. He, however, is one of the chief operators on the other side. It will be remembered that in Chapter VI, when describing how the voice was produced, I stated that the greater part of the work done to obtain speech between the two worlds was carried through by those on the other side. Greentree is the director of the séance both on his side and ours, he is in charge and directs those wishing to speak, explaining to them how this can be accomplished. He singles out those who are to speak, as, with the large number waiting an opportunity, direction is required. He controls both sides and does not hesitate to tell us on

this side, and sometimes pointedly, if we are not making the right conditions. He tells us when music is required, if we are too tense, he reprimands someone for sitting with his legs crossed, which is one of the first things a novice at a séance is told not to do.* The novice, thinking that as we are sitting in the dark no one will see him, sometimes disobeys this injunction, but forgets that the darkness is no darkness to them, that they see us clearly, and everything we do. A tap by the trumpet on the culprit's head, and a polite request not to cross his legs, invariably proves this; in fact, I have never known a mistake to be made. The usual enquiry as to how they knew gets a quick answer from Greentree, which makes the novice realise that normal conditions do not rule at a séance, and that intelligences are present with powers beyond our own. Other instances have occurred, quite apart from the regular voice phenomena, to show that the etheric intelligences present can see in the dark. I shall mention a few.

At the close of a sitting, just before the farewells are said, I have often held out my watch and asked the time, and on every occasion, when the lights have been turned on, I have found the reply correct almost to the minute, and this be it remembered is done in the dark and when no luminous watches are in use. This correct time telling, moreover, occurs after a sitting of from two to three hours. Again, if I hold my finger in any direction it will, on request, be gently touched with the trumpet; no fumbling, a clean gentle touch. Any part of the body, on request, will be cleanly and gently touched, either ear, the nose, the left or right knee—an impossible

* The reason for this is to keep all the orifices of the body open, as it is through them the ectoplasm is drawn.

thing, as I have proved, for any human being to do in the dark.

This brings me to an incident which occurred just after Whitefeather had informed me that Greentree was waiting to speak. Miss Millar had put the light out as I was holding Sloan's hands and controlling his feet. We had both been sitting a few minutes in the darkness waiting for Greentree's voice to speak, when Miss Millar said, "My notebook is being moved about," and then, "It has been taken away from me," followed by, "My pencil has been taken out of my hand." Then the table, nearly two yards away from the medium, rocked up and down with considerable force. I replied, "It cannot be either Sloan or I doing it, as my feet are touching his and my hands have a grip of his hands," when a voice up near the ceiling spoke as follows: "Just something to make you understand that there are intelligences at work in this room to-night which can see you and the things in the room. What is the dark to you is not darkness to us. A materialised spirit hand is responsible for what has happened, but the lady need have no fear, we never would do anything to frighten or hurt anyone." After this the note-book and the pencil were returned to Miss Millar, the table stopped rocking, and Greentree spoke, wishing us "Good evening" and asked me what I wished to know.

Question : How is it that you can speak to us on earth?

Answer : By materialising my etheric mouth and tongue.

Question : Can you tell me something of the method by which this is done?

Answer : I shall do my best to make you understand how this is done, but remember you cannot get a proper grasp of the difficulties we are faced with until you yourself come across to our side. However, I shall explain our methods as clearly as possible. From the medium and those present a chemist in the spirit world withdraws certain ingredients which for want of a better name is called ectoplasm. To this the chemist adds ingredients of his own making. When these are mixed together a substance is formed which enables the chemist to materialise his hands. He then, with his materialised hands, constructs a mask resembling the mouth and tongue. The spirit wishing to speak places his face into this mask and finds it clings to him, it gathers round his mouth, tongue and throat. At first, difficulty is experienced in moving this heavier material, but by practice this becomes easy. The etheric organs have once again become clothed in matter resembling physical matter, and by the passage of air through them your atmosphere can be vibrated, and you hear his voice.

Question : But how did you get this air; are the lungs also materialised?

Answer : In a full materialisation, yes.

Question : I have often heard two, or sometimes three, voices speak at once. Are other masks used in these circumstances?

Answer : Yes, on these occasions conditions are good and the chemist has sufficient ectoplasm to construct several masks, which are all sometimes used at the same time. That accounts for your hearing more than one voice speaking.

Question : Where is this mask placed?

Answer : Usually in the centre of the circle. The chemist keeps as much ectoplasm as possible within the circle, but when the quantity given off by the medium and sitters is small it gathers about the floor which accounts for voices coming from the floor when conditions are poor. On the other hand, when conditions are good and we have an ample supply, we can build right up to the ceiling, which accounts for the voices on these occasions coming from high up in the room.

Question : After the mask is completed, what do you do?

Answer : The person wishing to speak takes up his position in the centre of the circle and presses into the ectoplasmic materialisation and then commences to speak, moving his mouth and tongue just as you do when you speak.

Question : What about the trumpet?

Answer : This is used not only to magnify the voice, but to enable it to be directed towards the person we wish to speak to. The trumpet is moved by materialised rods and is controlled by one on this side whom we term the trumpet operator. His name is Gallacher, and he will speak to you now. (A new voice spoke, announcing himself as Gallacher the trumpet operator.)

Question : Good evening, I take it that you are Irish.

Answer : Yes sir, right first time.

Question : Well, my friend, I want to know all you can tell me about your work in helping those on your side to speak to us on earth.

Answer : When a spirit wishes to speak

to you he takes on earth conditions from your surroundings. We always know when your meetings take place. (Here Whitefeather broke in "It's me who knows, and I tell him and the others. It's me who knows when a meeting is to take place, it's me that remembers these things, it's written down; it's me that tells everyone.") After this interruption Gallacher continued: As I was saying, we always know when you are meeting. I am responsible for manipulating the trumpet. I have been standing beside you waiting to speak to you, and I am glad of the chance to tell you what I can.

Question : So you are responsible for the megaphones or trumpets?

Answer : Yes, I deal with them entirely. When there is going to be a meeting the chemist whom I work with generally lets me know when it is going to occur, and asks me to come along at the specified time. He supplies a substance and also obtains a certain amount from the medium and the other sitters. It is the combination of this spirit-substance with ectoplasm, drawn from the medium and sitters, which enables us to materialise. If there is enough it allows the metallic instrument to go to all parts of the room, and voices to be produced. When I came here to-night I first looked to see where I could best gather the most ectoplasm. The chemist gets it from me and adds his ingredients, and it is then conveyed to the most suitable place. I also speak for those who cannot do so and also for those who may be a long distance away. These latter send me their messages as you send messages by wireless; these are picked up by a receiver and given to me;

I then pass them on, giving the person's name. I merely act as an Exchange.

Question : Does that account for what is sometimes thought to be impersonation?

Answer : I am the one who passes the message through, but you may sometimes think that I am not the right person speaking. I am the messenger to you from those who cannot speak.

Question : I am glad of that explanation, not that I have ever experienced impersonation, but it is interesting, and helps me to understand your difficulties. Now can you tell me anything more?

Answer : When spirits come into the circle to speak they actually, for the time being, partially materialise, their mouth and tongue being coated by the substance we make. There is a nexus between the medium's larynx and the materialised mouth and tongue of the spirit speaking, which enables the words the speaker forms to be heard by you. We then feel as we did when on earth. The organs of speech take on a thicker form, our tongue thickens and so do all the other materialised organs. We cannot be heard by you until we again put on matter of slower vibration, and it is only when we find someone like the medium who can supply us with this ectoplasm, which we fashion to our requirements, that we can again make you hear us. Ectoplasm alone, however, would be of no use without the chemical substance we supply from our side. It would not materialise without it.

Question : What is this substance?

Answer : The chemist is standing beside me and tells me to say it is no use giving you its in-

gredients as it would mean nothing to you on earth. He says, however, that the finished product is a substance by which material things can be moved. Nothing can be moved without it. All physical bodies are composed of many different ingredients from which we draw the substance you call ectoplasm.

Question : Can you tell me anything more?

Answer : I must go now, but before going I would like to tell you, sir, that I was brought up in the Roman Catholic faith, but I did not come over here as a Roman Catholic. Before coming here I gave up all creeds. I came here a free thinker, but I was wrong in not believing in survival. I came here minus my physical body. When I keep in touch with the earth plane my surroundings are practically on a par with the physical world, but in the higher spheres we get away from earth conditions. Now I have for the time being taken on earth conditions and I am part of your world. I will touch you (I felt a touch on my left arm) and I am conscious of that touch. [Sloan's hands and feet were still controlled by me. If Miss Millar had touched me she would have required to stop writing, get up and come over to me, but her pencil never ceased, and when I told her immediately I was touched, she answered from her correct place in the room.] Many of us here in our normal state often touch our friends on earth, and at first are much distressed that no notice is taken of us, forgetting that with our more refined bodies we cannot be seen or felt. I must go now; Good-bye! Greentree will speak to you again.

Question : I once put my ear right up to the

medium's mouth when a voice was speaking, and heard a hissing sound. My father's voice was speaking at the far end of the circle to my brother, yet no words came from the medium's lips, only a soft hissing sound. At other times when I have done the same thing when a voice was speaking I have heard nothing. What was that hissing sound I heard?

Answer : From the medium's mouth is projected a materialised ectoplasmic tube to carry the vibrations of his larynx to the spirit speaking. The medium's larynx is used to vibrate the atmosphere, the spirit's materialised mouth, throat and tongue to form the words. You were fortunate to hear this hissing. Your scientific men interested in the phenomena would have been glad to have had your experience, as it is something to give you a start in getting some real knowledge of how the voice is produced.

Question : Can you tell me something more about the mask which you enter when you wish to speak?

Answer: You can call it a mask or a dummy. We gather the ectoplasm from the sitters into what I might term an urn; not a physical urn. If you wait a moment I shall try and show you it. (Sloan's hands and feet were still controlled. I waited, and gradually there appeared high above his head a luminous object which assumed the shape of a large flower-pot, and then faded away.) Did you see it? (Yes, I replied.) Well, we gather the ectoplasm into this and the chemist adds his ingredients. The finished product is matter slow enough in vibration to vibrate your atmosphere. The mask, until it is

entered by the spirit wishing to speak, is incapable of speaking itself. The spirit has to tune down his organs of speech, and thus contact between these and the mask becomes established. When the magnetic or psychic power is strong enough, there is no difficulty in obtaining sufficient cohesion between the speaker's organs and the mask. When cohesion is established, the ectoplasmic material moves with the vocal organs of the spirit. It is exactly as if we coated our mouth and tongue with this material. It sticks to them and moves with them.

Question : Has this mask weight; would it affect a balance?

Answer : Yes, it has. The ectoplasm taken from the sitters has weight, and the sitters' weight is reduced in proportion to the amount that is withdrawn. If you were to sit on a weighing-machine during the sitting you would find your weight decrease. The ectoplasm is returned to the sitters at the end of the séance and they become normal. [This has been proved correct by experiment.]

Question : When you control the medium and use his vocal organs, what really happens? [This refers to trance utterances, not the direct voice.]

Answer : When the medium is controlled, and we wish to speak through his vocal organs, we get him into a passive condition. This is the condition he is in when in trance. His spirit has left his body for the time being, and is outside. When he is in this condition we are able to work on his larynx and vocal cords, his tongue and throat muscles. We do not go inside him, however, but stand behind him. We are able to get ourselves into a condition, or in tune with the medium, to such an extent that when

we move our voice organs the medium's move likewise. There is a connecting link, etheric or psychic, whichever you like to call it, which has the same action on the medium's muscles as a tuning fork on another tuning fork if they are both tuned to the same pitch. Thus the two sets of vocal organs work in harmony. There is no question of the messages in any way being influenced by the medium's mind, as his mind does not come into the question at all. We do not work through his mind, but directly on his vocal organs. Everything that comes through is exactly as it originates in the mind of the controlling spirit. The medium's mind and brain are switched off for the time being, and the spirit operator controls the muscles of the medium's vocal organs.

Question : The medium is still in trance ; where has his spirit been since we started?

Answer : When the trance state comes on it means that the medium's spirit has moved out of his body. His spirit is at present exactly on his right not far from his body.

Question : Can you tell me more of your controlling the medium during trance?

Answer : I take on earth conditions, slow down my vibrations and stand behind him. Ectoplasm is found everywhere in the human body. When I stand behind him it is similar to standing behind the mask, only in this case it is the medium's own vocal organs which I move to form the words, they move in company with my organs ; whereas when we speak directly, apart from the medium, we enter the mask and form the words by our own tongues which are temporarily materialised.

At this point in the proceedings Sloan stood

straight up, and I did so with him. Greentree then said he had broken off the talk to show me something. " I will show you that his spirit is out of his body. Both your arms are stretched apart, as you still hold his hands. Now try to lower his arms." I tried, but they were as stiff as if he were a wooden image. I felt his muscles, and right down his body, every part of him was like wood. " Rigor mortis," a voice shouted, and indeed it was. With all my strength I could not move one arm or the other either up or down. I gave up as I felt that, if I exerted too much pressure, his arm would break. Then another voice : " We shall bring his spirit back and take him out of trance." Gradually the muscles slackened and I placed him gently down in his seat. In a few minutes Sloan's voice spoke, asking if we had had a good sitting.

Sloan is not so tall or muscular as I am, but, on the first chance I got, I asked a man more muscular than I am to stand up with his arms outstretched and keep them rigid while I tried to pull them down. I had not the least difficulty in doing so, and my readers can make the experiment for themselves. Evidently, to give me further proof, on this occasion Greentree withdrew Sloan's spirit further away from his body, so that for the time being he was as one dead. In ordinary trance the spirit and the body must be in closer connection, as there never is this rigidity of muscles. It was an experiment I am glad was not often repeated ; only on one other occasion did I have a similar experience.

I shall conclude these experiences in the chapter which follows.

CHAPTER XII.

NIGHTS OF INSTRUCTION—CONCLUDED.

The wise are instructed by reason; ordinary minds, by experience; the stupid, by necessity; the brutes, by instinct. *Cicero.*

THE only other record I shall give of these private sittings is the one dated 24th January 1924. Miss Millar again acted as note-taker, and the same control of the medium was in force. At each sitting similar conditions ruled. Sloan sat opposite me holding my hands, and in about ten minutes went off into trance. The light was put out and we waited in the darkness wondering what further we would learn this night.

"Good evening, Mr. Findlay." "Oh, good evening, Greentree," I replied; "I recognise your voice."

Question: I am glad you have come to-night. Now can you tell me the difference between trance and sleep?

Answer: In sleep—that is, natural sleep, the sleep the physical body needs—all the functions of the body are at rest except the heart, which keeps on pulsating. That is natural sleep, but the spirit does not always leave the body. In trance we put the spirit slightly aside, but a psychic cord is attached to his body from his spirit-body. If that cord should be snapped, dissolution would take place immediately. Before we can speak through him we require to get his spirit out of him, outside altogether, but it is still attached to the body by this cord of life. He is now unconscious and outside his physical body. His spirit at the moment is exactly between his body and you. If nothing untoward happens he can return

to his body just as he left it. If something should go wrong in his present condition, the physical frame suffers. On this occasion you will notice I am speaking to you by means of his vocal organs. I am standing behind him, but am in such close contact with these organs that, just as I move my mouth, his mouth moves. I am in complete control of these organs. The medium knows nothing, he is quite unconscious of anything I do. I am taking temporary use of his body, as the power is not yet strong enough to speak to you by the Direct Voice.

Question: Can you hear me quite easily?

Answer: Yes, I can hear you, but I cannot hear what I say in reply. I am talking behind the medium and I suppose you can hear me.

Question: Oh yes, I can hear you all right. Can you suggest a means of communication without a medium?

Answer: By finding something on earth susceptible to the higher vibrations of the spirit world. This, scientists on our side are trying to influence you to accomplish, as it is a thing for you to do, not us. We cannot do more than get our vibrations down to near those of your earth. It is for you to get your vibrations up to meet ours when we come down.

Question: How does a medium hear clair-audiently?

Answer: By our acting on his mind.

Question: What will my work be when I reach your world?

Answer: You will be eminently suited for research work.

Question : When you speak to us, do you lower your vibrations?

Answer : Certainly, that is what we mean when we say we take on earth conditions.

Question : How is it you lower your vibrations?

Answer : It is difficult to explain. It is a condition you get yourself into, which enables you to absorb the ectoplasm from the medium and sitters, and when I do so I feel just as I did when I lived on earth.

Question : How do you hear us speak?

Answer : By lowering our vibrations sufficiently to catch the atmospheric vibrations of your voice. I must go now. Good-night.

After a few minutes a new voice spoke. "Greentree has to go, he has other work to do; but he has asked me to speak to you in case you have anything more to say.

Question : Thank you for coming. You might tell me how it is you are able to speak to me. Greentree and Gallacher and others have told me, but the more information I get the better I can understand your methods. So far everything I have been told by different voices harmonises and agrees. You go on talking. You may say something I have not heard before.

Answer : I feel as if I were just back on earth again. This is just as interesting to me as it would be for you to come over here to our side and see how this is worked. You would be fascinated seeing all that takes place before a spirit voice can vibrate your atmosphere. First we are told by Whitefeather or

some one else when a séance is to take place; he is always about the medium and knows everything he does and hears when he arranges a séance. Then we all come. Whitefeather gets the spirit-body out of the medium's body, the chemist and his assistants come with their preparations, and Gallacher comes to manage the trumpets—not that they are always necessary; you have often heard us speak without them. They just magnify the voice and enable us to throw it more easily to the person we wish to speak to. Greentree takes charge and tells the spirits present how and when to speak. It is very interesting watching all the arrangements being made on this side, the chemist linking up the medium and sitters and drawing power from them. Until all these preparations are completed no voice can be produced that you could hear. The larger end of the megaphone or trumpet is also used to place the materialised mouth and tongue in, as it gives the spirit speaking something to rest them on. Then we speak, pointing the smaller end to the person addressed.

Question : Is Gallacher here to-night? I want to ask him something.

Answer : (Whitefeather interposed.) No, Gallacher is busy at other work. He cannot come to-night. He told me you were coming, me tells them when to come, that's my work. Me look after my medium's spirit. Away people, who will do you no good. When you come as an earnest enquirer you will find us ready to help you. [This was addressed to some spirit or spirits present.] Our band here won't allow bad spirits to come here. Me

can get right into medium's body but no one else can; me manage this after years of practice.

It is impossible in a book to convey to the reader the different tones and personalities of the speakers. Whitefeather is recognised at once by his voice, his personality and his speech. Whenever he speaks you want to laugh, he is like the clown at a circus, sometimes he sulks, sometimes he is, figuratively speaking, as black as thunder, only to brighten later and become, by a little flattery, all sunshine. By the quaint way he has of putting things he can keep us laughing for minutes on end. He butts in and twits the spirits speaking, or makes some remark about a sitter—altogether a very amusing and interesting personality, but one by no means highly developed. And so with all the other regular speakers; they are easily recognised; each has his own characteristics and personality, which the darkness of the séance room cannot hide.

To continue the conversation interrupted by Whitefeather—

Question : Do you keep records of what takes place?

Answer : Yes, of course we do; we are not encyclopedic.

Question : How is the trumpet moved?

Answer : When the power is strong enough the spirit's hand is sufficiently materialised to enable him to hold it, but on other occasions by psychic rods. (A pause.) Someone near you is very anxious to speak; just wait and don't ask any more questions.

[After this the sitting was taken up talking to my father and others who wished to speak.]

Huxley, to whom I have already referred, also spoke, tracing matter and life up from early beginnings, through the physical, into the spiritual world. "Evolution," he concluded, "is still my great theme, the thing I am constantly thinking about. Evolution is the key to the Universe. Evolution never ends. We are always progressing, progressing, but we retain our individuality. It helps to explain the mystery of existence."

I have done my best in these last three chapters to give an outline of the methods I employed to get information relating to the other world about us and to find how it was its inhabitants were able to communicate their thoughts to earth. These private sittings were very impressive and did as much as anything to convince me of the reality of the other world. Sitting face to face with Sloan and, when the Direct Voice was speaking, pressing forward to make certain the voice was not his, confirmed the conclusions I had previously formed, and these, as I have already stated, were not arrived at hastily. I felt that I had now a double check on all I had previously experienced; I had confirmed the medium's honesty; the super-normal nature of the phenomena; the reality of another world in close proximity to our own; and lastly the continuity of life, which I found had only passed beyond our knowledge owing to its having discarded the physical garment which appealed to our senses. Besides this, I had been told something of the life and work in the etheric world, and of their methods of establishing communication with this earth. Truly, these nights of instruction were not to be forgotten.

CHAPTER XIII.

ADD TO YOUR FAITH, KNOWLEDGE.

Ignorance is the curse of God; knowledge is the wing wherewith we fly to Heaven.
Shakespeare.

THE foregoing chapters contain information which has seldom been conveyed between two different orders of intelligence in the same clear and concise way. Doubtless we were not ready to receive it, and had it come sooner it would not have been understood. To-day the position is different, as the younger generation is now able to talk and think of the ether and its waves, and of matter, its atoms and its electrons. The human mind has thus advanced sufficiently to be able to grasp the fact that nothing is solid as we understand the word, that everything we see and touch is composed of that substance called ether, which only when vibrating at a certain speed appeals to our senses. The vast majority of the vibrations of the ether never affect us, though we know by means of instruments that they exist and always have existed. Is it inconceivable that there are other beings who can sense what we are incapable of sensing, or is the sum total of intelligence confined to what we call humanity? Are there no intelligences capable of appreciating ether waves either below or above our limited capacity? Surely to adopt this view reveals profound ignorance. We know how primitive man was able to appreciate only his own immediate surroundings, and how he looked on the stars as lights placed in the firmament for his special benefit. His mind could not have grasped the discoveries of Copernicus. Had Bacon, in 1623, in his

De Augmentis Scientiarum, discoursed on the vibratory activity of matter, his work might have died at birth. The human mind in his day could hardly comprehend the majesty and greatness of the physical universe; the universe of ether could only be appreciated when first of all the physical universe was properly understood. This mental development took three hundred years, and to-day we find the same difficulty in harmonising ourselves with this next forward step as our forefathers did in adjusting their minds to the astronomy of Copernicus and Galileo and, in later years, to the biology of Darwin. Each forward step takes time; the great minds take the first step, often amid jeers; but by-and-bye the multitude follows. Our children will be able to appreciate the etheric universe in a way many of the older generation never will; to them an etheric world beyond the physical will be comprehensible in a way it will never be to their parents and grandparents.

It required at least one hundred years before the discoveries of Galileo and Copernicus gained general acceptance amongst educated people. Then, just as now, appearances were different from reality. It took fifty years and more, after Darwin, before most of the educated were able to accept the fact that our earth and its inhabitants are the outcome of a slow but steady evolution and not an instantaneous creation. All new discoveries have had to meet with uncompromising opposition. History is full of the fact that humanity has invariably persecuted, and sometimes murdered, its greatest thinkers, and afterwards worshipped at their graves. The human mind is so constituted that new ideas penetrate slowly

and are only accepted after long and fierce discussion. No doubt this conservatism is for the best, as if it were otherwise there would be no stability, whereas though truth always wins through in the end, much chaff is discarded in the winnowing. Every radical change in science, religion, or philosophy has only won its way to acceptance by ultimately appealing to the reason of mankind, and Psychic discoveries will be no exception. We must therefore expect that it will take time before this new knowledge becomes part of the generally accepted truths of the world, and this will only come about by more and more earnest seekers investigating the phenomena and year by year accumulating further evidence, which in the end will remove all doubt.

What, therefore, must be the attitude of all those who, putting aside prejudice, set their faces earnestly towards the truth? What should be my attitude under the circumstances so far related in this book? Should I keep silent, or tell the world of my discoveries, ignoring its jeers and scoffs? Each one of us is but the trustee of knowledge entrusted to him, and to hold back for fear of ridicule would be but cowardice.

I tell only what I have been told; this book is not the product of my imagination. I am not a missionary trying to change beliefs long held; I am only relating something I have heard which will make more intelligible those beliefs held sacred by the great majority of mankind. If in the process of assimilating further knowledge of the unseen certain beliefs now held as fundamental are found to be but symbols of a greater truth lying further back, is this not just a repetition of what has occurred in the past?

Knowledge is like a tree of slow growth: year after year it sheds its leaves which have been the means of its nourishment, but still the tree remains, slowly but surely adding to its stature and girth. So to-day certain old beliefs which helped mankind onwards in his reaching out after God and the unseen must be discarded, so that place may be found for those of newer and fresher growth; but the real and enduring fabric will always remain. The knowledge gained by this new science of Psychics only confirms and deepens the great and universal truths proclaimed by Religion and Philosophy. We find in our researches an all-directing Mind fashioning and moulding the universe, one great stupendous plan, far beyond the comprehension of anyone in this world and of most in the next. We find that as we sow here we shall reap hereafter; that we are making our next life in this; that life persists and is indestructible; that memory, personality and character are our real selves and that it is not they but only their physical covering that decays at death.

Further, we find that we are surrounded by an unseen multitude who, under certain conditions, can hold converse with us from time to time. Have not the fundamental and essential truths of religion received confirmation by this new revelation, and are we more likely to become irreligious by its acceptance? When we look round at the so-called religious world of thought to-day, is there not an instinctive feeling, amongst even the most orthodox, that things are out of gear? Consider the sects and dissensions and quibblings on the one hand, and the utter indifference on the other, and we have the results of orthodox religion in a nut-shell. To

take England alone, for example, we have just become sufficiently educated to make the majority of us wonder what is truth. In the old days of ignorance there was no difficulty in accepting truth, because truth for the multitude was what was told them by the Church; that was during the Dark Ages. The printing press, however, had its effect, and a few hundred years ago some were sufficiently intelligent to doubt the authority of this Church; they threw it over and pinned their faith on what was considered an infallible Book instead of on an infallible Church. Knowledge progressed; the infallible Book began to be doubted and then more doubted, and in consequence, since the Reformation, there has been dissension everywhere amongst the Protestant section of the community, because they had nothing solid on which to base their beliefs. The Roman Catholic Church alone has managed to pursue its even way, without at least open dissension, but the history of Protestantism reminds one of an iceberg, forever breaking up. Each section, of course, considered itself right and the rest all wrong, and each section had its own texts to support its contentions.

To-day, nearly a third of the way through the twentieth century, we find the same form of Church service, the same rigmarole of words used which satisfied our ignorant forefathers, but they are far from satisfying the thinking section of the population. In consequence Church congregations are becoming smaller, because people have little sympathy with its teaching. Are the people, however, indifferent to the essential truths which all religions have proclaimed? By no means; the people of to-day are

more interested and more fully alive to the essential truths of religion than ever before, and the Church has lost a great opportunity by retaining its impossible creeds, and thus forcing from it the thinking section of the population. In the English Church prayer book there is set down to be read or sung, on certain Feast Days and Sundays, the creed of Saint Athanasius which tells us, among other things, that if we do not believe the incomprehensible we cannot be saved, and without doubt we shall perish everlastingly. This cruel creed sets out the Catholic faith; it has never been repudiated or withdrawn; in fact, it is the basis of Protestant and Catholic Christianity, or, as the Prayer Book says, it is the confession of Christian faith. How can any intelligent man or woman read this creed and say honestly that this jumble of meaningless words constitutes his or her faith, and yet it is glibly sung or read throughout England, on certain appointed Sundays.

The utter lack of authority and basis for belief in Protestant Christianity finds ample confirmation in the diverse opinions held with regard to transubstantiation. The Bishop of Birmingham (*Morning Post*, 23rd July 1931) accuses the Archbishop of Canterbury of countenancing the belief "that a Priest, by the act of consecration, can cause Christ to come and dwell within the bread and wine of Holy Communion and that the belief that a Spiritual Presence can be made to inhere in a piece of bread by consecration is false."

This is only an example of what has been happening off and on for the last 1,900 years. If it is not a discussion or an argument about

transubstantiation, it is an argument as to the authenticity of some passage in Scripture. Christianity since its foundation has been the cause of one discussion and argument after another relating either to forms or ceremonies on the one hand, or the meaning and interpretation of certain portions of Scripture on the other. Christianity has been like a ship at sea forever seeking a port and never finding one, because it has no sound and solid foundation for its assertions. They have been dependent on the pronouncement of some Church Authority or some passage in Scripture, and these have received different interpretations in different ages; hence the Christianity of to-day is as unlike as possible the Christianity of the first century. These opinions and interpretations have caused an untold number of divergent views throughout Christendom, resulting in the hundreds of sects which have formed the Christian Church since its foundation. Small wonder that only a small section of the community attends Divine service, for the leaders themselves cannot agree as to what is truth, and so their followers, losing heart, get fewer and fewer. The number of those attending Spiritualist services, on the other hand, is yearly increasing.

And what ray of hope is held out to those around an open grave? This is what the mourners are told. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Now to be changed is the last thing any one of us wants. Every one wants to be himself or

herself and retain his or her own individuality and personality, which is just what we shall do in a body similar to our earth body. What comfort can my quotation bring to the sorrowing mourners? and yet at every Christian funeral the clergy read this obsolete burial service, or, if Dissenters, repeat similar words, and consign the spirit of the dead to the grave until the great Resurrection. This consigning the spirit of man to the grave till some future Resurrection day has been going on now since the commencement of Christianity; it doubtless went on before Christianity was thought of, and if the clergy are right our graveyards must be full of sleeping spirits awaiting the great roll call. The same words are repeated at every funeral service, and in the past the people have accepted them, knowing no better; but sooner or later, owing to our increased knowledge, the truth must be told. Anyone who doubts the foregoing view of the Church's opinion on the subject will find it confirmed by reading over the last verse of the well-known hymn, which is sung at so many funerals, *Now the labourer's task is o'er.*

It is the duty of the clergy to be in advance of their congregations, and by now, with the evidence they can obtain by means of the enormous amount of literature published on the subject, they should be telling their people that the old creeds are dead, but the essential truths of religion live and can now be believed, not as an act of faith, but as scientific facts. I am told, however, that all that is new can be read into the old creeds, and that these dead bones can be made to live again by pouring the oil of the new revelation upon them. That may satisfy some, but

it does not satisfy many who are now thinking for themselves, and passing over with indifference the pronouncements of the Church. These old writings are interesting relics of a by-gone age; why ponder over the gropings of our ignorant ancestors after truth when we have before us these things they were seeking after?

What, then, is our position to-day? We now know that our survival and our entering into the etheric world is not conditioned by any kind of belief. It is a natural process, just as natural as birth; it takes place, not at some future time, but at death. It does not matter in the least whether one believes in events recorded in the Bible or not, or whether one is a believer, on the one hand, that Heaven is a new Jerusalem with its streets paved with gold, or, on the other hand, that there is no such thing as survival and that the grave is our end. All these beliefs mean nothing so far as survival is concerned, as the most ignorant believer, and the most pronounced atheist, will reach the etheric world when the time comes for his etheric body to leave his physical body. There is no separate place, Heaven for the believers or Hell for the unbelievers. But ignorance is not bliss and it breeds false imaginings. The more you know of the country you are going to, and the means of entry, the more at home you will feel in it when you arrive there. We shall be much more in harmony with our surroundings if we prepare ourselves correctly in advance, though it is unwise to give too much thought to it.

I am writing with some authority, as I have had one or two interesting experiences. A clergyman

who had died told me that he could make no progress until the last of his congregation had arrived from this world. I asked him why, and he told me that the reason was that he had preached to them orthodox Christianity, namely, the forgiveness of sins through the belief in Christ's death on the cross, and the punishment of all who had not this belief. He was waiting to tell each one of his congregation, as they came over, that he was wrong, and that he had given them an entirely wrong impression of the after life.

I was once told that all young children who had passed into the Etheric World as infants, without any knowledge of this earth's religious dogmas and creeds, grew up quite ignorant of these, as these earth-made beliefs meant nothing to the inhabitants of that world. Those passing over holding such beliefs are taught to see their error, and those who have not preached them very quickly forget them in their new surroundings. Those, however, responsible for preaching and teaching error may have to endure bitter mental agony till their mistake is forgotten.

Another experience I had was equally interesting and shows how wide is the divergence of thought, wherever it be. The group which was working along with me, on the other side, said they were going to bring to speak to me a Plymouth Brother who on earth had his ideas so fixed that he could not get rid of them in his new surroundings. This man, who, I found out afterwards, had been a prominent Plymouth Brother in Glasgow and was noted for his extraordinarily narrow and bigoted views, and who had recently died, spoke much as he must have

spoken on earth on many occasions. Talk about a hardened sinner! he was certainly the most hardened *believer* that I have ever experienced. From the other side he discoursed to me about the wickedness of everybody except himself. To him everybody was a sinner, and his fixed ideas on earth had been carried over with him. After he had finished I was told by the next who spoke that he would have to undergo a special course of teaching, but that in time his mind would develop sufficiently to enable him to see the truth.

As I say, the main essentials of all true religion remain. This new revelation takes nothing from the desires of mankind and adds enormously to our knowledge of both this world and the next. We are all gainers by these new truths and we lose nothing. Let us therefore live true, upright, good and unselfish lives, remembering that it is not believing creeds that matters but what we are and do. No repeating of creeds or prayers will give us any better a place hereafter, such repetitions mean nothing. What is essential is the development of our character, and this is not strengthened if we are afraid to think for ourselves, and use either Creeds or a Book or a Church as crutches, when we have sufficient knowledge before us to-day to enable us to walk alone.

In all my communications with those who have passed on, when touching on those deeper problems, I have been impressed by their insistence of the reality of their world, and how they look on this world of ours as but a poor imitation of theirs. From the etheric has all life come and to the etheric will it return, for what we see is temporal; it is the unseen that is eternal, as the seen and tangible are

but the results of invisible causes. In nature nothing is lost: Life may cease to manifest in a physical garb, but neither life nor its covering is lost. Life pursues its course entering and passing through matter, which during its passage it endows with form and movement. When this covering ceases to fulfil its requirements, life leaves it to die and decay, returning it to mother earth, whence it came, so that it may be used again for the passage of life at some future date. Life but gathers within this physical covering so as to enable it to assume form, and in the more highly developed creatures this form persists in the etheric world. This earth is but an incubator, developing life during its passage through the physical; it is but the nursery of the human race, its place of preparation for the real and enduring world which is to us, in the physical body, both intangible and unsensed.

The great law which governs this etheric world is that of harmony, or the law of attraction, similar to our law of gravitation. As the physical body is subject to the latter, so the etheric is subject to the former. There like attracts like, and on arrival in the new environment I am told that we are irresistibly drawn into that company and condition for which we are fitted by character. Congenial souls keep together, but progress is always possible even for the worst if the desire is strong enough. All can, if they wish to, ultimately progress, though the way for the selfish is lonely and dreary. Our thoughts and actions, therefore, here on earth are building for us our place in the hereafter. How many of us realise that thoughts are lasting things, and that they pass on with us through death, and will be our com-

panions, and will influence us, in an even greater degree than now, as when separated from the physical body they assume shape and form more potent for good or evil than when clothed by the earthly body.

What I have stated in this chapter is based on the information I have been given by those who once, like us, lived here on earth. In many ways they have proved to me their identity, and in ways I could prove they have satisfied me of their honesty and truthfulness. Why, therefore, should I not also accept their statements of the kind of life they live, the appearance of their world, and their moral and philosophical teachings? They are one stage further on than we are and see things from a new and larger angle, and if what they tell me appeals to my reason, am I to discard it as of no value because the method of communication is not in general practice? Such an argument would have killed the telephone, the telegraph and wireless at their birth, as because of their novelty no messages would have been believed, and thus they would have been useless from the start. Constant repetition, however, proved their value just as the constant repetition of messages, which have been going on between the two worlds for the past eighty years, has confirmed in all essential details this great new revelation of a world about and around us, its life and its character. What has been told to me has been told to others, not once, but thousands of times. I am but adding another stone to the cairn, which some day will rise so high that all mankind will be forced to look upon it and believe.

CHAPTER XIV.

FACTS WE OUGHT TO KNOW.

Facts are to the mind, what food is to the body. On the due digestion of the former depend the strength and wisdom of the one, just as vigour and health depend on the other. The wisest in council, the ablest in debate, and the most agreeable companion in the commerce of human life, is that man who has assimilated to his understanding the greatest number of facts.—*Burke*

WE are all bound for another country. If we were told we would have to leave England and take up our permanent residence, let us say, in some little known part of South America, how anxious we would be to meet someone who had been there! Would we not ply him with questions, not only of the scenery, the climate, but of the kind of clothes we should take with us? When I had this opportunity with those who had returned to me from the Etheric World, to which we all are travelling, I naturally took every opportunity to find out about this place, its inhabitants, its scenery, and how best I could clothe my character so that I should be most suitably fitted for my new environment. Having thus learned something of our destiny, let me in as simple terms as possible set down these facts we ought each one of us to know. To those uninterested in the future life, to those who prefer to enter it ignorant and unprepared, this book will not appeal. All know that death must come, and those who wish to meet it with knowledge and understanding, will find here food for thought.

Here in this world our bodies are dual, physical which we can see and touch, etheric which we cannot sense with our physical organs. These two bodies interpenetrate each other, but the etheric is the permanent, enduring one, the etheric Mind being

the abode of our memory, personality, and all those qualities which make up our character. Those qualities pertain to the etheric. The mind never grows old, only the brain, the mind's instrument, which becomes impaired as the physical body grows old. Nothing we have learned, no intellectual wealth acquired, is ever lost. Here we lose, in time, the power of expression; but this is due to the physical instrument ceasing to function with its aforesaid precision. When, after the death change, the worn-out garment is laid aside, we stand, clothed in an etheric body, in our new abode. Freed from the limitations of the physical, our faculties are clearer and movements more rapid. In the change we lose nothing of value; we are still ourselves in form and feature, in thought and action. Those who have lost arms or legs will have them again, as it was only the physical which was lost, and the same with all the other bodily disabilities. The physical is but the covering; it is continually wasting away and being renewed by the blood, which is another proof that there is a permanent structure to which physical matter is attached.

The child who leaves this earth as such grows to manhood or womanhood, and when this stage is reached remains a fully-grown developed man or woman. Old age pertains to the physical, but it is unknown in the etheric. Children in the etheric world are carefully cared for and educated; there they have their schools and colleges; in fact, the desire for knowledge is the outstanding desire of all who seek for progress, be they children or adults. 'And what of the old who die? Do they who live

long enough to die with all the disabilities of old age retain these throughout eternity? If we could only comprehend that the spirit of man never grows old, but only the body, this question would not be asked. When the old and tottering body is cast aside the etheric duplicate stands erect, freed from its outward physical handicap. The old die old only in the physical sense, but enter the next life young. Age there is not measured in years; there time differs from ours. We count our time by the revolution of a physical globe round a physical sun, but when we leave our earth we enter a new environment where time, such as we understand it, does not exist. Our only earthly experience of the relativity of time is during sleep. We then, in dreams, pass through experiences which, if awake, would take us years to accomplish, but when asleep they happen in a few minutes and sometimes in seconds. I have been told by my instructors in the Spirit World about those who left this world a thousand years and more ago, who are only now beginning to appreciate their new surroundings. But such cases belong to those of low development in this world, who cannot adjust themselves at once to their new conditions and environment. The average man and woman of intelligence perceives the new environment without much delay, some almost immediately, on the passing of their etheric bodies out of the physical covering, though with others it may take days or weeks, as we measure time. But there one day is as a thousand years and a thousand years as a day, according to Saint Peter.

Our etheric body is in every respect a duplicate

of our physical body. This may seem strange at first, and I found it difficult to grasp until I understood the fact that the etheric is the real body on earth, and that from the moment of conception it has gathered round it physical matter, slow in vibration, as otherwise it could not have functioned in the physical world owing to its finer and more rapid vibrations. The physical body is only a protective covering for the etheric during its passage through the earth life. In reality, our real hands here are etheric hands clothed with a glove of physical matter, and so with all the other parts of our body. Our real brain is the etheric brain, through which the mind functions, and it functions through this whether we are in this world or the next. The mind acts on the etheric brain, the etheric brain on the material covering which we call the physical brain. Those who have made the change called death can see our minds at work, and study our etheric brain working under the influence of mind in a way we cannot. The pictures formed by our mind can be seen, and so everything we think can be read by those in the etheric world as easily as we can read a book.

We are really much greater than we think we are, very much so; our mind as expressed through the physical brain is very limited, and only when freed from the physical do we comprehend its greatness. Our earthly mind we call conscious mind, but it and what we term the subconscious or subliminal mind form the complete mind. Our conscious mind directs our activities in this world, our greater mind functions in the next. We obtain only glimpses of this greater mind in the occasionally

observed phenomena of telepathy, clairvoyance, clairaudience and prevision, and on these occasions the subliminal over-rides the conscious for a limited time and then withdraws. Some day, as man develops, the subliminal may become more and more a dominating factor, but at this stage of our development its intrusion is sporadic and confined to the few. When we pass on, our earth memories pass with us, but slowly they fade and we are guided and governed by this greater mind which has been with us all our lives building up our bodies, performing its inward functions, and making us what we are though we know it not.

One other important fact has been impressed on me time and again by my informants, namely, that the next is a very real world—no floating on some fleecy cloud in some disembodied state which has no form or feature. There we are men and women, just as we are here; the word Spirit is only an earth term. Not only are our etheric bodies similar in every way to our earthly ones, but they are as real and tangible to their owners as ours are to us. For instance, it might seem strange to be told by an inhabitant of this world of finer matter that he took pride in keeping his finger nails polished; but, as he has finger nails, why should he not be as careful of them as we are of our physical nails? Just because he has discarded the physical covering his etheric nail becomes no less real. Let it be remembered that when we discard the physical, the physical becomes the unreal and the etheric the real to our consciousness. We have much to learn concerning matter. It does not cease to exist, when it

ceases to be visible to our physical eyes. This can be better understood by taking some water, heating it, and then observing the effect. First we have steam partially visible, then super-steam invisible. By reversing the process we can bring back the invisible super-steam to water. Though invisible, the super-steam is still matter. All we did was to increase its vibrations and then reduce them till we had water again. Our etheric bodies vibrate at a speed beyond the capacity of our physical eye to catch, but under certain conditions, when freed from the body, these vibrations can be lowered and with what is called ectoplasm borrowed from the medium, the vocal organs can again vibrate our atmosphere in speech.

In recent years we have come to learn that space is not an empty void, but contains a substance we call ether. Here dwell the myriads of the so-called dead in a world to them as material as is ours to us. This etheric world is the real world, as from it we have come, and to it we return. This etheric world is both a condition and a place. It encircles our earth as do the belts and zones around the planet Saturn, but it interpenetrates as well, as physical matter forms no part of this etheric world. Here we live within the limits of physical vibrations; there they live within the limits of the vibrations to which their etheric bodies are fitted. Everything to them is as natural as our world is to us here; they have houses, schools, churches, fields, trees, flowers, music, clothes, and all the pleasures the mind desires. The family tie unites again those whom affection held together on earth. There is no working for money,

and the absence of money is about the only thing different from this earth; everything else socially is similar, as the same minds that were on earth are there and have the same ideals and ideas as they had here, but as they are living in a finer environment they can mould it and be moulded by it in a manner impossible here on earth. It is mental wealth that is sought after, as our thoughts condition our environment in this next plane of consciousness to a degree unrealised here. Those of low intelligence and of evil thought make their conditions low and evil, whereas those of pure and high thinking have the conditions suitable to their thoughts. Hence the importance of giving due regard to the development of our character on right lines here and now, as just as we leave the physical so shall we enter the etheric.

If we have no noble thoughts here we shall not have them there. If we go through this world like Bunyan's character, with a muck rake in our hand, looking no way but downwards, we shall not be able to look upwards there. Only by undoing our errors will progress in time become possible. Why not, therefore, live here so that our progress onwards may be steady and continuous? We are day by day making our future habitation; if our thoughts are pure we shall dwell with the pure, if evil then our abode will be with the evil. It is therefore the duty of each one, individually, to live here on earth so that his next stage on the journey may be in truth a further step on the road to the fulness of wisdom which, however many the by-paths we traverse in error, we should, if we have the desire, reach in the end.

CHAPTER XV.
CONCLUSION.

To be perfectly just is an attribute of the divine nature; to be so to the utmost of our abilities, is the glory of man.—*Addison.*

Now, I ask, what have we to make of it all? Have I been the victim of a great fraud, has all that I have recorded, and much else, a normal explanation? Is all I have been told about the next world a deliberate lie, or the outpourings of a highly imaginative mind? Have all the voices been Sloan's voice, has he impersonated every individual who spoke? Has he some marvellous means of obtaining information about the deceased friends of those who come to his circle? Has he the power of knowing everyone, whether he has seen them before or not; can he see in the dark and though his hands and feet are controlled can he, in the séance room of the Glasgow Society for Psychical Research, by some means, touch everyone ever so lightly about the face and hands with the trumpet, often using two trumpets at the same time. Has he some wonderful faculty of being able to read our thoughts in the dark and answer our questions before we have spoken them? A few simple experiments have proved that this is impossible. I need not ask a question aloud; my friends in the Etheric World can read my question in my mind and answer it or tell me what I am thinking about. This often happens when I am not being spoken to. I may be sitting quietly awaiting a voice to speak, and thinking of something quite apart from my surroundings, and a voice will speak to me on the subject of my thoughts. This in itself is proof

positive of a personality present with powers beyond those possessed by any physical being, and it occurring in the dark makes it all the more remarkable. It might be possible for a human being with the deductive faculty of a Sherlock Holmes to have some idea of our thoughts in daylight, from a study of our facial expressions, but in the dark, never.

Is Sloan really not in trance at all, but besides manipulating the trumpets and impersonating voices through the trumpets, is he at the same time assuming different personalities himself, so that we have two personalities speaking which are none other than Sloan himself? I have heard thirty separate voices speaking during one séance, each of different tone and personality. Further, how can he describe so accurately the appearances of the spirits purporting to speak? Is it all one huge fraud, and have I, and others been the victims of a great conspiracy? If it be so, it is quite the cleverest performance ever accomplished. Infinite trouble is necessary, and also considerable expense, in gathering all the information, and for what purpose? Sloan's work takes him out at 7 a.m., and he does not get home till 6 p.m. When can he find time to make such exhaustive enquiries?

Except on the occasion referred to in Chapter IV he has never, to my knowledge, taken any money for all this time and effort on his part. Is he insane on this question, and for a morbid love of notoriety does he carry on this farce? If so, why so retiring, why so anxious at all times to hide his light under a bushel? Why does he not want to be introduced to those whom he calls "my grand friends"? Why does

he prefer quietness and being alone, to holding séances ; why does he love the sea, and why, from time to time, does he sign on and go for months to sea, where he never hears or speaks of Spiritualism ?

I have asked myself a hundred questions from time to time, in my endeavour to find an explanation. Is it telepathy ? If so, how do you account for the Eric Saunders episode and dozens of others, and in any case how can telepathy produce a voice apart from the medium ? Am I the victim of hallucination ? If so, my stenographer and all present are also the victims ; and collective hallucination, going on for twenty years, as it has done with some of Sloan's friends, is unthinkable, as what *one* hears *all* hear at these séances. Often I have heard spirits speaking to and answering each other during the séance. What about cryptæsthesia—hidden memories, or the perception of realities by extra-sensorial channels ? Can a memory, or the perception of realities by extra-sensorial means, produce a voice ? Can my hidden memory, or his extra-sensorial perception, make Sloan able, normally or supernormally, not only to describe correctly my deceased friend, whom he never knew, but to produce also his voice, which I can recognise, which voice tells me things I had never heard before, but found afterwards to be true ; and why, if such, do these manifestations concern only those who have passed on, the so-called dead ? Again, why does someone in spirit life bring others whom you and they knew on earth, and at times bring others, whom you did not know were his friends, but afterwards found out were so ? How can a medium know, normally or supernormally, not

only your own friends who have passed on, but their friends also in the Etheric World, who were your friends and theirs in this world, or their friends only, quite unknown to you till confirmed by enquiry afterwards ?

Nothing I can think of besides fraud or reality explains satisfactorily to me all I have experienced. Fraud, knowing Sloan and the facts as I do, I rule out of account. The circumstantial evidence in favour of reality is overwhelming. No one has followed Sloan's actions and words in trance and out of trance more critically than I have done, and, all these years I have known him, never by word or action has he done or said anything to make me in the least degree suspicious as to his motives. Sloan is a high-minded, upright, religious man, without much learning, and with average intelligence. A good workman, but no student. His range of literature is very limited. He told me once that he had seldom ever read a book in his life owing to poor eyesight. I have never seen a book in his house, though I have been in every room of it, and only once an evening paper. He has not the capacity to carry on a séance, such as I have described, normally, for ten minutes, even if he wished to do so. I dislike referring to fraud in connection with a man of such high principles, but others do not know him as I do, and to those who have not had experience with these phenomena as I have had, fraud is the simplest and the most obvious explanation.

I rule out fraud, I rule out telepathy, I rule out cryptæsthesia. I come back every time to the only explanation which fits in with all the facts, namely,

that those we thought were dead are still alive, that they have bodies such as we have, of a finer texture than our physical bodies, that they inhabit a world of finer matter than we do, and that certain individuals called mediums can supply them with a substance which, when mixed with ingredients of their own, enables them again, for a limited time, to assume physical conditions, and, with their memories, affections and character unimpaired, once more to hold conversation with their friends still on earth.

My mind remains open for further explanations science may offer, but, so far, science has not given to me another explanation which fits in with all the evidence. In fact, science, until recently, has given little thought to the phenomena I have described. The London Society for Psychological Research has spent years studying mental phenomena, and this independent voice phenomena, equally if not more important in so far as personal identity is concerned, has never, to my knowledge, been officially investigated. It should be quite possible so to isolate the materialised mask that its weight could be taken and its construction and operation better understood. We must learn the laws governing the phenomena. There is a great field before the investigator, and I trust that what I have written will encourage someone with a scientific mind to pursue these investigations to a point which will make clear what to-day is obscure, as a thorough scientific grasp of the phenomena is essential.

The foregoing is a faithful record of my experiences, and I have but done my duty in recording them. Some may accept them, others suspend

judgment, whilst many doubtless will disbelieve, arguing that without deception such things cannot occur. I reply to critics on much the same lines as did Pasteur to those who impugned his discoveries on *a priori* grounds: "In all this, there is no question of religion, nor philosophy, nor atheism, nor materialism, nor spiritualism, it is entirely a question of fact." The facts are there, and refusing to face them does not alter them. If any one has built up a system of belief which opposes these facts, that system must be changed to suit the facts, because the facts will not alter to suit any particular system of belief. Science and Religion, on the acceptance of these facts, I believe will be united, and mankind will take an immense step forward in intellectual development, and the human family will be united in a bond of harmonious brotherhood.

I can now safely leave the future to bring forth cumulative evidence in support of my assertions, so that the day will come when to disbelieve in the reality of psychic phenomena will be but to plead ignorance, and to scoff will be accounted foolish. Meantime the world is composed of those who do not think deeply on such subjects, or, if they do, are satisfied that there is nothing more to learn, and that all we can know of the universe is already known; and on the other hand, of those who have learned something of what exists beyond the veil from those who have gone before us, and, in consequence, have had their vision enlarged. As Mrs. Browning so aptly puts it:—

"Earth's crammed with Heaven
And every common bush afire with God;
But only he who sees takes off his shoes."



Gesellschaft für metaphysische Forschung e. V.

Printed by
LAIDLAW & MACKENZIE
95-97 Holm Street
Glasgow