The Proofs
OF THE
Truths of Spiritualism

BY THE

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THE RELIGION OF THE SPIRIT-WORLD

Written by the Spirits Themselves

A typical Spirit photograph. Two ladies sitting; one almost entirely obscured by spirit-cloud. None of the five faces recognised.

[Front.

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The Proofs of The Truths of Spiritualism.

CHAPTER I.

PRACTICAL METHODS OF SUBSTANTIATING THE TRUTHS OF SPIRITUALISM.

In a notice of a book entitled *The Secret of Consolation*, in the *Expository Times* (Vol. xxviii. p. 529, September, 1916), the following words are quoted: 'The truth is that the most important question in the world is whether or not there is a future life?' 'Why is it so important?' asks the reviewer. 'Because in the certainty of a future life lies all the secret of Consolation. Just one thing therefore is necessary in order to the making of a Comforter.[1] It is the ability to prove that there is a life to come.'

This conclusion is precisely what modern spiritualism has fully and most certainly and completely

[1] The primary meaning of the Greek word translated 'Comforter' in the New Testament, anglicized *Paraklete*, means 'called to the side.' Thus if a king went to assist another

proved to be the case; and the present writer trusts that the reader will find it to be true, when he has read this book.

The above questioner is evidently not aware of the vast amount of communications which has been received from the other side, *e.g.*, a spirit thus writes: 'Spiritualism is not, as was the Gospel message of old, a professedly external revelation, proclaimed as a revelation, as a religion, as a means of salvation. It is all this, but it is also other than this. To the lowly and suffering, the sorrow-laden and ignorant, it is far other. It is the assurance of personal expectation of reunion; an individual consolation of private application, first of all. It is in effect, the bridging over of the gulf which separates the world of sense from the world of Spirit.' [2]

As a striking example of the truth of this, the communications of a husband to his wife, called '*Speaking across the Border-line*' is an excellent illustration. It consists of his letters written 'automatically' by his wife, F. Heslop.

Thus Mr. Heslop wrote to his wife: 'I am glad to see you are busy arranging the letters I have written. They will be specially valuable to the

against a common foe, he would have been called a 'Comforter'; from the Latin *cum* 'with' as accompanying, and *fortis* 'strong'; this being its meaning in the 16th century. Hence its application to the Holy Spirit meant that He would 'Lead the disciples to a deeper knowledge of Gospel truth, and give them the divine *strength* needed to enable them to undergo trials and persecutions on behalf of the divine kingdom.' (Grimm's *Lexicon*).

[2] *Spirit Teachings*, written automatically by the late Rev. Stainton Moses; his hand being guided by the Spirit Control p. 128.

sorrowing and bereaved. . . It is just what I tell you that needs to be known. How love grows and deepens on this side; how it can be communicated to those who are in affinity with one another (when one is still on the earth plane) and what is the special work of ministering spirits.'[1]

Mrs. Heslop had no difficulty in recognizing her husband. To be certain that it is the person whom the writer professes to be is a question which sceptics are sure to ask.

If the reader really wishes to discover for himself the truths revealed by spiritualism, he must approach the task with *an entirely unbiassed mind.* He must at least try to forget all opposition he may have entertained for the time, so as to avoid all antagonistic prejudice he may have had. A writer on spiritualism has said: 'We may believe in an after life, but mere 'belief' is not necessarily *knowing;* and if the dense materialism, which has taken possession of a large proportion of the race—with its most powerful exponent in Haeckel[2]—is to be effectually and finally dispersed, the answer *must* come from the experimental investigations of the scientists, and from them alone. We must not only have mental, but *objective* evidence of the survival of the human personality. The solution of this problem seems to be vital to the continued well-being of the Christian Church; and, therefore, the best friends the Church possesses to-day are those who,

[1] *Op. cit., p.* xxi.

[2] The present writer endeavoured to refute the idea of Haeckel in his *Riddle of the Universe* in *Present-day Rationalism critically examined* (1904).

for the time being, may be derided, but are nevertheless working assiduously to supply the unanswerable, demonstrative proofs which will *hurl the Materialist from his pedestal and give a new and irresistible impulse to the spread of spiritual truths.*'[1]

Prof. Hyslop, Ph.D., Principal of the Columbia University, U.S.A., thus writes :—'The chasm which is usually supposed to exist between an embodied and disembodied spirit has no excuse for its existence, except the imagination of unscientific men. . It is flatly against all the laws and analogies of Nature and absolutely inexcusable in the minds of men who make the slightest profession of science.'[2]

The various methods the spirits have adopted whereby they can indicate their presence to us on earth are as follows :

1. Raps, by which intelligent communications can be held.
2. The trumpet by which the direct spirit voice can be heard.
3. 'Automatic' handwriting, by the hand of the medium, or by planchette, etc., as well as by picture drawing. Both writing and drawing or painting can be done by the spirits themselves holding the pencil or brush ; or else by guiding the hand of the medium.
4. Trance-mediumship ; by which spirit controls talk with the sitter by means of the medium's vocal organs, he being usually in trance.

[1] *Science and the Soul* by W. Britton Harvey, p. 13. This book contains experiments of the following eminent and scientific men, with their portraits : Sir W. Crookes, F.R.S. ; Dr. A. Russel Wallace, F.R.S. ; Sir Oliver Lodge, F.R.S. ; Prof. C. Lombroso ; Prof. E. Larkin ; Prof. Hyslop and others.

[2] *Science and the Soul* by W. Britton Harvey, p. 56.

5. Psychometry; now asserted by controls to be (in many cases) due to spirit agency.
6. Psychographic writings and spirit photography, executed either in a camera or on selected plates in an *unopened* packet of ordinary photographic plates. The spirit chooses the plate, and informs us on which the 'projected' face or writing will be found.
7. Materialisations—(1) of human beings partially or completely executed; (2) of inanimate objects, as scents, minerals, etc.; (3) of living plants and animals.
8. Mechanical movements of 'spirit-lights' or of heavy or light objects, as furniture, etc., in the presence of a medium.
9. Levitation of living and of inanimate objects.
10. 'Magnetic' healing, apart from any necessity of 'faith' or 'suggestion' in the patient.
11. Changes of weights of bodies.
12. Musical Instruments being played by other means than by the sitters present, or by means of human hands.
13 Handling red-hot coals and thrusting the hand into the fire without injury.

CHAPTER II.

THE SCIENTIFIC METHODS OF PROVING SURVIVAL.

The only two methods of proof known to, and practised by Scientists are INDUCTION—popularly called 'Circumstantial evidence'—and EXPERIMENTAL VERIFICATION.

With regard to the former, the *fact* that all the above mentioned methods, by which spirits can and do indicate their presence and communicate with us on earth, are of common occurrence to-day—not only in England, but on the Continent as well as in America, Australia, etc.—is a *mutual corroboration* of the truth, and enough to establish the widest induction that could be desired by the most stringent and scientific investigator.

Secondly, all who really *wish* to ascertain the facts about spiritualism—if they be permitted to join a private séance of any medium of well-established honesty of purpose, who never 'performs' in public or for pecuniary reward—will gain many experimental verifications of at least some of the above mentioned phenomena. Such has been my own good fortune. Since the above was written, I have read what Sir Oliver Lodge says in his book *Raymond*. This was his son who was killed in the war. He records numerous conversations with him by means of

mediums whose spirit 'controls' passed on to Sir Oliver and his family the communications from Raymond.

Sir Oliver Lodge thus writes: 'Evidence is cumulative; it is on the strength of a mass of experience that an induction is ultimately made, and a conclusion provisionally arrived at. . . . From the scientific point of view progress (in spiritualism) is at length being made; and anyone with a real desire to know the truth need not lack evidence if he will first read the records with an open mind; and then bide his time and be patient till an opportunity for first-hand, critical observation is vouchsafed him. Real conviction must be attained by first hand experience in the present.' (*Raymond*, p. 373). Sir Oliver Lodge thus fully corroborates what I have previously said.

Persons who have had no experience themselves, or even at second-hand, and are incredulous as to the *facts*, appear to be generally incapable of being convinced by any *descriptions* you may give them of your own experiences; or by any spirit photographs you may show them, such as are given in this book or in magazines, etc., in which many others have been published. The first thought which crosses their minds is to suspect fraud. Then, every kind of *a priori* suggestion which occurs to them is brought forward, which of course can neither be proved nor easily disproved on the spot.

The anonymous Rev. Author of *Do the Dead Return?* was well aware of disbelievers in 1893, as the present writer is in 1918; and the following

words are just as true to-day: 'There are some as we know full well, who will not believe, though one rose from the dead.' The source of their unbelief lies in *themselves*, not in the insufficiency or weakness of the evidence. There is such a thing as 'the wish not to believe,' and to such a state of mind flaws and difficulties will of course suggest themselves. I can but submit the facts as I have stated them to the consideration of thoughtful and unprejudiced minds. Considering that there is corroborative evidence from many independent sources; and that it is accumulating almost daily, it seems to me that the time has come to give the subject fuller and more careful attention.'[1]

Nearly a quarter of a century has passed, a vast amount of corroborative evidence has accumulated since the above was written; such as spirit-photography, spirit-writing or psychography, psychometry, etc., to which the author alluded to does not mention.

In addition to the above, it is imperative—since impostors exist—that the mediums themselves must be known to the investigator, so to say, as 'familiar friends' and no *paid* strangers; so that their general characters and motives must be known. In this way the truth can be discovered. It is worth while describing the general characteristics of a private séance.

[1] Other writers speak in the same strain, as Sir W. F. Barrett in his latest work, *On the Threshold of the Unseen*: 'That there is an intelligence behind these manifestations is all we can say; but that is a tremendous assertion, and if admitted destroys the whole basis of materialism' (p. 49).

It comes as a surprise to non-believers to be told that spirit friends speaking through a usually entranced medium or writing by the hand of a medium are just the same as if they were present in their own terrestrial bodies. A stranger entering the room and not knowing it was a séance, could not distinguish the voice as in any peculiarity other than that of an ordinary human being; but as each control comes he or she has his or her own peculiarities; just as everyone has on earth; although each speaks with the lungs, vocal chords, and breath of the medium. The several controls may talk seriously and devoutedly or they may laugh or sing or joke like ordinary human beings, the 'personality' of each is perfectly distinct and obvious, respectively. As a rule, each greets you with a hearty shake of the hand and leaves with the same. You thus enjoy the evening with half a dozen new friends; for they all evince great friendship during the evening, which closes by the medium waking out of his trance when the last control leaves; but he knows absolutely nothing of all that has been going on.

At these private séances there is no curtain for concealment, the medium sits with all the members of the circle round a table. They first have prayer and sing hymns, for a *truly harmonious* and *religious spirit* is—the controls always tell us—essential.[1]

The Author of '*Do the Dead Return?*' observes:

[1] Prayers and hymns are the usual prelude of all private séances, I believe. I have never heard of paid mediums requiring them.

'The gathering in every way resembled an ordinary religious or devotional meeting, such as I have often attended in the ordinary course of my Ministry.' [1]

Mental discord is a great obstruction; but there may be another reason. Those who have read *Spirit-Psychometry* will remember how the little spirit, Dora, was not allowed to go where some undesirable spirits were, who had tried to control the medium Olwen; and she said she kept them away by singing hymns.

'Goethe's remark to Eckermann is as follows: 'If anyone advances anything new (to them) . . people resist with all their might; they act as if they neither heard nor could comprehend, they speak of the new view with contempt, as if it were not worth the trouble of even so much as an investigation or a regard; and thus a new truth may wait a long time before it can make its way.' [2] 'This dogmatic refusal to listen to evidence is no less reprehensible than the temper of uncritical acceptance of these phenomena by many spiritualists.' [3]

On the other hand in his chapter on *Automatic Writing*, Mr. Barrett quotes Sir Oliver Lodge as follows: 'At the present time the Society for Psychical Research has just published the details of some very remarkable incidents which took place in the course of 1910.' Writing of these, Sir Oliver says: 'He (the scientific explorer) feels secure and happy in his advances only when one and the same

[1] *Op. cit. p.* 77.
[2] Quoted from Barrett's *Psychical Research*, p. 166.
[3] Ditto, p. 212.

hypothesis will account for everything [1]—both old and new—which he encounters. The one hypothesis which seems to me most nearly to satisfy that condition in this case is that we are in indirect touch with some part of the surviving personality of a scholar, and that scholar, F. W. H. Myers.' [2]

In an excellent and sympathetic review of *Raymond* by Sir A. Conan Doyle [3] the following extract thoroughly confirms the methods adopted in the present work, that the writer is tempted to quote it: 'The evidence is very complete. Let us test it from various points. Is Sir Oliver, for some inexplicable reason, endeavouring to mystify the community? What then of Lady Lodge, of Mr. Alec and Mr. Lionel Lodge (both of them agnostic [? disbelievers [4]] upon this subject before their brother's death) and others. Or is it a clever fraud of the mediums, all producing approximately the same results? or was it thought-reading from the various brains of the family? But several of the results were unknown to any of the family, and were only verified after the receipt of Raymond's messages . . . To the writer at least there was no criticism possible which would not seem captious and perverse.'

Sir A. C. Doyle then adds the following remarks: 'The high moral tone, the practical goodness and the concurrences with the Christian idea which run through Raymond's utterances make such an

[1] This is true *Inductive Evidence:* when the probabilities accumulate till they amount to a 'moral conviction' of the truth.

[2] *Op. cit.* p. 244.

[3] *Observer*, Nov. 26, 1916.

[4] I add this query for the word 'agnostic,' as it only means a confession of ignorance,' and not necessarily 'disbelief.'

objection (a spirit of levity and curiosity) invalid; while the many passages in which he mourns the neglect of the survivors to take means to learn the fate of their dear ones, can leave no doubt as to the desires of those who have left us. . . To the writer (Doyle) at least comes the conviction that the gap in the dark curtain has been drawn a little wider, and that something unexpectedly homely and friendly is shining through.

Lastly, Dr. Paul Joire writes in his most scientifically treated work, *Psychical and Supernormal Phenomena* (1916) 'There are mediums who ought to be studied—that is to say, we ought to take them as they present themselves, each with his own peculiar powers and observe through them the phenomena they are able to produce. That is the foundation of the scientific method which we ought to apply to the study of psychical phenomena, any other order of procedure being irrational and antiscientific.' (p. 166).

I have now said enough, probably more than sufficient to meet, and warn, objectors to the truths of spiritualism. We will therefore proceed to investigate and consider them.

I will here insert a few of the remarks of some *disbelievers* in spiritualism, showing that their objections are valueless because they have never practically experienced any spiritual phenomena.

The following are some published remarks of opponents of spiritualism taken from a work by Mr. S. Waddington.[1]

[1] *Some Views respecting 'A Future Life,'* p. 30 ff.

The Rev. R. J. Campbell warns his readers against 'the cult of necromancy,' stating that 'it is a practice attended with great dangers (?) as the Church has long recognised.'

'With the cult of necromancy,' 'spiritualism, 'telepathy,' 'table-turning,' or any other forms of 'occultism,' it is needless to state that I myself (writes Mr. Waddington) have no sympathy whatever.'

It is to be noted, (1) Mr. Campbell omits to mention what the 'great dangers' are. On the other hand, *Imperator's* religious conversations with Rev. Stainton Moses, produced a 'regeneration' in the mind of that theologian,[1] (2) 'needless'—quite so, because he does not appear to have had *any experience* of spiritualism, by which alone he could have convinced himself.

Prof. Sir E. Ray Lankester says of the phenomena: 'We biologists seek by the study of cerebral disease to trace the genesis of the phenomena . . of a belief in ghosts.' . . No doubt it is to 'the study of cerebral diseases that we must look for the explanation of these phenomena.' 'No doubt' is an *a priori assumption*, based on the *absence of all experience* of the phenomena.

'Prof. A. E. Taylor very truly (?) observes that 'the attempts of occultists and psychical researchers to furnish empirical evidence for 'human survival' . . for the purposes of religious faith they must (?) always remain worthless (?)

I trust the reader of this book will for himself

[1] *Spirit Teachings.*

see that the above quotations being arbitrary assumptions only, are themselves valueless.

The Rev. Prof. Sayce, D.D., argued in favour of a future life on the grounds of morality: 'The moral argument, that it is contrary to our sense of justice and to the moral principles upon which civilized society is based, that there should be no future rectification of the injustice of this life; that a Nero, for example, should fare just as well as one of his Christian victims.'

On the other hand Huxley said: 'The absolute justice of the system of things is as clear to me as any scientific fact. The gravitation of sin to sorrow is as certain as that of the earth to the sun. . . I believe that the seeking for rewards and punishments out of this life, leads men to a ruinous ignorance of the fact that their inevitable rewards and punishments are here.' [1]

The reader of the 49th and 73rd Psalms will see that the writers had the same view. But Christ brought 'Life and Immortality to Light' [2]; and thus we no longer think of 'rewards' and 'punishments' but *inevitable results* of conduct. This is why the 'Judge' does *not* really 'judge' but only selects or separates the 'goats' from the 'sheep' [3]; the only Judge is the *Conscience.*

The reader will probably, if not certainly ask; What is the proof that the information on spiritual

[1] We now know a good deal of what happens to the wicked *here*, when they arrive at the other side. See Hyslop's *Speaking Across the Border-line.*

[2] ii. Tim. 1, 10.

[3] Matt. 25, 31, ff.

and other matters, as well as the illustrations in this book are genuine and what they profess to be? It may be asked of him in return what other explanation can he give of them that is worth considering?

Genuine mediums of various powers are common, but unknown to the public. The 'cheats and vagabonds' who 'perform' for money would probably be found to be few in comparison.

I have often shown the spirit photographs and psychographs to visitors, as much to hear their objections as to justify their curiosity: the general result is that they are 'frauds'; my 'good (simple) nature has been imposed upon;' they are 'vulgar.'

As the great majority were produced on the late Archdeacon Colley's own plates, I will state his invariable and strictly scientific procedure.

He first made himself a friend of the two operating mediums, and came to know them intimately by frequent intercourse. They never received, but always refused all gratuities from anyone; for a séance was to them a sacred meeting, in which spirits may join, as at Dr. Hooper's. 'Ajax,' formerly a well-known preacher, always commenced with a prayer and religious discourse; while with Mr. Hope and his circle, his Salvation Army friends above have been known to join in the singing.

With regard to the taking of the spirit-photos, though there never was the slightest necessity to take any precautions; yet the Archdeacon invariably took his own plates (diamond-marked by cutting down to the glass through the cover) and,

if it was a camera by day-light, put in his own plate, took it out himself, took it home and developed it himself; so that in no case did his slides pass out of his possession into anyone else's hands.

If the psychographs, or what may perhaps be called 'radiographs,' were taken in an *unopened packet*, the entire packet never left his own hands. The hands of the sitters of the 'circle' covering his, while those of the medium were placed by the control above and below. Holding the plates thus for about half-a-minute, all removed their hands; the controlling spirit would then say on which plate or plates faces or written communications would be found. The Archdeacon never opened the packet before developing the plates in his own laboratory at home.

A few only were kindly given me by Dr. Hooper, such as the Frontispiece, the two little girls taken as 'snap-shots' seen clairvoyantly, and the three pictures which he painted under Violetta's hand, etc.

Since the preceding was written, Mr. Clodd's book in answer to Job's question: *If a man die, shall he live again?* has appeared so I here add some considerations of his objections to Spiritualism. The book is entitled *The Question*.

Sir E. Ray Lankester (Mr. Clodd reminds us) 'demands that all the reputed marvels of spiritualism shall be brought before the bar of science for examination and testing.' [1]

This is precisely *what has been done;* for 'Science,' Huxley tells us, is only 'organised common sense;'

[1] *Op. cit.* p. 281.

and bases its beliefs on *circumstantial evidence,* i.e. *induction,* and on *experimental verification.* This book will supply plenty of both kinds of proof. That eminent scientist and Mr. Clodd are both equally and evidently unaware of what *scientific methods* have done in Spiritualism since 1902.

Mr. Clodd asserts that the more recent developments of Spiritualism are traceable to Swedenborg.[1] It is most certainly not so with regard to the author of this book which supplies the scientific *experimental* corroboration of *Induction.* He has taken nothing from Swedenborg.

He quotes Mr. Douglas Blackburn's confession of having hoaxed several well-known spiritualists; forgetting that when a gentleman is received as an honourable man, persumably desirous of learning, he is not looked upon as, nor suspected to be a trickster about to make practical 'jokes' otherwise 'falsehoods.' We go to St. George's Hall, not for information in Spiritualism, for we know that Mr. Maskelyne's 'Materialisations' are conjuring tricks. Of course, it is easy enough to imitate telepathy, by codes, etc., but when *credit is given to Mr. Blackburn for being above deceit,* and he is presumed to be scrupulously honest, one does not look for conjuring tricks; yet Mr. Clodd would seem to have approved of Mr. Blackburn's treachery to honour.

Mr. Clodd describes the late Dr. A. Russel Wallace as 'an ardent and most credulous dupe of mediums [2] yet both his, as well as Sir W. Crookes',

[1] *Op. cit.* p. 19. [2] *Op. cit.* p. 300.

and I will add the Venerable Archdeacon Colley's, experiments were on the strictest scientific lines. One can be a dupe to one's own ignorance, prejudice and incredulity, just as the early unbelievers in evolution were in the sixties.

Mr. Clodd concludes his book with the following words; 'One fact is clear; there has been no advance in ideas of the soul, and no advance in knowledge of the conditions of existence in any after-life, from the dawn of thought to the present day. Spiritualism is the Old Animism 'writ large.' [1]

That is Mr. Clodd's opinion; but it is arrived at by ignoring or misinterpreting a vast amount of *facts*.

So far from being untrue, spiritualism—and I say it advisedly, after some twenty years investigation *inductively* and *experimentally*—is a profound exposition of the statement:—'Christ abolished death and brought Life and Immortality to Light.'

We also read: 'God will render to every man according to his works: to them that by patience in well-doing seek for glory and honour, and immortality (Greek, 'incorruption'), eternal life.' (II Tim. i. 10.)

Mr. Clodd would perhaps say: 'Yes, I believe that, but what has it got to do with spiritualism?' He says: 'Science can answer neither 'yes' nor 'no' to Job's question: 'If a man die shall he live again?' All that can be said is that the evidence supplied by comparative psychology does not support the belief in a future life. It leaves it unsolved.'

[1] Comp. ii. Tim. 1, 10; and Rom. 2, 7.

The retort, then, may be made: Why not put psychology on one side, and study spiritualism, with a *genuine wish* to fathom its mysteries, and Mr. Clodd will find all the objections disappear like the cloud of steam from an engine.

Mr. Clodd proposes as an epitaph for the Ghost of spiritualism: 'Behold I was shapen in iniquity, and in sin did my mother conceive me.' The spiritualist *knows* better; and prefers the gracious promise: 'This day shalt thou be with me in Paradise.'

Lastly, I would reiterate the fact that the belief in spiritualism is largely based on Induction or the accumulation of numerous cases, especially when experimental verification is difficult, or cannot be produced. Mr. Clodd has unwittingly done good service by recording a mass of cases which he has collected, as if the more that can be found the less likely would it be true! Thus, as to Poltergeists he has mentioned cases from many parts of the world, from Germany to Siberia, England to America, etc. He attributes them to trickery, saying, 'The disturbances are nearly always traceable to a child, generally to a girl in whom there has often been abnormality or disease.' (Op. cit. p. 86). He offers no sufficient proof for the many cases given.

As I have been troubled with 'rows,' there is certainly no 'electric' girl as he calls them in my house, not to say, my room, where they occurred; until a spirit promised they should never occur again. Nor did they. This was some years ago.

CHAPTER III.

WHAT IS TO BE UNDERSTOOD BY SPIRITUALISM.

Spiritualism is often, but erroneously, supposed to mean *only* the *possibility* of communicating with those who have passed over. It, however, embraces far more than this. Not only have we a superabundance of evidence that such is the case, but we learn how religion is regarded on the other side.

Of course, we all share the belief, though not quite correctly expressed in the Creed, in 'the Resurrection of the Dead,' which is usually supposed to take place at the 'Last Day'; but it is apt to be forgotten—indeed, it may not even be known—that the New Testament often represents the old Jewish ideas at the time of our Lord. The phrases 'this world' and 'the world to come' are generally understood to mean *this*, *i.e.*, our present time, and the time after the general resurrection. But the idea of the Jews was that the Jewish 'age' (not 'world' in Greek) would end with the coming of the Messiah, *i.e.*, some Jewish warrior, who would reign at Jerusalem, after having completely overthrown the Roman power, and thereby 'redeem,' *i.e.*, rescue Israel from all Gentile rule. Acts i., 6; Luke, 24, 21.

The general public still believe that we 'die,' and St. Paul uses the expression in his simile of the grain of wheat, but the grain of wheat does not really die. It contains a germ or embryo, easily visible at the base, embedded in a mass of reserve food for it to consume, until it has developed a stem with leaves above ground and roots below. The only thing that perishes is the lifeless skin or husk. The embryo never did *die*. It was only at rest when put into the ground.

Thus is it with ourselves. Our husk is the body, only this perishes; *i.e.*, decomposes and passes into the earthly and aerial states, becoming the food materials of plants. *We*, *i.e.*, our living, thinking, personal, selves, resemble the embryo. After a short period of unconsciousness—we pass away into the (unseen) sphere, called 'Hades.'[1]

Now all present day experiences do but corroborate the words of Jesus when he rebuked the Sadducees by saying, 'God is not a God of the dead but of the living.' Abraham, Isaac and Jacob *were still living*, like Moses and Elijah, and could, therefore, *see* His 'day' and rejoice' (John viii. 56).

There may be many of our friends and relations awaiting us on the other side who were 'not lost, but gone before,' as well as 'Guides' and 'Guardians' to welcome us and help us at once; so we are told.

'Julia,' a friend of the late Mr. W. T. Stead after her decease, wrote numerous communications

[1] This word is supposed to be derived from the Greek *aides*, i.e. The 'unseen' with the h superadded.

by means of his hand.[1] She corroborates the writer of the Epistle to the Hebrews who says: 'Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us.'

Similarly Julia writes: 'As the heavens are strewn thick with unsuspected stars, so all around us is full of beings, who are as real as the smaller and more distant stars. . . We are all around you without your seeing or feeling our presence.[3]

Julia thus wrote to a friend who lost a dear relative.

'I was often with you during the last illness of your dear one; and oh! I did so want to help you; but I could not make you see or hear me. I was with you that day when she came over to our side. We were all waiting round for her, and I felt it would have been such a comfort to you, to have told you just how happy she was with her mother and husband and the others. But alas! alas! you were all so unintelligent we could not make you hear anything.'[2]

Much has been written to prove the existence of a future life for man from the scriptures, and any who desire evidence, I would refer them to the late Rev. Arthur Chamber's excellent works such as *Our Life After Death; or, The Teaching of the Bible concerning the Unseen World.*

[1] *After Death*, p. 43. [2] Heb. 12, 1. This is a little book, but contains some 34,000 words, a portion only of all which she wrote. [3] *After Death*, p. 3. Julia obviously means 'naturally incapable of knowing' by 'unintelligent.' See also Introduction to *After Death*, pp. xix., xx.

Mr. C. L. Tweedale's work *Man's Survival After Death* is another, Part I of which also deals with the Testimony of Holy Scripture.

The reader of this book will see a Psychograph of 'Ajax' giving a series of texts which support spiritualism, and the possibility of communicating with those who have gone; while Mrs. Heslop's *Speaking Across the Border-Line* contains actual communications from her husband on the other side, to his wife.

With regard to the evidences in the present book, they must speak for themselves. Much contempt and disbelief has been expressed by friends who have seen the photographs; but none of them had the slightest experience, and only discredited them on imaginary grounds.

The important question is: Are the written communications and photographs really those of persons living on the other side, and were all the psychographs on photographic plates actually written by spirits? Of this the reader must form his own opinion. I have every reason for being convinced that they are, because I know the three mediums referred to in this book as well as the Ven. Archdeacon Colley and others; and I am certain that not one of them would keep on telling lies for years, for no object whatever, any more than I would try to impose upon the reader.

In the early days of Homer and Pindar, the Greek word *daimon* meant a god or goddess; but later, 'the souls of men of the golden age acting as tutelary deities.' They formed the connecting

link between gods and men.' (5th cent. B.C.). 'Thus the deified Darius was called a dæmon. In later authors the word was used of any departed souls,' [1] or those we now call spirits.

In early books of the Old Testament certain men and women were believed to be possessed by sooth-saying dæmons.[1] (Lev. xx., 27). 'Divine to me by the familiar spirit,' Saul said to the Witch of Endor (I Sam. xxviii. 8).

The best known example was that of Socrates. Tertullian in his 'Apology' devotes a chapter to the subject of dæmons. They were supposed to be always 'evil,' and Tertullian so regarded that of the philosopher. He writes as follows: 'Socrates undertook nothing without the privy council of his dæmon; and no wonder, when this familiar is said to have kept him close company from his childhood to the conclusion of his life, continually, no doubt (?) injecting dissuasions from virtue.'

The last sentence is obviously only Tertullian's view. The following is the commentator's reply. 'The dæmon never advised him to *do*, but only to *forbear*, an action. When it would be of ill consequence either to Socrates, or his friends, he heard a *voice* which was the *sign* to forbear; when he heard it not, it was always his *warrant* to proceed, so that one would be apt from hence to conclude that the *voice* was not articulate, but a bare sign only,' for it will be observed that this agrees with what a

[1] Liddall and Scott's *Greek Lex.* It is wrongly translated 'devil' in the New Testament. This word comes from the Greek *diabolos* or 'accuser' and corresponds with the Hebrew word *Satan*.

psychic person calls 'sensing.' Thus before I had wired from Leamington to Crewe to Mr. Hope to say that the psychograph on my plate was developed, one of the circle 'sensed' it, and called out 'success,' but heard no voice telling the fact in words.

'Plato's apology for Socrates is very remarkable, wherein we have a very plain but strange account of the operations and nature of the dæmon. 'It is very strange,' says Socrates, addressing his judges with incomparable calmness just before his execution 'that the prophetic voice of the dæmon, which never failed before of dissuading me in matters of the smallest account, where the consequences would be ill, should now in the worst of evils, according to your opinion be silent, and neither, when I left my house in the morning, nor when I went to the bar, nor all the time I have been pleading here, should ever give me the wonted signal, for it could not be but that I should hear his usual dissuasive was I not upon doing my duty, or, that which would turn to my advantage'?

'Now, when I read the character of Socrates from those who certainly were best acquainted with him, when I find him employing all his reason to bring men off from barren speculations *to the knowledge of themselves*, and the practice of *substantial virtue*, when I find him the greatest *master* of his passions, the most *judicious despiser* of riches within his reach, the most *temperate, humble, courteous*, inoffensive man living in the Gentile world; when I find him encouraged by his *dæmon* to *die* for the profession of the One true God; when Justin Martyr says

that the evil dæmons contrived his death for his attempts to rescue mankind from the worship of devils, that he by his share of reason did among the Greeks what the Word Himself did among the barbarians, and that both were condemned for the same good designs ; who, after this, I say, can think Socrates possessed and governed by an evil spirit ? Why not rather say, divinely assisted to preach down idolatry, and bring moral righteousness into practice, and by such means to prepare and qualify the *heathen world* for the revelation of the Messiah.' [1]

It appears to be a common supposition that if the spirits are in ' heaven,' they ought to be serious and only say instructive things. It is forgotten that they are human beings just as we are, and are on *earth* still, only deprived of their bodies. Their characteristics remain the same. If one be frivolous here, he or she is still so on the other side. If serious here, they remain the same there ; but it must also be understood that as earth is a training ground for the spiritual education of the same—*still more is it so on the other side.*

The reader might turn to *Revelation*, xxii. 10 ff. and he will see, whatever a man is *now*, he is exactly the same when his *conscience* judges him on passing over.

Sir Oliver Lodge observes : ' The idea that a departed friend ought to be occupied wholly and entirely with grave matters and ought not to remember jokes and fun is a gratuitous claim which

[1] A translation of the last 34 Sections of the *Apology of Tertullian*, by W. Reeves (1849) p. 20, Note.

has to be abandoned. Humour does not cease with earth-life. Why should it?'[1]

Sir Oliver mentions an Irish woman who came as a control 'Biddy';—'Surely it's meself that has come to speak. I am helping the boy . . when the boy (Raymond) comes as he did, it upsets the body. I come to help to soothe the nerves of the medium. It is a privilege[2] to help. I am an old Irish. woman . . . I was a washerwoman and I lived next a church; and they say 'cleanliness comes next to godliness' . . Your husband is a fine man. I love him. His heart's as big as his body; and it is not only medicine but love that he dispenses.'[3]

I suppose it was something like this which led the Rev. Canon Glazebrook, D.D., to write: 'We cannot describe the life to come. If we felt tempted to try, we should be warned by the unspeakable triviality and futility of the recent 'revelations' of spiritualism.[4] The very naturalness is a proof of its being genuine.

[1] *Raymond.* p. 349.
[2] *Adanijah,* i.e. Dr. Monck uses the word 'privilege'; see No. 35.
[3] *Op. cit.* p. 168.
[4] *The faith of a Modern Churchman,* p. 35.

CHAPTER IV.

AUTOMATIC HANDWRITING; AND PERSONAL EXPERIENCES.

This is probably one of the commonest and easiest methods of communication by the spirits with us on this side. Unless it be thought desirable to retain a copy of what is written, there is no need to use pen or pencil; as the finger or the knee or table is quite sufficient.[1]

Mr. W. T. Stead, who received all Julia's communications[2] through his hand, tells us: 'The arrival of the communications depends almost altogether upon my own volition; that is to say, unless I take a pen or pencil, make my mood passive and wait for the message, I do not receive any communication, any more than I should receive a telephonic message, if I never went to the telephone. I am never 'rung-up' by the Invisibles. They do not seem to have any means of communicating

[1] Any who may wish to know more about this matter will find it well explained with an abundance of examples chosen to verify the genuineness of the communications in Mr. Edward T. Bennett's *Automatic Speaking and Writing*. A Study. (Brimley Johnson and Ince): I would also refer to the same Author's *Psychical Research* p. 219; wherein he observes:—'Abundant evidence dating from very ancient times to our own, shows that messages have been received with contents attesting their supernormal origin.'

[2] Recorded in *After Death*.

with me when I am alone, unless I first place my hand at their disposal.'

A lady automatist (and member of our family), however, is often impressed with the feeling that a spirit wishes to speak to her; hence messages come to her at any odd moments when she is not in the least thinking about it or wanting to ask any question. Thus, while eating her breakfast, she suddenly drops the toast and places her fingers on her knee, when the fingers begin to write at once.

If one asks: 'Where is this unseen World or Hades?' It is, so to say, intermixed with our surroundings. All spiritual experiences confirm this fact. For example, I play the pianola every evening, and I am told that about a score or more of spirits come and listen, for they can hear everything that is said aloud and of course music, through the mediumistic properties of the lady who writes 'automatically.' They comment on the pieces, saying which they like best; and notice when I am not quite up to the mark; or conversely they thank me heartily for the entertainment, etc. They are, in fact, just the same as if they were visible members of the family. They are sometimes amusingly exigent; one will suddenly say when we are out of doors: 'We want some music!'

As another example, 'I had been playing a long piece by Moskowski; and I asked what they would like next. The reply came 'We think we should like a 'Rag'.; so I played a 'Cake-walk'; of which they highly approved. We suspected that the

listeners were not our usual musical audience, who always enjoy Beethoven's sonatas, etc.

On one occasion—a Sunday evening—I was playing a piece of Moskowski, and as he is apt to use a great number of notes in his compositions I suppose it sounded somewhat too frivolous ; for the spirits said it was ' a fine piece but is it suitable for Sunday ? ' so I played one of Beethoven's *Songs without Words*, as being more hymn-like ; but they were not satisfied ; so I asked ' What denomination do you belong to ? ' They replied ' We are Free-thinkers and are very strict as to Sunday.' I asked again, ' who directed you to be so strict.' ' We direct ourselves,' came the reply. Soon after they had gone, our usual friends spoke : ' We are sorry we asked those Free-thinkers to come and hear the music ; but will not do so again.'

On another Sunday evening I was playing some ' light ' piece of music, and some Methodist spirits (as they said they were) remonstrated for playing what seemed to them out of harmony with the *Sabbath*. I replied we did not consider Sunday to be the same as the Jewish Sabbath. On the following Sunday they came again and said they had made enquiries and learnt that it was not wrong for them to listen to the music. Presumably, therefore, it was not wrong for me to play it ! On concluding, I said I hoped they would come as often as they liked. They thanked me, adding they were very fond of music—' Bon Soir.'

Sir Oliver Lodge's son Raymond alludes to music on the other side. He says : ' There are places on

my sphere where they can listen to beautiful music when they choose. Everybody, even here, doesn't care for music, so it is not in my sphere compulsory.' (*Raymond*, p. 284).

On the other hand the music there is not always of the best or at least most appreciated; for I asked our spirits about it and they replied: 'Yes, we have music here, but it is not so good as that which you give us. We like the 'instrument.' I had been playing, at their special request, one of Beethoven's sonatas, Joyce's *Dreaming Waltz*—a special favourite with them, and German's *Abenlied*, etc. These will indicate the taste of my audience of that occasion. I asked why they preferred the piano. The reply came: 'Because it is more human and what we have been accustomed to and know so well.' They added the compliment: 'The little man plays beautifully.'

The spirit can hear not only the music but everything said in the room provided the mediumistic lady be present. We have enjoyed their company now for some twenty years. I happened to make some remark about my passing over and they immediately wrote: 'We shall all be there to welcome you when you come.'

Doubtless many others have similar experiences. Thus the author of *Do the Dead Return?* says: 'I requested our invisible friends to tell us whether any relation or departed friend was near.' The reply came: 'A host of spirits is surrounding you; some of them are friends and relatives of the sitters.' (Op. cit. p. 96.)

Some one or other of our spirit-friends seem to be always close by ; for the lady's hand writes almost invariably whenever she puts it down with the intention of asking a question. If some special ones as 'T.T.' *i.e.* 'Truth-tellers,' as they called themselves, are asked if they are present, the reply is given by others : 'No they are not here' ; 'the music lovers are not here to-day,' or else, they can communicate from a distance : 'No, *we* are not *here* just now.'

I read selections of the newspaper every morning aloud, and they always make a point of coming to hear the latest news of the war. I was reading M. Take Jonescu's speech reported in *The Morning Post :* when I had finished it, the spirits volunteered the remark : 'You have given us a most beautiful treat.'

On another occasion I was reading *J'accuse.* They said that they were 'greatly struck with England's efforts to secure peace before the war, through Sir E. Grey's efforts' in 1914. They added very unexpectedly : 'We know the subject matter well, but we like to hear the official account, especially from the Little Man,[1] as he reads so well.' ! On another occasion they asked : 'May we thank the Little Man for reading to us ? He reads beautifully. It is very interesting, splendid' !

Perhaps I may venture to say, what I have never before mentioned to anyone outside the family circle, that I received, most unexpectedly from the

[1] I asked why they always called me the 'Little Man,' as I am not particularly small. They replied : 'Because we all love you.'

Master of Christ's College, Cambridge, in 1858, the Gold Medal for (as the legend runs) 'The most graceful reader in Chapel.'

I had read aloud the article in *The Times* on the mending and restoring work that goes on behind the lines in France, all being done by the French women and girls. The spirits observed: 'We are lost in admiration.' The Article was headed—'Hospital for Boots' (June 19, 1916).

I was reading aloud one of the humorous columns in *The Daily Express* by Mr. Bensusan, of the conversations among Suffolk rustics about the war, etc. Having been brought up in Suffolk, I can still speak the lingo. I asked our spirits if they happened to know Suffolk, and the reply was: 'Yes, we know it very well, for we lived at Gorlestone' (near Yarmouth). I then asked if they knew Bury-St.-Edmund's and the Grammar School founded by Edward VI. They replied: 'We know it very well indeed, for we were at school there with your brother Leonard.' This was most unexpected. There were two boys supposed to be brothers of the name of Salter, the only boys who came from Gorlestone. I asked what their father was, and the reply came: 'He was the clergyman.' This was true. They added: 'We forget a great deal; it was so long ago.'[1] It was in 1847. I then asked if they remembered the name of the Head Master. The reply came at once: 'Yes, it was Donaldson. He was very strict.' This was *very* true, for he

[1] This loss of memory on the other side seems to tally with what the spirits said after attending my lectures, see p. 38.

always seemed to have a punishment ready at hi fingers' ends for the slightest misdemeanor! remember going out of my dormitory and crossin the passage to speak to a boy on the opposite side The housekeeper coming to lock the doors caught m and reported my wrong-doing to Donaldson. Sh also reported the elder Salter for something, but do not remember what it was, as he slept in anothe room. We both got two hundred lines of Home to learn by heart.

The spirits said that they did not remembe much about myself as they were in the higher par of the school.

Our friends often suddenly come out with quain remarks, quite disconnected with anything gon before. Thus the hand wrote: 'We think ou Little Man is very well, but not so glib as he used t be in his walking.' As I was then eighty-two, ther is some truth in this very appropriate remark!

On another occasion, the lady 'sensed' tha someone wished to write, and the remark came 'We think the Little Man will make good old bones' Our medium certainly never thought of saying tha herself.

One morning the lady asked the spirits if th barometer had risen. The reply came: 'Yes, an the little one too!' The latter referred to a ver small aneroid on the writing table. It is about tw inches in diameter.

It may be observed that the medium has no nee to speak aloud, for 'controls' know at once wha he or she has got in his mind to ask, and the spiri

replies by handwriting at once. If I am in the room when the medium is present, I can talk freely with them speaking aloud, as they hear my voice through her. Similarly, I asked if they could hear the piano if she were absent; the reply was 'very indistinctly.'

I was talking about a lecture that I was going to give in Bournemouth on 'Carbon in Plants' when the spirits wrote quite unexpectedly: 'We will be there'; so after the lecture I asked them about it, and what they could see of the lantern slides or hear me at all. They said 'fortunately a medium was present, but he himself did not know he was one.'

The following will show that they *did* succeed in hearing something which proves that they were present. They began by saying: 'We heard the word 'Influenza.' I did not expect this, but the President of the Society for which I was lecturing, *had* used this word, for he told me that the Chairman of the Botanical Section, who would have taken the chair, was unfortunately laid up with influenza. We were in the Lecture Hall with two or three members preparing the lantern *before* the lecture-hour.

I first alluded to the mineral forms of carbon, *e.g.*, diamond, etc., and lastly soot. With regard to this the following remark was made. 'We heard that the young plants were most (word illegible) with the soot.'

The following item refers to my illustrations of the Solar and Chlorophyll Spectra. 'Sunlight is very important at certain times of the year. (Pause)

We rather made a mistake but we understood him but we have forgotten.' With regard to starch th following remarks came. 'Starch is very good i made with potatoes. He said such was the bes starch.' There is some confusion here, between th making of starch by the leaves and the makin a milky pudding *with* starch. But they added 'There is plenty of work to make it; we mean *b* the plant.' I asked: 'Did you hear the wor 'chlorophyll?'—'Yes, we remember the word but were not quite sure of it. You said yello light was very bad for young plants, but gree was also very bad.'

I showed by dried specimens of Lettuces grow under pure red, yellow, green, blue and viole coloured glasses, as well as under clear glass an some in the open, for comparison, that yellow an blue were the most effective in making starch while green was the worst.

But, with regard to pure red and yellow glasses, explained that the plants of the experiments ha enormously elongated stems and that there wa normally no pure yellow light, as what *appears* t the eye to be yellow is really 1 Red + 2 Green while Orange is 2 Red + 1 Green. Red, Green an Blue being now regarded as the three Primar colours. They did not appear to have quite graspe this.

With regard to gases, they remarked: 'We foun it very hard to understand the names, as Carboni not Carbolic Acid; but it is more like Oxygen Probably Nitrogen was meant. 'He was ver

articular about its being thrown off from green rees.'

'We were most anxious to take it all in; but it is ery difficult when you know nothing of the subject; ut the Little Man made it all very clear. We hought he was most explicit; as (doubtless eferring to the lettuces) the flowers were not right n the way they are grown and the master gardener as not a good man'!

This impression evidently arose from their upposing my gardener had grown the lettuces, as hey were quite unlike well grown plants, for the eight of the stem under red glass was 19 inches; nder yellow, 16 inches; under green, 6½ inches; nder blue, 3 inches; the nearest approach to the ngth of those grown in the open ground with nly 2 inches.

'We heard a great deal more, but it is difficult or us to explain the technical terms. We heard the ord 'protoplasm.'

They referred to gardeners again; 'We think ome gardeners ought to have been present, because hey would grow things much easier if they attended o these details a little more.' With regard to this bservation I may add that I had given a lecture to ardeners on the processes of assimilation, etc., and hey quite agreed with our spirit-friends, that they illy realized the significance from a practical oint of view. The injuriousness of green glass articularly struck them, just as it did the spirits.

As to the uses made by plants of starch, I added he value of it as an article of food. I had a diagram

of a section of a grain of wheat with WHOLE-MEAL FLOUR written above it. Upon seeing this came the remark: 'He showed us how it was much better to have whole-meal flour.' 'It was all very interesting; we will make a note of things and tell you when we can. No more now.'

All the above, I took down in writing. The lady simply wrote on her knee with her finger and dictated it to me word by word.

About a year afterward I gave another lecture on the way plants adapt themselves to cultivation and convert the wild forms of flowers into the enhanced florist's types. I told the spirits before hand, and they promised to be present; but whether they were the same as before I do not know.

Their 'report' was as follows: 'We thought it was a splendid lecture and enjoyed it very much. We wish we could remember it, but we can't.'

They gave me a few fragments, however—enough to prove that they were present; but they always seem to have some great difficulty in remembering what they hear on this side. Thus they said: 'We heard you say that the red flowers were not independent of the rays . . . we heard also that the little blue flower (Lobelia) was not now as you knew it some years ago.' I showed specimens I found wild on Table Mountain by Cape Town and contrasted them with our little dwarf form now grown as a bedding out plant; whereas the wild form grows to upwards of a foot in height.

I exhibited drawings of the small blossoms of the wild sweet pea, to contrast with the enormous

lossoms of to-day. They remarked: 'You said ie Sweet Pea was another variety of the little riginal one.' They ended with the words: 'That all we can remember; we wish we could remember iore, but we can't.'

It would seem, therefore, that as our material rain is constructed for memory in, and for, this ide; so on the other side the spiritual brain is not o well adapted to store up terrestrial facts communicated through a medium.

Perhaps the memory fails also to recall terrestrial natters; as the Salters said they could not remember much about their school days at Bury-St.-Edmunds; yet I can recall all that happened there erfectly well, at the same period.

Foretellings are often given us by the spirits; ut they cannot be implicitly trusted. We have had everal regarding successes to be expected in the ext morning's papers, sometimes they are right, t other times there is nothing exactly like what hey had foretold.

The two following illustrate, one, a decided failure; he other, a perfect success. A member of the family vas appointed to go to India. A spirit reiterated hat he would *not* go. At last he went; still the pirits asserted he would not go. On being informed that he *had* gone, they remarked: 'Oh! ve did not know'!

The other occasion referred to myself. I was going to give a lecture on August 1st, 1915, at the Royal Horticultural Society. The spirits repeatedly aid that I would *not* go up to London. When asked

if there would be an accident, they said, 'No,' but that I would not go. As it happened, the Society found it necessary to hold a large and exceptional meeting on the day; so I had to give it up and did *not* go to London after all. I was not at all aware of the meeting till a few days before the above date.

I will conclude this chapter with a few cases of Identification through automatic handwriting. The lady member of our family who writes 'automatically' received the following question from the spirit-writer for self-identification:—'Do you remember what Dr.—— said about his violin?' The answer was that he thought it had a soul and must live again. She had not remembered this since she was quite a child some fifty-five years ago.

On another occasion a spirit wrote: 'Do you remember that you used to play a very pretty valse when you were young? And that you used to be asked to play it?' She had entirely forgotten what it was, and also the fact itself, until they were thus recalled to her memory.

A third identified herself by mentioning an occasion when she went to Brighton and what she did there. This was verified but unknown before.

The following was told me by a friend. He and others were amusing themselves with planchette. It suddenly wrote: 'Jack will be here to-night.' As 'Jack' was supposed to be in India at the time, this communication was therefore the source of some merriment. Within half-an-hour Jack walked into the room!

Another friend—an eminent Horticulturalist—told me that he once had been to a séance of Mrs. Guppy; and said he thought he would try to get some message himself; so he 'rigged up a substitute for planchette with a tobacco box' as he expressed it. After a few trials the sentence was written: 'I am always with you, Georgina.' He was much perplexed as he then knew no one of that name, until he remembered a child playmate. Subsequently he received several communications, one of which was the following: 'Your Uncle—— is dead; you will hear from America by the next post.' My friend noted the date, but did not tell his wife at the time. Subsequently a black-edged envelope arrived from America. 'I tossed it across the breakfast table to my wife and said: 'You need not open it. Uncle —— is dead. I knew it some days ago.' Such was the case. I need hardly say that I know my friends too well to believe them capable of concocting the above stories for their own amusement.

As another example is the following: I had a friend who was rather fond of botany, and I had lent him a book. He died somewhat suddenly a few days afterwards. The lady informed me that a control wrote by her hand: 'Mr.——is here and would like to speak to you.' He came and wrote: 'Will you thank Mr. Henslow for the book he lent me,' etc. He had not done so before he passed over, and the lady knew nothing about it.

I received another remarkable proof of communication from the other side. I had invited a stranger

(a clergyman) whom I knew from his books was a spiritualist, to see the photographs in this book. He said he would take another MS., nearly ready, on *Religion as preached and practised* on *the other side* to his publishers. But he was taken ill and died. Being anxious about my MS. and not knowing whether he was married, I wrote to his 'Executor.' A reply came from his wife with the MS. That same evening he wrote by automatic handwriting. 'Mrs.—— will have no difficulty in finding your MS. as it is over the right-hand drawer of the writing table on the top.' On enquiry I learnt that this was perfectly and literally correct.

With reference to his friend 'Julia' who wrote with Mr. W. T. Stead's hand, he observes: I have not one word to alter or to modify to the statement made in the original preface wherein I vouch for my absolute belief in the authenticity of the communications received through my hand. I am positive that the letters did not proceed from my conscious mind. I can hardly imagine that any part of my unconscious self would deliberately practise a hoax upon my conscious self about the most serious of all subjects and keep it up year after year with the utmost apparent sincerity and consistency.'

This would equally apply to Rev. Stainton Moses, whose book on *Spirit Teaching* occupied several years in its construction, being entirely written by automatic handwritng by unseen agencies.

With regard to automatic handwriting, Mr. Clodd has little or nothing to say; yet it is one of the most

important and easiest methods of communication with the other side. I have been familiar with it for some twenty years, and the reader has seen some of the results. Mr. Clodd alludes to Mr. Moses' book, but thinks it is his own brain that really wrote it. Had he read *Spirit Teaching*, he would have seen that *Imperator* and Mr. Moses held diametrically opposite views on religion; yet, at the last he was completely converted by the spirit's teaching. Mr. Moses' own words are worth recording. He writes as follows in the *Introduction* to *Spirit Teaching:*

'The particular communications which I received from the spirit known to me as *Imperator* marked a distinct epoch in my life. I have noted in the course of my remarks the intense exaltation of spirit, the strenuous conflict, the intervals of peace that I have since longed for, but have seldom attained, which marked their transmission. It was a period of education in which I underwent a spiritual development, that was, in its outcome, a very regeneration. I cannot hope, I do not try, to convey to others what I then experienced. But it may possibly be borne in upon the minds of some, who are not ignorant of the dispensation of the spirit in their own inner selves; that, for me, the question of the beneficent action of external spirit on my own self was then finally settled. I have never since, even in the vagaries of an extremely sceptical mind, and amid much cause for questioning, ever seriously entertained a doubt.'

Of the character of the writings extending over seven years, from 1873 to 1880, he says: 'There is no flippant message, no attempt at jest, no vulgarity

or incongruity, no fake or misleading statement, nothing incompatible with the avowed object, again and again repeated, of instruction, enlightenment, and guidance by spirits fitted for the task. Judged as I should wish to be judged myself, they were what they pretended to be. Their words were words of sincerity, and of sober serious purpose. .' (*Spirit Teachings ; Introduction*, p. 5). . . 'The thoughts were not my thoughts.'

Mr. Clodd in his book, *The Question*, says that Mr. Moses 'became the passive agent of communications which were in different handwriting and purported to come from different spirits, the hand was the hand of the automaton, but the voice was the voice of Moses. A specimen of the 'new revelation' has been quoted; the skill of a practised pulpiteer is manifest throughout.' (p. 113).

Mr. Clodd makes the following further comment on Rev. Stainton Moses' *Spirit Teachings*: 'We have a sample of the tawdry rhetoric on transcendental themes, which fills kindred deliverances of other 'seers' of the Lake Harris and Davis type. They invite the question: 'Should a wise man gather vain knowledge and fill his belly with the east wind?' (p. 241). As Mr. Clodd does not appear to have read that valuable book, those who have will appreciate Mr. Clodd's quotation and question at their true value! Perhaps 'The utterance of vain ignorance' would be a more appropriate variation of Job's words to the writer himself who elsewhere speaks of spirits as being 'devilish sly.' (*The Question*, p. 134).

Mr. Moses continued: 'It is certain that the mass of ideas conveyed to me were alien to my own opinions, were in the main opposed to my settled convictions; and, moreover, that in several cases, information, of which I was assuredly ignorant, clear, precise and definite in form, susceptible of verification, and always exact, was thus conveyed to me . . . It is their intrinsic claim, the end disclosed, the inherent and essential truth that they contain, which marks their value. To many they will be utterly valueless, because their truth is not truth to them. . . I do not publish them in any expectation of general acceptance, I shall be quite content if they be at the service of any who can find them helpful.'

The present writer, who has studied them, cannot say more than that *Imperator's* teaching is *identical* with that of Jesus Christ; but *not* that of ecclesiasticism or certain forms of modern theology.

The '*New* Revelation' is a *Reversion* to the New Testament, and to that alone; when its *errors of interpretation* from the original Greek are perceived; *e.g.*, *Imperator* points out there was *no Atonement*, but At-one-ment, *i.e.*, 'Reconciliation.' (II Cor. 5, 1819).

CHAPTER V.

TESTING THE SPIRITS' SIGHT.

Wishing to discover if the spirits can see and distinguish things here, I selected the following articles :

1, A lump of granite ; 2, A small, polished, brown wooden Tibetan tea-cup ; 3, A clock-face made of card-board, a foot in diameter, with stencilled figures one inch high, and with black hands ; 4, A hammer ; 5, An Egyptian wooden figure or ' Kar,' 10 ins. high ; 6, A photograph of two children.

The mediumistic lady was present, but did not see them, nor know what they were. The following was the spirit's description :

1. ' A photograph of spirits.' Of course this was a random shot ; for I had previously shown one which they could see and describe.
2. ' A metal thing.' Possibly the shiny, polished surface suggested this.

1 and 2 are figured in *Spirit Psychometry*, they were put in Olwen's hands ; This psychometrix gave long descriptions in both cases, which proved to be perfectly correct.

3. ' Something useful but not ornamental.'
4. ' A little box.'

5. 'A penholder.' That would seem to be a slight suggestion of a cylindrical card-board box as used for pencils or brushes.

6. 'Something to look at but not for using.'

The lady then held the articles, but did not see them as her eyes were closed. The fourth, the hammer, was the only one she could recognise by touch.

1. No suggestion.

2. Asked by myself 'What is the colour?' Answer 'Brown.' This is correct.

3. No suggestion.

4. 'Most certainly we know. It is a hammer.'

5. 'A figure of a child'; a fair suggestion.

6. 'Photo of a boy and girl.' This was quite correct.

Thus far the assistance or the sight of the medium is apparently necessary for accuracy. The spirits say that all things appear misty. They were much interested in the experiments and thought they might do better in time; and were disappointed with the first attempt, and asked to be tried again.

A third and last trial consisted of a cup of coffee, a pencil, a *glass ink pot*, scissors, a watch-key and a *florin*.

The only two which were right were the glass ink-pot described as a 'glass bottle' and the florin as a 'coin.'

One more test may be mentioned. I happened to be kneeling on the fender cushion and I asked: 'What am I doing now?' The reply came: 'You are kneeling and looking at the clock on the mantelpiece.' I said 'Try again' They answered: 'We

think you are now looking at the figure.' This was right. The clock is in the middle while the Dresden china figure is at the end of the mantelpiece.

The lady knew I was kneeling, but did not know what I was looking at.

The conclusion is that everything is—they say—misty and difficult to see, but when they see through medium's eyes it becomes tolerably easy.

Raymond Lodge found the same difficulty in seeing people unless a medium was present. Sir Oliver Lodge asked: 'Has he (Raymond) seen his brother at the table?'—'No! not at a table. He sensed him, and he thought they were trying to speak to him. It has something to do with the medium.' Lady Lodge: 'When did he see me?' 'When a medium is present, he sees you quite distinctly' (*Raymond*), p. 159.

This agrees with the ordinary 'Thought-revealing.' If the person who has hidden something and *knows where it is*, the thought-reader can see it through the person's brain; but if the former forgets the place, the latter is powerless to discover it. The thing mentally seen may be only in the brain and *imagined* and not external or 'objective.' On the other hand it may be a reality. Thus a 'Thought-Revealer,' as he called himself, holding my left hand, but blindfolded, could follow my *imagining* myself writing on the wall in letters a foot long the name of the maker of my watch TUPMAN, certainly not one that he could guess, as the watch was made in the second decade of the 19th century.

On the other hand a gentleman had placed a ring

on one of the three branches of the chandelier and forgot on which it was. The experiment therefore totally failed.

'Thought-Reading' appears to be closely akin to psychometry and certain spiritualistic phenomena. It is often said that 'Thoughts are things,' of the other side, and perfectly *visible* to others. Thus a spirit said to me we cannot see you (*i.e.* without a medium) but we know what you are thinking about.

Julia in writing by Mr. Stead's hand, often stopped to reply to a question in his mind and not uttered aloud.

As another illustration of thought-revealing, Mr. James Edwyns, who called himself a 'Thought-Revealer,' proposed to go with me to my bedroom and fetch anything I might wish him to take up and put it into the hand of any one of the company in the drawing-room of the hotel. So, holding my hand, he being blindfolded, we went together up the stairs. He said: 'Please keep your eyes on the steps as I might stumble,' as he could only see them through my eyes; just as spirits say.

On reaching the long corridor, I thought I would pretend to keep straight on when reaching my door. I wanted to see if he could read an *abstract* thought, or only *see* a *concrete* object in my mind's eye. I found he could not. The term 'thought-reader' is misleading, so Mr. Edwyns was nearer the truth in calling himself a 'Thought-Revealer.'

On the following day I was talking to him and he asked me: 'What was it you did in the corridor;

for it gave me a 'shock'! Then I explained what I had mentally done; but was quite unconscious of, much less imagined such would be the effect.

Mr. Stainton Moses, in his *Spirit Teaching*, asked his spirits if they could read. One replied: 'No, friend, I cannot, but *Zachary Gray* can, and *Rector*. I am not able to materialise myself or to command the elements.'

'Rector' then came: '*I am told you can read; is that so? Can you read a book?*' 'Yes, friend, but with difficulty.' '*Can you go to the bookcase, take the last book but one on the second shelf and read me the last paragraph on the 94th page? I have not seen it and do not even know its name.*' Rector did so and then read: 'I will curtly prove by a short historical narrative, that Popery is a novelty, etc. . .' 'This was correct; as well as other tests.'[1]

The above statement of 'not being able to command the elements', whatever it may mean in the spirit world, probably accounted for our own spirit-friends not being able to see the various objects I put before them.

Dr. Lombroso touches upon the matter of spirits not being able to see objects. A spirit known as Phinuit observed: 'When Mrs. Piper is in the trance state I take possession of her. A medium is for us a lighthouse, while you non-mediums are to us as though you did not exist. But every little while we see you, as if you were in dark apartments lighted by a kind of little window, which are the medium's eyes.'

[1] *Spirit Teaching*, p. 32.

The question was asked; 'You say you have a visual organ; how does it happen, then, that you cannot see certain things except through the medium?' The reply was: 'I see those things. But our sensations are quantitatively and qualitatively different from yours. So that it is one thing to see a thing for myself, and quite another so as to give you an account of it; to do this it needs that I see it as you would see it; hence I need the medium.'[1]

None of us can see our spirit friends, but we have friends who can see spirits, being clairvoyants. They are described for the most part as hazy, transparent, or shadowy forms, through which one can walk without producing any effect upon them. On the other hand they can themselves walk straight through a door or wall; as our so-called 'matter' affords no hindrance to them; just as in the case of our Lord when in his resurrection or spiritual body.

Julia says: 'There is not one spirit who returns, who will not assert that the matter in which you are immersed is a *vapour*, a mere phantasm of the mind, which vanishes away and is not.'

Apropos of the preceding, our spirits made the following observation, without any reference to anything previously said: 'We want some more of the Little Man's articles.' I asked: 'Do you agree with them?' Answer: 'Entirely.' 'Have you read my last, on our Lord's discourses with His apostles *after* His ressurrection?' Answer: 'We know it very well, and quite agree with it.' 'How

[1] *After Death, What?* p. 350 (T. Fisher Unwin).

do you read it—from the printed page, or have you a spirit counterpart ? ' Answer : ' From the printed page.' [1]

I wanted to get an explanation of a psychograph with some microscopic handwriting addressed to myself (see pp. 226, 227) ; so I placed it on the open palm of the lady, who also saw it. The spirit described it as a ' spirit tablet which we use.' As the writing, as in all other cases, is obviously like ordinary writing with a fine pen and ink, I asked how it was done. The reply was, ' We use your pens, but not the same.' A similar reply would apparently suit the ink as well ; for Violetta had spilt the ink over our three faces, as shown in the original psychograph This could not be reproduced.

I next put one of the plates, which had been previously held by the lady, in her hand again, but with her eyes shut, so she did not know what it was. Her hand wrote a description of another slide which she *had* seen. On opening her eyes and looking at the photo, the spirit at once wrote : ' We made a mistake, we wanted to be clever, but are not ' It was the Greek quotation from the New Testament (Psych. No. 46) and they had described it as a portrait ; of course a mere guess ; as they could not see it, her eyes being closed.

It might of course be thought that it was only the automatic action of the lady's own brain ; but when a slide was held containing her own portrait and that of myself, together with that of Dr. Hooper, the medium, they described the last named as

[1] Printed in the *Interpreter*, June, 1917.

Mr. ——, because both have moustaches! The lady automatist could not possibly have made such a mistake.

Two photographs, of myself and others, had greetings and names scratched across them by spirits, which *our* spirit friends described as having been made by a spirit who lived on earth a long time ago. As a fact, it was 'Violetta,' who stated that she had lived in feudal times. This photograph was taken in his own camera, on one of his own plates, and developed by Archdeacon Colley himself. Dr. Hooper, the medium, was only one of the three sitters and had nothing to do with the manipulation of the camera.

After playing the pianola one evening, I asked the spirits if they had any idea as to what a pianola was like. They replied: 'No,' but we can imagine what it is.' So I asked the lady-medium to stand by me and gaze at the roll of music, and told the spirits to look, as they do, through her eyes. After finishing the piece and asking them what they saw, they replied: 'We saw the paper revolving and it was full of holes.' I then explained the mechanism and the use of the levers for making it soft or loud; as well as slow and quiet. They said they thought it 'very nice' and then added the compliment—'The little man plays it very nicely.'

CHAPTER VI.

THE PHENOMENA OF TRANCE SÉANCES.

The present writer has now known personally the two mediums herein mentioned for many years. Neither of them has any pecuniary interest in holding their entirely private séances. They are conscious of their gifts and solely exercise them for the sake of truth. Their meetings are of a religious character and outsiders are very rarely admitted. They are perfectly aware of the fact that *they* cannot do anything of themselves, but only what the 'Controls' effect. Hence they feel acutely the presence of strangers, who may expect much and get nothing at all. Hence, if any tests be applied which do not fulfil the expectations of the non-believer; it is not the medium's fault if they fail.

I was permitted, at Archdeacon Colley's request, many years ago, to attend some séances. Thus I came to know Mr. W. Hope and Dr. T. d'Aute Hooper, who frequently corresponds with me now, and has kindly contributed several of the spirit-photographs, as well as photographs of his own spirit-paintings, to this book.

I have also attended séances in which Mr. Hope was the medium. When I first came to know him, I asked some questions about myself and mentioned

one or two *a priori* objections raised by sceptics. I give his reply. Mr. Hope, like Dr. Hooper, is now known widely; for several spirit photographs, which came through him, have been published.

I need not quote my own letter but Mr. Hope's reply is as follows:

Dear Sir,—Your letter is very interesting, as it is only what we have experienced ourselves, as to the people not believing the phenomena; but we are getting tired of trying to convince people against their will; but in answer to the Army Officer, saying it is fraud, ask him if he can, or can he find anyone, professional photographer or conjurer, who can by fraud or any means whatever, cause a photo of a mother passed on who never had a photo taken in her life; [1] can they cause it to come on a particular plate of any unopened packet, to be recognized clearly by all relations? If they will do this by whatever means they like to try, apart from spirit power, then we will give in, as this is what we have done.

As to the other saying it is X-rays, we don't know anything at all about how that is worked or what it is. Of course we have heard of it, but nothing more; we are all poor working people and could not afford expensive apparatus of that sort, but even could we afford it, it would be as impossible, as to allow a man to bring his own camera and plates and slides, to allow him to take photos, and then to get two forms on his plate. This is what we have done (repeatedly) and he has given us a certificate to the effect that he is unable to account for it, and it has convinced him.

Yes, I was in the Salvation Army, and I could rejoin them to-day if I wished to and would give

[1] He is alluding to that of the Archdeacon's described below, 22.

up my views. I love the Army yet, and not long ago when my girl passed over, the Army band and soldiers came and gave her an Army funeral.

Now, as to faking, suppose it was possible for us to do so, which it is not under the conditions we work, what benefit do we get from it as we never take money or anything else for it. We have been at a great loss of time and money with it, but it satisfies our craving for knowledge and gives us news from our friends that we could not otherwise get. Another thing, it is too sacred to us to drag it in the mud.

Yours respectfully, W. HOPE.

With regard to *Dr. d'Aute Hooper as a Trance-medium*, on asking him about his powers when I was first introduced to him, he told me that he had then held séances for some 15 years, and has continued to do so ever since. He goes into a deep trance and loses entire consciousness of everything during the time. 'I only know what transpires by what the sitters tell me and my dearest wish is that I could be present at one of my own séances *consciously*; for they tell me my individuality changes entirely and I often speak in foreign tongues and what is more, *dialects* of foreign languages.'

At one séance I attended, an Italian sang a part from an opera; he was followed by a Red Indian (No. 1) and an Irishman, besides a well-known preacher of Chicago, who signs his name, as 'Ajax.'

When the Archdeacon first asked if I might be allowed to attend a séance, Dr. Hooper wrote to him saying: 'I feel my position keenly for I cannot guarantee phenomena. The trouble and expense

(to him) may be in vain. Although I am a 'medium thing,' I have honesty still. Although in most people's minds to be a medium is to be a rogue and not fit to be trusted. More I cannot say. I have always put *spiritualism* first and my material welfare second.'

My own experience, of now many years, fully corroborates Dr. Hooper's words. Like Mr. Hope, he never receives any fée, and both of them and their 'circles' treat a séance with the same religious sentiment. They are far above trickery and any sordid dealing. Of course, all trickery must be done by mediums when they are *not* in an unconscious state of trance; as Dr. Hooper and Mr. Hope always are during the whole time the séance lasts. So that it is quite impossible for them to do anything, especially as one control after another is speaking through them the whole time.

With regard to the sitters at a séance, Mr. Clodd observes: 'It is especially at séances that the motives, compact as they are of fear, hope and wonder; and when undisciplined, parents of countless evils, have unchecked play. The attitude of the sitters is receptive, uncritical; exaltation of feeling strengthens the wish to believe. The power of suggestion whose (*sic*) continuous influence in social evolution from a remote past cannot be overestimated, is dominant, and the senses are prepared to see and hear what they are told.' (*The Question*, p. 266).

Has Mr. Clodd ever joined a circle at a séance? If he has not, then the above is all pure imagination!

If he has, did all that he says above exist on that occasion? Personally neither I nor any one of the sitters where ever I have been present could be accused of the above sweeping and erroneous description.

A TYPICAL SEANCE.—I will now give a brief account of the first séance I attended at Dr. Hooper's home in Birmingham.

The First Control—'Ajax.'—The first to control Dr. Hooper had been a preacher in Chicago. He calls himself 'Ajax.' I do not know what his earth name was.

After having delivered a deeply religious prayer, Ajax gave a spiritual exhortation of much interest. I jotted down a few ideas in the semi-darkness: 'Death by no means ends all desires. . . Here we still love all we left on earth. . . We are not at once made into either archangels or devils.'

'It is asked if we are living entities and why we do not do more towards convincing the world of the truth of spiritualism. It is the old reason. People do not study. They are mostly too fond of amusements. They are unreal. Instead of thinking deeply of the life beyond they are careless about it. For example, in Chicago where I preached, there were many circles of spiritualists and we held repeated séances. Can you wonder that there are not many manifestations here? They are unsought.

'In the New Testament St. Paul alludes to the gifts of the spirit. . Those days are all past now. New conditions have arisen.

'But there will be soon a great outpouring of the spirit. People will again enter chapels. Religion is dying for want of Truth. .

Then followed an exposition of true spiritual religion: There is no hell and no heaven. These are within a man's heart. No dogmas, but the *development of the character*. As men begin on earth, so we see the good man or woman becoming glorified till they pass to a higher region. On the other hand, the debased man appears to waste away till he vanishes. What becomes of him we do not know.

'As to preaching, men spoke as they were full of the spirit, because they were mentally impinged upon from without. Even with the greatest preachers ideas may change while preaching. The spiritual food is greater than the expression of words used.

'As to healing by the laying on of hands, there is no reason why this power should be lost.'

'Ajax' preaching agrees with Dr. Lombroso's experiences: 'From the conversation of almost all the spirits, we learn that they often continue the habits of this life. If it is a physician he continues to visit patients on earth and give prescriptions; if it is a theologian, he preaches to us, etc.'

Ajax continued his discourse with saying: 'Intelligences are always hovering around you to help you; for we all here are trying to make your lives better and happier on earth.' This is plentifully corroborated by other spirits.

'Man is predestined, *i.e.*, He is subject to hereditary tendencies; but he is too often penalized by others. You must make allowances, as you yourself are more or less subject to them in the same way.'

Ajax finally enquired if anyone wished to ask him questions; as we had no need to do so he retired, and was followed by Segaske, a Red Indian.

The spirit-photograph (No. 1) of Segaske, was kindly given to me by Dr. Hooper, in which he appears on the right, with the 'spirit drawing' done by himself under control, over his head. On the left are three spirit figures, the lower-most is Segaske, the Red Indian, who conversed with me; the other two are Hooper's own near relations, readily identified by himself and his wife.

This Red Indian medicine-man said that his name meant the 'Rising Sun.' He spoke English somewhat imperfectly. He entered boisterously with loud laughter and greeted Mrs. Hooper as 'You there, White Bear, and your little papoose?' to their son about 12 years old.

Vice-Admiral W. Usborne Moore observes: 'It shocks anti-spiritists, who misunderstand the philosophy of the subject, to hear laughter in a séance-room. As a matter of fact, laughter gives the best possible vibrations and assists the display of phenomena more than other sound. The organ, singing, and the gramophone all are good, but laughter is the best.'

Segaske came on the stage with loud laughter, and a lady was quite shocked when I told her of

No. 1. Dr. Hooper, the Medium, sitting below a picture painted automatically by himself (No. 28, p. 174). The Spirit faces are of two of his relations, while Segaské, the Red Indian, stands below them.

No. 2. A portion of a plant of Shamrock (half natural size), or Dutch clover, which came as an appeal from Ireland, through Segaské's agency.

[Face page 60.

this ; but that spirits can laugh on the other side the following example may be enough.

A lady friend who had the unfortunate habit of never speaking without laughing had passed over. A spirit said she was present, so I asked : ' Is it a rather serious lady ? ' The reply came : ' Not at all ; she is always laughing.'

Mrs. Hooper then introduced me as Professor Henslow. He repeated it slowly twice. Mrs. Hooper then asked him to give me a name. He paused and said, ' I will call him a ' Snow-white Medicine Man ' I said that I was not a Medicine-man or Doctor. He replied : ' I no mean that, but you teach truth by plants.' He then said : ' You have white squaw in your wigwam but no papoose. You lost two little papooses but you have got a papoose and he has a squaw and a little papoose.' I said he was quite right and asked where my son was living. He replied : ' In a great country along way of.' He was living then in Minnesota.

Segaske then took the medium's handkerchief out of the breast pocket of his (Dr. Hooper's) coat. Handing it to me he said : ' Do you smell anything? ' I replied : ' Nothing at all.' He took it then, put it back into my hand and said : ' Now smell.' It was strongly scented with rose-water. I handed it to Mrs. Hooper without saying anything, whereupon she observed : ' It is rose-water.' I then held it out on the palm of my hand, which was quite wet. Segaske put his hand over it, and in a few seconds the handkerchief was quite

dry as also was my palm, and all scent was gone.'

Spirit scents are of common occurrence. Mr. C. T. Speer, in a short Biography of Mr. Stainton Moses, writes as follows, when the latter was a medium: 'Scents of various descriptions were always brought to the circle—the most common being musk, verbena, new-mown hay, and one unfamiliar odour, which we were told was called spirit-scent.' (*Spirit Teachings*, p. 14).

Segaske's 'apport' of shamrock is described below (No. 2).[1] He asked: 'You got plates?' I said: 'Yes, they are ready.' I had bought a packet just before I came, I held my left hand under, and the right above, the unopened packet. Segaske then put his hands over mine in the same manner and the others present did the same. After about a minute and a half he removed his hands, the others doing the same. I noticed that he pressed my hands very strongly three or four times, even to trembling for the moment. After saying 'good-bye' and shaking hands heartily he retired.

At a séance described by Sir Oliver Lodge a control called 'Redfeather' came. This name suggests a Red Indian: 'When he arrived the medium smacked his hands: 'I come dis little minute to try experiment. If he succeeds, all right; if he don't, don't mind, there will be no difficulties.' (*Raymond*, p. 166).

[1] Segaske is visible on the dark side. Dr. Hooper is on the right, and two of his spirit relations are present above Segaske; but their faces only.

Others have recorded the fact that the North American Indians are peculiarly psychic. Thus Dr. Lombroso writes: 'According to Fitzgibbons, the last Governor of Bay Islands (Gibier, *Spiritisme*), there are many mediums among the American Indians, and they obtain better results than do our psychics.' Segaske is the one who usually undertakes physical phenomena of materialisations, as at Dr. Hooper's séances.

Dr. Lombroso gives the narrative of a certain 'Henry,' prisoner of the Hurons during the war of 1750. In the councils of this war-like tribe the question came up: 'Ought they to accept a proposal made by Sir William Johnson to send their chiefs to Fort Niagara to conclude a peace?' The question at stake was one of the very highest importance. They wished to consult the spirit of one of their celebrated chiefs, deceased, whose name was Great Turtle. This ghostly warrior manifested himself in the magic wigwam, first by shaking it and then by his voice. On being asked if there were many soldiers at the fort he disappeared and then returned, saying that there were very few; but that there were many of them along the river in small boats, and further said that if the chiefs went they would be loaded with presents. All happened as the voice said.' *After Death, What?* p. 213.

The translator of Dr. Lombroso's book adds in a note; 'The '*locus classicus*' for this true incident in American pioneer life here cited by Prof. Lombroso, I had the hap to find in ch. XXI of a valuable little monograph (New York, 1809) entitled *Travels and*

Adventures in Canada and the Indian Territory 1760-1776. The incident is told very interestingly in detail; the building of the magic wigwam, the entrance of the priest, the terrible hullabaloos of noise, and finally the still voice of the spirit of the 'chief who never lied' (Great Turtle)'

With regard to Red Indians, Vice-Admiral Moore observes: 'All North American Indians were spiritists in their earth lives. . . One or two will be found in every band belonging to a medium. They assist behind the scenes, so to speak, and intervene when the circle is too concentrated or quiet. Laughter loud and long is usually the result of their advent.'

Segaske and an Indian Fakir are the only two 'controls' which appear to have been photographed. The Fakir could not be printed.

Dr. T. d'Aute Hooper's experiences with an Indian Fakir as control, are as follows:

'The Indian Fakir control has been known to the sitters of our séances for many years. The cause of attraction is rather obscure. The only connecting link apparent is that just before his first coming I had a set of Indian native Bazaar medicines sent me as specimens, consisting of herbs, roots and berries indigenous to the country.

At first no one could understand his language; and being rather boisterous and loud or commanding in his speech, he was requested not to come again, until he could compose himself and make himself understood. He never attained any degree of command of the English tongue. All he could say was a few broken English sentences; so it appeared

that he elicited the help of one of our regular controls, who preceded him and explained what he was going to try to do in the nature of supernormal phenomena.

One evening the control informed the sitters that the Fakir was going to perform 'Fire Worship;' and that they must not be alarmed at what took place, as the medium, *i.e.*, myself, would be safeguarded. The interpreter retired and the Fakir controlled. There was a lot of waving of hands, shouting, twisting and turning, incantations and squealing. Then he left the circle and squatted in front of a good fire. He said a 'prayer' with a lot of rapid talk; in fact, he never ceased to chatter the whole time. He then immediately plunged his (*i.e. my* hand) into the centre of the fire, turning over all the top, that was not well alight, and took out a double handful of the red-hot coals, he blew on them and held his face close over them. He then carried them round, showing them to all of the sitters. He then placed them in the grate again.

When the Fakir left controlling me, my hands were not in the slightest degree scorched, but only black with the handling of the coals. This phenomenon was repeated many times. The smallest number of persons present at any one time would be eight and the greatest about twenty. It was also repeated several times in the presence of the late Ven. Archdeacon Colley.'

Another witness of this phenomenon was Lord Lindsay; who, after describing Mr. Home's levitations, which he witnessed, says: 'I have frequently seen Home go to the fire and take out large red-hot coals and carry them about in his hands and put

them inside his shirt. Eight times I myself have held a red-hot coal in my hands without injury.' *Man's Survival after Death*, p. 217.

If it be asked on what principle—if any can be found—can this phenomenon be based, it may be suggested that as Heat is a form of Force, so, when it be changed into mechanical force to work an engine, it can be neutralised by a stronger one; may not some unknown form of psychic force neutralise heat? Can radium do anything of the kind?

Sir W. F. Barrett records how the celebrated medium Mr. Home when in a trance was quite uninjured by fire, and quoted the following evidence by Sir W. Crookes:

'At Mr. Home's request, whilst he was entranced, I went with him to the fireplace in the back drawing-room. He (the influence controlling Home) said—'We want you to notice particularly what Dan (*i.e.* Home) is doing.' Accordingly I stood close to the fire, and stooped down to it when he put his hands in. . . Mr. Home then waved the handkerchief about in the air two or three times, held it above his head, and then folded it up and laid it on his hand like a cushion. Putting the other hand into the fire he took out a large lump of cinder, red hot in the lower part, and placed the red part on the handkerchief. Under ordinary circumstances it would have been in a blaze. In about half a minute he took it off the handkerchief with his hand, saying: 'As the power is not strong, if we leave the coal longer it will burn.' He then put it on his hand, and brought it to the table in the front room, where all but myself had remained seated.'

I and Crawford (Mr. Lacy writes) saw it done on eight occasions, and himself received from Home's hand the glowing coal unburned. A friend of mine, however, still bears the blister of the burn received in the process.'

As further evidence Sir W. F. Barrett adds: 'Not only have we Sir W. Crooke's evidence, but a former President of the Royal Society, the late Sir W. Huggins, O.M., witnessed the same feat with Home and gave me a detailed account of it. So also did Mr. S. C. Hall, who was present on another occasion, when a white hot coal was put on his head and his white hair gathered over it, but he told me he felt no heat and his hair was wholly uninjured.' [1]

'In addition to the fire test, very many times the Fakir did unaccountable tricks at Dr. Hooper's séances with various articles, making them disappear and reappear again; by which he mystified the sitters, when he would give a hearty laugh. He would abstract buttons and other articles from the pockets of sitters who were sitting on the other side of the table, this being 5ft. by 3ft. All this was done in broad daylight. (I suppose one would call it de-materialisation and re-materialisation at will!)

At one of the séances, three sisters were present and passed a remark that he must have taken their things from their pockets before the séance commenced. He got into an awful rage and said something about—Sahib Ferrinjees and started

[1] *On the Threshold of the Unseen.* p. 75, ff.

Dr. Paul Joire reproduces a long account of the performance at Benares on October 26, 1898, from the *Ann, des Sci. Psychiques: Psychical and Supernormal Phenomena.* p. 79.

For an exposure of Mr. Clodd's attempted explanation; The reader is referred to Ch. ii. below.

shouting. There then commenced to fall on the table buttons, hatpins, feathers and flowers.

I should state that the room immediately above the séance room was used as a ladies' cloak room for the sitters.

After the séance was concluded and the ladies went upstairs to dress, they discovered that the flowers, feathers, etc., were plucked from their hats; also that every button had been removed from their coats. Their chagrin very quickly turned into merriment when they realised the revenge he had taken for their doubts!

At the next séance one of the sisters who had the trick played upon them asked the Fakir if he could go to their house and bring anything from it. He said he would try. The control subsequently placed a small trinket and a small piece of foreign seaweed in her hand, which she immediately recognized as having been taken from a locked drawer in her own dressing-table, at least two miles away. After this exposition there were no more doubts.

A few weeks afterwards we were asked by the young ladies to pay them a visit, which we accepted. On arrival, we were introduced to their mother and we were sitting chatting in the music room, which looked out into the conservatory. The mother, a Mrs. Upton—apologized for her son's absence, as he was tired and lying down. Some time afterwards, when the youngest daughter was playing the organ, I heard soft footsteps in the hall. I immediately passed under control and in a premonitory manner called out: "Enoch! Enoch!' To which Mr. Upton (whose footsteps I had heard passing along the hall) answered: 'Coming, Father.' He came into the room, and was astonished to see us there. He had forgotten his father had passed away several years before. The voice was undoubtedly

his father's, also the manner in which he called him in life here, as well as the conversation which was carried on between the control and himself could only be known to his father.

The control here changed and the Fakir came upon the scene and addressed him and his wife in Hindustani, in which language they held a long conversation relating to Indian matters; naming Indian servants who had passed away, by giving messages from them. All of which was absolutely correct.

I should state that I had never before met Mr. and Mrs. Upton, neither did I know that they had spent some twenty years in India, he having been in the Army. Neither have I any knowledge of Hindustani, and even if I had, I certainly should not have known anything of their private business. Mr. Upton was not a spiritualist, but the happenings simply staggered him.

Among others who have conversed with the Fakir in dialects of Hindustani, is Capt. Colley, son of the late Archdeacon Colley. He had spent some time in India. An instance was related to him by the Fakir of the disappearance of one of his beaters when he was hunting big game. The Fakir informed Capt. Colley that he had been drowned when crossing a river. He gave the name of the beater and many other things which he verified and found to be true.

Miss Millie Campbell, who spent most of her life in India, and Mrs. Chas. Dickens have conversed with him, proving sufficiently that the Fakir is an entirely separate entity and apart from the medium. The above names I have had permission to mention.

Besides the above described phenomena, he could read the sitters' thoughts, and several times he asked to be supplied with pieces of paper. He would fold them and tear them into squares, asking the sitters to thoroughly examine them. He would

give a piece to each of them, asking them to think a question, each holding a piece of paper in his or her hand, *with the hand in his*. The answers to the questions would appear on the papers as if they had been traced with a red-hot needle, and not with ink or pencil. He does not come now.'

The words '*with the hand in his*' is what the 'Thought-Revealer,' as he called himself, Mr. Edwyns, always did. But he could only *see* what was 'pictured' in thought, but not an *abstract* thought, as, 'I will go out now.'

The next control to enter after Segaske had retired, was 'Paolo.' He had been an Italian opera singer and treated us with an operatic song, acting all the motions of the arms as if on the stage. He then asked for a few names of flowers. He improvised a few verses bringing them in with ideas of love, etc. He did a similar thing with words as 'fortitude,' 'faith,' etc.

Pat, the Irishman.

An unmistakable Irishman followed, scratching his head. I was told that he always did that and liked to be called 'Mr.' and 'Esquire.' He said 'I will tell you a story of what I did when on your earth.' Mrs. Hooper asked if it was at——, mentioning the name of a town. He said: 'That was *not* the most important place; but the village in which I was born and educated was Bullabruk.' He meant Bullabrook. He said he once took a piece of uncultivated ground and cleared off the stones, etc., so as to be able to sow potatoes and Indian corn; but when it was able to be cultivated

the absentee landlord would demand rent; so: 'I put all my 'hay-mow' over a big rock that was there; and when the agent came, I said: 'There's my hay, pay me for what is left after deducting for the rent'; so they measured it round and paid me what was mine. When they came to remove the hay, they found the rock under it! But I didn't care, for I had got my money'! Pat then turned to me and asked 'You have been having some plates, haven't you? Mrs. Hooper asked if there would be writing upon them. He said that he thought not, for Adanijah had gone to a higher sphere and he was the only one there who could do it. He added 'Others had tried to put clouds and faces upon them.' Pat also stated: 'I never had any eddication, nor been to scoledge. I got my eddication in the streets: but I know how many two and two make.'

I might add here that the communication from Adanijah quoted below, in which he says he should be shortly leaving the lower sphere, was sent about a month before I was at this séance. The result of my plates was that nothing was on them.

Pat then said to me: 'Your wife is *acetic* isn't she?' Mrs. Hooper joined in: 'You mean æsthetic.' 'Yes, I knew it was some word like acetic acid; but I did not mean that she was vinegary. She is fond of bric-a-brac, isn't she?' I replied that she does not collect china. He added 'I mean ivories, with Indian elephants.' I replied 'Yes, but they are not Indian, but Japanese, though the elephants are South African.'

I mention this incident because he evidently could see them as he was looking steadily in one direction, though they were some hundred miles away.

When I was introduced to Pat as 'Professor Henslow' he asked 'What does he profess?'

He then asked Mrs. —— how she was, and she replied 'I'm pretty well, thank you.' So he remarked: 'If you are pretty and well, what more can you wish for?'

There was a good deal more of such talk, but the above are samples of the conversations of spirits on that particular occasion. We have been wont to regard death as a sad and solemn matter. One use of spiritualism is to dissipate this for ever. Those who have passed over know nothing of the sort. They laugh and joke and make as merry a party as could be wished for. They enjoy coming back to chat with their friends still on earth.

In spite of their frequently eager desire to enter into communication with us, many spirits show a strange aversion to revealing their names. They give fake names or refuse to give their exact appellations, some always assume pseudonyms, as 'Imperator,' 'Rector.'[1] Besides these mentioned by the Rev. Stainton Moses, 'Ajax,' has not given his name, and although Dr. Monck signs his name on some psychographs, he usually calls himself Adanijah, as he always wrote this name when on earth. Our own 'domestic' friends call themselves 'T.T.' *i.e.* 'Truth-Tellers'; 'Children of God' and 'Children

[1] *Spirit Teachings*, see also *After Death, What?* p. 339.

of Christ.' They decline to say whether they are male or female. It is curious that similar phrases so often come from different spirits as 'We are not dead'; 'Hail all'; 'Friend' with the ending 'God bless you.' They always say 'We' and not 'I.' Only one writer said 'I am here.'

Dr. Lombroso refers to the Witch of Endor, and quotes from various writers proving that necromancy, or what we now call spiritualism, was common in Greece, not only as a belief among the lower classes, but held by philosophers, especially by the Platonists and Pythagoreans, 'who expressed a wonder if anyone said he had never seen a *daimon*;' *i.e.*, the spirit of a deceased person.[1] Democritus said that visible and audible phantoms appeared to him, making announcements of future events. Dr. Lombroso adds a number of allusions to Roman writings as well as to Greek. He then comes down to the Middle Ages and finally to the present day. They are too numerous to quote here.

The story of the Witch of Endor will be recognised as identical in all the features mentioned as characteristic of a modern séance.

The following is the account.[2] Saul had 'put away' those that had familiar spirits or 'necromancers,' *i.e.* 'communicators with the dead.' It is

[1] Whenever 'devils' are mentioned in the Gospels as 'possessing' human beings *daimon* or dæmon is the right term.

[2] *After Death, What?* Ch. viii, p. 204; *Belief in the Spirits of the Dead among Savages and Ancient Peoples.* (Fisher Unwin).

[3] I Sam. 28, 7. The word 'familiar' implies one who comes at the bidding, as a servant.

quite possible (to judge by present day experiences) that many were, more or less, impostors, and, therefore, such induced him to do so. But they had long before been condemned when the Children of Israel entered Canaan.[1]

Saul said: 'Bring me up whomsoever I shall name unto thee.' He evidently supposed that she had the power to do this; whereas all mediums are quite aware they have no power at all of this kind. It is *they* who are 'controlled' by spirits; not the reverse. Without her invoking Samuel, the prophet appears of his own accord, hearing Saul's voice *through* the medium; just as our spirit friends hear *me* through the mediumistic lady when I talk aloud to them.

Samuel was seen by the woman clairvoyantly and she describes him, and he is recognised at once by Saul,[2] though he could not see him. Samuel now speaks and could be heard by Saul through the 'Witch'; who most likely fell into a trance, but this is not absolutely necessary, though it is very unusual for a control to speak now while the medium is *not* in trance. I can bear witness to the possibility of this fact.

Finally, Samuel retires, and the Witch of Endor again speaks and entertains Saul in her home, and so the meeting ends.

[1] Deut. 18, 11.

[2] If the reader has read the book called *Spirit-Psychometry*, he will remember how Mr. Jaybee arranged with a control for the latter to cause Olwen's uncle to appear; and that she instantly recognized him clairvoyantly; though he was quite invisible to Mr. Jaybee, who has no mediumistic powers.

In the New Testament, Moses and Elijah are seen, but perhaps not heard, by the disciples themselves. Our Lord talks with them ; and also to St. Paul, on his conversion ; for the Apostle was evidently clairaudient as well as clairvoyant.

Spiritualism, I repeat, undertakes to prove *scientifically*, that this belief in the possibility of communicating with those who had passed over is not only quite justified ; but that such is of very frequent occurrence. Moreover, it is known to be so all over the world, and has been for ages.

CHAPTER VII.

TESTIMONIES TO DR. HOOPER'S POWER AS MEDIUM AND SPIRIT HEALING

PHENOMENA AT BIRMINGHAM.

The following account has been furnished in 'The Two Worlds' by Mr. Bertram P. Membery, of Pershore Road, Selly Park, Birmingham. Our contributor informs us that Dr. Hooper, the medium, holds the meetings free from any kind of monetary or other consideration, as 'the medium is exceedingly firm in his refusal to take, or even sit for, a fee or collection of any kind.' Mr. Membery has supplied us with the original of the report, as subscribed to by the signatories, while no doubt he will willingly answer any inquiries sent to him.

I AM sending you a short account of several sittings in the circle of Dr. T. d'Aute Hooper, of Birmingham.

These sittings are held regularly once per week, the sitters sometimes numbering six or seven. Various forms of phenomena regularly occur from clairvoyance, trance speaking, and levitation to direct voice.—The proceedings are opened with the singing of a hymn, which is followed by a prayer from the medium, entranced by a control named 'Ajax,' an address is given on any subject, if desired,

and then follow generally the voices through the trumpet.

On the first occasion three distinct and different voices sang the solo parts of 'All we like sheep have gone astray,' and it is claimed by the singers they are part of a choir in the Heaven World. I have also listened to excerpts from grand opera (Italian), and in the Italian tongue, rendered with a powerful and well-trained tenor voice (far beyond the range of any present, and of greater volume than our seven voices). I have had on four occasions continued conversation with the intelligence and personality of 'Archdeacon Colley,' showing he still retains an active, and where possible co-operative, interest in the work he commenced on this side.

Being a keen investigator myself, I thought all my relations had succeeded in making themselves known, but I have had an exceeding good test in speaking with an uncle who passed over when I was a boy of six years and nine months, of whom I had never heard, and whom I promptly disowned, feeling so sure of being right, but on inquiry I found I was wrong, and that he had existed and passed out under the conditions stated.

I have had one other good test of happenings in my childhood, of which I had to make inquiries, and found the same verified. I had introduced critical strangers to the sitters and to spiritualism under the pseudonym of Messrs. A. and B., when correct christian names have been given, and friends have spoken through the trumpet, both the voice and levitation occurring simultaneously—the opposite leg of the table to the sitter (and the one farthest from the medium) being almost lifted into the critic's lap.

A remarkable feature of these séances has been the beautiful singing through the trumpet in powerful

voices, and in both the English, Irish, Scotch, and Italian *patois*, and at the last sitting one sentence in German, also after the singing of the Scotch songs, *Annie Laurie* and *Bonnie Dundee*, *The Campbells are Coming* was boldly sung through the trumpet, but before it was finished we heard the shouting of many voices, which stopped the singer (a Scotchman, who gave his name), then we heard 'Charge 'em,' 'Charge 'em, boys,' 'At 'em,' with most realistic vehemence, and we were told on inquiry the song had aroused the fighting instincts of some of the braw Scotch laddies who had passed over in the war, and they immediately thought they were fighting the Germans, which some apparently still do in the spirit world, but there was no mistaking the atmosphere and intensity of their feeling.

I have put several tests to the medium (Dr. T. d'Aute Hooper), and he has always genially responded. It is impossible to give all details in a short article, and it is needless, perhaps, to add that every precaution is taken to eradicate a suspicion of fraud. *We all hold hands, and both the hands of the medium are also held during the sitting, and he himself is in a deep trance.* I have been on one occasion lifted up by the table from off my chair, and I consider myself fairly strong; my arms were stretched across the opposite end to the medium, holding the hands of the two sitters at the side; and it is vouched for by the other sitters that at a seance at which I was not present a young lady sitter was lifted on to the table and back again to her chair, without the slightest discomfort to herself. These sittings last from two and a half to three and a half hours, sometimes longer, and are full of happenings from the commencement to the end, and are most helpful and a source of great power to all sitting.

I think it is a pity it is not yet possible for such phenomena to be obtainable before public audiences, but I am earnestly looking forward to the day when it shall be possible to do so, and to have materialisations also, for I am convinced the fault, if any, is through ignorance of the necessary laws, and lies with the audiences themselves, and not with the medium.

(Signed): Bertram P. Membery, Mrs. Warner, Mr. F. Barlow, Mrs. T. d'Aute Hooper, Miss L. Crump, Mrs. Deakin.

The names are not necessarily for publication, unless you wish. All have read this report, and have signed same, except Mrs. Deakin, who is on holiday. I have the originals, and can forward same for examination if desired.—B. P. Membery.—From *The Two Worlds*, Aug. 10th, 1917.

[As a second account, I am permitted to insert the following:]

Dear Sir: Dr. d'Aute Hooper mentioned to me a day or two ago that you had been asking him for an account of his sittings to supplement that appearing in a recent issue of *The Two Worlds*. The doctor suggested that possibly an account prepared from my notes would be of use, so I am enclosing same herewith.

Pressure of work has necessitated my putting this account together somewhat hastily but it is nevertheless strictly accurate. I have kept a shorthand record of each sitting with Dr. Hooper at which I have been present, these records usually being written within a day of two of the sitting, whilst all the events are still clear in my mind.

I have simply stated the bare facts without any colouring and have not attempted to give any explanation of the phenomena. As a matter of fact, at the present time I have no explanation,

being quite unable to find one. I do not profess to be a spiritualist, although I have been an investigator now for some years. Unfortunately, however, until I had the pleasure of meeting Dr. Hooper, I came across very little in spiritualism that was worthy of the name. I became thoroughly sceptical of the whole thing and have not yet succeeded in shaking this off.

In fairness to myself, therefore, it is only right to state that when I use the word 'spirit' I simply use it because it is the only word that expresses my meaning. I do not intend it to signify that I accept the word as meaning in the sense used by me, that the 'voice,' 'force,' or whatever else it may be, is that belonging to, or used by, a disincarnate entity.

I should be very pleased to supply any further information or details you might require. I remain, yours faithfully, F.B.

A SHORT ACCOUNT OF SEANCES HELD AT 159 GOOCH STREET, BIRMINGHAM, FROM JULY 15th, TO SEPTEMBER 9th, 1917. (*This account does not include all the séances held between the above dates as the writer was absent from two of them*). MEDIUM: DR. T. D'AUTE HOOPER.

'Dr. d'Aute Hooper has lost his left leg and can only walk about by means of a crutch. During the séance he occupies a seat on the couch at one end of the table, leaving his crutch in a corner of the room about six feet away from where he is seated.

The séances commence with a hymn, and dur ng the singing of the second or third verse, the doctor is controlled by a spirit that goes by the name of 'Ajax.'

At the close of the hymn, an eloquent invocation is offered up by 'Ajax,' and this is followed by a short resumé on the events of the week. Ajax then asks if any members of the circle have any questions to ask on such subjects as religion, philosophy, spiritualism, etc. One of the members of the circle then suggests a subject, such topics as theosophy *v.* spiritualism, simpler spirit communications, spirit life, the conditions attaching to spirit control, spirit communications under normal conditions, the mystery of pain and evil, etc. etc., having been dealt with during the séances at which I have been present. Ajax has on each occasion adopted the subject suggested, and has spoken at length in a remarkably fluent and eloquent manner, exhibiting a thorough acquaintance with his subject. This address usually lasts about half an hour, during which time we have been seated in semi-darkness. Hands are joined to commence with, but it is customary to release them during the address.

At the conclusion of Ajax's address, we at once join hands once more, forming a circle around the table, the sitters ranging in number from four to twelve. Mrs. Hooper is always present at these séances but never sits next to her husband whose hands are firmly held by a lady sitter on each side. The same sitters have held the hands of the medium at each séance at which I have been present and I have not the slightest doubt whatever as to their scrupulous honesty, and the care they take to retain the medium's hands [when I was present, there was no holding of hands] during the whole of the

time the phenomena are in progress. During each time I have been present the phenomena have only been obtained when the room has been in complete darkness.

At the close of Ajax's address, the medium usually comes out of control, and the circle join in lively singing to obtain harmonious conditions. After one, or possibly two, hymns have been sung, the trumpet commences to sway about the table, bumping against the heads and arms of the sitters. [This trumpet is about three feet long, made of cardboard with a metal mouthpiece].

The first spirit to use the trumpet has invariably been one claiming to be the late Archdeacon Colley. To commence with, he usually joins in the singing of a hymn, singing slowly in a loud voice ; in fact, he leads the singing. Then follows general conversation with the Archdeacon. The best evidence that it was the spirit of the Archdeacon who was speaking, was at my first sitting. I then accompanied a lady who, like myself, was attending one of these séances for the first time, and who had known Archdeacon Colley many years ago. In conversation with this lady through the trumpet the Archdeacon referred to his previous meeting with her, which had taken place under somewhat uncommon circumstances. Without the slightest assistance from any of the sitters, either by way of hint or suggestion, the Archdeacon correctly named the place and circumstances attending the meeting. This, to the lady sitter, was proof positive that it was the spirit of the Archdeacon speaking ; since

none of the other sitters were present at the meeting, nor was it in the slightest degree likely that they had previously known anything about it. (I will get the lady in question to verify the truth of this incident if desired. I have not asked for this, deeming it to be unnecessary).

From time to time it is necessary to keep conditions satisfactory by singing, the weakening of the force or power being indicated by a buzzing sound in the trumpet. Other voices use the trumpet after the Archdeacon. If the spirit comes for any particular sitter the trumpet usually pokes against the hands of that sitter. The majority of the sitters have had satisfactory evidence as to the personality of the speaker using the trumpet, but unfortunately, I myself have not as yet been able to recognise any of the spirits claiming knowledge of me.

At times the table rocks violently, and while this has been in progress, the lady sitting between myself and the medium has brought one of my hands in touch with her own hand, and that of the medium, by which I have verified by touch that the one hand, at any rate, of the medium is firmly held. Also whilst a cushion was moving in the arms of the lady next to myself, I have verified in a similar manner to that mentioned above, that the sitter on my side of the table was firmly holding the medium's hand. This cushion had come from the couch on which the medium was seated.

The movements of the trumpet are also at times very violent, and on one or two occasions it has bumped right off the table into a corner of the room.

It, however, gets back on to the table. During the whole of the time this phenomenon is in progress, the ladies holding the hands of the medium, repeatedly assert that they are holding them quite firmly in their own. On one occasion the table at which we were seated was turned round and round in a remarkable manner, one of the ladies sitting next to the medium being thrown right across it from one corner to the other. This, of course, necessitated her loosing the hand of the medium, and the movements of the table also broke the circle occasionally. The table is a fairly heavy dining table and despite its movements no one was in the slightest degree hurt, nor was anything in the room broken.

Spirits claiming to be of *many different nationalities* make use of the trumpet, but generally speaking there is a 'sameness' of tone, due possibly to all of them speaking through the same trumpet and obtaining their power from the same source.

At times, the sitters have noticed *a very cold wind*. I felt this for the first time at my last sitting, and it made a big impression on me. It was really not so much of the nature of a wind, as of that of an intensely cold dew or mist, as though a vapour of methylated spirit were floating about the room. Some of the sitters can at times see this mist, which they assert has a phosphorescent appearance, but personally I have not been so fortunate, since I am not in the slightest degree clairvoyant, and am unable to see spirit lights, etc., which most of the other sitters see at times.

After the trumpet phenomenon, the medium is controlled by other spirits and the séance is finally closed with the singing of a hymn and short prayer. The sittings usually last about three hours, every minute of which is full of interest.

This account would not be complete did I not add a word or two respecting the medium. Although quite a stranger to Dr. d'Aute Hooper when attending the first séance at his house, he has been most kind in his efforts to assist me in investigating spiritualism. Both Mrs. Hooper and himself go to a great deal of trouble to oblige the sitters, and they are at considerable pecuniary loss in giving these séances in so far as they are obliged to close his practice at a time when business would be brisk. Dr. Hooper is very emphatic in refusing the slightest fee for his services in connection with his mediumship, and I cannot speak too highly of his generous disposition, which makes his sitters proud to be called his friends.'

Besides being a most remarkable medium, Dr. Hooper is a strong 'Magnetic' healer, and has wrought an immense amount of good by means of his powers. He says he feels a force 'pulsating' through him, but knows not whence it comes. The Archdeacon Colley first heard of him as a healer, and visited him, to see what he could do with a painful stiff knee. It was well in twenty minutes and he was never troubled with it again.

Mr. Jaybee went also, for sciatica, and Dr. Hooper cured him. Dr. Hooper told me of a remarkable cure, of a man coming to him after many years

suffering from arthritis. He entirely cured him. Having given me the address, I wrote, and he voluntarily told me the whole history, adding that for five years he had never been able to button his boots!

The gentleman whom he cured of sciatica is a great healer himself. I asked him to cure my servant, a martyr to neuralgia in the head. This was in 1910. After two 'sittings' she was cured and has never suffered since. He cured me of continued abdominal pains, writing from South Wales, while I was at Bournemouth, he asked: 'Did your pains leave you last Saturday?' This was exactly what had happened—'for, I had them!'

On enquiring of Dr. Hooper he told me that it is a well-known phenomenon with healers. It may be added that neither *faith* nor *suggestion* play any part in it.

What is called Magnetic Healing[1] is believed to be in part due to the agency of spirits.

Dr. Hooper thus writes on the natural healing power possessed by himself and others: 'Each one of us is endowed with a certain amount of 'Animal Magnetism,' the more 'vital' the temperament may be, the greater the abundance. Persons so endowed are not so susceptible to 'Spirit-influence.' They can utilise this abundance of 'magnetism' to cure sick persons. On the other hand you find persons of low vital force, but endowed with mediumistic gifts, who are supplied with the magnetic

[1] This term is only adopted for convenience; as far as I know, it conveys no scientific meaning in the use of it here.

power *from the other side;* or perhaps there is a method of quickening the production of the vital magnetism inherent in the medium's body, similar to what they do at séances when they produce the 'rushing wind.'

I have known cases when I have not been fitted to heal; but have done so, being benefited myself; that was in trance spiritual healing. I have known hopeless invalids, who have been cured by being taken under control, and magnetically treated by spirit doctors. Many such cases have been recorded. (*Modern American Spiritualism* by F. H. Britten).

I have had people, who would have been horrified at the thought of spiritualism, declare a short time after the commencement of making the passes, that they saw someone who was helping; and one lady, a very bad case I had, used to tell me that I might stop as the gentleman I brought with me would do more good. I suppose the spirits used me as a means or 'nexus.'

I do not believe I could have done the amount of healing I have in the past without spiritual help; for I have certainly healed when not bodily fitted to do so; and I fully realize when I am healing that I am filled with power from an external source.

Dr. Hooper described the following case to me: On treating a man injured in his spine and lying face downward, so that he could not see Dr. Hooper; when his hand passed over the injured place, but not touching it, he 'twitched,' but not otherwise.

CHAPTER VIII.

APPORTS.

This name, applied to certain phenomena by spiritualists, is well-known to all; but to non-believers they would be miracles and incredible. The only thing to be done is to be sure and certain of the *facts;* the 'how' is quite unknown and apparently undiscoverable. If a conjurer could do them, it would be a very profitable addition to his tricks, wonderful as those of Mr. Maskelyne are.

Besides the rose water I was enabled to experience one sample of a solid 'apport.' I sat next to the medium under the control of Segaske. He turned to me and said: 'Hold out your hand.' I held it out flat. He placed his (*i.e.*, of course Dr. Hooper's) hand flat on mine. 'Do you begin to feel anything?' I said: 'Yes, there is something small and hard.' He added: 'Now close your hand carefully over it,' while he withdrew his.

I found a cluster of tiny crystals of iron-pyrites with a small mass of the mineral mercasite.

He then said, 'Umbolo sends you that.'

After Dr. Hooper had awakened out of his trance, I asked him if he had anything of the sort among his drugs or otherwise. He assured me he had none in

the house, as it was not used in medicine, nor mentioned in the text-books.

Segaske has done other wonderful things and this was the second time he had brought iron pyrites (which I still possess) from Umbolo, who had formerly been a Kaffir boy in the kitchen of Archdeacon Colley in Natal, and had given him some similiar crystals, and he had brought them to me to know what they were. That was some weeks previously.

The following is a *verbatim* account of a very remarkable 'apport,' written by Dr. Hooper. He, himself, was in trance; but when he awoke, the 'shamrock,' really Dutch clover (*trifolium repens*, or creeping trefoil), was on the table with its wet earth and wriggling worms. Of course he received the information from the sitters of the circle present; and I am permitted to give their names in full, as all are ready to vouch for the accuracy of the details.

At the usual weekly séance there were present Mrs. Warner, Miss Warner, Miss Grey, Miss Reeve, Mr. H. Bailey, Dr. d'Aute Hooper (the medium) and his wife. The séance was opened by singing a hymn and an Invocation under the control of Ajax. After singing another hymn, Ajax asked for a subject upon which to give an address; the subject being given by Miss Reeves, a visitor, Ajax gave his address of about 45 minutes duration. When Ajax departed, the medium was controlled by Violetta, a spirit well-known to the members of the circle; and after a general talk to each of the sitters, taking about twelve minutes, she left control of the medium, when Pat put in an appearance in his well-known

jocular manner. He greeted each in their turn, giving a few words of advice, mostly helpful.

When he came to Mrs. Warner, she asked him when he was 'going to bring the shamrock with the roots as he promised.' It should be stated that on previous occasions he had brought pieces of shamrock to the sitters at the séances before St. Patrick's Day. The sitters wanted a piece with the root to grow; which he had promised to bring some time. 'Oh! is it shamrock you are after wanting? Why don't you get some cement, brick-ends, and clinkers? You can then make heaps of shamrock,' he replied.

The sitters remonstrated with him for not keeping his promise. 'Well,' he said 'the atmospheric conditions are favourable. I'll see me friend and see if he'll help me to get it.'

He left the medium, still in a trance, for a few minutes, when Segaske, the Red Indian Medicine-man, controlled and greeted the sitters with: 'Good Morre, Pale-Face Brave and his squaw (referring to Mr. and Mrs. Bailey), you sing, join hands me bring much big magic.'

The sitters joined hands, including those of the medium. Miss Warner held the medium's right hand and Mrs. Warner the left. We commenced to sing a hymn with a 'swing' to it. The medium being still in a trance, a sensation of a cool breeze was felt by all the sitters, which gradually increased until quite a cold sweeping wind was felt; and the sitters felt as if they were sitting up to their knees in cold water; while a pulsating throb was felt pressing through all the sitters.

The hymn was finished. Segaske peremptorily said: 'Sing, sing, and hold hands tight!' Singing was commenced again, and the psychic wind was very intense. Mrs. Warner suddenly exclaimed: 'I felt water sprinkled on me.' The others said:

'So did I.' Segaske exclaimed: 'Right! Done!' and gave a gruff laugh and departed.

Pat then again took control and said he hoped they would be satisfied with the root he had brought. There were several leaves with four leaflets on them, and he 'hoped they would not quarrel over the division of the root.' He wished them 'Good Night,' after singing the closing hymn.

The sitters were feverishly awaiting the gas to be lit. When lighted, there was seen to be a fairly large root of shamrock, all wet and glistening, also black mud-like earth with several live worms crawling on the table, and where the clump fell was a dirty patch on the table-cover. (No. 2) is a small portion of the plant, preserved and dried by Mr. Bailey who kindly gave it to me.

The clump was examined by all the sitters and quite a number of four-bladed leaves were discovered. The root was divided; all those present except Mr. Bailey, planted theirs. The several portions of the plant were reported as doing well, until the blizzard in March (1916), when they perished (photograph No. 3 was made from Mr. Bailey's portion).

'It should be noted that the day had been keen and cold; frost at night; and upon such nights physical phenomena are more successfully produced. The soil that adhered to the plant was, when wet, almost coal-black. The soil around Birmingham being of a sand or clay nature.

Mrs. d'Aute Hooper asked Pat where he got the Shamrock from? He replied 'Connemara.'

The séance was held in darkness, except from the light of the fire, which enabled every movement of the sitters to be seen.

Dr. Hooper has had other experiences; but the above are interesting, for they are corroborated

by Rev. Stainton Moses, in similar cases, as follows :

'The passage of matter through matter was sometimes strikingly demonstrated by the bringing of various articles from the other rooms, though the doors were closed and bolted. Photographs, picture-frames, books and other objects were frequently so brought, both from rooms on the same floor and from those above. How they came through the closed doors I cannot say, except by some process of de-materialisation ; but come, they certainly did, apparently none the worse for the process, whatever it might have been.' (Spirit Teaching, p. xvii.).

Much has been written about 'Matter passing through Matter' ; and the crystals or marcasite must have passed through Dr. Hooper's hand to reach mine, as well as brought from somewhere outside the house. So too, there were animals (worms), vegetable (shamrock) and minerals (peat, earth and water) all present on that occasion.

The reader may be referred to both Dr. Lombroso's and Dr. Paul Joire's books for further information and experiments.

These remarkable circumstances are by no means isolated ; for Dr. Alfred Russel Wallace, F.R.S., Ll.D., D.C.L., describes his experiences in materialisations in his book, *A Defence of Modern Spiritualism.* Thus he says : 'Upon a bare table, in a small closed room, a quantity of flowers appeared, consisting of anemones, tulips, chrysanthemum,[1] Chinese primroses and several ferns. They were absolutely

[1] I would suggest they were cinerareas, associated with other early spring flowers.

fresh, as if gathered from a conservatory, and were covered with a fine cold dew. Not a petal was crumpled or broken nor the most delicate point or pinnule of the ferns out of place.' Dr. Wallace preserved them when dried. I still possess Mr. Bailey's specimen of clover dried.

He says such displays occurred frequently. 'A friend of mine asked for a sunflower, and one 6ft. high fell upon the table having a large mass of earth about its roots.[1] . . Surely these are phenomena about which there can be no mistake. What theories have ever been proposed by our scientific teachers which even attempt to account for them? Delusion it cannot be, for *the flowers are real* and can be preserved, and imposture under the conditions imposed is even less credible.' . . .

Similarly with regard to spirit-photography, Dr. Wallace adds: 'The evidence is of such a nature as to satisfy anyone who will take the trouble to examine it. Clearly recognisable likeness of deceased persons and friends have often been obtained. They establish, as a scientific fact, the objective existence of invisible human forms and definite invisible activic images.'

In conclusion, he states: 'My position, therefore, is that *Spiritualistic phenomena in their entirety do not require further confirmation.* They are proved quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove any of them; but only fresh facts and accurate deductions from those facts. This being

[1] This recalls the condition of the shamrock described previously.

the state of the case as regards evidence and proof, we are fully justified in taking the facts (*and with them the spiritual theory as the only tenable one*) *as being fully established.*'[1]

With regard to theories of explanation of Apports, Mr. Britton Harvey thus writes in his *Science and the Soul;* in explaining dematerialisations: 'According to the Law of Vibrations propounded by Sir William Crookes, it is only because these tiny quivering particles are at a *low* rate of vibration on this earth plane, that they assume a solid and visible form. With vastly increased vibrations, such as obtain in the ethereal sphere, they become sublimated and represent what Sir W. Crookes, euphoniously describes as 'Radiant Matter,' which is invisible to the human eye. 'Apparently, therefore, to dematerialise a solid object, it is only necessary *to increase the vibratory forces*, and thus reduce it to its primal constituent, which is Electricity.'

He compares such dematerialisation and the reverse, to the familiar change of water into ice on the one hand, and into invisible steam on the other; and, whereas ice will not go through anything solid, steam can do so; and then freeze again on the other side if collected.

Apports are connected with the property of matter passing through matter, discussed in ch. 11.

[1] Quoted from *Science and the Soul*, by Mr. Britton Harvey, pp. 23, 24.

CHAPTER IX.

POLTERGEISTS.

In *Spirit Psychometry*, it will be seen how little Dora cou'd be a mischievous sprite, as she banged the saucepans in Mr. Jaybee's kitchen, to make the cook see that she had placed them wrongly !

Now I have been treated in a similar manner. My first experience was being suddenly awakened by what sounded like a loud postman's knock on my door. The sound appeared, too, to come from that direction. The second was the sound as of a hammer striking the iron hot-water pipes of the radiator under the window. The third noise resembled the crashing down of the venetian blinds, with the rattling of the laths together. All the blinds were already down when I went to bed. Lastly, I woke with the sound of a bang, as by a hot-water can on the marble top of the washstand.

I told our spirits of all this, and asked if they had any young frolicsome people about. The reply was: 'Yes, there are plenty. We didn't know, but it shall not occur again.' Two days afterwards I asked if they had spoken to the little sprites. The answer was: 'Yes, it shall not occur again, *as you are too old* !' No more noises have occurred during the past three years since.

Mr. Barrett has an article on Poltergeists. He observes: 'Unlike haunt ngs, the disturbances appear to gather round a particular, usually *young* person, in a particular place.' Perhaps that was why our spirit friends promised me that my little troubles should cease, because I was 'too old' (over 82). Mine always occurred when asleep, but they were so loud as to wake me up suddenly.

Little Dora, as described in *Spirit-Psychometry*, only made her noises for fun, explaining why she did them. Whether it was she who rang the bell with the broken wire, we do not know as she did not confess to it.[1]

With regard to my Poltergeists making the venetian blinds crash down, for the sound which woke me gave that impression, I do not know if they pulled them up first, but were doubtless quite capable of so doing. Mr. Britton Harvey quotes an investigator into spiritualism as saying: 'A medium walking into my dining-room cannot, while seated in one part of the room with a number of persons keenly watching him, by trickery . . . introduce machinery which will pull up venetian blinds 8ft. off.' (*Science of the Soul*, p. 18).

Dr. Paul Joire observes that 'it is easy to assure myself that Poltergeist phenomena are precisely of the same character as those produced through mediums. The first phenomena generally observed consist of noises which are heard spontaneously; there are knocks which are apparently struck on the walls or on the furniture, creekings and rubbings

[1] The reader will find this curious subject fully discussed with examples in *Psychical Research*, p. 205 ff.

of various kinds, sounds of footsteps, whistlings and various cries, and sometimes very loud noises.' (*Psychical and Supernormal Phenomena*, pp. 92 ff.

He mentions bells set ringing, as in the case of Mr. Jaybee's home (*Spirit Psychometry*). Objects are transported from one room to another, without the doors or the windows being open. They spontaneously seem to fall from the 'ceiling' as described by Dr. Hooper.

'In all cases of this particular kind of haunting it should be noted that they are always associated with the presence of a medium. This medium is in the house or belongs to the family where the phenomena are produced.'

With regard to spontaneous noises, I am not the only one to hear them. Dr. Joseph Maxwell, author of *Metaphysical Phenomena*, says of sounds: 'I have obtained loud sounds in buffets and restaurants. The unusual noise attracted the attention of persons present, and greatly embarrassed me.'

The reader of *Spirit Psychometry* will remember, besides the above mentioned fact that little Dora made a lady quite unconsciously transfer the heads of the porcelain male and female Chinese figures.

Dr. Maxwell adds: 'Hundreds of blows and other sounds have been heard. Some have the intensity of blows delivered by a powerful but invisible fist. Others, and not the least mysterious, take place in the joints of the furniture.' [1]

[1] Quoted in *Man's Survival after Death* by Mr. C. Tweedale, p. 230. Creakings often occur when no medium is present, being attributable to expansions and contractions according to the temperature at the time in the room.

In *The White Ghost Book* by Jessie Adelaide Middleton, an account is given of the *Wesley Ghost Story* written by John Wesley, son of Rev. Samuel Wesley, in whose time the noises were heard. (Op. cit., p. 108).

'The trouble consisted of knockings, and blows of various kinds, *e.g.*, the sound as if 'a very large coal was violently thrown upon the floor and dashed to pieces; but nothing was seen.'

'On one occasion when the manservant went into the dining-room 'something like a badger without a head' was sitting by the fire and ran past him into the hall' [imperfectly materialised?] On three occasions Mr. Wesley was pushed by an invisible hand, once against a corner of his desk, a second time against a bedroom door, and the third time against the frame of his study door.'

'John Wesley was a firm believer in apparitions and considered them as helping to confirm the truths of the Bible; he has left us this remarkable passage in his writings: 'It is true that the English in general, and, indeed, most of the men in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. . . They well know, whether Christians know it or not, that the giving up with witchcraft, is, in effect, giving up the Bible. And they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted their whole castle in the air-deism, atheism, materialism—falls to the ground.'

No. 3. Dr. Hooper, the chair-back visible through his body.

No. 4. The chair-back photographed in light.

[Face page 99.

CHAPTER X.

RADIO-MEDIUMISTIC (?) PHENOMENA; DR. HOOPER TRANSPARENT.

The two photographs (Nos. 3 and 4) may perhaps show how radio-activity is probably connected with mediumistic powers.

Dr. Hooper sat in the ordinary way to a Birmingham photographer, and when the slide was developed the back of a chair appeared *through* his body, much to the astonishment of both. In order to be able to assert that this was not due to a double exposure, the photographer kindly wrote me the following: 'I am positive that a double exposure did not take place, intentionally or unintentionally. By looking at the photo the usual phenomena are reversed to that which is usual in photography. If a double exposure had been given, the Doctor's black coat, eye, dark tie, moustache and all shadows would have been *obliterated;* which is not the case. Another point to consider is, the absence of light shining on the chair-back. The Doctor's body would prevent that—compare the curious photo with that of the chair alone. Another point is, that it is slightly *out of focus*, which is photographically correct. As regards the relative thickness of the chair-backs, the background, camera and chair

having been moved, and three weeks having elapsed between the days the photos were taken, it was rather difficult to get both of them in the actual size.

Another point is, if the back-ground were removed for a second exposure, black does not impress a photographic plate, and you will see *the dark back* of the chair shows up more intense than the dull black coat, due to *absence of light* on the chair; and why does not the *whole of the chair* show? '

There are several analogous puzzles, thus, when psychic writing appears across the sitter's face, it is more or less stopped by it, as mentioned elsewhere and is shown in No. 21.

The transparency of the normal body of flesh to some clairvoyants is well-known. As an instance 'Olwen,—who was the subject of Mr. Jaybee's experiments recorded in *Spirit Psychometry*, of which the present writer was the editor—had this power. Mr. Jaybee informed me that he first discovered it accidentally. He had gone to see her sister with the hope of curing some malady; as he is a strong (so-called) magnetic healer. He began his usual 'passes' when she exclaimed: 'You are not doing it over the place; for I can see where the mischief is,' and directed him accordingly. He then produced the desired cure.

It was this event which induced him to invite her to his home, for the experiments recorded in the above mentioned book.

A reviewer of Mr. Ed. Bennett's book *The Direct Phenomena of Spiritualism*, writes: 'We know some person who could in trance see clairvoyantly

into the next world, and had also the power—now accomplished by Rontgen-rays—of seeing through the human body, what organs were faulty and needed healing. We asked the person how he accounted for the possession of this assured faculty ; but could get no reply beyond the fact that it was a hereditary gift.'

The following quotation seems to be somewhat apposite to this case of transparency to sight in Dr. Hooper's body.

Lilian Whiting thus writes, explaining how the physical and spiritual bodies appear in the Spirit-world. 'To begin with, you appear to us like a double man. We see the *physical* body ; only, instead of being solid and material, it is *transparent* and *shadowy* to our eyes ; and we see you seated on a transparent and shadowy chair, surrounded by shadowy papers and equally a material body.' [1] I have mentioned that our spirit friends say everything solid in the room appears to them as misty ; so that, as shown by my tests, they are mostly unable to recognise them, unless a medium is present.

Lilian Whiting continues : 'In fact, you present the appearance of a ghost to us. There is a spiritual duplicate of everything ; and while this is invisible and intangible to the senses, it is tangible and visible to the spirit's touch and sight. The two worlds are interblended, the natural and the spiritual. The material body is what *you* call the physical body ; the spiritual body is what *we* call the spiritual

[1] The physical and spiritual body as seen in the Spirit-World. From *The Spiritual Significance* by L. Whiting, p. 216.

counterpart of the former. It is visible only to us, and appearing to our senses to be material and solid; while the physical body seems ghostly and *transparent.*

What we call the *soul* is not the spirit body nor the material body, but it is the 'Life-essence,' that dwells in the spiritual body; and of which the latter, as well as the material body, are only outer envelopes. When we speak of the spirit as an inhabitant of the spirit world, of course we mean the soul in its spirit body.'

Materialists, who think that the soul or ego must perish with the body, should read this!

St. Paul draws a like distinction in his description of the 'spiritual body.' (I Cor., 15).

According to Dr. Cæsare Lombroso [1] the spiritual body is composed of radio-active matter. Perhaps he means electrons.

'Mediumistic powers are connected with radio-activity. What is the nature and cause of the luminous appearances (spirit fog, etc.), not uncommon at spiritualistic séances? Might they not be some form of radio-activity? Flammarion noticed a 'diaphanous luminosity' round Eusapia's fingers when about to perform some phenomenon. Lombroso noted that by merely holding a photographic plate, masked by three thicknesses of light-proof paper, in the medium's hand, an X-ray-like print of her index finger was made on the plate,[2] as if

[1] *Harbinger of Light*, Nov. 1, 1907, p. 167. See *After Death What?* p. 188. [2] This suggests that the power to heal radiating from the finger-tip of the magnetic healer, such as Dr. Hooper, may be radium force.

there were radio-activity therein. He advanced the daring theory also, that the spiritual agents themselves are composed of radio-active matter . . their bodies belong to that other state of matter, the radiant state.

E. L. Larker,[4] writing of the Association for the Advancement of Science, Winnipeg, August, 1909, says: 'My eyes have seen a stream of corpuscles of helium issuing from a pole, a terminal for electric flow, in a Crooke's high vacuum bulb. A professor in the University of Berlin brought the complex apparatus with him, and delighted the sections (of chemistry and astronomy) by the display of gorgeous colours issuing from the streamers and flows of corpuscles. The colours were of supernal beauty.'

Prof. E. Rutherford (New Zealand) put radium emanation in a capillary tube of glass; then he exhausted all the air possible from another, producing an almost absolute vacuum. Then he held this empty tube close to the radium tube. Alpha particles *passed through the glass* side of the radium tube, through the air and then *through the glass wall* of the empty chamber.

This action went on for some time; when, lo! the chamber was no longer empty. It was filled with the gas helium. 'Matter was made to vanish!'

Dr. Lombroso's reasons for attributing such phenomena to radio-activity are as follows: 'The spirits often produce an effect on photographic plates, without being themselves seen, and a phan-

[4] *Harbinger of Light*, Nov. 1, 1909.

tasm left the impression of four fingers on a photographic plate that was covered with three sheets of black paper. It is for this reason, as well as on account of other phenomena detailed in this volume (such as the discharging of the electroscope and the phenomena of radiant bands and luminous globes that occur in séances, and appear as imprints on photographic plates) and on account of the peculiarity these phantasmal beings have of comporting themselves under certain special tissues as gaseous bodies, that we have put forward the hypothesis that their molecular constitution resembles that of radioactive bodies.' (*After Death, What?* p. 336).

On page 226 the reader will see a message to myself in a queer style. It was on a photographic plate I had bought myself, in which fingers are imprinted holding the little tablet containing the message to myself. The slide was concealed in a closed up envelope and held within six pairs of hands. The writing was microscopically small.

CHAPTER XI.

MATTER THROUGH MATTER; TIME AND SPACE ANNIHILATED UNDER CONDITIONS OF FOUR DIMENSIONS; LEVITATION.

Dr. Lombroso thus writes on these anomalies. 'There is another singular attribute of Mediums, which we must admit in order to explain certain spiritualistic phenomena; namely, the fact that in a psychological atmosphere of a medium in a trance, and by the medium's own action, the conditions of matter are modified; just as if the space in which the phenomena take place belonged to, not three, but four dimensions; in which, according to the theory of mathematicians, the law of gravity and the law of the impenetrability of matter would suddenly fail, and the laws which rule time and space would suddenly cease: so that a body from a far off point may all at once find itself near by, and you may find a bunch of freshest flowers in your coat-pocket without their shewing any trace of being spoiled [1]; or a stone,

[1] We have seen how Dr Hooper's body exhibited the phenomena of transparency for the chair, while the Medium Olwen could see within her sister; and how while he is in a trance, Segaske can do the most wonderful things through his radiumistic agency. These evidently confirm Dr. Lombroso's words. The Archdeacon Colley told me he had a spirit photograph of a gentleman who had

or a key, or a garment, may enter a room closed tight as wax; or one ring may pass within another; or knots may be formed or untied in a string tied and sealed at a certain point; or the levitation not merely of inorganic, but of living bodies, may take place.[1] And we should have to give this explanation too, when Eusapia, merely by touching a sheet of paper with the finger of Schiapparelli, produces writing either on the last page of a ream of paper or on the curtain-pole above the window; or when she makes roses drop out of my sleeves and Richet's, while we are holding her hands;[2] or when she levitates the table or slowly raises herself in the air above the table itself.

'Perhaps also, by inverting the laws of time like those of space, we should be able to explain how mediums can at times succeed as prophets—a fact authenticated with precision by Hodgson and by Hyslop in five or six instances, in which the American medium, Mrs. Piper, figured. This medium predicted for persons perfectly well the malady by which each would be afflicted, and who would cure them, and what complications would ensue.' So Cheiro predicted the late King's death at the age of 69.

passed over, received on a certain afternoon; but the same spirit had appeared on a plate at St. Angelos on the very same morning in Canada; practically annihilating space and time.

If I ask our Spirits if anyone is present, I sometimes get the answer: "No, we are not *here* at present.'

[1] Dr. Lombroso figures a cord, the two ends being sealed to a table. As soon as the Medium, Mr. Slade, placed his thumbs upon the cords, four knots appeared in the loop of the cord hanging freely in the air. *After Death, What?* p. 127, fig. 44.

[2] See Ch. 8, on Apports.

Dr. Lombroso continues :

'Now in order that an object may, by apparent automatic movement, pass out of a closed room without any opening of door or windows, it must need be made to pass through wood or glass or bricks. But in order that this may take place (says Brofferio) one of three things must happen ; either it must pass through the panes of glass without coming apart or breaking up—that is to say, its atoms must pass through the interatomic spaces of the panes ; or else it must be decomposed into imponderable material (an operation which we not very happily call ' dematerialisation ') before passing the walls, and afterwards be recomposed ; or else in order to appear and disappear without passing through the walls at all, it would be necesary for it to pass into a fourth dimension of space and then, returning, emerge from that again.

Before the eyes of beings living in a space of only two dimensions, we could cause a flower painted within a circle to disappear, and then make it reappear outside of the said circle ; because we could lift it into the air and make it disappear in a third dimension, in height or depth.' (*After Death, What?* pp. 128 ff).

Analogy, therefore, suggests the possibility of matter passing from a condition of three dimensions into one of four ; though it may be quite impossible for us here on earth to understand how this could take place.

If all this be *fact ;* then it seems to throw light upon our Lord's body *after* His resurrection ; as well as His abil ty to walk on the water ; as He suspended gravity's action.

The idea of time and space being more or less annihilated seems to find some illustrations in our own experience ; for whenever our ' home medium ' wishes to ask some question, she puts her hand down, and, as a rule it instantly begins to write ; showing that wherever the spirits may be, they can and often do respond instantaneously.

Yet, when I asked, after they had said the Allies were doing very well, and I asked—' Which of them ? ' They said : ' We will go and see.' After a minute or two they return and tell us.

The following may be something akin to the foregoing. Mr. John Wellesley Lynn has invented the ' Lynnoscope,' by means of which, he says, that he has proved by experiment that the instrument will allow people in London not only to see their fellow-beings in America,[1] but he adds : ' I was working in my study with my apparatus, and on looking through it, saw what appeared to be a hole in the floor. I found to my surprise that I could see right through the carpet and floor to a transmitter in the cellar.' [2]

The Author of *Christ in You* drops a remark which corroborates the idea that spirits live under four dimensions. He says : ' No belief in distance and space is possible on the spiritual plane. I can only remember it when I wish to understand your conditions.

' What is space ? You are learning on the

[1] The above serves to illustrate the fact the *Space* is practically annihilated under given four Dimensions.

[2] The above is quoted from *Science and the Soul*, p. 7, by Mr. W. Britton Harvey.

physical plane something of the rapidity of thought transference. Have you ever asked yourself what is between you and the mind you would influence? Positive thought knows nothing of distance . . . There is no distance (John i. 48, iv. 52). So too, All time is the present.' (p. 99). '"I am" is the present tense for all time.'

This evidently implies the annihilation of distance. As regard to time, our spirits often use the expression 'as you consider time,' speaking of some past event. On the other hand, they prophesied that I should not go to London some weeks before I knew it myself, for at the time there was no reason why I should not go.

Perhaps the change from a condition of three dimensions to one of four, is not absolutely sudden, but in some mysterious way, a gradual one.

With regard to spirits foreseeing events, Dr. Hooper writes me as follows: 'My guides have always been honest and stated that they cannot see anything definite six months ahead. The further it is off, the more hazy it seems. They state that they are like a person who stands on a hill and sees the Church spire in the distance. They judge the town to be so far off, but the journey to it is often longer than one thought it to be from the hill top.'

The following passage in *Christ In You* appears to be a prophecy of the Great War. The twenty-fifth lesson is dated July, 1907: 'It is the day on which Christ was born' (p. 103).

On the seventeenth page subsequently (p. 120) we read: 'There is a wave of disturbance, a spiritual

volcano about to discharge itself on your earth. Be not dismayed; unrest and energy only prove that inherent life is at work. God's wheels must not clog. By all the wars and signs of the times, know that the day of the Lord is at hand, your own Lord and Christ, the indwelling and potent Christ of God. The keys of the kingdom are in your hands. Out of chaos and confusion there will come peace and order to your earth. The wars of the nations are the birth-pangs of a new era, the consciousness of the race will be lifted by the pain and agony of the refiner's fire. In the hearts of those who have attained the Christ consciousness there will be rest and glorious hope, for they shall see the new dawn arising when Christ who is our light shall reign. His Kingdom cometh for ever and ever' (p. 120 ff).

With regard to Levitation, I have had no experience of this phenomenon, but it is fully described by Dr. Lombroso, also by Dr. Paul Joire [1] and others. The latter writer describes several cases of the medium or others being lifted *vertically*; [2] but the case which Archdeacon Colley witnessed and described to me was that of a relative (then a small boy) who was raised from the ground and carried to a distance of some thirty yards and gently deposited there. He told me that it occurred when he was in India; the boy was lying under an old shed reading a book. He suddenly found himself lifted up and carried off, the book being left on the

[1] Op. Cit., chap. xxx, pp. 435 ff.
[2] *After Death, What?* p. 44, fig. 24.

ground. The hut immediately afterwards fell to the ground. The Archdeacon kept the book as a memento. The boy subsequently became highly psychic, clairaudient, etc.

Dr. Joire's case is as follows: 'Levitation is not necessarily vertical, as many people think.[1] For example, in the presence of M de Roche the following fact occurred which I observed at almost every séance: 'M.C. was sitting by my side, against the window, when suddenly he was removed and placed against the piano, quite close to M.C. This was done so rapidly, that we heard, *almost simultaneously*, the noise which the chair made in rising and that which it made in coming down again; whilst in the air, it had turned half round, for M.C. had his back to the piano, whereas a moment previously he had it against the window.'[2]

The reader will doubtless recall the occasion when it is said: 'The spirit of the Lord caught away Philip . . . (and) he was found at Azotus'[3] (Ashdod, now Esdeed).

Levitations both of the sitters and furniture frequently occur at Dr. Hooper's séances.

With regard to movements under conditions of the Fourth Dimension, this is what Julia describes as her experience: 'When I began to move, I walked as I used to walk, and it seemed natural to do so. My guide walked beside me, and we saw the world as it were with Spirits moving amongst

[1] As seen in the figs. 23, 24 in *After Death, What?* [2] Op. Cit., p. 442. The reader is referred to Dr. Joire's and also Dr. Lombroso's work for several corroborative illustrations with photographs. [3] Acts, 8, 39, 40.

men. I did not see at first which was which. They were all living people, as it seemed to me. But I saw the spirits pass through matter and move away, as physical bodies could not do. Then I saw that they moved sometimes as if they were still in the body, and at other times as if they were angels, coming and going with great speed ; and I remarked upon it to my guide. He said, 'Yes, they can do as they please ; for it is in the power of the mind to go slow or fast.' I then asked him, not speaking but thinking in my mind, 'May we go as they go wherever we are going ?' He smiled and said 'As you will, so it will be.' I then had my first experience of the new freedom of locomotion. The earth seemed to grow small beneath my feet. We went through space at a great speed. . . We had left your planet and were now speeding through space. We went as we think. We take no account of distances (*After Death*, p. 48),

Perhaps the Spirit-form (No. 5) which came in a photographic plate of Mr. Hope, may illustrate Julia's flight. Observe the white dress (p. 134).

When it is said that space and time as well as gravity are annihilated, it seems that 'distances' and 'time' as we call it exist everywhere ; but, Julia says to go from one place to another time and space do not count. 'It is thought-transference of yourself.' When her guide took Julia to make 'the long journey' implying distance ; she adds 'when I look back I see that it was made slower and simpler to give me the sense of distance.' Now the movement is *instantaneous*. But then at first

No. 5. A Spirit floating in space, dressed in white.

[Face page 112.

it was gradual. From walking we seemed to glide into the air without effort. The world simply sank away from us as when you are in a balloon; then it slid away behind, and we went through space in ether without landmarks, etc.' (p. 51).

An interesting exposition of the ideas of present-day Physicists as to the nature of Ether, will be found in the section on *In the Ether of Space* in *Life Transfigured* [1] by Lilian Whiting.

She concludes as follows:

Death is merely a name for the change that liberates the ethereal body from the physical body. This ethereal body is in the same correspondence with the ethereal world that the physical body is in with the physical world. It is merely the natural environment. Man is a spiritual being temporarily in a physical body, his instrument, by means of which he comes into relation with the physical world, the sole object of which, during his entire sojourn is to develop his spiritual energies,—his intellect (his moral and religious qualities), his powers of achievement. By the process we call death he is released from this physical body and its environment.

In the ether of space there exists, as we have seen from the eminent authorities cited, all the conditions that are in *scientific* correspondence with psychic speculation (p. 78).

Mr. Clodd quotes the well-known Law of Parsimony, 'which forbids the postulating of unknown powers or causes when natural laws suffice to account for the effect.' (*The Question*, p. 111). Be it so; but when no 'natural explanation' is forthcoming, from our limited knowledge of natural law; and supposing there *are* natural laws, which have been

newly discovered—as the consequences of the Law of the Fourth Dimension—and that certain phenomena (witnessed practically all over the world) fall into line with these newly discovered laws—*then*, the Law of Parsimony will take a wider outlook than Mr. Clodd seems to be aware of.

I have said how they apply to spiritualistic phenomena in this chapter. I will here only mention that Levitation and Walking on Water obviously follow the suspension of Gravity, which is recognized as part of the phenomena.

Time and space also have no place in communications received instantaneously of events taking place at great distances away. These, too, therefore, come thus under the law of the Fourth Dimension.

The transparency of a material human body, and the inability of excessive heat to injure flesh—proofs of which are abundant—may reasonably be expected to receive their explanation in some analogous way; but as yet, I am not aware of these two being brought under the Laws of the Fourth Dimension.

With regard to heat, Mr. Clodd has completely misstated the true state of the case, when he wishes to explain how Indians and others can walk with impunity over white hot stones and burning logs.

'As a man' he says, 'may fearlessly plunge his hand into molten lead, the moisture on his skin protecting him from burning, so (*sic*) red-hot coals may be held in the bare hand.'

The experiment I witnessed was not with lead but white-hot liquid iron.

The British Association met at Ipswich in the year 1851. A cauldron of molten iron was brought from Mr. Ransome's foundry into the yard. A German savant first *plunged his right hand into a bucket of water*, and then *dashed out* a handful of the iron. His hand was no sooner *in* than *out*. Had he kept it a second longer, the water would have evaporated, and he would have lost his hand.

Mr. Clodd's account reads as if he could have retained his hand in the molten iron, natural perspiration being sufficient as long as the piece of coal was held in the hand by Mr. Hooper and Archdeacon Colley.

Mr. Bowerbank, a scientist of that day, imitated it, so far as to take up a red-hot burning coal with a pair of pincers, and licked it with impunity. When I returned to school I described all this and offered to lick a red hot poker; so I put it into the fire and when it was red hot, I took it out and licked it, taking care that my tongue was well covered with saliva. It only felt slightly warm.

Mr. Clodd has collected a number of instances of Levitations and dismisses them as impossibilities. But he makes no attempt to refute them, only rudely banters the late Dr. Alfred Russel Wallace, the well-known naturalist. He says: 'Dr. Wallace's capacious aesophagus swallowed all the stories of saints wafted into the central blue.' (p. 96). Of Dr. Lombroso, whose photographs of a table in the air, and a man levitated by Zaccardini he can only say: 'He swallowed the lot (*i.e.*, the phenomena of spiritualism) at a gulp.' (p. 236).

I would suggest that telepathy, which ignores distance, like the so-called 'magnetic healing' may be a phase of the Fourth Dimension. I will give my own experience with the Zancigs.

I was sitting in or about the tenth row from the front and Madame Zancig was on the platform. I handed to M. Zancig an envelope, not sealed. He held it up and asked 'What is this?' The reply came 'A letter.' This was a guess. He then opened it, with a little start, on finding the fruit of the 'Chinese Ling.' It is smooth, but wrinkled like a walnut, with two large pointed horns. I had put the name *Trapa bicornis* upon it on a paper slip but the *is* had got tucked into a depression. On the envelope was 'Chinese Ling.' . . He carefully examined the print and read the word 'Chinese.' He then asked his wife what it was and she said instantly 'A Chinese fruit with two horns called *Trapa*.' I asked for the other name. M. Zancig looked again and she called out '*Bicorn*.' He had not noticed the final *is*. The reader will scarcely trace any probability of collusion here, as Madame Zancig was at least fifty feet away, and it would be difficult to translate '*Trapa bicorn*' into a code by only asking 'What is this?'

CHAPTER XII.

SPIRIT LIGHTS, HANDS, AND CLOUDS.

With regard to the very common phenomenon of spirit lights, Sir William Crookes observes: 'I have seen numerous points of light darting about and settling on the heads of different persons.'

The reader will remember the words: 'There appeared unto them tongues parting asunder, like as of fire and it sat upon each of them . . . and they began to speak with other tongues.' (Acts, 2. 3, 4).

According to an account given by Vice-Admiral Osborne Moore, the spirit enters and issues as a cloud through the head of the Medium in trance.[1] The spirit-lights are visible indications of spirits, as Sir William Crookes describes them. He says: 'I have had questions answered by the flashing of a bright light a desired number of times in front of my face. I have seen sparks of light rising from a table to the ceiling and again falling to the table, striking it with an audible sound. I have had an alphabetical communication given by luminous flashes occurring before me in the air whilst my hand was held among them, and under the strictest conditions. I have more than once had a solid, self-luminous

[1] *Glimpses of the Next State*, p. 540.

crystalline body placed in my hand, by a hand which did not belong to any person in the room. In the light I have seen a luminous cloud over a heliotrope flower, break a sprig off, and carry the sprig to a lady ; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about.' [1]

Lights thus appear to be either partially materialized spirits as human clouds, or ' Spirit substance,' as they move and communicate in a self-conscious manner.

Besides ' sparks ' and ' tongues of fire,' *globes* are not uncommon. Thus Dr. Lombroso speaks of a certain caravan which was preceded by a luminous globe that fluttered along in the air up to the very gates of the city to which it was going. The negroes said it was the double of a spirit sent to them as guide.[2]

The illustration (No. 6) was given to me by Dr. Hooper, at whose séances they, ' tongues of fire ' often occur. Streaks of light, as well as globes, often appear.

Vice-Admiral W. Osborne Moore also speaks of ' Tongues of Fire.' Describing the procedure at a séance he writes : ' The gramophone was started, and spirit voices accompanied the songs. Whistling also began almost immediately, and to one song there was a tambourine accompaniment. As before,

[1] Quoted from *Science and the Soul* by W. Britton Harvey, p. 18. The reader will recall the phenomena of a ' pillar of fire ' and the ' cloud ' which accompanied the Children of Israel by night and by day. Ex. 13. 21, 22. See *After Death, What ?* by Dr. Lombroso, ch. 12. The photo No. 6 was taken at a séance at Dr. Hooper's home.

No. 6. "Tongues of Fire," or "Spirit Lights," each indicates the presence of a Spirit.

[Face page 118.

the magnificent whistling was repeated several times; and on this evening at one time there were two spirits whistling at the same moment.[1]

'There were some little clouds about the room, of the consistency of cigar smoke, but no etherialisations (materialisations?). Tongues of spirit-light issued from the body of the psychic; they were about one-third of an inch broad at one end, and tapered away for a length of about one and half inches to nothing.'

Mr. Charles L. Tweedale, in his valuable work entitled *Man's Survival After Death*, has a chapter (XVI.) concerning the Radiance of Light which sometimes accompanies the appearance of the 'Spiritual Body.' In this he gives first-hand evidence that 'spirit lights' at least indicate a spirit personage, for they may pass or develop into one; so that while one person is qualified to see only the illumination, another can perceive a living form. 'This formation from a column of light, of a human figure which again develops into a luminous cloud, is surely one of the most wonderful phenomena of which we can have any knowledge.

'As the cloud of light floated upwards before my eye there flashed across my mind the experience recorded in Judges xiii, 20, where it says: 'The angel of the Lord ascended in the flame' (Op. cit., p. 197).

Dr. Lombroso, in alluding to the radio-active state of the medium, as being indicated in various

[1] I have elsewhere alluded to spirits joining in with the Salvation Army medium Mr. Hope and his friends, while singing in the garden of the Archdeacon Colley's rectory at Stockton.

ways, says 'the impression of four fingers made by Eusapia, the medium, on a prepared photographic plate covered with three sheets of very dark paper; the phosphorescent clouds floating over the head of the same psychic; the luminous band and striations (taking shape in the form of spectral figures), the lights in the form of stars, and of globes from 60 to 70 centimetres (24 to 28 ins.) in diameter, which do not burn and do not illuminate, which rise slowly, descend rapidly, frequently traverse space with rapidity, and are sometimes azure, sometimes green, or else yellowish. These *respond at times to raps*, and frequently govern their movements as if intentionally, seeming as though they were projected and directed by a conducting wire, moving from one point to another in equal times and in a true intentional direction' (p. 188).

As another contribution to this subject the author of *Do the Dead Return?* writes:

'We were now requested to extinguish the light. Almost immediately there appeared floating through the room a number of small lights (spirit lights as they are called) passing round the circle, past our faces and over our heads with extraordinary rapidity. These little balls of light sparkle and twinkle like stars as they pass through the room, now increasing, now decreasing in brilliancy; now high up in the air somewhere near the ceiling, now close to the sitter almost touching his face.

'At subsequent sittings I have seen lights of much larger size and greater brilliancy in shape resembling a tongue of fire, as a flame such as is produced by an ordinary small oil lamp.

'They seem to me to be forerunners of the more powerful physical manifestations by which they are invariably followed.'

The aureole or ring of light depicted over the head of Christ and saints in medieval pictures doubtless had its origin in the 'aura' so often described in works on spiritualism. Those who are naturally clairvoyant can see them on everybody: Dr. Hooper has this power, and told me that mine was of a bright red colour; but the 'ring' form of the pictures is an invention. The aura naturally is a more or less shapeless light over the head and shoulders, and of different colours corresponding to various mental dispositions.

Olwen, being a clairvoyante, could not only *see* spirits in the room, such as Little Dora, but felt the weight of her when on her lap![1] Moreover, when I sent a flint 'core,' *i.e.*, a flint stone from which a prehistoric man had chipped off flakes for some cutting purposes,—and, moreover, it was by a pre-glacial man—my 'double' somehow went to Wales with it! She described my clerical dress, but could not see my face for 'the bright lights' which enveloped it, as she described them.

The reader will remember how 'the skin of Moses' face shone' when he came down from Sinai (Ex. 34, 29 f.f.). Similarly our Lord's face 'did shine as the sun' (Mat. xvii, 2).

On discoursing upon this subject with Dr. Hooper, I asked what was the aura like on a lady in the room.

[1] See chapters in *Spirit Psychometry*, dealing with this little *black* child, known as Dora.

He described it as somewhat conical, of a violet hue, indicating 'Sympathy.' Though he did not know anything about it, such was quite true of her disposition.

Dr. W. J. Kilner had discovered a method by which the aura can be seen by anyone. It appears to consist of a double layer surrounding the body, and each member of it. The colour of the outer, as described by a representative of *The Daily Express*, was a blue-grey, the inner being darker. The person was a woman.

Spirits are often only partially materialised when taken on a photographic plate, or seen clairvoyantly. It is a common phenomenon to see only a hand in the air or resting on some object, as is shown in the illustration (No. 7).

As an illustration of a spirit hand accidentally appearing, the following account of the photographer will probably interest the reader.

'The bureau was sent here to be photographed late one winter's afternoon. A plate was put in the dark slide and exposure made in the ordinary way; and my operator was positive that no one went near the bureau; nor was there any mirror or polished article to throw any reflection. The plate was under-exposed and would have been thrown away had not the hand appeared.

Two negatives were taken—one with the bureau closed. In this no hand appeared. It is no 'trick' photograph, but to myself who have exposed and developed thousands of plates, it is an unsolved mystery.' (Mr. Montague Cooper, photographer, Taunton).

No. 7. A Spirit-hand over a bureau.

[Face page 122.

With regard to the appearance of isolated hands, they may be touched, besides being only seen in other cases. Thus Dr. Maxwell observes: 'At certain times we felt ourselves touched by hands having all the characteristics of those of a living being. We felt the skin, the warmth, the moveable fingers. *On grasping them we experienced the sensation of hands dissolving away as though composed of a semi-fluid substance.* They appear of a whitish colour, almost transparent, with elongated fingers.' [1]

Another experimenter, Professor Zöllne, describing spontaneous mechanical movements of various kinds says: 'Suddenly *a small reddish-brown hand* appeared at the edge of the table, visible to all, and *moved itself vivaciously* for two seconds. This phenomenon was repeated several times' (*Science and the Soul,* p. 37).

Dr. Mucchi, operating with Dr. Lombroso, states: 'I was about to enter the cabinet, *but was repelled by two hands* "made of nothing."'

Again: 'A hand issued from the curtain near my head. It first showed with closed fist, then the hand opened and the fingers stretched out . . . The hand stood out against the illuminated wall' (Op. cit., p. 49).

Prof. E. L. Larkin records the following item: 'A hand and forearm appeared above the screen . . Sometimes an arm appeared with a sleeve and then without, up to near the shoulder. *All were given a handshake.* To me the arm seemed to issue from the back or shoulder blade of the girl (the

[1] Quoted in Mr. Tweedale's *Man's Survival After Death,* p. 231

medium). After shaking hands, the arms and hand vanished each time (*Science of the Soul*, p. 53).

The presence of spirit hands being visible and tangible, has been witnessed repeatedly. I will quote the following as a typical case from Mr. Adsheads' *Dr. Monck in Derbyshire.*

'Nearly all in the circle were touched by hands differing greatly in their proportions, some being small and others large. Two or three of the sitters received special attention in this respect. One young lady, at her request had her shoe taken off, and her toes picked by fingers, the shoe being brought across the room, striking me on the head and shoulders; and this while all hands were joined.'

With regard to the presence of cloud and hazy luminous appearance, Dr. Lombroso writes as follows: (*After Death, What?* p. 98).

Appearances of luminous phenomena, viz. of clouds or dim white mists, do not seem to be endowed with their own proper light, since they can be observed only by the weak illumination *this* side of the curtains or within the cabinet. Sometimes they surround Eusopia's head or rise above her body when she is lying stretched out within her cabinet, and do not depend on action at a distance.

'With regard to the frequent appearance of white clouds fluctuating like *luminous vapour* upon the surface of the table or upon her head during the séances, it is a property of the cathode rays to incite the formation of vapour or mist, when they traverse a stratum of air saturated with humidity.'

Dr. Lombroso therefore adds the following remarks:

"Phantasms are covered with a *white* woollen *stuff*, extremely fine, sometimes doubled, trebled, and even quadrupled. They seem to draw it out from the clothes of the medium. This mediumistic tissue is indispensible, as the envelope of their fluidic organism, and to keep it from dissolving in the light.' (p. 330).

These remarks of Dr. Lombroso do not seem to apply always to spirit-photography, as in the frontispiece. A microscopic examination shows that the clouds appear to be of a 'fibrous texture,' in fact, very suggestive of 'pulled out' cotton-wool. What the use of them may be is not known, unless it is as suggested by Dr. Lombroso; or else merely to give a white background to the faces to show them up more clearly.

It is remarkable that in the spirit-photographs in Dr. James Coates' '*Photographing the Invisible*,' these 'cotton-wool' like clouds are always absent; but in a few there is a *halo of light* surrounding the head. In the great majority there is neither.

In the spirit-photo or 'snap-shot' of the little girl (No. 11) the spirits have added a sort of folding screen as a background, apparently to protect her from the black curtain which Dr. Hooper had suspended behind her.

It will be noticed that the dense mass of the white cloud casts a shadow on the wall of the room (No. 16) and more or less obscures the sitters; to whom it was quite invisible.

The reader will observe that most of the photographs in this book have clouds, somewhat resembling cotton-wool; but under a high power no

'filaments' as of cotton can be detected, yet it retains a 'fleecy' appearance.

The frontispiece and the photo of the little girl seen clairvoyantly, have much 'cloud' (No. 11). In the latter it takes the form of a screen behind her. These were taken in the camera; but No. 27 was a plate in an unopened packet of twelve, and therefore in total darkness. Perhaps this may account for the difference.

CHAPTER XIII.

THOUGHTS ARE THINGS; MAKING THE SPIRIT BODY AND CLOTHES.

The first difficulty, which probably occurs to all who see spirit photographs is to wonder how all the clothes are to be accounted for.

A feature noticeable in many spirit photographs is, that only portions of the body may be present, especially hands (No. 7) and faces (No. 27); while the clothes as well as faces are sometimes imperfect or only partially developed. Thus, the faces in the right hand corner of No. 15 are transparent; for the tower and frame of the picture behind them are seen through them.[1] In No. 8 a cloud or light is present, yet no face is perceptible in it; but in No. 9 and No. 10, the faces are very undeveloped. On the other hand the texture or 'web and woof' of the garment is very perceptible, in No. 10, especially over the sitter's face but unfortunately lost in reproduction. Mr. Jaybee's collar and chin are better defined.

Such differences are common; how are they to be explained?

The spirit photographs, Nos. 8, 9, 10, were received from Mr. Jaybee who describes them as follows:

[1] These details could not be reproduced in a photograph for printing.

'I sat for these photographs on July 22nd, 1914. They were my own plates and I developed them immediately myself. I observed the figures growing gradually into view. They were taken by flash light. You will see a tiny portrait in the white cloud (No. 9). There is only the outline of the head and face. The bald head and the whiskers trimmed into a circular form are identical with those of some one I knew. The white patch in No. 8 is a 'psychic cloud' in preparation for a psychic manifestation. In this instance possibly the plate was exposed too soon, *i.e.*, before the friends had completed the materialisation of the head.'

Mr. Jaybee's details unfortunately failed to appear in the printed copy; but are clearly seen in the original photos.

The above facts are clearly incompatible with procedure of ordinary photography.

All spirits tell us that 'thoughts are things' with them. They have but to think of clothes and they are there. Presumably the memory of them is automatically retained and is reproduced at will. Julia tells us that she saw an Angel with beautiful, white wings. One would at once say it must have been a *subjective* impression projected outwards from the brain or hallucination and not a reality, i.e., *objective;* for we know that wings on human beings are a mediaeval imaginary addition, to account for the supposed ability of spirits to come down to earth from above.

Julia, however, adds that wings are only like clothes, *i.e.*, mental additions adopted when the purpose is to impress the person who may believe in their existence, as many people still do.

No. 8. A Spirit light, preliminary to the appearance of a face.

No. 9. A face just appearing, adjoining the sitter's head (not visible in the reproduction).

No. 10. The face very imperfect, the texture of the drapery is well seen in the original, but lost in the printing.

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Now, can we find anything on this side to throw light upon the question of clothes? The latest discovery in physics pioneered by Sir William Crookes, is that 'corpuscles' or 'electrons' consisting of electricity are the ultimate constitutions of so-called matter. Let us see, then, what modern physicists have to say about this.

Prof. Edgar Lucien Larkin, Director of the Lowe Observatory in California, thus writes: 'When William Crookes made his first experiments with high vacuum tubes, matter put on an entirely new condition. He called it 'Radiant Matter.' This was in 1879. The glowing bombarding particles he called 'corpuscles,' others, 'electrons.' But the point is that nothing else, whatever, is in existence. All atoms of *matter* and of *mind*[1] are made of corpuscles, and *these are made of pure electricity and nothing else.*

'Telepathy consists of a flow of corpuscles away from a mental centre and impact on another. . . *Thoughts are things—currents of real corpuscles.* Cells in brains are transmitters and receivers of real corpuscles.

'An atom of hydrogen, the lightest known body, weighs as much as 1,700 corpuscles.

'Our minds, our very thoughts, conscious and sub-conscious, are flows of corpuscles. *Thoughts are as real as are these corpuscles.*'[2]

[1] This tallies with the statement that *thoughts* of one person are visible to others, on the other side, as well as to thought revealers on this as mentioned above p. 48f [2] Quoted by Mr. W. Britton Harvey in *Science and the Soul*, p. 7, ff.

Cells in brains are transmitters and receivers of corpuscles, and these only. The body and its organs, together with the brain and nerves, unite into one complex electro-bio-mental machine. The sole output is corpuscles, and it receives corpuscles only. Life (?) and mind are electrical.

'Thus the most recent and world-astounding declaration of science is that nothing exists but electricity in the form of inconceivably small discrete particles or bodies called corpuscles. . . Our mind, our very thoughts, conscious and sub-conscious, are flows of corpuscles. Radium sends out flows of corpuscles, and so do cells in the brain. *Positively thoughts are as real as are these corpuscles.*

'The entire Universe and all things it contains are made of electricity.'

'The Universe is a mighty organism which is ruled by dynamics of a psychic order.' [1]

All kinds of force or energy can all be reduced to *weights;* but not so, life. Moreover, life is endowed with a 'directivity' or a *command* over forces and utilizes them so as to direct matter to build up organic structures of the living world. Indeed, life can so *alter* and *adapt* any special structure of an animal or plant, for a new use under changed conditions of life. This was Darwin's *first* conception of evolution. He subsequently adopted

[1] The above is quoted from *The Harbinger of Light in* 'Science and the Soul' by Mr. W. Britton Harvey. I have put (?) this query to the word 'Life' the objection being that Life is *not* a 'Force.' It cannot be weighed.

it as an *alternative*[1] to his theory of the *Origin of Species by means of Natural Selection*, published in 1859.

'When the soul leaves the body,' writes Julia. 'it is at the first moment quite unclothed, as at birth, The spirit-body disengaged from the physical body is conscious, at least, I was—almost from the first. I awoke standing by my dead body, thinking I was still alive and in my ordinary physical frame. It was only when I saw the corpse in the bed, that I knew that something had happened. When the thought of nakedness crosses the spirits' mind, there comes the clothing which you need. The *idea* with us is *creative*. We think and the thing is. I do not remember putting on any garments. There is just the sense of need and the need is supplied.[2]

In Sir Oliver Lodge's book *Raymond*, we read that the control gave some account of his son Raymond's passing over on September 27th, 1915. A sitting with a medium was held with Mrs. Leonard, Freda being the control. She said: 'There is someone here with a little difficulty, not fully built up; youngish looking; form more like an outline, he has not completely learnt how to build up as

[1] See his *Variation of Animals and Plants under Domestication* Vol. II, pp. 271-2 (1868). It is abundantly explained in the *Sixth* Edition of the 'Origin' (1872); but beyond a passing allusion at the close of the Introduction and once elsewhere, it was ignored in the First Edition. At that time he failed to realize its great importance as he, so-to-say, realized it about 1864; though he really suggested it to account for *varieties* of the common rat in the Galepagos and Ascension Islands in 1835 (see his *Voyage of a Naturalist*).

[2] *After Death*, p. 37. How are little babies clothed on the other side who cannot *think* of them?

yet. He is a young man. He has not been over long' (p. 195).

Dr. Lombroso uses the expression 'Radiant body' for the spirit-beings, who 'are able temporarily to utilize the terrestrial molecules that surround them for the purpose of building up a kind of material body capable of manifesting itself to our senses.

Raymond speaks of the spirit-body thus: 'My body's very similar to the one I had before. I pinch myself sometimes to see if it is real, and it is, but it doesn't seem to hurt as much as when I pinched the flesh body. The internal organs don't seem constituted on the same lines as before. But to all appearances and outwardly they are the same as before. I can move somewhat more freely.'

Then follows an account of how an injured terrestrial body, as is so often the case in war, can repair itself; and what happens when one is blown to pieces or burnt to death.

Mr. Heslop thus describes how they can 'construct objects for their use on the other side:

The spirit constructs a thought-form, clothing it with spiritual tangibility. This tangibility is etherialization, and the spirit operator calls it into any form he desires. When it has served its purpose he then absorbs it back into himself. It can be dispelled by thought, as well as produced by thought. We reproduce the very garments we wore on earth, with many details to ensure recognition.'

'There is a further stage, in which, after great development, some spirits can use the etheric fluid of the physical life. With this they can build up a form, a reproduction of themselves, solid and substantial, and animate it with life. This is

called a 'Materialisation,' and is the most convincing of all proofs of survival after physical death. . . . Again by collective willing, under the influence of the Infinite Mind, we can in our world, fashion buildings such as schools and colleges.' (*Speaking Across the Border-line*, p. 78).

The permanent retention of past acts done on earth, or the Beyond, is thus described by Mr. Heslop: 'You have wondered what I meant when I spoke of our glorified home being clothed with the power of prayers and draped with tapestries woven from threads produced in my earth life. Now it means this. 'The result of all loving, unselfish thought, all generous actions has an outward expression on this side. Not one thing is ever lost. It is like a beautiful design, and whenever a loving thing is said or done by you, then another film of the fabric is added. Some day, when I take you to our home, you will look in wonder at this record of your life work, all woven into these exquisite tapestries that adorn its walls. Things that happened long ago in the old days, all forgotten by you, the cups of cold water given in the Saviour's name to His weary ones, all the big and little things blended together into one beautiful whole.' [1]

The following passages are taken from Sir Oliver Lodge's *Raymond*.

The apparent solidity of everything on the other side is attested to by Raymond Lodge: 'He lives in a house—a house built of bricks—and there are trees and flowers, and the ground is solid.' (spoken by Freda the control). 'The thing I don't understand

[1] *Speaking Across the Border-line*, p. 81.

yet is that the night doesn't follow the day time, as it did on the earth plane. It seems to get dark sometimes, when he would like it to be dark, but the time in between light and dark is not always the same.' [1]

With regard to clothes, Raymond says: 'Can you fancy me in white robes? Mind, I did not care for them at first, and I wouldn't wear them . . A fellow may make up his mind to wear his own clothes a little while, but he will be soon dressing like (the rest).' (p. 189.)

The reader will observe that the Spirit-form floating in space (No. 6) has white robes.

[1] *Raymond*, p. 184. The change from 'He' to 'I' indicates, first the control is speaking of Raymond; then, the latter speaks himself, the change of persons is frequent in the communications in *Raymond*.

CHAPTER XIV.

BABIES, CHILDREN, AND ADULT SPIRITS, RE-APPEARING AS CHILDREN; THEIR LIFE ON THE OTHER SIDE.

Dr. Lombroso has something to say about our little ones. He writes: 'When little children die their phantasms, when they manifest themselves, reproduce the gestures and words of childhood and ask for their toys.' A case of spirit-children returning to play with a tiny psychic child is mentioned in *Spirit Psychometry* (p. 107). Little Dora always talked and acted just as if she was about ten years old, *i.e.*, as she appeared clairvoyantly to Olwen (p. 87, etc.).

The spirit-photograph, No. 11, illustrates a beautiful little child, who had passed over thirty years previously, as described below.

No. 12 is another 'snap-shot' of a little black girl seen clairvoyantly, by chance, by Dr. Hooper.

Dr. Lombroso remarks: 'This is another proof that the consciousness and the unconsciousness of the medium have nothing to do with the communications, since evidently they would speak of them

as still children if they had seen them only as children' (*After Death, What?* p. 345).

Not only do the photographs show the faces as known to living friends on earth, but the dresses are always similarly appropriate to the period in the past.

Mr. W. T. Stead described the case of a little child who was at once recognised by her face and clothing which had been photographed before (*Borderland*, p. 250).

The following is Dr. Hooper's account of the two spirit-photographs of children.

A clairvoyant lady described to me the appearance of a spirit as 'misty' or semi-transparent; and when a servant with the tea-tray entered the room she walked through the spirit, neither being inconvenienced. I, therefore, asked Dr. Hooper if he had ever tried to photograph a spirit seen by himself clairvoyantly. His reply was: 'I quite agree with you; most of the forms seem to be made up of smoke with practically no density.' He then recorded one very remarkable case: 'Fourteen years ago a Mr. ——, of Leeds, was staying with us as a patient. He had been a member of our circle at Leeds. One day he had been out for a walk, and when he came back, he said: 'Doctor, I feel so queer, I feel as if there is someone with me; will you get your camera and take a snap-shot at me? I got the camera and before I exposed the plate I told him I saw a beautiful child with him. I put a dark table-cloth over the door in the drawing-room to form a back-ground and then exposed the plate. The gentleman himself took the plate to the dark room and developed it; and there appeared the beautiful spirit form of a little girl with a bouquet

No. 11. A "snap-shot" photo of a child as seen clairvoyantly by Dr. Hooper.

No. 12. A "snap-shot" photo of a little negress seen clairvoyantly by Dr. Hooper.

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of flowers in one hand and a roll of paper in the other. The exclamation of the gentleman was 'Good heavens! It's my daughter, who died thirty years ago.' The whole family of Mr.—— at once recognised it. (No. 11).

The little black girl (No. 12) was another 'snapshot,' as Dr. Hooper called it, of a figure seen clairvoyantly by himself. The little necklace was so very faint that the Doctor inked it over just before printing it; otherwise it would have been lost.

As an identification through clairvoyance the following will suffice. At one of the séances at which I attended, Mr. Hope being the medium (not under control), he said to me: 'A lady is standing by your side and has put her hand upon your shoulder.' He then described her to me. One particular was that she had her hair 'brushed back.' She was the only lady I ever knew who brushed her hair back in rather a peculiar way. She had been my wife, but passed over some forty years previously (No. 13; facing p. 154).

In *Spirit Psychometry* (p. 80) it is recorded how Mr. Jaybee proposed to a control that the latter should get Olwen's uncle to appear, to convince her of the truth of spiritualism, as she was a clairvoyante. The control promised to do so. To Olwen's great surprise she saw and knew him at once. Mr. Jaybee who could not see him, nevertheless told her that he knew it was her uncle. This convinced Olwen.

With regard to spirits seen clairvoyantly, Mr. Clodd observes: 'The quasi-physical, as we may

perhaps define materialised spirit-forms, are now little, if at all in evidence; nor does belief in the genuineness of the photographs of these diaphanous anaemics now obtain credence save from the very few who follow Mr. Edward Carpenter in regarding that genuineness as 'beyond question'[1] But, physical or psychical, 'the trail of the serpent' is over it all.'[2] Such may be Mr. Clodd's opinion; but I prefer to believe Dr. Hooper's and Mr. Hope's accounts of the above results of their clairvoyance.

Sir Oliver Lodge makes the following remark: 'The fact that a photograph can be clearly recognised when the medium has only seen the person clairvoyantly, on the other side of the veil, is suggestive since it seems to show that the general appearance is preserved—or, in other words, that each human body is a true representation of personality.'[3]

Similarly adults of about thirty when photographed after many years in the spirit would appear exactly as they were known when they passed over, as in the case of my wife (No. 13) and Archdeacon Colley's mother (No. 22).

Julia gives us her own experiences, *after* passing over to the other side.

'When I found my friends, there were about five of six of those relatives and near friends who had been on this side for some time. My dear little sister was the lovingest and dearest of all. I saw before me the semblance of her childhood, just as she was in the long years ago. When I had parted

[1] *The Drama of Love and Death*, p. 186; quoted in [2] *The Question*, p. 29. [3] *The Survival of Man*, p. 220.

with her, it seemed for ever. But she was only assuming the child-form to gain recognition. After a time, when I had learned more about the life here, she revealed herself to me as we see her now, as a spirit who is a woman grown.' (*After Death*, p. 56).

The clairvoyant characteristic is probably potential in everyone; but only comes into evidence during special mental conditions. This is suggested by the fact that on a death-bed, the dying person often sees relations and others who have passed over and are waiting to welcome them. In the writer's family connections, an elderly female relative was on her death-bed and suddenly exclaimed: 'Why! there's John' (her deceased husband) and 'Mary, too,' in a very surprised tone. This Mary was her old and favourite maid, who had died the day before, but the old lady had not been told of it.

Dr. Wilson, of New York, who was present at the last moments of Mr. Jas. Moore, a well-known tenor in the U.S., said suddenly: 'There is Mother! Why, Mother, have you come here to see me? No, no! I am coming to see you; just wait, Mother, I am almost over. Wait Mother, wait Mother!' [1]

The little son of a friend of the writer was dying of inflammation of the lungs; when he suddenly exclaimed: 'I'm coming, Father!' and then passed away.

It has been said that clairvoyance indicated insanity. Of several friends of both sexes who are clairvoyante not one is in the least degree abnormal.

[1] *On the Threshold of the Unseen*, p. 158.

One is serving at the front, another is a medical man in practice; two ladies are above the average in intellect and well-known writers. It was Mr. Hope who saw my former wife, another lady saw the Archdeacon's mother, whom he photographed, though he could not see her himself.

I add the above paragraph because the following appeared in *The Sunday Times* (September 9th, 1917). Mr. T. Massie, M.B., wrote: 'I have had twenty years' experience in investigating the mental condition of some 2,500 alleged lunatics. From such persons I have heard many statements assuring me of the presence of spirit-forms, I have never had any hesitation in certifying such persons to be fit for an asylum treatment.' I only hope that Mr. Massie discovered something more in each of his patients which justified their being incarcerated in a lunatic asylum than their gift of clairvoyance.

The officer alluded to has been fighting at the front, and is clairaudient as well as clairvoyant, and holds conversations with his father who passed over some years ago.

With regard to children in spirit-life, an article on this subject is given in *The International Psychic Gazette*, by 'Ellen E. Mann,' received through automatic writing. It confirms my own experiences.

'Children being immortal, begin to live in the next state of existence just as they leave off living here. . . all is very bright and beautiful in the sphere into which they are taken. Their clothing is of a beautiful colour and texture. They become happy little souls full of fun, joy, and laughter.

Should the parents still be living in the physical body, spirit-mothers come and take the little ones to their spirit-home. Our Lord, too, assures us of their 'Guardian Angels.' A great deal of *love* seems to enter into the child's immortal being.

So that children should not forget their earthly parents, they are sometimes permitted to visit them, also to come into a nursery for a romp or a game of play. (The children are presumably clairvoyant).'

Those who have read '*Spirit-Psychometry*' will remember how Olwen's little niece, when supposed to be playing by herself, was constantly chatting with little spirits playing with her, but unseen to others.

'A clairvoyant will often describe the happy faces of the spirit-children enjoying themselves in this way.

Swiftly the time passes for those dear children, as it is spent in being useful to their elders, and giving pleasure to their younger sisters. No time is idled away, although plenty of fun and enjoyment is also indulged in.'

Little Dora was full of fun and played jokes on the medium Olwen (*Spirit-Psychometry*, p. 104).

'They are also permitted to visit the hospitals, and many a clairvoyant child there has been soothed and comforted by seeing her spirit-sister bending over her with tender love and sympathy—the poor mite thinking it only a dream,when it was an actual reality.

The elder children of spirit-life are constantly interesting themselves in works of love; and it is very touching to see the concern shown by them for some new arrival, who is perhaps still under the delusion that she is on a bed of suffering. They tell her she is in a new and beautiful country, where

there will be no more pain and sorrow. They tell her she has entered a home of joy and love. Their natures are thus kept unselfish and loving.

Until their soul is awakened in this way, they are not aware that they can give love and sympathy to the poor little ignorant child who comes over to them . . . for their first lesson taught them here is to love one another, Love is the most important virtue, when God takes your spirit-body into His Kingdom.'

I made enquiries of our spirit friends on the subject of angels and the reply came: 'They are not children that are born in this world; but children that are made perfect through suffering. They are without sin, being very young when they came over.' Another said: 'There are no angels *here* (lower sphere ?) that we know of. We do not know anything about angels.'

In another spirit communication it was stated that the angels were at first babes that died far too early to know anything of temptation and sin. All this agrees with our Lord's statement that 'of such is the Kingdom of Heaven' (*Mark*, x, 14).

I had asked the question as to the presence of spirits who had never lived on this earth, but might have arrived at our spirit world from other inhabited planets, if there were such. Little Dora made enquiries and—thinking I meant babies who had *died* in early infancy, answered as follows: 'I know more about the subject now I have made enquiries. Your friend (the present writer) was quite right. There are spirits who have never lived on earth. They are the spirits of babes who pass

over *before* and *at* birth and these grow up on this side . . Goodbye, I can't speak more now.'

However, I obtained the answer I wanted through Dr. Hooper. His control said: 'Each inhabited sphere has its own Hades, so that, as a rule, no spirit from one passes to any other.'

I will give one more quotation about children. Mr. Heslop thus speaks of little children on the other side:

'In the children's sphere, these are cared for and watched over by foster parents. Only those are selected for this work who have special love for the little ones. In their schools they are taught entirely by object lessons. The teachers have power to project their thoughts in such a way as to produce living pictures all in movement, not stationary as yours are. When the lesson is over, the teacher absorbs these thought-forms back into himself. They gradually grow up to the age of perfection and are radiantly happy in the beauty and love that surrounds them.'

As the little girl (No. 11) testified to the possibility of an adult appearing as a child; the following may be evidential to the statement they, infants and children, 'grow up' on the other side.

'A REQUEST FOR INFORMATION.

Sir,—Mr. Bush invites correspondence on the question, 'Do those who die in childhood continue to develop into grown folks in spirit-land?' Here is my personal experience along that line: Several years before my birth my parents' only sons, Edward, aged eight years, and William, aged ten months, both died of scarlet fever. When I was a child my mother would often say that I looked just

like Edward. While I was a school-girl, yet in my teens, a party of us 'just for fun' visited a medium. She told me that she saw with me two young men, named Edward and William, they were my brothers and my guardian angels, and that I looked just like one of them. Although the names fitted my brothers, their size did not, and not being a spiritualist then, I thought but little more of the matter. Just before her death, my mother made statements that confirmed what the medium had said. Mother was not a spiritualist, and I never knew her to be interested in occult subjects of any kind, yet about six months before her death she commenced to talk about 'that young man.' Although in poor health, she was able to walk about the house, and her mind seemed perfectly rational, yet nearly every morning she would tell of something 'that young man' had said or done. Whether she dreamed of him or actually saw him I could not tell. Once I asked her, 'What young man? Who do you mean?' She replied, 'I don't know, but I think is he one of my sons.' Later on she became bedfast, and several times spoke of her sons, referring to them as though they were grown men. One day, near the end, as I was freshening her pillow, she said to me: 'Don't you lift me; you are tired. Let Willie lift me.'

I have often heard that people nearing death will speak of seeing their dear ones gone before.—

Yours &c., IVY CHEW.

Chew's Landing, New Jersey, U.S.A.

CHILDREN IN SPIRIT LIFE.

Sir,—I read with interest, and through tears, the testimony of 'Ivy Chew' in '*Light*' of July 26th. It is so natural, so ungarnished, and oh, so hopeful

and encouraging. As a rule people like to hear, or read, convincing evidence of spirit presence, so a personal incident, which went far to seal my wife's and my own adherence to spiritualism, may prove helpful to someone.

Our first child, a boy, passed away at the age of fifteen weeks. A few years ago, and long after we had been quite satisfied of the 'no death' claim, we were having a quiet hour at the table, talking with old friends and welcoming new ones. One of the latter rapped out the name 'James Lawrence,' and in response to my question claimed to be my son. Naturally, I desired confirmation, and such was forthcoming, complete and unfaltering. He was, he said, fifteen years old; died at a certain address, at a certain age, and of a certain illness, all of which replies were absolutely correct. The astonishing item was the exact spot he was laid on just when 'death' took place. His mother had taken him from his cradle, and a gentleman, whose name he gave, took him in his arms, and from there his spirit went away. Without hesitation he rapped out the most minute details, to our great pleasure and wonder.

The *Lyceum Manual* is very explicit and very helpful on this vexed, important question. Inquirers should read up lesson No. 139, wherein is much to interest and instruct.

I trust your American correspondent may long be spared to testify to the source of her strong belief in continued existence.—Yours, &c.,

JAMES LAWRENCE.

Newcastle-on-Tyne, July, 26th.

(Quoted from *The International Psychic Gazette*).

The two following articles also appeared in *Psychic Gazette* (*March*, 1916) on the same subject :—

CHILDREN IN SPIRIT-LIFE.

By Ellen E. Mann.

The following address to children, received through automatic writing, was read by Miss Mann to the children of the Bournemouth 'Lyceum,' which is the name usually given to the Sunday School associated with a Spiritualist Church :—

'The tidings that I am about to give you are seemingly so wonderful, that all you boys and girls will be surprised to hear them !

Children being immortal, begin to live in the next state of existence just as they leave off living here. Although they do not go straight to heaven, wear golden crowns, and play upon harps, all is very bright and beautiful in the sphere into which they are taken. Their clothing is of beautiful colour and texture ; they become happy little souls, full of fun, joy, and laughter, and show no regret at leaving the earth-plane, where they were sometimes neglected or uncared for.

Some children have their own dear parents—already gone into spirit-life—to welcome them ; so you may imagine that that reunion is indeed a happy one.

Should the parents still be living in the physical body, spirit-mothers come and take the little ones to their spirit-home. Even the best and most loving of parents here are not so kind to their faults and failings as are *these* spirit-mothers. Greatest care has been taken in their choice, being often those who have never married, or had children, so all the love they would have lavished on their own little ones, had they been blessed with any, is now given to these poor mites.

The first thing that the little child is conscious of, in the next sphere of existence, is the *light* that shines so brightly—a beautiful rose-coloured light of love, too much sometimes for the child to bear without flinching, sent by the children in spirit-life. At the same time, a great deal of *love* seems to enter into the child's immortal being. Just as the petals of a rose unfold, so does a child's soul, at whatever age it is transplanted to its Father's kingdom.

So that children should not forget their earthly parents they are sometimes permitted to visit them; also to come into a nursery for a romp or a game of play. Have you ever heard your little friends say that they can see other children playing with them that you are unable to see yourself? A clairvoyant will often describe the happy faces of the spirit-children enjoying themselves in this way.

Every child has his or her garden. The thought to make it beautiful is put into the child's mind, to thus learn the lesson of industry. They also weave their daisy chains, and plait grasses, which grow in profusion everywhere; although they are told not to pluck anything in waste, only what is necessary, maybe to grace the home of some poor invalid on earth.

I want you to imagine a beautiful country, which the children enjoy more than they do here; as they have so many interests, and their buoyant natures are not warped by the constant trials of earth life.

Besides having plenty of games to play, for they are a test of patience, they all go to school. These schools are conducted in a very different way from those you are now attending. In learning their lessons those things which are thought troublesome and difficult to acquire in the earth schools, are made both easy and pleasant of accomplishment there; for the teachers educate in a way they can

understand. A flower is sometimes the emblem of something to be learnt from, and given attention to. When a little girl or boy is naughty—which occurs even there—they are told to look at their garden. On their approach, the flowers droop their heads in sorrow at their conduct ; however, when they are penitent for their fault, the flowers raise their heads again, in joy at their repentance !

They often have their lessons in a garden under some beautiful vine, the grapes hanging in luscious clusters over their heads. Their instructors will explain to them how God is the husbandman ; the tendrils, his little ones ; the leaves, aspirations ; the fruit, progression ; although the vine suffers sometimes from the onslaught of insects, which are the manifold temptations. Thus does the teacher speak in parables !

A merry child will not permit anyone to go mooning about, thinking over past miseries ; so, with the tuition, comes help for the teachers too, in overcoming the selfishness in their own natures. A gloomy soul makes a thick mist about her ; and a misty person is avoided by the little ones who say, 'she makes me gloomy.' So all gloom is put aside, and both teachers and children alike live in brightness, love and beauty.

Swiftly the time passes for those dear children, as it is spent in being useful to their elders ; and giving pleasure to their younger sisters. No time is idled away, although plenty of fun and enjoyment is also indulged in.

When they visit the earth-sphere, they bring with them a gentle influence. Some little spirit-girl is taken to the bedside of a sick sister, who perhaps feels her presence, and sleeps, maybe, after many days of pain and suffering. They are also permitted to visit the hospitals, and many a

clairvoyant child there has been soothed and comforted by seeing her spirit-sister bending over her with tender love and sympathy—the poor mite thinking it only a dream, when it was an actual reality.

The elder children in spirit-life are constantly interesting themselves in works of love; and it is very touching to see the concern shown by them for some new arrival, who is perhaps still under the delusion that she is on a bed of suffering. They tell her she is in a new and beautiful country, where there will be no more pain and sorrow, and make her forgetful of those friends she has left behind by telling her she has now entered a home of joy and love. Their natures are thus kept unselfish and loving; for not having had much earth experience to progress in, they evolve, by being kind to those newly-born into spirit-life. Until their soul is awakened in this way, they are not aware that they can give love and sympathy to the poor little ignorant child who comes over to them.

Your fathers and mothers love you dearly; also some little friend; but that love is little to what you will receive from the spirit-children, whose first lesson taught them is to love one another, love being the most important virtue, when God takes your spirit-body into His kingdom.

In spirit-land there are angel-children who have never known what it was to live on earth; they grow up beautiful and loving because they have never known evil, so cannot conceive it. At the same time they have to be educated, to know that evil is simply ignorance. The boys and girls who have lived on earth, tell these angel-children of their experiences; so they are able to comprehend what really exists, without ever having participated in it themselves.

Now, all you boys and girls, to be really happy there in the spirit-world, you must learn the lessons of forgiveness, kindness, and patience under difficulties here, doing things thoroughly and satisfactorily that are distasteful, with a cheerful face. The better you are here, the less difficult it will be for you afterwards, and the greater will be your joy. So do try to imitate these dear spirit-children—who are so often with you—in their unselfish lives, so that when some day you see them for yourselves, you will feel much more at home and happy in their company. You will often give offence, often do wrong; no matter, begin again, for with every trial will come strength to do the right. A cross is not to be cast aside, but taken up like Jesus did His, and borne quietly to the end of life, when the crown of perfect love will be given you.'

How a Little Child Returned. *By A. Clegg.*

The following is offered as a true record of spirit intervention to bring home the truth of continued existence for the children of earth.

'About seventeen years ago we lost a little girl named Eleanor, aged six months. The child faded away with a wasting complaint, and whilst her body lay in the coffin her fair curls (one especially) would not fall back on the head, and one curl was left lying on the forehead. Some three or four years afterwards the child was brought in spirit to our home-circle and made her presence known through her mother, who is a trance-medium. Eleanor soon became most proficient in using the medium.

One evening she announced that she knew I was going to see Mr. Husk at a materialising séance, and she said, 'Daddy, they tell me I am

going with you on Thursday, my birthday, and they are going to help me to show myself to you.'

'A harmonious circle assembled at Mr. Husk's home, and after some spirit friends had shown themselves, 'Uncle,' said 'Mr. Clegg, there is a little girl there. She says she is your daughter, *and it's her birthday*. John King says we are to help her to build up.' After a few minutes the luminous slate was held up to show our dear child's face. She appeared with a little French tight-fitting bonnet on, such as she used to wear, and *with a fair curl of hair hanging over her forehead.* She was so clear and real that I asked that the child should be shown to all the ladies in the circle and it was agreed that her form was perfect.

Now as to the sequel: after the form had faded away, a voice whispered at my ear: 'I am so glad to come, Daddy, on my birthday. *I told you through Mamma* I should do so. Please give my love to them all.'

I was a stranger to nearly all the sitters that day, and I only shook hands for the first time with Mr. Husk, when he came into the room before the circle commenced.

Eleanor has been a frequent attendant at our home since that time, and she has grown up in the spirit-world and become a real 'Lily in God's Garden.' She has been an Angel of Light for ministry to many who mourn for their so-called dead.

Your interview in the current number of the *Gazette* has brought to mind the above incident, I look back with pleasure to this and many other happenings at Mr. Husk's. I too had the pleasure of hearing once again John King's stentorian voice

recently when I visited Mr. Husk's bedside. May God bless 'John King' for all the comfort and peace he has brought into the lives of thousands of earnest seekers after truth.'

CHAPTER XV.

THE VENERABLE ARCHDEACON COLLEY, AND HIS SPIRITUALISTIC EXPERIENCES OF FORTY YEARS.

I have great pleasure in introducing the name of Ven. Archdeacon Colley (No. 14), the great spiritualist for forty or more years; but it is curious how non-believers show their mind at once on hearing of him, for one will burst out laughing; another puts on a supercilious smile, saying 'Oh! he was a man who did a variety of things,'[1] as if one who has versatile abilities must necessarily be a crank! I knew him for several years and had frequent conversations with him. I attended the séances held in his own private rooms in Leamington and helped him in developing plates, etc.[2] I saw much

[1] With regard to his 'many sidedness,' besides having been Archdeacon of Natal and Rector of Stockton, he was a musician, having an organ in his rooms in Leamington; in addition, he was a composer. I have in my charge some 30 'blocks' of the music and words, being either 'arrangements' or compositions of his own for chants, etc., used in his own church.

He has been a photographer for some half-a-century; and lastly a conjurer, having learnt from the same teacher as Mr. Maskelyne.

[2] If this book will, in any way, lead people to think differently about him; and, at least, respect his memory as a pioneer of the great and solemn truth of spiritualism, it will not have been written in vain.

to admire in him, and greatly appreciated his friendship.

His procedure was always on the strictest and most scientific lines to guard against any tampering. His invariable rule was to buy a packet of quarter-plates, and never allow then to go out of his possession, as when the psychograph was being impressed within his hands ; or if the photographic plate was put into the camera, or taken out, he always did it himself ; and he had no assistance when they were developed in his own laboratory. He was not at all psychic himself ; so that the reader may rest assured that all the spirit-photographs and psychographs in this book are perfectly genuine, including others besides his.

If the communication (or faces) is not received as a spirit-photograph and not taken by a camera, it is impressed on some one or more selected plates in an *unopened* packet of twelve. The Archdeacon would hold the packet in his left hand, placing the right hand over it, then each member of the 'circle' present would do the same ; and lastly the control places the medium's hands one above and one below, In about thirty seconds, when the control removes his hands, all do the same. The Archdeacon would then put his packet in his pocket and develop it at home. It is customary for the Control to say on which plate or plates out of the twelve the communications will be found. So only those particular ones need be developed. He may also add : 'You will find a message or faces,' as the case may be.

No. 13. Portrait of the writer's wife (1874), who passed over in 1875, seen clairvoyantly by Mr. Hope at a séance held in Archdeacon Collings' rooms (Leamington). He described her as having her hair "brushed up," by which I recognised her. She has since acknowledged her coming to the séance (1808).

No. 14. Portrait of the Rev. Ven. Archdeacon Colley.

[Face page 154.

No. 15. Archdeacon Colley and a friend sitting. Two men and a lady embedded in spirit-cloud on the right. The men's faces are only partially materialized, being transparent in the original; for the picture frame (see No. 16), the tower, and the heading REMINISCENCE are plainly visible through them. The lady is recumbent, in a white

No. 16. A second photo, taken immediately after removing the first slide. The men are different, but the lady is now standing in a figured dress.

[Face page 155.

As this fact seemed to me to be an important one for the proof of spirit-work, I asked Sir William Crookes if he knew of any force, *e.g.*, X-rays, radium, or other, by which a *particular* plate could be impressed in an unopened pack. His reply was that it was impossible; the *whole pack* can be affected, less and less from top to bottom, but not otherwise.

I asked Mr. Marriot, who wrote in *Pearson's Magazine* exposing fraudulent methods of so-called mediums; but he said it could not be done. Mr. Maskelyne corroborated this fact, *i.e.*, without *substituting* one plate for another; but, of course, the packet must be opened to do this.

The two spirit-photographs, Nos. 15 and 16, were taken in a camera at Dr. Hooper's house, September 3rd, 1908. He was the medium present. The plates were the Archdeacon's. He is the left-hand sitter. They were his own plates, put into the camera himself and developed by himself at home.

A picture is seen on the wall on the right hand side in No. 16, but in No. 15, the heads of two male spirits are *transparent;* as the frame of the picture and the word REMINISCENCES are clearly seen through them. This would, therefore, seem to illustrate partial (facial) materialisation.

In No. 15 which was taken first, the lady behind the men is reclining, wearing a dress without any pattern of figure upon it. She is at a greater focal distance than that of the two men. Nevertheless, the nearer man appears to cast a shadow around his head *upon her*. The faces of the men are much

smaller than those of the sitters. It seems, therefore, that focal distances are immaterial on the other side, as distance is (annihilated) under the conditions of the Fourth Dimension.

Having removed this plate, No. 16 was inserted by the Archdeacon immediately, and faces again appeared ; but they are not all the same as before ; and now are in a central position, so avoiding the picture. The larger face of a man appears to be the same as the one on the right in the first photograph ; while the other and much smaller face is different. None were recognised.

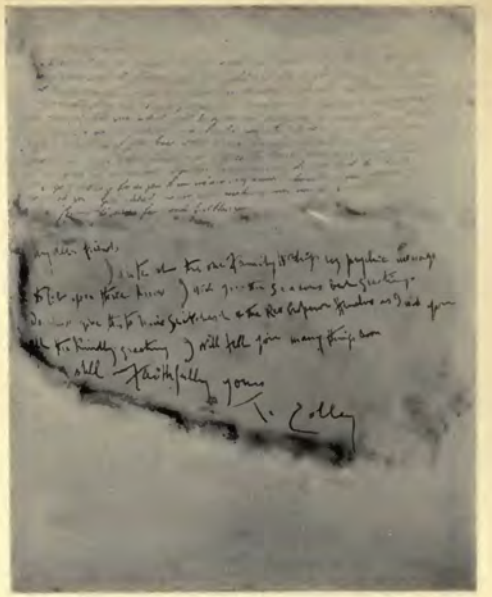
The same lady is also present, but now standing instead of reclining. She has, moreover, changed her dress. It is always said that 'thoughts are things' on the other side ; which may account for the 'quick change' transformation within, at most, two minutes.

The Archdeacon told me that this was the first occasion of his visiting Dr. Hooper, with the hope of having a painful stiff knee cured. A few 'passes' by the Doctor's hands cured it and he was never troubled again.

Rev. Stainton Moses enquired about psychic photography, and was told : 'The conditions under which the *partial materialisation* necessary for photography are possible, differ from those in which the spirit presents himself to clairvoyant vision' (*Spirit Teachings*, p. 48).

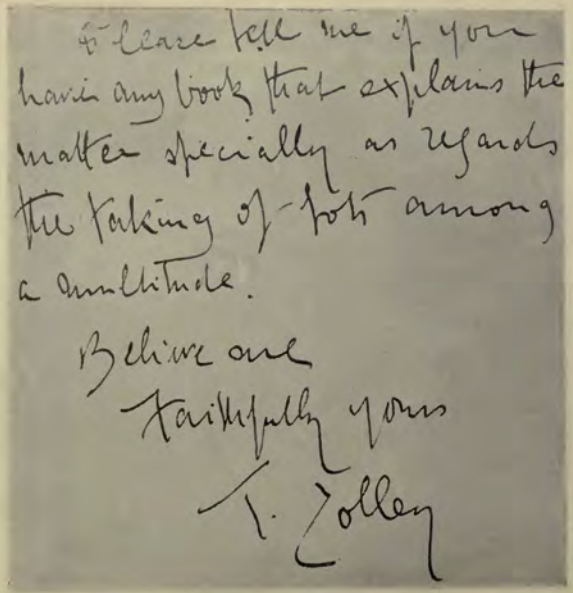
It will be also noted that the clouds behind, or rather around them, cast a strong shadow on the wall.

No. 17. The first Spirit-photo of Archdeacon Colley, with a few lines addressed to the Crewe "circle" at Mr. Hope's house.



No. 18. A new year's greeting to the same "circle" from their Spirit friends, in the usual "copper-plate" writing; beneath, is a message written by the Archdeacon to them, to a lady friend, and to myself.

[Face page 157.



Please tell me if you
have any book that explains the
matter specially as regards
the taking of photo among
a multitude.

Believe me
Faithfully yours
T. Colley

No. 19. A fragment of a letter, written before his passing over, to show the identity of his handwriting.

No. 20. A group of imperfect faces; the one on the right is that of the Archdeacon (not recognizable in this reproduction), with a few words to the circle and myself.

[See page 158.

The sitters, *i.e.*, the Archdeacon and his friend, could see no clouds or faces which obscure them in the photograph.

With regard to Partial Materialisation, Mr. C. D. Leadbeater writes: 'A spirit-photograph is a kind of partial materialisation which, though incapable of reflecting any light that we can see, is yet able to affect some of the ultra-violet rays, and can, therefore, make a more or less definite impression upon the camera, and so provide us with what are known as 'spirit-photographs.'" (*Borderland*, ii, p. 252).

The Ven. Archdeacon Colley passed over on September 20th, 1912. The psychograph (No. 17), was received by Mr. Hope on October 9th, 1912. The reader cannot fail to recognise the likeness when compared with his portrait (No. 14). No. 18 is a psychograph communicating general greetings from their unseen friends to the 'circle' at Crewe; to which the Archdeacon adds his own.

As the message from the unseen friends is so minute, but in the clear 'copper-plate' handwriting peculiar to many communications, it is reproduced as follows:

'Our dear Friends,—Again it is our pleasure to wish you a very happy new year. May your souls be flooded with the light and love of God. Looking back in the last twelve months we see there have been times of difficulty, sadness and much misunderstanding, but thank God you have overcome all. Now as to future events we cannot tell you what will happen, but, judging by circumstances

that are around you at present, we should say that success shall attend your efforts; that is, if you keep your hands firmly clasped in those of your loved ones; and when trials and difficulties meet you just bring them to us, and let us reason together, and we will do our best to help you, God willing; for as you know we are very much interested in you, so again, valued friends, we say these few words, God bless you.'

Beneath this, Archdeacon Colley writes:

'My dear Friends,—I write at this our family worship my psychic message, to let you three know I wish you the season's best greetings. Do please give them to Miss S. and the Rev. Professor Henslow, as I wish you all the kindly greeting. I will tell you many things soon.—Still faithfully yours, T. COLLEY.'

A fragment of an old letter is here inserted to show the identity of the hand-writing with that of the psychograph (No. 19).

No. 20 was received on November 5th, 1912, and kindly given to me by Mr. Walker. The message is fragmentary but the Archdeacon mentions both Mr. Walker and myself.

Minute faces can be seen, each, as usual, being surrounded by the 'cotton-wool' like clouds; that on the right is the Archdeacon's; the whole plate being covered with what is called 'the spirit-fog.'

I never received any further written communication from the Archdeacon.

The latest message to myself was on July 29th, 1916. A friend was in communication through a

medium with the Archdeacon, and he said to the latter: 'Are you aware that I received a letter to-day from an old friend of yours? (meaning the present writer). He said :—'Yes, tell him I am deeply interested, and pleased, with what he is doing.' This came as a very unexpected piece of news.

The psychograph, No. 21, written across the photograph of his friend, was taken at Crewe on the 20th August, 1914. The plate belonged to the sitter who developed it immediately after the exposure; and noticed the writing coming gradually into view.

The Archdeacon's message is as follows:

'My dear friend,—I want to comfort you (the war has just begun). Times seem black with everyone just now, and you in Crewe feel the pall that now hangs over you nationally. May be it is the dark hour before the dawn. Greeting to Dear Harum-scarum (The spirit-control 'Violetta') and friend Thomas (the sitter) and all of you. Kindly excuse more at present.—T. COLLEY.'

The Archdeacon has frequently spoken now (December, 1916) by means of a cardboard trumpet, made by Dr. Hooper. In allusion to myself he said: 'At last I shall have credit for the work I did; and it will be received better at his hands than my own.' I only trust it may be received. He practically exhausted his life to spread the truths of spiritualism.

In one of his numerous letters to me, the Archdeacon quotes a statement of the late Mr. Stead,

who lost his life in the 'Titanic.'[1] Mr. Stead wrote:—

'While the spirit faces are of the utmost value to those who recognise them, yet *spirit writing* is of supreme importance; in as much as it not only gives the exact caligraphy of the writer, but also betrays the mind at the back of it; with reference to matters only known to the discarnate intelligence and couched in terms with words and expressions natural to his or her use in earth-life.'[2]

Mr. Stead has personally confirmed his own words, for he has frequently written, since the loss of the Titanic. The following account of Mr. Stead's revealing himself appeared in *The Daily Mirror* May 8th, 1914.

MR. STEAD RE-APPEARS.

General's story of how dead writer described sinking of the Titanic.

That he had seen during a spiritualistic séance the late Mr. T. W. Stead was stated by General Sir Alfred Turner yesterday in London at a meeting under the auspices of the London Spiritualist Alliance. On the Sunday following the death of Mr. Stead, the General said he was with a palmist who told him that behind him in a picture appeared the head of a man. Afterwards the whole body

[1] The Archdeacon printed a pamphlet entitled *The Fore-Ordained Wreck of the Titanic;* the forecast of the disaster was sent to Mr. W. T. Stead and his reply was as follows: 'Dear Sir, Thank you very much for your kind letter, which reaches me just as I am starting for America. I sincerely hope that none of the misfortunes, which you seem to think may happen, will happen; but I will keep your letter and will write to you when I come back. Yours truly, W. T. STEAD.

[2] Not knowing whence this was extracted, I apologise, but thank the publisher.

No. 21. Portrait of a friend of the Archdeacon, who has written a message of comfort across it.

No. 22. The father and mother of Archdeacon Colley. Both recognised by friend. Observe the "aura" around Mrs. Colley.

[Face page 160.

No. 23. The father of the Archdeacon taken in earth-life; his mother had never been photographed.

No. 24. A Spirit-photo with numerous faces. Mrs. Colley is in the centre.

[See page 162.

appeared, and she described it. It was an accurate description of Mr. Stead, who was holding a little child by the hand.

A few nights after that the voice of Mr. Stead came and spoke at length to him and the others in the room at the time. Mr. Stead told them what happened at the last minutes of the wreck of the Titanic, how when the ship sunk they 'passed over,' but they had not the slightest notion that they had gone, although Mr. Stead knew well where he was, and that it was no surprise or shock to him except the first short sharp struggle of drowning. He set himself to work to try and tell them they had 'passed over,' and that there was no more, at any rate, physical suffering for them.

They asked Mr. Stead if he would show himself, and he said: 'Not now. If you go to—— House on such a day I will show myself to you.'

The General said he went, but the séance was not altogether a sympathetic one, and Mr. Stead only came to them twice in short, sharp flashes.

Since then, he said he had seen Mr. Stead many times at séances. 'When he has shown himself he has said little, but when he has not shown himself he said a good deal. At the last séance he appeared plainer than I have ever seen him before since his death. He said, 'I cannot speak to you to-night, but pursue the truth, pursue the truth; it is all truth.'

The spirit-photographs on No. 22, are those of the Archdeacon's father and mother. No. 23 is that of his father when alive on earth for comparison. No photograph of his mother had ever been taken in earth-life. His father departed this life June 13th, 1891, aged 81 years, and is recognised by many in

Leamington, where he was a public man in town affairs.

In a second photograph (not here represented) taken immediately after the first (March 6th, 1908) barely half a minute intervening — the spirit parents have altered their position, relatively to their son. The father's face is in the first photograph above the head of Archdeacon Colley (erased from the plate); while in the second he appears at his right hand where the mother stands, while she has moved to where the father stood.[1]

Sir Oliver Lodge remarks on spirit-writing or a 'psychograph' as an evidence of spiritualism that: 'If we can establish the survival of any single, ordinary individual, we have established it for all.' If that great authority speaks truly, then the two methods, viz., spirit photography, and shall we say, radio-psychography, of the late Ven. Archdeacon Colley are enough.

Archdeacon Colley's own account, as given to me by word of mouth, of the appearance of his own mother and father may interest the reader.

'One wet afternoon, one of the three members of the Crewe circle staying with me at Stockton Rectory wished me to take a photo of the group. Not knowing why, I did so in the open. The portrait of my mother, whom I nor anyone else had ever taken when she was on earth, nearly obliterated the

[1] These spirit-photographs are described on a leaflet issued privately by the Archdeacon: 'Taken on his own diamond-marked quarter-plate, in his own camera, Monday afternoon, March 13th, 1908; outside, in a shower of rain. The mother departed this life August 8th, 1858, aged 43 years, and has been recognised by many now—May 1st, 1908—living in Leamington.'

heads and bodies of the two sitters, while my father appeared over myself.

The clairvoyante member of the circle exclaimed: 'That is the Archdeacon's mother and she has on the brooch she wore.' I asked what she meant, and she replied that my mother had appeared to her on the previous day and said she would be with my own portrait. That was why she asked me to photograph them. The clairvoyante added that my mother appeared to her in white, and of an 'angelic form'; but would be as I knew her of old. Such was the case. My mother had never been photographed in earth-life.'

The spirit photograph No. 24 is curious, partly on account of the numerous minute faces, including that of the late Archdeacon's mother in the middle, as the reader will recognise by comparison with No. 22; but also because they are at various focal distances just as in No. 15 and 16. The profile of a female face turned to the right at the bottom is that of the form in the Frontispiece and in No. 6, only reversed in position; the others are unrecognisable.

It looks like a spirit 'snap-shot' of a crowd of spirits who happened to be near at hand; such at least as no earthly photographer is likely to have been able to take. The faces are *without* clouds. The Archdeacon has written on it: 'Developed by Archdeacon Colley in the presence of three witnesses.'

The remarkable photograph, representing *Archdeacon Colley surrounded by Lilies*,[1] was given to me by the Archdeacon adding: 'This slide was in an

[1] They appear to resemble the so-called Scarborough Lily, *Vallota purparea*, but appear to be very much larger.

unopened packet brought by myself to Hope's home at Crewe. It was taken by myself, in my own camera, and Mr. Hope (the medium) had nothing whatever to do with it.' (No. 25).

The Archdeacon's late wife was named 'Lily,' and whenever written communications came from her, she always drew a small lily in place of her name as in the psychograph, No. 38.

On the back of the photograph is written in the Archdeacon's handwriting:

'Psychic photograph taken on Wednesday afternoon (4 p.m.) December 22, 1909. This quarter plate slide was bought at Lancaster and Sons, Birmingham. I counted 75 mentally, for daylight was waning. I then at once developed the plate to find that my late wife, Lily, had thus again been invisibly present with me, as in the drawing of a lily in my psychograph, which I developed on March 9th, 1909, so making this the second symbol of her botanical name, by which she was known and last called by me in Natal over thirty years ago.' (See No. 28.)

On examining the psychograph, it will be observed that five blossoms are arranged in a circle, the two flower-buds being erect above it, the Archdeacon's head being in the centre of a flower.

The buds (like the heads in psychograph, No. 15) are transparent, as the hat is seen through them, similarly the leaves are darker up to the edge of his shoulder. On the other hand, the stalks and leaves are not transparent. There is an appearance of a white or light-coloured screen or an aura behind the lower-half, running horizontally above the central flower. The blossoms show by the ends

No. 25. Archdeacon Colley, surrounded by "lilies" (?) resembling the Scarborough Lily (*Vallota purpurea*), but much larger; a blossom would have connected his face and hat. Observe the rim of the hat is seen through the base of two buds. A white "spirit screen" is seen below; the lower-most leaves are invisible through it. Observe the cut end of the stalk on it.

[Face page 164.

of their stalks that they have been 'cut off.' The whole must have been pre-arranged and each fixed in its place on a 'spirit-tablet' or otherwise, and then 'precipitated' on to the photographic slide, being so exactly prepared that the Archdeacon's head should appear in its proper place previously arranged.

Mr. Heslop thus explains what takes place in the spirit-world. 'In this exquisite world all things are pervaded by the law of affinity—two halves of a complete whole. Thus, if you gather one of these flowers, the affinity of the flower is still there. It does not fade and die as with you. When you have finished with it, it flies back to its other soul and is absorbed with it again' (*Speaking Across the Border-line*, p. 2).

With regard to semi-transparency of the photographs of spirits, and, we may add, flowers, the above are not unique cases. Experiments recorded in *The Annals of Psychical Science*, May, 1907, we read in an enumeration of some phenomena of materialisation: 'The figure is apparently self-luminous (see below, p. 167); for it distinctly illuminates the curtain. In spite of the figure displacing and raising the curtain the same portion of the figure which raises the curtain (the back) is *quite transparent*, allowing *the edge of the curtain to be distinctly seen through it*. The figure is very bright, for a strong reflection of it is shown upon the polished surface of the table.'

Those who are devoted to flowers will be glad to know that little Freda testified to their abundance on

the other side. I quote the following from *Raymond*:

'There's plenty of flowers growing here, you will be glad to hear. They doesn't die and grow again. They seem to renew themselves. Just like people, they are there all the time renewing their spirit bodies.' (p. 269).

CHAPTER XVI.

THE GRADUAL DEVELOPMENT OF SPIRIT-PHOTOGRAPHY.

Dr. Lombroso tells us that this phase of spiritualism began in 1861, by a Mr. Mumler, a jeweller in Boston, Mass, U.S.A. He writes:

'This gentleman employed his leisure hours in taking photographs. One day he detected on one of his proofs a figure that did not belong to the group he was developing. This proved to be the first spirit photograph. Many at that time tried to obtain them, among whom J. Beathie, of Clifton (Bristol), was successful. He first got nebulous images, which by degrees grew more and more distinct as he proceeded with his experiments. At first there appeared stars, or a cone superimposed on another shorter cone; then a cone in the shape of a bottle; then a luminous streak and a kind of luminous flying bird; finally a human figure.' (*After Death, What?* p. 260).

Dr. Lombroso thus sums up the process:

'Here, as in other tests, it is evident that we are dealing with a substance invisible to the eye, and one that is self-luminous (see above p. 165), which reflects upon photographic plates rays of light to the action of which our retina is insensible. This substance is formed in the presence of certain mediums or psychics and has such photo-chemical energy as to enforce the development of its own

image before other images ; it also has a progressive development. Thus, on the first pose there was a star, in a second pose the star is transformed into a sun ; in a third the sun is enlarged ; in the fourth the sun is still larger, and out of it a human head unlimns—which proves the superant force of an intelligence that shapes these nebulous forms at will as the artist shapes the clay.' [1]

It appears on a later page that Mrs. Mumler was a trance-medium ; which quite accounts for her husband being able to secure spirit-photographs (p. 263).

Mr. W. T. Stead published three spirit photographs taken in total darkness without a camera, which would seem from the description to have been the first appearance of faces, etc., taken here in total darkness. They were obtained as follows :

'On January 15th, a box of Ilford ordinary quarter plates were purchased, and brought unopened to a darkened séance room. There his friend the investigator opened the box. He took out one packet of four, placed it unopened in another quarter-plate box. This box he closed, and put in it his friend's hand, covering it with his own. There he allowed it to remain for about one minute. He then took the box into his own hands, and held it there for a few minutes. Then, without ever allowing the box to pass from his possession, he opened the box, unfolded the paper and developed the plates in the ordinary way. When they were in the developing tray what he calls ' luminous life pictures ' were developed of a very extraordinary character.' (*Borderland, III*, p. 444. October, 1896).

[1] *After Death, What?* p. 261. So Julia compared it to a 'Mould.' See Nos. 8, 9, 10. p. 128.

No. 26. Developing-box made by the Archdeacon

No. 27. Faces without spirit clouds, taken on the fifth plate of an unopened packet of twelve slides, in total darkness. None recognised.

Such is now the common method by Dr. Hooper and Mr. Hope.

There were indistinct figures on other plates, but the two middle plates, which are illustrated, there is a white shield with a cross upon one; on the other, a crucified figure on a dark shield, the human figure being covered with pearls. On a plate of another set were a man and a woman's face with a white band surrounding each of them.

Archdeacon Colley, however, was really the first to attempt to secure spirit photographs, about the year 1858, when he was a boy. The accompanying illustration of his 'changing and developing' box may interest the reader; which he had lost sight of for half a century. (No. 26.)

Julia's explanation of Spirit-photographs is as follows: 'Whenever any spirits on our side manifest themselves, either by means of photography or by materialisation, it is necessary for them to prepare what I may call a 'mould,' by which they can impress themselves upon the photographic plate, or make themselves visible in a materialisation séance. We could, of course, make a fresh mould for every fresh sitting, but this would involve a great deal of trouble; and when you have got one good mould there is no necessity to take the trouble to make new moulds, any more than there is for having a separate wood-cut for every reproduction of a picture in a book, or taking a new negative for every portrait which you desire to give away to your friend. You get the block and go on printing. We get the mould and go on repro-

ducing copies when they are wanted.' (*Borderland*, July, 1895, ii., p. 249). Mrs. Colley appeared twice, the two likenesses are identical in dress as well as face. The duplication of a written communication took place with the Archdeacon, and myself.

The above explanation by the spirit Julia, referred to several reproductions of a figure called the 'Cyprian Priestess,' reproduced in *Borderland*. What she calls a 'mould' for figures would presumably correspond with a 'tablet' with psychographs, as shown in No. 49. That on the two plates held by the ladies was absolutely the same, stroke for stroke, in the lettering.

As all the psychographs come in a few seconds, and could not have been written on the plates in so short a time, it is obvious that they were in some way prepared beforehand and then 'precipitated' on to the photographic plate. As a proof of this: A message came for the Archdeacon through Mr. Hope. By some accident the slide was broken. The control said it was of no consequence as they would reproduce it. This was done exactly like the broken one, but with an additional message below it. So that the spirits evidently had the 'tablet' or 'mould' ready for reproduction and added to it. The writing often comes on a negative, as that across Mr. Jaybee's face written by the Archdeacon, and is apparently the result of holding the tablet the wrong side.

Mr. Stead also wrote in January, 1894:

'No question in the whole field of psychical inquiry has been more hotly debated than that of spirit-

photography. An undoubted spirit photograph, or let us say one resting on indisputable evidence would settle an immense number of difficult questions.' He then quotes Dr. A. Russel Wallace, who was quite convinced: 'What are termed spirit photographs, the appearance on a photographic plate of other figures besides those of the sitters, those of the deceased friends of the sitters,—has now been known for more than twenty years,' etc. (*Borderland*, I, 249. January, 1894).

The photographs of 'Archdeacon Colley, before and after passing over'; the 'snapshot' of the little child recognized by her father, ought to be sufficient, but there are the Archdeacon's parents, Dr. Hooper's close relations, which are ample to substantiate the truth of Dr. Wallace's word.

The spirit photograph No. 27 contains six beautiful faces, in addition to those in the frontispiece; none were recognised. It will be noted that there is a total *absence* of the 'clouds' as seen in the frontispiece, which almost completely hides the right hand sitter, though her companion in the middle is present.

With regard to No. 27, this plate was the *fifth* of an *unopened* packet, containing the long communication with scriptural texts given below.

CHAPTER XVII.

AUTOMATIC PAINTING AND DRAWING UNDER SPIRIT CONTROL.

The story of the picture on the wall (No. 15) which was painted by Dr. Hooper himself is interesting, but not a unique case by any means. Dr. Hooper assures me that, without spirit-guiding, he is quite incapable of such work.[1] (No. 28.)

I here give Dr. Hooper's *verbatim* account of the whole affair.

'You ask if the picture shown has any psychic value. This is the history of it,' wrote Dr. Hooper to myself.

Early in 1905 a lady attended a semi-private séance that we held for investigators. She was so interested in the occult knowledge displayed in the affairs, etc., of her relatives who had passed over, that she requested to be allowed to attend our private developing circle which we held on Wednesdays. We promised her the next vacancy, which came about in May. She attended, and at the first sitting passed under the control of two spirits who gave the names of 'the Roman maiden' and 'Violetta,'

[1] I am indebted to Dr. Coates for allowing me to reproduce No. 28 from his book (*Photographing the Invisible*).

[1] For further information and illustrations the reader is referred to '*The Direct Phenomena of Spiritualism*,' No. iv. by E. T. Bennett.

the latter claimed to be the daughter of a feudal Duke. She appeared and talked to us and became very familiar with us at every séance till she formed a part of the circle. Near the end of June she very much astonished me by requesting me to procure some painting materials as she 'wanted me to paint a picture.' I remonstrated with her and told her I could not paint and never had painted anything; but she insisted that I was to do so, and left control of the lady-medium.

At our next séance when she controlled her medium the first words she uttered were: 'So 'College' (the nickname she gave to Dr. Hooper), you have not done as I asked you,' to which I replied 'it was useless as I could not paint.' There was a good deal of argument, which ended in Violetta's tears. For the sake of peace I promised when next in town to procure some paints and cardboard. Her last words were, when leaving: 'Don't forget your promise, College.'

I bought a few tubes of colour and a sheet of cardboard and some brushes. At our next séance she greeted me with the words: 'So, College, you've kept your promise.' To which I replied, 'Yes, but I could not see the utility of so doing.' She gave me directions that I was to prepare the colours, etc., upon a certain evening and that I would paint a picture and she would supply the poem. I followed the advice more for the sake of peace than anything; and the picture was the outcome. Of course it is full of faults, but I was smug enough to think it was good for a first attempt.

Now for the sequel. When the picture was dry, minus the poem, I locked it away where no one could see it, and told Mrs. Hooper not to mention it to anyone but await what would happen at our next séance.

We met as usual and when Violetta controlled her medium, she remarked: 'So, College, most wonderful of artists, you have done my picture. I replied, 'What picture?' To which she said, 'Why! the picture of our moated castle with the Peacock, Raven, Lion, Pecky and Violet.' I replied: 'You are correct except on one point, that Pecky was not in the picture. She gave a hearty laugh, and asked, 'What is picking the violets?' I replied: 'A hen.' 'Well, College,' she replied, 'that *is* 'Pecky' (I should state here that Violetta gives everyone nicknames and she nicknamed Mrs. H. 'Pecky' because, as she said, Mrs. H. remonstrated with her). Violetta, at her first few appearances, was rather unruly, and was told she would not be allowed to come if she did not alter her conduct.

I was very much surprised to think that the picture could be described through the lips of a medium who had never seen it. At the same séance she dictated the poem that was to be inserted,[1] which she said was a part of her history. She stated that she and one of her fathers' archers fell mutually in love and upon discovery her father had 'Her Archer' placed in a dungeon.

The following is Violetta's poem (No. 28):

REMINISCENCES.

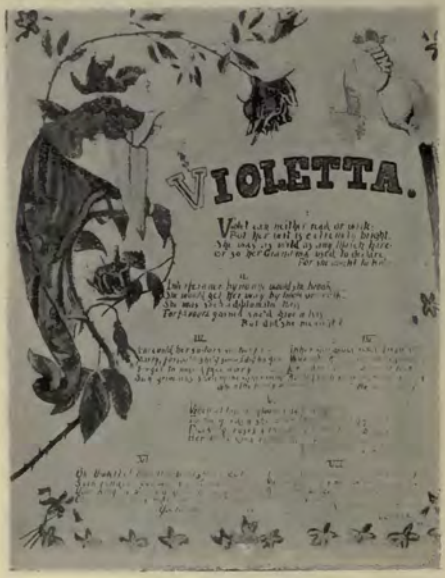
Once within yon castle's walls
Dwelt a maiden, tall and fair.
Mistress of its spacious Halls,
Yet withal, most lonely there.

For the dungeon 'neath the Castle
Held her lover loyal and true;
Though but a humble vassal,
His Lord's child, he dared to woo.

For that sin he lay dying
And the dungeon was his tomb.
All the maiden's tears and sighing
Could not save him from his doom.

No. 28. Violetta's painting and poem, painted by Dr. Hooper automatically, i.e. under her control (see No. 1, p. 60).

[Face page 174.



Nos. 29, 30. Two Spirit-painted pictures and poems, by Violetta, controlling Dr. Hooper.

[Face page 175.

So two loving hearts were broken,
By a father's stern decree,
The dungeon held the only token
Of the slave by death set free.

Soon the sad-eyed lonely maid,
Sought and took death by the hand;
Praying ere the flowers fade,
He'd take her to the Spirit land.

Death laid her softly sleeping
Cradled in soft and silvery tears;
Where the Angels watch are keeping
O'er the maid through endless years.

Some time in the vast forever
Two loving hearts will meet again,
Nought the cord of love can sever,
Its radiant light will never wane.

VIOLETTA, 1905.

'The above 'Reminiscences' was the forerunner of many such experiences. A Picture Poem was made for each of the regular sitters, and I have the negatives of most of them. Her occult knowledge was remarkable; as I took a delight in trying to baffle Violetta.

Dr. Hooper has kindly given two more of his drawings under spirit guidance, which are here reproduced, with Violetta's poetry (Nos. 29, 30).

One picture, 'the Mystic Cavern,' contained a pool with an underground over-flow waterfall. I thought I would include an idea of my own by painting in some almost invisible 'Pixies.' At the next séance when the poem was dictated, to my surprise it contained the words: 'Pixies and all.'

'The power to produce the picture left me as mysteriously as it came, just as in the case of Mr.—— of Warwick, with his mysterious and complicated pencil drawings. The present writer has seen and examined his drawings.

Besides Dr. Hooper, this mutual friend had for a time the same power of drawing, but only under spirit guidance. The drawings of the latter were remarkable for their intricate arabesque style with interlacing foliage. Similarly, Mr. Bennett mentions: 'The aged mother of a famous dramatic author, though in her normal state quite incapable of drawing a line, involuntarily sketched fantastic and intricate foliage, with a precision and skill possible only to a gifted artist.'

With regard to Painter Mediums, Dr. Lombroso writes as follows about these:—

'There are painter mediums, such as Sardou, Ugo di Alexis, Desmoulin, who, without any ideas whatever, sometimes depict and colour objects. They seem to copy them by a transparent medium from a model. Flowers were painted during somnambulism by a peasant woman, 'R,' who was absolutely ignorant of design. Flowers and landscapes were painted by Machner, a German sailor, who before he did this work had never taken a pencil in hand. And there are some who, like Desmoulin, execute the dark oil painting that would ordinarily require whole months of work; which, when awake, these mediumistic somnambulists are unable to complete. (*After Death, What?* p. 124, Figs. 41, 42, a, b).

Dr. Lombroso supplies eight photographs of spirit drawings. Four of them are completely full of minute and elaborate designs, such as imaginary floral and foliar executions; precisely similar to those I have seen mentioned above.

Mr. Barrett also alludes to Automatic Drawing by 'the wife of a late eminent Colonial Chief Justice,

though in her normal state quite unable to draw, her hand when allowed to remain passive rapidly sketched in the twilight most exquisite faces, which she completely failed to imitate by conscious volition'[1] (*Psychical Researches*, p. 222).

With regard to Inspiration, Mr. Hyslop writes: 'Nearly all forms of beautiful thought which are expressed, either in writing as prose or poetry or in painting, sculpture, or music, have been inspired by some spirit artist or musician in waves of thought to a receptive mind on the earth plane.' (*Do the Dead Return?* p. 20).

I have seen a letter sent by a lady to Mr. Stead's office when he was issuing *Borderland*; as far as I know it was never published, but she stated that as regarding her own musical powers they were of a quite ordinary character, but when at the piano she seemed to be obsessed by some great musician, who was intolerably exigeant, *making* her play marvellous pieces of music till she was practically exhausted.

It is a commonplace and recognised fact that poets, painters, and musicians, do not so much reason or 'think out' what the fingers compose, as that they come as mental 'flashes,' spontaneously, but whence was not known. Hence it is called Inspiration; but we do now know whence it arises, according to spirit information, and as they are many, they mutually corroborate one another.

An allied subject, of which I have had no experience, is that of spirits themselves painting pictures on canvases. Dr. Coates has collected as

[1] On the right hand side near the bottom of the picture.

evidential the testimonies of reputable persons in countries as wide apart as the United States, Canada, India and Great Britain. The following is a description of the process in one case :

'No two sittings are exactly alike. Usually in the development of a portrait the outer edges of the canvas become shadowed, showing delicately coloured lines, until the full outline of the head and shoulders is seen. When the likeness is sufficiently distinct to be recognised, the hair, drapery, and other decorations appear. In many cases, after the entire portrait is finished, the eyes gradually open, giving a life-like appearance to the whole face.'[1]

Many direct paintings and drawings were obtained through the late Mr. David Duguid, but were all representing scenes on earth.[2] The spirit-painted portraits came through the mediumship of the two Bangs sisters,[3] who stand alone in this respect. Dr. Coates adds :

'The spirit-painted portraits were best obtained—

1st. When the person desiring the portrait is able to carry a clear mental picture of the departed ; or

2nd. Has a photograph of the departed on his or her person, although the said photograph has neither been seen nor handled by the mediums.

Whether mental pictures or photographs they must have been clairvoyantly perceived either by

[1] *Photographing the Invisible*, p. 299. Dr. Coates devotes an interesting chapter to this phase of spiritualism and supplies three beautiful photographs of a little girl, a little boy and an adult lady with flowers. [2] *Direct Phenomena of Spiritualism*, by E. T. Bennett, No. iv. p. 12 ff. [3] Dr. Coates supplies a photograph of three sisters. Op. cit. p. 298.

No. 31. The Prince of Peace, painted under Spirit control.

[Face page 179.

the Bangs Sisters or by the Intelligence in the Invisible, using their—the mediums'—psychic faculties. (pp. 337, 338).

As an example of direct writing, W. L. Crooks writes as follows:

'A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, *took a* pencil from my hands and rapidly wrote on a sheet of paper; then threw the pencil down, and rose up over our heads, gradually falling into darkness.' (*Science and the Soul*, p. 19).

This recalls to our minds the 'writing on the wall' (Dan. v, 25).

'THE PRINCE OF PEACE.'[1] (No. 31).

This is a reproduction of the Inspired, by Bertha Valerius. Miss Bertha Valerius, a Swede, began this picture in 1856, under the guidance from Beyond. She was quite untrained in art. It was not until 1896, after many attempts, that she was able to complete her life-work. Then, in accordance with a promise made by the Divine Messengers, she passed away peacefully in her sleep.

They told her this world should not dwell continuously on the *dying* Christ, but that it should rejoice in His *living*, loving Presence.

The original black and white drawing (about 10ft. by 6ft.) forms the altar-piece in a private chapel in Stockholm.

With regard to Spirit photography, Mr. Clodd, in *The Question*: 'If a man die shall he live again?'

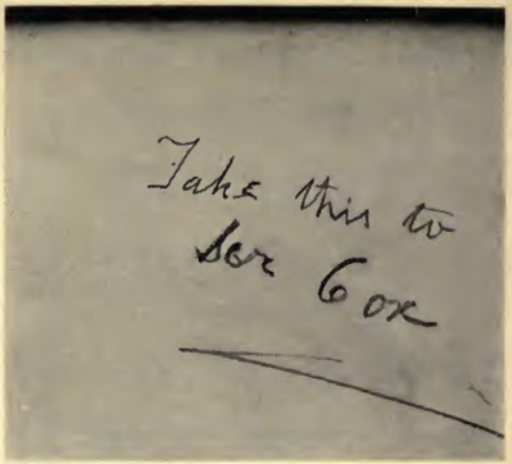
[1] I hope to repeat this beautiful photograph to form the frontispiece of another work, entitled *Religion, as preached and practised in the next World.*

(Job, xiv, 14) ; has very little to say. After mentioning Dr. Wallace's assertion that he clearly recognized the likeness of deceased friends, and to Sir Oliver Lodge's non-committal of the genuineness of spirit-photographs, he refers to Mr. Mumler as the original discoverer of the possibility. He also mentions Rev. Stainton Moses' experience. *The Daily Mail* appointed a committee to investigate the whole matter. An abstract of the proceedings, together with an explanation of the method of 'faking' them appeared in *The Times* (June 22, 1909). There were three spiritualists and three photographers ; the latter announced that no scrap of testimony was put before them to show that spirit photography was possible (pp. 131 ff).

Spirit writing or drawing on a slate is now a familiar method of communication from the other side. I have not seen this done myself, but have reproduced a case described by Archdeacon Colley in his own words. (Nos. 32, 33).

'Saying nothing to anyone of an experiment I was thinking to make on Thursday, January 17th, 1878, in view of going in the evening to Mr. Serjeant Cox's adjourned debate on Psychography, I, about mid-day, got, at a shop in Edgware Road, London, a small transparent slate, and put one of the pictures on which I had written my name the fourth down from the glass and third from the back. Then straightway I put it in my left breast pocket and kept it there, wearing my coat all the while until after tea, with my medium friend in my rooms, 52 Bernard Street, Russell Square. Seated thereafter in our easy chairs at the fire-side we made casual remarks on the news of the evening paper

No. 32. An example of slate-drawing.



No. 33. Slate-writing by "Samuel."

[Face page 180.

we had divided between us, my friend the while smoking his favourite briar. Presently he dozed off to sleep, passing quietly as usual under control, and 'Samuel' came through him for customary chat. By-and-by I said that I wanted him to do something for me, but before I could mention what this something was he interrupted me, saying 'I know all about it (although I had told no one). Put it under Adanijah's chair and cover the lower part with the carriage rug.' This latter I did first. Then taking the transparent slate from my left breast pocket, which it had not left since noon, I slipped it, together with a lead pencil, beneath my friend's armchair, thus from below his knees serving as a camera obscura. Then drawing up my chair close to his I sat down in front of him, took both his hands in my hands, placed both my knees to his knees, and put both my feet on his feet, 'Samuel' still talking through his friend's lips, from which had fallen the now useless pipe, Immediately I had put the transparent slate under the rug-covered chair 'Samuel' said, 'How do you spell Serjeant? With a 'g' or a 'j.' 'That depends,' said I, 'whether it is a military or legal title.' 'Well, it is done,' said 'Samuel,' 'take it.' Not relinquishing the medium's hands, which now for the moment were held in my left hand, I thereupon took the transparent slate as it was pushed forward to me by some power from beneath the chair. The instant it was thrust into my right hand, barely six inches from the floor, I at a glance saw that the picture simply requested by writing on it to be traced on the glass was so traced, and it was not the paper-picture next the glass even as I had arranged it at noon, but the tracing of the paper-picture with my name thereon that I had hidden fourth down from the glass and three from the back. Bending thus

downward therefore to take it, I at once put the transparent slate again in my left breast pocket, and leaving my friend, now awakening from trance, and not telling him what had occurred, I hurried off to the adjourned debate of the Psychological Society, Mr. Serjeant Cox presiding. On handing the transparent slate up to him, and explaining how the picture on the glass was done, he opened it, and, counting four down, discovered the paper-picture as I had placed it in the morning, finding every line and object with my written name perfectly to correspond with the glass tracing. Then he looked puzzled and amused as with a laugh he was the first to see on the back of the fourth paper-picture the words, 'Take this to Ser. Cox.' His reading this to the assembly re-called to my remembrance 'Samuels' enquiry as to how to spell Serjeant with a 'g' or a 'j.' And not knowing why he asked the question, I then, when the President of the meeting showed it me, saw that 'Samuel' had chosen the right way of spelling it, thus strangely some three hours before indicating his knowledge of my unexpressed intention that evening of going to the psychographical gathering, where the Chairman would be Mr. Serjeant Cox, Recorder of Portsmouth.'

Dr. A. Russel Wallace, F.R.S., has described two experiments he made with the slate-writing, which thoroughly convinced him of the genuineness of the communication. In one of them he had written: 'How many persons are there in the room?' There were seven, and I expected this word or the figure 7 for an answer, if any.'

The answer written underneath the question was: 'Two ladies and five gentlemen.' This was correct and more than I asked for or expected; and,

therefore, it proved the action of another mind than my own.' [1]

Mr. W. P. Adshead gives the following account of a pencil *writing by itself* through the mediumship of Dr. Monck, in his pamphlet on *Dr. Monck in Derbyshire*.

'Dr. Monck said he was impressed to ask for a sheet of paper and a pencil. . . Dr. Monck laid the paper on the table, which was covered with a cloth, and the pencil on the paper, a handkerchief belonging to one of the sitters being laid over both. Then, after holding his right hand for a minute over the handkerchief, he drew back, severing all visible connection between himself and the paper and pencil.

In about two minutes the handkerchief was seen to move. It rose and fell with a most gentle motion. The pencil then moved, the end gradually emerging from beneath the handkerchief. It rose to an angle suitable for writing, and describing such a movement as would be made if a person were writing four or five lines, when it fell again. On removing the handkerchief the following words were found written on the paper :—

'My dear friends,—I would like you all to be Daniels, but you do not stand alone. Angel-bands are ever near to bless and help you.—SAMUEL.'

Mr. W. P. Adshead also gives an account of the receiving the following communication from the Archdeacon's old friend Samuel, through the medium, Dr. Monck. It was written on a slate as follows :

'The séance was held at the residence of Mr. H. Wheeldon. While the gas was turned off, 'Samuel,'

[1] Quoted from *The Direct Phenomena of Spiritualism*, by Mr. E. T. Bennett, p. 49.

who had control of the medium, said to me: 'Willie, take this slate and clean it well on both sides.' I took from the hand of the medium a small slate, which I thoroughly wetted and cleaned on both sides. Then, at the request of Samuel, placed it with my left hand on the head of the medium, with the same hand holding the medium's right hand against the side of his head, his left being held by my friend Mr. Savoury; all hands in the circle being joined at the same time. Almost immediately we heard a pencil at work executing a piece of writing which occupied about three or four seconds.

On its being finished, Samuel said: 'Strike a light, when there appeared on the slate the following words, in seven lines, beautifully and most evenly written (No.34):

'All hail Friends, Samuel salutes you. There is no gulph between us; divine spiritualism bridges it over for ever. We are one. No theology, no philosophy, no casuistry, can alter that grand truth. We rejoice with you. Adieu, Samuel.'

It will be noticed in the replica, that every 'e,' excepting in the name 'Samuel' is written as the Greek epsilon; as he always wrote it when in earth life.

Mr. Adshead concludes his pamphlet on some experiences of slate-writing which, like those of Archdeacon Colley, prove the possibility and ease with which spirits can do it, for matter with them does not exist.

Mr. Adshead writes as follows:

'The following is the last of the series of wonders which it has been my privilege to witness through

the mediumship of Dr. Monck; and I am somewhat gratified that my record of it at this time gives me the opportunity of saying that the theories, which in connection with the prosecution of Dr. Slade have been offered in a court of justice, by certain professors of science and conjuring, as explanatory of 'direct spirit-writing' on the slate, so far from covering, they do not even touch the facts of which I am about to speak. It is only fair to assume that on this occasion the utmost resources of the scientist and conjurer have been laid under contribution to furnish the key to the mystery.

Having well cleaned a slate on both sides, Dr. Monck requested Mr. Oxley to place himself beside him in such a position that the corner of the table would be between them. Having laid a piece of pencil on the slate the medium, holding it with his right hand, passed it under the table, asking Mr. Oxley to take hold of it with his left.

This was done, when they together pressed the slate against the under side of the table. While held in that position, Mr. Oxley was asked to say what he would like to have written upon it. A sentence was given, when instantly the writing commenced, the hands of the medium and Mr. Oxley being motionless the while. When the sound of writing ceased, the slate was withdrawn by Mr. Oxley, and on the upper side of the slate were found written the identical words given by him.

I was then asked to take Mr. Oxley's place. In the first place I thoroughly cleaned the slate, rubbing out the words which had just been written. Then having laid the pencil on the slate, with my left hand I placed it close against the under side of the table. With his right hand Dr. Monck took hold of the other end of the slate; while so held close against the table I was asked what I would like to have

written. I replied 'Thank God for the ministry of angels'

Writing was instantly heard. On withdrawing the slate from beneath the table, I found the words quoted above written thereon. The phenomena occurred in full sunlight, etc.'

CHAPTER XVIII.[1]

PSYCHOGRAPHS FROM DR. F. W. MONCK (SELF-NAMED ADANIJAH).

Dr. F. W. Monck, Rev. Samuel Wheeler, and the Venerable Archdeacon, had been great friends in their youth, being fellow-students and subsequently ministers. All three have now passed over. Dr. Monck had been a trance medium, through whom Wheeler and many other spirits had materialised when the Archdeacon was present. He has frequently told me all about them and how the various materialisations appeared; but I have never witnessed a human materialisation; or any such as Sir William Crookes and others have described.

The following was one of the Archdeacon's experiences in those early days, but *not* a materialisation. On coming home from India, an Irish woman on board was taken ill and died when near the Red Sea. She was a Catholic, but as no priest was on board, the Archdeacon saw her and read prayers from her Roman Catholic Prayer-book. She was buried at sea at 3 p.m. That same evening she

[1] In the following chapters will be found a number of psychographs, which came either in an ordinary photographic camera, or, as was more usually the case, as plates selected by the control in a packet of twelve which was never opened till the plate had to be developed.

spoke through Monck and described how the Archdeacon had read to her and how grateful she was for making her 'die aizy.' Knowing when the ship was due at Southampton, Monck and Wheeler made a point of being there. They soon found the Archdeacon, and asked if the story was true. Of course, he corroborated it entirely.

There are two 'evidential' peculiarities in the psychographic handwriting of these two. Monck now calls himself Ad*a*nijah and always spells it with an *a* instead of an *o*, just as he did when a youth. Samuel Wheeler invariably used the Greek form of *e* and does so now. (See No. 34).

Similarly the Archdeacon's signature with the sloping '*T*,' is precisely like his former way of writing it, as the reader will perceive by comparing No. 18 with his former letter, No. 19.

The following is an account of Dr. Monck as printed for private circulation by the Archdeacon :—

DR. MONCK, THE BOY PREACHER OF NORTHAMPTONSHIRE.

(From the *Medium and Daybreak*, January 25th, 1878.)

To the Editor. Sir,—Some years back, when that celebrated preacher, the Rev. C. H. Spurgeon, occupied the Surrey Music Hall during the building of the Metropolitan Tabernacle, the writer was present one Sunday morning, when, owing to the great popularity of the above eminent man, the hall was crowded to overflowing, hundreds being compelled to remain outside.

The reverend gentleman, on being apprised of the condition of affairs, turned his head in the direction of the seats occupied by some of his youthful students, requesting the youngest by name to go forth to those assembled outside the building, and speak to the best of his ability in the hearing of the people the truths he had professed to receive.

In accordance with this request, the youth named by Mr. Spurgeon went forth and collected together the crowd outside, upon which the hall doors were shut, to prevent confusion or disturbance to either congregation, within or without, by the sounds from each becoming blended.

It subsequently transpired that this was the maiden attempt of the youth in question to preach in public. Having, therefore, conducted the usual preliminaries of a regular service by singing and prayer, and the reading of the scriptures, he very appropriately selected for his text those solemn words from the parable of the wise and foolish virgins, 'And the door was shut,' the peculiar circumstance of the morning having intuitively suggested those words for his discourse, which, with much fervency and mellowness, remarkable in one so young in the use of ministerial gifts, he delivered with telling effect.

Some few weeks later the writer was deputed to negotiate with Mr. Spurgeon for a student to supply the pulpit of the Baptist Church at Earls Barton, Northamptonshire, when, singular to relate, the same youthful preacher was sent down in response to the invitation.

Naturally enough the favourite student of so eminent a tutor as Mr. Spurgeon shared somewhat in his popularity, and an overflowing audience assembled to welcome the 'Boy Preacher' from London, who, though of small experience, made good deficiencies in that respect by aptitude as a preacher and kindliness of heart, which soon won for him the love and esteem of the people, and which he maintained undimished during the whole of his ministry.

But, before concluding this part of the narration, I would like to mention a startling and sorrowful event that solemnised his (Dr. Monck's) first Sunday Morning Service at the above named Baptist Chapel at Earls Barton.

Having fervently implored the Divine blessing on the day's proceedings, and having given out a hymn, he then read for the first lesson, chosen for his text, the Song of Deborah and Barak (Judges V.) and at verse 27 as he uttered the words 'At her feet he bowed, he fell; where he bowed there he fell down dead,' in that instant a middle-aged man, occupying a seat immediately in front of the writer, bowed his head forward against the pew and was a lifeless corpse.

The consternation following may readily be conceived, the tragic circumstance adding not a little to the serious earnestness of the Boy Preacher, Francis Ward Monck.

Yours, &c.,
GEORGE ARNSBY.

Archdeacon Colley (Dio. Natal), Rector of Stockton, Warwickshire, having the above letter of 30 years ago now reprinted—and having heard of the circumstances reported, narrated by word of mouth of the said Mr. George Arnsby, as also by Dr. Monck himself—now adds that Mr. G. A. was deacon of the Baptist Chapel at Earls Barton, of which their beloved friend Dr. Monck was, in his boyhood, the Minister.

Archdeacon Colley's life-regret, as the late Mr. G. Arnsby and many a hundred still living knows, has been, that being in India (1875-6), he was unable to stand with his friend in the Police Dock, at Huddersfield, to witness for Dr. Monck's entire innocence of the things maliciously charged against him, that led to his brutal handcuffing, vermin infested incarceration and false imprisonment.

Most of the psychographs herein described were given me by the late Archdeacon Colley; in several cases he wrote a full description on the back; which I have quoted. They were presented to me with no restrictions as to publication whatever, and I was, I believe, the first person to receive them. They are not all in this book, for some were of so similar a character that I made a selection especially as to the 'Test' psychographs in different languages.

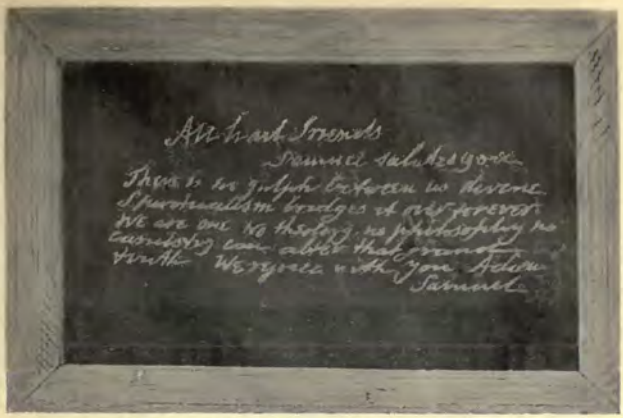
Several were taken under the mediumship of Mr. Hope of Crewe; such as the message to myself on my own unopened packet of plates and the extract from the Alexandrine MS. of St. Luke's Gospel in the British Museum, which I verified.

Other psychographs as well as spirit photographs were kindly given to me by Dr. d'Aute-Hooper, with his full permission to publish them.

The following message from Dr. Monck (No. 35) came to the Archdeacon, surrounding the Greek words commencing with DIOGENES.

'My dear Co-worker and friend—It is years since my mortal presence was taken from you; although I may not be visible to you, I am often with you, more often than what you may think, trying to impress you in your desire to enlighten mankind regarding the future life.

I have met many of my, and your, friends and comrades since I passed over. Dr. Sexton, Stainton



No. 34. Samuel's greeting (see p. 184).

No. 35. Psychograph from Dr. Monck.

Face page 190.

No. 36. A psychograph (negative, i.e. reversed), from Dr. Monck. A portion of the outermost line is erased, this was probably due to the "tablet" (see p. 225), being too broad for being "precipitated" on to the photographic plate. The dots below are meaningless additions, probably by another Spirit.

[See page 192.

Moses, and that old indefatigable champion, James Burns, Dr. Slade, E. Sargent, Serjeant Cox and many more that were known to us mutually and helped me with a kind word during the darkest days of my earth-existence, when clouds of evil looked most threatening. Oh ! those days of trial and darkness when the world seemed against me for teaching them the truth !

We are often with you trying to help you in your desire to enlighten man's darkness for his betterment.

We have combined as a band in the spirit-sphere to help you and bring comfort to the aching heart of those who are left sorrowing in the Vale of Tears. Could the masses but know, the truth of Spirit communion and light would be greater, for successes would be ours, in the ministration of God's own Angels, to help and comfort instead of sorrowing for our absence as they do now.

I must now conclude, my dearest friend, and may the blessing of our Father God and his bright Angels rest upon you for ever.—F. W. MONCK.'

Excepting the first word ' Diogenes ' the rest of the Greek is not translatable ; nor is the meaning of the Greek letters arranged around the line enclosing the four lines with it discoverable. It suggests the idea that the central space was filled in by another hand.

The following remarkable psychograph is from Dr. F. W. Monck, or Adanijah. It introduces us to several persons whose names were well known in earth life. The last one, Umbolo, had been Archdeacon Colley's Kaffir servant in Natal. He had not thought about him since he left Africa, and the name came most unexpectedly.

This psychograph came through Dr. Hooper's mediumship. The Archdeacon had procured a packet of quarter plates in Birmingham. They never left his hands. Moreover, he took his own camera, placed the plate in it himself and brought it away to Leamington, where he developed it in company with the present writer, who removed the string tightly bound round the unopened packet.

It will be noticed that the word 'privil(ege)' on the outermost circle is mutilated. This seems to indicate that the writing is all prepared on a 'spirit-tablet,'[1] and then 'precipitated' on to the photographic plate. This, however, was a little too narrow, so that the outermost words are partly lost.

Moreover, the fact that the whole was taken within thirty seconds indicates that the figure—head of Christ—in the centre, as well as the writing were all prepared before.

With regard to the handwriting, the Archdeacon told me, that he had plenty of Monck's, but it was not like the present. The 'copper-plate' style is generally used and seems to be written by an expert, possibly he had been a professional writer for engraving; so that he now uses his skill for the benefit of his spirit friends. Nothing, however, is known of his personality or whether this surmise is true or not.

The following is a transcript of Dr. Monck's communication (No. 36):

'Privil . . is given me once again to communicate with you through the medium's instrumentality.

[1] See p. 225.

I feel pleased that he insisted as he did upon the stringent test conditions, as we feel there are organic changes taking place that will preclude our using him for some time. Oh! those brain wracking tests! tests! They seem without end! The poor mediums are treated as if they were rogues always. Ah! well do I remember them night after night, day after day, tests! tests!! Tests!!! Never satisfied as if they could not believe the evidence. Two spirits send greetings to the medium. They are named Violetta and Claudia (the real, not the spurious that were supposed to speak at times) tell him to hold out his hand, the web is slowly closing, leave the matter to us. She [1] will have no escape, leave her to divine and spiritual retribution, it is simply coming, and she will be like one crying aloud in the wilderness for a friend. 'Slanders like birds come home to roost.' Now, my dear friend, I must wish you an (illegible) and may every blessing rest on your efforts. Samuel sends his remembrances also (?) Sargent, J. Burns, T. Sexton, Stainton Moses, Sergt. Cox, T (?), Slade and Umbolo. Ever yours till we meet. F. D. Monck.' [2]

SAPERE AUDE.

This was the first occasion when Umbolo's name appears. The Archdeacon told me that he had never once thought of him since he left South Africa as he had been his Kaffir boy in his kitchen at that time, many years ago. He was greatly astonished on reading his name. He had been a faithful servant, who now came desiring to be remembered to his young master—Capt. Clarence Wellington Colley, the Archdeacon's son.

[1] I was not told to whom this referred.
[2] The name seems to be his autograph.

Another letter is as follows (No. 37):

'Friends,—Once more I am privileged to greet you but my work here is nearly finished and if those who have the knowledge of spirit communication had the courage of their convictions Spiritualism and happiness would flourish. One the natural outcome of the other.

For with a greater knowledge of life after death and the influence of life on this sphere, and condition, the mad struggle for wealth and position would cease, and the brotherhood of man would be proclaimed. They would help one another and not struggle to get . . .* the cost and the suffering of the . . .*

That great reformer Karl Marx and his daughter, and Dr. Aveling who died with such a tragic death, often inspired you. Together with other great lights of the world. . . .*

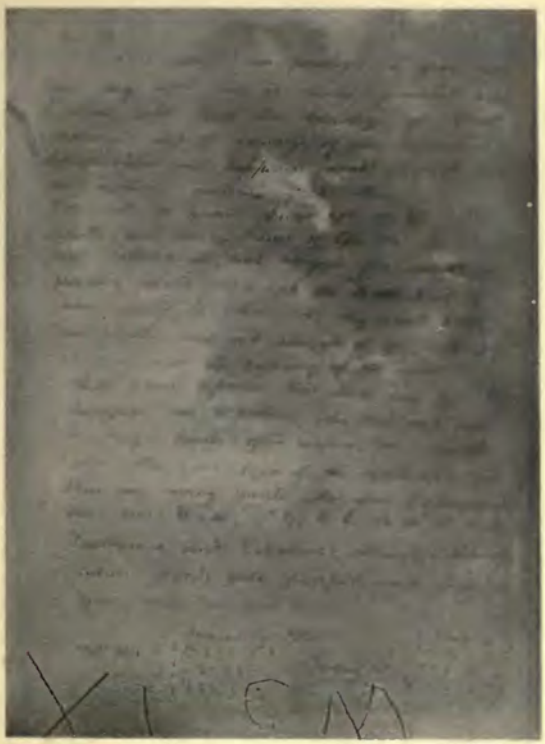
There are many spirits who work . . . .

One D.M., Y.G., B.L. . . .* and Catharine and Constance otherwise known Adira; Friends will precipitate some faces for you, that you will know.—Sincerely yours, ADANIJAH.'

Another communication from Adanijah or Dr. F. W. Monck. The following is written on the back of the psychograph by the Archdeacon:

'This psychograph is from an unopened packet of twelve quarto-plates which I developed on March 9th, 1909. It was the twelfth or last plate down and therefore, next to my left hand (*i.e.* when he was holding the unopened packet to receive the precipitation). Other plates had also faces or writing.

* These indicate illegible words on the slide, as made by the Archdeacon.



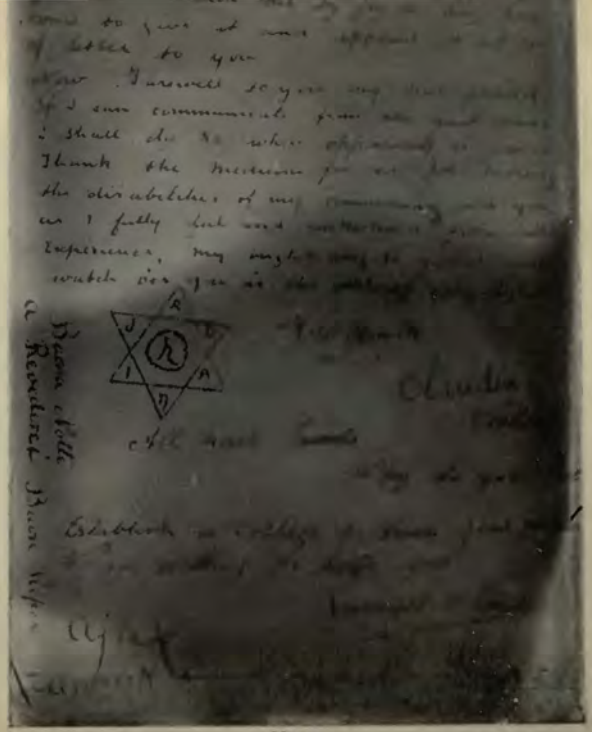
No. 37. Another letter (positive) from Dr. Monck, who writes his name only reversed.

[Face page 194.

My Dear Archdeacon

One more the privilege
is given me to communicate with you
through this medium, where I hope you
will give honor to, for her patience.
I think J & C sends a message to your
friend Dr C L and states he is going
to fulfill his promise he laughingly
gave to return if possible, he will do so
if he can find a suitable medium.
Lily sends her love to you, Clarence,
the angel, and that long mile of
soul given unto them.
Clemora says an aligne tale
adieu my friend
Adanijah

No. 38. A third letter from Dr. Monck. Observe the "Lily," indicative of the name of the Archdeacon's wife.



No. 39

No. 39. The last communication from Dr. Monck, giving his assumed name "Adanijah" in the symbol of two triangles

My late wife, Lily, shows that she was invisibly present with me, and she indicated that by the drawing. She was always fond of a lily in giving her love to me and my son—her son—Clarence, and his little son, my grandson—three years old—named Arthur Wellesley Colley' (No. 38).

The following is one of the concluding messages to Archdeacon Colley from Dr. Monck. The two equilateral triangles with the letters A-D-A-N-I-J-A-H, is a facsimile (No. 39).

'My Dear Friend—The privilege is given me once again by the medium's guardian spirits to communicate with you.

You must forgive our failures as we do not fully understand the laws that govern the phenomena.

Sometimes it is the psychopathic healing (usually called 'Magnetic healing' which Dr. Hooper strongly possesed) that robs the medium of the necessary magnetic force, and again disturbances bring about negative instead of positive conditions which militate against success.

The time is drawing nigh when I take my place in realms supernal, but, my dear friend of the old days, I shall not forget you.

I have met many of those who persecuted me in the old days and cast me into prison, and when they apprehended me I fully forgave them, and those who are still here I fully forgive, for I can truly say with the Master Essence 'forgive them, Father, for they know not what they do.'

As regards my material affairs they do not interest me now. Answer the solicitors as you think right. Material people can best adjust material matters.

(This paragraph is in reply to a question) you have not divulged the sign I told you I should give you,

and that you would know me by, for the time has come to give it and append it at the foot of this letter to you.

Now, farewell to you, my dear friend. If I can communicate from the next sphere I shall do so when opportunity is given. Thank the medium (Dr. Hooper) for me for bearing the disabilities of my communion with you, as I fully feel and understand from bitter experience. May bright angels guard and watch o'er you is the wish of your friend.

F. W. Monck,

Claudia,

Violetta.

All hail friends,

[ADANIJAH.]

. . . Why do you not establish a College to train your mediums. We are willing to help you.

Samuel Wheeler,

Ajax

Buona Notte Segaske,

A Revederci Buon Riposo, Paolo.

(*Italian opera singer*). Patrick O'Donnell.

'Dear old Adanijah still persists in spelling his name with an *a* as he did thirty-three years ago ere he departed this life for the higher.' So writes the Archdeacon.

The symbol of two equilateral triangles crossing was agreed upon between Dr. Monck and the

Archdeacon, as a proof of his identity before passing over, should he be able to communicate with him.

Another indication agreed upon was to give a peculiar hand pressure when greeting as a control through the trance medium. *This was always done.*

The *e's* in 'Samuel Wheeler' are all written as Greek 'epsilons' just as he wrote them in earth life. This is well seen in the following address to the circle.[1]

Samuel Wheeler, mentioned on the last page, often used to control Dr. Monck for example:

At the many séances, which Mr. W. P. Adshead describes, Samuel was a frequent control when Dr. Monck was in trance; He was not without humour.

On one occasion he asked Lady——, who sat on my right, if she would like one of the bells placed in her hands. Her ladyship replied she 'should very much.' 'Then,' said Samuel, 'allow Mr. Adshead to take hold of your wrist, while you pass your hand under the table.' This was done when immediately a bell was placed in her ladyship's hand. This was most convincing as every hand in the circle was fast at the time.

Then, addressing my brother, Samuel said:—'George, where are your spectacles?' 'In my pocket,' replied my brother. 'No. they are not; They are on my medium's nose,' rejoined Samuel.

[1] The Archdeacon appears to have only photographed the latter part of this communication for the sake of the signatures and the symbol invented by Dr. F. W. Monck (Adanijah). He wrote on the cover:—'The second part of the letter developed at the same time by Archdeacon Colley in the presence of the three Editors of the 'Daily Mail'; Mr. T. Thorne Baker (a photographic expert) and six others.

Then addressing the Baronet, who sat on Dr. Monck's left hand, he said: 'Sir——, disjoin your hand for a moment, and remove the spectacles from my medium's nose.' This was done; nimble fingers must have put them there!

This accompanying psychograph (No. 41) is a 'New Year's Greeting' from the unnamed spirit friends to the circle at Crewe. The Archdeacon has not left any memorandum as to the time when it came. So I print it here, as an excellent example of the beautiful handwriting so characteristic of the other side.

CHAPTER XIX.

PSYCHOGRAPHS FROM 'AJAX,' A CHICAGO PREACHER.

The following is the Archdeacon's account of the occasion when a long communication from 'Ajax' arrived. He was formerly a well-known preacher in Chicago.

'I called on Thursday last at Dr. d'Aute-Hooper's house, not expecting any psychic experiences; but about 8.30 Mr. Bailey (a professional photographer) came and in full gas-light, during casual conversation (and I was on the move to leave to catch an early train) Violetta joined in the talk for some half an hour, being pert as usual; so she and I had our customary tiff, indeed it was a battle royal! I thought of getting away quickly, when she said that Ajax had specially influenced me to come and had *prepared* for me a surprise in psychology; as he had never before so written or attempted anything of the kind of this phase of mediumship.

So with only our three selves, all this in brightest gas light, we quite informally together held a packet of quarter-plates between our hands for a few minutes, while Violetta (of course speaking through Hooper while in trance),[1] went on chatting and saying what Ajax was trying to write; and I felt Hooper's hands under and above mine and Mr. Bailey's

[1] This implies that Dr. Hooper had gone into the usual trance.

twitching in a way I never had felt before, and Violetta, as the mouthpiece of Ajax, told me at once to mark the unopened packet and cut it open as I always do, to show the mark of a sharp knife on the box beneath the brown cover; which I then drew off each way, right and left, being also told *to develop the first four plates* and the *top* and *bottom* plate of the *middle* four plates. This I did with Mr. Bailey and Dr. Hooper on either side of me. So, of the twelve plates packed as usual, in the *unopened packet*, 1*, 2*, 3*, 4*, 5*, 6, 7, 8*, 9, 10, 11, 12, those only marked with an * had communications.

Plates 1, 2, 3, 4, and 8 had beautiful writing while the 5th had six faces (No. 27). The message was continuous from plate to plate. The 8th was the Ode of Horace beginning *Eheu! fugaces, Posthume, Posthume.*

Interspersed with the body of the message on the first four plates were some 26 Latin words, making 147 Latin, together with 913 English words, including some 69 texts in chapters and verses from the Holy Scriptures. All make 1,050 words.

It is important to understand that the plates 1, 2, 3, 4, 5 and 8 were indicated to me *before* the box was opened; and I was requested to develop them from the still unopened packet of photo-plates. (August 18, 1910).

I do not recognise any of the six faces on plate 5 (No. 27). Plates 9 to 12 had nothing on them.

The reader will note that Samuel Wheeler has all the *e's* written as Greek epsilons, as formerly and in all his 'greetings.' 'Lily,' *i.e.* my wife, sends her love to A.W.C. (Arthur Wellesley Colley) my grandson, Clarence, and yourself (the Archdeacon). Violetta also sends her love to 'Dumpy,' as she impertinently calls me, in return for my calling

'Her Grace, the young Duchess of Lancaster' of centuries back—Miss 'Harum-Scarum,' which she indeed is!

But I do not like this light and trivial ending of the English part of the Message. Ajax ends: 'Deus det you will be spared to speak the truth, is the prayer *ab imo pectore.*'

All the plates with psychographs and the one with faces have already been published by Dr. Coates; so I only reproduce the plate with faces (No. 27) as an example illustrating this remarkable contribution to spirit psychology, as Dr. Coates has kindly permitted me to do so.

With regard to the evidential value of these communications Dr. Coates writes as follows: 'I was thoroughly satisfied with the evidence in the cases submitted to me by the Venerable gentleman; not only from his own account, but from a careful inspection of letters and testimonies in relation to persons in a position to state the facts.'[1]

I now give a complete transcript from the psychographs presented to me by the Archdeacon himself.

'Friends, Greeting, In this my first communication through this phase of mediumship I do not wish you to (?) as a *conscio ad clerum*, but rather for the *commune bonum*, and I hope *Dei gratia* thousands will be comforted thereby. The old saying was *de mortuis nil nisi bonum*, and then a more modern school of sceptics altered it to *de nihilo nihilum in nihilum nil posse reverti*; trying to prove that the dead being nothing, nothing can come

[1] *Photographing the Invisible*, p. 361. The Archdeacon has previously given me prints of a set of these six plates.

from them ; but it is only necessary to read history and the sacred works of ancient peoples and nations to know that what is termed modern spiritualism is as old as the world. Sacred History teems with abundant evidence of the fact. The media were prized by the Medes and Persians. The Delphic Oracles, the Cyprian Priestesses who were brought forward at certain feast-days that the populace could communicate with their *Ad Patres !*

We live, we move, we have our being ; we are only divided by a thin veil, and at times we can rend it apart and commune with those whom we love still in the flesh. Mediums should be cherished, for without them, we are helpless. Their peculiar organic fitness that is necessary, that is the very essence of our success, should receive full recognition. Investigations could not receive the (plate 2) evidence of our return if it were not for the mediums. Therefore, *Fiat justicia ruat coelum !* For no one has the right to arrogate unto themselves that power which they have not. 'Honor[1] to whom honor is due' is a trite saying among us, therefore, be just to the workers.

You must not think, my friend, that we do not appreciate the stand you have taken in the matter, now you have come into the open, and thrown down the gage to stand by the principles you know to be true.

We are helping from our side, and we hope before long to help bringing about a happy condition of things and circumstances by the aid of Umbolo in the affairs in which he was known so well to you in the land of his fathers. He swears by the beard of his fathers and the honor of a ringed man to bring it to a happy termination for the combined benefit

[1] 'Honor' not 'Honour' betrays Ajax's American origin.

of yourself and our desire for you to spread the truth.[1]

We wonder why it is that the denizens of earth will read and think contrary to the teaching in their Holy Writ. It is only necessary to read and calmly compare the phenomena of older days chronicled therein and modern happenings to prove they are one and the (plate 3) same, only given in different times of the World's History.

Those who wish to know should read the following passages:

PROPHETIC UTTERANCES.

Deut. xviii. 15. (The prophecy of the Messiah, as One like unto Moses)[2] I Kings xviii. (Elijah's sacrifice, and that to Baal). Jer. xxiii. 5, 8 (I will raise unto David a Righteous Branch). Joel ii., 28. (I will pour out my spirit upon all flesh). I Sam. v. 1. (The Word of the Lord was precious in those days). Ez. xiii. 23. (Ye shall no more see vanity nor divine divinations). Micah. iii. 6. (Ye shall not have a vision . . ye shall not divine). Amos viii. 2. (I will send a famine in the land . . of hearing the words of the Lord.) Ps. xxiv. 9. (We see not our signs). I Sam. xxviii. 6. (When Saul enquired of the Lord, the Lord answered him not). Prov. xxix. 18. (When there is no vision the people cast off restraint).

[1] The Archdeacon had often spoken of property he owned near Johannesburg, which has proved to be auriferous, to which Ajax here refers. Umbolo was a Kaffir boy to his, the Archdeacon's son, now Capt. Colley. The Archdeacon also told me that Umbolo became a Zulu headman or 'ring-man.' It was this Umbolo who sent me the 'apport' elsewhere described; and a similar one to the Archdeacon, who brought it to me to know what it was. It proved to be a small fragment of the mineral Marcasite or Iron pyrites; but whence it came is a mystery.

[2] In the psychograph only the texts are given. I supply the subject matter.

FOR WRITING AND DRAWING MEDIUMSHIP.

I Chron. xxviii. 12, 19. (Patterns and writing for the building of the temple of Solomon). II Chron. xxi. 12. (There came a writing to him (Jehoram) from Elijah saying : ' Thus saith the Lord, etc.').

Ex. xxxi. 18 (The two tables of stone, written upon with the finger of God). Ex xxxiv. 1, 28. (' I will write upon the tables, etc.—the ten commandments). Dan. v. 5. (There came forth fingers of a man and wrote, etc.).

MATERIALISATIONS.

Gen. xviii. 8. (The Lord appeared unto him. . . He took butter and milk, etc., and set it before them). (Perhaps we may compare this with our Lord eating broiled fish and honeycomb after His resurrection, when He materialised Himself in the spirit-body. Luke, xxiv. 43).

Gen. xxxii. 24, 30. (Jacob wrestled with a man at Peniel). Ez. ii. 9. (A hand was put forth unto me, etc.).

LEVITATIONS.

Ez. iii. 12, 34. (The spirit lifted me up. . He set me on my feet).

Ez. x. 1. (Do.).

Ez. viii. 3. (He took me up by a lock of my head etc.). Power to resist fire.

Dan. iii. 21, 27. (The three in the burning fiery furnace). Heb. xi. 34. (By faith, quenched the power of fire).

SPIRIT LIGHTS.

Ex. iii. 2. (Angel appeared in a flame of fire).

Ex. xiii. 21. (The pillar of fire).

HEALING MEDIUMSHIP.

II Kings iv. 32. (Elisha raised the child to life). II Kings v. 14. (Naaman's recovery from leprosy). II Kings xiii. 6. (The king's hand restored).

TRANCE AND VISIONS.

I Sam. x. 6. (The Spirit of the Lord will come upon thee and thou shalt prophecy). Ez. ii. 2. (The Spirit entered into me).

Dan. x. 8, 9. (A thing was revealed unto Daniel).

Luke i. 28. (Gabriel said: 'Hail! etc.'). Luke ii. 9. (The angel of the Lord stood by, etc.). Luke ii. 13. (With the angel a multitude of the heavenly host). Matt. iii. 17. (A voice from heaven). Matt. iv. 11. (Angels came and ministered unto Him). Mark ix. 4. (The Transfiguration). Luke xxii. 43. (There appeared an angel from heaven). Matt. xxvi. 53. (Send me more than twelve legions of angels). Matt. xxvii. 52. (Bodies of saints arose). Mark xvi. 9. (Christ appears to Mary). John xx. 25. (We have seen the Lord). Acts iv. 31. (The place was shaken). Acts xvi. 26. (Great earthquake). Rom. i. 2. (I may impart some spiritual gift). Then read carefully I Cor. xii. 2-3. (On spiritual gifts).

The exhortation to covet the best spiritual gifts and not be ignorant of the power that God in His blessing has showered upon you. 'For those who look shall find. Knock and it shall be opened unto you. (The gates of the spirit-world). Listen and ye shall hear, look and ye shall see. Strive to know and understand, and when the knowledge is given unto you, pass ye it on. Hide it not. Give as freely as ye are given, for there is proprietorship in the knowledge of the communion of the seen with the unseen.

'It may be for a short time. *Exstinctus amabitur idem.* The same as the noble Nazarene. Therefore I would exhort you, let not your light grow dim.

'A poor, weary soul, whom you knew and gave light unto his feet, sends greeting unto you. F. W. Neville, a colleague of yours, a spirit known as

Robert, wishes to make his presence known to someone here; also a spirit lady enquires for—— and keeps repeating: 'All comes from GOD.'[1]

Lily (the late wife of Archdeacon Colley) sends her love to A.W.C., Clarence and yourself.

Violetta sends her love to the Archdeacon, whom she impertinently called 'Dumpy,' and says: 'Don't forget your promise.' Greeting to my Lord Colleges (*i.e.*, Dr. T. d'Aute Hooper the medium). to Pecky, Sad-eyes and Saxon-sides.

Good-bye, Good-bye.

Deus det, you will be spared to spread the truth, is the prayer *ab imo pectore.*

AJAX.

Hail Friends,

Greetings. Samuel.

Other writers have collected passages from the Bible which correspond with well-known psychological phenomena of spiritualism. The reader will find a useful list under the headings—Apparitions of the Dead; Levitations and Transportations of the Body; The Direct Voice; Trance; The Proofing of the Body and Clothes against Fire; Sounds of Varied Import; Luminous Appearances; Appearances of Hands; Touch of Spiritual or Discarnate Beings; Direct Writing; The Rising of Spiritual Beings through the ground or Floor; Manifestations of Spiritual Beings in a Flame or Luminous Cloud; Spiritual Beings Superior to the Laws of Gravitation; Materialisations; Strong Vibrations and shakings of Rooms and Buildings;

[1] I suppress this Lady's name, as the Archdeacon by a coincidence in the name fortunately discovered who the lady was, and communicated with her husband; who subsequently secured other coincidences by showing her photograph with five others; also a number of scents, to Olwen, the Welsh psychometrix. She at once selected the right ones. (*Spirit Psychometry*, p. 156).

Prophecy or the Foretelling of Events; Utterance in Language unknown to the Speaker (Inspirational Speaking); Healing by Abnormal Powers.

From the above, it will be seen that there is an extraordinary identity between the phenomena of ancient and modern times, and that identity is so close and striking as to justify the conclusion that they have this in common, namely, that they are both the varied manifestations of spiritual power.'[1]

The following is a corroboration from another control, and a different medium, who would likewise enforce bible reading and Ajax's desire to instruct:

We were not long in discovering that the communicating intelligence was of a superior character, the messages being of a good and pious tone and the general influence exercised upon our minds morally bracing and elevating. Again and again we were requested to conclude our gatherings with prayer. Holy Scripture was very frequently called for and texts pointed out for our reading both from the Old and New Testaments,—such as Gen. xviii. 2; 32, 34; Ezek. viii. 3; Dan. v. 5; Mark v. 11-12; Mark ix. 4; John xx. 17; Acts viii. 39, 20; ix. 3, 4; xii. 7; I Cor. xii. 9, 10.[2]

On one occasion I made some reference to a sermon I had preached. The text of my sermon was given me at once; but to my astonishment not in the words of the A.V., which I had quoted, but in that of the R.V. of which I was then quite ignorant. It was much better and more correct.

On the eighth plate is a complete Ode of Horace beginning *Eheu fugaces, Posthume, Posthume.*

The psychograph, No.40, might be called a 'Masonic

[1] *Man's Survival After Death*, p. 247 ff.
[2] *Do the Dead Return?* p. 38.

letter, and written, apparently, in his own handwriting. It is from 'Ajax,' as he now styles himself.[1] He indicates his masonic fellowship with the late Ven. Archdeacon Colley by added symbolic figures as headings.

Friend and Brother,

Greetings to one who has been shown the Light! By Belus we have sworn: Philadelphis, also Eureka, been tested and found trusty. By Belus, Eribus, Sabathis, Subactus, and Karnos, we have been clothed by brothers.

We thank you for the consistent manner in which you have upheld the banner of spiritual truth. Work fearlessly for the benefit of mankind.

David, Dr. T.E., and Janet send greetings, and a spirit, whose initials are M.A., sends hearty good wishes to you and yours.

Press onwards, we are helping, never fear. Onward ever onward! AJAX.

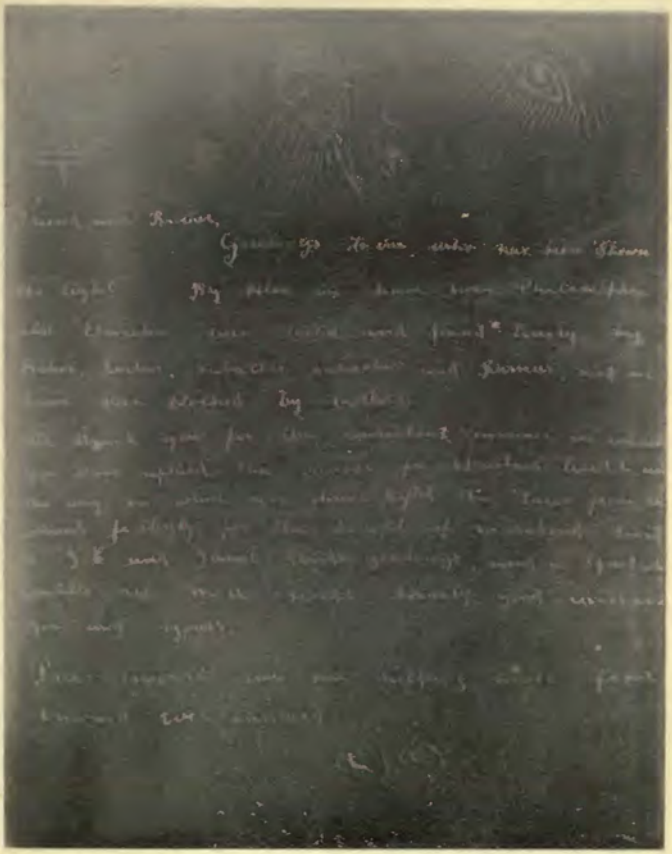
The communications on the plates were written in a fine handwriting, but *not* in the usual 'copperplate' style very common in these communications. It is, therefore, apparently his own. The Archdeacon informed me that this letter greatly interests masons who could understand it.

It was this Ajax who delivered the sermon which I heard when he was controlling Dr. T. d'Aute Hooper as the medium, as described below.

Dr. Lombroso has the following remark upon spirit caligraphy:

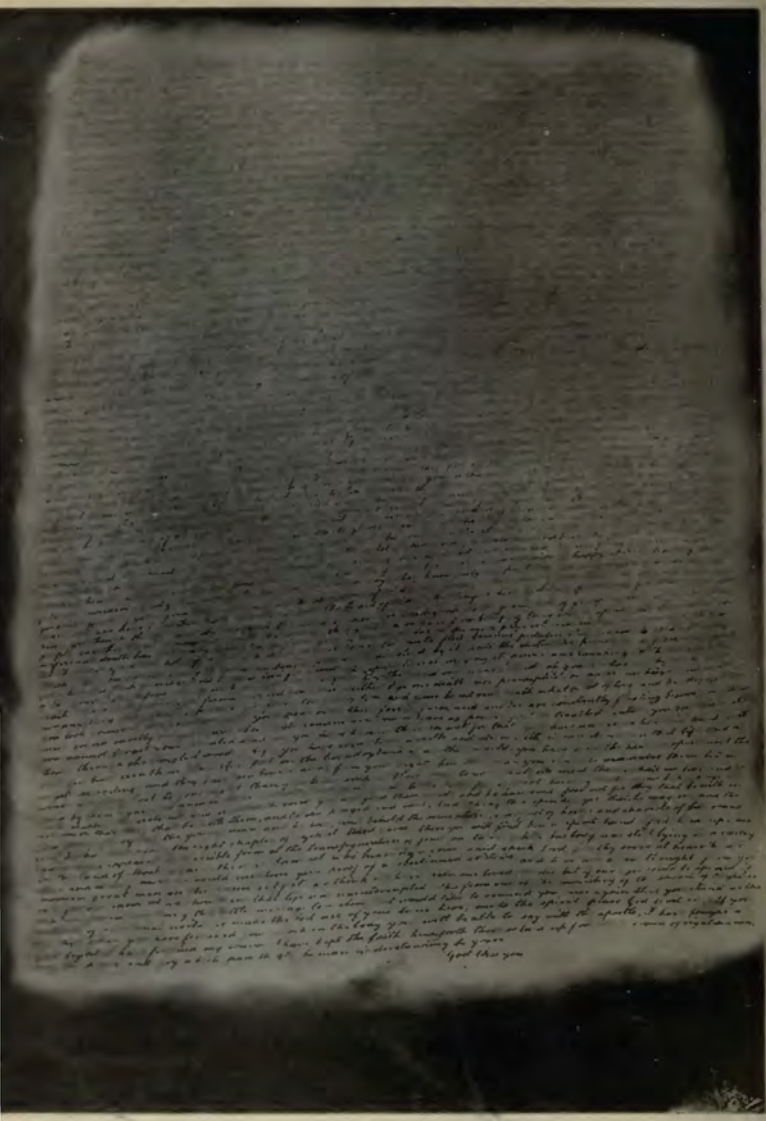
Often they write in a formal lithographic hand on account of the superior potency of the right

[1] I do not know his earth-name.



No. 40. A "Masonic" letter from Ajax to the Archdeacon Colley.

[Face page 208.



No. 41. A Sermon on Spiritual Resurrection. [Face page 2

hemisphere of the brain of the medium while in a trance. Many times the words are written with the letters in reverse order, as *latipsoh* for *hospital.* (*After Death, What?* p. 351.)

In the psychographs given, not infrequently the whole of the writing in a plate was reversed or 'negative'; but it is difficult to apply Dr. Lombroso's theory, as it seems quite certain the psychographs are *not* written at the time but prepared on tablets as mentioned below, p. 227. If the tablet be *transposed*, then the writing would presumably bə reversed if held before the medium the wrong way (See No. 49, where the tablet is seen).

SPIRITUAL RESURRECTION.

Being a Sermon for Easter.[1]

'*Written by no mortal fingers, on a half photo-plate, sealed up from all access to light, and held between the twelve hands of six Christian Spiritualists for thirty-nine seconds. Wednesday evening, March* 9, 1910—*As one of the many 'signs following' our Domestic Worship of Prayer and Praise.*

[Heading to the printed copies, intended originally by Ven. Archdeacon Colley, for private circulation. It consists of 84 lines, containing 1,710 words.]

Replica (No. 41) will show the exact size of the written sermon which came through the mediumship of Mr. Hope.

[1] I hope to reproduce this discourse in full in a second volume to be entitled, *Religion, as preached and practised in the Next World.*

CHAPTER XX.

REPLIES TO A REQUEST BY ARCHDEACON COLLEY FOR A PSYCHOGRAPH IN THREE OR MORE LANGUAGES.

The following psychograph (No. 42) came, in reply to the request made by Archdeacon Colley, in the usual way, containing Latin, French and English words.

Nisi Dominus frustra. Cette fois
We content ourselves with saying
Dilige amicos
And in near your wishes
the future
shall be favoured.[1]

A free translation: 'Unless God be with you, all will be in vain. This time we content ourselves with saying, love your friends, etc.'

The following is a composite message in Greek, Latin and English, received by Archdeacon Colley.

The following is the Archdeacon's account of it, but I have not a copy of this one.

This psychograph was given us in the picture-room of Stockton Rectory (Rugby) as we sat round the

[1] 'The near future' were written obliquely; 'The' and 'future' sloping.

fire singing hymns and holding for a few seconds between our hands an unopened packet of Sovereign quarter-plates, on Wednesday evening, July 3, 1912.

I (Archdeacon Colley) immediately developed the photoplate as suggested by 'Massa' (one of the controls), viz., the fourth from the top of the *unopened* packet of twelve plates, which I bought last week. I found the following communication upon it. This was in the presence of Mr. Hope (the medium) and two members of the Crewe circle. The writing was beautiful and clear, like copper-plate engraving. Here is line for line the message as I developed it.

'Friends,

Deo favente, we will try to prove to you
That there is a power
beyond that of man, which, as you see by—'

Here follow six lines in Greek similar to those in a subsequent communication given below; but the film has become crumpled up since it was taken, and so made it illegible. Therefore I do not reproduce this psychograph.

'Your getting, and our giving you, this message in this manner shows you that it is genuine. Our advice to you is Esto quod videris, and hold fast to the truth; for Magna est veritas et praevalebit. Unite yourselves together in brotherly and sisterly love; for then, and not till then, shall a second Pentecost be given unto you.

God bless you.

No. 43 is a psychograph with English, French, and Latin words; as well as in Archaic Greek uncial characters; received by Archdeacon Colley.

'This psychograph (writes the Archdeacon) came in a very informal way, yesterday evening at our

devotions of prayer and praise, the four of us together. As we are all singers and love singing, the power unseen about us was very strong; and this is the secret of the success of our friends at Crewe. It is the *Salvation Army spirit* they have, that seems to work so potently with them. For all day here (at Stockton Rectory, to which he had invited the Crewe 'circle') as my guests, they go about the garden singing for the very love of it, and I am told that from time to time their unseen helpers are (clairaudiently) heard by them joining in with them in their melodies and long drawn out harmonies delighting me to hear.

'Friends all, we greet you in the name of our Father, and we will use our powers, *ne plus ultra*, to provide you with a little food for thought and, *autre fois pourvu que autre* conditions are favourable; and by virtue of faith we may be enabled to grant or help you to get your desires in regard to a lady, *videlicet* . . that confidence, friendship and support, materially and spiritually, may be extended to all who are doing their best to bridge over gulfs between the two worlds. God bless you.

The writing now runs the reverse way. With regard to the Greek lines in the centre, the words are very obscure, but I offer an attempt to correct them and make some sense.

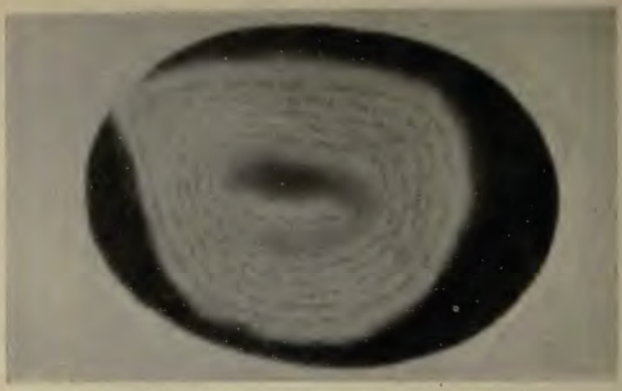
The following shows how the Greek writing stands in the psychograph; being in uncial characters in the original; it is here reproduced in English capitals.

PARAKALODEGMAS
ADELPHOIANECHE=
=STHETOGLOGOLTES
PARAKALESEOSKN
DIABRACHEONEPI
STMA UMIN

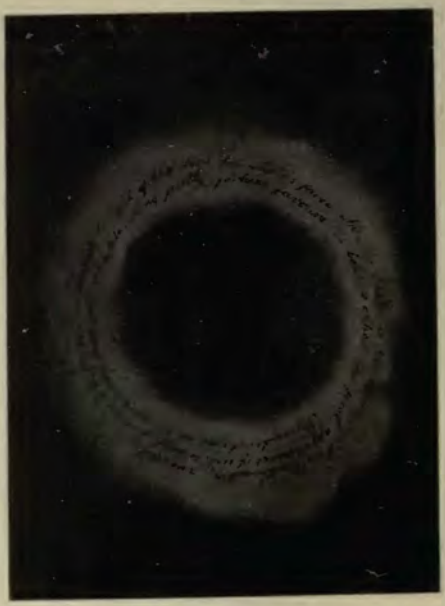
No. 42. A psychograph in three languages.

No. 43. A photograph around six lines of Greek in ancient characters.

[Face page 212.



No. 44. A psychograph with the centre void.



No. 45. An English translation supplied by the Spirits of a previous psychograph in Latin. The centre is void, because the writer was called away.

[See page 215.

Suggested emendations:

PARA KALO(IS) DE(I)GMAS(I)
ADELPHOI, ANECHE-
STHE TO(N) OKLON GOETON. (?)
PARAKALESE OS K(ERUXI)N (?)
DIA BRACH(I)ON (OS) EPI-
STA(MENOS) UMIN

Translation (?)

By means of excellent proofs,
Brothers, bear up
Against the crowd of howlers.
Exhort, (as by heralds)
With the arm (? 'uplifted') in a way
Well known to you.

A similar psychograph, in four languages, given in reply to a wish for some 'sign,' by a visitor to the Crewe circle (No. 44).

He writes:

'On the first day an apparition appeared. On the second were two psychographs. The control had said he would see what he could do, when he heard that a message was desired.

The two psychographs were *precisely* the same, but one was *larger* and the *reverse* of the other. Various words and phrases are identically the same as on psychographs which the Archdeacon received; but these came for the occasional visitor to Mr. Hope's séance.

They are interesting, as, besides the above mentioned differences, the larger had the sitter's face in the middle.

The writing is written spirally as usual. The respective sizes are as follows: The long axis of the ellipselike writing is 3 ins. The short axis, $2\frac{1}{4}$ ins. while in the smaller (here reproduced) they are $2\frac{1}{4}$ and $1\frac{3}{4}$ ins. respectively.

With regard to the writing the word *meridian* is $\frac{11}{40}$ in. in the larger and $\frac{7}{20}$ in. in the smaller. The concluding words 'God bless you' occupy a space $\frac{18}{40}$ in. in the larger and $\frac{13}{40}$ in. in the smaller.

As to the letters, they are beautifully regular in size and the slope of the lines of the letters is perfectly even, being $\frac{1}{20}$ in. long.

Looking at these two psychographs from an evidential point of view, the probability of any medium or anyone else having written them, one being the reverse of the other, is highly improbable, and indeed we may safely say impossible, under the circumstances.

There is another matter. In the larger, certain words and lines, *quite complete* in the smaller, here reproduced, are wanting *where they should cross the face of the sitter.* On the left side 'we a' only appear, 'sk you' are lost. 'That' begins at the right side, but the ear overlaps part of the 't,' so that only the top of it is seen. The line of words above these are also wanting where the forehead is. The words missing are 'you to.' The sentence is 'We ask (you to) weigh the matter, etc.'

It would seem, therefore, that the human face in some way arrests the vibrations from the (supposed) tablet on which the whole message had been previously written and thence transferred to the photographic plate.

The frequency of reversed writing seems here also to indicate that the tablets are *transparent* to the radiomistic forces employed; so that it is simply reversed in position when held in the hand of the spirit in front of the camera, or over the plates held on the hands of the circle and medium.

The psychograph runs as follows: 'Post meridiem amicus sumus plurimum plaire en etre honneur avec pro compagnie nous comptons sur vous volonte

etre un peu ettonner par cette un message en cet manniere Cependant se de (Greek lines, undecipherable here follow) Ne plus ultra. Quinquam un qui pouver manquer ferrem (Greek word) Cet has been obtained; So friend, we ask you to weigh that matter over and let your judgment be influenced by your common sense. All we ask is that you shall speak of our work just as you find it. God bless you.'

The following is a spirit's own translation of a Latin message previously sent to the Archdeacon Colley. (No. 45.)

The original Message was written in Latin (September 16, 1910), under the Archdeacon's hands (without a camera), being also immediately developed by him. He made a sudden request that any writing vouchsafed might partly be *negative* and partly *positive;* the whole being written in some twenty or thirty seconds. Hence in the following transcript of the original, three English words, viz., *and, so, and*—are positive; while the 24 words in Latin, with the English word 'friends' are negative.

Mr. Hope and Mr. and Mrs. B. (knowing nothing whatever of Latin) had given them this translation in like manner as the original message came to them with the Archdeacon Colley.

THE LATIN SPIRIT MESSAGE.

Friends,

Certain pete finem, *and* confide recte agens; Fortuna favet fortibus. *so* principisis obsta. Esto quod videris *And* de mortuis nil nisi bonum magna est veritas et praevalebit.

The following is the English translation as supplied by the spirits themselves:—

'Friends, aim at a sure end *and* fear not while acting justly. Fortune favours the bold, *so* oppose the first appearance of evil. Be what you seem to be, *and* let nothing be said of the dead but what is favourable. The truth is powerful and will ultimately prevail.'

Communications are often suddenly stopped, because the writer is called away to some important work he has been appointed to do. The control said that such was the reason why the central part of No. 45 was not filled up as usual.

As another example, Mr. Heslop wrote to his wife: 'Just as I was writing to you, I was suddenly called away, and you felt the communication cease' (*Speaking Across the Border*, p. 6).

Similarly Julia was writing about the 'sixth sense' and how Mr. Stead might become clairvoyant, when she suddenly stopped writing. On returning she said: 'I am so sorry that I had to leave you yesterday, but there was an urgent call for me elsewhere, so I had to go. But now I am with you again, I will resume where I left off.'

CHAPTER XXI.

A GREEK TEXT (*Luke*, 17. 4, 5), COPIED FROM THE ALEXANDRINE MS. OF THE NEW TESTAMENT, NOW IN THE BRITISH MUSEUM.

The history of this remarkable psychograph[1] is thus given to me by one of the 'circle' at Mr. Hope's house, he being the medium.

'I am a member of the circle composed of six sitters, who have been meeting weekly for three years. Our purpose is spirit photography. After about two years, each member had obtained some evidence of this particular phenomenon, except myself. My turn having come, we sat for a photograph of my mother. None of the sitters had seen a photograph of her taken in earth-life. The day and hour were fixed and arrangements made for myself with the photographer to bring the plates. In consequence of some misunderstanding we missed each other, with the result that while I was waiting in the house he was waiting in the street. Unable to wait longer he purchased the plates himself. After explanations we began the sitting. In spite of my experience hitherto, this initial blunder, as trivial as it may appear, produced in my mind a sense of disappointment and dissatisfaction. The control, reading this

[1] I here express my thanks to the owner of this psychograph for his kind permission to insert it.

condition, met it by commenting upon it, and offering to produce a Greek message for my own special satisfaction in addition to mother's photo, stating that I could choose the number of the plate and it should appear upon it. The message being in Greek we should not be able to read it, so would require an interpreter; but it could be found in the 17th chapter of St. Luke's Gospel, the 4th and 5th verses. Choosing the *fifth plate*, we immediately held them between our hands in the customary way, not having been unpacked, but just as they came from the chemist. In a few seconds the control declared it done.

Acting under the instruction of the photographer, who did not touch them, I then unpacked the plates, developed the fifth myself, with the result here shown. It has been submitted to a number of interpreters and all verify the truth of the control's statement.

While in the dark room, I myself put one of the plates of the same packet into the slide and immediately we went to sit in broad daylight in the open air for mother's photo. This also was successful, being a photo of mother just as she lay in her coffin. It was acknowledged by her eldest daughter, who is a Wesleyan Methodist and entirely opposed to spiritualism.' (*Signed* M.V.——).

The control also told the circle that 'the passage would be found in the British Museum under a glass shade: that it is the only one in existence, given by Cyril Lucar, of Constantinople, to Charles I.[1]

[1] The present writer compared the psychograph with specimens of Greek MSS. in Young's *Concordance*, and the letters agree exactly with those of the specimen given of the Alexandrine MS. The earliest mention of this MS. was made by Dr. W. Wake (Chaplain in Ordinary to their Majesties and Preacher to the Honourable Society of Grays Inn) in his work. *The Genuine Epistles of the Apostolical Fathers* (1693). Writing on the

No. 46. A Greek text copied by a Spirit from the Alexandrine MS. of the New Testament in the British Museum.

No. 47. A facsimile of the text for comparison.

[Face page 219.

It was at once seen to be exactly like, as far as the letters were concerned, to the *Codex Alexandrinus*, the very one given to Charles I. On going to search for it in the British Museum, I found it to be in a glass case, as stated by the spirit control, but inaccessible to a near approach, as it was railed round. As the keeper of the MSS. possesses in the library in his office a photographic facsimile, the Ven. Archdeacon Colley was enabled to take a photograph of it as well as of the psychograph.

On comparing the two it will be at once seen that the psychograph was *not* a facsimile, but a copy; the differences being as follows. In the Alexandrine, the lines were evidently ruled as the letters are strictly parallel and all the strokes full length and perpendicular. In the psychograph, though the words of each line begin and end as in the original, they are not accurately parallel, nor are the strokes of full length or perpendicular. (Nos. 46, 47.)

It may be described, therefore, as a neat copy, but *inexact* in the formation of the letters and no

discovery of the Epistle of St. Clement he says: 'It happened about the beginning of the present See, that *Cyril*, Patriarch of *Alexandria*, being removed from thence to *Constantinople*, brought along with him a great Treasure of Books to that place. Among the rest he had a very ancient *Manuscript* Copy both of the *Septuagint Old*, and of the *New Greek Testament;* written but little more than three hundred years after Christ. This he sent, as the most valuable Present that he was Master of, to our late Royal Sovereign King *Charles*, the First, by Sir *Thomas* Roe, his Majesty's Ambassadour at that time of the Post. Being thus brought into *England*, and placed in the *Royal Library* at St. James's, Mr. *Patrick Young*, the learned Keeper of the King's Library at that time, discovered this Epistle, with part of another at the End of the *New Testament;* and was thereupon commanded by his Majesty to publish it for the benefit of the World. *Anno* 1633.'

facsimile. A comparison of the corresponding letters shows numerous differences.[1]

The passage in our English Bible is as follows: 'And if he sin against thee seven times in the day, and seven times turn again to thee, saying I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our Faith.'

In the psychograph, as in the Alexandrine M.S., it is as follows: 'And if seven times in the day, he turn again to thee saying 'I repent' thou shalt forgive him. And the Apostles said unto the Lord, 'Increase our faith.'" (No. 53).

This difference exists between other MSS. Dr. Alford remarks: 'probably omitted as unneccessary'; but would any copyist take upon himself to do this? It seems to me that his eye fell on the *second* HEPTAKIS and he continued copying from that word, by mistake, and so left out the intervening words. Thus, writing the Greek, in English letters:

kai ean *heptakis tes hemeras*
[Hamarte eis se, kai *heptakis tes hemeras*.]
epistrepse, etc.

The line in square brackets being left out, will show how the error probably arose.

[1] In Hasting's *Dictionary of the Bible*, sub 'A,' we read: Codex Alexandrinus, written probably between A.D. 300 and A.D. 500 and presumed to be the most ancient MS. of the Greek Bible now extant, in ancient characters; it was a present from Cyril Lucar, Patriarch of Constantinople, to King Charles I. in 1628.' A remarkable feature about the text quoted is that both in the original, and of course in the copy, *seven* words are omitted; as is also the case in other and later MSS.

CHAPTER XXII.

PSYCHOGRAPHS ACROSS ORDINARY PHOTOGRAPHS OF SITTERS.

The occasion happened when Archdeacon Colley, Dr. Hooper, the medium, a lady, and myself were together, and a sitting was proposed. The Archdeacon fetched his camera and plates and the photographs were the result; Dr. Hooper was sitting with us, but he took no part in taking them. They could not be reproduced.

The first showed that no spirits were there, or at least prepared to discover themselves; but in the second, familiar friends announced themselves by writing across the photograph. Violetta, the sprightly lady, not only signed her name, but appears to have squirted the 'spirit-ink' over the 'tablet'!

The writing is reversed; so that the psychic tablet on which it was written seems to have been held the wrong way and, being transparent,[1] the

[1] In No. 21, it will be seen that the Archdeacon himself did the same thing after he too had joined these friends.

writing is reversed on the photo plate: correctly it reads,

HAIL FRIENDS
HAIL ALL HAIL
We are not dead.
We send you our greetings
fervently
Greeting Friends
SAMUEL.
AJAX.
VIOLETTA.

The reader will observe that Samuel, as always, makes the E like the Greek epsilon, as he did before he passed over to the other side.

The Archdeacon developed the photographs and sent me copies. I forwarded them to Dr. Hooper. He remarked upon it: 'The psychic fog is seen by comparing photo 54 with photos 55 and 56. A psychic 'aura' is over your head and shoulders.'

When Olwen was holding the 'flint-core,' mentioned in *Spirit Psychometry*, she described my personal appearance and dress correctly. She very nearly pronounced my name as well: but she said she could not see my face on account of the bright and coloured lights over my head and shoulders; presumably this was my 'Aura.'

I had sent the flint-core, *i.e.*, a flint stone from which some pre-glacial man had flaked off portions for his own use.

With regard to the writing with ink, if the spirits use our pens, it is also likely that they use our ink.

In the case of writing on paper within two slates securely bound together, Sir William Crookes suggested mixing lithium with the ink, which could readily be detected by the spectroscope. Vice-Admiral W. Osborne Moore consequently dissolved some citrate of lithium and mixed it with ink. This he put in a cup and placed it on the slates. He wrote a letter to his spirit friend, who replied at length.[1]

It was sent to Sir William Crookes, who analysed several parts and detected an abundance of lithium in the letter written with the ink containing this salt (*Glimpses of the Next State*, p. 258).

In the case of psychographs, both pens and ink used will not be in the *concrete* form we see, but their corresponding doubles in the spirit sphere.

In both cases the pens and ink are presumably dematerialised before being used by the spirit-writers, and then rematerialised on the glass slide.

Unfortunately these photographs failed to be reproduced for printing.

[1] *Glimpses of the Next State*, pp. 250, 251.

CHAPTER XXIII.

A COMMUNICATION WRITTEN ON A SPIRIT-TABLET AND 'PRECIPITATED' ON TO A PHOTOGRAPHIC PLATE IN TOTAL DARKNESS, ADDRESSED TO REV. G. HENSLOW.

A séance was held in the Archdeacon's private rooms in Leamington (July 16th, 1909), Mr. W. Hope being the medium. There were present, the Archdeacon, some members of the Crewe circle, a lady friend from London, and myself. After prayers and hymns, a control, speaking through Mr. Hope in trance, said to me: 'If you will go and buy three plates and give one to each of the two ladies present and keep the third yourself, a message to you shall be on each of them; if you will have another sitting at eight o'clock.' The time then was 4 p.m. I did so. At 8 p.m. the message came as promised. It was identically the same on the plates. The writing is microscopically small and written as given below. It consists of sixteen lines, the upper four and the five lowermost are horizontal, the latter being upside down; but the other intermediate seven lines are oblique; so that the whole takes the form of a Z. It will be noticed that the words are written on what looks like a rough-edged oblong piece of glass, held by a hand.

It would seem to be a good proof that the long messages so often received in a few seconds, are

all written out before-hand on tablets; then being held up, are 'precipitated' on to the photographic plate.

The dark parts appear like the fingers of a hand holding the tablet. The two upper shadows also look like the tips of fingers.

The messages being microscopically small must have been written larger, and then, by some unknown method, reduced in size, before being transferred to the photographic plate.[1]

One of the psychographs was the one developed by one of the ladies. The other was identically the same; but mine was a failure. This can be accounted for by the fact, that while the other two were (according to instructions from the control) tucked beneath their dresses, so as to be in contact with the skin, the Archdeacon wished me to try an invention of his own, consisting of a wooden frame; but being unable to put it next my body, I thrust it under my waistcoat. The result was a rough attempt, reproducing the tablet, but the message is wanting. Both failed to be reproduced.

Such minute handwriting has occurred before. The author of *Do the Dead Return?* thus writes:

'I have seen pages and pages of the most minute writing, such as I have never seen executed by a hand of flesh. . . Some of the characters in these spirit writings are so small that at first sight they appear like a series of dots, and become legible only by the aid of a magnifying glass.

[1] If the reader will turn to the description of No. 44, p. 213, he will see that this psychograph was produced in *two sizes*; otherwise identically the same.

The following is the message sent. The last five lines were written upside down. It is all as stated in microscopically small letters.

To the Rev. Professor,
Friends,
We are doing this to show you that
it is possible to speak with you
by this means; and now that
you have seen for yourself

We want and ask you with all earnestness
We can, to stand by the Archdeacon,
as he is worthy of your best. He
has worked hard for the cause
he holds so dear. Remember
there are more for you than
all that are against you.

(Nos 47, 48.)

Give us the conditions and we will
give you the proof you require.
Be generous friends to our friends
and we will work together for
the good of all. Good Night.

I showed this psychograph to a spirit who could see it through the eyes of our mediumistic lady, and he said it was ' written on a tablet, such as we use.' Asking how it was done, he replied, ' It is too difficult to explain.'

Another proof that messages are prepared beforehand and written on tablets, is given by an accident which occurred to the Archdeacon : A long communication in the usual minute copper-plate handwriting was written, but not in the presence of the Archdeacon. It was unfortunately broken. The control, however, said : ' I will reproduce it, and add a postcript to the Archdeacon.' This was done, with the promised addition, otherwise the two communications were identically the same, word for word. This was told me by the Archdeacon himself. The psychograph is often repeated and in a reduced or increased size, showing that it is not *written* then and there, either in the camera or when th epacket of unopened plates is held in the hands.

It is unfortunate that this psychograph could not be reproduced for printing.

CHAPTER XXIV.

A MESSAGE TO REV. G. HENSLOW ON THE THIRD OF AN *UNOPENED* PACKET OF TWELVE PHOTOGRAPHIC PLATES (OCTOBER 1, 1909).

This came through Mr. Hope as the medium. Not being able to attend the séance at Crewe, I sent the packet just as it was bought, but with tape wrapped round it, and sealed on the ends and sides. After a week Mr. Hope returned it intact; for I found it exactly as I had sent it. There was not the slightest indication of the seals having been tampered with, etc. I at once took it to a professional photographer and asked him if the packet had been opened. He was good enough to write me the following certificate. 'I am quite satisfied that these plates had not been opened or tampered with in any way.—H. L. Y.——.' (This was subsequently corroborated by the manager of a leading firm of photographers in London). He allowed me to accompany him to his dark chamber, and I there informed him all about it. He procured fresh materials for development. I cut the cover across the middle and so could remove the two ends. Taking out the first parcel of four slides, I developed the *third* plate only. The message was on it.

As soon as I could, I wired to Mr. Hope at Crewe, to tell him that the message had come on the *third*

plate just as the controls had arranged that it should.

I received the following reply given below from Mr. Buxton, both he and his wife being members of the Crewe 'circle.'

A letter from Mr. W. Hope, on returning the unopened packet of plates to me, was as follows:

'Dear Sir—We are sending you the packet and hope there is something on the plates, although we have to chance it. Please send word as soon as you can, as we are anxious about it.

Our guide says they have tried to impress the *third* plate from the top.

Please see the plates developed yourself. All we ask is fair play and fair dealing; which we know we shall get at your hands; and as soon as the development is completed, we should be greatly obliged if you would send word as to the results; as we are in great expectation. If the third plate has failed, develop the first half-dozen; but if the third has been written upon, there will be no need to develop more. Yours respectfully,

W. HOPE, 50 Oakely Street, Crewe.

So anxious were the Crewe circle about my plates that Mr. Hope wrote to the Archdeacon, hoping he would be present with me when developing the plates. This, however, was not possible.

'The Rev. Archdeacon Colley,

Dear Sir,—Just a word hoping it will find you well. I am writing to ask you to see fair play. Now, don't miss developing on Tuesday, as we shall send all our sympathy; and get the Professor to see them opened, and watch development; and do impress the photographer to be careful and please

let us know results as soon as it is over. Don't wait until Wednesday, but send word at once, as we are all eagerly awaiting results. On our part we can safely say we have dealt honestly with them (the guides); and if they fail us now after promising faithfully, I shall be inclined to throw it over. On the other hand, if they keep to their word, I shall be more than ever attached to them; so see they (the plates) are done on Tuesday, and let us know as soon as possible. I am writing to the Professor.

Yours respectfully, W. HOPE.'

From Mr. A. Buxton.

'Dear Sir,—Yours to hand; we were very pleased to hear from you, as we have been greatly excited as to the development of the plates. About the information you are seeking, Mrs. Buxton had gone to lie down, but suddenly called out 'Success! success!' and when spoken to she woke up. I was sent for at once and went from the workshop into the house. Mr. Hope had just called in. Then she told us she had got—'Success, victory has crowned your efforts.' (That was *before* they had received my telegram).

When the wire arrived and proved my wife to have been correct, we were not half so excited.

Mr. Hope sends his thanks for the wire, and is very pleased to hear that the plate has given you satisfaction. Yours truly, A. BUXTON.'

On my asking Mrs. Buxton how she came to realize the success, she said it was *not* a 'voice,' but by 'sensing it.' This is the usual expression of psychic people.

The psychograph (No. 48) is as follows:

'Friend Henslow,—The message is just the same as before. Be quite sure that you are satisfied as

No. 48. A message to the present writer on the third plate of an unopened packet of twelve; with another (below) to the Archdeacon.

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regards our work. Then, if you find it true, stand side by side with our friends and push forward this grand work; and may God bless the Archdeacon; he has suffered much, but great shall be his reward. Now, we think we have given you proof enough. Give our respects to the Lady, Miss S., and our love to all our friends. God bless you.

Beneath this message is another, but of private matter, to the Archdeacon, so this is not reproduced here.

The Special plate to be impressed pre-determined.

Mr. Britton Harvey mentions in his *Science and the Soul*, that on the authority of Dr. Pio Foa, Professor of Pathological Anatomy in the University of Turin, that able conjurers had admitted that these phenomena could *not* be explained by trickery. Such, too, was my experience, with regard to the third plate of my unopened packet. Both Mr. Marryat and Mr. Maskelyne informed me that it could not be done, as well as Sir W. Crookes.

Dr. Lombroso also gives an instance of Eusapia Paladino writing on a sheet within a block of papers: 'The name 'Eusapia' was found to be badly written on the next to the last page of the block, and yet the leaves had not been turned over nor the tablet lifted up.' (*After Death, What?* p. 57).

CHAPTER XXV.

MATERIALISATIONS.

The reader may have studied Sir William Crookes' scientifically conducted experiments in this phenomenon, and be, one hopes, convinced of the truth that spirits can 'materialise' and be absolutely indistinguishable from ordinary people, in appearance, dress, and voice, etc.

Corroborations are, however, always desirable for establishing facts when doubted. I will conclude this book by reproducing parts of a lecture delivered by the late Venerable Archdeacon Colley before the Church Congress held at Weymouth (1905). He dealt with other subjects, but these I have quoted in connection with similar cases mentioned in other chapters of this book.

As a scientific experiment with the same medium, Dr. A. R. Wallace gives the following description of a materialisation as seen by himself (*My Life*, vol. ii., p. 330).

'Four gentlemen secured Mr. Monck's exclusive services for a year, hiring apartments for him on a first floor in Bloomsbury, and they invited me to see the phenomena that occurred. It was a bright sunny afternoon, and everything happened in full

light of day. After a little conversation, Monck appeared to go into a trance, then stood up a few feet in front of us, and after a little while pointed to his side, saying: 'Look' We saw there a faint white patch on his coat on the left side. This grew brighter, then seemed to flicker and extend upwards and downwards till very gradually it formed a cloudy pillar extending from his shoulder to his feet and close to his body; then he shifted himself a little sideways, the cloudy figure standing still, but appearing joined to him by a cloudy band at the height of which it had first begun to form.

Then after a few minutes, Monck said: 'Look,' and passed his hand through the connecting band, severing it. He and the figure then moved away from each other until they were five or six feet apart; the figure had now assumed the appearance of a thickly-draped female form, with arms and hands just visible. Monck looked towards it and again said, 'Look,' and then clapped his hands. On this the figure put out her hands and clapped them as he had done, and we all distinctly heard her clap following his, but fainter. The figure then moved slowly back to him, grew fainter and shorter, and was apparently absorbed into his body, as it had grown out of it.

In some cases instead of a shrouded and somewhat shadowy female figure, a tall robed male figure was produced. This figure would remain with them half an hour or more, would touch them and allow of close examination of his body and clothing; and would exert considerable force.

The Archdeacon Colley's description of materialisations through Monck, corroborate the last cases, as he described them to me, as of Samuel Wheeler, the Mahedi, and others.

Besides the formation of materialised spirits out of the body of the medium, they have been seen to arise from a *spirit light on the floor* of a room :

Thus, Mr. Tweedale quotes in his book :

'The following phenomena appeared to me to be of prime importance. I saw a white light on the ground, I saw it as it were a luminous ball floating over the ground ; then rising straight upwards very rapidly appeared ' Bien Bon,' *born*, so to speak, out of the flooring. The luminous spot preceded his appearance, and he raised himself straight up. Then he tries to come among us ; I could not say whether he walks or glides. Then he suddenly sinks down and disappears into the ground. He suddenly became shorter, and under our eyes disappeared into the ground, then raised himself again suddenly in a vertical line.' (Quoted by Tweedale in *Man's Survival after Death*, pp. 234, 235).

With regard to materialisations Mr. Clodd writes :

'One of these repellant examples will suffice. A clerical spiritualist named Colley was present at a séance given by the medium Dr. Monck, whom he described as ' under control of Samuel.' He was seen by all to be ' the living gate for the extrusion of spirit forms from the realm of mind into this world of matter.' This is what Colley tells us, in the best pulpit style, that he saw ' most plainly ' :

Several times a perfect face and form of exquisite womanhood partially issued from Dr. Monck about the region of the heart. Then after several attempts, a full-form figure in a nebulous condition at first, but growing solider as it issued from the medium, left Dr. Monck, and stood, a separate individuality, two or three feet off, bound to him by a slender

attachment as if of gossamer, which, at my request, 'Samuel,' the control, severed with the medium's left hand, and there stood a spirit form of unutterable loveliness, robed in attire spirit-spun—a meshy network from no mortal loom, and of transfigurative whiteness truly glistening.'[1]

At the trial of Dr. Monck, among his apparatus were masks, stuffed gloves, muslin, and a jointed rod.

The Ven. Archdeacon Colley told me that it was the greatest sorrow of his life that he was not in England when his long beloved friend was tried. All the apparatus belonged to Archdeacon Colley but were in Monck's charge while he was abroad. It was a gross miscarriage of justice.

Dr. A. R. Wallace at the trial bore witness to the fact that 'he had seen Dr. Monck in the trance state, when there appeared a faint white patch on the left side of his coat, which increased in density and spread till it reached his shoulder; then there was a space gradually widening to six feet between it and his body, it became very distinct and had the outline of a woman in flowing white drapery . . I was absolutely certain that it could not be produced by any possible trick.'

The Archdeacon placed £1,000 in the bank of Leamington to the credit of Mr. Maskelyne provided he could reproduce exactly the materialisation of a living person. The money was never claimed. It may interest the reader that the Archdeacon learnt conjuring tricks from the same person that taught Mr. Maskelyne.

[1] *The Question*, p. 130; quoted from *Spiritualist*, Oct. 5, 1877.

Mr. Clodd's book, *The Question*, concludes with a postscript written by Prof. H. E. Armstrong, F.R.S., and 'a member of the scientific fraternity,' as he very rightly styles himself; so I, too, will take the liberty of including myself in the same fraternity; but when he agrees with Mr. Clodd's opinion of *Raymond* being 'nauseating drivel' and adds 'seemingly the rules of evidence are disregarded and logic entirely discarded,' as a scientific man, I flatly deny it. If these two writers *assume* that *Raymond* is based on fraud, then, it is their duty to *prove* Sir Oliver Lodge to have been deceived, not merely to abuse him; or else say nothing.

The evidence in support of *Raymond* is abundant, but *inductive*, of which Prof. Armstrong appears to take no account. Perhaps chemistry looks solely for *experimental verification?*

As far as I can discover from Mr. Clodd's work, neither he nor Prof. Armstrong has ever himself attended a séance, with a genuine 'private' medium —who never 'performs' in public, and never asks for, or accepts, pecuniary reward.

'Our Modern Science' is the outcome of expert observation logically interpreted, says Prof. Armstrong; but he strangely makes no allusion to 'Induction.' Has he forgotten that the conviction arrived at as to the rotation of the earth, was entirely based on induction, long before the big pendulum swung to the old Polytechinic in Regent Street.

Spiritualism has the advantage of being based on both of these scientific methods of proof. Perhaps

this book will have some credit in convincing at least a few opponents.

The following consists of portions of the lecture by the Ven. Archdeacon Colley, delivered at Weymouth, during the week of the Church Congress (Oct. 6th, 1903) :—

'Five of us were together with our esteemed medium in my rooms—52 Bernard Street, Russell Square, London. The first abnormal form that came to us on this occasion was that of a little child, like that of any English child of six or seven years of age. This small figure, in view of us all—three gas jets being full on at the time (with warm fire light)—grew into life before us.

Not to repeat unnecessarily often how the marvels recorded were brought about, I, at the outset, may say that the coming of our psychic friends almost always was as follows :

As a column of support, standing at his right side, I with my left arm at the back usually upheld our entranced medium, having thus the best opportunity that could be desired for closely observing what took place, as publicly reported by me from September 25th, 1877, till January 22nd, 1878.

When in expectation of a materialisation (and sometimes suddenly when there was no expectation of any recurrence of the great mystery of psychic parturition) there was seen steaming, as from a kettle spout, through the texture and substance of the medium's black coat, a little below the left breast, toward the side, a vaporous filament, which would be almost invisible until within an inch or two inches of our friend's body. When it grew in density to a cloudy something, from which (and apparently using up which for the quick

evolving of much white raiment) there would then stand, to step forth timidly, as did this little maiden, or in the same way boldly and naturally, to companion with us, other of our frequent psychic visitors. For, as a cloud received One out of their sight, when the disciples at Bethany gazed on their ascending Lord, so, as from a cloud thus inexplicably evolved from the medium, came our materialising friends; and, exhaling again to invisibility in a cloud (sucked back within his body) were they withdrawn from us wistfully gazing on their mysterious departure, and noting this or that particular phase of it within a few inches of the point of their inscrutable disappearance and evanishment.

The child-form now abnormally present with us, clad in white, and having beautiful golden hair, had all the actions of human girlhood; clapped its little hands; pursed its mouth for kisses we each gave it; spoke in a childish manner with a slight lisp; the medium like an elder brother instructing it and sending the little one hither and thither to bring this thing or that from different parts of the room, which she went for and brought us in a way quite natural. Then drawing with winsome confidence to the masculine author of its temporary being, the dainty creature was gradually absorbed, and disappeared, to melt again into our friend's body.

I speak of the coming of this little child first because of a dramatic incident occurring that very wintry night of deep snow. A large fire had been made and then banked up to last through the evening, and when the maiden, with childlike curiosity, tip-toe—bare feet on fender top—was reaching up to get some ornament from the mantel-piece the fire suddenly blazed out with heat that made us quickly push back our chairs, and the little one with a cry of alarm started away, crouching down

in fear at my right side with such a gesture and pose artistic and supplicating look (all of us remarking the pretty action) that involuntarily I said, 'Did it burn you, my dear?' 'Yes,' said the medium, 'for I felt it.' Yet he at the moment was standing at the far end of the room away from the fire.

Very strange is this community of feeling between the medium and spirit-form. I have often observed it, and tried to understand it, but cannot.

Once, on September 25th, 1877, when several faces of womanly attractiveness appeared at, and only partly issued from the medium's left side, I touched each of them in turn covering his eyes with my left hand; he, however, instantly felt the brow, chin, cheek, or lips that I touched with my right hand. This, up to a certain point, may be thought to be natural even under these strange conditions, but the case is harder to understand when the like community of sensation exists between the medium and the completely detached materialised form as a separate individuality. For when the filament I have mentioned—that, from the region of the medium's heart, like a vital cord connecting the abnormal form with the normal man—has by the medium's own hand been severed, and the medium has gone down stairs for awhile leaving his double with us, and when he returns on entering the drawing-room door feels what the materialised form at the moment is holding in his hand, which I have just casually given him, and made him, with my fingers, clench his fingers over, the community of sensation becomes very difficult to account for, especially when that small thing over which I shut the psychic figure's hand has instantly been brought to me by the medium, the materialised form's hand having been clenched and shut in mine the whole time.

It is these considerations, with these experiences, that make me a spiritualist, who, in earlier days had leanings to the Sadduceeism of Materialism. For who could be other than the former with all that I have seen? How could the most St. Thomas' sceptic in its best sense of weighing and pondering these things, hold out against what was vouchsafed me one most memorable Tuesday evening (September 25th, 1877), when, as the living gate for the extrusion of spirit-forms from the realm of mind into this world of matter, the medium receives back into himself the perfect form of exquisite womanhood that had companied with us for awhile? For I led it to him, as he stood up to receive back at my hands this marvellous being or emanation—human-spiritual. And, as I brought my sweet companion close up to him, the gossamer filament again came into view: its attenuated and vanishing point being, as before, towards the heart. Greatly wondering, yet keen to observe, did I notice how by means of this vapoury cord the psychic figure was sucked back into the body of the medium. For like a waterspout at sea—funnel-shaped, or sand column such as I have seen in Egypt—horizontal instead of vertical, the vital power of our medium appeared to absorb and draw in the spirit-form, but, at my desire, so gradually that I was enabled quite leisurely thus closely to watch the process. For leaning against, and holding my friend with my left arm at his back, and my left ear and cheek at his breast, his heart beating in an alarming way, I saw him receive back the lovely birth of the invisible spheres into his robust, corporeal person. And as I gazed on the sweet face of the disintegrating spirit, within three or four inches of its features, I again marked the fair lineaments, eyes, hair, and delicate complexion, and kissed the dainty hand as in process of

absorption it dissolved and was drawn through the texture and substance of his black coat positively into our friend's bosom.

Gazing thus closely with rapt interest to watch the departure of this ethereal-solid-dissolving, lovely creature, through the living gate and avenue of the medium's corporeal self, did I, with others clustering round, mark the process, impossible to understand, of her progress to regain through the body of our friend, her home in the viewless spheres.

How then, I again ask, could I with the evidence of my senses, and many opportunities in this way for their exercise be other than a spiritualist? Well, indeed, might the noble-hearted Bishop Colenso, when I first spoke of these things to him in Natal, exclaim, 'I would, Archdeacon, readily give my right arm to see what you tell me.'

But to follow on from my diary *seriatim* would prolong my lecture unduly. I therefore must omit much and shorten what I have to say. This next experience, however, about which I have to speak is most important and cannot well be abridged. A materialised spirit-form that often came in the same way as described, from the medium's left side, purported to be, and was, as I have reason to think, his former earth-friend and brother minister, since one of our inner circle present with us on this memorable occasion of his coming (October 8th, 1877) had known him in natural being as a member of his congregation, and straightway recognised our abnormal friend as his pastor of former days, even as he had previously known him by voice through the medium.

When in the case of the little child's coming, and the coming of the angel-lady into visibility, tangibility, and separate existence, the medium was

unconscious. So now (when this particular evening our friend, known as 'Samuel,' took form from his friend's side to step into robust objectivity and separate being) the medium who leaned heavily against me was in trance, under control of one well-known to us named 'Lily.' 'Lily's' voice through him was very different from the voice of the fully-extruded, manly built-up form of the materialised Baptist minister; it also, in the extruded form, being to the very syllable the voice that in control enabled him to be recognised by us, and identified as 'Samuel' when not materialised and merely vocal through our medium. For equally, as indicating a distinct individuality by operating in the arrangement of sentences, choice of words and turns of expression, it was all the same, whether speaking through the larynx of the medium under control, or, as now, when he ('Samuel') himself was talking to us as a materialised spirit. Even when he was controlling, as I shall have to explain, an Egyptian spirit-form known as 'The Mahedi,' who could not speak English, his ('Samuel's') voice in that Eastern Mystery (as also through another medium of my developing) was to the characteristic accent and intonation, still that of our friend 'Samuel.'

So, by auditory, ocular, and tangible proof of the re-incorporation and psychic-re-incarnation of our abnormal visitor, his former deacon recognises, hears, sees, walks with, and talks with his former pastor. Greatly, therefore, does Mr. A. desire that, if it were not dangerous, the materialised form, and 'Lily'[1] in control concurring, should awake our medium, in order that he might see the marvel of his sometime fellow student and brother minister's

[1] 'Lily,' the reader will remember was the Archdeacon's wife.

abnormal self, actually and bodily present with us in our midst.

For though by this gate of access from the realm of the invisible to the visible, 'Samuel' had mysteriously travelled through his friend to company with us, yet was the medium unconscious of it, knowing only of these great happenings when we told him of them on his coming from under control and out of trance. Cautiously, therefore, had they now to awaken him, for he was rather of a nervous sort. Often when I have been sleeping in the same bedroom with him, for the near observation of casual phenomena during the night, and, specially, when he was naturally asleep, for conversation with the direct voices that came through the dark, I, on such occasions, would hold my hand over his mouth, and he would now and again be startled into wakefulness not unmixed with fear. For he could see the phantoms which I could not when I had quietly put out the night-light—for he would not sleep in the dark which made him apprehensive of phenomena, physically powerful to an extraordinary degree; the molecular rest that darkness is, compared with the intense molecular action which attends light being causative of very startling though never hurtful things; and my friend's nightly prayer was:

> 'Let no ill dreams disturb my rest,
> No powers of darkness me molest.'

Therefore being aware of this our medium's extreme nervousness we very carefully now made ready to awake him; and the scene that followed may better be imagined than described. Dazed for a moment, and then most astonished, our aroused friend looked enquiringly at the materialised spirit-form, and jumping up from the sofa on which

we had placed him when 'Lily' relinquished control, he excitedly rushed forward to his one-time fellow student, shouting 'Why it is Sam!'—'I declare it is Sam!' and there was hand-shaking and brotherly greetings between the two, boyish being the glee of the medium and wonder on the part of us all at this astonishing display of spirit power.

Of the many things I that evening saw and made a note of, we have not now time to speak, but I must mention one particular. When both friends were about to speak at once there was a momentary impass, and neither seemed able to articulate; the medium's breath appearing to be needed by 'Samuel' when he essayed to speak, while the materialised form was also checked in his utterance when the medium began to speak. For as old friends thus strangely meeting they naturally had much to say. The pent up feelings of the normal man and the abnormal man, together with Mr A's delight and the other's astonishment, making a scene which was remarkable, and suggestive of what must have been the astonishment and joy of the disciples of the risen Christ when they saw their Master, the doors being shut, suddenly standing in their midst and saying, 'Peace be unto you.'

But, to resume my account of further materialisations, I now wish to speak of a spirit-form manifestation that has left, what is now on the table before me, in the way of proof, that I was not hallucinated (as Mr. Podmore in his two volumes would hint), when, December 21st, 1877, was witnessed by five of us, and reported by me that same evening, the following, first published January 4th, 1878:

After the coming to us in the way described of other spirit-forms, set forth in the verse:

'Springs the immortal from the mortal,
Heaven is twin with earth:
Man is made the spirit's portal,
And the invisible hath birth'—

birth inexplicable from the side of the medium, through the untorn, uninjured texture and substance of his black coat, one joins us whom I and my wife had in another medium long known as 'Alice'; and she, even as Eve grew from the left side of Adam, she, this womanly shape, grew from the left side of the entranced medium. And we particularly noticed the gradual projection of this abnormal being from the bosom of our friend; while also perceiving recognition of me in her eyes I spoke to her before her extrusion was accomplished, before her development was established, before her detachment from her medium by the severing of the vital cord, in the way already explained, was altogether complete. Her loved voice in a whisper was recognised as she greeted me with the words 'so glad to see you' even during her busy time of psychic parturition; and well remembered indications of identity proclaimed her to be our dear Alice of former years before I went to India, and before her friend, my wife, lived in Italy.

There had always been a feminine playfulness of selfwill about the maiden, and this was now seen in her laughing opposition to the will of 'Samuel' in control. For when he asked her to walk with him apart from us, to read this pencilled letter she had written years before through her former medium at Southsea, she declined to do so, sitting down with me on the sofa; so, too, when in a huff our friend said 'Well, sit,' she quickly jumped up and walked about the room, in many ways with girlish contumacy and engaging superciliousness acting the part of a wilful young lady, just to show that

she was not to be ordered about and had a will of her own. This indeed was amusingly made clear in a way none of us could forget, when, at my laughing suggestion, that for 'Samuel's' momentary petulance the spirit-maiden should box his ears, she merrily responded and saying 'O yes, I will do that' stepped gaily up to the medium, lifted her hand, and, *mirabile dictu*, boxed his ear.

Perhaps, for half an hour, or a little more, did this dear one stay with us, chatting delightfully, doing many things of her own sweet will, and assisting me (always her favourite in the past) to do many things by way of experiment, shewing how Alice was Alice, with remembrance of the happy past (that did not need the letter 'Samuel' wanted to show her to bring again to mind), having tender memory too for those, not then present with us, to whom she sent messages of love. Then in the end—everyone sorry to lose her—gracefully retiring, through the medium, in a way I suggested for experiment, not the usual way, kissing adieus, like one leaving the stage, curtsying from the footlights, she, in front of our friend, *melted* invisibly back to her home in the viewless spheres.

Then, and not in his usual way, but as I suggested in the departure of 'Alice,' came our Egyptian friend 'The Mahedi' that had to do with the second, and of his own volition did the first of these psychic writings, replicas of which make the frontispiece of this lecture. (Nos. 49a, 49b.)

I have in a few words already referred to this very remarkable spirit-form that first materialised at our inner-circle, October 8th, 1887. But from the extreme importance of matters clustering around this mysterious entity, and the circumstances attendant on his coming continuously in the past, with recent indications of his possible return—

foreshadowed the 30th of last June—I must now particularise this 'Coming Phase'—the term, together with his name or title 'The Mahedi,' I was asked to notify to absent friends that memorable Tuesday evening, October 8th, 1877.

Egyptologists I hope, will, on seeing the replica of this psychic writing, kindly communicate with me, and help to solve the riddle of this sphynx-like being and interpret the pencilling on my visiting card when I was in the Royal Navy, which Dr.——, of the British Museum, himself a spiritualist, told me, within a few days of its being written, was of the nature of ancient Coptic.

From my own knowledge of and travels in Egypt, I straightway guessed that in this materialised form we had to do with an ancient denizen of the Valley of the Nile, who in stature reminded me of a mummy of gigantic proportions I once saw in some museum at Rome or Milan. He was, however, by no means a mummy now, though as to his dead body it may be that his earthly remains yet in some mummy case are slowly crumbling into dust, or waiting for disinterment in ancient Egypt, to be sent to the British Museum; while possibly he was the tenant in earth-life of what now is that mummy of stature just like his present materialised form that comes to us in London, and which I saw so many years ago in Italy.

The bronze-hued skin of our abnormal visitor which I was suffered very closely to scrutinise with my Stanope lens, and observe the flesh markings, the finger nails and toe nails, the small hands, wrist, feet and ankles, the swarthy, hairy arms and nether limbs to the knee; the features mobile with life, yet at times with a sphynx-like cast of expression; the haughty, prominent (not Jewish) nose (and not expanding Numidian nostrils);

general contour of the face—facial angle good; black, piercing, but not unkindly eyes; hair lank and jet, with moustaches not beard, long and drooping; limbs wiry and muscular, and height some six feet eight inches, all added to my first impressions 'The Mahedi' was an Eastern, but not of India or the Far East.

My leisurely examination on this occasion of our strange, very tall visitor, was on other occasions repeated; and I was conscious of an amused feeling on the part of our mysterious friend at my rather troublesome anatomising of his stalwart physical-psychical person from time to time. For I could not fathom the ethnological mystery do what I might in heaving the lead of weightily perpending the grave matter, nor can I do so now after the lapse of eight and twenty years since October 8th, 1877.

Moreover, there then was, and still now tarries for elucidation the clothes mystery, which surely, in respect of the garments of the risen Christ, should give pause to Christian Sadducee revilers of spiritualism. For the Master's raiment had been parted among the Roman soldiery, and upon his vesture, unrent, had they cast lots. Whence came, therefore, and what was the texture, nature and substance of our resurrected Lord's apparel that with Christ's Holy Person passed through the closed doors when suddenly He stood with His disciples the not unclothed materialised Man-Divine?

The head-dress of 'The Mahedi,' on his first coming to us, was a kind of metal scull cap, with an emblem in front, over-hanging the brow, which trembled and quivered and glistened. I was allowed to feel it, but there was little resistance to my fingers, and it seemed to melt away like a snowflake under my touch, to grow apparently solid again the moment after.

For once (February 18th, 1878) by daylight it was arranged, as a most dangerous experiment, that I should grasp the white attired Egyptian and try to keep him from getting back to invisibility through the body of the medium ('Samuel' being in control) and this is what happened, which ever since has made me, when I have read them, ponder the words of the apostle St. Paul, 'Whether in the body, or out of the body, I cannot tell; God knoweth' (II Cor. xii., 3). For I was by an irresistible force levitated, as it seemed instantly some eighteen or twenty feet from my drawing-room door right up to where the medium stood, whom strangely and suddenly, wearing white muslin over his black coat, I found in my arms just as I had held 'The Mahedi.' The materialised form had gone, and the psychic clothing that had evolved with him from the left side of my friend must also have gone the same way with the speed of thought back to invisibility through the medium. But whence its substituted drapers' stuff now on the body of our friend not wearing it an instant before?

The impact of our collision—for as my diary says it was a matter of concur, collide, collapse—left us with no desire to repeat the experiment which was nearly the death of us; so the clothes mystery still tarries for solution. I kept for a time the white muslin with lightning flash substituted for 'The Mahedi's' psychic-evolved attire, but missed it after awhile perhaps from forgetfulness of where it was put, or perhaps not, as there are queer ways in which material things are positively *spirited* away like this, of which, as an experiment two years before, I will now speak.

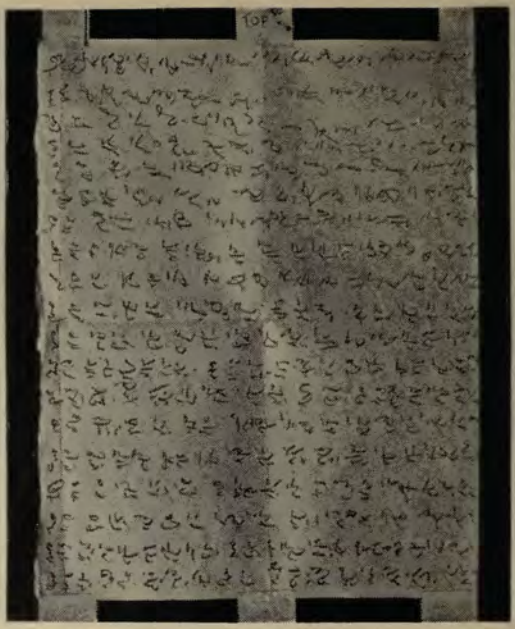
But to resume; touching 'The Mahedi.' His physical strength was what might be expected from his stalwart proportions. Seated in my

round-backed reading chair he lifted me to the level of his shoulders apparently without effort. Then he took up a musical box not seeming to know what it was and shewing surprise when I set it going; he then held it out at arms length on the palm of his right hand, swinging it about with ease although it weighed 21lbs. 12ozs.

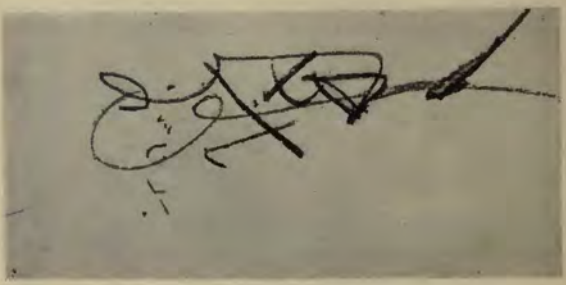
He seemed to be interested in everything around him, walking up and down the room and taking up various articles to examine them as would be natural to one of ancient race now in the midst of modern environment. Presently he espied and brought from the sideboard a dish of baked apples and I got him to eat some. Our medium was at this time six or seven feet away from the materialised form and had not chosen to take any of the fruit, averring that he could taste the apple the Egyptian was eating. Wondering how this could be (even as I had often before wondered what became of the piece of broiled fish and of a honeycomb that our rematerialised Lord, hungering after the resurrection, had eaten in the presence of His wondering disciples) I with my right hand gave our abnormal friend another baked apple to eat, holding this very bit of paper in my left hand outstretched towards the medium, when from his lips fell the chewed skin and core of the apple eaten by 'The Mahedi'—and here it is before me now after all these years in this screwed up bit of paper for any scientist to analyse.[1]

Several times I have had experiments of this sort repeated, and here in other screwed up pieces of paper on the table before me should be something further in the way of proof that I was not hallucinated at the time when these things happened;

[1] I have seen and examined it (the present writer).



No. 49. Spirit writing by the materialized "Mahedi" in an unknown language.



No. 50. Extra writing by Mahedi.

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but never could I see the transit from the mouth of the psychic form at my right hand of what was masticated, or swallowed of wine from a measured glass to pour in exact measure again from the mouth or to drop from the lips of the medium six or seven feet at my left into these carefully kept papers.

Matter through matter, and the solid through the solid passing is another and quite common experience in spiritualism that yet awaits scientific explanation ; as also does the mystery of psychic clothing.

And now, not being able from want of time to speak of the many more occurrences I would like to narrate, we come in conclusion to the psychic writing, which was brought about as follows :

After doing various other things, elsewhere recorded, ' The Mahedi ' sat down at a small table that I placed for him near the bright winter's fire. By signs, for, as I have observed, the Egyptian could not speak English (save under control of ' Samuel ') I got him to understand we wanted him kindly to write something for us, and willing to oblige, he now made ready to do so, but looked puzzled at the lead pencil I gave him. We had therefore, to show what it was and how to use it. He, however, held it as he would hold a stylus and then quickly wrote these Oriental characters (No. 50), not indeed, as we should write from the left, onward, but as Easterns do from right, backwards. I stood as he did this, leaning over him from behind and resting my right hand on his right shoulder, while with my left thumb and second finger over his left hand on the table I held my Royal Navy visiting card on the back of which he wrote what has been photographed and reproduced in Replica No. 49.

Comparing this with Replica No. 50, a great difference is seen as between the rapidly written possibly

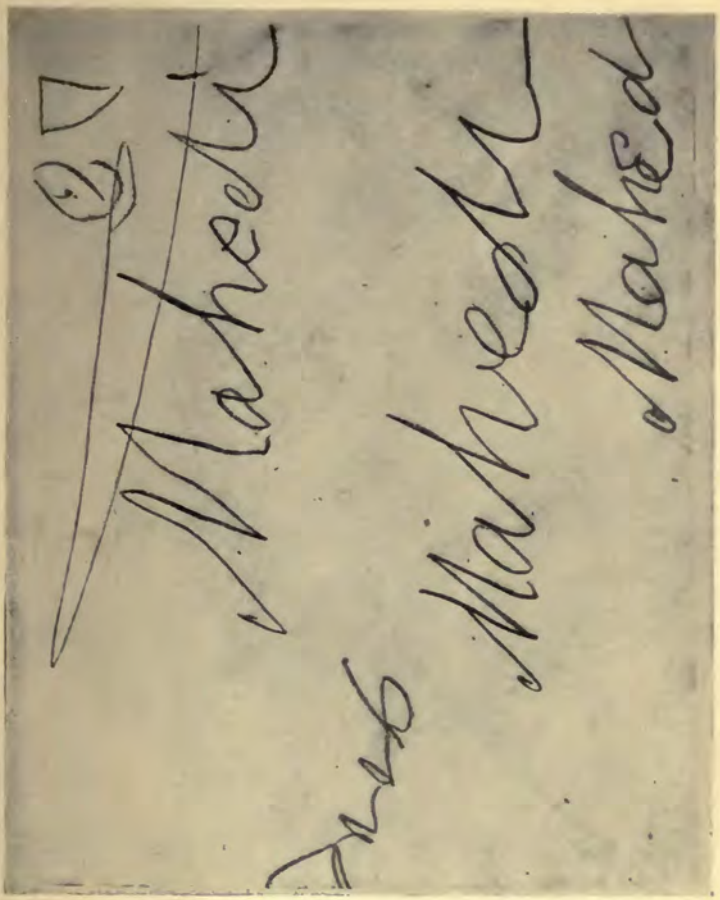
ancient Coptic and the laboured English school boy text of the word 'Mahedi' in the second writing. The one was done as I have said of the Egyptian's own volition; not so the other though pencilled by the same abnormal hand.

This I must explain.

When No. 50*a* was written (January 22nd, 1878), it was not at my rooms, 52 Bernard Street, Russell Square, but at the house of a friend, 23 Cathcart Road, South Kensington. 'The Mahedi' having to do with the second writing—(not doing it himself)—was then in a most peculiar way under control of 'Samuel'—one spirit controlling another spirit—the medium having nothing whatever to do with the matter, he being at the time his own normal fully awake natural self some seventeen feet away at the other end of the room talking to a lady. It was, therefore, as I have said 'Samuel' in control of 'The Mahedi' that engineered the physical hand of the materialised form of 'The Mahedi.'

Again I stood close to 'The Mahedi' leaning over him from behind as he sat to be our psychic secretary and 'Samuel's amanuensis. And now, not from right to left, but from left to right straight onward, as we Westerns write, was written No. 51; the Egyptian holding the pencil not as in the case of No. 50 when he held it as a stylus but as we ordinary European modern mortals would hold a pen or pencil, I again having the paper in front of him on the table while he wrote, or rather while 'Samuel' wrote.

How do you know *that*, say you? How can you be sure of *that* to speak so confidently? Why, because I have 'Samuel's' hand-writing done by no mortal hand – not by the medium—not by 'Samuel' in the materialised form, but by 'Samuel' *direct* on paper that no one has ever had possession of out of



No. 50a. The name "Mahedi" written by this materialized Spirit through the control of "Samuel." He also had come through the same Medium, Dr. Monck.

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my keeping, but which many have seen, and was seen even before I saw it by the late Mr. Serjeant Cox, Recorder of Portsmouth, and read by him as chairman to a large public assembly in London, Thursday evening, January 17th, 1878, only some three hours after the message in 'direct' writing came to me; no human hand save Mr. Serjeant Cox's, and my own hand after his, having touched it.

Here before me is some of the 'direct' writing I obtained in a way we have not time now to explain, and in it may be seen the Greek ε Epsilon which among other letters is characteristic of what 'Samuel' wrote before he passed to the higher life. Moreover, I know that it was 'Samuel' then in control of 'The Mahedi' that wrote; for while the Egyptian, left to himself, could not speak English any more than he could write it, yet now, with 'Samuel' in him to operate the vocal organs, he now *could* speak real good idiomatic English—'Samuel' speaking through him. The voice was 'Samuel's,' while the lips that moved were 'The Mahedi's.'

Yet 'Samuel' and 'The Mahedi' were both the outcome of the medium, and the connection between our normal friend, and materialised friend, and friend in control, was as the telescopic lengthening out of a multiple personality to the power of three very remarkable. It was something like what I had before seen and publicly reported relating to the evolution of a spirit form from another spirit form, which first form, as usual, extruded from the medium, so that (December 7th, 1877) there stood in line our normal friend (entranced), and next to him the Egyptian thence derived, and from the Egyptian, in turn, the extruded personality of 'Lily,' all at the same time—the three in a row ranked together yet separate and

distinct entities—two abnormals and one normal; a most perplexing trinity beyond human power to account for; a fact at which reason staggers and the man in the street through sheer ignorance might perhaps be excused for calling a barefaced lie or a lunatic's dream. Ah! but there are more things in heaven and earth than are dreamt of in our philosophy, and this is one of them.

So, here in the case of the second writing—Replica No. 50. For as is known in hypnotism and spiritualism there is, and I have instanced it, a community of physical attributes, tastes and feeling suggestive of Metempsychosis, existing between the medium and spirit forms extruded into this world from within through him. Noticeable again therefore, was this now, for as 'The Mahedi's' hand under control of 'Samuel' pencilled what is here in the original before me (photographed and engraved in Replica No. 50) I observed how the medium, standing some seventeen feet away, involuntarily or absent-mindedly moved his hand, he, in answer to my enquiry, saying, that he felt his hand wanting to write, while yet he knew not what was being written.

After awhile, when this second writing was done, the control 'Samuel' left 'The Mahedi' to his wondering and again silent self. And while the now speechless Egyptian was walking about the room, inspecting this thing and that, 'Samuel' momentarily entranced the medium and spoke thorough him to me with intonation and accent exact as voiced through the Egyptian.

'Samuel's' word to me, in cryptic utterance unintelligible to those not of our inner circle, was that as he had just now for the first time held the Egyptian in control, one of our associates not then with us should be told of it. For our absent friend was an Egyptologist and writer on the ethnological

puzzle of the ancient people of the land of the Nile, through whose strange experiences some months before in the King's Chamber of the Great Pyramid, the coming of 'The Mahedi' was assigned. 'Samuel's' word, therefore, to me had deep significance, when he said, 'Tell Osiris this is due to him.'

The medium, then released from control, awoke, while 'Samuel' yet again for a moment controlling the materialised form, bade us good night; and 'The Mahedi' once more left to his individual, coptic self, destitute of a word of English, bowed his stately adieus in dumbness and took his departure in the usual way through the body of our medium beloved as a brother by us all, even as he was the adopted son of our host and hostess in whose house we that evening were assembled, where also I was visiting for awhile, and that night, with friends to help me, made my report of these Phenomena, bewildering, psychological — incomprehensible, yet past all gainsaying. Impossible, yet true."

No. 49. Replica of the Mahedi's writing, through Samuel.
No. 50. Mahedi's unknown writing.

THE END.

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