

Mediumistic
AND
Psychical Experiences

OF

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P R E F A C E .

WHEN a man becomes convinced of the grand and solemn truth which Modern Spiritualism reveals, it behoves him unquestionably to give to others his convictions and experiences relating thereto, regardless of the sneers of the ignorant and the contempt of the bigots. From sources insignificant in themselves, such as the tiny spirit rap, nearly all the great and radical changes in the world have sprung. Like a river, which commences its quiet career as a tiny stream, gradually increasing in strength and volume through the inflowing of other streams, until with irresistible majesty, overpowering all obstacles, it flows into the great ocean to effect those marvellous silent changes necessary for the completion of its destiny, so it is with Modern Spiritualism, which contains within itself the great and vital truths of the future life. Through its esoteric teachings the needful mental changes will eventually be brought to man, as a spiritual revelation, in the immense ocean of human life ; and those who have analysed and carefully studied Modern Spiritualism from the spiritual as well as from the phenomenal side, are able, with the knowledge gained, to foresee the immense good, intellectual and spiritual, that it will bring to mankind.

The diffusion of truth ought to be the primary aim of all honest men, and wishing that others should become acquainted with this vital truth, I have determined conscientiously to relate some of my personal mediumistic experiences which were noted down at the time of occurrence, leaving it to others to determine the sources. An ounce of reality is worth an ocean of theory ! We sensitives who have been born with

mediumistic gifts, given to us by a wise and overruling Providence, know these manifestations to be genuine and born of the spirit, and we consider it our duty to convey to others our knowledge on the subject. However much many of the present race may deny and deride the spiritual laws that silently govern and control man's inner nature, these laws unquestionably exist and will in time become known and accepted by nearly all men as part of the Divine ruling and invisible forces in Nature.

It must be borne in mind that not all the strange phenomena, of which so much has been heard in recent years, emanate from the world of spirits, for no doubt there are many wonderful secrets in Nature, still veiled and unrevealed, which will be yet elucidated by science. The Marconi system of telegraphy, the taking photographs of subjects several miles distant, and other branches of science have only become known of late years. But that the law exists of the possibility of intercommunion between mortals and spirits out of the flesh *is absolutely true*, and in many cases this has been proven. It is not my intention to discuss or argue about this truth—it exists. Through clairvoyance or clairaudience, I have had many perfect evidences presented to me from the invisible world of the continued spiritual existence of others whom I have known here. Being at times very clairvoyant, and nearly always clairaudient, I am surely in a better position than most people, who do not possess these gifts, to know something of these matters and to judge and test their accuracy. My experiences form but a very, very small portion of the facts that others besides myself have received from the spirit world. The continued existence beyond the grave of those who have lived here, and the possibility of communion with them, is to me an indisputable fact. I am not so wedded to my own opinion that I will not change it if it can be proved to me that it is erroneous; but as yet no better explanation of these manifestations has been offered to me than that they are produced by unseen intelligences. Some inquirers endea-

vour to explain the communications received from the spiritual world as coming from the *sub-conscious* or *subliminal self* of the sensitive; others again attribute these manifestations to coincidence or chance—even telepathy and thought-transference are adduced—but I maintain that none of these satisfactorily account for the manifestations that I have witnessed, or that have occurred through me, at different times of my life. I wish it were possible for a sceptic to have these natural spiritual gifts opened to his understanding, so that even for a short time he could be the recipient of these demonstrations; he would not remain sceptical but would soon learn to be thankful for the knowledge of this grand and sublime truth, and for the awakening of the psychical forces within his nature.

Hence I give this record of my experiences to the world, that those who read may reason the matter out for themselves, and pass judgment as they think fit. So far as I am personally concerned, I feel that I have the mental capacity for seeing and studying the direct action of spirit people, and am therefore able to form my own opinion of things and to draw correct conclusions. Future generations, I feel convinced, will accept all phases of mediumship as genuine, when the truths of Modern Spiritualism will have become better known and its revelations will win universal acceptance.

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MEDIUMISTIC AND PSYCHICAL EXPERIENCES.

CHAPTER I.

EARLY MEDIUMISTIC EXPERIENCES.

IT seems to me that I must have been born a medium. My earliest recollections of mediumistic experiences carry me back to the time when I was about twelve years of age. I knew nothing then about Spiritualism, or mediumship, and the manifestations that came were spontaneous and unsought for. At night I used to lie awake and listen to what I then considered to be the scampering of rats and mice overhead, and often wondered how it was possible for these creatures to run round and round in a circle near the ceiling or between the floors. When in maturer life I studied the subject of Spiritualism, I learnt that this was one of the methods employed by the spiritual agencies to attract attention to their being present and wishing to communicate. The noises I heard when a child in my bedroom resembled the peculiar sounds, so like tiny raps and scratches, that are often heard at séances with physical mediums. I became considerably startled and frightened out of my composure by the increase of these nocturnal rappings—some, indeed, were so sudden as to terrify me, and at times were quite as loud as the report of a pistol.

Over the bed of my brother, who was my junior in years,

I saw bright lights appear and disappear (spirit lights, as I subsequently discovered); sometimes they would increase to a great brilliancy, then move about over his pillow and float away, vanishing near the ceiling. These manifestations occurred night after night spontaneously. Often I could get but little sleep, yet with the advent of the daylight all my fears had vanished. One night, however, the noises increased, becoming so loud and violent that one report, which came suddenly from a certain corner of the room, so upset my equilibrium that I shrieked aloud for help. A tutor who was occupying one of the adjacent rooms came rushing in, and I was only pacified by his thoroughly examining the room with his lamp and assuring me there was no one hidden there. When I related my experiences the next day they were looked upon as fancies and my tale as the result of a dream. I, however, knew better, and felt sure that the noises were not delusions, but could not in any way explain matters, although, somewhat strangely, I associated the rappings with the spirit of my godmother, who had passed to the higher life some years before and who was greatly attached to me. My impressions proved accurate, as subsequent results showed. After this time the noises and rappings ceased, presumably because, possessing a highly nervous and excitable disposition, the invisibles knew that the mental strain might affect my health, and I was left in peace. Later in life, when the truths of Spiritualism were made known to me through study and research, I discovered that I was born with the psychical gifts of clairaudience and clairvoyance and physical and inspirational mediumship. Becoming acquainted with the phenomena of Modern Spiritualism, I determined at the first opportunity to investigate; and had I attended to the advice given me by friends, who each in his own way warned me of certain dangers to be avoided, I might have saved myself much worry and anxiety, but after all, personal experience is the most beneficial in the end. The way leading to any desirable knowledge may be troublesome and fraught

with penalties, but, though dearly bought, experience may prove of untold worth, as in my case. Had I remained satisfied with the results of my own home circle, in which for a time physical mediumship was developed and I was the means of proving to my own family and to others the presence of relations and friends who had passed over, all would have been well; but I went to every kind of promiscuous circle, attended every Spiritualist meeting that was publicly held, sought the acquaintance of every well-known medium and was present at every possible spirit manifestation—trance, physical or materialisation. This, of course, gave me a great insight into the subject and I was able to form a sound opinion of the genuine quality of the séance. It would have been better had I remained satisfied with the knowledge thus attained, but ignorantly I placed myself under a medium, who undertook to develop my mediumship. This was a fatal mistake, as experience taught me later, when I was obliged for a time to withdraw from the further study of this subject, otherwise my health might have been impaired. (A word of advice and warning would not be out of place here to those who seek development. Ascertain and be quite sure who are your guides or the spirits who will control, guard, and protect you. At all times a *home circle* is preferable, and great care must be taken of whom the circle consists, otherwise the experiment may prove a dangerous one and inexpedient. A normal development is, however, the best, and the results are nearly always satisfactory.)

Later on, when fully restored to health, I developed at home the gift of normal automatic writing. That is to say, my hand was moved by some unseen influence to write down ideas foreign to myself and to draw symbolical flowers, sketch mystic signs, even pictures, outside my own free will and imagination, and to write names of spirits, including some signatures of well-known people passed onward to the spirit life.

With this gift came the power of clairaudience. I dis-

tinctly heard the voices of spirits conversing, speaking to me, some advising for my good.

One curious symbolical picture which I finished revealed to me very clearly the intelligent power behind the veil. Every day for a certain time and at an appointed hour, I took in my fingers a pencil, holding it straight, point downwards on the paper, using no pressure to effect any mark or writing. A power would then seize my hand to direct the movement of the pencil and make innumerable little dots or tiny lines all over and on different parts of the sheet, sometimes here, sometimes there, rarely working on the same spot continuously.

This went on for some considerable time, when one day, to my astonishment, I saw that a wonderful bunch of symbolical flowers had been designed. Surrounding them a large serpent had been sketched by the same method of dots, the whole forming a strange and striking picture. It might be asked what was the good of such a picture? The result of the mechanical labour left a firm impression on my mind that it could not have been worked out by my subliminal self, and that there must have been an intellectual intelligence at work directing my hand. Many 'direct' replies were also given me, on matters foreign to my knowledge, proving to me, without a doubt, the possibilities of unseen intelligences being able to utilise my hand for automatic writing. It was strange that one name was always written down each day, after each little séance was over, and the dotting completed. It was the name of my godmother, to whom reference has been made in connection with the very early spontaneous manifestations during my childhood. The sign of the Cross nearly always was given; also the design of a swan frequently accompanied the name. This I subsequently discovered was given to me as a symbol, indicating the presence of a dearly loved brother who had passed into the spirit life in his youth.*

* See poem in 'The Heavenly Link,' page 151.

After this a further development gradually took place, which not only proved highly beneficial, but was the source of immense satisfaction to me. The gift of clairvoyance or second sight was now added to my spiritual gifts, and at times I was able to see the spirits and have verbal communication with those I had known on earth, who had passed over. Warnings at times were given me from those who guided my footsteps, and on more than one occasion there seemed to be an outside intelligence speaking of me or to myself, or to others then invisible to my eye. This is quite different from one's own thoughts. The sounds or words, conveyed by clairaudience, that float into the mental organisation are quite different from the words and thoughts formed by the brain itself.

I have been saved from great dangers (see Experiences with a Marabout, p. 19). If necessary the spirits would admonish me for failings, which as a mortal I frequently showed.

CHAPTER II.

LATER DEVELOPMENTS AND RESULTS.

A HOME circle was formed, at which the sitters were my mother, myself, and a relation, who came to reside under my mother's roof, and whose presence, he being a powerful physical and trance medium, led to really wonderful manifestations. I need hardly say that the home circle was kept strictly private, and looked upon by us as a sacred institution. Later on, when greater power was obtained, a few selected friends were allowed to assist. In some cases, when certain persons were present, no phenomena occurred—such are the extremely delicate conditions governing the laws of spiritual communion.

At times my inner vision was opened, and I beheld some of the beautiful scenes in the spirit-world. By the colour or luminosity of the spirits I was able to judge whether their spiritual development belonged to the higher or lower order. Particularly was I able to form an opinion when I saw the spirits of those I had known whilst they were in the flesh, for being acquainted with some details of their earthly lives, I could gauge their spiritual grade. At first I was extremely nervous, fearing the lower and still undeveloped individualities; but afterwards I learnt and fully recognised the truth that all creations of the Almighty, even the lowest types of humanity, are good in their way, and, as such, are of use for some specific purpose in the spiritual life.

The most delightful phase of spiritual development was now developed in me, that of inspirational writing, and I wrote a great deal of poetry and prose. Some of these verses have been given to the world under the titles of 'The

Heavenly Link,' 'The Loves of the Flowers,' 'Whisperings,' and 'Star-rays,' published by Kegan Paul and Co., at merely nominal prices, so that they should be read. I had really never studied the art of poetry, but this flowed through my brain without any effort on my part, and without thought as to the substance, the style or the length of the poem; this part pertains to the invisible world, but in spite of their creation, any faults in the expression, diction or spelling are mine. I was simply an instrument, so to say, the harp on which the spirits played—often, I admit, out of tune—but the ideas were theirs. Cowper gave some verses through the table, which my mother published in a small pamphlet some years before her death. At the time I felt impressed to visit his favourite haunts at Olney, and while near his garden and home, I saw him most distinctly.*

He presented himself to me wearing a peculiar head-dress, which I afterwards discovered resembled the same kind of close-fitting cap with a peak that he used to wear when alive. This can be seen in the portraits of him handed down to us. Shelley sent me kind messages through the home circle, and freely helped me with the verses 'Musings near Kenilworth' (see p. 64 of 'The Heavenly Link'). When a poem was complete, the spirits who had helped me generally wrote their names through my hand, 'automatically,' at the finish, and generally with the sign of the Cross. (This sign seems to express the symbol of truth, and to this day I can distinctly feel the sign of the Cross made over my head when a pressing truth is to be conveyed to me inspirationally or by the spirit voice.) Some of these signatures I still possess. Our medium was now controlled by Byron, the poet. He told us that he had been permitted to entrance the medium in order to better his (Byron's) condition in the spirit life. The following was written by my mother relative to Lord Byron in 1883:—

At the time of our home circles the late Lord Byron was permitted to announce his presence and to take control. He

* See 'The Heavenly Link,' page 20.

then entered fully into the events of his life on earth, acknowledging, with much regret, his many faults and failings, at the same time assuring us that, great as were his sins, they had been much exaggerated by the world! That he had undergone much suffering in spirit-life and for a long course of years had been wandering in an atmosphere of darkness and gloom, seeking to find a poet-medium qualified to write for him inspirationally. He informed us that the new work lately published under the title of 'The Real Lord Byron' (Jeaffreson) had been chiefly inspired by himself, his present object of gaining admittance to our circle being to solicit the poet-medium present to write some poetry for him which would be inspired by himself for some special purpose. He *fully acknowledged* his errors and faults in life, believing that his doing so would be a means of raising him to a higher spiritual condition. Being received into the pure atmosphere of a spirit circle, combined with the exercise of his own strong will, he hoped soon to become benefited.

Byron also told us that he had been elected to remain near me for a time and to assist me with the writing of inspirational poetry or verse. I also heard he was to be assisted by his friend Shelley, Cowper, and others who were in a higher grade of spiritual life than he appeared to be at the time. After that the séances ceased, for certain reasons, and our medium went to India, but from that time I was perfectly conscious of Byron's presence. He often helped me with poetical ideas and the arrangement of phrases. He left me after a time, as I discontinued the writing of inspirational poetry, for I found the continued strain unfitted me for my daily official work.

There are a few, to me, interesting matters connecting my mediumistic experiences with Byron. Once I saw him clairvoyantly* ; and in my vision he was surrounded by a host of little children. He appeared to be teaching them, but looked very cross and dissatisfied. When I spoke to him at the home séance about this, he replied, 'Yes, it is perfectly true, but I find the work not to my taste; the children irritate me.' I afterwards heard he had been removed from that

* See 'Whisperings,' sonnet, page 211.

sphere of action and had been placed in a position for doing good by healing the mentally afflicted in the spiritual life. Later on I was extremely gratified to know that he had risen to a higher status in the spiritual life, and was happier in mind. He was far, very far, from enjoying a happy or advanced condition when he passed over, and even when he came to our circle was not like one of the blest spirits, whose life and action there are commendable or to be esteemed. At all events, he told me that by being permitted to come to our circle and control the medium he had been greatly benefited, and this had enabled him to progress spiritually. I will narrate one incident that serves to show his bias of mind at the time.

A lady friend who attended our home séances asked Byron to give her a test of his individuality. He promised to do this. At the next séance, when he had controlled the medium, she said to him, 'Well, Byron, I have been waiting for the promised test.' His reply was, 'I gave it to you,' and then he explained the circumstance of his having made the horse shy on to the pavement when she had entered her carriage to drive home on the previous occasion. Then the lady remembered that the horse had actually gone on to the pavement. This clearly shows two things: that Byron, who when in the flesh always enjoyed a practical joke, had not quite given up this sort of fun, and that animals are at times very clairvoyant, and can be rendered so for a special purpose. During my many talks with Byron about the past, I found that he remembered some things perfectly, namely, those matters relating to his ancestral home, but other matters that I had learnt through the perusal of his memoirs, written by the present generation, he had forgotten; or perhaps they were erroneous. One poem of mine, called 'An Apology for Byron,* I believe, was entirely his own idea and full of his own thought. He impressed me to write it. He was very much annoyed with me

* See 'The Heavenly Link,' page 93.

once because I had not sent it to a certain well-known editor of a monthly publication. To humour him, I forwarded it, and the subsequent results were such as I had anticipated—returned, without thanks !

I will now give the particulars of a really wonderful materialisation séance, at which Byron took a prominent part and materialised himself.*

Mr. E., the well-known medium for materialisations, kindly favoured me with a séance, and I invited some friends to be present. Some of them were prominent people connected with the study of Modern Spiritualism.

Mr. E. had been staying in the country, and had only returned to town the same evening. I believe he had only just then engaged the rooms, which at the time were quite strange to him. I mention this to show how genuine the results must have been. He arrived a short time before we commenced sitting, and pressed us to search into every corner of the room, under all the furniture, &c., so that we were fully convinced no stranger was hidden anywhere about. We finally gummed up paper against the doors and windows to prevent any ingress by others. At this séance under bright gaslight some wonderful manifestations occurred. One sitter, Mr. E. Dawson Rogers, Editor of 'Light,' recognised his son, who had died two years previously. The spirit came forward and kissed his father on the forehead. Another spirit, who advanced and shook hands with Mr. M. Theobald, was recognised by Mr. Theobald as his father-in-law, a well-known man, occupying a public position, who had passed to the higher life a short time before. Many spirits of both sexes and all sizes manifested themselves on this occasion. One spirit came forward, and as he walked towards us, raised the white flowing drapery which covered his form. He showed me his deformed foot. He put out his hand, and after I had received permission from the controlling spirit of the circle

* This séance is well described in M. Theobald's 'Spirit Workers in the Home Circle,' page 209.

we shook hands. Unless permission be granted to touch these forms, it might prove injurious to the medium. All these spirit forms were clothed in the most exquisite white flowing garments, covering their bodies. Some gradually disappeared from sight, descending, as it were, into the floor, while others formed themselves before the eyes of the sitters. To show his power, one of them lifted a heavy chair into the air and banged it on the floor.

Whether the forms thus produced were veritable spirit forms, clothed with some substance extracted from the medium for this purpose, or whether they were modelled by the spirits so as to suggest a resemblance to themselves, just as a sculptor produces his statues, I cannot tell. Whatever law guides the spirits, this séance was a perfectly genuine one and much impressed the sitters. At our next home séance Byron said to me, 'Well, you saw me!' I replied, 'When and where?' 'Why, at the séance, to be sure, and I showed you my deformed foot!' Then I remembered the circumstance, and that, according to his memoirs, Byron had a deformed limb. I think Byron was with me constantly for four to five years, but after I had ceased inspirational verse-writing he left me.

The gifts of clairvoyance and clairaudience have remained with me, and from time to time are utilised for some good and necessary purpose, of which some examples will be given in the following pages, and on one occasion I believe my life was saved through having developed these gifts (see *Experiences with a Marabout*, page 19).

CHAPTER III.

ON WARNINGS.

DURING my life I have had, at times, some truly impressive and wonderful warnings, either objective to myself, when awake, or subjective to my physical nature and by dream-vision. They invariably conveyed to me symbolically a meaning connected with my life. Some I at once read aright, and acted upon the advice given, using my judgment in the matter. Others I could not at once decipher, but discovered later that they pointed to some event about to happen. I fully admit the immense service these warnings have been to me. They guided me, and were the means of counteracting serious dangers that might have arisen had I not been previously forewarned. It will be noticed during the perusal of the warnings which I have selected, that there was always some invisible beneficent influence at work, even to the fact of impressing others to warn me, some days before any danger arose. I mention this to show that whatever the power was and whencesoever it came, it could not be attributed to my own sub-conscious self, because at the time the attitude of my mind was directly opposed to the idea conveyed by the warning.

Whilst conversing with my mother one afternoon, I saw (apparently objectively) a large brilliant white butterfly rise seemingly from out of the ground at her feet. It fluttered towards the ceiling and disappeared, as if it were wending its way heavenwards. I mentioned this circumstance and

**Of Death and
Illness.**

took note of the time. Next morning my mother received the news that her brother had passed to the higher life at that very hour.

One summer I was visiting Conishead Priory for several weeks, and on a Sunday evening I attended the service which was held in the large entrance hall. During **Of Nephew in India.** the singing of the anthem, I distinctly saw, about the length of a yard before me, suspended, as it were, in the air, the fatal sign, a deep-edged mourning envelope, a sure warning of the death of a relation or friend. I wrote to my mother asking if all were well at home. As during the next few days no news came to hand of any deaths among my relations or friends, I dismissed the matter from my mind, supposing the vision to have been fancy, or an optical illusion. However, when the Indian mail arrived shortly afterwards, I received a letter from my brother, announcing the sudden death of one of my nephews in India. He had passed to the higher life on the very day I had seen the warning, and, allowing for the difference of time between England and India, almost, if not quite, at the very minute. I afterwards ascertained who had been the bearer of the news.

Before retiring to rest on a certain Saturday night, I saw objectively above me an envelope with a black-edged border.

Of Relation. I considered it strange, as I knew of no relation who was ill. On the Monday following my brother-in-law received a telegram from the Straits Settlement stating that his brother there had passed to the higher life very suddenly, early in the morning of the day on which I had seen the sign.

On another occasion I dreamed that I was standing in the hall at home and saw distinctly a female figure approaching me holding a small salver in her hand, **Of Servant.** whereon was lying a letter which had a very deep black border. I took the letter but failed to recognise the bearer, although I seemed to know she was a *servant*. I

mentioned the dream to my sister and we wondered for whom the warning was meant. A day or two afterwards my sister heard of the very sudden death of a *servant* who had recently left me, and who had been in my service some time.

In 1900 I was wintering abroad, and whilst in Egypt felt an overpowering impression that some evil had befallen a nephew of mine in England. So strong

Of Niece. was this conviction in my mind that, not having my nephew's address, I wrote to a near relation for news about him. The reply was that the last accounts were satisfactory. Again I felt the urgent impression of evil connected with my nephew. I wrote pressingly once more to my relative, begging her to inquire personally if all were well with my nephew. The reply came: 'Your impression was correct. His young wife, after an acute and painful illness, passed to the higher life.'

One night I was awakened, and heard a voice telling me that I should hear by letter or telegram of some startling news. The previous evening, before retiring,

Of Cousin. I had seen the fatal sign. The sequel: My cousin, a favourite niece of my mother, died on the following morning at an early hour.

Whilst staying at the Hotel Splendide, at Algiers, I made the acquaintance of a Mr. B., a very agreeable man who,

Of Friend's Accident. though well advanced in years, was still able thoroughly to enjoy horse exercise and other open-air pleasures. He possessed a

favourite Arab horse, and nearly every day took long rides into the country with his Arab servant, accompanied at times by friends staying at the hotel. A week before his death he had a presentiment of coming evil, and felt that he ought to give up riding his favourite horse. He mentioned this to his friends, and they advised him to do so if he felt any warning that something was going to happen. However, he delayed making any change, as he was sincerely attached to the horse, and on the ill-fated day he rode out into the country

with his friends and servant as usual. When passing some cottages in a village, a boy rushed out of one of them, as boys will do, asking for 'backsheesh,' and by some means or other got under the horse's legs. The animal became restive, plunged, and threw the rider, Mr. B., head foremost on to the hard road. A concussion of the brain was the result. He became unconscious and remained in this state for three days, when he passed to the higher life.

About 4 o'clock on the day of the accident I was standing at the gate of the St. George's Hotel and saw, passing in a carriage, a friend who was one of the party who had started with Mr. B. that morning for a ride. With him was a well-known doctor. He made a sign with his hand and pointed to the country and said something I could not catch: it sounded like 'Hurt,' or it might have been the name of Mr. B. On arriving at the hotel I mentioned what I had seen, and expressed my fear that some accident had occurred to one of the party and sincerely hoped it was not the wife of the friend I had seen in the carriage. I became very distressed whilst at dinner, as none of the party had returned, and I felt sorry for my friend's little child if anything had happened to the mother. Looking up, to my great surprise, I distinctly saw the old gentleman, Mr. B., in riding costume, seated at his accustomed table, apparently in good health and partaking of his meal. I thought, 'Well, after all, it is not to him the accident happened,' but suddenly a change occurred, he seemed to be leaning back, reclining on cushions, with eyes closed as if in an unconscious state. Surrounding him was a bright, golden aura of light illumining his features. Then I felt convinced the accident had occurred to him, and I remarked to a friend near me who was dining, that I was now certain the mishap had occurred to Mr. B. and not to our mutual friend, Mrs. —, and I felt greatly relieved. Subsequently my friends returned greatly upset, having left Mr. B. at the hospital perfectly unconscious, in which state he remained until his death, three days later. Thus, by this

clairvoyant scene or vision, Mr. B.'s state was clearly revealed to me before I knew any actual facts of the case.

One afternoon, a little before three o'clock, I was reclining on a sofa in my room, reading, when I saw before me a black-edged envelope. I mentioned the circumstance to my sister the same afternoon.

**Nephew's
Serious Illness.**

The same night I was awakened out of my sleep by hearing a postman's sharp knock at the street door just below where I was sleeping. I listened for a moment and was on the point of getting up to ascertain the reason, when I heard a voice clearly and distinctly call me by name. Shortly after the clock struck three. Nothing else occurred then. I felt this must be a warning of some sort, as the knock came precisely twelve hours after I had seen the fatal sign. I was impressed that it referred to relations in India. When, in due time, the Indian mail arrived, I heard the following from my brother: 'I had a letter from A. lately (my nephew); he has been laid up and in the doctor's hands for over five weeks; had to undergo an operation for tuberculosis, &c., and was in great danger,' &c. The letter was dated October 9th. I had the warning on the 5th, a few days before the date of the letter. I recognised the voice as that belonging to my departed mother. What more natural than that she in spirit had visited her son in India and had heard of the serious illness of her grandchild, and had come to impress me with the circumstance?

Again I saw the fatal sign, a black-edged envelope, as of no blood-relation; then I heard that my brother-in-law was very ill and sinking fast. He passed away a day or two after the sign had been given.

**Brother-in-
law's Illness
and Death.**

I attended the funeral, and the night before, during my sleep, I was in the midst of a crowd of spiritual influences (very pure and chaste spiritually), and they seemed for some reason to be giving me spiritual help.

I had arranged to leave Cairo on the Easter Tuesday, and

had previously booked my passage by steamer to the Piræus (Greece), from thence on by train and steamer to Venice, *via* Athens. One night, a few days before my departure, I was awakened by a voice saying most distinctly : 'Illness, trouble, beware !' Of course, I felt rather uncomfortable, for I knew it to be a warning. I fancied it related to my sister, who was in a delicate state of health, and I wrote to her at once, begging her to be very careful of chills, &c. I started on the Easter Tuesday for Alexandria, sleeping at one of the hotels in that town for the night, to be ready and fresh for the morrow, when the steamer was leaving for Greece. On the Wednesday morning I was told that a case of death by plague had occurred the day before, and that the Consuls were waiting orders what quarantine was to be declared at the respective ports in Europe. The steamer's route had been changed that morning, and she was to proceed direct to Smyrna, leaving out Greece on her way. Taking Cook and Son's advice in the matter, I went on to Smyrna, having only two days' quarantine in the Bay of Voula. The trouble, the expense, the annoyance I had to encounter through this change of route and the quarantine regulations that had to be followed were very great, as only those who have had the misfortune to undergo them can understand. In this case I was distinctly warned of illness and trouble long before it was known at Cairo that plague had broken out in Alexandria. How would it be possible for my sub-conscious self to have gained the information, days before, that plague was going to break out on the day before I started ? Does the sub-conscious self travel about and gain this kind of information ?

On one occasion I had promised to meet a friend in regard to a private matter on which I felt sure he was to be trusted.

**Warning of
Coming Harm.**

An hour or two before the time fixed I fell asleep, and in a dream I went to keep the appointment but could not see my friend

anywhere, but instead saw some evil-looking men who seemed to be waiting for me. An intuition told me they wished to do me an injury out of spite and malice. I awoke, and the dream being so vivid, I determined to be careful. I kept the appointment, unseen by others, and waited, but my friend never appeared. I saw the men I had noticed in my dream, evidently waiting for me, and avoided them. Afterwards I discovered that my letter had fallen into bad hands, and had I not had this warning given me in time, I might have fared badly. (In this case, I was afterwards told clairaudiently who it was had warned me.)

A friend whom I had not seen for some considerable time had been staying in the country attending to his professional duties. Wishing to see him, I determined to visit him on the following Saturday, so as to have a quiet day on the Sunday, and, thinking to surprise him, I did not write.

**Warning of
Contagious
Illness.**

A day or two before the date on which I had fixed to start, I received a letter from a lady friend, saying she had had a warning dream about me, and begging me to be very careful where I went and in what I was going to do. She felt convinced that I was on the point of running into some great danger. The night before I started, I saw in a dream a male human form: on the breast was a large *scarlet blot* clearly marked, not as if there was a wound, but as if the skin was discoloured. I awoke, but could not decipher the meaning, and the matter passed from my thoughts. I started by the train on the day fixed upon, and having arrived at my destination, called at the house where my friend was staying. I then heard that he had been very ill and had been removed to some hospital, but could get no clue as to the nature of the illness. I went to the hospital outside the town, which was isolated from other houses. Even then it did not occur to me that there was anything contagious in the illness. On arriving at the house, or hospital, I inquired if I could see my friend. 'See him!' replied the official, 'certainly not: he is stricken with *scarlet*

fever, and has it very badly.' I need hardly say I walked away more quickly than I had come. The meaning of my dream and the lady's warning was thus clearly revealed to me.

The following incident will show how I was warned and my life probably saved owing to my clairvoyant and clair-audient gifts having been developed.

**Experiences
with a
Marabout.***

While staying at Biskra, in Algeria, during the winter, I made several excursions into the desert of Sahara, and visited the many villages which lie nestling in the palm groves in this far-famed oasis.

On many occasions I entered the Moorish cafés and partook of the Turkish coffee, deliciously served up in tiny cups. Here I made the acquaintance of several of the local Arabs, landowners, who spend most of their leisure time in these places to talk matters over, play dominoes, and drink coffee. I always had my guide with me, who was able to speak their language (a corruption of the Arabic). He acted as interpreter, and I was able, through him, to converse freely with them and gain any information I required. It was at one of these far-away Moorish cafés that I met the Marabout. He accepted my proffered gifts of coffee, and sometimes I had with me white bread, biscuits, &c., which he invariably distributed among those present, it being with him a strict law and religious observance to divide all he possessed with others. He seemed to be drawn by some tie of sympathy to me. One day he told my guide (an Arab): 'Your master is a good man and I love him; he loves Mahomet and I wish to do him a service; let him come to-morrow to the Mosque here in this village and I will show him some marvels.'

Accordingly, the next day at the appointed time, accompanied by my Arab guide, I met the Marabout at the Mosque. After having taken off my shoe-leather, I was allowed to enter the sacred chamber and then go into the shrine where the body of the former Marabout, a very saintly man, was buried.

* A Marabout is a man devoted to religion—a Moorish saint.

I was then requested to seat myself outside the sacred chamber near the door and wait. The Marabout entered the chamber, prostrated himself in lowly obeisance before the shrine, and commenced praying. He gradually worked himself up into a state of ecstasy, such as I have seen with the Eastern Dervishes and others when performing their religious rites. He tore off his head-dress, making violent gestures with his arms, rolling his head and eyes about in all directions. Suddenly he went down on his knees and seemed to be invoking some power, and appealing to some invisible presence at the shrine. He then beckoned to me to enter the chamber. Approaching him, I saw lying on the ground a large serpent, its head and the upper part of its body covered with some of the Marabout's clothing. I need hardly say that I returned to the door with greater speed than that with which I had entered, as I did not desire to be in such close proximity to the serpent, or to get a bite from its fangs. The Marabout then came out of the chamber, but the serpent had disappeared! He then knelt before me, and, bending, placed his uncovered head on to my knee, spreading his flowing garments on the ground. I own I felt rather uncomfortable about the serpent, but took no further notice. I was then told by my Arab guide to lay my offerings on his dress, which I did, placing several francs thereon. Thereupon he put them in his mouth, and, as far as I could see, swallowed them. I never had another glimpse of those francs. He then rose, still in a state of ecstasy, and walked about like a raging tiger waiting to be fed. As I had seen performances of a similar kind, I was not in any way alarmed. Suddenly he stopped before me and pointed to my silk handkerchief (luckily for him it was a perfectly clean one, I having, before starting, placed one in my pocket, and on it some nice perfume). I handed it to him and thereupon he began munching it, as if he really enjoyed the meal. I watched my handkerchief gradually disappearing until, with a final gulp, he most certainly swallowed it.

‘Well,’ I thought, ‘I hope it may agree with his digestion,’ for I felt sure the handkerchief had passed into his stomach. Suddenly he raised his hands above his head and appeared to grasp at something in the air, and, behold, in his hands was the handkerchief, which he threw into my lap! The money, however, he kept, I presume in his stomach. After this he quieted down a little, and accompanied me and my guide some short distance along the road. As I had seen similar performances before by the Indian and Egyptian fraternity, I was not so very much impressed, for, after all, they might have been nothing but tricks; but it was the conversation that followed relating to myself that really surprised me. He told me of events of my past life that could not have been possibly known to him or my Arab guide, those matters being of a strictly private nature and perfectly true. This made me believe that the Marabout must possess occult powers that the ordinary man does not have or has not developed. He told me he would visit me at sunset.

That same evening, about sunset, I was resting in my room, when to my great surprise I distinctly saw the Marabout enter my room through the wall (his spirit, or, as some call it, the astral body, I presume) and look at me. The next day I went with my guide to the village and had coffee with the Marabout. I told him I had seen his spirit or shadow the evening before. ‘Yes,’ he said, ‘I now know where you are, and I will come this evening at sunset and speak to you, and give you some advice privately which you will do well to follow.’ He told my guide that he wished to serve me.

At sunset, somebody, or some invisible presence, certainly did come and speak to me (I am clairaudient) and said: ‘Leave this place at once; there is a conspiracy on foot to trap and rob you; perhaps even worse may befall you. These Arabs are not to be trusted; they would kill you for what you have on you if they get the chance.’

That same evening I had a most remarkable dream of a

place I had never before seen, and witnessed a fight between certain people whose faces were known to me. I seemed in some way to be connected with the actors. The following day I had occasion to enter a house which was quite strange to me, and noticed the exact counterpart of the place I had seen in my dream. This settled the question in my mind ; I left Biskra the next day, and no harm ensued. A curious thing afterwards transpired. I discovered that a guide (Arab) in whom I had the most perfect confidence, turned out to be a rascal, liar, and all that was bad. Had I not taken the Marabout's advice the chances are that through this Arab I might have fallen among thieves, and even worse. Hence the Marabout proved a good friend to me ; he was evidently impressed from my guides in the spirit world to give me a warning. He, no doubt, had developed spiritual powers, which his fasting, religious observances and general life had perfected ; perhaps those things I had witnessed in the mosque were due to necromantic laws, and were genuine.

CHAPTER IV.

ON CLAIRVOYANCE, DREAM VISIONS, AND GENERAL
PHENOMENA.

Having been present at so many séances—some with professional mediums, others at private sittings, including those of my own family circle—I have been well able to learn much from the incidents that have occurred, and to form a fairly correct estimate of the true character of the phenomena. I will narrate some of the incidents that may be instructive to the reader. I have been careful to withhold names, but many are still living who were present at some of these séances, and who could, if necessary, corroborate my statements.

During the time that the clairvoyant faculty was being awakened within me, I could often distinguish, with *my eyes shut*, the various articles standing about in my bedroom. A light transparent atmosphere, of a slightly greenish golden hue, seemed to pervade my bedroom and light up everything clearly so that I was able to see all my surroundings. In this atmosphere I could discern the spirits as they came into the room and distinguish their forms and features. They were clothed in golden garments that fell gracefully over their spirit forms to the ground. On more than one occasion I have seen my body lying on my bed fast asleep before my spirit has actually retaken possession of its fleshly tenement.

One night my spirit, freed from the trammels of the flesh,

saw my physical body lying asleep on my bed. My body was luminous, my head and brain particularly so. I could see that my physical eyes were firmly closed in sleep. My spirit could clearly discern that the atmosphere surrounding my physical body was also luminous and seemingly phosphorescent. The thought flashed through my brain, 'How wonderful!' Which brain operated to produce this thought (for the spirit is the exact counterpart of the body) I could not judge, whether it was the spiritual or physical. It might have been a joint production. Now followed the strangest part of the phenomenon. I distinctly saw with my physical eyes (though still fast asleep) my spirit standing above and near me, clad in its spiritual dress, which shimmered and shone like the iris-coloured light that is seen reflected in the rays from the diamond or in the beautiful rainbowed flame of the electric light. The next moment I lost spiritual consciousness, and my spirit had entered its tenement of flesh. I opened my physical eyes in the dark.

On another occasion, when asleep, my physical eyes were opened clairvoyantly to behold my own spirit approach me.

Seeing my Double or Spirit Form. I had time to study my spiritual surroundings. My spirit was clothed in a very bright luminous dress (somewhat like the golden brightness of a white gas globe when the gas flame is lighted and the light is burning) that covered the spirit form entirely, falling in graceful folds to the feet. I saw my face beautified and glowing with a golden light; noted even the rose flush on my cheeks and the colour of my eyes. My 'double' pointed to an open window which I saw for a moment near my head. It was intended to convey a warning to me, which I fully understood. The next moment I awoke, to open my eyes in the dark.

Now in both these cases I was fully able to note my physical personality through the personality of the spirit. The spirit face, luminous and bright, lit up with the golden

aura that evidently dwelt within the spirit frame, showed my physical likeness. I saw the physical body with the spiritual eyes, and also the spiritual body through the physical eyes, spiritually opened.

Whether what I saw was a reflection of the spirit in or through the physical brain I was not able to decide, but I am perfectly certain that on both these occasions I saw my spirit form beautified, and standing near me in the air, ready to enter its earthly shell. These and many other personal experiences have fully convinced me of the truth of the after life.

I learn from this and other experiences the following truths :—

1. That with some mortals the spirit can separate itself from the body, and does leave it for other duties when the body needs rest and sleep occurs.
2. That the spiritual eyes can be opened to be able to see surrounding objects not touching the physical body.
3. That the spiritual eye can be opened when the physical eye is closed, and yet the physical eye is able to see the approaching spirit.

Whether in either of these cases the optic nerve is brought into play or the brain used by the spirit, I am not able to judge.

Seated by the fire in my study after breakfast on Christmas Day, 1908, I fell into a doze and saw my spirit or spiritual counterpart clearly revealed. I then awoke, glad to have seen the change that had taken place in my spiritual nature. I again fell into a deep sleep, and this time I had a most distinct and clear view of my double or spirit, standing by me, outside my physical body, dressed in white flowing garments, the head and body covered with luminous drapery. I then saw myself speaking with others who were dressed in the same sort of luminous clothes. It is evident that my double often goes out of my body in my sleep and gains knowledge, and maybe has duties to perform, whilst the physical body is resting.

On certain occasions my clairvoyant vision has been opened for me to see the working of one of the most marvellous laws in Nature, viz., the escape of the spirit from the trammels of the flesh, prior to the change into the spiritual life. The following lines relate to what I saw clairvoyantly on the day of my father's death.

Seeing the Spirit Quit the Dying Body.

In 1880 my father, at an advanced age, passed to the higher life. A few days previous to this I was clairaudiently forewarned of this coming event by my spirit guides, who commenced filling my physical body with a superabundance of the bright golden aura possessed by the denizens of the higher grades in spirit-life. I became fully surrounded by this vitalising essence, which permeated every part of my body, rendering me highly clairvoyant.

At about four o'clock on the day of my father's decease, while standing at the foot of his bed, where he was lying on his side, profoundly unconscious of all external surroundings, I perceived clairvoyantly a transparent luminous vapour issuing from the nape of his neck. As it poured forth it took the form of an elongated pear. The upper and wider portion of this pear-shaped luminosity gradually ascended towards the ceiling, the lower and pointed part remaining still attached to the neck. My inner vision was opened twice or thrice whilst this action was going on, which enabled me to witness the escape of the spirit before the final separation. At the same time I was clairaudiently directed what to do for the furtherance of the speedy release of the spirit. One injunction was not to approach too near the bed, as the presence of other influences would tend to retard the spirit's departure.

At seven o'clock the same evening, whilst conversing with members of my family in the adjoining room, I perceived clairvoyantly this same luminous, vaporous form approach my mother, it having passed through the wall at about an altitude of a yard from the floor. Clairaudiently I distinctly

heard her name plaintively called out more than once, when the luminous form gradually ascended and disappeared. I had time to observe its construction generally, and could trace the outline of the spirit as yet not fully expanded to the form spirits attain after inhaling the purer ether of the spirit realm.

The last flicker of life passed over my father's face at about eight o'clock. From what I had thus far witnessed, it would appear that the spirit had already left the physical body some short time previous to the final dissolution, and that the breathing, which continued to the end, was simply automatic. Nevertheless, there may have still existed some imperceptibly fine link connecting spirit and body until the last, when the final separation might really have taken place.

A few days after this event I saw clairvoyantly my father's fully developed spirit, bright and radiant. A test of identity accompanied his presence.

During my father's illness my inner vision had on several occasions been opened, and I noticed from time to time how much brighter the spiritual essence surrounding him gradually became. He possessed all those inherent virtues qualifying him for a happy future.

Many have been the beautiful scenes opened to my spiritual vision. On one occasion my spirit seemed to be soaring to

**Beautiful
Scenery.**

enormous heights. I saw beneath me a most lovely landscape. Hills, trees, undulating plains, green pastures, and all the beautiful creations of Nature were visible to my eye as I floated along in the clear golden atmosphere and beneath the azure sky. A glorious river like molten silver ran meandering through a most perfect type of landscape, adding, with its gentle movement, a peaceful repose to the mind and producing a rare and celestial beauty in the scene. The feeling arising in the soul was one of perfect rest and peace. I have also seen, in spirit, phases of spiritual life that were far from pleasant. They were intended as mental instruction for me

and quite necessary for the time being, showing me the varied types of mind of the different spirits in the spiritual state. I learnt one truth from this : that when the spirit passes away with its errors and sins still engraven on the mind, so to say, so it remains in the next state, until by reparation and repentance and the doing of good works it gradually takes a better position, by drawing to itself higher spiritual agencies and thus rising 'by stepping-stones to higher things.' I will relate one or two instances of what I experienced. My clairvoyant vision was opened and I seemed to be in a luxuriously furnished room, replete with all those refined accessories indulged in by the wealthy, evidently belonging to a lady who had lived a gay and worldly life. (She impressed my vision with one of her scenes of earth life.) She took me to one side of the room and pointed to a row of little graves and said : 'This is my punishment—when I lived on earth I neglected my children and they died early in life. Allured by the vanities and pleasures of my senses, I did not carry out my duty to them on earth, and hence until this dreadful stain be removed from my thoughts by my good works, this picture will remain mentally to look at and ponder over.' This punishment speaks for itself—a mental hell ; memory being the scourge and conscience its wielder !

On one occasion I had called on a friend, and was conversing with her on sundry topics, when my clairvoyant vision was opened and I exclaimed : 'I see above your head a most lovely bunch of violets ; they seem resting on your hair, and now I see a tall, fine-looking man standing by your chair.' She replied : 'I perfectly understand the meaning. The spirit you see is that of my late husband, and he gives me a test of what is not known to you. I have placed on his grave recently, on the spot where his head would lie, a bunch of violets.'

On another occasion some friends of mine were holding a séance and I was asked to join. Whilst sitting I said to a friend who was directly opposite to me in the circle : 'Colonel

**Two Good
Clairvoyant
Tests.**

(now General) —, I see behind you most distinctly a tall, fine man, dressed in some uniform I do not remember to have seen before, and which I do not know. It appears to me to be a foreign dress and may belong to a different country from ours.' My friend replied: 'You have given me a good test. The spirit is that of my father, who is dressed in his Lord Lieutenant's robes, and he told me I should get a test of his identity this evening.' I did not know that his father had passed away, and I was not aware he had been Lord Lieutenant for his county.

At a séance with two wonderful mediums (professional, and well known to Spiritualists) at a friend's house, among several strange manifestations that took place was one that quite convinced me of the possibility of matter passing through matter. I was sitting opposite to a friend of mine in the circle. Our hands were, as is usual at these séances, on the table and little fingers joined. When the séance was over my friend exclaimed: 'Whose ring is this I find on my finger, and how did it get there?' I then discovered mine was missing. It had evidently been removed from my finger during the séance by some law unknown to me, through dematerialisation, and been placed on his finger. This was to me a perfect test of matter passing through matter. As he was some distance from me, and as the fingers of both had been on the table the whole time, this must have been a genuine manifestation of spirit power. My friend is still living and could vouch for the truth of this.

Whilst in my normal condition I have seen a ray or beam (one inch in width) descend upon certain parts of my body as if an Intelligence outside myself were analysing or probing to try to discover any traces of disease, in the same way that a physician would examine by means of the stethoscope or X-rays. The opinions of the invisibles were afterwards expressed clairaudiently to me.

**Matter Passing
Through Matter.**

**Spiritual X-
Rays.**

On more than one occasion I have had distinct dream-visions relative to the nature of future illnesses of friends. The subsequent illnesses tallied exactly with what I had seen. I mentioned the circumstances at the time, but, of course, was not believed until the illnesses occurred.

I was standing at a railway station and waiting the arrival of a train. I seemed suddenly wrapped up in a buffalo's

A Spirit Wag. skin, and also saw projecting over my head a huge pair of horns. Behind me, trailing on the ground, was a long tail. A voice said, 'Here is the devil.' As I do not believe in this gentleman I felt no fear, but waited for further developments. Thereupon a sweet, loving voice whispered in my ear, 'Be not afraid, my child, there are wags in this world as well as in your own.' The explanation given me afterwards was this: An Indian guide (and they are most faithful and reliable) had covered me with a buffalo's skin mentally, such as he had worn on earth. I presume in giving me healthy aura or magnetism his mind had so expressed itself. It was a good lesson for me to learn, viz. : (1) To cast aside all fear—protection was always present ; (2) that there are perverters of truth there as here.

On one occasion my clairvoyant vision was opened for me to see the wondrous combination of the working of the

Tracing the psychical and physical natures in man.
Spiritual Action When visiting some relatives in the country,
in the Body.

to assist at a charity concert, I was accompanied by a musical friend, with whom at the time I was very much *en rapport*, and who had undertaken to give his services for the same object. Early one morning my clairvoyant vision was opened, and I was able—although my friend was not at the moment with me—to see into his physical body and to trace the workings of what seemed to me to be the soul aura, or force, that permeated every part of his physical structure. It was a truly wonderful sight, every part of the physical frame being duplicated with

the psychical. The latter appeared like fine golden lines in every part of the human frame, the psychical controlling the physical, the two working together harmoniously; the combination seemed perfect. It appeared to me that, wherever these fine lines penetrated or ran, the action of life seemed to be enforced. When scientists accept the spiritual laws that govern our being, this law may give the key to explain the action of the heart.

At Cairo I made the acquaintance of a very sympathetic Egyptian Bey of good family, who had married an American lady. Both were greatly interested in **Sp'rit Message and Arabic Signature.** Spiritualism. The Bey was at the time suffering from some internal malady, which the physicians in Europe informed him would probably terminate fatally, unless he consented to undergo an operation, which he dreaded to do. I suggested to him to try homœopathy. One afternoon I was strongly impressed to sit down and write out a message conveyed to him through me from a spirit friend, urging him to carry out if possible my suggestion. After the message was completed, I was told (clairaudiently) to hold the pencil or pen in the same way I used to do when writing automatically under spirit influence. I did as directed, and at the foot of the message some hieroglyphics were quickly dashed on to the paper, the words or letters beginning on the left-hand side. I handed the paper to my friend, saying: 'Here is a message for you, also some hieroglyphics I cannot make out.' He read the message, and glancing at the strange letters, exclaimed: 'It is my mother's name, and written in Arabic.' I never wrote a line of Arabic in my life, and know very little of this language. This was a test to my friend, as I was not aware his mother was dead, and certainly had never heard her name.

The Egyptians are believers in spirit control and communion; it is part of their religion. They accept it, and are not like so many Christians who accept, often in a wrong

sense, the teachings of Christ, and deny his words about the truth of the life beyond the grave. Hence the Egyptians are a far more spiritual race than the orthodox Christians.

One day, while sitting in my study reading, I distinctly saw a spirit form approaching me, covered with a shroud as if he had just risen from the grave. I recognised him as a relation who had recently passed away to the higher life. He had always turned a deaf ear to the truths of Modern Spiritualism, and seemed annoyed whenever I broached the subject to him. He came nearer. I then heard a spirit say, 'My friend, this cannot be allowed; it might do harm to this medium. You would not listen to these solemn truths when alive; now you cannot be allowed to obtain through his mediumship the necessary spiritual aura, or soul force. To do so would enable you to gain a quicker path into Heaven, but might injure the medium.' Other spirits have been from time to time brought into my surroundings for this purpose, but these have been spirits who have been the means of doing much good in their respective missions in life and have not, like my relation, lived for acquiring wealth only.

At times I have acted as a missionary between those who have passed over the bridge of life and those left here. I will quote an instance where the particulars given proved correct. I dreamed that I was passing through the central arcade in Covent Garden and was spoken to by a young man seemingly about twenty-one years of age. I had a perfect view of his personal appearance. He told me his name and said that his father had a business in Covent Garden, and that he would show me the shop and warehouse. I followed him in my dream to one of the side arcades, and he pointed out to me the shop. I noted his father's name over the door, the same name he gave me as his own. He then informed me that he was the eldest

Wealthy Relation's Spirit Appears.

Dreams and Results.

son, but that he had recently died rather suddenly, and it grieved him much that he had parted from his father without having expressed contrition for certain acts he had done during his life, which had caused his father sorrow. He begged me to acquaint his father with this feeling of regret on his part, and to place before him the truth of spirit communion, also to say that I had seen his son in a dream. I awoke with this extremely vivid dream vision in my mind. I took an early opportunity of visiting Covent Garden in reality, and sure enough I traced out the shop and the name over the door. I determined to sift the matter thoroughly, and went in and spoke to the foreman relative to the prices of some articles for sale, but really to make private inquiries. I then soon discovered that what had been told me in the dream was strictly accurate: the proprietor had lost a son as stated and was very unhappy. I left the shop, and on reflection wrote to the father, giving him full particulars of the dream, and sending him papers, books, &c., relating to Modern Spiritualism. How is this case to be explained by the sub-conscious self? It is more likely that my spirit, meeting with an unhappy wanderer in the spiritual life, during my physical sleep, wished and was permitted to help another in doing what was a kind action. I have already pointed out that the spiritual body does leave its shell at times during sleep, and performs then its allotted duties.

In a dream I was once again in one of the class-rooms of the college where in my youth I had been educated. On my

**Bishop's
Widow.**

looking up at the ceiling it seemed to open, and I saw—reclining, as it were, on the air above me—the spirit form of a valued friend of mine who had passed to the higher life. Her husband had been a high dignitary of the English Church, and had died previously. I had frequently conversed with her on occult and spiritual matters, and had tried to make her believe and understand the simple truths of

Spiritualism. She remained, however, an orthodox Christian, believing in all the dogmas and creeds of the Church. She seemed to me, when I looked at her, to be deeply reflecting on her past lines of life. Before her unclosed eyes innumerable fine lines appeared floating—fine dark lines, which I interpreted as the lines of life. She lay there passively reflecting. The aura that upheld her and which filled her being was clear and golden, but had none of the exquisite resplendency that the very high intelligences possess, whose minds are surrounded and controlled with wisdom's light. She spoke these words to me: 'I have not yet found him.' The dream dissolved and I awoke. I was rather puzzled as to whom she referred, but the impression soon came. She referred to Jesus Christ and the interpretation taught by the Christian churches, that he would receive the souls at death into his care if they believed in him. I had often conversed with her on this point, and she may have been searching for him and have discovered the futility of such a thing in spirit life and had returned to me to announce her error. The orthodox Christian too often accepts the exoteric and not the esoteric teachings of Christianity. I fear a great many will find themselves in a like predicament, dogmas and creeds being the basis of their religious thought instead of following the esoteric teachings of Christ.

In another dream I found myself revisiting one of the rooms I occupied when a child. As I looked up, the ceiling seemed to vanish and I beheld a dignitary of the Church gazing down at me. He had a smiling benign look upon his pleasant face.

Dignitary of Church.

As I was regarding him with rather a feeling of surprise, he approached and handed me a beautiful ebony staff, such as the high dignitaries of the Church use. I remember receiving the staff into my hands, when the dream dissolved. On waking, the vivid impression came to me that I was to carry out a spiritual mission of some kind. This dream occurred at the very time I began to investigate the truths of Modern

Spiritualism, and the verses and spiritual matter I have written fully tend to verify the prediction of this dream-vision.

Just before retiring to rest one night I felt that a spirit was present with me, but to make sure that there was no delusion on my part, no fancy in my brain, no supposition in my mind, I made him call me six times before I would reply. The following I wrote down at the time: My uncle spoke to me this night, and six times I let him call me. Each time my name was pronounced in a louder key. I then said, 'Who is it?' He replied, 'Your uncle.' I said, 'Which uncle?' because I had several in the spirit world. 'Alexander Baxter Tietkens,' was the reply; and then he spoke a few words about the beauties of the spirit world and gave me great encouragement in my pursuit of this knowledge. He passed away an avowed Spiritualist. Can this be attributed to fancy or the subconscious self?

I had a young friend who was dying of rapid consumption. He was with his guardians in the country and I daily

**A Waking
Vision.**

expected to hear of his decease. One Saturday night I had a curious experience. I awoke with all the sensations as if I were dying of hæmorrhage, with suffocation and exhaustion. So keen was the feeling that I attributed it to spirit-control (having had previous experiences of these things), and wondered why my guides had permitted an influence like this to approach me. I had no fear, as I well knew I was perfectly protected. The next morning I was seated in my study near the window, writing, and looking up I saw the spirit form of my friend lying on the clouds, at some distance from the earth. He looked happy and smiled at me. I was so astonished for the moment that I only gazed at him and said nothing. He vanished. A day or two after I received a letter from his friends stating that he had passed away on the very Saturday, owing to some internal hæmorrhage connected with the lungs. My spirit friends afterwards acquainted me with

the fact that to give him the necessary spiritual strength for his upward flight, his spirit had been brought into my surroundings directly after his decease, and I had evidently experienced a sensation of his death struggle. I was well acquainted with members of his family who had passed into the spiritual life. (See page 137, 'The Heavenly Link': 'In Memory of Lancelot'.)

A friend of mine was the incumbent of a living in London. His district and the vicarage were near my residence. We were neighbours. I was for a time continually followed by a spirit, begging me to

Vicar and his Parishioners.

tell my friend that one of his parishioners had passed away and wanted to communicate with him. As my friend was a very broad-minded man, I consented, and explained matters to him, and what he would have to do—viz., sit at a table and call out the alphabet in the usual way. I remained in the room. To his great surprise a name he knew was spelt out and sundry particulars of one of his parishioners who had recently passed over were given. What I saw clairvoyantly was the following :—

My friend seemed surrounded with a brilliant golden aura, completely covering him and extending in a circle two or three yards round him, the table being likewise immersed in the aura. At the side of the table stood a spirit whose aura surroundings were of a very dark colour. I could trace the spirit form distinctly; it was covered with dark garments; the individuality belonged to a low spiritual type. He it was, I believe, who moved the table, his hand was touching it; perhaps he was guided to do this, receiving instructions from higher influences. At all events the name and particulars given were correct. This could not be attributed to the subliminal self, as my friend and myself were perfectly unconscious as to what was coming through the table. I distinctly saw the form of the spirit.

Prayer for suffering spirits seems to have a most beneficial

effect upon them. I have known of some cases where the intense and terrible mental agony of the earth-bound spirits was painful in the extreme to the listener. At the time the members of the circle to which I belonged helped them by advice and prayer. When they responded they felt happier, and I have the keen satisfaction of knowing that several have been thus assisted when I have been present. I will give the particulars of one case which was intensely distressing. A circle had been formed for investigation, when the lady medium was suddenly controlled by the spirit of a Frenchman. His agony of mind, his remorse, his appeals were heartrending. The question was asked what he had done to deserve such a punishment in the spiritual life. He told us he had been killed on the barricades at Paris. He had taken a keen delight in shooting and killing men and had not any love of patriotism in his nature. Hence he could not rid himself of the mental hell that now raged within his mind, and begged to be allowed to stay. We did what we could, but a severe conflict appeared to be taking place when he was compelled to leave. This teaches a lesson, that the man who kills others for the sake of shedding blood, suffers much mentally in the after-life. I wonder if this holds good of those who like to hunt and slay the lower animals. For after all, this love of killing in man is but a remnant of the savage state left in his nature.

I believe I am correct in saying that telepathy has now been accepted by scientists as a truth and proved. I will relate one instance that occurred to me and the beneficial results that followed.

I had a friend with whom I was at the time much in *rapport*. One evening, rather late, I was sitting in my study reading, when a strong impression came to me that this friend desired my immediate presence. I at once responded, put on my hat and called at his house. I was received by his mother, who told me that her son

Prayer Beneficial for Suffering Spirits.

Telepathic Message from friend, and result.

was lying ill in bed with typhoid fever. The medical man had wished him to keep to his room. I went up to see him. The first words he said when I entered the room were : ' I have been wishing so to see you, I feel sure you can do me good.' I then noticed that his neck was very much swollen. I wondered what I could do to render him aid. Then clair-audiently I heard these words : ' Make twenty passes from the ear downwards over the chest and body.' I followed the instructions, and as I made the passes slowly, I saw most distinctly the swelling gradually decreasing. When the passes were completed the swelling had nearly disappeared. My friend's mother and cousin were present and astonished at the results and said : ' Well, seeing is believing.' The next day the doctor called to see his patient and was very much surprised to see the sudden and quick relief to convalescence, and asked what we had done. When he heard of the passes he laughed, and, like most of his fraternity, pooh-poohed the idea and attributed the change to his own treatment. This is a distinct case of the will of one person acting upon the mind of another from a distance ; also a proof of the law of healing when used for a wise and beneficent purpose.

Although I never care now to sit at dark séances, they are quite necessary for those who are studying the physical phenomena of Spiritualism. I will narrate what I by chance most distinctly saw at one of these séances with the very well-known professional medium, Husk. To oblige a friend I had arranged for Husk to give a sitting at her house. A large party of her friends were present, mostly sceptics. The usual things occurred. Husk sat with his back to one of the windows and the shutters had been closed. A gas-lamp was burning just outside the window in the street, and from this lamp a ray of light penetrated into the room through a chink in the shutters. I was sitting in such a position at the table that I could see anything that passed or moved at the

**Materialisation
of Hand and
Arm.**

side of Husk, owing to the light that fell through the chink. To my great surprise, during the séance I saw a long arm and hand develop itself, so to say, out of Husk's back, and finally grasp a lamp that was standing on a pedestal near him and place it on the table. At the time I was silent, fearing to disturb the process. After the séance was over and Husk had left, some present hinted that it would have been very easy for him to have reached out for the lamp. Then I narrated what I had seen. They were astonished, and to prove my words I asked the sitters on either side of Husk whether they had loosed their hold on his hands, and they declared that his hands had not been released for one moment during the sitting. To me this was a perfect test of the law of materialisation.

I have at times and for certain purposes been able to see clairvoyantly through walls and into adjacent houses.

Seeing Clairvoyantly through Walls. This power has been granted either to enable me to acquire some needed knowledge, or else for some useful purpose relative to myself.

There are people, and I have to count many among my dearest friends, who, even if they see manifestations performed by the spirits, deny their own senses, and will have nothing to do with them. Many of my friends who have passed to the higher life have returned to

Visits from Departed Friends. me and manifested their presence. Knowing their error then, having gained knowledge, they have deeply regretted their extreme foolishness in not at all events studying and learning one of the most interesting and profound truths of life. How bitter the thought for them has been shown by their saying, 'Had I learnt this truth, what peace and happiness I could have brought to those still on earth.' When asked to mention the subject to others, I have had to reply to them, 'What good? is it for me to speak? Shall I be listened to?' I have, however, always tried to instil

these truths into the minds of others until I have been told to cease.

I can remember the agony of mind of one spirit, the deceased wife of a millionaire—a most sweet and amiable lady—who left me no peace, but begged me over and over again to induce a relation of mine to warn her husband of the kind of life he was leading, and to leave off amassing wealth. I tried to do so, but of course was laughed at for my pains.

**Millionaire's
Deceased Wife.**

I heard of the passing over of a valued friend of mine of nearly thirty years' standing. I knew him to be a thoroughly good man. He was a priest belonging to the High Church party, and had fulfilled the duties of a country parson until within a few years of his decease. Years ago we had had frequent friendly discussions about religion, but as we held diametrically opposite opinions we agreed to be silent on this subject; hence we remained to the last good friends. He passed peacefully away on a Friday. On the day after, I had a strange and wonderful vision. I awoke in my dream (my spiritual eyes were opened) and found myself in an atmosphere of the most brilliant light, brighter than the radiance of the electric flame, more golden in colour. I was standing in a room, the walls of which appeared to be built of blood-red bricks, situated at the top of a very high but unfurnished house. The roof was missing, the sky overhead of a rare and beautiful blue. I saw some steps which evidently led from the lower part of the house to the room in which I stood. They were straight, even, and of a golden colour. I perceived an aperture in one of the walls and I could see in the far distance an immense plain covered with golden sand. The sand appeared to reach from the plain to the aperture. A bridge spanned a river which was winding along the plain. On the other side of the river I saw many people walking about conversing, one in academical clothes. Beyond, a large town with churches,

**High Church
Priest.**

houses, towers, and beautiful scenery near it. I stood gazing and wondering what all this meant, when my attention was attracted to a man's leg on my left, encased in black cloth, the form of which seemed familiar to me. To the right the brick wall suddenly opened, and through the aperture I beheld the interior of a church and altar, but all in ruins. On the altar lay a beautiful white bridal veil. I walked up to the aperture and heard a voice say to me, 'Not for you,' and the opening closed gently. I then approached the other aperture in the wall and began descending over the sands towards the bridge I saw in the distance. I then awoke. I thought over the vision and awaited its elucidation. On the Sunday whilst sitting in my study reflecting, I heard a voice say: 'I never could understand you in earth life; now I see things clearer. Continue in your path: I find you are an altruist; it is good. On my return home on the Monday, after having attended a most impressive burial service for my departed friend, I was about to retire to rest when a voice said: 'I have conscientiously performed my duty whilst on earth; I now shall pass upwards to the higher spiritual spheres of life. Farewell!' and the full name of my departed friend was given me. Then the key and solution of the vision I had received from him were furnished:—

The room open to the heavens, the emblem of a still unfinished life; the height of the house, nearer heaven than with most men; the even stairs, the direct path to the spiritual life; the wrecked church and altar, the superstitions of priestcraft now thrown away; the bridal veil, the reward of a good life; the world below, the key to the highest law in life, the doing good to humanity, the bridge of life connecting this with the higher life; the leg, a sign (my friend had a deal of wit and sense of humour in his character) that after all he had alighted on the *right* leg in the spiritual world. He evidently wished to impress me with this as a reply to our discussions in the past. Taken as a whole, it was a beautiful vision of a prepared life, and was given me to show that

whatever religion a man may follow, let him but conscientiously fulfil his duty here, it is good and acceptable in the sight of the Almighty.

Before waking up and regaining consciousness I see with my spiritual eyes that I am surrounded by many living individualities. They are types of people who

**Spirits in
Prison.**

have lived on this earth and who have passed away into the spiritual state unprepared for the spiritual life: they are not bad people, but those who are still guided by mortal tastes, propensities, and loves. They seem happy and at peace as far as their consciences are concerned, but do not seem to entertain any further aspiration or feeling for the higher spiritual light or life. They appear to me to be dressed in their ordinary garments, black being the prevailing colour. On one occasion I found myself sitting next to one of them and was reading and explaining some article which had recently appeared in 'Light.' One question I distinctly remember being put to me, 'Who and what is the Devil?' I replied, looking round at the assembled forms, 'There are many devils in the world in human guise,' and then I awoke. Once before, on the same night, I had a vision of a similar kind, but the faces were different. Can this be a means of utilising a medium's spirit to help to raise the earth-bound spirits—preaching to them in prison, so to say? I believe that they were placed near me at night, or that my spirit went out to them for some good purpose, for Nature, with all her wondrous laws and workings, always utilises, under proper guidance, every possibility for the improvement of the human race. I am impressed that these individuals receive through my mediumship a higher and better spiritual state of being, helped to it by my guides. The surrounding spirits get benefited in some mysterious way, and imbibing this higher aura they are able to rise spiritually. I could see clairvoyantly their earthly phase of life, or as they were when living on earth.

A friend of mine had passed over to the spiritual life. He

had gained renown in one of the professions and had established a well-known college. I saw him distinctly one night standing near to me, looking bright and happy in his new life. He said to me, 'Tell my wife you have seen me,' and vanished. I wished to carry out his demand and wrote to the widow to say I wanted to see her, as I had something particular I desired her to know. As she was a fashionable lady and lived very much in society, I asked her to name a day and time when I could call and find her at home. She replied her engagements were many, but if I would come to her box at the opera on a certain evening, she could see me. As I happened to be going to the opera (I have no doubt this was all planned by the spirits) on that evening, I went to her box and delivered her message. She appeared much upset, and said, 'What a thing to tell a woman!' I was rather sorry I had carried out my instructions. Happening to meet a lady friend of the widow, I mentioned the circumstance to her. She said, 'Did you know what happened to the widow recently? Her late husband appeared to her one night and gave her a violent shaking, and took the bedclothes as if he were going to strangle her, and nearly frightened her into fits.' I expect this was done to give her a warning and fright, because she was a very self-willed woman, and would live her own life, away from her husband, although he attended her parties to give a certain sanction to her goings-on; but after a time he ceased being present, and left her, as her conduct was not desirable in his eyes. I was in this case made use of for a good and wise purpose.

I had a most distinct vision, one night, of the late Mr. J. Burns, the Editor of the 'Medium.' I saw him looking down at me and smiling. At the same time I heard the words, 'It Burns'—
The late Mr. J. Burns. meaning to say 'It is Burns,' but also a witty allusion to his name and hell fire, one of the religious myths, which had evidently not proved an actuality in

his case, for he looked quite cheerful, contented, and peaceful.

One night I looked upwards and saw a bright star, which seemed rapidly descending earthward from the sky. Therein I distinguished, as it came nearer to me, a golden human form (very similar to the star of light I have described in the poem, p. 20, 'The Heavenly Link,' when I saw Cowper, the poet). It approached my door. I then recognised the face of my late friend, Dr. —, the head master of a well-known public-school, who had recently passed over to the spirit world. Not feeling quite certain, and fearing that I might have been mistaken, I refrained from writing to his sister, who was grieving over the loss of her brother. The following night I saw him standing distinctly and clearly defined near me in my room, his appearance resembling his normal physical form and dress whilst in the flesh, but beautified. He said, 'You are an honest man' and disappeared. I called on his sister and gave her full particulars, as I felt certain I had seen her brother's spirit bright and happy. This news relieved her from anxiety and grief.

Head Master Returns.

One night a spirit came to me. She was dressed in the garments of a nun, Sister of Charity or Mercy. Her face was covered with a veil excepting the eyes. She took me by the hand and said 'Come.' I lost consciousness. When my spiritual vision was opened I was standing in a sphere of light, not exactly brilliant but as at evening at sunset. I beheld a vast extended site or plain with no signs of scenery of any kind, rather desolate. Dotted about were many spirits seated by themselves, chiefly females, seemingly occupied with one idea or purpose in view. I approached them, and saw that all were gazing intently at different games of cards or chance before them which they seemed to be playing at. I saw a roulette table. As they played they became intensely absorbed in the game, their faces fixed, and intent on the

A Vision of Gamblers.

numbers turned up, colour of cards, and dice. In the far, far distance (it appeared to me a very large sphere of active life) many were dotted about, and all occupied with the same games of chance. All seemed to be utterly indifferent and oblivious to other passing events or anything else. They were well-dressed people, and appeared to me to have belonged to the upper classes in mortal life. This was a spiritual sphere of life to which these spirits had been drawn after death by their mental tastes and desires—a mental condition, so to say, for gamblers in the spiritual life, if they have allowed the vice of gambling to warp the mind to such an extent that they are absorbed only in this one idea. It was not meant as a lesson for me, for I never play at any games of chance or anything else of the nature of gambling.

I visited a professional medium to obtain certain information I required. She also told me the spirits were searching for a developed medium (clairvoyant) who would be useful to them for researches on the planet Mars for scientific ends. I declined the post, and left.

A few nights after that I was spiritually awakened, and seemed to be looking into a huge opera glass through the lenses from the larger side, and on the glasses was most clearly written the word 'fly.' I could not decipher the meaning the next morning, and thought no more of the vision. A few nights after this I again was spiritually awakened, and my head seemed turned into an immense telescope. My individuality seemed to be in this telescope, and I looked through this huge tube out in the beyond far away into the dark blue heavens, but saw nothing like stars, planets, &c.

The next morning I received the impression that the spirits must have followed me from the professional medium's house and were preparing me for their own purposes to do their bidding. I very soon gave them to understand I would have nothing to do with the affair, and if this occurred

again I would give them a bit of my mind, dished up in a way not to their liking. They desisted, and I was not further troubled. I argued in this way : Some scientists in this life, to attain their ends, do not mind what pain and suffering they inflict upon others, and especially the brute creation. Hence, as I did not know who was at the 'other end of the line,' I declined, for the benefit of others, to be a sleeping partner.

On three occasions in my life, when some particular crisis was going to happen in my life's affairs, I have clearly seen in my dreams, a short time before, the faces of the individuals I was to meet for the purposes in view. I could tell by the colour of the aura surrounding them what sort of character they bore, and I could read by their features if they were to be trusted. This was of immense service to me

Seeing Beforehand in Dreams Persons in the Flesh. The late Mr. Myers seems to have stated the truth when he says that the spirit of an individual at the moment of dissolution does, and can, appear to another in the flesh. The following two instances occurred to me.

Some few years back I had met the late Lord Chief Justice at Assuan, in Egypt, and had spoken to him at times about Spiritualism, &c. On the day of his decease, before retiring to rest, I heard a voice say most distinctly to me, 'The Lord Chief Justice is in the study.' I could not understand the meaning of this, but the following dream vision came to me and revealed the purport of these words.

I saw a bright spirit, clothed in flowing resplendent drapery, slowly pass before me and then cross over an open courtyard and mount some steps towards a large building which I seemed to remember. He entered the portico and disappeared. The building resembled the Law Courts in the Strand. I had an impression it was the risen spirit of the late Lord Chief Justice with whom I had conversed at Assuan on Spiritualistic matters ; he having had no personal experience

on the subject nevertheless expressed his opinion from what he had heard, that such phenomena were perfectly possible.

I was well acquainted with a gentleman some years ago, having frequently met him on the Riviera, and later on in Egypt. He was a man of genial temperament and pleasant company. I had not seen him for a long time. One night he appeared to me most distinctly. A few days after I called at a club to which I belonged at the time, and of which my friend also was a member. I there heard he had passed away rather suddenly a few days before, at Cannes, from heart failure.

In both these cases I believe, at the moment of dissolution, the mind must have wandered in thought to the conversation regarding the truth of the future life, and by some mysterious law or tie, the released spirits found their way to me, acting on the impulse of the last idea prevailing in their minds. By some law of attraction they had appeared to me to show that they had passed away to the higher life. The surroundings of the Lord Chief Justice were very bright and beautiful, his life no doubt having been one of great usefulness, in the service of humanity. The other spirit was not so advanced in spiritual glory, as he had been fond of social pleasures and worldly things.

CHAPTER V.

ANIMAL LIFE IN THE SPIRITUAL WORLD.

I AM quite convinced that animal life exists in the spiritual state. My sister is very fond of animals. She possessed a very valuable white collie dog and the two were inseparable. The collie one day had fits and, after twenty-four hours of suffering, died; nothing could be done to save her. A few days afterwards I was on the point of sleeping, when, to my astonishment, I saw 'Lassie,' the collie dog, standing on my bed, looking intently at me in the same way she used to look when alive. I then heard a voice which said: 'Tell her not to grieve; "Lassie" is well looked after and will join her when she passes over,' and then the voice called to the dog to come. This referred to my sister, who was secretly grieving for the loss of her pet, and who received great comfort to know she would again meet 'Lassie' in the spiritual life. The voice belonged to my father, who was very fond of dogs when he lived on earth, and was glad to render his daughter this service.

On another occasion I have seen the spirit of my mother's pet pug dog, which died rather suddenly. The little creature was dancing round my feet, looking up at me, evidently delighted at being allowed once more to see and visit me.

From inquiries I have made, I find that pet animals who are constantly with their masters or mistresses as companions, and who receive from them much of the influx of their spiritual aura, become attached to their masters by

the ties of love (divine.) It is then permitted that these animals occupy a state in the life beyond, until the necessity for such affection is no longer existent, when their spirit, or that part of their being which may be kin to the divine, becomes merged into the ocean of spirit for other purposes in the Creation. (The case of Mr. Rider Haggard and his favourite dog can be perfectly explained by this law in Nature.)

Many others besides myself have become convinced of the truth of this, having clairvoyantly seen their own pets and the pets of others ; hence lovers of animals need have no fear of not once again meeting their animal friends after death, provided their affection for them is genuine.

CHAPTER VI.

MY IMPRESSIONS OF THE FUTURE.

FROM my own personal observation and experiences I believe that all spirits after the so-called death retain their individualities in the spirit life. The same propensities for good or the reverse seem to cling to their natures, the mind being unconsciously biassed for the desire, whatever it may be.

There is no doubt in my mind that all mortals are surrounded by many living and unseen influences. During the first stages of my development I found it most difficult to know what to do for the best to carry out the various bits of advice that were given me, for by the gift of clairaudience or clairvoyance, I could hear the spirits converse and see them, and if I chose could reply to them, either mentally or by the ordinary vocal method. The latter is preferable, for through the former way certain unfavourable results may ensue.

If my judgment and reason told me it was good and convenient, then I generally followed the advice, and I found I was always benefited. If, on the contrary, the advice seemed useless, I left it alone. I discovered one great truth: there are just as many liars and ignorant individualities on the other side of the veil as there are here. It is only by experience that one can steer in safety through the shoals and quicksands of mediumship. Perfect faith and trust in the power of the Almighty, combined with prayer to Him, will overcome all obstacles. Without this it is useless and

highly dangerous to try to sift the mysteries of the spirit ua life. I admit that at one time I was in mortal fear of the lower class influences, but gradually, as my spiritual development increased, I learnt to cast aside all fear and allowed the Divine love to enter into my soul, and I found the perfect peace. I was impressed with the belief that all created life is good and for a wise purpose. What may be considered evil by one mind is really necessary and good for another. Evil is merely relative. An ordinary mortal in juxtaposition to an angel must appear bad, yet there is within the mortal the latent germ of an angel. Once, and once only, have I seen the face of one evilly disposed, and he was slinking away from me, seemingly in abject fear. The expression on his face was diabolical—yet he could not harm me. To the clairvoyant medium these things are known, but all developed mediums are so protected by their guides that the evil ones are powerless to intrude upon their personality. The lower class spirits are helped by the mediums and spirit guides to progress.

Memory appears to be the great scourging power in the spiritual life, and the link, as it were, between the earth and the spiritual life. Scenes of the past can be as easily produced there as here. Hence we make our heaven or hell, and hence the hauntings we hear of, as occurring in all kinds of dwellings, from the palace to the hovel. On one occasion I was asked to assist a spirit in a certain house where this spirit seemed doomed to remain. A circle was formed there by a few well-meaning friends, and we sat round the table (this being the *modus operandi*) and allowed the spirit to control the lady medium (not a professional medium), who had suggested to us the need of helping the spirit. In silent prayer we tried to render this spirit the necessary help, and our endeavours were crowned with success. We afterwards heard that the spirit had been raised from suffering to peace. (This female spirit had been one of the many unfortunates on earth, and through a misguided earth life had lost all spiritual tendencies.)

That Nature exacts a just retribution for all sins committed against her, I am convinced, and not until the uttermost farthing is paid will the spirit be released from mental suffering. Genuine repentance at once claims help from the angels and higher intelligences, they being the helpers under the Divine Intelligence to carry out the workings of this most sacred law.

From what I gather, it appears to me that we perform the part of *judge* on ourselves, reviewing mentally our past acts on earth, strange as it may seem: that until our conscience is perfectly appeased and calm, no happiness or peace can be ours, and that we, through this divine law, work out our well-being. We all have to rely on our own innate spiritual powers, assisted by sincere and fervent prayer to the Supreme Being, and then we undoubtedly get helped by the angels and guardian spirits.

The teachings in the New Testament, as spoken by Christ and the prophets, are lessons for our help and guidance in this life.

The following extracts from pamphlets published by my mother give particulars of the sufferings experienced by some of those who passed into spirit life unprepared. These spirits were permitted to control the medium at our home circle, and the communications referred to are only a few of the many received at various times from our spirit friends:—

As if to convince us of the truth and importance of the messages, we were permitted to communicate direct with an unfortunate youth from a low sphere, an old schoolfellow of our medium, whose name was known to us, and whose death had resulted from a fall into the sea whilst serving on board a merchant ship. He addressed us in sad, depressed and hopeless tones, telling us a woeful tale of his present experience and wretched condition, caused by his having been called away so suddenly in the midst of youthful follies and wickedness. One sin, especially, had been the habit of blasphemy, and of treating sacred subjects with derision and disrespect; not from disbelief or ignorance, but from thoughtlessness and a

love of bombast and boasting. He earnestly begged for our prayers on his behalf; also that we would impress upon our medium the great necessity of his taking a lesson from his sad fate, now while he had time. He expressed much regret for not having cultivated *will power* while on earth, the absence of which now proved so great a hindrance to him, even in acquiring a desire for progress in spirit life, notwithstanding the help rendered him by a kind spirit friend, whom he called his benefactor. He repeatedly expressed gratitude for being permitted to come to us, and said that he was greatly assisted by inhaling the spirit aura surrounding our circle.

The last time he communicated with us he was comparatively happy, and full of gratitude for all the help he had received, &c.

Another schoolfellow of our medium was also permitted to take control, who stated that he had died from fever while with his regiment in India (he having been an officer). He described the great amount of suffering he had experienced on entering spirit life, consequent upon having been called away in the midst of thoughtless youthful follies, and said that having acquired while on earth a great amount of *will power*, he had thereby been enabled to overcome his evil propensities and very much assisted in shortening the period of his trials. He trusted that with the help of kind spirit friends, he would soon make more rapid progress. On the last visit that he paid us he said that he had been raised to a much happier and brighter sphere.

A third spirit, also a school friend of our medium, received permission to attend our circle. His death, he confessed, arose from *delirium tremens*, the result of his habitual intemperance. (He had been a brewer.) He, also, suffered greatly on entrance into spirit life, consequent upon his former indulgence in stimulants!

Fortunately, he had naturally a strong will, although he had failed to use it while in the body, and this had enabled him to resist the temptations pressed upon him by surrounding spirits. By this means, and his own awakened spiritual desires, he had been raised from his wretched condition. He expressed gratitude for the opportunity of attending our

circle, which he knew had proved to be the means of assisting other unhappy spirits in making spiritual progression.

One evening the control (the father and spirit guide of our medium) gave us a very interesting account of his own experience on leaving the earth. Having died under the impression, given him in his youth, that he would sleep in the grave until a general resurrection, &c., great, indeed, was his surprise to find himself standing, still in the same room, surrounded by his family and servants, watching all that was being done to his body, although, being in the spirit, he was invisible to them. There he remained for some hours, until he recognised the spirit of his father, who had been his guide and who approached him and conducted him to his spirit home. This was not at first a high condition or zone, in consequence of *pride*, by which he had allowed himself to be enslaved while in the flesh, but which he had very soon to struggle against and overcome.

He expressed regret to see how much this failing had been inherited by his children, and seriously urged them to strive to overcome it while on earth.

On another occasion we were informed that an entire stranger to us all was present, who had solicited permission to control our medium. This being granted, he introduced himself by stating that he was by birth an Egyptian, who had died in the year 1660: that from his birth he had been a natural clairvoyant, always seeing the spirits by whom he was surrounded and conversing with them, a fact which, not being understood by the world, caused him to be looked upon as demented. He was a labourer or tiller of the ground while on earth. His object in coming to our circle, he said, was to give us an account of his experiences since he had entered spirit life. He had been received into a very low sphere, but had been gradually ascending, until at length he reached the ninth, where he was at the present time; and his desire was that all should be written down and published for the instruction of the world at large. Unfortunately, circumstances occurred which prevented the accomplishment of this object. Our circle was broken up very suddenly, our medium having been called away to India.

CONCLUSION.

From personal observation and study I am convinced that Modern Spiritualism is sent by an All-wise Providence to enable earth dwellers to comprehend the truth of Religion. It must be borne in mind that Religion and Theology are two very distinct things. The former is inherent in man, planted at birth by the Creator, and enables him to feel and trust the Guiding Power. The latter is priestcraft, a sort of formula to learn the truth of the after life. Hence the great necessity of psychical phenomena to attract the attention of students and others, so that, attention being aroused by the raps, noises, and table turning, the scientist is able to analyse the matter and form certain opinions as to there being an outside invisible Intelligence acting on matter, making table movements and so forth. There is so much excellent literature now existing and provided for those who wish to study this subject that further comment is unnecessary.

It is impossible for the clairvoyant to prove to outsiders what he may see behind the veil unless he is able to give personal tests to inquirers, which is now often done. It is open to question whether it is wise for mortals to surrender entirely to spirit influence. Under the care of wise spirits no harm may come, but normal development of man is better than forced unfolding of the spiritual nature. It is a strange fact that the so-called orthodox Christian is one who disbelieves the veracity of the after life. The Eastern natures accept the truth, and in consequence are far more spiritual, and many are far better prepared for an entrance in the after and spiritual life than the highly intellectual Christian who hopes for but is not sure of life after the so-called death.

This small book is published by the writer in the hope that it may inspire at all events a newer thought and idea of the spiritual life than prevails with many at the present time. The details are truthfully depicted from notes, as they from time to time occurred.

DIRECTIONS FOR BEGINNERS :

WITH THE VIEW OF INVESTIGATION INTO THE TRUTHS OF
SPIRITUALISM, &c.

BEFORE commencing the circle, make arrangements to secure no interruption from any source during the time of your sitting.

Sit round a small wooden table uncovered, placing your hands flat on its surface, but resting very lightly on it. This will be to form a magnetic circle.

Avoid any strong light in the room (as little as possible, and shaded).

Maintain perfect harmony among yourselves, and avoid any disputes or any excitement, which would effectually break the circle and prevent success.

Keep all perfectly *passive*. Sing in harmony together, or singly ; or read, or do anything quietly which would attract the attention of all to *the one* thing, in sympathy together.

The first signs of manifestation would probably be felt by a cool air passing over the table ; then, perhaps, a gentle tilting, or taps or raps.

When such may occur, *one person only* should be *spokesman*, and should ask if a spirit be present, requesting the reply to be—for Yes, three taps or raps ; two for doubtful ; one for No.

Having succeeded thus far, inquire if you are all seated properly. For the positive and negative require suitable arrangement.

Sit with patience for half-an-hour. If unsuccessful try again another time, changing places until successful.

Select such sitters, if possible, of whom you have good opinion with regard to their uprightness of principle and purity of life ; this is to ensure spirits of similar conditions. *For like draws like.*

Although physical manifestations are principally effected through spirits of the lower spheres, they are under the control of a higher order of spirits, who make use of them for the purpose of convincing mortals of spirit power and their presence.

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