

The Spiritualistic
Experiences
of
A Lawyer

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PERSONAL

In recording my experiences of Spiritualism, the avoidance of the personal pronoun will be impossible; and even if possible, not advisable, for a reader may desire to have some details to enable him to decide whether I am a credulous fool or a competent observer. The reader may be surprised to find a lawyer interested in this subject. A legal training is apt to produce scepticism, so strong that the subject of spiritualism would be dismissed by a lawyer as either fraudulent or foolish. Not only am I a lawyer with the scepticism which the practice of the law inevitably produces, but, in the opinion of my relations, I was born a 'baby sceptic.' I will admit that my earliest recollections are of a constant desire to see 'inside the drum,' and to know 'what makes the wheels go round.' I had an urge to know the cause of every effect.

My father intended me to take up a commercial life, and I was sent to Germany to be educated. My residence there increased my disbelief of all things not capable of material proof. On my return to England I found the young men of my generation deeply interested in materialism. I read "Huxley," "Darwin," and similar books. This course of study, and the company of other men holding similar opinions, made me an atheist. In time a revulsion came. One cannot prove a negative, and when I realised that proof that there was no God could not be obtained, I found myself forced to become an "agnostic." At that time Ball's works on Astronomy were attracting much attention, and, as a result of reading his books, I found myself forced to admit that 'Creation' could not be due to chance; there must be some Creative Power. But I came to the conclusion that man was in any scheme of Creation so utterly unimportant that probably the Creative Power did not even know that he existed. Man was probably an incidental, perhaps even accidental, result of evolution. I found myself, therefore, forced to admit the existence of some Creative Power, but definite knowledge could not be obtained, so I came to the conclusion that "little man" could only do what he honestly believed to be right, and that he must "leave it at that."

This was my mental attitude towards life at the time of the death of my wife in February, 1923, and of my daughter, an only child, in February, 1924.

My old desire to know awoke at once! Whither had they gone? Were they absolutely extinct? Was there a life after death? Religion offered no solution. Some Christians believe that the "dead" pass at once into a new life; others that they sleep till Judgment Day. Agnostics and atheists have no explanation to offer. Scientists possess no knowledge beyond the "material."

Whilst in this condition of uncertainty I received my first personal experience.

The day after the funeral of my wife, one of her intimate friends wrote to me that she had had a curious experience. At night, lying awake, my wife had spoken to her, and given her a message for me; details of this incident will be found later. I must admit I was not interested. I thought she had imagined it or dreamt it. Later, another

intimate friend had a dream, followed by a further curious dream; details will be found later. I was puzzled; so were my daughter and my brother. The friend who had the two dreams gave me a small book on Spiritualism, and, through that book, I found that F. W. H. Myers had written a book on the Survival of Human Personality, This book was a revelation to me. I could not ignore the evidence that communications had been received in dreams from the so-called "dead." The question arose in my mind, "Was my wife trying to attract my attention? Did she desire to let me know that her personality had survived death?" I had to subject my philosophy of life to criticism. That a man of Myers' intellect should consider the subject of Spiritualism worthy of investigation, and rank it as a new science, caused me much thought. I decided that if my wife was trying to get into touch with me it was my duty to help her if possible.

The decision taken, I looked up the literature on the subject, and I was amazed and humbled to find that many eminent men had devoted years and years of their lives to research work on a subject which hitherto I had despised.

I collected a small library, but I had to confess to myself that reading would not convince me. The men who had experienced these spiritualistic phenomena were under some delusion or hallucination, or hypnotised. The incidents recorded were physically impossible, and were therefore - note the reason - incredible. Reading will make the mind receptive, but it will not convince. Other enquirers I found had experienced the same difficulty. At the same time I found it impossible to refuse to accept the evidence of the many eminent men who testified to these phenomena. I agreed with Professor Richet's conclusion "that he hoped Spiritualism was not the explanation." *

* Thirty years of Psychic Research. Page 544

Chance, as I once thought; my wife's influence, as I now know, from the "other side," brought about this personal experience. Through a friend I obtained an appointment with the great trance medium, Mrs. Osborne Leonard. I had read of her sittings with Sir Oliver Lodge and others, but I did not hope to obtain one with her.

I have had, over a long period, many sittings with Mrs. Osborne Leonard, and received evidential communications from my wife, daughter, mother, and others, which convince me that they are still living in spiritual bodies, and able to prove their identities. Extracts from these sittings will be found later.

I was informed through Mrs. Osborne Leonard, that there existed a group on the other side, consisting of my wife and daughter, some near relatives and one or two friends; all were very keen on propaganda work on earth. This group, through "Feda," who is the connecting spiritual control through Mrs. Osborne Leonard when she is in trance, pressed me to write a book on my own experiences, and those of intimate friends. In reply to my query as to the reason for asking me to write a book,

“Feda” said that anyone must admit that my wife, my brother and myself were “ordinary, everyday, reasonable sort of people,” and that I was specially chosen for the task owing to my reputation for “hard-headedness,” for “they” found it very difficult to make me believe anything without strong proof. I explained that for my own use I had already written a small reference pamphlet on “Materialisation,” but I was told it was not “a bit” what they wanted they wanted me to write a record of my personal experiences, particularly in connection with psychic photography; that is to say, photographs of those who have passed over. In my late wife’s opinion, psychic photography is the most convincing form of evidence. With proper care “they” said, fraud can be guarded against, and my late wife said an easily recognisable and identifiable spirit photograph must convince when other evidence might fail. I was told, and this point was specially stressed, that I was to write the book in the most simple language; that there were already plenty of learned books on the subject. I was told to write a book in simple language for the purpose of spreading knowledge on the subject amongst *all* classes. I have striven to carry out their orders, but the subject does not lend itself readily to this mode of treatment.

After much thought, I decided that my experience in psychic photography would be more convincing if I gave accounts of other experiences, particularly as in many cases they contain corroborative evidence, and also the experiences of some intimate friends on whose honesty I can rely.

I am much occupied in worldly affairs, but this excuse “they” would not accept. I am encouraged to attempt this “job” by “their” assurance of help, which my daughter tells me I have received.

For the better understanding of the experiences which will be recorded, the reader should know that my wife was a woman of strong character, but in no sense a “highbrow.” She was a member of the Church of England, but she was somewhat perplexed about the question of a future life. After she had “passed over” my brother told me of a conversation they had shortly before she died. She said she knew she had not much longer to live; that if she found she was, so to speak, “alive after she was dead,” she was determined in some way to let him know. My brother said that, owing to his education as a civil engineer, he was a rather materialistic sort of person, and suggested it would be better if she endeavoured to convince me. She replied that it would be useless, as I believed in nothing and she felt it would be easier to convince him. No doubt she was acting unconsciously under guidance from the other side. By the light of subsequent events one can see a scheme. My brother has been interested in photography all his life, and indeed may be regarded as a very skilled amateur.

We have been told by the other side that my wife now knows she might have been a “medium” whilst alive. In her last illness, on the eve of “passing over,” she told her nurse that my daughter, who had been an invalid for many years, would follow her within a year. My wife died on the 16th of February, 1923; my daughter on the 8th of

February 1924!

My daughter believed in every statement in the Old and New Testament; her belief was simple. Grant that God created all things; nothing was too great nor too small for Him. He created this world and the solar system, and yet gave instructions as to the "selvedge" of the curtains of the Tabernacle. *

* Exodus 26, 4.

The word "Spiritualism" is a misnomer; my wife has expressed her dislike to it. "They" object to being regarded as "spirits." As will be seen later "they" consider their lives the "real thing;" our lives here are merely preparatory. As we sow here - so we reap there. Earth life is a sort of hard school for the future life. "Our personalities survive; we go over much as we were. Those who have no knowledge on the subject, or refuse to believe that they will survive, naturally experience some difficulty in the, practically, foreign country in which they find themselves."

My experiences have taught me that death may be a great boon. My wife, if she had lived, would have been a great sufferer; also my daughter who, owing to water blood poisoning, had been an invalid for many years. Both are freed of the corporeal, bodies which caused them suffering, and both are now absolutely happy; so happy that they admit they would not come back - not even to be with me - they will wait till I join them. I have learned that 'we' are not to grieve for "them" for there is no cause for grief, only cause for gratitude. Our grief worries them: they want us to carry on and be happy. During her life my wife often said she would die before me and on many occasions begged me to marry again. After five years as a widower I acted on her advice and married again and at a sitting found that she and my daughter were delighted to know that I had someone to look after me. "They" told us that, the corporeal body gone, sex instinct goes, and with it jealousy. A selfless love of a higher nature takes its place.

Before concluding these personal remarks I desire to acknowledge my debt of gratitude to my present wife, to my brother and to many kind friends who have helped me with suggestions or allowed me to record some of their experiences.

In consideration for others this edition appears anonymously. "They" on the other side have urged me to publish at once and suggest that if I have further experiences I should issue a larger and revised edition which will, not be anonymous as the present reasons for anonymity will have ceased to exist. Probably "they" fear that if delayed for a few years readers may regard these experiences as "the children of an old man's idle brain begot of nothing but vain fantasy."

SPIRITUALISM

The labour expended on ancient burial grounds, according to Sir E. B. Taylor in his book "Anthropology" proves reverence mixed with fear: primitive man believed that the dead in some unknown way continued to live and that it was wise to propitiate their spirits.

Mr. Paul Brunton in his book "A Search in Secret Egypt" considers that the knowledge of survivalism was brought to Egypt by the few Atlanteans who escaped when the continent of Atlantis was submerged. Joseph was taken to Egypt and Jacob and all his people followed. Moses, born in Egypt, was, it is believed, educated by the priests. The Mystery of Egypt was probably the knowledge which the priests possessed that human personality survives death. Moses learned this mystery no doubt from the priests and judging by his career it may be presumed that he possessed great psychic power.

This knowledge was confined to the priests: Moses probably confided the secret to Aaron but slowly the human race seems to have lost all knowledge of survivalism. The Old Testament contains no definite statement as to a future life. According to Wing Commander P. J. Wiseman * Moses was the compiler and editor of the Book of Genesis (p. 81). Moses compiled the book from tablets written by the ten Patriarchs: it is strange that, if he had acquired knowledge of a future life, he did not add some statement as to a future life: but he may have been inspired to confine his work to compilation of the tablets which had come into his hands from Joseph.

* "New Discoveries in Babylonia about Genesis".

The Israelites believed in a soul and a spirit: in Sheol, which is both hell and the grave, and in resting in Abraham's bosom; but their belief as to a future life was vague. The rest of the world, except a few philosophers and poets, had no belief as to any future life and Israelites and the whole world drifted into the worship of false gods, became pagan, or tolerant as the Roman Empire was, of all religions which did not interfere with the good of the State.

Many writers consider that this lack of consciousness of a future life was world wide when Jesus came and preached the doctrine that if a man die yet shall he live.

Paul seems to have grasped the inner meaning of the message Jesus gave to the world: he taught that a man has a natural body and a spiritual body. Spiritualists contend that evidence proves this statement to be correct. Man has a spiritual, psychical, astral, or etheric body interpenetrating his corporeal body: this corporeal body houses also a soul and a spirit. Man is, whilst on the earth plane, a triune personality.

At death the spiritual body sheds the corporeal body, but the soul and spirit survive and live in another body, similar to the corporeal body, but of a substance not known to us. Possibly the substance is what research workers have decided to call "ectoplasm," a word derived from the Greek meaning something moulded or

formed: it is used in a spiritualistic sense as meaning the substance itself from which something is moulded or formed. Myers calls this process the survival of human personality.

As the corporeal body houses both a soul and a spirit, man possesses certain spiritualistic powers whilst on the earth plane.

When Paul besought every man to cultivate his particular gift, which he said was of the spirit, he stated that they were given for man "to profit withal," an indication that man was intended to use them. Paul told the world that these gifts are diverse. That to some is given the gift of healing; to others the discerning of spirits. *

* Corinthians, chap. 12.

What are the gifts of the spirit which man possesses whilst on this earth plane? Agreement on this point is not to be expected. Shortly, it seems that man has the power to project his etheric body, to levitate himself, to read thoughts, to heal the sick, and to see and to hear spirits; no doubt in the exercise of these gifts he receives help from spirits.

What powers do "spirits" possess and exercise through mediums? (i) Materialisation; (ii) Direct voice; (iii) Trance Communication; (iv) All forms of automatic writing; (v) Apports; (vi) Psychic Photography.

Public interest in modern Spiritualism was aroused in 1848 by the Fox case. A family of that name living in Hydesville, U.S., were troubled by raps; it was found that intelligent answers were given to questions after a code had been with difficulty arranged. The answers led to the discovery of the body of a murdered pedlar. Some writers contend that the Fox sisters confessed that they made the raps by natural means. *

* Podmore's Modern Spiritualism.

The controversy in these days is of no importance. Many private persons without mediums obtain communications from spirit friends in this way. They possess the gift, a spiritualistic gift, of a power to assist a spirit to communicate in this way: the spirits draw this power from the sitters. A friend - a clergyman - whose word I can accept without the slightest hesitation told me his experiences which I give later.

It was natural that in 1848 the public should regard these answers as coming from the "spirit" of a "dead" man, hence these manifestations were called spiritualism.

In 1903 F. W. H. Myers' family considered that the time had come to publish the results of his research work, and his great book appeared: "Human Personality and the Survival of Death." Myers was the first man to treat the subject as a new science; his death in Rome in 1901 was a great blow to the progress of knowledge on this subject.

The literature on the subject is now of great volume. Research workers have two objects; first to prove that the communications come from 'spirits' not from the

medium nor from the sitters' brains and secondly that the communicating spirit shall by proof establish his identity. Statements 'spirits' send as to their lives are interesting, but not evidential: they cannot be tested.

"They" tell us that 'they' live in a world of quicker vibrations and that it is four dimensional. Within recent years this question of vibrations has been prominently before the public. Scientists have discovered X-rays, ultra violet and infra red rays, films, wireless, telephones, television, atoms, electrons and protons. We know now that solid material is in a state of vibration.

Crookes' table of vibrations is known to most men. It is given in Camille Flammarion's book, "The Unknown," and in Campbell Holmes' book, "The Facts of Psychic Science." We know the vibrations of, for instance, heat, light, electricity &c. Now it is noteworthy that the speed of each vibration is double that of the previous vibration, but in this table there are four blank spaces: scientists have not yet discovered what those four sets of vibrations do, what effect's they cause, so they can place no names to them. It is not unreasonable to theorise that one of them may be the world of quicker vibrations in which spirits live, or the method of communication between "us" and "them." Perhaps one of these vibrations will put this earth plane in contact with the spirit plane with the same ease with which we can now send wireless messages. The presumption of the existence of vibrations as yet unknown to us makes this theory a reasonable presumption. My daughter at a sitting told us that in the future, articles will be transported from place to place by vibrations. Wireless waves have vibrated "since the beginning," but only within modern times have they been discovered and used for practical purposes.

The hostile attitude of some members of Christian Churches is inexplicable. The Old and New Testaments record many incidents which are incredible because they are not physically possible, spiritualism provides the proof which makes them perfectly credible if psychical causes are accepted. The Church teaches us that we are "surrounded by a crowd of witnesses;" that we are "to try the spirits," that is to say to test experimentally and "to pray for the Communion of Saints," in other words fellowship between the living and the dead. Owing to erroneous translation the ordinary man does not understand this phrase. The word "Saints" means ordinary everyday sort of people who try to live decent lives according to their lights. Spiritualism provides the evidence that we are literally "surrounded by a crowd of witnesses;" this evidence has been obtained by acting on the advice "to try the spirits" experimentally. Spiritualism will in time bring about the "communion" of fellowship between the "saints" and ourselves as part of our every day lives.

Did not Jesus say of man "though he were dead, yet shall he live?" Spiritualism stated in the most simple language! Did He not say "Seek and ye shall find?" "Knock and it shall be opened unto you," What are we bidden to seek? Why are we bidden to knock? Surely to obtain further evidence of survival. Jesus knew that mankind would be slow to understand and slow to accept survivalism, for He said "Neither

will they be persuaded though one rose from the dead.”

DREAMS

In recording my spiritualistic experiences it will be convenient to deal with them more or less in the order in which they arose. I place, therefore, “Dreams” first, as my attention was drawn to Spiritualism by the dreams of friends.

On the night of the day of the funeral of my late wife, a woman friend who had known her for years had a dream. Some weeks later another woman friend had a dream; both told me about their dreams, and I began to wonder if my late wife was trying to attract my attention.

I gave the question much thought, and decided that it was my duty to look into the matter, and if possible to endeavour to help her.

My research work brought me back to the Old Testament, which contains many dreams familiar to all Christians. Joseph's dream, ¹ Jacob's dream of the ladder, ² when the promise was made that his seed should be as the dust of the earth. Laban's warning, ³ The dreams of Nebuchadnezzar, ⁴ the dreams of Pharaoh's Chief butler and baker ⁵ Turning to the New Testament there is the warning conveyed to Joseph by a dream to take the Child to Egypt. ⁶

1. Genesis: xxxvii. 3.
2. Genesis: xxviii. 12.
3. Genesis: xxxi. 24.
4. Genesis: xl.
5. Daniel: ii
6. Matthew: ii. 19.

Spiritualists, I found, had not invented the theory of communications by dreams, and I was induced to continue my work so I studied F. W. H. Myers' “Human Personality.”

Myers devotes great attention to the subject of sleep and dreams : he propounds a theory that in sleep the “soul” restores itself and, acquires fresh energy by visiting the spiritual world. The human body resembles an electrical battery, and during sleep the body is recharged.

Camille Flammarion (the French Astronomer) devotes sixty-four pages of his book, “The Unknown” to dreams; he states that he has personally investigated seventy cases, and in his opinion the evidence is conclusive that they were due to the action of “spirits;” he urges that the subject of sleep and dreams should be treated as a new science.

The most amazing form of dream is the precognitive or premonitory dream. Myers is driven to admit that such dreams belong to a category of phenomena “which at present I can make no attempt to explain.” Camille Flammarion admits that they are

difficult to explain, but he affirms that the occurrence of dreams foretelling future events with accuracy, must be accepted; they are not fictitious, nor due to coincidence; he admits they are most curious .

Dr. George Lindsay Johnson, in his book “The Great Problem” gives many instances of dreams which prove that during sleep the soul can leave the body.

The Rev. C. L. Tweedale devotes twenty pages of his book, “Man's Survival” to premonitory dreams; he maintains that there are so many cases of undoubted authenticity that they prove as a fact beyond all possible doubt that man acquires information through dreams in a supernormal manner and he says further that no explanation save the spiritual one, can satisfy without introducing tenfold difficulties.

Professor Richet, writing of Spiritualism, says that in this “terrifying” science there exists one fact more terrifying than all the others – “Premonition:” and he adds “we will not seek to explore further into this abyss.”

The views of these eminent research workers, will, I hope, make my small experiences more credible.

An intimate friend of my late wife, an ordinary, reasonable, common sensible woman, had a dream.

After I lost my wife, my daughter and I went to stay at an Hotel. I received a letter from this friend that on the night after the funeral she woke suddenly, and heard my wife say “I am quite happy, tell Arthur (my Christian name) ‘Let not his heart be troubled’.” My friend, in spite, of her husband's objections, wrote, giving me full details.

Strictly, this was not a dream communication. My friend was certain that she was awake. If so, it was a case of “direct voice” communication or ‘mental communication.’ However, at that time I regarded it as a dream. I had no knowledge then of “direct voice” communication.

I asked this friend and her husband to visit us at the Hotel. My daughter tried to procure a bedroom in the new wing of the Hotel, but she had to take one in the old wing. The bedrooms in the new wing had no Bibles. The rooms in the old wing were provided with Bibles as was customary in Victorian days. Our friend told me as soon as she entered the room in the old wing and saw a Bible she heard (I imagine she meant “mentally heard”) my wife's voice say “Look at the fourteenth chapter of St. John.” As is well known, the chapter contains the sentence “Let not your heart be troubled, neither let it be afraid.”

This confirmatory incident caused my daughter, my brother and me much thought, but we came to the conclusion that she had imagined the voice, and having been at one time a voluntary Church worker, had remembered the well known verse in St. John.

Shortly after this incident my brother had to visit Weymouth. In his bedroom at the Hotel he found a Bible, a new copy; remembering the incident he picked up the Bible, and it fell open at the fourteenth chapter of St. John.

Such an incident can be attributed to chance, but let us remember what the great astronomer, Camille Flammarion says in "The Unknown." "Chance is a very convenient little divinity whom we can always invoke in embarrassing circumstances, but chance may be expressed by a figure which stands for probability. Thus the chance of drawing a particular card out of a pack of fifty-two cards is one in fifty-one."

How many millions to one that Chance, "the convenient little divinity" made my brother:

7. Go to Weymouth,
8. to an Hotel that had Bibles in the bedrooms,
9. see one and open it,
10. that it should fall open of its own accord, being a new Bible, at the right chapter!

That "spirit" influence opened the book at the right place will seem to some persons a ridiculous idea, but I have a friend, Captain Quentin Craufurd, who tells me that in his spiritualistic writing he is frequently assisted in this way when he wishes to refer to some book. One evening, wishing to show him a statement on 'hyper-space" in "Death, Its Mystery" by Camille Flammarion, and being unable after diligent search to find it, I handed the book to him, remarking that it was an opportunity for the spirits to show their power. The book, held by him lightly in the palms of both hands, fell open at p. 349, two pages in advance of the page I wanted, p. 351, but we found that he could not have understood the text without going back to p. 349, where the treatment of the subject started.

I wrote to Captain Quentin Craufurd to ask him to send me a written account of the incident. To him the opening of a book at the right place by spirits is so common that he had some difficulty in remembering the name of the book, which I had also forgotten. He wrote that he sat quietly and waited, and he saw mentally a French flag, then a torch, then one name, Gibson, and some lettering on the back in either silver or gilt. Suddenly he realised that "they" were trying to give the name Camille Flammarion, the French astronomer. Camille was the name of one of the girls in the famous Gibson Girl quartette at the Gaiety Theatre many years ago. It is amazing how clever "they" are in getting round the difficulty "they" have with names.

Shortly after this incident my daughter went to see another old friend of my late wife at Eastbourne. This old friend told her that she had had a dream in which she had seen and talked to my wife, who said she was quite well and happy, and that we were not to worry about her.

After a short interval my daughter had to see this friend again, who told her that she and her husband were having an afternoon "nap" and again in a dream she saw and

spoke to my wife, who again assured her that she was happy, and added "I knew I should not live long after the two egg shell cups and saucers were broken. I shall not come to see you again; next time you will come to me." She had no more "dreams" in which my wife appeared. The friend woke her husband, and they committed the words to memory.

This friend asked my daughter if she understood the reference to the cups and saucers. My daughter and I understood. My wife and I had in our possession for many years two egg shell cups and saucers. Both were broken, and my wife was much distressed. Owing to illness and absence from England, the friend strongly maintained that she had no knowledge that these articles had been broken. So far as I can check her statement it is correct. "My lady" did not "come again," the friend has passed over and has sent us a message.

This dream caused us to alter our views. I had done much reading on the subject, and had come to realise the strong evidential value of trivial personal details. We began to see a scheme. These dreams, through trustworthy friends, were evidently intended to lure us into enquiry; to have started through a paid medium would have had no effect on us, but coming through trustworthy friends of long standing they caused us to think. Obviously there was a scheme, a plan which indicated an "intelligence" at work. First the consoling statement that she was happy; the reference to the New Testament, so that two confirmatory incidents of seeing a Bible in the Hotel, and my brother opening one at another Hotel could be "linked up," and then the incident with Captain Quentin Craufurd and my brother, who were evidently possessed of this psychic power, but my brother had no idea of it and had never had any such experience. My wife's strong personality and determination to convince me, enabled her to discover their power and use it.

AUTOMATIC WRITING

This method of communication will be found recorded in the Bible. The "writing on the wall" is familiar to all. (Daniel: v, 5.)

All writers on Spiritualism devote much attention to this method of communication. This particular gift is claimed by more persons than any other spiritual gift. Beyond doubt some persons are deluded; they believe honestly that the writing is of "spirit" origin, but in reality they are simply putting on paper thoughts which come from their minds, of incidents which have been impressed on their brains, but which they think they have "forgotten." Many are not aware of the theory that an incident once impressed on the brain cannot be "forgotten," it is only possible to fail to recollect. As a rule, however, automatic writing, which is accepted by research workers as evidential, contains in itself the evidence which proves that the statements have not come from the brain of the sitter for the information communicated was not, and in many cases could not have been in his brain. Many books are devoted solely to

automatic writing, and all the leading books on spiritualism give numerous well authenticated cases.

One method of obtaining automatic writing is to sit with a pencil in hand, and a roll of "lining" paper, (the kind of paper used by wall paper hangers is most convenient for this purpose), and converse, or read a "thriller," and surrender your hand to the "spirits" to use. To sit and think about the writing defeats the object. If the hand is moved, get a friend to move the lining paper very slowly. The writing is generally very large, and very difficult to read owing to the fact that the pencil is never lifted, with the result that one word runs into the next word, and one sentence runs into another sentence. My friend Captain Quentin Craufurd has given me permission to tell a tale which will illustrate the trouble. He and a friend could not read the "script" or writing as it came through; they asked the "spirit" what he was writing; the "spirit" at once wrote large and well separated the following letters : "L" "A" "T" "I" "N" "U" "A" "S" "S" , and then the "spirit" wrote "Goodnight." Next morning my friend - as he put it - tumbled to it, and realised that it was "Latin, you ass." He read the script again, and discovered that it was in Latin. Surely a conclusive test!

Automatic writing can also be obtained by using a "planchette" or "ouija board," this instrument is known to all. In Victorian days it was used by many persons as a toy (we used it in our family when we were young), likely by its chance writing to produce amusement. The "planchette" has a "pointer" which can be used to point to the letters of the alphabet required, these letters being set out on a cloth board, or a pencil can be inserted, and the board runs about over a large sheet of paper and writes. Another method is the "reflectograph," a sort of typing machine. A spirit hand touches the keys, and the letters are spelt on a recording board in coloured light. Captain Quentin Craufurd had the unique experience of shaking hands with the "spirit," having obtained her leave to shake the "materialised" hand; he took the opportunity to admire an antique ring, and respectfully desired permission to kiss the hand, which was granted: he also passed his other hand through the place where the arm should have been: he found that the "feel" was that of a human hand, but on bidding her farewell it melted in his hand, as snow would have done.

I have no personal experience of these methods of communication, although I have seen friends using the planchette and the ouija board, and once at a public lecture I saw the Reflectograph in operation, but I was too far away to see more than the letters. Friends assure me that they do not push the pencil or the board. The sensation, my brother says, is that your hand is pulled with the board.

The most wonderful record of "automatic writing" is "Spirit Teachings." The author was Rev. William Stainton Moses, M.A.(Oxon.) a man much esteemed by all who knew him. Doubts constantly assailed him as to the genuineness of these communications; he feared that the thoughts expressed came from his own brain. As a test he asked the spirit communicator: "Can you go to the bookcase, take the last book but one on the second shelf, and read me the last paragraph of the 94th

page?" The "spirit" complied with the request, and wrote the paragraph, which was literally correct, with the exception of one word. Surely a conclusive test *if* the sceptic will accept the author's word that he had not seen the book, and did not know the author's name. From a strictly evidential point of view, it must be admitted that he might have read the book, and that his subconscious mind might have retained a memory of it which suddenly came to his conscious mind.

Another scheme was devised to meet this criticism. A Mrs. Willet had this power; Professor Butcher and Professor Verrall, whilst alive, agreed on a scheme. As arranged, Mrs. Willet sat for automatic writing and one "dead" Professor wrote a few lines of a poem. Later on the other "dead" Professor gave the key to the communication and finished the quotation. The scheme is known as "Cross Correspondence." This incident should appeal to classical scholars. The poem from which the quotations were taken was "The Ear of Dionysius." Mrs. Willet, it should be noted knew no Latin. The book is now very rare, being out of print.

Dr. George Lindsay Johnson in "The Great Problem" p. 319, states that a paper on this scheme was read at a meeting of the Society for Psychical Research 1916, and discusses the evidential value of these automatic communications (p.111) as does also the Rev. C. L. Tweedale in "Man's Survival after Death." (p. 416). Mr. Campbell Holmes in "The Facts of Psychic Science" (pp. 163-172) gives a well attested case of backward (or mirror) writing; also cases of communication in foreign languages, even Kaffir and Chinese, through mediums ignorant of the languages written.

The Rev. Professor G. Henslow, M.A., in his book "The Proof of the Truth of Spiritualism," deals fully with the subject on p. 28, and refers the reader to Mr. Edward T. Bennett's "Automatic Speaking and Writing."

Probably the most remarkable example is Mr. Bligh Bond's "Gate of Remembrance." Spirit communicators through the hand of Captain John Alleyne gave information which enabled Mr. Bligh Bond to find the foundations of Glastonbury Abbey.

I have referred to these cases and books to enable the reader to appreciate the evidential value of the two or three automatic communications in which I have been concerned. After the death of my wife and daughter I tried to obtain such communication, but failed. At a trance sitting with Mrs. Osborne Leonard I have been told by my late wife that she never attempted to do automatic writing with me. I concentrated too much on the subject owing to the amount of writing I have done in my life.

I will give epitomies of some "automatic writing sittings" at which I have been present. I shall select those items only which have evidential value..

At a sitting with my wife and two friends (*no medium* was present) with the "planchette" the following "conversation" took place. I did not have my hand on the "board."

Q: - Who are you? A: - A friend like Fedra. Q: - Are you "Jennie?" (my name for my

late wife.) A: - Never take it for granted that we are here until we have given you a clue. Q: - Well give one. A: - Veils are not now worn. Q: - We don't understand; please amplify. A: - Snowstorm. Q: - We cannot follow. A: - Miniature snowstorm. He will remember. Q: - Who do you mean? A: - The one who is not writing (I was standing by them); he has the recollection. Q: - Will you tell us where the snowstorm was? A: - Arthur (my Christian name), you are dense - Llandudno. (We realised later that she gave it up at this point and started another clue). Q: - Please give us another hint. Sorry, we don't understand. A: - Quarrel. Q: - Will you give us a name? (I joined in the talk.) I think this is all meant for me. If you are the person I expect, point to one letter of the alphabet. I shall know, no one else will. (No answer.) Q: - Do give us another clue. A: - Direct your thoughts to past incidents, Arthur. Read this. (The pointer moved six times to the figure 5 on the board.) Q: - Are we meant to read that as thirty? A: - (The pointer moved to 3 and o, and then said "Good-night.")

The reader no doubt is puzzled, and inclined to be angry at "such tosh," as someone called it. But let him pause a moment. My late wife was trying to give a clue known only to me, not to those whose hands were on the board.

The "miniature snowstorm" referred to an amusing incident at Hartland's Quay, and the plucking of a goose and a duck. My late wife was wearing a motoring veil at the time. Veils are not now worn for protection from dust.

Llandudno and the "quarrel" was a reference to her annoyance at being lured by me to walk round the Great Orme's Head on a very hot, but at times windy day. I was amused, but evidently the "incident" annoyed her. I thought she was only pretending to be annoyed, but she seems to have considered it a quarrel. Both incidents occurred about thirty years ago. As my hands were not on the board and the sitters did not know these facts the theory of sensory automatism caused by fatigue is no explanation.

At a sitting on the 1st May, 1932, my wife and an intimate friend had their hands on the board. The start was confused, so I asked "Warden of the Way, are you there?" A spirit of this description is generally at sittings held by my friend Captain Quentin Craufurd. The answer was in the affirmative, and that he would help. We asked for a "clue."

A: - The first of May. Q: - Well, we know that, but how do you know? I thought you had no time over there. A: - You wrote it down. (I had put a date at the top of my notes).

Many confused questions and answers, but in the end we were told what we knew - that my wife's friend's sister was ill and not able to come. We managed to obtain a definite statement that the communicating spirit was the sister of my wife's friend. She proved this by giving the first letter of her name, of her surname, and of her middle name. She told us that another sister in India was returning home, which we

knew. My wife said: "Now can you tell us something, or give us a word that is in that letter on the desk (which was from the sister in India), and which is not yet opened? To this suggestion we received an answer. A: - Five. Q: - Five what? A: - Horses.

This question and answer were repeated in various forms until the spirit communicator said "Good night."

Now we come to some evidence of the highest value; evidence which I submit entirely disposes of all theories other than the theory of spiritualistic origin.

My wife wrote to the sister in India by the next mail, and asked her if she had lately had anything to do with five horses. We knew that she and her husband owned three. My wife begged her not to open the sealed and enclosed letter, which gave the reason for asking this question, and urged, on her and her husband to treat the matter most seriously, as much depended on it. My wife asked her and her husband to sign a statement as to how many horses they had on a certain date, and then open the sealed letter.

The sister in India in due course replied, and told us that she and her husband had strictly complied with our request, and that they had before opening the other letter signed a statement that they had three horses, another one they were taking care of for a friend, and that they had been expecting to have a fifth horse drafted on them to look after for a time, but that this order had been cancelled.

Another incident of evidential value as to the "control" of a medium occurred at another sitting. It showed the intimate knowledge the "spirits" have of our plans and movements.

My wife, my brother and I went to visit my friend Captain Quentin Crauford to try for some psychic photographs. We determined suddenly to use the Ouija Board. We asked "Who's there?" The answer spelt out by the pointer was "Feda," Mrs. Osborne Leonard's control. We were surprised and pleased. After a little "spelt out" talk, Feda said: "Get on with your fotos." Feda has quaint tricks of speech and spelling, and no doubt spelt the word in that quaint form for the sake of brevity and to prove her identity.

Feda took the chance offered by our sudden determination to use the board to let us know that "they" were with us, and trying to help us with our attempt to get a psychic photograph. Mrs. Osborne Leonard was not with us; we had therefore conclusive proof that Feda, her control, is a separate "spirit," and can communicate without Mrs. Osborne Leonard, and is therefore not Mrs. Osborne Leonard's secondary personality or sub-conscious mind.

TABLE RAPPING

There is apparently no recorded case of this method of communication in the Bible.

Many persons not professional mediums possess this curious psychical power. I am able to give two cases of personal friends who took part in table rapping sittings. I have no personal experience of this method of communication.

Soon after the death of my wife and my daughter a Miss H. had a friend staying with her, a Mrs. E., they decided to try for communication, Mrs. E. having obtained messages with other people.

The procedure is simple; two or three people sit at a small table and place their fingers on it lightly and presently raps are heard. "Rap" is not a good word for the sound; it is, I am told, more like a cracking sound in the wood. It is a slow job; one sitter calls out the letters of the alphabet slowly and a rap comes at the call of the letter wanted; usually one or two raps are given for "yes" and "no" as may be agreed.

Miss H.'s mother who had recently passed over stated that she was present. In a short time my late wife indicated her presence by some short sharp raps and spelt out her Christian name, "Jean", which was known to Miss H. but not to Mrs. E.

After sitting for some time they asked if they might suspend the sitting. Sharp raps spelt out "Yes, but don't be long." On their return raps came at once and spelt out "Oh! here you are. What a long time you have been!" An evidential remark and characteristic of my late wife; she had no use for slow people.

Another friend, a retired clergyman, was having tea with a woman he had known from childhood. The subject of Spiritualism cropped up, and the friend said that she often got "raps." My friend was shocked, but a circle was formed, and a "Will" stated he was there, and gave his full name. He was a well known local doctor, and known to the sitters, and gave the clergyman a message for me. The clergyman said he was in an unpleasant position, as the message was somewhat critical of my conduct. I told him "don't bother; I know the message." It was to the effect that I was as quasi-guardian doing too much for his son, and not enough for his daughter. I explained that I had received this message already from a friend, who got it by direct voice, no professional medium being present: my friend's friend possessed mediumistic powers.

Sceptical readers should note these messages came through friends, not professional mediums, also that I was not present in the second case, and neither sitter understood the message "Will" sent me.

My friend, the clergyman, had at this sitting another experience which did not concern me, but which I give as interesting. His father came through, and advised him not to accept either of the two livings which he thought of taking to enable clergymen to take holidays, but to accept another which would be offered to him in a particular diocese, naming the diocese. Next morning's post brought a letter from

the Bishop's secretary offering him the work in that particular diocese!

BILOCATION

The word bilocation is used to describe cases which are recorded of the "spiritual" etheric or astral body, which is said to be an exact copy of the physical body, leaving that body, and making itself visible to some person at a place distant from the physical body. This phenomenon occurs with a living person, and does not prove survival of human personality, but it proves the existence of a spiritual body, which lies latent during the life of the corporeal body, but sometimes manifests itself unexpectedly.

The subject is dealt with fully by the Rev. C. L. Tweedale in "Man's Survival after Death" and in Mr. Dale Owen's "Footfalls on the Boundary of another World," and in "The Projection of the Astral Body," by Messrs. Muldoon and Carrington.

All writers who deal with the subject give the case of Mademoiselle Sagée. This unfortunate woman, who was a school teacher, had to leave several situations owing to the fact that the schoolgirls were frightened frequently by seeing her in "two places at the same time." The Rev. C. L. Tweedale also relates some curious experiences of his spiritual body leaving his corporeal body.

These few preliminary remarks will prepare the reader for my personal experiences; perhaps they cannot be regarded as personal. I was unaware of the phenomenon, and I have to accept the statements on the evidence of a friend.

Some years ago, whilst a widower, I asked two sisters, let us call them S. and D., to dine with me and do a theatre. They received unexpectedly an invitation to a dance which they wished to attend for special reasons, and asked if I could take some other people. I agreed, and gave the tickets away and went to bed. Subsequently S. told me that at supper at the dance she saw me quite distinctly sitting in an empty chair opposite to her, smiling in an amused way with my hand on my chin, a mannerism they tell me I have, but of which I was not aware. We compared notes as to time, and there is no doubt that at the time she saw me I was sound asleep in bed.

Some weeks later she told me she had seen me in the dining room at her home standing against the window near her mother, again smiling and holding my chin. She was so frightened at this second appearance that involuntarily she swore aloud, and was reproved by her mother. Again we compared notes; we were able to agree the time: at the moment I was being carried down the stairs of a cinema in a dead faint. Bilocation with me seems to depend on unconsciousness.

Although not strictly on the subject of bilocation it will assist the reader to know that S. possessed, if not psychic powers, a psychic temperament. She had a premonitory dream of the sinking of the last British submarine just before the Armistice, and the details of the dream were exactly the same as the picture subsequently published by

one of the picture papers.

Another incident may be of interest. S. did a certain amount of social political work, and was called on to explain to members of the working class the difference between Liberals and Conservatives in some short, homely phrase they would be likely to remember. She wrote to ask me to help her. After dinner I wrote her, "grousingly," I admit, and said the only feeble idea I could raise after a good dinner was to tell them that the Liberal was like the engine of a car which made the car move, and that the Conservative was like the brake which stopped the car when it was running into danger. Next day she wrote me that she had already written that idea into her speech. We compared notes as to the hour, and found we were both writing about 9 p.m. This incident is my only experience of telepathy.

S. was visited one night by my late wife, who stood at the end of her bedstead, smiled at her in a friendly way, walked *through* the door, but S. *heard* her walk downstairs! S. did not know my wife in life, but S. knew she was my wife! How?

These incidents depend on S. being a credible witness: she had, as Huxley puts it in his Essays, "no self interest, no passion, no prejudice, no love of the marvellous": it is most improbable that she would have deceived me on such a matter. Further it should be noted that she could not have known through any one of the natural senses. At the time she told me, she did not know that on the first occasion I was asleep and on the second occasion in a faint.

Bilocation can, so they say, occur whilst the corporeal body sleeps. I have been told that at night I "go over there" sometimes and chat with them, but mercifully I am not able to remember my expeditions: no man could support the burden of living two lives - one a life of day consciousness, the other a life of night consciousness. This statement as to nocturnal visits to the other side cannot be tested, but inferentially my bilocations whilst asleep and in a faint, raise a strong presumption that this statement may be correct.

PSYCHIC PHOTOGRAPHY

Spirit photography came into public notice in 1861. Mr. W. H. Mumler, of Boston, U.S.A., an engraver, discovered a spirit photograph of a deceased cousin on a plate, and later he obtained many other 'extras', he was prosecuted for fraud at the instigation of a newspaper, but was acquitted.

Since that date spirit photography has developed and it must now be accepted as a fact. The suggestion of double exposure will not explain the mystery.

The reader may be excused for doubting the evidence which is held to establish this phenomenon. To obtain a recognizable photograph of a deceased friend or relative is, the reader may say, physically impossible. Beyond all doubt a photograph of a "dead" man would be physically impossible, but there are no "dead" persons; they

continue to “live” and the photograph of a “spirit” is psychically, that is spiritually, possible.

The phenomenon is incredible in many ways; apparently it is not essential that there should be a living sitter nor is a camera essential. “Extras,” that is, faces of deceased persons, have been found on plates which have not been put in a camera at all. Some persons can obtain “extras” by holding the plates in their hands or on the forehead of a medium. “Extras” of flowers have been obtained; also writing recognized as the writing of a deceased person. Photographers are agreed that colour plates are very sensitive and would readily expose a “fake” but these plates have been used and “extras” found.

I will not weary my reader by discussing the theory of psychic photography. Every research writer has written fully on the subject; our friends on the other side tell us that they do not know how it is done: that they are experimenting. William Hope, the psychic photographer, who is now ‘over there’ is, I think, surprised to find that he knows no more about the cause than he did on the earth plane .

A reader who desires full information should read Dr. George Lindsay Johnson's book called “The Great Problem,” or Mr. Campbell Holmes’ “Facts of Psychic Science,” “Proofs of the Truth of Spiritualism,” by Professor G. Henslow, M.A., and Professor James Coates’ “Photographing the Invisible.”

My “job,” however, is to record personal experiences in simple language. My attention was drawn to the subject by a friend showing me some psychic photographs of relatives. I was amused at my friend's credulity; I thought the fraud was obvious; I was certain that in some way the photographs had been “faked,” or that they were obtained by double exposure. I concealed my amusement, and I tried to dismiss the subject from my mind, but I did not succeed; my curiosity was roused. I read books by Professor G. Henslow and Professor James Coates. I was impressed, and I learned that spirits probably “materialised” portraits of themselves. This theory drew me on to read up “Materialisation.” The most convincing evidence of survival; in my opinion, is a materialisation; my late wife, however, at a sitting with Mrs. Osborne Leonard expressed her preference for psychic photography, providing proper precautions are taken to guard against fraud.

My readers will naturally have doubts about the evidential value of the recognition of these “extras.” One case often quoted and well attested shows how recognition may be conclusive proof. A photographer got an “extra” but declined to show it to his customer: he thought he had picked up accidentally a doubly exposed plate. The customer insisted on seeing the plate and recognised his mother at once by the fact that she had two thumbs on one hand: most of the books give this case.

Being ignorant about photography I decided to seek the help of my brother who is a skilled, I think I may fairly say, very skilled amateur photographer with a sound knowledge of chemistry, having been educated at Coopers Hill College where many

years ago men were trained to be civil engineers for the Public Works Department of India: I give these details to show that he may be regarded as a competent observer. We wrote to Mr. Hope (who has since "passed over") and Mrs. Buxton, known as The Crewe Circle. We obtained an appointment for the 2nd July, 1926. Our procedure should be noted with care.

We motored to Crewe, and broke our journey for one night at Leamington Spa. There we bought an unopened packet of plates from a photographer's shop. The next day we motored to Buxton and bought another unopened packet; the next morning we motored to Crewe.

Mr. Hope was a religious man and at one time a Salvationist. He held the view that his powers were given him for the comfort of bereaved relatives.

We four sat round a small table, laying our hands on it. Hymns were sung and a short prayer was offered. We then held the packet in our overlapped hands for some time, and then went to a small "lean-to" conservatory at the side of the house.

My brother and I sat facing the camera with a curtain behind us. My brother did not part with the possession of the plates in the dark room; he put them into the slides. I signed one in the dark room; my brother put the slides into the camera and took a seat by me. Mr. Hope and Mrs. Buxton stood with hands joined over the camera, *but they did not touch the camera*. They stood for some moments in silent prayer. Mr. Hope asked my brother to take the slides out of the camera, and he and Mr. Hope went into the dark room to develop them. After an interval they came out, and my brother showed me the plate which I had initialled, and which he had developed, with an "extra," a remarkably good photograph of a face. When this plate was fixed and a print taken, the face was a portrait of my late wife in her earlier days with her hair dressed differently to the style she adopted later in life.

My brother was no believer in spiritualism and he has told me that his object in coming to Crewe with me was to drive me off spiritualism: he thought that with his knowledge of chemistry and photography he should have a fair chance of "spotting a fake." When he found the photograph on the plate in spite of all his precautions he was much impressed. We have been told since at a "Leonard sitting" that my late wife had been present at several of Hope's sittings to gain experience before we had our sitting: hence her success at the first attempt. We asked for an appointment for the next day. We obtained some "extras," but we could not recognise them.

My brother felt that owing to inexperience we might not have taken every precaution, so we obtained another sitting on the twenty-first of July, 1927. We took extra precautions; moved our positions after being placed by Mr. Hope; we thought a "face" might be on the curtain, but this did not seem to be an explanation, as my late wife's face was recognised. At a sitting with Mrs. Osborne Leonard on the tenth of September, 1927, "Feda" told us that "they heard your brother and you discussing the curtain idea" when walking from the station to Mrs. Osborne Leonard's house.

She told us the “extras” were not on the curtain. At a sitting this was proved by the “extras” being on our bodies. At this sitting with Mr. Hope we obtained three “extras,” and were told by “Feda” at a sitting with Mrs. Osborne Leonard that one was an extra of my mother, who died in 1887. I was not surprised; I thought it was a portrait of her in her last illness, and there were also some small extras of her in a sort of triangle. An unopened packet of plates was held against Mrs. Buxton's forehead, and we got a triangle with blotches, but no definite faces.

On the twenty-ninth of February, 1928, we had another sitting with Mr. Hope. We got some excellent photographic “extras,” but the persons were not known to us. This is common; those on the other side are anxious to get on the plate in the pathetic hope that some of their relatives may by chance see them.

“Feda” and my late wife have at many sittings insisted that my brother could get “extras” without the presence of a medium. We decided as a start to have a medium present, and a friend lent us her flat. Two-thirds of the plate was blanked out, that is to say the sitters were covered by a white blanket, but in the middle of this white blanket appeared a small heart. We found that the small heart was an aperture on the narrow upright back of a spinning wheel chair on which I was sitting, but my body covered the whole of this back, so the camera took the heart space through my body.

A great colour photography expert said that in all his long experience he had never met such a case. This effect is, however, not uncommon in psychic photography. The expert also stated that for reasons too technical for us to understand he could state definitely that there was no double exposure nor over exposure.

On the ninth of June, 1928, my brother and I had a sitting with Mrs. Dean at the Stead Bureau. A packet of plates was given to us by Miss Stead. Dr. G. L. Johnson, in his book “The Great Problem” states that a well known photographic dealer of wide experience found after repeated experiments that it is physically impossible to open a new box of plates and close it again without leaving some evidence that it had been tampered with.

Miss Stead made it a rule, and rightly, to give packets to sitters to avoid traps set by sceptics who bring with them plates which they have already “faked.” Mr. Hope once or twice in the early days asked us to assure him that our packets had not been opened nor submitted to any electrical treatment. With Mrs. Dean, on the last two plates, we got half a face on each, but when placed side by side there was a whole face, but we did not know the face.

On the seventeenth of July, 1928, we had another sitting with Mr. Hope. We obtained several “extras,” but could not identify even one.

On the 23rd May, 1929, and the 10th June, 1929, we had sittings with Mr. Hope and again obtained “extras,” but the faces were not known to us.

On May the twenty-third, 1930, Mr. Hope and Mrs. Buxton sat at a friend's house at

Chelsea; we obtained "extras." One plate was not exposed to the camera, but held on Mrs. Buxton's forehead. For this sitting the colour photography expert had supplied us with three colour plates; he stipulated that we should not let them pass out of our hands; that after exposure they should be at once packed by my brother and returned by registered post to him. All these conditions were strictly observed. We obtained a round luminous blur on each plate with a trace of human features in each, but the one which showed the best face was not exposed to the camera, but *held by us* on Mrs. Buxton's forehead and therefore never left our hands for an instant; neither Mr. Hope nor Mrs. Buxton handled it.

At a subsequent meeting at a Spiritualistic Society to hear a lecture from Mr. Hope, the colour expert gave all these facts, and expressed his surprise. He had imposed strict conditions, and believed they had been complied with.

We had a sitting with Mr. Hope at very short notice in London on the sixth of February, 1931. This sitting was held in a room Mr. Hope had never entered. He had nothing to do with any of the arrangements; we bought a new camera; we used our own plates; we had ordinary electric light; we obtained on two plates the same "extra," the face of an elderly woman in an old fashioned tight fitting bodice; we did not know her.

At one sitting it was agreed that Mr. Hope should use his camera for three plates, and that my brother should use his camera for three plates. Mr. Hope's plates had no "extras," all the plates exposed by my brother had "extras," but not known to us.

Acting on the advice and by the directions given by "Feda" at Mrs. Osborne Leonard's sittings, and by Mr. Hope at a direct voice sitting, my wife, my brother and I have had many sittings in various places, but we have not yet succeeded in obtaining an "extra" without a medium. Probably those on the other side are right in holding that my brother has psychic photographic power, but we are three very busy persons deeply involved in material affairs from which at present we cannot extricate ourselves: "they" insist on regular sittings at the same place: owing to special circumstances, one living out of London, we find this impossible. We are told that the vibrations used by "wireless" cause them much trouble: also the present strained international affairs of this world. We have been told to suspend our efforts for the present, but to publish what we have done.

The proof of a spirit or psychic photograph is obviously recognition. Many persons are unconsciously willing to recognise a photograph: this is the wrong way to approach this subject. The photograph must be recognised easily and without doubt. We have been specially favoured by having two photographs taken by Hope at Crewe, so to speak, certified: we have been told at subsequent "Osborne Leonard" sittings that they were spirit photographs of the persons we recognised: strong corroborative evidence of our recognition.

The frontispiece is a reproduction of the "spirit" or "psychic" photograph of my late

wife. The face is clearly defined with the exception of the chin which is partly hidden by "ectoplasm" - the mist or cloud is seen issuing from my side - apparently drawn from my body: Feda at a sitting drew attention to this chin blemish and told us how it was caused. Neither my brother nor I saw this cloud at the time the photograph was being taken nor was I aware of it: neither of us had knowledge of it until we saw it on the negative. Probably the issue of this "ectoplasm" from my body caused the feeling of exhaustion or rather deflation which I experienced after the sitting. I felt, to use the popular phrase, like a pricked penny balloon: I did not recover until I had had two substantial meals.

[there are no photographs in this book]

That the spirit photograph is a photograph of my late wife rests on the evidence of my brother who knew her, on my evidence and on the statement made by "Feda" at a sitting on the 22nd, Jan., 1927 when in reply to my inquiry if it was a portrait of my late wife "Feda" gave a negative reply, but later stated that when she (my wife) was giving her photograph a rude young man pushed her aside and prevented its completion so that it was not finished round the chin. When I ventured to remind "Feda" that she had stated that it was not a portrait she snapped back "Well, it wasn't - it was the best she could do - and every photograph isn't a portrait, is it?" (How true!)

We had *not* shown the photograph to Mrs. Osborne Leonard.

The other certified extra is of my late mother in her last illness. At a sitting with "Feda" I asked "How did my mother do her hair?" "Feda" said "parted, drawn down each side of the head, no fringes, smooth and tidy." Her hair was done in this way when I saw her a few days before she died. Mrs. Osborne Leonard had not seen this photograph.

We have been told by "Feda" that we have had photographs of my daughter and my dog but we failed to recognise them.

Spirit photographs of my brother Walter and my brother James have been obtained, but they are not good. Walter I identify by his square beard, and James by his Victorian whiskers and moustache.

We have not given for comparison a photograph of my late wife when alive: the spirit photograph is as she was at about thirty: the earth one at about forty-five and she is dressed in an evening gown with hair specially arranged, My late wife has told me at sittings that she wants me to think of her as she was in her happier days: that would be about the age of thirty she has also told us that they have to build themselves up "as we are now, as we want to show you we are younger, stronger, healthier and brighter" - presumably she means than when she passed over. On the other hand they sometimes build themselves up as they looked just before they passed over or even with some deformity showing, for the purpose of identification.

My mother built a kind of medallion of her face as she was in her last illness: she

thought no doubt that her appearance at that time would impress itself on my memory.

“They” told us at our sittings that they do not have their faces and forms photographed: that they “build up a mould” of “ectoplasm” drawn from the sitters: they seek to show themselves as they think they look now or looked at a certain time.

Sceptics are very critical about costumes. They regard this particular criticism as destructive of all “ghosts.” The figure might be seen they say, but to appear in a period costume is an absolute impossibility and proves the absurdity of spiritualism. But the spirits build up not only faces and bodies: they can also build up costumes for the periods in which they lived: their object is to get themselves photographed in the most easily recognisable form. That spirits possess this power to “build up” explains many incomprehensible incidents. Sceptics must admit that if spirits exist it is reasonable to assume they possess powers which human beings do not possess and cannot understand.

We were told that when “they” know that a psychic sitting for photographs is being held crowds attend in the hope of being taken by chance and in the hope that some one may recognise them: hence the curious incident with my late wife. She did not finish her chin - an impatient bystander – “a rude young man pushed her aside.” We are told by those who oppose spiritualism that it is wrong to disturb the dead

MEDIUMS

The word “medium” aptly describes those persons who act as links of communication between those on the earth plane and those who have passed on to the next life.

Some years ago Dr. W. J. Kilner wrote a book, “The Human Atmosphere.” He proved that every human being gives out vibrations or waves of electricity which extend to a considerable distance from the body. These vibrations are visible if a chemically prepared screen is used, and some persons can see them without the help of this screen. To these vibrations he gave the Latin name “aura,” a word having many meanings; amongst others “exhalation,” for these waves are exhaled, or flow from the body, and they vary in colour; blue denotes good health, and brown some disease. Dr. W. J. Kilner, who was then electrical adviser to St. Thomas’ Hospital, hoped that these vibrations might help in diagnosing disease with greater accuracy. Some old masters no doubt possessed psychic power and actually saw auras and they depicted them as haloes when painting Saints.

The existence of this “aura” has caused many scientific men to take up research work on the subject. The exhalation of electrical vibrations from the body raises a presumption that the human body is an electrical battery. In *The Times* for April 14th, 1936, will be found a short article from its New York correspondent based on a lecture given by Professor Edwin I. Cohn, of the Harvard Medical School, on this

subject. That the human body was both galvanic and electric was suggested in the seventeenth century; the research work of Professor Edwin I. Cohn seems to confirm this theory, and also the theory of the "aura."

Captain Quentin Craufurd considers that a "medium" is a person who has the power to retire from the body and to allow a spirit to enter into, and to take control of the human body. When this withdrawal is complete the medium falls into a trance, but the withdrawal need not be complete. Mr. William Hope never passed into trance when taking a spirit photograph with us, nor did a well known "direct voice" medium, but Mrs. Osborne Leonard passes into a complete trance. A wireless receiver, Captain Quentin Craufurd says, affords an example of the withdrawal; it can be put out of tune with certain vibrations, and it can be tuned in again.

The reader will now want to know how these theories fit in with my personal experiences.

At a sitting with a medium in trance I have the feeling that I am in a telephone box, but I do not speak to the speaker at the other end; our talk is passed backwards and forwards by the telephone girl who repeats what we say. This similarity, to conversation so conducted is strengthened by the fact that the "control" of the medium often asks for a word to be repeated. Frequently this request for repetition occurs: probably due to the fact that the "control" is working in two different sets of vibrations, one from the "spirits" and one to us; our telephone girls work in one only. Sometimes we have even heard a voice at the other end repeating the word slowly and distinctly. Names - particularly surnames - cause trouble, as they do on the telephone, and surnames are avoided if possible. Again, if a pause occurs, I have heard the hum of several voices in conversation, as one hears on the telephone if people are in a room at the other end, and once I heard a severe but kind voice, the words - I could not catch, from the tone it was apparently rebuking the communicating spirit.

Research workers state that probably most human beings could be mediums, good or indifferent, but they are not aware that they possess the power, and those who are aware, for many reasons refuse to use it. The power can be cultivated. Mr. Hannen Swaffer stated publicly that his family circle, after much work and patience had some remarkable results.

The similarity of spiritualistic communication through mediums to telephonic and wireless communications seems to be intended to prepare the world for the greater marvel of communication at will between the "living" and the "dead." As we can talk with a friend in New York by telephone and wireless, so in years to come we may talk by vibrations yet unknown, with those who have passed on to the next world.

TRANCE SITTINGS WITH MRS. OSBORNE LEONARD.

Some explanatory remarks are necessary to assist a reader to understand the

extracts which it is proposed to give from our sittings. Mrs. Osborne Leonard, the medium, falls in a complete trance lasting about one hour and a half. "Feda," is her "spirit" control. Feda's English and grammar are sometimes quaint, and she has some difficulty with very long words. These peculiarities are omitted except in a few cases.

In the early days my brother took "long hand" notes. Later, my wife took shorthand notes. Feda is difficult to follow. Sometimes she is speaking for herself; at other times passing on the messages, and she changes rapidly from one to the other. In these extracts I have endeavoured to simplify this difficulty by the use of "quotation marks" to the sentences which we think come from the communicating spirit. "Your lady" is Feda's description for my first wife. "Your young lady" means my daughter Thyrsa. "Aileen" is my present wife. "Toby," or sometime the "Pink Faced One" is my brother, describe shortly as H.W., and I am usually referred to as Mr. Arthur.

At a sitting the curtains are drawn, and a small lamp with a pink shade which only partially covers the flame is lighted. The shorthand writer sits close to the light. I sit facing Mrs. Osborne Leonard, chair to chair, and the light is sufficient for me to watch her facial expressions and to see the pictures on the walls. To call such a sitting a "dark séance" is to use language of exaggeration. Mrs. Osborne Leonard wraps herself in a rug; we remain silent. In a short time Feda's voice, a high falsetto, quite different to Mrs. Osborne Leonard's, is heard greeting us.

At every sitting there are greetings and general talk - in fact ordinary conversation; very interesting, but to give all the shorthand notes would make a very large book. I am therefore compelled to take extracts from the notes. In taking these extracts I have tried to follow three rules.

First to give those statements which have some evidential value.

Secondly, to give statements which show that "over there" "they" are much as they were here in character, speech and mannerisms, which all help to prove identity.

Thirdly to give statements, which obviously cannot be classed as evidential, as to their lives and their surroundings and habits. Information on these points is interesting, and helps us to visualise to some small extent the places where, and the conditions under which "they" live.

FIRST SITTING

Present: A.W. and H.W. 16th September, 1926.

After Mrs. Osborne Leonard had passed into trance we heard some whispering. I had the feeling that I was listening on a telephone, and hearing voices talking in the room in which the other telephone was placed, but we could not distinguish what "they" said on the other side.

Feda gave an accurate description of my wife's illness. She had concealed it, but at

last she had to give in; at one time she thought she might get better. (Correct: she got better on 12th Feb., four days before she died, she was out and chatting with friends.) We were told we had nothing to reproach ourselves with (we thought we had called in a specialist from London too late) she said it was inevitable. If she had lived she would have been a great cripple. (Correct: the specialist told us probably paralysed in all her limbs). With her energetic nature she would have been miserable as an invalid. (Correct.) She knew now that whilst alive that she had psychic powers, and that she could have been a medium. (Correct: when on the earth plane she made marvellous statements about persons and things, which I put down to woman's intuition.) Immediately after death she tried to touch me, and impress me how to alter my domestic arrangements. (I thought I had planned it!) She said her trouble was low in the body.

(Quite correct: she had diabetes caused by worry consequent on my daughter's long illness). She is making a home for me, but I'm not coming yet. I have lots to do. Then followed advice about not catching cold; I must take care not to get catarrh. Fedra had great trouble over this word, and could only catch "cat," and wanted to know what a cat had to do with catching cold; she was very pleased when she was able to pass it on. (This incident is not trivial; it proves that the message is conveyed somewhat as our telephone works, and the listener has to ask sometimes for a "repeat." Many persons on the telephone might not catch "catarrh.") She said she had tried to make me do automatic writing, but my job of writing articles has made my brain active when writing, and I am so suspicious that I should have thought it was my own thoughts. She wants me to do propagandist work on earth, and she will inspire my writing.

Then came a description of a house "where we spent an important part of our lives." (Correct.) Then she spoke of an elderly man who had lately passed over, and knew nothing about spiritual life. (Correct.) Then came some initials I could not apply to anyone; no doubt my fault.

Then I was told I had been over to the other world at night. (Other people are told this, but it cannot be verified.) She said she would not be content until she made me see her and hear her. (I have not yet seen her, but I have spoken to her through a medium. She wants to do it without a medium.

She gave a description of our doctor with many details of the circumstances of his death which were all correct, e.g., away from home.

Then Fedra had great trouble with a name starting with T. "A funny name - like Thur - -" (The explanation comes later.)

She said Jim (correct; one of my half-brothers) was there, and named others I could not place.

Then came some statements as to Spiritualism, which cannot of course be verified, but may interest the reader. "Soul and spirit are not the same; soul is connected with

body, and gets confused with physical body. In the next life soul and spirit have to unite.” (This agrees with statements in “The Great Problem,” by Dr. George Lindsay Johnson.)

The talk became slower, and Mrs. Osborne Leonard moved as one coming out of a heavy sleep. Her trance lasted about an hour and a half.

Feda during the meeting got rather annoyed with someone for being impatient. (Probably my wife) I was given a very good description of my wife's mother, who was there, both as to her character, e.g., very high minded, and her dress, with considerable detail, e .g ., her lace cap with violet ribbons which she wore. Both very evidential.

SECOND SITTING

Present: A .W., H.W., Miss H. (Stenographer), 22nd January, 1927.

After greetings Feda said “the spirit lady who was here last time is here again; she’s been trying to get through to you direct.” She tried to tell me I had been looking at something; evidently she started to speak very fast, for Feda had to pull her up. “Wait, wait, let her (the stenographer) get it down .” (Characteristic: My late wife, when deeply interested, talked quickly). Then Feda had again to call for a halt. “Thyrza – Tisley – Tisley – Thursday - ” much struggling, and Feda gave it up. (Curious: she had it right the first time. This illustrates the trouble “they” have with names.) Feda said there was a young lady standing by, and proceeded to describe my late daughter. I was reminded about dates and coincidences; things that happened to them close together. (I think they meant that one passed over on February the eighth, 1923, and the other the sixteenth of February, 1924). There are records of it. (This seems to clinch it - death certificates).

A description followed of a lady whose name started with a “W.” (I am not sure, but I think I place her). Then Feda said, “I will make her (my late wife) go slow if I can, but it's very difficult.” There was some talk about the faces which came on the plate and the negative when we were taking psychic photographs with Mr. Hope. Feda said “she got the beginning of her face, but not properly finished, but it was her face; the lower part of her face wasn't right. (Correct: it was obscured by “ectoplasm)”. A rather youngish man kept pushing in; he was a nuisance; kept what you call “butting in.” We were told that H.W., my brother, had great psychic power, particularly for photographing. Then Feda said “Thursday again. It's not a day; someone who's here. It is a funny name; she and your lady are together, living on the same plane; not together, but seeing a lot of each other.” Feda said a lady was with my wife, and gave a good description of her mother, my mother-in-law, and of her old fashioned silk dress and shawl. (She passed over some time ago). “You used to have a picture of her dressed as she is now.” (Correct.)

Feda said that “Thursday” said “she had met another spirit who passed over many

years ago *without any proper earth life* who was interested in me and who has now grown up, years and years ago." Probably a baby brother who died young when I was a boy and with whom I used to play.

Next came a lot of confused talk but I think my late wife was talking about one person and I was talking about another and we had to give it up. Some evidential talk came about some writing which came through a friend about a ring, but we did not quite clear it up.

Then the old trouble arose. My wife seems to have said "Yes, I'm going too quickly: I did last time," and Feda answered "Yes, he puffed and blowed last time (correct: my brother did) he didn't make any mistakes but he didn't get it all down, but I thought he was very good." Apparently Feda had read it!

I was told that my half brother James was there. Then my lady said she had been ill for a long time before she passed over. (Correct: for two years. She thought I did not know, but I did). "Your lady and Thursday were not conscious when they passed over."

A description came which was very evidential. "Your lady," said Feda, "liked to cut out little bits of poetry and paste them in a peculiar place. It was inside something - not a book. She's laughing - she had trouble to make them stick, putting on flat like - she is trying to stick them up. They were obvious, and yet everyone could not see them. One way they could be seen by people, and the other way they couldn't. They would have to come round. She had to slap her hand on them; they were pasted on something smooth and hard. Glossy and hard - glass shining." (Correct: my wife had a work-box of polished hard wood. She used to paste inside the lid little bits of poetry she liked. I suppose when the lid was up she could memorise them. Persons standing behind her could see. Persons standing in front could not unless they came round. A very good evidential test, as the facts are unusual)

The power began to wane, and we were saying our good-byes, when Feda said: "Don't say goodbye; she's going with you. Good-bye to Thyrsa - not to her." The sitting then closed.

In a book called "The Seven Purposes," a son, by automatic writing, told his mother to go home and have her lunch, or she would have one of her headaches, and that he was coming with her to see her home safely; "they" can it seems, go with us.

THIRD SITTING

Present: A. W., H. W. 10th September, 1927.

My brother and I were present, and my brother took long hand notes.

The sitting was held under similar conditions to the first sitting. Feda told us that "your lady" (as Feda calls my first wife, and my daughter "your young lady") says that I am "to try to think of her as she was in earlier and happier days. Think of her

as at her best - not her worst.” (This probably means that her etheric body is as she was at thirty). Fedra made an attempt to get a name. “She is giving me a name - a funny name - I cannot get it.” (This remark seems to confirm my suggestion as to the system of communication being similar to our telephone). It’s Thur - Thurs: well - (then she spoke very rapidly) Monday, Tuesday, Wednesday - (with an effort) Thursday - something like that . . . or is it Thyrsa? Do you know it?” (My late daughter's name was Thyrsa). Fedra then passed on some remarks from “my lady” about her photograph and told us that “spirits are always trying to get into touch; more than can ever possibly get through. ‘They’ get in front of me; I’m too anxious.”

Then came an interesting statement that the psychic faces are not on the back cloth. (My brother and I, when talking about psychic photographs, had discussed that theory; indeed we talked about it while walking from the station to Mrs. Osborne Leonard's house). At a later sitting it was proved by psychic photographs (not recognisable) being superimposed on our bodies!

They declared that my brother had power to get psychic photographs without a medium, and that our work was to carry on till we got one.

A communication followed about an old friend who was killed by a taxi cab. “Mental strain - lapses of memory. Few people knew his mental condition. You used to know him and admire him, although not always in harmony.” (These remarks confirmed my suspicions that he threw himself in front of the cab). There was a curious statement about his character. “Rather material, but kind; he thought of himself first, and was kind to others after.” I realised how correct this character sketch was, but I had never put it into words.

Fedra continued “We are giving this as a test; otherwise of no importance. A name - B. (Full name given) (Correct: I was at that time professionally concerned for a friend, and his agent abroad was named B . . . !) “My lady” said that she had tried to speak to me in direct voice. “Ronald” (the late husband of a friend) “is doing it, and he is successful.” (Correct).

The next remarks should be consoling to those who grieve for their relatives too much. “I want you to be interested in things and people. It keeps you ‘knowable’ (curious word) and happy, and that is all I want. You have grown spiritually and mentally; you are more patient with everybody, more tolerant; taking matters the right way.”

More statements were made as to little details apparently to prove they know all about us. Fedra gave an exact description of the “three” clocks, and of the pictures in my brother's bedroom. Again Fedra said “she” (evidently my lady) “she can talk when she starts; discussions in bed, and plans.” (Correct: we settled matters often over our morning cup of tea.) We were told all sorts of small details; about “her hats” (Correct: I had lately seen one in a shop window and thought she would have liked it); about a lift sticking (Correct), and bells not working (Correct). Then followed a

request to destroy some very intimate letters – “not yet finished; get it done.” (Correct).

Then came an interesting incident; some of it from my late wife, perhaps some from Fedá. “I am not allowed to will you or force you to decisions” (this statement was in answer to my question about free will), but “I can impress you from time to time what I want you to do which is all that matters.” (I think she said “which is just as good,” but my brother's note differs. There was a long pause, and I heard a severe but kind voice speaking words of reproof. I did not hear the words; she had, I suppose, gone too far).

Fedá said “She is not just getting things from your mind.” This statement was probably made in answer to my thought that all this might be due to thought reading. That electric vibrations have some connection with spiritual communication was suggested by a statement, “You” (my brother and I) “are two positives, and you must have a negative, a woman, to balance conditions. I am happy - much more now that you have taken up spiritualism. I was anxious at first; now it's all right.”

After a few more remarks the “power” faded, and Fedá said her good-bye and the sitting finished.

FOURTH SITTING

Present: A. W. and H. W., 25th January, 1928.

Fedá said “my lady” was there and continued: “She says “photography is a new field to us - we as well as you have to experiment. I want to get through by ourselves; it can be done. I am told we have to produce an electric static field, (electricity not in currents but in a passive state). The mediums can do it at will; leave your minds as blank as you can; keep up vibrations by talking on trivial matters; singing hymns creates a placid atmosphere.”

Then came a statement that an old friend was killed by a taxi; suspected that he took his own life; unhappy; serious operation in view. This incident was mentioned at the last sitting.

Speaking through Fedá she said “I often see Ronald, whose wife is helping you. (Mrs. B., his wife, introduced me to Mrs. O. L.) I am getting to know him very well.”

They told me of a tall, dark Indian who they said was near me. “Tall, not very dark, a very powerful man,” enabled us to make a guess, the man was interested in my brother, probably his head native servant. “They” stated that Archdeacon Colley was trying to help us. “They” said “they want to help humanity to believe there is another life; all that has happened to you is not a series of coincidences: it is part of a premeditated plan to bring you in.” I was asked if I knew Louie (a half-sister) or Ellen (another half-sister). Initials were given of other people but I could not place

them. "My lady" then said "we live in places - not a thought world - real places - more real than yours."

There was much talk on other matters but not very evidential, though interesting, as to their lives.

The power waned and the sitting closed.

Note:

In the year 1929 we had no sittings with Mrs. Osborne Leonard, due to various causes. Amongst others we were busy with the Crewe Circle and attempting to take spirit photographs without a medium.

FIFTH SITTING

Present: A. W. and H. W., 15th February, 1930.

My brother came with me, and took long-hand notes. The statements made at this sitting showed that "they" knew and approved of my marriage; I married my present wife in December 1928.

After usual greetings Feda told us that "your lady says you had results (psychic photography) without a medium, but they were not clear enough to be satisfactory." This keenness to get photographed "is to prove to the world through you that we not only exist, but that we have forms, features, outlines, *just as on earth*. When we go to a medium we have to remember to build ourselves up as we were on earth, at our best. We want to show you that we are now younger, stronger, brighter and healthier," of course meaning "than when we passed over." Feda had to pull her up. "Go slower; look at him (H. W. note taking) puffing and blowing." Then came a reference to Thyrsa, and Feda added "I used to call her Thursday," and Feda said also "your lady is not worrying about you now; she has a sort of lifted feeling." (Probably means relieved, and the remark was no doubt due to the fact that I had married again, as she wished me to do). "You've got to make new domestic arrangements." (My wife and I had naturally discussed, but not settled, about a new home). "We heard you talk about your new lady before this sitting. Feda (she often refers to herself in the way) likes her, and will help her; she will help enormously; she has an easy flow of power."

Feda passed on to the subject of fairies. Our friend Captain Quentin Craufurd has been in contact with them by automatic writing and we are urged, or rather my present wife is urged, to try to get a photograph of them. "My Lady" was telling us all about a wood (which we have not yet found) where we might photograph them. Suddenly an amusing incident occurred. Feda said "What, oh! What? (annoyed tone) I'm not wasting time. I only said "what" twice."

"My lady" said "I want you to live in the present, not in the past. A few years ago you said (probably meant thought) "I've nothing to do, and nothing matters. I've done all

I had to do.” “That's not right; you are both only just beginning - like boys out of school.”

Some remarks being made about the ether, Fedra said “I don't like the old ether: there is one clever gentleman comes and it's always ether, ether, ether. I'm 'fedded' (sic) up with ether”

As the remark about fairies may be rather a shock to a reader it may be desirable to give the statements on this subject in full. It is not clear whether made by “my lady” or by Fedra. “In the ether there are many different forms of life - forms of which you have no proof - all discarnate entities. We live in the ether. We have form and colour; fairies live in it, too. But there are other forms which you will discover with the camera. In the same category as fairies - there are the spirits of the elements the spirits of air, water, fire and heat - you may discover some with a camera, but don't confuse with fairies. I will try to tell you how to tell the difference in the photos. Fairies come out small and fairly clear cut - small in proportion to humans, but the spirits of the elements are less defined and much larger in proportion to humans. There is a curious impression of difference in movement and activity which shows itself with the spirits of the elements. Fairies are usually seen, sitting or standing doing something, but spirits are in peculiar positions, like this. (Fedra then spread her arms (Mrs. Osborne Leonard's arms) out as though trying to fly). Spreading out, going over everything, a feeling of movement - generally a part of them is submerged in the background - the fairies are clearer, but the others are larger. There is a power in you both, very helpful in getting these elementals to render themselves visible, and it is most important to prove their existence. They (probably mean fairies) can be photographed under right conditions by the right people. You will go to a place some distance away, where you will have a chance to get into touch with these elementals. (We have not yet had this chance). It will be worth while to go there and do all you can, and take with you peaceful conditions. Have no discussions - this means cross vibrations - simply go there, with the object of getting in touch. They are very shy - you must be very careful of what you are saying, or even thinking. Fairies like certain people, and dislike others - not because they are good or bad - but they like simplicity, and they never show themselves to egotists. People may be clever, but they must be simple and near to nature.”

Fedra, took hold of A.W.'s coat sleeve and said: “Can you come in a pink suit, and him (pointing to H. W.) in a blue suit - I don't like dark colours.” I ventured to suggest we could not do that, not even at Christmas time, and Fedra said: “No, Thyra says you'd look silly - can't be done.”

Our mother was stated to be present, and helping my brother. Then Fedra said: “Your lady' is not on earth so much now; only when she is helping you. She is not so near the earth as she was. Now she is happier, but she has other things to do in her own sphere. Now you are provided for (I expect she means married) her anxiety is gone.”

After some talk about distances when trying for photographs, Fedra said suddenly Your lady says “can she have the stone reset? - jewellery reset - set up quite new and different; it will come back to you. Your lady wants her (Aileen) to have it entirely reset; she got the idea some time ago.” She says: ‘it is my wish that she should have it from me, that I pass it on to her (my present wife) with my love fitted on and added to your love. This is my wish, and I want her to know it’.”

Subsequent events cleared up this vague statement. A year or so later, acting for certain friends, I had to make enquiries about some jewellery; the jewellers wanted to know what I proposed to do with a diamond crescent which was still in their possession which belonged to my late wife. I thought I had given away all her jewellery; I suppose I overlooked this crescent. Evidently my late wife remembered, and her request became intelligible; we had it reset to a design sketched by my wife, and she wears it now. An unusual incident, I should say, even in Spiritualism.

The “power” began to wane, and after messages, Fedra said: “Don't say good-bye - say “au-revoir.”

SIXTH SITTING

Present: Mrs. A. W., A. W., and H. W., 10th September 1930.

After the usual greeting we were asked whether we had tried a new lens. We had tried photographs with colour plates, and a well known colour photograph expert had also suggested for some scientific reason that a sheet of coloured gelatine, which we fixed in the mouth of the lens aperture, might help us to obtain results.

“My lady” said Fedra spoke of a place near London where you were reminded of her. (Correct - an hotel at which my wife and I have stayed) .

Fedra continued “your lady was awfully pleased to see Aileen (my wife); she has been helping her to look after you; you're rather a handful, and she needs help, and your lady is very pleased and satisfied with everything”.

Then came the old trouble. Fedra said “wait - wait, lady; the scribe (my wife taking notes) cannot get it down.” “My lady” as usual was talking too fast.

Fedra said “my lady” wanted to know what Aileen was doing, was she drawing something? Figures among foliage? (Quite likely; my wife often draws fairies and trees: she designs and draws our Christmas cards).

Fedra said that my lady wanted to know if we had seen a dog's face on a photograph. (We did, but we thought we were imagining it because we wanted to think it was the head of my old dog). You may also get nature spirits – fairies - they are a race apart. Nature spirits are not afraid - easier to get photographs. (This statement does not agree with the statement of a friend as to fairies).

We were told of a lady who had passed over. The description was so good I had no

difficulty in placing her. "I see an 'A'." (Quite correct: we all called her Auntie: hence the "A.")

On the twelfth of August, 1930, Aileen and I visited Laycock Abbey. I said to the attendant: "This place ought to be haunted - have any ghosts been seen?" and he said he had never heard of any.

Feda said "Your lady says you thought the place was haunted." (Feda, aside: "Wait, wait, lady; the scribes are puffing and blowing.) She could see people who had gone over years ago - hanging about in the ether - shadows. It's most extraordinary how people can leave their shadows behind. Many hauntings are not the spirits of the people but are such shadows, brought out by the person looking at the place," and Feda added: "You, Mr. Arthur, and you, Aileen, have got that power to see these shadows; you all three have it."

Feda then had a slight argument; she had said "Oh!" We assume my lady complained of her wasting time, so Feda said "Well, I only said Oh! once." This incident helps to show my late wife's earnestness and helps to identify her. Later on Feda had to say "What? I'm telling him what you said - yes, all what you said." "Now," said Feda, "she is rubbing your neck - magnetising it - she can do that when you need it. I mean your spirit wife;" and Feda suddenly asked "And why do you want to help? He's got a wife now." (This evidently was to my late wife.) "Oh, she says she knows all about his new wife; she helped to bring it about; it was her wish." (During her life on earth she said she knew she would pass over before me, and urged me to marry again; we disagreed on this point, but she continually, urged it.)

Feda said: "Your lady wants to know 'what were you saying about clocks?'" (Some months ago I told my wife about a muddle over some travelling clocks which belonged to "my lady" and my daughter.)

I asked about the chances of a materialisation and direct voice. She thought she would be able to do both. (Direct voice she has done.) She wants to do it without a medium, but perhaps "you should go to one for me to get experience." "They" told us to go to the blind man, or another man they named. (We went to the blind man.)

I raised the question of my friend Captain Quentin Craufurd and was told that he had strong and peculiar psychic powers, particularly with fairies, and that the automatic writing he got on that subject was genuine; also that he was getting much help from a scientific group and a lady.

We were then given the name of the blind medium.

Feda told us that "H. W. has had marks and things on the plates, and you have a photograph of your lady (Agreed) and Thyrsa, but not clear (it was doubtful to us), and one of your mother (Agreed) - rather a spread out one (This perhaps is not a bad description of it), and of your dog Tip." We did not discover it. "They explained that we do not get photographs of them, but only of the mental pictures they build up. Feda said "Your lady says there are two operations - the spirits first build up their

faces before the slides are put in - the second operation is the taking through the lens. Your lady says she went many times to the Crewe Circle to see how it was done, before you went; that is why she was able to give you such a good photograph the first time you went. Singing is essential; human vibrations are wanted; gramophones are only mechanical. Mr. Hope (Crewe Circle) is right from both scientific and religious points of view in singing and praying." I got into trouble for not singing. "All religions have singing. You don't like to sing, Mr. Arthur, you think you make a horrid noise. Well, it doesn't matter - piggies make their own noises, too."

Feda says: "Your lady says 'If you can only prove that a photograph or a materialisation can be done without a medium, it will carry great weight with a great number of people. No one would imagine that you would go on a wildgoose chase. You have been picked out for what you call the 'job.'"

"They" told us that their aim and object is to establish communication between the two worlds without mediums and so to confound the sceptics.

Feda began to discuss dress. She did not like stiff cuffs - she liked soft ones (feeling mine). She still wanted us to dress in pink or blue. When it was suggested that it would not be fashionable, she said "Well, Spiritualism isn't fashionable." However, at the suggestion of my wife and daughter she gave it up. We heard some whisperings, and the words "no interruptions!"

Here it may be well to explain that frequently we hear a voice - somewhere in the air near us, most certainly not coming from Feda, prompting her. This is true Direct Voice, but our people evidently can do it only very slightly. They have said elsewhere that they hope one day to succeed even without a professional medium.

"They" admitted that "they" arranged my meeting with Mrs. B. so that I might get an introduction to Mrs. Osborne Leonard. "Archdeacon Colley is mixed up with it, and" (here Feda made wild attempts to pronounce a surname; I knew she meant Boursnell, a psychic photographer who lived in 1909).

The power waned, and after usual farewell, the sitting closed.

SEVENTH SITTING

Present: Mrs. A. W., Mr. H. W. 8th April, 1931.

Feda came with usual greetings and at once got on to fairies. My lady expressed her pleasure that "Aileen" (my wife) was looking after me, for she said "now I can lead my own life," which seemed to shock Feda, who said "don't you come to see him properly?" and got the answer "Certainly I do come to see him but I am now more free to lead my own life and do the work I have been given to do." Feda slipped in "she means spirit life."

They spoke once more of photographs and then to my wife: - "You have the special

gift of drawing fairies. We want photographs of fairies - it will be such a proof of other forms of life beyond the human one: if we can prove the other forms, the nature spirits, it will make people use their imagination and realise there must be other hitherto invisible forms too.”

Feda said to my wife: “There is a young man just behind you,” and she proceeded to give a description correct in all details of a friend my wife knew some years ago.

Then Feda said: “Walter - who? Walter is someone linked up with Mr. Arthur; he is interested in Mr. Arthur,” and she gave a description of my elder brother. (At a direct voice sitting he spoke to me.) Feda told us how pleased my lady was about everything; referring to Aileen taking care of me, she said “but I still have to help you; he takes a lot of looking after.”

Then came remarks about the flowers at a certain house we go to at week-ends. When “she stands near Aileen she gets a thought easily from you when it’s connected with Nature.” There followed a lot of talk about my restless brain that can’t let my mind be idle. “Sometimes, metaphorically speaking, I sit on him, but I have to bounce up again quickly,” and then came the curious remark “I want you, Aileen, to take on the task of looking after him altogether.”

A full description came next of an old friend of many years standing, giving the capital letter H of the town in which he lived, and a statement that he was going to help me.

Feda passed on to tell us again that my late wife had helped a friend who had committed suicide (the Coroner's Jury found “death by accident”) three years ago. (They got muddled as to time. I thought it was an accident.) Feda said: “You, Mr. Arthur, were puzzled at the time. He put an end to his life very suddenly; apparently a perfectly sound mind, but very worried and depressed - not punished because he was so worried not mentally responsible, although he appeared to be.” This is an interesting point.

“ ‘Your lady’” says that you wonder where we are - where we live - how we live, she says ‘you can't imagine it, and we can’t quite tell you - only hints. We live in conditions very similar to those we lived on earth, but there is no illness or material worries or troubles; only mental and spiritual difficulties’.”

Feda said “when you two leave the sitting your lady is going to run back to look after Mr. Arthur,” (I was laid up with a cold and was compelled to remain in bed) and added “she is going to be with Mr. Arthur a great deal now - not so much under earthly conditions, but more spiritually. There is a great difference between the two states.” (The previous remark that Aileen should look after me altogether apparently meant as to earthly affairs.)

They began their farewells, which meant the power was waning, and Feda said: “I am coming with you.” This remark is often made at sittings, either by the spirit or the control.

EIGHTH SITTING

Present: Mrs. A. W., and A.W. 18th June, 1931.

After usual greetings we were told that my brother's power was not too good; he had to give it away to his wife, who had not been well. Fedra then said: "Your lady says 'we want to do something definite to prove to the world that three quite ordinary, sane human beings can produce quite unmistakable manifestations. Your book (a small pamphlet on Materialisation) has been a good thing - an excellent thing (I consider it a failure), but we want to show something.'"

Next came an interesting statement. "I can help anyone, you know, that is connected with you, when they pass over, that is my work." She continued "I do not come to see you as I used to do because you have Aileen to look after you. When you were alone I (my lady) was worried, so far as one can worry on this side. Now you have Aileen I feel I can get on with my own life. I brought your marriage about, and I am now happier. I brought it about more than you two realise. It was my wish, and it's all turning out as I wanted it to turn out."

Fedra said that my mother was there, and I asked "how does she do her hair?" Fedra said "parted, drawn down each side of the head - no fringes - smooth and tidy." (This description agrees with the psychic photograph).

I asked whether "my lady" wanted to try for direct voice, and the answer was "yes, I would like that, but I shall go for experience and experiment first, because I want to get through to you direct." It is noteworthy how keen she is to manage without a medium.

My lady returned to the subject of fairies; she said they would come easily for Aileen because she was a good deal of - here Fedra objected and said "I could not call her that; she would be angry. It's fishes you put in a bottle. Oh! Sprite - not sprat!" Again, an example of the similarity to a telephone communication; these words on our telephone might be easily misunderstood.

We passed on to photographs next and it was suggested that we should try in a room in which the light was introduced through a faint reddish substance - through red glass or gauze. "Try a slightly red tint; just an experiment."

Back to fairies, I asked "Do many people get results?" "Lots, but they never let anyone know; they are afraid they may be laughed at and considered insane." During 1935-1936 there appeared in the "Letter-Box" columns of "*John O' London's Weekly*" a considerable number of letters with full names and addresses giving accounts of fairies having been seen by the writers. Back again to ordinary photographs without a medium. "It's just a question of adjustments." Then my lady sent a detailed description of my meeting with Mrs. B., e.g. that it was in an entrance hall to a big building of flats, which led to the first sitting with Mrs. Osborne Leonard, which was correct in every detail.

A reference was then made to a friend who had just lost his life in an accident. The accident happened on a certain day: the news was not received in London till two days later in the afternoon. At 11 a.m. of that day my wife and I were at a sitting with Mrs. Osborne Leonard. We returned to the hotel in a town some distance from Mrs. Osborne Leonard's house and read details of the tragedy in an evening paper. Almost at the same moment I got the news from London on the telephone, where it had been received during the afternoon, certainly not earlier than 1 p.m.

Feda told us that when he came over he just woke up and could not understand what had happened to him, nor where he was, until he remembered a short talk I had with him one day on spiritualism. For a time he did not understand he had died and did not believe that one could "be dead and yet feel so alive." (With soldiers in the Great War this, according to communications from the other side was frequent. Many soldiers thought they had been knocked unconscious and on recovering their senses attempted to return to the front and the "spirits" had difficulty with them).

A full description of my friend followed. "He was a nice man neither young nor old - say elderly, a good man; there was nothing to undo, but he had more to learn; he had done his best on the earth life, and he was not very keen on things invisible; he wants to try to help you, Mr. Arthur; he thinks he can." (This is a most accurate description of my friend).

The power waned, and there were the usual farewells.

NINTH SITTING

Present: Mrs. A. W. A.W., H. W. 10th of February 1932.

Feda said that my lady and Thursday (Thyrza, my daughter) and my mother were all there. My lady, according to Feda, said our attempts to get spirit photographs must be suspended; not due to us personally but to conditions of the world generally - not good for spirit photography.

Feda then said "your lady" is close to your shoulder, and trying to make you hear her. (I did not hear her, but my wife did.) Feda said "Yes, Missus Aileen, she says she thought you heard her; your ears are like glass" (sic).

There came a lengthy statement which I will endeavour to shorten. I was told that I was getting a lot of help because I am working in a constructive way; my friend is allowed to help me because he is not yet ready to take up higher spiritual work. "When you three come over you will be ready at once to go straight ahead; as they say in the Bible "skipping like young goats;" from the first moment you arrive you will be alive and interested." Apparently if a man possesses some spiritual consciousness he is put to work at once; those who have no such consciousness have to wait.

My mother also sent messages; she wants to do all she can to help to prove "that we

are here - that we exist - that we are alive.”

Then came an evidential touch. Feda said “Wait, wait I am telling them all you say.” (We think this was to my lady, who speaks quickly, and probably hurried my mother).

My mother said that we had got a photograph of her with Mr. Hope, but “some day I will give you a perfect one; we are bursting to do it.” “They” said that they were glad I dealt only with facts, and Feda said “You don't give much hippopotamusses, and there arose great confusion until I said “All right Feda, I know the word - ‘hypotheses.’”

This incident should certainly not be regarded as silly nonsense; it proves the difficulty of picking up some unusual word; the difficulty you, reader, have at times experienced on the telephone.

I was asked if at the sitting with the blind man I felt a cold draught . “Your lady says ‘she blowed’” Feda said to some one on the other side “you mustn't say ‘blast,’ that’s a naughty word.” From an evidential point of view this incident has weight; these ideas did not come out of my head.

Someone gave the name Annie, we asked who was “Annie?” Feda said they didn't know. Proof that other spirits “will barge in,” as we are told. Feda then told my wife that her mother was there, and that she had communicated with my wife at another place. “I see an ‘M.’ (Correct as to medium's name and the name of her control). We were told that they liked the blind man, but he got too anxious to get them to speak (correct), and that does not help matters. There was a crowd there ‘like a panorama.’ (Probably ‘pandemonium’ was the word.)

Then Feda told us she “had tried the ‘wiggly’ (planchette) but it wiggles too much.” This we have used at home, and once at a friend’s house. Feda gets about to other sittings. Surely this disposes of the theory that she is Mrs. Osborne Leonard’s secondary personality.

I said “you are all crazed about this photography,” and I was told “yes, it’s the best for writing about, and an identifiable photograph taken by you three without a medium should convince.” “My lady” added “I’m tired of spiritualists; I don't want to prove things to them; I want to convince the man in the street.”

Feda said “ ‘Your lady’ only says man. What about woman and cats and dogs?” (and then aside) “I’m not arguing. I’m only pointing out. Your lady says I’m arguing.” (This incident could not have been picked out of my brain.)

Then came a short, interesting statement on reincarnation. “It is not a question of going backwards and forwards; you go on. When you come over here - all three of you - you won’t ever go back to the earth. Some people do go back, but not everybody. It’s only that you must attain a certain degree of spiritual consciousness, and then you go on.”

Suddenly the old trouble arose. Feda aside: "Don't go so fast, lady. She's quicker than anyone I ever worked with. She wants things done at once and she used to be angry with you, Mr. Arthur, if you didn't pay attention. She talks what you say twenty-one to one dozen. (Feda meant "what you call twenty to the dozen.") But "she's getting more patient; she is so keen', that's all - not impatient, and Aileen's mother is interested, too."

There was talk about the men who have seen fairies. Feda said "lots of people see them, but they won't tell; they are afraid of being laughed at."

After some most interesting talk on religion, and about the help they proposed to give me with the book, Feda, aside remarked "and isn't any one going to help the Toby one?" (My brother H.W.) She was assured that his mother was looking after him.

I was told that nothing but a tragedy (the deaths of my wife and daughter) would have brought me in and through me Missus Aileen and brother Toby, and others.

The sitting concluded with the description of a friend; the details of his life and character were so correct it was possible for me to place him at once.

Then the end came. "Don't say good-bye, 'cos they's coming with you."

TENTH SITTING

Present: Mrs. A. W., A. W., and H. W. 13th July, 1932.

Feda started by saying that my lady was there, and Thyrsa and my mother.

Feda then passed on a message from my lady. "We want to prove the mental side so that the survival of personality is established, and the physical side, so that the survival of form, shape, build and appearance are proved." This was followed by urgent wishes for us to get on with the photographs.

We were told that Aileen's quick mind - in Feda's words "is a bit of a noosance (sic.) she gets the words almost as they are spoken, because her etheric mind and corporeal mind are so close, she is mediumistic. She's a noosance, but a valuable noosance." My lady stressed this point about Aileen knowing what was coming, and thinking it came out of her own mind until Feda said "I think you exaggerate," to which my lady said "Let me say what I want to say. Sometimes it is not understandable at the time, but it ought to be recorded for it may be understandable afterwards. It's my mind and my talk, but the power is drawn from you."

My lady said more sensible names are wanted in spiritualism, which the man in the street can understand. (Feda put in an aside: "and the woman in the street; no one ever says anything about her, and she's very important). "All the words, 'summerland,' and 'earth plane' are meaningless, and spiritualism is a stupid word, and it should be survivalism."

Through Feda came some serious talk. "When you first got into touch with me (my lady is speaking) it was not just to say 'I'm all right,' 'don't worry,' or 'we shall meet again' there was a great purpose with a capital P. I was told I was to get into touch with you. I tried several people; I had to do definite work through you; it would make you happy, and you'd complete it when you come over. We're to go ahead, and I've a strong backing on my side. A man is helping - a nice man, but he has whiskers (!) (this is not nonsense: it is evidential; my late wife did not like whiskers). Wireless causes great disturbance for it operates in the same field of activity that we want to use. If all the wireless could be suppressed for a month it would be all right; at present we're in a muddle. The best vibrations for us are those caused by the human voice. A gramophone would be better than wireless. When I come to you here on the planchette I can only get patches through, like a jig saw, and have to leave you to put it together."

Then we were told that Thyrsa was quite happy, and that Tip (my old dog) was with her.

We were shown how much they know of our thoughts, and I said "I don't think I quite like it." Feda's reply was "It's all right; we put you in spiritual scales, and say 'he's got three pounds of goodness and one pound of naughtiness,' and we love you just as much."

Through Feda, a doctor friend who used to live at Eastbourne sent his remembrances.

We were warned to look out for some material trouble; nothing to do with lawyers. Feda's aside, "I don't like lawyers." I said "Don't you like me, Feda?" Feda was very grieved - "You needn't have asked that; you know I like you."

My lady told us that she wanted to give messages through planchette which would rule out telepathy. Then the talk went back to the blind man and his control Joey, who claims to have been Grimaldi on earth. Your lady likes Joey very much, but she said "I never expected to be friendly with a clown." (This idea never came out of my head!).

Feda told us (perhaps it was my lady) hundreds of people are seeking for information. Tell them "don't keep going over the ground that rejects it, but over the ground that will absorb it." I suppose she means don't waste time trying to make a "horse drink." If he won't, leave him, but take the other horses to the pond, and let them have a chance to drink.

The power waned, and the sitting closed in the usual way.

ELEVENTH SITTING

Present: Mrs. A. W. and A. W. 10th December, 1932.

Feda came and at once asked for the pink faced one, (H.W. my brother), and we explained that he could not come. She asked about Aileen lately drawing a ring of people. A few weeks before, Aileen had drawn four fairies sitting on mushrooms, round a big one for a table playing bridge, as a Christmas card. Feda said that Mr. Myers (author of "Human Personality") wants to help, and my lady had a talk with him, and that they hoped to be able to help more on the scientific side. There are too many people doing it in a vague sort of way; too much mysticism; using efforts of imagination to try to bridge the gulf between the two planes. "People on your side use their imagination too much; they haven't the patience or tenacity of purpose." (I assume that "my lady" told Feda not to shout, for Feda said suddenly, "I'm not shouting") "We don't want imagination; we want to be able to give people *facts*." (The "we" I think refers to their little band.) "These communications are something like wireless. Then Feda had a spot of bother, and let herself go, "Wait - wait - Aileen can't write so fast." (to us) "She always could say twice as much as anyone else when she was on earth - go slower - I don't think she could ever be really slow. Thyrsa can be more slow; on earth she was a bit like you (very much) but not as quick as your lady; she's just like a stream." (I find it impossible to accept the theory that this incident was picked out of my brain).

After this interruption we were told that a wireless set might be adapted to be a form of "mouse" with the spiritual world. (Feda said to my late wife "Well you said mouse.") I broke in and said "It's all right; we know - Morse." Feda however, stuck to it. "She said mouse."

Referring to the world's unrest, my lady said "the only hope is to put them into communication with this side. Then there will be brotherhood. Poverty won't stop; disease won't stop, wars won't stop till then. The cure for most of the evils of earth will be found when the two worlds work in co-operation."

I told Feda that someone on the other side said on the planchette some rude things about her. Feda's only comment was "that it didn't matter; only like a nasty little boy putting out his tongue." Then came advice about health, and a criticism which again proves how intimately they know what we do. "You must keep out of draughts," said Feda, "you're not to do it for anyone's benefit. You stand often in a cold place after being in a warm one to talk to people (Correct). Feda added "You do it, and it's a weak compromise, and the only really dangerous thing you do. You are very susceptible to changes of temperature."

Then came some information that may be interesting. Feda said "your lady is always moving about." She says 'in a way I live on one plane and belong to another. I have a plane where I can get in touch with the earth plane; it's like living in the suburbs to reach a town, but it's a bright, beautiful suburb," and she can go into the country

whenever she likes; she's earned it. "Life is so extraordinarily like the life on earth that we almost forget that we're not still on it. We live a life which seems to be in every respect like your lives, but we don't have physical pain nor need physical food; we control our bodies by our minds, and we haven't much power until we learn to do that. We have to just sit still, so to speak. If you control your thoughts and think rationally it's a good preparation for our life. I've got a garden, and I love flowers and colour. Thyrza loves plants and colours. Thyrza used to do colours." (Correct: small water colours.) "It is so like the earth, with the exception of better mental control. 'Wandering spirits' are those who rebel, and don't like to wait and learn. They seek any loophole to get back to the earth plane, so if you feel these things are not quite right, stop at once." (Mischievous spirits will play tricks if they are given a chance.)

Feda told us that they were not allowed to drive us - only to lead us. Only, so to speak, "to hold a beacon light." So I said "like holding a carrot in front of a donkey." Feda did not "tumble to it," but my lady put her right. Feda amused us by saying "spiritual carrots."

We obtained confirmation of what we have often thought that when my lady speaks to Feda, she sometimes gets her own voice through, and Aileen hears her.

They gave another proof of the interest they take in our doings. Feda chaffed Aileen about postponing her "laundry work" one day because she was short of what she wanted. This was quite correct; Aileen washes her silk stockings, but on the day she wanted to do so, she had no Lux, and forgot to get it for a week.

We had a reminder "We are really round you a lot more than we can tell you; we can't tell all through a medium." Feda at the end of one sitting said "Don't tell this (using Mrs. Osborne Leonard's hand to stroke her body) anything; it muddles her, and it's better for her not to know." "There's a great deal we could tell you." Perhaps "they" have to be careful; there may be other personalities at their end. "We love you when you are naughty so long as you try to be kind. You can't be perfect on earth; we think, Mr. Arthur, you are very good, all things considered." (Note the qualification). "Even when people make you irritable."

Feda, touching my ears, said "No earrings!" I said "Men don't wear them," but Feda said "big ones would look very nice." Thyrza says "they wouldn't do for business." Then came good news. "We've got Tip (my dog) here; he's very happy, and running round, and animals live here if they are loved on earth."

Feda particularly asked us to give her love to the pink faced one, and the sitting ended in the usual way.

TWELFTH SITTING

Present: Mrs. A. W., A. W. and H. W. - 12th April, 1933.

Feda started by telling us that my lady, and Thyrsa were there. Then came the usual request to Aileen to try for photographs of fairies.

They made their usual urgent plea to try to do things without a medium - photographs particularly. "Can't you get away to some place quieter? We can't get in with all the thought waves and vibrations round you where you are.

They have apparently no objection to help from a medium on their side, but they don't want us to have a medium on our side.

At direct voice sittings we have had talks with Hope, the spirit photographer, who has passed over, and he has expressed his willingness to do all he can to help, but he insists on a quiet place and regular sittings, two conditions in our case very difficult, for one lives out of London, and two live in London, but in an hotel, and we are all three very busy persons.

Then came an amazing request to photograph the ether. "Things are on the ether. (This agrees with the theory of Akashic records). Go to a place where some important event took place, and the people will help if they can, but spirits who lived centuries back won't come except for serious enquiries."

Your lady says "When I first came in touch with you I was told that it was not for my sake or yours, but for the sake of humanity."

Some very serious talk came on another subject in which I am interested. After that I was told that they wanted me to take care of myself. "I didn't think you'd be so well-behaved Feda said "Aileen is a good managing one; she doesn't talk so much as your lady, but she makes you do what she thinks you ought to do," and then "they" all got on to me about either, eating too fast, or talking and not eating enough, and we were told in quite an ordinary way that they know all this because they come (Feda slipped in "and so do I") and sit with us at meals when they feel inclined!

Feda proceeded to describe a man with whom I was associated in business for many years, describing his character in the most accurate manner, and in addition telling me about many things he did and said, which accounted for many of his actions which puzzled me. The description was not wholly favourable, and I said "Feda, you're rather outspoken," and she said "I am not being unkind, only truthful, and if I didn't say true things you wouldn't believe me, and you would be right."

Feda or my lady said "Do your best, and leave the rest." "In nothing be anxious, but in everything give thanks. That's what your Thyrsa used to say on earth." (Correct). I said "I hope Thyrsa isn't getting too serious," "No," said Feda, "she's jolly; all spiritual persons have lots of fun inside them. Look at Billy Hope when he was on Earth; he didn't mind being poor."

Then came the usual farewells, and the sitting closed.

THIRTEENTH SITTING

Present: Mrs. A. W., A. W. and H. W. – 19th July, 1933.

After usual greetings Feda said “your lady heard you three days ago; she is not going to let the matter drop.” A reference, it seems, to a conversation with a friend about another subject in which I am interested. “Your lady says “England is connected to a great extent with history as recorded in the Bible; that is the reason English people in spite of themselves are interested in spiritual matters.”

Feda told us that our lady knows Mr. Hope (he passed over before this sitting), and she suggested a wooden background instead of cloth for the photographic attempts. (We tried it, but it was not successful). “Aileen has the co-ordinating (Feda, aside: “That’s good; I said that properly) power. She (probably my late wife) said “Bravo!” Feda has sometimes trouble with long words, and is very proud when she gets them right.

Feda told me my mother was there. “Isn’t it a rather important time for your mother in her earth life?” (I was born on the 11th of July; this sitting took place on the 19th July.) My late wife asked Aileen “did you dream you were with your mother lately?” (Correct: an uncommon incident.) “Did your mother have another child?” (Yes, she had a miscarriage.) “It should have been a boy; he is over here now.”

My lady said “there is a nice looking elderly man here - lived in a country place.” Here followed an exact description of one of my wife’s uncles, who was a parson in a country parish of Scotland.

Apparently Feda retains feminine characteristics. She said “You do look nice to-day, Aileen - like a nice Zebra.” My wife was wearing a blue and white striped dress. “I’m going to look like a black and white zebra. You won’t be jealous, will you? I think I’ll look nice and English in it.” Feda is a high caste Hindoo.

I had a lecture (difficult to follow whether from my lady or Feda, or a joint production) about arranging my affairs when I pass over, and I was told to give my wife very full power. I had done this, and I said “All right; that’s settled,” but I was pulled up. “No, it isn’t; you’ve got to find out how you stand first.” I knew fairly well, but I had not then reduced the position to figures. I was told that the scheme was not wholly mine; some of it was thought out by them and put into my brain. Feda said “When you were playing - hitting those old balls about - funny thing for sensible people to knock balls about, and then tramp, tramp.”

Then came the amazing statement that “my lady” plays golf over there sometimes. All games are apparently permissible except what they call “blood sports.” “We gave you the impression while your mind was off the game, and you were thinking “I think I’d better do it that way.” Your lady plays now; it’s peaceful, healthy and harmless. She would make everybody play if she could - it’s good for them.” “Healthy” applies to us, not to “them”; they have no corporeal bodies, and are never ill.

“Billy,” (otherwise Hope) is very keen: he said that we, without a medium, should get a psychic extra; it will be a sort of verification of his power. Again we were told that singing is best - human vibrations. Then another human touch. “Your mother says you had a nice voice, Mr. Arthur.” (I do not remember ever having sung). “Anyhow,” said Feda, “you can hum or sing; not about death or years rolling on; something happy – ‘Abide with me.’ I like that, and ‘I want to be happy.’ Aileen, did you know she brought roses to Mr. Arthur? She tried to make you notice and tell him.” (I am fond of red roses, and my birthday was eight days before the meeting.)

Feda or my wife (perhaps a sort of joint production) gave my brother some advice about his home affairs and showed an intimate knowledge of them.

Feda then said “I feel that your mother is nearer to you two (my brother and me) than your father. She was *not* psychic, but *he* was very material. (Correct). His mind would not be interested in what you are doing (at a later direct voice sitting he spoke, and he urged me to get on with the book), but she is interested. I did “feel” him once (get in contact) and I felt like chalks and cheeses.” (Feda no doubt meant they are as different as chalk and cheese, Correct.)

Then the usual waning of the power and the sitting closed.

FOURTEENTH SITTING

Present: Mrs. .A. W., A. W. and H. W. - 7th February, 1934.

After the usual greetings Feda told us that my lady and my mother and Aileen’s mother and Thyrsa were all there.

We were told about focussing and radiations, which was difficult to follow, but we were also told that one day these wonderful radiations would be as common as pressing the button for everything in these days.

Feda told us that my lady and the ‘lady by the sea’ - letter M (these details identify her) and Thyrsa are much together, “and they *do* talk about old times. Your lady and your young lady love to show the lady by the sea their gardens.”

Some personal statements followed, not evidential, but interesting. “If you take care of yourself you ought to live another ten or fifteen years; you must be obedient.” Feda aside: To Whom? “To Aileen; drink plenty of water, Mr. Arthur - you don’t like it much, do you?” (My protest was ignored.) “Isn’t it a noosance.” (Feda’s pronunciation.) “They are drawing on your etheric body now, and the only way you can put it back is with water - hot or cold, but pure water.” (Curious that plenty of water should be needed to restore the etheric body; perhaps, however, there is some connection between the fact that the corporeal body is said to be 80 per cent water). “Myers is here; he is interested in your experiments.”

Thyrsa stated that they hated dates, but they know in some way about our time. She started to talk about the cemetery where her corporeal body is laid. “We hate tombs

and graves, but we pick up your thoughts of love and remembrance.”

We had a strange talk with Mr. Hope (Crewe Circle) that “your missus” (Feda aside: You mustn’t call her that - it’s rude). “has the same sort of head and brain as my Dora (Mrs. Buxton, his co-worker). She has the pineal eye; it’s an eye which has died out - it used to be in the middle of the forehead, but a bit is left, and it can be used just like the lens of a camera.”

After some further talks and messages the power waned, and the sitting closed.

FIFTEENTH SITTING

Present: Mrs. A. W., A. W. - 2nd May, 1934.

After usual greetings and regrets that H. W. could not come, Feda talked about photographs. The wood we used as a background was too grained; try next time a dark surface.

Feda told us all about our first direct voice sitting. She was there but she said she did not know the people well: she told us that my mother was there and my brother, my lady and Thyrza: “you’ve got two and a half brothers” (I think Feda meant two half brothers, which is correct). “You’ve lots of well known helpers here, Myers, Stead, Colley and others, (men whose books I have read). Mr. Myers told me to tell you he is going to help. He doesn’t like the physical (phenomena) much, but he may speak to you some time at the other place.”

Then came a curious statement from “their” side. “Your lady says it is difficult to get evidence in a concrete way without physical phenomena and the fools have got to be saved; one can’t drown them forever. We have got to give them something to come out of their foolishness - a sort of kindergarten school - a jumping off ground.”

She hopes at the next sitting to get an “outline” of herself. My late wife seems to be anxious that I should see a materialised outline of her, I suppose for me to tell the Kindergarten (?)

My wife was asked “did she hear a knock one night?” (She did, but did not connect it with spiritualism.) “We get an impression, and see details, as for instance a diagram of a serpent in your room - very small (we have looked, and can find nothing like a serpent), and you don’t like serpents.” (Correct.)

The feminine touch came again about the colour of my wife’s dress, and they knew what dress my wife had worn the previous day. “They” described it, and how it fastened up, and the black one she wore in the evening! They tell us these details to prove to us how much they follow our lives.

Feda said: the other day you were making some arrangement about jewellery. (Correct.) About three to four years ago we were told at a sitting to have the stones of a diamond crescent reset, and to give it to Aileen (my wife) with her love and my

love.

There was an attempt to name a place - "Illington" (not a bad attempt; we lived for a time at an address containing the name of Wilmington), "the lady by the sea (sometimes called M.) and your lady and your young lady are all tight friends. There's no jealousy, no idea of one person stealing from another." Thyrza was an invalid for years, and so was her mother more or less for two years before she died, and her mother being ill, caused by worry over daughter's illness, got a bit jealous; thought the lady by the sea was "stealing" Thyrza from her. I noticed their relations seemed a bit strained, but I never thought of such foolishness as jealousy. This thought was not picked out of my brain, because the idea of jealousy was not there.

We were urged again to try for Nature spirits, and given much interesting information about them. The best time to try for a photo of them is Easter at full moon, or Midsummer.

Some other remarks were made, the power waned, and the sitting closed.

SIXTEENTH SITTING

Present: Mrs. A. W., A. W. and H. W. - 18th July, 1934.

After usual greetings Feda wanted to know about all the mothers present on their side. "They can't all be mothers - it's a mixed up family somehow."

My mother and my present wife's mother, and my late wife's mother all attend.

"They" returned to the old subject. "Your lady wants you to go on with the photographs." "They" then wanted to know if "they" had made themselves visible at the direct voice sitting. We had to tell them that we had not been able to see them. Feda said she was there, and wanted to say, more, but my lady said "Let me speak. With the combination of power we were able to solidify to a remarkable extent, and to feel and to touch you (A.W. thought he felt a human finger on one side of his face), the degree of solidity was sufficient for touching." Feda added "She tried to speak - she thought she made a whisper. Did you hear Thyrza? She kept saying "father." We heard a voice which seemed to say "father" over and over again, but it seemed to me to be a man's voice, and my wife agreed.

Feda said "If you answer and speak to her the voice will get lighter. We can't always remember what we have said - there is so much we want to say. You must answer, *but don't give anything away.*" Feda said "Did 'they' touch you with something soft?" (We felt as though a small flower was being brushed across our faces and hands). "It was drapery, not a flower, your lady touched you with a sleeve." Explanations followed about this touching, and then "next time we hope you'll see us."

In answer to my brother (H. W.) Feda said "Yes, there were other phenomena; getting blocks of power which we were moving about; they thought you'd hear them

lumping about the room. Was there something of your lady's you had in your pocket, Mr. Arthur?" (I use a gold curb bracelet as a watch chain which belonged to "my lady." I carry it with my watch in my pocket and it is not visible: the medium did not see it before the meeting unless by chance I looked at the time and I had no reason to do so.) Then came some interesting remarks. "Thyrza thinks guides have more power than friends and relations. They waste the power, she says, talking. They don't know as much about us as we do about ourselves; why not give the power to us?" (This direct speech is very characteristic of Thyrza.) Thyrza says "we must keep it on business lines; we don't want all these guides." (Quite correct: many people come and talk, but we have no means of placing them.) Then came some definite instructions. "You want to be able to say 'Thyrza did that; it is absolutely proved because, etc., etc.' We have shown we can use the power, and the Guides have shown how strong it can be, and we don't want the Guides to use it all up. We are weaker, and we need it all to help us. Please gently but firmly keep that point in front of the medium and the Guides. You do not want so much of the people you are not interested in. We can't butt in on our side; you have more power over that than we have. *You* have to regulate matters by expressing your wishes. You mustn't give anything away, but say 'we hope you'll give our friends as much time as possible; we are interested in talking to you, but please give our friends as much chance as possible.'" Feda added on her own "Thyrza is very urgent about this; she is strong minded, Mr. Arthur; the Guides are used to taking the reins, so they pick out people without troubling if they are the right people (surely an astonishing statement). When you go to a physical or semi-physical medium (direct voice is semi-physical) guide the operation in your own hands firmly but politely, and don't give anything away - names or anything." (The "control" apparently does not wish the medium to know anything.)

We were told that we all have guides, and that they were not necessarily relatives nor friends. "They" said that a well known spiritualist and journalist was present. Feda said suddenly "Oh! Thyrza, you mustn't say that. Thyrza wasn't polite to him, she said: - "We could do very well without him; he can't prove his identity to you." (True; we know only what all the world knows.)

Feda passed on the following statements. "Lights are the beginning of materialisation. Did you see the lights?" (Yes; not strong lights, but luminous patches which moved about sometimes on the floor, sometimes on a level with the eyes. We all saw different ones, but these lights were peculiar in that they showed no beam. Captain Quentin Craufurd, who was present at the direct voice sitting, declared that the lights were different to anything he had met in his experience.)

Feda said "We can bring animals. Something moved near you, Pink Faced One - not quite human (Probably an elemental or fairy; Feda had told us about them at a previous sitting.)

Feda told my brother many details about his home life, all of which were correct.

Then she turned to me and said “Thyrza is talking a lot today; she says she happens to be able to do it to-day. We soon learn to be quite frank here; on earth you waste so much time and give so much pain by dodging facts. You try to make things fit in that won’t fit in, and make people fit in who do not want to fit in. If people won’t see things in the right light, why worry? Do what you think is right, and don’t worry about other people. Don’t let people inflict things on you.” I said I thought that now I was well looked after. Feda said “Thyrza says you want it; you are ‘foundedly’ obstinate. You say won’t let people bother me,’ and then you say ‘Oh, I’ll just do this.’ Thyrza has to make Aileen say ‘Don’t do it.’”

Then came again some medical advice. “They want you to drink more water, even if you swears about it.”(!) Again we were told the amazing statement “your lady and Thyrza sometimes go down to meals with you - they don’t eat. Wasn’t there some nuisance about a table?” (We had been away for some time and forgot to tell the waiter at the hotel where we live when to expect us back and had to take a table other than our usual one, but we did not make any bother.) “Is the window a nuisance?” (One of the French windows sticks a bit.)

I was told how stupid it was to repeat words when in bed. It’s a silly habit, due I think to over much writing. I asked if they had seen a friend of mine who had lately passed over. There was a pause and Feda said “Yes, she’s here.” I asked if she could give her name. Again a pause – “I can’t get it but she is showing me an “S.” (Correct.) I said “I thought you would find old S.” Feda said at once “Old? She’s not old. She’s young. I get a feeling of life - of youth - of spirituality. I replied: - Yes, I only said ‘old’ as a term of affection.” Feda said “there’s a man on earth very upset at her having passed over.” (Correct: her husband: she died suddenly.) “Tell him you have heard from her, and leave it at that, unless he asks for more. A good thing she came over; if she had not, there would have been something wrong with her - round here.” (Feda passed Mrs. Osborne Leonard’s hands round the middle of her body.) “It wasn’t that, though, that made her pass over; it was there before there was any thought of her passing. She was a mixture; she had a psychic and a spiritual side - a nice side - and another side inconsistent and erratic - as if she would do some not very wise things.” (An exact description of a contradictory and baffling character.) “All sorts of unwise things took place before she passed over; if she had lived there would have been trouble.” (Correct.) “She was liked - nice and sweet and kind in many ways.” (Correct.) “The man is worrying, not only grieving. He was rather worrying about something before she passed over – wished she would cut somebody out.” (Correct.) “She’s sorry she didn’t make things easier and plainer. He was upset about the photograph which came loose out of the frame.” (“They” realise the importance of trivial details.) “She hopes he will make his life apart from her on the earth: she will link him up with somebody.” (S. was engaged to him when we last saw her; we knew of her marriage and heard no more until we read of her death in the *Times*. We had booked this sitting two months in advance. Two days before the sitting S’s husband called and saw Aileen, and told her that S. had died of

meningitis. She arranged for him to come to tea few days later to meet me, when he told us that his wife had been going to have a child, and this statement was made to us after our sitting with Mrs. Osborne Leonard.)

Her sister told us that owing to an illness she had some years ago, she should never have had a child. She also said that if she had not died of meningitis she would have died in childbirth, or one or both would have been invalids. Her husband told us that the bit about the photograph was also correct.

We did not know when we went to the sitting that she was pregnant, he told us the following day. This excludes all possibility of thought reading. His character was also well described, as we found when we knew him better. His name was A. It is curious that this name cropped up earlier in the sitting, but "they" seemed to imply he was with "them." "They" talked of "coming through." Had he perhaps been over in his sleep? Perhaps we had misunderstood them.

The power began to "wane," and the sitting concluded in the usual way.

SEVENTEENTH SITTING

Present: Mrs. A. W., A. W. and H. W. - 10th October, 1934.

Feda, after the usual greetings, told us that they had tried to impress us to bring a photographic plate. A .W. had given H. W. an article to read in the train, and H. W. got a plate at a local photographer's, and put it in a metal case, and held it in our hands before Mrs. Osborne Leonard went into a trance. However, we did not get an extra.

Feda after discussing the lights at our direct voice sitting said "your lady has been helping her a lot - the young lady whose name starts with S -" and then gave a description of her, and added that she wanted her husband to marry again. She wants him to be happy and safe. She ought to have had a baby, but didn't; it didn't come properly. Now she's got it on this side, and she's pleased with it." (Children alive in the womb are, it is said, born on the other side. This statement seems to corroborate the theory.)

We asked if we might take the wireless man (Captain Quentin Craufurd) to the next direct voice sitting if he will promise not to talk so much. Feda said "he did, he did, it was a noosance," as "they" have so much to tell us and the time is short. "Can Missus Aileen keep him quiet?" (Curious: they ask us to talk to keep up the vibration). I said the wireless man has had automatic writing from fairies. "Is it all nonsense?" Feda said "No, it's not nonsense; he's got it. Oh! you didn't sit properly last time; your lady likes you to sit next to Missus Aileen." Then "they" showed their knowledge of earthly affairs. Feda said "we have been trying to work up the power in your rooms where you live - two rooms. Thyrsa says no; one that's been split into two." (There is a communicating door between our bedrooms.) Feda said "the lady who lives by the

seaside sends her love, and says she is now well and happy.” (For some years she was a great invalid.) “She says, Mr. Arthur, how you will enjoy this life when you come over.” Feda said “When you come over there’ll be a big party.” I said “I shall be rather scared.” Feda said, quoting Thyrsa, “No, you won’t be pushed into the wrong atmosphere; there’s more natural discrimination here (a long word very characteristic). On earth you don’t play two discordant notes together (again characteristic - she is very musical), but you go and put humans together, and call it duty. Many people are made martyrs to disharmony, and clashings and wrong vibrations.” Feda said “Thyrsa has jumped back to amuse you. Ah! but you can’t see her.” Feda said “Your lady and Thyrsa try to talk to you every night,” and I said “I’ll be in an awful funk when you succeed,” but Thyrsa said through Feda “it will be so natural you’ll only say ‘Hullo! Is that you?’ You wouldn’t be so idiotic as to be frightened at the time - you may be afterwards.”

Then came some statements which give food for thought. My lady, my young lady and the lady by the sea are close friends, like sisters; they travel a great deal. Thyrsa likes old parts of Egypt and Jericho. “We see these places not as they are now, with modern additions, but as they were thousands of years ago. Atlantis is still there (the supposed submerged continent in the Atlantic). All powerful places live in the ether. Rome and Greece exist as they did, and the people still live.

“Oh!” (Feda repeating) “she wants to say something that is not properly understood on the earth. There are different planes of consciousness, and the countries of long ago are photographed on the ether on these different planes, so that you can go to a higher plane of consciousness, and see rather a different Atlantis than you would on a lower plane. If you saw a very beautiful place on earth, with beautiful buildings, someone might come out and say: What a good idea to duplicate it - put an imitation somewhere else, but we can’t do it so well; it would be a second best, and you would find a poor imitation.

What is put on ether is photographed through a lens of consciousness. The ether is really sensitive material, and retains impressions for ever. We can go into the most beautiful places, and see them as they were in their prime, but they are in the ether, and because we live in the ether they are real to us. You could not see them with your eyes - you are three dimensional, but we belong to the fourth dimension. We live just as you live in a brick building, but yours it is not real to us - only to you. The material is ether; the atoms are held together by ether, our material is finer, and not known in your annals of chemistry. Yours is temporary, and can be destroyed; so are films and wireless. Ours is the plane of reality - yours of illusion. Yours is a temporary condition - some time your earth will disappear - ours never. Ether is the framework of God’s Universe. Ether existed before these little planets. All these little worlds and earths are so small to us; we know that any day they may be knocked out of existence, but not this world of ether. I want you to tell people everything you can about ether. We can tell you all this because you have lent yourself to us, and it is

easy to work with you.” These statements as to ancient places agree with the statement made by the Rev. Drayton Thomas’ sister. (“Life beyond Death,” pp. 204.) They seem also to fit in with the theory of Akashic or ether records.

For evidential purposes Thyrsa, through Feda, made statements as to the houses and places she had lived in during her long illness, all of them easily identifiable.

EIGHTEENTH SITTING

Present: Mrs. A. W., A. W. and H. W. - 9th January, 1935

Feda started as usual, and then said that “my lady” did not want me over there yet. If I left my material affairs “would be neither here nor there; not muddled, but not matured”. An absolutely accurate phrase to describe the position. I was again told to drink more water, and Feda said “I said drink - not to get into it. I don’t like washing - I like anointing with oil - it’s nicer and cleaner.”

I asked about our direct voice sittings, and my daughter said that they found the conditions very baffling; stronger forces held the reins, and “they allow us only to manifest when they think right. Don’t go somewhere else - and try for photos there; it would be an amalgamation.” I complained of the long words, but Feda said “your young lady said there is no other word.” I said “all right - I climb down, and got the answer “of course you climb down; you can’t suggest another.” Feda said “Thyrsa is always right and the other person always wrong.” They asked us not to change mediums and told us a lot about their meetings and *their* troubles; then - I slip this in to show character - Feda said “Thyrsa always talks as if she were lecturing people and in answer she says ‘that is what my work on this side practically amounts to. She has to lecture - she does missionary work on the first and second planes and does not like it. Feda said “she can express herself definitely.” (Curious - the modern word. She meant it, I expect, in the real meaning.)

Some more talk followed about what Thyrsa proposed to do, and H. W. said “I think Thyrsa does too much,” and got the answer “You mind your own business.” Feda added “You’ve been sat on.” “They” explained how the conditions at each sitting vary, and some can get through, and some cannot, at a direct voice sitting.

Then came a surprise - at least to me. Feda said “Thyrsa has such a nice dress; one she used to wear on earth,” and described it. I assume she has made a copy.

We had some interesting talk about direct voice. They seem to speak into a mould. It vulgarises the voice, which seems curious; we had noticed and commented on it. As Thyrsa said “dreadfully refaines (sic) it.” “It is an artificial larynx ectoplasmic - something like wireless and a microphone. Your father is now taking his turn to help people to understand.” Feda passed on some interesting statements from Thyrsa. “Don’t forget it was our passing over that made the bridge; our passing woke you all up.” (Correct: it- woke me up! and I woke my wife and brother up.)

They made some statements as to the future of the earth plane which may prove interesting. Feda said that Thyrza wanted to remind me that I had lived in a wonderful age, and seen some wonderful things, but nothing to what is coming – “all you’ve seen is only the foundation. Matter will be moved by processes you don’t yet know.” (The movement of material objects by some external force whilst untouched by either medium or sitters, attracted the attention of Sir William Crookes in 1870, and Sir William Barrett and many other scientists have sought to find the explanation. It is suggested that the movement is due to the use of rods of ectoplasm used as levers.) Thyrza’s next remarks seem to convey the idea of movement by de-materialisation - despatch of the atoms and reassembly.)

“In future letters will not be posted - they will be wirelessly disintegrated and reassembled. You’ll be able to dematerialise objects - you’ll move matter from place to place without any visible means of conveyance. It won’t come in your time, but it will in Aileen’s.” (Don’t scoff, reader; I laughed at the idea of sending words across the mouth of Poole Harbour without a wire; wireless research workers experimented there years ago. I was there and saw the poles and I was much amused.) “You have lived in a wonderful age, but all that you have seen is nothing to what this is the foundation of. You don’t know the forces that are in the ether; you haven’t made use of them yet, but you will in time. You’re only at the A.B.C. Sir Oliver Lodge, when he comes over, will be useful; probably he’ll be experimenting over here.”

Then the talk got scrappy, and after greetings the sitting closed.

NINETEENTH SITTING

Present: Mrs. A. W., A.W., and H.W. - 27th March, 1935.

After usual greetings Feda wanted to know if we had given up direct voice sittings. Curious—it seems that “they” would not know unless called to attend, or notified. We told her that the direct voice medium had been ill.

Mr. William Hope (the photographic medium) was present, and through Feda he passed on his view of the photographic trouble; that we have the electricity, so to speak but we don’t connect up with the bulbs. One person can connect up and another can’t. It can be done by uneducated folk, and he said we needed more practice. He was complimentary to us: “I liked seeing you folks: I thought you’d got some horse sense.”

Through Feda there came from someone, presumably “my lady.” some interesting, but of course not evidential statements as to the other world. “Houses, lanes, woods much like those on earth, but elastic - can be changed by concentration of mental powers. We have a society over here just as keen on psychical phenomena as your society. They try to get through, and to make people understand there is no death.” (Meaning probably that we survive death.) “For a time all who come over keep their own religious ideas, - but after a time their ideas all go into the melting pot. I (my

lady) am in the universal section; not tied to anyone; trying to help all on earth to spread the knowledge.” Then came a statement which explains, or tries to explain, their troubles. “It is that at a direct voice meeting we can’t speak in our own voices, and we can’t say our own words; until we develop power to do it all ourselves we seem to have to say something the Guides expect us to say, and the medium and the Guides make a sort of mental pool, and we have to use the water whether we like or not. Sometimes we get something of ourselves through; we have to put up with this pool whether we like the colour or consistency or not.” Fedra continued “your lady says she is not satisfied with her progress; she can’t get her personality through; even Fedra is not a bit like Fedra.” Then Fedra added “Thyrza’s the best; she’s got something in her that’s very strong ; she’s very strong minded and strong willed; whatever she wants to do or say, she does.” I suggested “like her grandfather.” After a pause Thyrza said “I’m a wee bit of a chip of the old block.” (An evidential remark.) My father and I had a strong argument once and he said “Arthur, you are the most obstinate man I have ever met” and I replied “Yes, probably I am - you see I’m a chip of the old block.” (During the pause Thyrza probably spoke to her grandfather who told her the old story.) Fedra said “She’s laughing. She’d talk the whole time if I’d let her.”

Fedra told us details about our direct voice sitting: that “they” made a ball of light and a cold pressure of air, and that our faces were brushed with drapery.

As a matter of no importance except to prove how much they know about our lives she told us about special pots of flowers in our rooms, but not of those provided by the hotel. “Not important, but we like to show that we are often with you and notice things.” Then “they” told us about three papers I had wrongly brought home from the office. (Correct.) Aileen was told not to move heavy things. (Correct: she has been pushing the bedstead at our country club.) They suggested we should try planchette again. Then came a curious warning which should be taken to heart by all – “you should learn to be slightly conscious (of spiritual affairs); some people are far too conscious - try to be in two worlds, and are useful in neither.” Talk then passed to materialisation, and I said that if I saw one I should be scared stiff. Fedra said “What nonsense; you could touch their hair.” (Fedra touched mine with Mrs. Osborne Leonard’s hands.) “They’re ordinary; your body is made of chemicals and water.” (It is said 80 per cent. water and 20 per cent. chemicals which could be bought for twenty shillings.) “Well, our bodies are the same, but more water. When Gladys’ (Mrs. Osborne Leonard’s) husband was passing, the spirit doctors kept telling him to drink more water to fatten his etheric body, so that he could go free easily. He heard what they said, but he wouldn’t do it at first; stupid people won’t give them water.”

The sitting ended in the usual way.

TWENTIETH SITTING

Present: Mrs. A. W., A. W. and H. W. - 10th July, 1935.

After usual greetings, and some talk about a place we could not locate, I said "Thyrza talks more now." Feda said "Yes, she was inclined to talk on the earth - sometimes talked you down. As your lady says, "when I had hardly finished, Thyrza would come in with something she was bursting to say." (Correct: they were both good talkers.) I said "I'm afraid she gets it from me," but Feda wouldn't have that.

They gave an explanation of a coolness which arose between my lady and a very dear friend; a coolness I could not understand, nor its cause. (We have had this before.) My lady thought the friend was taking Thyrza away from her; a sort of mother's jealousy. That is all cleared up now, and they are all the best of friends; in fact Thyrza belongs about half to each.

Then came another example of their knowledge of our smallest actions. Feda said "Are your collars right yet, Mr. Arthur?" (I had grumbled about some new collars.) They referred to another remark I made to my wife about tinned apricots and bottled peas. Feda said "they did come out of a tin." (Correct.) Feda said "here she is - your lady. If you could only open your etheric eyes."

Feda said "they want you to know they are very, very near you." (Those details given seem to prove that.) "And if any one of you were to pass over to-morrow you would at once be quite safe with them," and "you'll be astounded and delighted with the conditions. They'll suit you down to the ground, because it's an active life and a practical life."

Feda put Mrs. Osborne Leonard's hand on my shoulder and said "Have you got stuffing in your shoulder?" and I said "Yes, a little - the stupid tailor will put it in, although I tell him not to." (How sensitive the control must be to feel this slight stuffing through the medium's hand.)

Some incidents are amusing. Feda was describing a lady, and said "some fleas bit her legs," at which Thyrza pulled her up, and Feda said "Oh, phlebitis! that's what she said." Again speaking of that lady, Feda said "Thyrza says she can hear her creaking when she moves." Feda said "It would be nice if Thyrza creaked," and seemed surprised when Thyrza told her that she didn't want to creak.

All very trivial, very foolish, says the reader. Granted, but add "and very natural." Doesn't such talk help to clear away all the mystery of survivalism. My daughter's character came out strongly in answer to a remark I made: "You notice a lot, Thyrza." Feda said she says "my powers of observation on earth were very good. If I was sitting in a room I could remember all that was said." (Correct.) "When I come to the Earth I pick things up quickly - retain them. Many people, owing to long illness or old age, when they come here; are only too pleased to forget the Earth" (she had a very long illness). Feda then said they liked the "fairy man" (our friend Captain Quentin Craufurd). "He's got domestic bothers about someone who has

passed over, and someone on earth .” (Correct.) “Your young lady wants to know is your pillow all right? You push it about, and fidget. (Correct.) Don’t try to lie still, don’t look at the time, and don’t worry, as you say you do, about all your sins. (Correct.) You ought to think ‘All my friends think me good enough to gather round me and notice about my pillow and food, etc., so I can’t be too bad!’ That’s what you should think. We’re a lot in your room at night when you’re quiet.”

There was talk about general affairs, and suddenly Feda said “Oh! Thyrsa, can’t you let your mother talk a bit? She always thinks she can explain something better than anyone else.” (Characteristic: on earth she could not pass an inaccuracy in any descriptive talk.)

There was talk as to primroses. My lady said, according to Feda “she’ll try to impress someone to bring one to your notice in some way or the other - a verification of a test.” Next morning one of my partner’s had a letter signed “Primrose.” Probably only a coincidence. Flammarion’s little divinity again!

Then came some talk about Hampstead, where we lived for some time. They said the name first, and “a triangle sort of place near - not a Church.” (Correct: a College (now pulled down) on a triangular piece of land.)

On my enquiry if “they” were well I was told that “they” are always well and I asked “what do doctors do?” I was told good doctors become healers; help to get the taint of a disease of the corporeal body out of the mental etheric body - some don’t get rid of it quickly, they think they are still ill. Thyrsa, through Feda, told us about the trips they go, she likes to go to Egypt. When here she read all she could get hold of about that country; one or two friends from her conversation thought she had visited Egypt but her knowledge was all acquired from books. Feda said “She liked old Egypt. Akashic records are a fact, that is to say there is an etheric record of everything that has ever happened, which record is available to persons who have psychic powers; the past is so interesting. Many people, Thyrsa said, think of the life of Christ, and they suppose it’s true but they are not sure; it is all true, but badly recorded. Christ came and died to prove survival. This subject will be the biggest thing in the history of the world.”

Then the power began to wane. “Take things,” said Feda “as easily as you can and enjoy them. Wait a minute - I’m going with you.”

Then came an unusual incident. Mrs. Osborne Leonard, we thought, seemed to be coming out of trance, and said suddenly in her own voice: “I see a dog which is very smart - very clever dog - intelligent, with a black mark - a sturdy stand-up dog (correct). Mrs. Osborne Leonard stiffened her arms to illustrate her meaning - he seems very happy, running about - running all round and so happy and pleased to be with you.” (A good description of my old dog, Tip.)

TWENTY-FIRST SITTING

Present: Mrs. A. W., Mr. A. W., Mr. H. W. – 21st October, 1936.

After the usual greetings we were told that “my lady,” my mother, Thyrsa and others were present. The ‘direct voice’ medium who has passed over since our last sitting came through and sent us kind remembrances.

My daughter Thyrsa, through Feda, had an interesting talk with my brother (H. W.) about a sister-in-law who died about two years ago; actually it was about three years ago: “they” are not too good on time. Identification was easy owing to physical infirmities and to the statement that she died at Birmingham - the name was given after considerable effort: Feda however had great difficulty in describing the main disability - she and the communicator referred to limbs and Feda kept on saying it was something to do with her head – “I feel something about the head; did anything stop her walking?” We sat silent although we all knew her infirmity but “they” failed to name it: she was nearly blind, causing her to hesitate in moving about - occasionally she stumbled.

Sceptics contend that the medium or the spirits read the sitter’s thoughts. We have had three experiences that disprove this contention: here is another experience: all the three sitters knew the infirmity and knew the disabilities it caused: the main infirmity was in all our brains: if “thought reading” is the explanation it is strange that “they” did not succeed in picking our brains!

The talk then turned to this little book of our experiences which was then in manuscript. As they made me record these experiences and promised to help me I asked if “they” were satisfied with it and Thyrsa said they liked it “very, very much.” I said that I thought much of it was their work – “Some of the phrases are yours” - and she replied – “Yes, very much (sic) of it is mine.” At once I asked: - “Shall I say so in the book?” and her reply was – “Yes, I don’t see why you should not give credit where credit is due. You’ve done it very well - you have got it unusual and it is very good.

After some general talk the sitting closed in the usual way.

DIRECT VOICE

Spiritualists cannot claim the discovery of direct voice communication between the living and those who have passed over. Jesus spoke to Saul and those who heard the voice but saw no man marvelled (Acts ix). Other instances will be found in both the Old and New Testaments.

This method of communication seems to occur in three ways: the voice is heard (i) through a clairvoyant who is also a clairaudient, hearing and repeating to the sitter; this is strictly not “direct voice”; the statements are made by the “spirit” through the medium, those present neither seeing nor hearing the “spirit;” or (ii) a voice is heard

in the air by those present, but no “spirit” is seen, or (iii) a materialised “spirit” is seen and heard to speak.

Marvellous experiences of direct voice communications are given by the Rev. C. L. Tweedale in “Man’s Survival after Death” and by G. Lindsay Johnson in “The Great Problem” and by Admiral Usbome Moore in “The Voices.” Moore records a case of thirty voices having been heard at one sitting, all speaking distinctly and audibly. As the Admiral says: “If the evidence of these identifiable voices communicating evidential details is not sufficient evidence of survival, then all human evidence is valueless.”

My personal interest in “direct voice” began at a sitting with Mrs. Osborne Leonard. “Feda” said that “my lady,” meaning my late wife, hoped some day to communicate with us in her own voice, but she would need practice. “Feda” said she wanted us to have a sitting with a direct voice medium; that she would be present and watch the process; she wanted to see how it was done. “My lady,” “Feda” said, had attended many sittings with the “Crewe Circle” (Mr. Hope and Mrs. Buxton) before we got our first appointment with them, and she, having taken careful note at previous sittings, was able to get her psychic photograph on the plate at our first sitting with Mr. Hope and Mrs. Buxton.

We obtained an appointment with a direct voice medium. Our party consisted of my wife, a Miss P., my brother and myself, and the medium’s wife was present. A trumpet, as Spiritualists call it, that is, a long tin cone with a small mouthpiece at one end and a wide one at the other, was placed in the middle of the room. The room was made absolutely dark, which made me suspicious of ventriloquism. I have been told by an amateur ventriloquist that ventriloquism in the dark is impossible. The medium’s wife played a musical box, and the medium sang hymns vigorously.

The medium’s control is known as “Joey,” who, stated that when on earth he was the celebrated clown “Grimaldi,” and a friend of the medium.. He came through first, and greeted us all in a loud, strong voice, which seemed to come from the floor.

A “voice” came through claiming to be my wife’s mother, who evidently found it very difficult. “Help me; it is so difficult; tell father I am so happy, but I want him.”

A voice claiming to be “Julia,” the colleague of the late Mr. Stead, was also heard, and we had talk with her about psychic photographs.

Different voices came through; some strong, some weak . The “spirits” have to learn how to use the direct voice power, or as “Joey” put it, “how to, manage the juice.” My wife was doubtful as to her mother’s voice. Everyone has a mother, but everyone’s mother has not “passed over.” It might have been a lucky shot. Still, one point is evidential; my wife’s father was at that time still alive.

To check this incident my wife determined to try another trance medium. At this sitting several entities came through, but she did not recognise them. A “John” or a “Tom” (the control could only get the vibrations of the name) was very persistent.

The control said she thought he was “a father relation.” He used my wife’s father’s Christian name, and stated that he often saw him and his present wife on the earth plane. The control added “but she is not your mother, because your mother is over here with us and she is coming to send you a message.” The message was that she was very glad my wife - her daughter - and my wife’s father were happy. My wife asked a non-committal question: “Was any one else on the other side connected with ‘Tom’?” The control spoke of a wife and a young boy, both on the other side, and a daughter who is still on the earth plane. These details were all correct.

My wife asked if anyone else was present whom my wife had known well. The control described a young man; gave his name as William, and added that my wife had a coloured picture of him. This she denied, but he persisted, and my wife remembered suddenly that she had a coloured miniature of him. “Oh! yes, I remember, but I don’t.” The control broke in “Yes, he says’ he knows you don’t like it; you like the black and white one best.” It was then accurately described: she then mentioned the name of Elizabeth, but my-wife knew no one of that name, though later she did remember that Tom’s wife Bessie, might possibly be Elizabeth, though she had never known her except as Bessie.

Many incidents, it should be noted, which arose at the sitting with the direct voice medium were corroborated.

Further corroboration was obtained at a subsequent sitting with Mrs. Osborne Leonard. “Feda” said that Joey’s voice was a “spirit” voice, and not ventriloquism. At the first direct voice sitting I said to “Joey,” “Oh! don’t bother to read my character from my aura - I’m not worth bothering about; I’m an old humbug,” at which “Joey” exclaimed in a strong voice, “Hear, Hear,” which caused much laughter. Referring to this incident “Feda” said at a sitting with Mrs. Osborne Leonard “You know, Mr. Arthur, when Joey said ‘Hear, Hear’ it was only his fun; he didn’t mean to be rude; he did it to keep the vibrations going.” “Feda” also said that she was present at the time. Further proof that Feda is not Mrs. Osborne Leonard’s secondary personality.

This corroborative evidence through another medium is not accepted by some sceptics; they contend that mediums have a card index system, and by that means keep in touch. This suggestion implies that mediums have large storage accommodation for housing the thousands of card indexes which they would require. Such housing facilities would mean great expense, and mediums do not make big incomes.

The next sitting we had was with a well known direct voice medium, on the fourteenth of February 1934. Our introduction came about through a friend who had had a sitting with her, and was very much impressed by her experiences. Being, however, a keen research worker, she desired us to have a sitting, and begged us not to disclose our names, and to be careful not to use even Christian names in our preliminary chat. All these instructions we carried out faithfully.

Those present were the medium, her husband, Miss P., Mrs. H. and my wife, and a friend of the medium who took notes, having trained himself to do so in the dark.

After excluding all lights, even the electric fire, and after a prelude and prayer, the high caste Hindoo control greeted the sitters, and said "Hullo! Aileen - it is your mother." The voice said "Can't you hear me? I want you to know there is no pain or sadness over here. Does it not make you glad to know we can talk this way? Will you be quite frank about this subject to everyone? You know it is difficult to make them understand when they come over here, if they learn now it's better for them afterwards. I want you in your talk to your father (evidently the voice of my wife's mother), but don't tell him if he's not ready."

Then a voice broke in, obviously a new personality. "Hello! I'm Albert's mother." Now, either the recorder made a mistake, or the personality speaking got confused, for the talk just before had been about an "Albert." Subsequent remarks show that the voice meant "I am Arthur's mother." She said "Yes, I want to talk; I want to make direct contact. I've tried before, but not this way; I've got your father with me. I am trying to string sentences together, but it is difficult - try to help me." My wife asked "Does it help if I talk too?" "Yes, it makes a wave of thought on which I can come. I know you - I've tried to give you impressions to pass on." I asked in order to clear all doubts about Albert. "Am I any relation to you?" The answer was "My boy! Why, of course I am. My dear, tell him - don't you hear me? My boy! My boy! Oh! I am so glad. Oh! it was so difficult. I couldn't have done it without you. Thank you, my dear, thank you." (The voice seemed to be directed to my wife.) "That's made it all right. It is so difficult when one's own don't know who you are, Arthur, I'm alive - alive." (Mrs. A. W. whispered to the recorder, "what name did she say," and the voice broke in: "Arthur! I want you to know I said Arthur.")

Some voices came for Mrs. H. and Miss P, and made, we are told, evidential communications, and a new voice came. "I'm Walter - yes, Walter - (stronger) Walter - brother Arthur. I'm trying to tell you - I want my brother Arthur. Yes, I want you; I'm your elder brother. (Correct: strictly half brother, but whilst alive he and I were great friends and regarded each other as brothers.) Yes, yes! if I'm not your brother Walter - I'm all at sea. You didn't seem to know me. Oh! you mean it's difficult for you to know I'm here." asked "Do they still call you Mogul (family nickname)? He gave a little chuckle (which I recognised) and said."Ha, Ha! Yes some do. You know now. When you take the last train home, this is a jolly fine terminus, and a place worth coming to (very evidential - he took a keen interest in railways and express record runs.) I'm glad you've heard. Eh? Where's Jim? (my other half brother). Yes, he's here; he must make himself known and heard as I've done. (To Mrs. A. W.) You're a bonny woman - goodbye."

(This remark is also evidential, he had on the earth plane a keen eye for a 'good-looker'; apparently he still keeps his eyes open.)

Immediately came another voice. "Hello! Uncle Arthur! Yes, I want Arthur - Uncle

Arthur. I'm Charles. Yes, your nephew Charles. Uncle Arthur, this is very difficult. I'm trying to get near you; Uncle Arthur, Grannie is helping me." (This is evidential. He was a nephew of my late wife; he had a habit of constantly repeating "Uncle Arthur.")

Other voices came through, but they did not supply any evidence of identity.

The evidential points appear to be:

- I. My wife's mother asked for Aileen. She shewed a keen interest in her husband, and she knew he had married again.
- II. My mother asked for me by name, and she said I was "her boy," and interposed to say she had said "Arthur."
- III. Walter gave his name and called for me by name; he reacted to his nickname; referred to railways and admired my wife.
- IV. My late wife had a nephew named Charles who died on the 20th December, 1933: he called for Uncle Arthur using these words often as he did when alive.

At another meeting with the same medium on the 30th May, 1934, Mr. Hope came through and had one of his usual chats about psychic photographs; he spoke in his Lancashire dialect and displayed all his little mannerisms. Feda also came through (more proof that she is not a secondary personality) and we saw some spirit lights.

At another sitting with the same medium on the 5th July, 1934, after some preliminary talk Joey came and made general talk and Hope came again and talked as usual about psychic photographs: this method of proof seems to be somewhat new to "them" and Hope seem surprised that he knows no more about it than he did when with us: "they" are all experimenting.

The control said at the end "Goodnight Mr. Humbug: we all love humbugs over here" a somewhat surprising remark.

At another sitting on the 17th of October, 1934, the following persons were present: Mrs. A.W., Q. C., A. W., H. W.

The control came through and greeted us by name, asked Q. C. where his wife was, and on being told she had gone to a wedding, said "a lot of fuss." She then shewed a spirit light and said "that was a bit of me."

'My late wife then came through and made some interesting, but not evidential statements. "There are no marriages here, therefore it gives me pleasure to speak to both of you." (Aside to my wife): "Thank you for what you have done for Arthur. You don't mind one bit, do you, my coming into your material conditions? For I love you too - love is the only thing here - passion is not a part of this life. I know there are so many don't understand. Well, I just love you; I want you to know I am still one of you. I mustn't get emotional." She then asked if I could hear; said she was very happy; said "You know me. It's your wife Jenny." She then expressed great surprise

on finding that I could not see her, and said "But, dear, it isn't dark." (It was absolutely dark.) Then she said "Bless you, Aileen, you dear." She knew Q.C.'s name although she did not know him on the earth plane.

Then a voice said "Hello! Can you hear me? It's Thyrsa. Can you hear me, Father? Can you hear me, Uncle?" The control said "She's standing by for a minute." My father then came through and greeted us as his boys (A. W. and H. W.); he found he could not make sparks, and said it was all very difficult; told Aileen she was to call him Father.

Then came a voice and said "I'm Albert W - ." Now hereby hangs tale. At a sitting at Brighton he spoke to a friend, and the friend asked me if I knew an Albert W - . I did not. He said "haven't you found out who I am? I'm a relation on your father's side; a relation of your father. I'm not a brother (I had obtained a certificate to find if my baby brother who died had a second name; his name was Bertram). I am, or was, your father's father's brother." I told him I had spent three shillings and sevenpence for a birth certificate. He was amused, and said it wasn't worth it. Then he said "Your father's father and I are brothers," and then he shewed me he knew a bit of the family history. He said "Hush There were plenty worse: (he was referring to my paternal grandfather) however he was a straight dealing, good living and hard living man, and he was the father of your father, and if he hadn't been, you would not have been here." (Family history records that this grandfather gambled.) Then he said "Well, and how's your little lady here? You must be my great nephew's better half, and if he had a rascally grandfather (here is a contradiction!) you've got a better man." I thought he might have become a naturalised American, and asked what was his nationality, which seemed to upset him. He said "That's the limit." (Did they use that phrase in his day, or has he picked it up from my daughter? An interesting point.) "You are your great grandfather's great grandson." Then one of them said "I've met a relation of Q.C's.", but then there was some confusion about waiting till the end of the vibration. A light came from the ceiling to Q.C., and the control said to him "Put your hands on your solar plexus - in the middle of your 'tummy'" and said "Can you see me? That's my nose. That's my eyes. I want you to see the larynx and watch it move; that's what I use. (Q.C. saw the artificial larynx working). Now I am taking the power from you." (Then lights came; one bright one to Q.C.). We were then touched with some soft substance. Then the control said "I want you all to know I've made a demonstration for you from people on this side with your cooperation. My medium is not a materialising medium; she's a voice medium; everyone doesn't get these things; it's only because you are giving me the power." Then followed explanations as to power and some interesting remarks. "I am an Angel. We are all Angels (or as Feda said 'Angelses'), but there are Angels of Light who have never been on earth." Then we were told that we four could do, if we kept together, almost anything (presumably in a psychic way). After a few more short remarks and adieux the sitting closed in the usual way.

We had another sitting on the 23rd of November, 1934, at which my wife, a friend, Mrs. B., H. W. were present. The "Voices" of different persons talked about the "power." A voice said Mrs. B. would hear well because her husband was speaking direct to her on a vibration coming directly from her aura. We saw lights floating about, felt cold breezes and touches; some were touched with shawls and the trumpet, and the control said to my wife "I have brought a cushion for you to put your feet on. You didn't think I could do that, Thelma." (A mistake probably of the recorder. The name was probably Thyrza, and the cushion had been moved from the other side of the room.)

Then my late daughter Thyrza came and did some chatting, and in reply to a question from me whether she was as determined as she used to be, she said "Yes, I'm a bit of a chip off the old block." An evidential remark. As already explained many years ago my father and I had an argument, and my father said "Arthur, you are the most obstinate man I have ever met." I replied that it was quite possible. "I'm a chip off the old block." (We have had this already but it is repeated purposely for the next remark): "You know, Father, it's the little things that count." (Clearly showing that they know better than sceptics and critics, who deride "the little things." For intimate personal little things are the most convincing proof.) "You look nice to-day, Aileen. I like those pretty earrings. Mother, Father's there." Then my late wife came. She greeted me and Aileen by name and said she was glad to see us again, and to tell Aileen how we love her for all she has done in filling a place left vacant. I said she was speaking well, but I wanted to know if she could speak louder. "Speak louder - the people outside might hear." She was speaking very strongly. To pacify her I said "All right, old lady," and she said "Good gracious, I'm not an old lady," and laughed. (She was sixty when she passed over; her remark confirms the general opinion that the spiritual body is like the corporeal body at the age of thirty.) Then to H. W., "How is our brother over there? Don't put in 'in-law,'." The voice then turned to Mrs. B. "Through your kindness I am speaking here to-day. (Correct: through Mrs. B. I obtained an introduction to Mrs. Osborne Leonard.) It if had not been for you we should not have been talking here to-day." I murmured "That's important," and she said at once, "My dear boy, is that the only important thing I've said? You see, dear, I don't forget the links that make the chain." (This confirms my view of a scheme on the 'other side.')

Then my father came and said, "Hullo! It's Father. I'm very glad to be able to make myself heard. They tell me you've lots of psychic power." Then came a voice addressed to Mrs. B., called her by her Christian name, and gave his Christian name, and said "Well, my dear, you look as if you were going to the North Pole." (The room was cold, and Mrs. B. had all her furs on.) "You look well packed up." Then came a statement which contradicts a lot of nonsense about disturbing the "dear dead." Mrs. B.'s husband was speaking, "On our side we love you to come to us as we love to come to you." He was speaking no doubt both for himself and those on the same plane, but it is possible that those on higher planes do not desire communications with us. Then he said "We still have a sense of

humour over here.”

Then a voice said to Mrs. B. “I’m your Uncle - the Rev . . . you know the Rev . . .” Mrs. B. agreed. The control then added that he talked from a box hanging on a wall - high roof - two towers - three entrances - a Cathedral. (All evidential: he was a Bishop.)

Then came Mr. Hope, the photographic medium, who had a talk with us about our photographic experiences. He wanted a circle of seven to meet once a month in the same room, conditions owing to certain special circumstances very difficult for us to carry out. Fedra then came and said a few words. (It will be noted again apart from Mrs. Osborne Leonard.) My mother then came and talked, but the talk was not evidential.

The sitting then closed with the usual greetings.

At another meeting held on the 16th of January, 1935.

The control came through and had a chat on general matters and told us that “my people” had not yet spoken in red light, and that they might have some difficulty. (The room was lighted with a small red bulb; on former occasions the room was dark.) My wife’s mother spoke, and complained that it was a little difficult because there was the light.

Then came my father, who said it was different to last time; he said he was much surprised when he found himself alive after dying. “I hope to leave a thumb mark on one of your pictures.” (He seems to have overlooked the fact that we cannot check it.) Then to the wife he said “How in the world do you manage those two?” (A. W. and H. W.) And then he said “I’ve no desire to return; we have no financial worries here; we don’t have to work to pay rates and taxes.” (A characteristic remark.)

Then a voice said she was “Sheila.” (She was a cousin of my wife, and the wife of a friend.) She wanted my wife to tell her people they were all very happy. “It’s difficult - I have to use the end of a pipe - will you tell them (her friends)? Tell them I have been to talk to you - they won’t believe you.’

Then a voice said “I am John. I want to see Arthur. Frank is here. I am John. I am your father’s brother.” My father was born after the death of his father, and this fact cut me off from my ancestors. I am inclined to think that my father once told me that he had a brother John in America, hence the mistake I made with Albert. “Your father told me he had spoken to you. I didn’t believe this: I thought I should sleep till the last trumpet sounded. I want your father’s picture to be the first one you get. Who is Q. C.? He spoke about some mechanical instrument to pick up vibrations.” (Correct.) Then Hope with his Lancashire dialect spoke about photographs generally, and made suggestions as to regular sittings in the coming spring. To A. W. he said – “I saw your wife and daughter last time I was here, but they are not here to-day.” (Curious: possibly the red light was the cause of their absence.)

The sitting ended in the usual way. The evidential point was "Sheila," a somewhat uncommon name. My family has been very careless; the family are all passed over except H .W., the Family Bible is lost and my father, as I have said, was a posthumous child, which adds to the difficulty in tracing collateral relations.

In addition to our own experiences with direct voice the experiences of one or two trustworthy friends may be interesting.

Mrs. A. (not a medium) had a friend - say Mrs. X. - who stayed with her from time to time as a guest. Mrs. A. was not aware that her friend possessed psychic powers. One evening Mrs. X. fainted, and on another occasion she fainted, and this time Mrs. A. realised that she had passed into a trance. Mrs. A. heard high in the room the well known "breezy" voice of a doctor friend known to both of us. The voice said "Hello (using her pet name): I've been trying for a long time to get through to you. I don't want you and others (obviously meant for me, as I had looked after his affairs after his death) to worry about my wife (he used her pet name). She has got to go through it; she has to learn the world is ruled by heart as well as by brain." A most suitable reproof for his widow; we were both surprised at the appropriateness of the phrase. He added that he thought too much was being done for his boy, and not enough for his girl. This is very evidential, for I had a table rapping message through other friends to the same purport.

On another occasion Mrs. A., under similar conditions, heard the voice of her first husband, who was a Virginian, and spoke in the well known soft, slow voice. Mrs. A. had no difficulty in recognising the voice, and the words were evidential.

The experience of another trustworthy friend is worth recording. At a "voice" sitting she was told (October, 1934) that a man named A. E. had wanted to marry her mother, and that she would find a photograph in an album signed by him. The album was found, and the photograph was signed "J. E." Considering the difficulty of communication, and that "J" and "A" have similar vibrations, the incident may be regarded as evidential. At the same sitting an incident occurred which appears to be unique. My friend had a servant named "Betty," who had been a great trouble to her. A "voice" came through and said that my friend did not know the "spirit speaker." nor did he know Betty on the earth plane, but he wished to have some contact with the earth plane, and he found Betty in considerable difficulty and uncertain what course to adopt, and so he took on the job of trying to help and guide her. The "voice" volunteered the name, but pronounced it "Beta."

THE EVIDENCE

“I did not say that they were possible, I said that they happened.” In these words Sir William Crookes, more than sixty years ago, replied to a friend who ventured to suggest that his experiences with the “materialised spirit” of Katie King were not possible.

Spiritualistic phenomena “happen”: they may not be physically possible, but as Sir William Crookes said “they happen”: that they “happen” is proved beyond all doubt. No matter how convincing the evidence may be however, the average man hesitates to accept evidence which proves that a physically impossible fact can happen.

The materialisation of a “spirit” in human form with human attributes is physically impossible: the average man cannot be expected to accept such a marvel as a fact. Professor Richet called it the climax of spiritualistic marvels. I have for this reason decided to consider first the evidence which exists to prove that materialisations are facts. The world will find itself compelled to admit that although physically impossible these “happenings” are psychically possible.

The earliest records are to be found in the Bible. Mr. E. W. Wallis has collected all the cases of appearances of angels: by the light of modern knowledge it is reasonable to assume that many of these angels were spirits in materialised forms.

The first research worker into the subject of materialisations who recorded his experiences seems to have been Mr. E. A. Brackett (1840-1855): he was followed by Mme. D’Esperance (1855-1919), the Earl of Dunraven (1867-1869), Sir William Crookes (1870-1874), Mr. John Farmer (1886), the Rev. C. L. Tweedale (1909-1925), Dr. Geley (1918-1922), the Rev. Professor G. Henslow (1919), Miss Florence Marryat (1900), Professor W. J. Crawford, D.Sc. (1921), Camille Flammarion (1922), Sir Arthur Conan Doyle (1923), Baron von Schrenck-Notzing (1923), Professor Charles Richet (1923), Dr. Edwin F. Bowers (1936); whose experiences recorded in “Phenomena of the Séance Room” confirm the experiences of the earlier workers.

With the exception of Dr. Bowers’ book, I made extracts from the books of those authors whose names I have given, for my own convenience, and published them in small pamphlet form “Materialisation: Some Notes on Evidence.”

Professor Charles Richet in his book “Thirty Years of Psychological Research” admits the fact of materialisations but cannot accept a spiritualistic origin: he admits that he opposes half heartedly for he is unable to suggest a satisfactory alternative theory; he adds that “there is ample proof that experimental materialisation should take definite rank as a scientific fact: it is, he writes, very absurd, if truth can ever be absurd.”

M. Camille Flammarion, the great French astronomer, writes “materialisation is a fact and demands explanation.”

Dr. G. Geley writes “I do not say there was no trickery: I say there was no possibility

of trickery” and he admits that the phenomenon is a “fact”: he rejects the spiritualistic origin and favours a “psychodynamical conception”: in other words a power, exuding from a living being, not yet understood by scientific men.

Sir William Crookes, in his book “Researches into the Phenomena of Spiritualism,” writes that these materialisations “happened” and he accepts them as facts.

I have selected admissions of four scientific enquirers: two are driven to admit this phenomenon to be a fact: they are reluctant to make admissions so damaging to materialism. A reader who desires to pursue his enquiries into materialisations should read any large book on spiritualism. Mr. Campbell Holmes, in his “Facts of Psychic Science,” gives an excellent collection of authorities.

The reluctance displayed by two most eminent research workers to admit a psychical or spiritual cause shows how difficult the average man must find the subject. The marvel is physically impossible: the scientist seeks an unknown physical cause and the average man refuses to accept the evidence: he confuses “effect” and “cause.” In the consideration of the evidence it is essential to distinguish the evidence as to “cause” and the evidence as to ‘effect.” The “effect is” the phenomenon. What is the “cause” of these spiritualistic phenomena?

Can the materialist prove that they are due to a physical cause? If not we shall find that the claim by spiritualists that they are “caused” by “spirits” stands unchallenged.

We have had the views of four men of high standing. Sir William Crookes, a Fellow of the Royal Society, at one time President, the discoverer of helium, a world renowned physicist, adviser to the Government on physics during the Great War. M. Camille Flammarion, the great French astronomer, Professor Charles Richet and Dr. G. Geley, both French scientists of great eminence: these men are highly intellectual men: they give evidence of what they have seen and heard: they give their personal experiences their evidence is “primary evidence.”

To appreciate the strength of the evidence let us consider the experiences of Sir William Crookes with the materialised form of a spirit calling herself “Katie King,” with whom he had for some time “almost daily interviews.” We find that he spoke to her: that she replied: in short that they conversed freely and easily: that he weighed her and measured her and therefore touched her: that he saw her and the medium, Miss Cook, together. Sir William Crookes obtained his experience, therefore, through three of the normal senses, sight, hearing, and touch. This evidence is supported by Miss Florence Marryat, the novelist, who in her book “There is no Death” gives her experiences: Mr. Cromwell Varley, F. R. S. the great electrician, Dr. Gully, father of the one time Speaker of the House of Commons and others. The experiences of other skilled research workers with materialised spirits have been acquired in the same way.

Those eminent men and many others admit that this marvel is a fact. What does the

word “fact” mean? A fact may be said to be an incident proved by evidence to have happened, such evidence being statements by human beings of information their brains have acquired through one or more of the five senses possessed by normal persons, that is to say sight, hearing, touch, taste, and smell.

What evidence is required by the law for the acceptance of an incident as a fact? As a rule, with a few exceptions, very few, the law will accept a fact as proved on the evidence of one person whom the law considers to be a competent observer and a credible witness. These men whose names have been given and many others equally reputable are most competent and most credible: no better witnesses could be found to give evidence as to incidents of this nature: some are skilled scientists who are specially trained to observe: some we shall see later are divines: both scientists and divines are normally reluctant witnesses on this subject. A Court is impressed by evidence obtained from a reluctant witness or from a witness whose bias is antagonistic or from a witness who makes admissions against his self-interest. Now scientists have a natural bias against any cause other than the “material,” hence admissions made by them have great weight .

Although the law accepts one witness to prove a fact it welcomes corroboration: every witness helps to strengthen the proof. The reader will find, if he reads the literature on the subject, that every worker’s experiences are corroborated.

In my pamphlet on Materialisation, which gives extracts from many books on the subject, will be found a summary at the end, which states that over three hundred named witnesses and more than a thousand unnamed witnesses have, at some eight hundred sittings, seen some three hundred materialisations, not counting the numerous cases where the same materialisation have been seen on several different occasions. Sir William Crookes’ many sittings are omitted from the total.

Materialisation, “the climax of marvels,” is a fact. The evidence has been obtained by the persons in the same way as evidence is obtained to prove the everyday facts of life. The conclusions at which Professor Richet and Dr. Geley arrive, appear with respect, to be illogical: they admit materialisations to be facts: they have no physical explanation to offer: only “hopes” and “suggestions” but “hopes” and “suggestions” are worthless against the mass of evidence which exists that the cause is spiritual: by the rules of logic the “cause” must be of spiritualistic origin for no physical or other cause is suggested by any materialist. The world begins to be interested in survival after death: spiritualism produces evidence that survival is a fact: reluctantly materialists are forced to admit the fact but they are not able to put forward any physical “cause.” For the time, therefore, spiritualism holds the field. It is a new science and the experience of materialistic science may be the experience of spiritualistic science: some “cause” not yet discovered may oust the spiritualistic claim. The possibility seems very doubtful, for as Professor Richet says “spiritualism is the simplest theory” and Sir Joseph Lomond says in natural law the simplest theory is usually correct.

We have had no personal experiences of materialisations and the reader may ask reasonably why I discuss this subject. Because we are considering now the evidence which proves spiritualism in all its various forms, not our personal experiences. A materialisation is the “climax of marvels,” and as Professor Richet says “to ask a physiologist, a physicist or a chemist to admit that a form, which has circulation of blood, warmth and muscles, that exhales carbonic acid, has weight, speaks and thinks, can issue from a human body is to ask of him an intellectual effort which is really painful.” If this “climax of marvels” is proved to be a fact then logically we can accept a spiritualistic origin for all other spiritualistic phenomena even if there may be by possibility a semi-physical or semi-psychical cause.

The “effect” being accepted as a fact, there remains to be considered the “cause.” No materialist, so far as I can discover, has suggested any physical “cause” worth a moment’s consideration: to put forward as a “cause” fraud, hallucination, hypnotism and similar theories is futile: the qualifications and characters of the witnesses who testify to materialisations refute all such suggestions. A materialisation, the climax of marvels, is a fact for which no physical cause has been as yet discovered.

Direct voice communication is another spiritualistic marvel: no man to whom spiritualism is a new subject can be blamed for refusing to accept a statement that it is possible to converse easily with a “dead” relative: I can understand the attitude of such a man for I could not accept it until I had had personal experience. The weight of evidence, however, is overwhelming. The reader should study Chapter IX. in Dr. George Lindsay Johnson’s book “The Great Problem.” The evidence is obtained by one or more of the five senses possessed by normal persons and these persons are competent observers and credible persons who give direct evidence of what they have *heard* and *seen*.

The materialist seeks to explain this marvel by suggesting fraud, e.g., ventriloquism or a confederate in the upper room or the medium talking in a dark room: these explanations have no substance: the spirits talk freely of family details known only to the sitters and not known to the medium and they identify themselves by tricks of speech, dialect and mannerisms: a medium would need to be a good mimic. Materialists have so far been unable to suggest any physical “cause” for direct voice communication.

We have to consider the evidence as to psychical or, as they are also called, spiritual or mental phenomena or “effects.” In psychical phenomena materialists contend a possibility exists that the explanation may be some unknown physical cause. The materialist calls on the spiritualist to prove that no such natural cause exists: an absurd demand, practically a demand to prove a negative. The demand is unreasonable: the spiritualist puts forward strong presumptive evidence that these phenomena are of spiritualistic origin. The materialist, however, contends that there may be a possible physical cause and refuses to accept the phenomena unless the spiritualist proves that no such cause exists. Although an absurd demand

spiritualists have accepted the challenge: have they succeeded? The consideration of this question will be interesting.

Psychic photography and its kindred marvel psychography are psychical phenomena which have to be accepted by materialists as "facts": the evidence is conclusive: photographs of "dead" persons have been obtained, and photographs of written messages. The evidence is dealt with in most of the books on spiritualism: two books in particular: "Photographing the Invisible," by Mr. James Coates, F. A. S., and Professor Henslow's "Truths of Spiritualism." The evidence is so vast that it is impossible to deal with it at length in a small book. The reader can obtain these books on loan from any Spiritualistic Society. Sir William Crookes, it is interesting to note, obtained a spirit photograph of his wife: an account will be found in the *International Psychic Gazette* for 1917.

Our own personal experiences confirm all the statements made in the books; it is not therefore surprising that I accept this phenomenon or "effect" as a proved fact. Is the "cause" spiritualistic or physical?

Materialists contend that the explanation is simple: the medium is fraudulent, the photographs are faked: I am willing to admit some mediums are fraudulent: one with whom we sat was to my mind obviously fraudulent, and he could not produce the only evidence that satisfies me, an easily recognizable face: no doubt there are a percentage of fraudulent mediums in this branch of spiritualism, but they succeed only with those who are not experts in photography.

Workers in this particular phenomenon whose experiences are worthy of consideration, are expert photographers, skilled in every kind of fake and double exposure and they are usually accompanied by competent observers: if proper precautions are taken fraud is impossible. I am prepared to state definitely that in our experiences the possibility of fraud was absolutely ruled out. To use the words of Dr. Geley "I do not say there was no trickery, I say there was no possibility of trickery."

Dr. Geley puts forward a plausible suggestion; having rejected a spiritualistic origin, no doubt he felt that he was bound to suggest some possible physical cause: his suggestion is that spirit photographs may be due to "Psychodynamical conception": this phrase is used to express shortly the possibility that a human being may have the power, exercised consciously or unconsciously, to project from his brain a "thought portrait" of a deceased relative and the power also to impress it on the lens: hence spirit photographs may be only "material ideoplastics," that is, thoughts made material by ectoplasm: he considers therefore that spirit photographs are only "thought pictures." Dr. Geley's suggestion will not stand analysis: he rejects a spiritualistic cause and yet suggests a cause which is partly spiritual: the word "psycho" appertains to spiritual: a cause which is partly psychical and partly physical cannot claim to rank as purely physical.

Dr. Geley's suggestions of "thought pictures" moreover does not explain the recognition later of a strange "extra." In "Light" for 1901 will be found a case: a research worker in London had an "extra" he did not recognise: next year in Canada he saw a similar photograph in a friend's album: it was a photograph of the mother of his friend. Neither is it an explanation of such a psychograph as Archdeacon Colley's well known photographed message received by Dr. G. Lindsay Johnson through Hope, the psychic photographer: written and signed by the Archdeacon in his recognizable writing and equally recognizable signature. How did Dr. Lindsay Johnson and Miss F. R. Scatcherd know what the Archdeacon would write? How could a "psychodynamical conception" project onto the lens a thought message which they had never thought! Dr. Geley cannot have studied all the literature on this branch of spiritualism.

Finally, it is simple commonsense to assume that if the spirits can produce that 'climax of marvels,' a materialisation, they must find psychic photography and all the other mental phenomena, to use a vulgar expression, easy "jobs": infinitely easier than the creation of a materialised spirit form with all human attributes.

Telepathy, another psychical phenomenon, came into public notice in the early "eighties." The name is derived from the Greek: it may be said to be the communication of a thought from one person to another, apparently irrespective of distance, and by some means of communication not yet thoroughly understood.

Professor Richet considers it "nothing but a word," but he has to admit that it is a "fact ." Camille Flammarion explains it: there can be, he writes, no thought without a co-relative vibration of the brain and he illustrates his statement by an example: thus if a B flat note is sounded on a piano it will cause only the B flat string in another room close at hand to vibrate, the other strings are not affected: it follows that a vibration coming from the brain of A may "tune in" with the same vibration in the brain of B. The power is possessed by some human beings. I have had two personal experiences.

Telepathy is the great weapon of attack for the materialist: he argues that if ordinary persons possess this power of communication it is reasonable to assume that mediums, who are admittedly persons possessed of unusual powers, possess this power in a high degree and use it to acquire information with which to fool the sitter to believe that the communications must have come through a spirit.

Tischner, in his book on Telepathy, suggests that it may be an undiscovered physical power and he argues that if materialists cannot prove it to be a physical power materialism stands condemned.

The proof of telepathic communications rests as usual on human evidence obtained by the one or more of the five normal senses.

Thought reading is the materialist's explanation of all trance communications. The medium reads the thoughts in the mind of the sitter. This thought reading theory is

part of the sub-conscious mind theory, for a subconscious mind must hold sub-conscious thoughts. The theory is that every incident in a man's life is impressed on his subconscious brain: the man is not aware of the fact: it is lying latent, unknown to his conscious mind. A thought reader, it is argued, may therefore acquire information as to a fact from a man's sub-conscious brain which fact, however, was never known to the man's conscious brain. This modern theory of a subconscious brain seems to fit in with the existence of the etheric body which spiritualists contend man possesses: an etheric body will possess presumably an etheric brain and it is reasonable to infer that the etheric brain may retain impressions not retained by the corporeal brain.

Clairvoyance and clairaudience are "effects" which must also be accepted as "facts." The sitter hears the clairvoyant or clairaudient describe the "spirit" and the message the "spirit" sends. No doubt these phenomena are sometimes produced by the fraud of the clairvoyant or clairaudient, but research workers do not accept this class of evidence unless the descriptions of the spirits and the messages are evidential in personal details.

Automatic writing is perhaps the most common of all spiritualistic gifts: it is possessed by many persons: much automatic writing is worthless for evidential purposes but there exists evidence to prove that most of it has been received honestly and without fraud. The books on spiritualism devote much attention to the subject. The authors of several books state that their books have either been inspired by spirits or written by them by automatic writing, e.g., "Paul of Athens," by Geraldine Cummins.

The proof of spiritual origin is to be found again in the internal evidence: to give one example, the correct use of the ancient Egyptian language which is now known to a few experts only.

Table rapping is a common form of spiritualistic phenomena. Many ordinary persons can obtain communications by this tedious process. The evidence again is overwhelming that these raps are heard: hundreds of human beings have heard raps. We have had some experience of this method, not personally but through trustworthy friends. The evidence is given by persons who have heard the "raps"; the messages contain facts often not known to any sitter.

Spirits possess a marvellous power to influence some psychic persons to open books at the right pages: also to tell persons to open a certain book on a shelf where they will find on a certain page a certain statement. The materialist calls in aid what Camille Flammarion calls 'that convenient little goddess' co-incidence as the cause: this explanation has no substance: some persons are constantly helped in this way in their work: it is unreasonable to suggest that every case is coincidence .

Newspaper tests and cross correspondence seem to baffle the materialist completely, he can suggest no cause.

We have now considered the nature of the evidence which proves these phenomena are “facts.” This consideration was desirable not because of any inherent difficulty in the evidence itself but because of the risk of confusing the “effects” and the “causes.” The phenomena are so incredible that the public find it impossible to accept the evidence which proves them. But this evidence which proves them is the ordinary every day evidence on which our Judges and justices have to act in the discharge of their duties; it is the same as the evidence on which the average man has to regulate the actions of his daily life. Respectable and truth telling persons give evidence of incredible “happenings” which they have either seen, heard, touched, tasted or smelt. This is direct evidence: lawyers call it primary evidence, that is to say the best evidence obtainable in this world. Science has aided in some cases the five normal senses, e.g., the telescope, but the proof is still what the man saw through the telescope.

For proof of human incidents there is no higher proof than direct or primary evidence: “Taylor on Evidence” describes it as the best and highest form of evidence: in other words that kind of proof which in the eye of the law affords the greatest certainty of the fact in question. If the average man contends that these “effects” are not proved facts he must argue logically that all human evidence is worthless: a fact can be moved only by human beings through one or more of the five normal senses. Absolute proof is impossible: mathematics attain of all sciences the nearest to absolute proof, but even mathematics are based on the discovery by primitive man that two and two make four: a discovery made by laying two stones by the side of two stones; he then discovered there were four stones; a discovery made by sight and touch.

This consideration of the evidence as to both physical and psychical “effects” shows that they are proved by direct evidence given by human beings and let us remember that Professor Richet, although driven into a corner by the facts, writes “allow for a percentage of dishonesty and a percentage for self deception, the balance of reliable evidence is enormous, the evidence of intelligent, educated, respectable persons who have no reason for deceiving themselves or others.”

Remember also, reader, that Professor Richet is *not* a spiritualist: he admits that the phenomena are proved facts and he *hopes* that spiritualism is not the “cause” but he does not suggest “fraud” as the explanation: he has devoted thirty years of his life to research work and he admits that the balance of reliable evidence is enormous! And that this enormous balance of reliable evidence comes from “intelligent, educated and respectable persons.”

Now let us consider further the possible “causes” of these psychical mental or spiritualistic phenomena.

Professor Richet suggests that the human body may possess not only material but physiological powers: this technical word means powers relating to the material universe and the functions and properties of living bodies and is not apparently very

different to the word material: the professor therefore puts forward no known physical "cause": he hopes for the existence of some unknown physical cause .

Dr. Geley, as we have seen, suggests that the corporeal body of man may possess "psychic-dynamical conception": this technical phrase seems to mean psychical or spiritual and dynamical or electric power. Dr. Geley cannot claim that these powers are purely physical: he calls them psychical, that is, spiritual and dynamical, that is, electrical powers.

The existence of an etheric body interpenetrating the corporeal body may make Dr. Geley's suggestion more or less acceptable to spiritualists. The etheric body is probably electrical in its nature and is a sort of dynamo putting forth energy and it is probable that these phenomena are caused by this etheric body, but this is a spiritualistic "cause."

The existence of this etheric body is proved by the many cases of bilocation or "doubles" or phantasms of the living. The word bilocation, as we have seen, means that a person can appear in two places at once: in other words he can leave his corporeal body and appear in an exact duplicate of it to some person at another place near or distant. I have been, once asleep and once in a faint, out of my body twice and seen by a friend. Professor Riecht considers that such "objective bilocations are as yet only fantastical legends."

This statement is curious in view of the fact that "Phantasms of the Living," by Messrs. Gurney, Myers and Podmore, was published in 1887: in that book scores of proved cases are given. Professor Richet's book was published in 1922!

Myers treats them as apparitions or phantasms of the living, even suggests they may be hallucinations subsequently proved to be facts. In "Human Personality and its Survival of Death" he calls this phenomenon "dissociation of personality combined with activity in spiritual environment," a phrase which seems to cover the etheric body leaving the corporeal for a spiritual environment. In "Footfalls on the Boundary of Another World," by Mr. Dale Owen, published in 1860, other cases are given. In "Man's Survival after Death" that most accurate observer and recorder the Rev. C. L. Tweedale says "this extraordinary faculty of the projection or excursion of the ego has been manifested in my own person on many occasions during the last few years." The third edition was published in 1925. Mr. Campbell Holmes, in his "Facts of Psychic Science." in Chapter XXIX, refers to many cases of bilocation under the title "The Double": his book was published in 1925.

Mr. Campbell Holmes considers a "double" to be an objective reality, not the result of hallucination: "doubles" have been seen simultaneously by independent observers, also by animals, and he gives a case of the photograph of a double: this opinion is based on the cases in which names and dates are given. In 1929 Messrs. Muldoon and Carrington published their book on "The Projection of the Astral Body": Mr. S. J. Muldoon has cultivated the power of projection at will. Mr.

Muldoon knows that the general belief is that conscious astral projection is nothing more nor less than a dream and that objective proof is not possible. The contention that conscious projection is only a dream may be true, but unconscious projection has been objectively proved, and if unconscious projection has been proved in hundreds of cases by the evidence of persons who have seen the “double,” logically a strong presumption arises that some persons possess the peculiar psychical power to project their etheric bodies consciously, and to record their experiences. Generally, projections of the etheric body, although previously “willed,” have been unconscious, the person is usually not aware of the projection at the time, but there is a mass of evidence of third persons who have seen “etheric doubles” when there was proof that the corporeal bodies were elsewhere. The Rev. C. L. Tweedale gives his personal experiences and there are the cases given by Myers in “Phantasms of the Living.” There exists therefore evidence that bilocations or doubles are not “fantastical legends.” Professor Richet wrote in 1922; and since that date research workers on this particular phenomenon have proved that bilocation is not a “fantastical legend.”

The existence of an etheric body has been suspected from the earliest times: it was known to the Egyptians as the “Ka”: the Theosophists call it the “Astral Body”: it is also known as “meta-organism” and as “perispirit.” As my late daughter calls it the “etheric body” I prefer to use that term.

The materialist derides bilocations because the figures are clothed: This objection has no weight: spirits make their own clothes on the other side by “creative thought:” as they make all they need they can therefore appear as armoured knights if they desire or in any period costume and the etheric body possesses the same creative power. Myers states that he considers self-projection the most extraordinary achievement of the human will.

The evidence as to bilocation seems to be conclusive: it follows that man has an etheric body which interpenetrates his corporeal body and that it can get free of the corporeal body. This etheric body is beyond doubt the “spiritual body” to which St. Paul alluded when he stated that man has a natural body and a spiritual body. St. Paul wrote his first Epistle to the Corinthians about A.D. 50: he wrote concerning spiritual gifts that they were given to man “to profit withal.” The statement is definite that man possesses spiritual gifts whilst in his corporeal body, which he is to use: he says to some is given the gift of healing: to some the working of miracles: to others the gift of prophecy: to others the discerning of spirits: to others divers kinds of tongues. These spiritual gifts are similar to spiritual healing, the working of miracles, (i.e., materialisation,) direct voice, premonitory dreams, the power of clairvoyance and of automatic writing in languages not known to the sitter or the medium. Strange indeed to find that scientists are still theorising about the existence of a spiritual body with spiritual gifts able to produce psychical phenomena, when St. Paul in A.D. 50 definitely stated that man possessed a

spiritual body with spiritual gifts.

These psychical gifts are possessed by all human beings as well as by spirits: those human beings who neglect to exercise them lose them: they wither as an unused limb will wither, but those who cultivate them strengthen these powers and develop into mediums.

We must now turn our attention to some of the many schemes which eminent spiritualists have devised to rule out the possibility, the bare possibility that telepathy, thought reading and the other forms of psychical phenomena may be due to some as yet unknown physical cause.

The members of the Lodge family began to have doubts as to the messages coming from Raymond. The sons devised a scheme; Sir Oliver was told to ask questions as to certain matters they knew were outside Sir Oliver's knowledge. The questions were answered (see "Raymond," p. 90). The experiment proved that Sir Oliver's brain had not been picked, and that Raymond, by answering these questions, had proved his identity.

Sir Oliver Lodge gives a report of another experience with Mrs. Osborne Leonard. Raymond, through Feda, her "spirit control," chaffed his mother about a mistake of a day on his memorial tablet. Wednesday had been named as the day of his death instead of Tuesday, so that the date of the month does not agree with the day of the week. Sir Oliver Lodge calls this statement non-evidential: strictly it is non-evidential; it is obvious that neither he nor his wife, nor the stone mason had consciously passed such an error, but they may have read it and it may have been impressed on their minds: there is here the bare possibility.

In "Man's Survival after Death," the Rev. Charles Tweedale gives the case of Professor Butcher and Professor Verrall which I have already given but will refer to again owing to its importance. The Right Honourable Gerald Balfour read a paper entitled "The Ear of Dionysius." Automatic writing was received by Mrs. Willet from Professors Butcher and Verrall, who had arranged during their lives to give by this method an elaborate cross-correspondence, involving deep classical knowledge, and an intimate acquaintance with a poem little known, called "The Ear of Dionysius." In this cross correspondence the range of knowledge shown was so great that the skilled investigators were utterly baffled until the "key" was given them by the late Professors themselves.

The latest attempt to exclude all possibility of telepathy, thought reading, clairvoyance and travelling clairvoyance is, to be found in "Through a Stranger's Hands," compiled by Miss Nea Walker, secretary to Sir Oliver Lodge, and edited by Mr. Kenneth Richmond. Miss Walker sat as a proxy for bereaved relatives, and passed communications from the spirits to the relatives, and vice versa through herself as a sort of conduit pipe, she having no knowledge as to the facts to which the communicators referred.

Since the publication of Miss Nea Walker's book we have been favoured with a somewhat similar experience. At a sitting with Mrs. Osborne Leonard, the wife of a friend who had passed over said she had attended the meeting for the express purpose of asking us to give a message to her husband. The message was cryptic, and we did not understand its meaning. We took a shorthand note, and sent a transcript to the husband, explaining that his wife had attended the sitting on the other side for the express purpose of asking us to give her husband a message. He wrote that he was very grateful, and that he understood the message, and was pleased to learn her wishes. We are still without any knowledge of the meaning of the message.

The husband practically had a proxy sitting; he and his wife understood the message; we were simply proxies for them. The meaning of the message was not known to us. Telepathy and all the other explanations seem to be absolutely ruled out; the inference is conclusive that the message was of spiritualistic origin.

The husband is a keen man of business, and has had no spiritualistic experiences; he is not hostile to spiritualism, but keeps an open mind. From his letter it would appear that his first experience has convinced him that his wife still lives.

Other clever schemes were devised by the Rev. Drayton Thomas and his late father. These schemes are generally referred to as the "book tests" and "newspaper tests." In his book "Life Beyond Death" (p. iii) is a full description. In outline the book test is a direction by the medium's control to the sitter to go to a certain shelf in a certain room and take down a book, say, fourth from the right, and turn to, say, p. 33, and, half way down the page - will be found a certain specified statement .

This book test, however, did not satisfy the Rev. Drayton Thomas's father. His son *might* have read the book, and he devised the "newspaper test." Through "Feda," Mrs. Osborne Leonard's control, he told his son that certain names would be found near the top of column two on the first page of tomorrow's '*Times*.' In some cases the sittings took place, and the names were given before the '*Times*' for the following day was set up. This is corroborated by a letter from the '*Times*,' so that the "father" had to exercise some amount of "prevision" as to the arrangement of the names . The experiments were successful; neither the "medium" nor the spirit control could have picked these names out of the brain of the Rev. Drayton Thomas.

We must now consider evidence known as "veridical." Myers defines a veridical, statement as a truth telling hallucination which does in fact coincide with some crisis in the life of the person whose image was seen. The Oxford Dictionary, defines it as a statement coincident with, corresponding to, or representing real facts or persons. The word seems to have come into use in 1882.

Greatly daring, I venture a definition. A veridical statement for spiritualistic purposes is a statement made by a spirit through a medium to a person that a certain fact exists when neither the medium nor the person could know through the ordinary channels of sense that such fact did exist, but which fact is proved by

subsequent discovery to have been in existence when the statement was made. Such discovery or enquiry proves the veridicality or accuracy of the statement: it is a self-proving statement.

These veridical statements seem to rule out all possibilities of human origin or of knowledge obtained by any of the ordinary human senses.

We have received three veridical statements, one without the presence of a medium.

At a sitting with Mrs. Osborne Leonard, which I have epitomized, I was told that an intimate personal friend had died suddenly; his name was not given. This is not material. "They" have the same difficulty in getting names "through" as we have on the telephone. Moreover, "they" were probably preparing me for the shock. My friend's appearance and characteristics were fully described, but we did not identify him till later, when we had to acknowledge the accuracy of the description. The sitting was held in the morning at 11 a .m. On our return in the afternoon to the place where we were staying, some miles distant from Mrs. Leonard's home, the evening paper gave a full description of the tragedy. The news could not have reached London till 1 p.m. that day. Then the accuracy of the description of my friend became absolutely convincing, and we were amazed that we did not recognize it at the time. Mrs. Osborne Leonard could not have thought-read or have picked my wife's brain nor my brain. We did not know of the accident nor could Mrs. Osborne Leonard have known of it. Her knowledge must have been obtained through the assistance of spirits or by her own psychic power. How did Mrs. Osborne Leonard know to whom to go for information unless she or her spirit control picked my brain and got my friend's name and was then able to locate the place of the accident? How could this have been done? I did not know where my friend was!

At another sitting with Mrs. Osborne Leonard, which I have epitomized, I enquired about a friend, a girl recently married, who had passed over. I was told she was "there" and quite happy. An accurate description was given of her somewhat temperamental character, and I was told that before she passed on she had pains in her stomach. Her husband told me later that she was pregnant when she died. Neither my wife nor my brother nor I knew this fact, and we were the only sitters.

Another example perhaps even more interesting. At a home planchette meeting with no medium present, a spirit came through, one of my wife's friends, who gave her name. My wife suggested, as a test, that she should tell us something about the contents of a letter, not yet opened, from India, which was on a table behind us. The spirit gave the name of the person who wrote the letter, with one or two details we knew concerning her and then repeated the words "five" and "horses" several times and finally spelt out on the planchette "five horses." To us it seemed most unlikely that the writer would have five horses.

We wrote to India, taking all necessary precautions that she and her husband should sign a paper about the number of horses before they opened an enclosed and

sealed letter and gave our reasons. They wrote that they had three horses in the stable, another belonging to a friend and that they had been informed that another would be drafted on them shortly.

Here no medium was present. It follows that if the spirit communicator did not tell us, one of us must be possessed of the marvellous power of travelling clairvoyance. No physical cause can be suggested to show how Mrs. Osborne Leonard obtained her information about the accident or about the baby or how we obtained our information about the five horses. If the materialist says that Mrs. Osborne Leonard obtained her information by telepathy or travelling clairvoyance we must have obtained our information by the same power; but these powers cannot be regarded as physical powers: these are spiritual gifts exercised by the spiritual body.

Mr. Dennis Bradley, in his book ". . . And After" (p. 25) adds to the mass of evidence which proves that in many cases every physical cause can be ruled out: he states that at one of his sittings with Mrs. Osborne Leonard twenty-one specific statements were made by "spirits" (through Feda) upon matters completely beyond the knowledge of the medium and his own knowledge. Many of these statements applied to the movements and actions of a certain person at the actual moment the sitting was taking place. Not only were the movements described at synchronised times but the thoughts of the person were given also.

Another class of evidence of great importance is the "mannerisms" and "tricks of speech" of the personalities who communicate with us. These mannerisms and tricks of speech convince those who knew them intimately when they were on the earth plane that "they" are the persons they state "they" were. No shadow of doubt remains as to their identities. My late wife's direct manner of speech, even when passed on by Feda, is most marked, and still more marked in "direct voice." Even in automatic writing her strong personality comes out, as on one occasion when, purposely to get time, I made myself slow on the "up-take," she wrote "Arthur, you are dense." Both in trance communication and in direct voice, my late daughter identified herself unknowingly by her references to Egypt, by the constant use of long words, causing Feda, when she passed them on, considerable trouble. Her determined character showed up when I asked her to use shorter words for Feda's sake, and her reply was that she would try to do so, but "amalgamation" was the correct word, and no other word conveyed quite the same meaning. Her direct remarks about the time wasted, in her opinion, by "guides," and the way they interfered, and how much better she could do if she was left alone were most evidential. Feda said "Your young lady always knows better than anyone else." This remark was met with the answer that she knew she could do it better, and it was no good pretending she could not, for over there they can see each other's thoughts. My late brother identified himself by his remark as to a railway terminus and trains: he took a keen interest in express train records and by his parting remark to my wife that she was a good looking woman. He had an eye for "good lookers." My nephew

also identified himself by the constant repetition of "Uncle Arthur," an annoying trick of speech he had when here. Hope, the psychic photographer, not only spoke Lancashire dialect, but showed all his little mannerisms.

The objection that at direct voice sittings it is not always possible to recognize the voice is of no importance; the voice depends on many circumstances; the sitters and the psychic powers they produce; the experience and skill of the "spirit" in using the artificial larynx they have to use. As the human voice sounds with some of us on the telephone different to the ordinary voice the communicator, so it is with "spirits." When speaking in the direct voice "they" are speaking into an artificial larynx; in a sense, using a sort of microphone or telephone.

The evidence given by spirits is often about personal, intimate, and domestic incidents. Critics make sport of this class of evidence, but "they" tell us that "they" know very little more than we do about the mysteries of life or Creation; "they" give these personal details because they consider that such incidents are strong evidence in proving identity. "They" argue, and with sound reason, that the more intimate the details, the more convincing the evidence. A husband will be convinced that he is in contact with his wife if she expresses annoyance that he has given her red slippers to someone. This incident is recorded by Robert Blatchford. A girl will be convinced that her late boy is in contact with her if he upbraids her for having destroyed his photograph. This incident actually happened at a sitting at which my wife and I were present.

Much material comes from the other side which is not strictly evidence. Descriptions of the places in which they live, and of the lives they lead cannot be tested, but in the statements they make, small details are given which prove the identity of the "spirit" speaking. Thus, "my young lady's" description of her travels is most interesting and indirectly evidential. Through Feda she said: "We go travelling together. We like the ancient parts, not the new parts - all the very old parts. I like Jericho." She said: "We see these places, not as they are now, with the wretched modern additions, but in their beauty of thousands of years ago." She says it's never lost; it's always there, but "when you add to a thing and don't improve it, the addition isn't there. You know, Atlantis exists too; it hasn't gone out of existence because it has disappeared on earth. Any powerful place lives in the ether - it is there in its entirety. Rome and Greece in their wonderful days still exist, and the people live there still." All these remarks help to identify her.

Having considered the evidence it will be interesting to consider the reputations and positions of some of the eminent men and women who have devoted years of their lives to the investigation of the subject. Hart's "Who's Who in Spiritualism" gives a long list. I will give a few names more or less picked at random.

Amongst these names we find Sir William Barrett, the famous scientist of Victorian days; Robert Blatchford, a well known journalist also of Victorian days; Professor Coates, the great authority on "spirit" photographs; Serjeant Cox, a famous

Victorian barrister; Archdeacon Colley, another keen research worker; Captain Quentin Craufurd, - the, "wireless man"; Professor W. J. Crawford, D.S.; Sir William Crookes, the world famous scientist, at one time President of the Royal Society (who did not, as stated, recant in his old age); his friend Cromwell-Varley, F. R. S., the great electrician; Lester Curnow, a journalist ; Professor Dr. Morgan, the mathematician; Sir Arthur Conan Doyle, the novelist; Professor Faraday; Fielding Ould, M.P., M.R.C.P., M. A.; Joan Rosita Forbes, the explorer; Sir Edward Marshall Hall, a well known barrister; the Rev. Professor George Henslow, a keen research worker; A. Campbell Holmes, a hard headed man of business, a ship builder who has written one of the most complete works on Spiritualism; Dr. G. Lindsay Johnson, a deep research worker; Sir Oliver Lodge, whose name is known to all; Miss Florence Maryatt, a great Victorian novelist; Stainton Moses, at one time a Master at University School; John Lobb, F.R.G.S., F.R.Hist.S., who, in his "Talks with the Dead," adds that he has seen over one thousand materialisation; F. W. H. Myers, the author of "Human Personality"; George R . Sims, a well known sportsman, and Editor of the "Pink 'Un," a very sporting paper of Victorian days; Hannen Swaffer, the theatrical critic; W. T. Stead, the famous journalist; the Rev. C. L. Tweedale; the Rev. Drayton Thomas, who devised "book tests" and "newspaper tests" ; Rev. Vale Owen, Cromwell Varley, Professor Alfred Russell Wallace, Vice Admiral Osborne Moore, who was hydrographer to the British Admiralty and on whose marine charts the navigation of the world relies. Sir James Jeans, Sir Ambrose Fleming and Sir Arthur Eddington also seem to admit the possibility of the existence of a spirit world.

In the United States we find the Hon. J. W. Edmonds, at one time a Judge of the Supreme Court; Dr. C. A. Wickland, who records that he has driven "spirits" or "demons" out of insane persons.

In France we find the names of Camille Flammarion, the great astronomer: Dr. Geley, the great scientist; Professor Charles Richet, who after thirty years of research work was driven to admit that spiritualistic phenomena were proved facts, but he "hoped spiritualism was not the explanation."

In Italy we find Professor Bozzano, Signor Damiani, Professor Morselli. In New Zealand Professor R. I. Tillyard. In Poland Professor Matzewski and Professor Ockoroviez .

No reasonable man can contend that these men and women are not competent observers and credible witnesses.

Most of the books written by these research workers are to be found in the libraries of any London Psychical Society, some can be obtained through any large lending library. Dr. Nandor Fodor's Encyclopaedia gives a list of books on spiritualism; it is estimated roughly that some eight thousand have been published. A small percentage are no doubt worthless, the authors being either incompetent observers or credulous persons.

If materialists are compelled to admit the existence of an etheric body in the corporeal body, a bridge of reconciliation may be built between materialists and spiritualists: both parties may agree that psychical phenomena are caused by, call it as they choose, semi-physical or semi-psychical powers: both parties will then claim a victory!

Further discoveries, however, seem to be more probable through the work of wireless experts. The spirits state definitely that they live in a world of different vibrations: are they using the unknown vibrations in Crookes' table of vibrations? It is conceivable that in one of those vibrations the spirit world may exist. By one of those vibrations they may be able to work these marvellous phenomena. Camille Flammarion says that the ultra-violet ray has made invisible bodies become visible, thus uranium has become visible.

May there not be some ray beyond the ultraviolet ray which will make the etheric body of man visible, nay, make even spirits visible?

Any scientist who proposes to take up this new science must enter on his work in a new spirit. In the past scientists have dealt only with the "material" which can be made the subject of repeated experiment. Spirits are independent entities: the repeated experiment test is useless. Scientists must seek the willing co-operation of those on the other side. As we have our psychical societies, so, we are told, they have societies to get into touch with us. Scientists must learn that personalities go over with the characters they had when they left this world and retain those characters for a varying time; the malicious are still malicious, the stupid still stupid and even the practical joker enjoys a practical joke with research workers.

Materialistic scientists are hardened to the indifference of the world to any new discovery: spiritualistic scientists will have to face the same indifference: the world has no use for a discovery unless it can be put to some practical use. The vibrations of light and sound have existed from "The Beginning," they have been known to scientists for years, but the public were not interested until scientists succeeded in harnessing them to make films and wireless. Now every school boy knows all about "waves."

If the discovery of unknown vibrations enables us at will to see spirits and to talk with them the public, after a period of incredulity, will accept the marvel in the same matter of fact way in which they have accepted the latest marvel of "television."

Many Spiritualists think that Shakespeare was inspired when he told the world that there are more things in Heaven and Earth than are dreamed of in our philosophy. Was he inspired also when he put into the mouths of two of his characters the words "I can call spirits from the vasty deep. Aye, so can I and so can any man, but will they come when you do call?" Spirits are very independent entities: a great man on the other side is reported to have said "We are not at the beck and call of humans."

The consideration of the evidence may convince a man, open to conviction, that

spiritualistic phenomena have 'happened.' The proof that they have 'happened' is the testimony of credible and competent witnesses: men of such standing and reputation that their evidence on any every day fact would be accepted without a moment's hesitation. A man who refuses to accept this evidence will find himself logically compelled to refuse all human evidence as to material facts, for all the everyday facts of life can be proved in one way only: that is to say the legal way of accepting as proof the evidence given by credible and competent persons of what they have themselves seen or heard, or felt or tasted, or smelt: there is no other form of evidence available.

The reader should call to mind the admission of Professor Richet., who cannot accept spiritualism as the cause of these "happenings" but admits "that the balance of reliable evidence from intelligent, educated and respectable persons is enormous."

The tale of our experiences; reader, is told: they have given us evidence which, we think, proves that we have been in contact directly or indirectly, that is to say we have heard from or of, twenty-eight or more relatives and friends: (and of my dog): all have given sufficient details for us to identify themselves as human personalities who have survived the dissolution of the corporeal body and continue to live in some new form. These experiences have been put on record at their request: the credit of any merit the tale may possess is due to them, as my daughter said "most of it is mine": the demerits must be attributed to me. We have been used by a small and earnest band of propagandists on the other side who are keen to spread the knowledge of spiritualism or survivalism on this plane: they contend that the knowledge of survivalism after death is essential to the salvation of the World. Mankind must be made to realise the logical result of the rule that as we sow here we reap there. The material man here remains the material man there; he is not fitted for the higher life until he has attained spiritual consciousness. This result is not by way of punishment, it is the working of the inexorable law of cause and effect.

We conclude by expressing a hope that the publication of our experiences will help our friends on the other side in their propaganda work of adding to the mass of evidence which proves that Human Personality survives Death.