

endowed with two minds. As a working hypothesis, I am logically justified in this assumption, for the reason that everything happens just as though it were true. I have chosen to designate one of the two minds as the Objective Mind [conscious] and the other as the Subjective [subconscious] Mind. It is entirely safe to say that not one fact has yet been brought to light, by the psychological experts of this or any other age, that disproves, or tends to disprove, the fundamental fact of a dual character of man's mental organism."

This "sub-conscious mind" or "basic false mentality" is recognised by theologians under the name "devil," by scientific men under the name "ether," and by the leading mental sects under the name "mortal mind." Professor Bergson, recognising some of the facts, says that consciousness transcends the brain and that, though each man is distinct from his fellows, the separation between individual consciousness may be much less radical than we suppose.¹ It is ignorance of this lower false mentality and its workings that has resulted in such troubles and limitations in the past. Now that we know how to think we can destroy evil thoughts, both in our conscious and subconscious minds.

Sense Impressions.—The sense impressions are absolutely wrong. Astronomy, optics, acoustics, and hydraulics, all prove this fact. We are now learning the significance of it. It was not so very long ago in the world's history that the leading scientific men thought that the sun moved round a flat earth. To come to later times, Dr. Pearson, when he first took up a globule of potassium and was told it was metal, exclaimed, "Bless me! how heavy it is!" simply from expecting it to be so, whereas potassium is excessively light. Professor Bennett tells us of a Scottish procurator-fiscal, who, on having to exhume a body, declared when the coffin appeared that he perceived a strong odour of decomposition, which made him so faint he had to leave. On opening the coffin it was found to be empty. All have at some time or other been entirely deceived by the senses.

HUMAN SO-CALLED "POWERS"

"The statement to which I am prepared to attach my name is this: That conjoined with the rubbish of much ignorance and some deplorable folly and fraud, there is a body of well-established facts beyond denial and outside any existing philosophical explanation, which facts promise to open a new world of human inquiry and experience, are in the highest degree interesting, and tend to elevate ideas of the continuity of life, and to reconcile, perhaps, the materialist and metaphysician" (Sir Edwin Arnold).

"If there be truth in even one case of telepathy, it will follow that the human soul is endowed with attributes not yet recognised by science" (Andrew Lang). All the so-called powers that man appears to exert are merely continually changing, false mental impressions, cinematographic pictures, having no power of any kind. Receiving these impressions has been vaguely called telepathy. "So much is certain—that in particular cases we can put out the feelers of our soul beyond its bodily limits, and

¹ Presidential Address before the Psychical Research Society, May, 1913.

that a presentiment, nay, an actual insight into the immediate future, is accorded to it (Goethe in *Conversations with Eckermann*).

Memory is Mental.—“*And the Jews marvelled, saying, How knoweth this man letters, having never learned?*” (John 7:15).

So ignorant have we been that, until quite recently, it was thought necessary to wade laboriously through a mass of so-called facts, indeed, often to commit to memory burdensome details, to obtain needful knowledge. Here and there we find men who knew better. Some have thought that we pigeon-holed matters of which we became conscious, and, as in a systematically organised library, could bring up before us words, or whole columns of words, or groups of mental pictures, when required. 5

This is entirely wrong. The attempt to remember, looked at from the point of view of a natural scientist, is an attempt to get the so-called conscious mind to vibrate synchronously with the subconscious mind, or lower false mentality.¹ In heaven a man knows instantly everything he needs, being an individualised consciousness, governed by Mind. When this truth is sufficiently recognised by you, the action of God is made manifest in the material world, and this realisation is prayer in its true meaning. The disciples said of Jesus, “Now are we sure that thou knowest all things” (John 16:30). Through the realisation of God the mist of matter is thinned, and we see the real man more as he is, namely, knowing what he needs instead of being ignorant. From a natural science point of view the two portions of the mind vibrate synchronously and together, and the demonstration is said to be made. By praying in a scientific way the limitations of the human being can be overcome, and the so-called abnormal powers now to be referred to are found to be as natural and harmless as any other human procedure, when under proper control. 20 25

Thought Sequences Repeated.—Sometimes, under exceptional circumstances, an individual gets ethereally in touch with a series of cinematographic pictures that, existing as far as such things can be said to exist at the moment, have already happened. He can also get in touch with those about to happen in the future. The individual then appears to see again and to foresee the events. From the former the false idea of reincarnation has arisen. The sense of having before lived what we are now experiencing is known as “paramnesia,” and is due to getting in touch with the cinematographic pictures beforehand. Sir Walter Scott, in *Guy Mannerling*, says: “How often do we find ourselves in society which we have never before met, and yet feel impressed with a mysterious, ill-defined consciousness that neither the scene nor the subject is entirely new; nay, we feel as if we could anticipate that part of the conversation that has not yet taken place.” 30 35 40

Charles Dickens writes, in *David Copperfield*, “of a feeling that comes over us occasionally of what we are saying and doing having been said and done before in a remote time—of our having been surrounded, dim ages ago, by the same faces, objects, and circumstances—of our knowing 45

¹ De Quincey, in *The Confessions of an Opium Eater*, writes: “Of this, at least, I feel assured, that there is no such thing as forgetting possible to the mind.”

perfectly what will be said next, as if we suddenly remembered it!" Rossetti, in *Sudden Light*, writes:

"I have been here before,
But when or how I cannot tell."

5 Edward Dowden and Oliver Wendell Holmes also refer to this. Coleridge writes:

"Oft o'er my brain does that strange fancy roll,
Which makes the present, while the flash doth last,
Seem a mere semblance of some unknown past."

10 Hardy writes, in *A Pair of Blue Eyes*, "Everybody is familiar with those strange sensations we sometimes have, that our life for the moment exists in duplicate, that we have lived through that moment before, or shall again." Tennyson writes, in *The Two Voices*:

15 "Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here:
Of something done, I know not where;
Such as no language may declare."

20 And in the *Early Sonnets* he writes:

". . . 'All this hath been before,
All this hath been I know not when or where.'"

Sir James Crichton-Browne, in *The Cavendish Lecture on Dreamy Mental States*, besides quoting, amongst others, the above, says that sometimes
25 there passes through the mind in a few minutes, years of one's prior life. Sir Francis Beaufort, in a letter published in the autobiography of John Barrow, describing what happened when he was nearly drowned,¹ writes: "Every incident of his former life seemed to glance across his recollection²
30 in a retrograde succession, not in mere outline, but the picture being filled with every minute and collateral feature, each act of it accompanied by a sense of right and wrong." Sir James Crichton-Browne also writes: "And since Beaufort's time many persons rescued from drowning have given an account of their expiring thoughts, substantially the same, and in harmony
35 with what we are sometimes told of panoramic reminiscences in dreamy mental states. A domestic servant who consulted Dr. Hughlings Jackson, when communicating to him the warning of his epileptic seizures, said: 'It seems as if I went back to all that occurred in my childhood; as if I see everything so quick and so soon gone that I cannot describe it.'" One of
40 the best-known thought-readers speaks of the thoughts flitting by like the nearer external objects when in a railway train.

¹ See Dean Farrar in *Julian Home*, Chapter XXV, p. 306, "Memory, the book of God."

² This has just happened to a friend of mine. In his case he lived through his life again as he fell forward into his bathing machine, after his foot had been badly
45 torn by his having to wrench it out of the chain of the pier in which it had been caught.

These are some of the many proofs that the whole of our so-called human life has its apparent existence in the shape of "thoughts," ethereal vibrations, both in the past and in the future, until destroyed by the action of God.

Sight is Mental.—"For nimble thought can jump both sea and land, 5
as soon as think the place where he would be" (Shakespeare).

For centuries the many wonderful and hitherto inexplicable powers of human beings have been more or less recognised. For instance, it has been found that man has the power of seeing things in any part of the world. I was once asked to accompany a well-known medical man, probably the leading medical authority on the human "mind," to test another well-known doctor, who found that he had psychometric powers—that is to say, he could see things at a distance. Amongst many other wonderful things he described his sister, who had been lecturing about 200 miles away, giving many details of the room, the people, and so on. No one 15 present knew anything of the facts, but on making inquiries afterwards we found that there had been only two mistakes out of the many statements made.

"We can know the truth more accurately than the astronomer can read the stars or calculate an eclipse. This mind-reading is the opposite of 20 clairvoyance." (*Science and Health*, p. 84, Mary Baker Eddy). Jesus, amongst his many marvellous powers, exercised this capacity of seeing things at a distance. "Before that Philip called thee, when thou wast under the fig tree, I saw thee," were his words when Nathanael expressed surprise at Jesus's knowledge of his nationality and character. The accuracy 25 of this statement is evidenced by Nathanael's reply: "Rabbi, thou art the Son of God" (John 1:48, 49).

Clairvoyance.—In the Talmud is mentioned a "fourth Sight," by which means all that a person is doing, wherever he may be, can be seen by another. There are frequent references in occult literature to various ways 30 of gaining this power. The human consciousness is always inventing new methods of apparently overcoming its own limitations. Such methods are all mere limitations, disguised as apparent aids. Remember that the so-called mental is really "non-mental."

A well-authenticated instance is that of General Sir John MacNeill, v.c., 35 Equerry to Queen Victoria. On March 24, 1878, he was in the library at Windsor Castle, when he saw the *Eurydice* being lost off the Isle of Wight. So real was it that he exclaimed aloud, "She is foundering!" He mentioned the matter to several people at the time, afterwards finding out that the vessel foundered at that moment. Canon Warburton, when in Lincoln's 40 Inn, was wakened one night by *seeing* his brother in the West End "catching his foot in the stair and falling headlong" full length down the stairs, just when and as it occurred.

Seeing with the Nose and Ear.—The eye is not necessary for sight. Professor Lombroso, a most able and painstaking investigator, in his book, 45 *After Death—What?* gives the case of the fourteen-year-old daughter of one of the most active and intelligent men in Italy. "She had lost the power of vision with her eyes," but "as a compensation she saw with the

same degree of acuteness at the point of the nose, and the lobe of the left ear. In this way she read a letter which had just come to me from the post-office, although I had blindfolded her eyes, and she was able to distinguish the figures on a dynamometer." Col. H. S. Olcott gives details of a child
 5 he knew who for two years could read anything held against the back of her head, and of a young Hindu woman who "was able to read books and distinguish colours when held to her finger tips, the little toe, and the elbow, and to hear at the umbilicus."

Professor Lombroso then gives other instances of the same kind.
 10 Eight cases are cited by Petetin, and another by Carmagnola, in which a girl "saw distinctly with the hand, selected ribbons, identified colours, and read, even in the dark." There are also other cases mentioned by Despine, Frank, and Dr. Augonva. Professor Lombroso concludes by saying: "The truth is that it is absolutely impossible for us to give a scientific interpreta-
 15 tion of these facts—facts which bring us to the vestibule of that world which is properly spoken of as being still occult because unexplained."

Dr. Heysinger writes: "In the case of Mollie Fancher, in Brooklyn, N.Y., who has been examined during many years by the most eminent neurologists, we have surely a living miracle. She has for many years been
 20 blind, paralysed, without apparent sensation, without food and almost without drink, without the performance of any of the ordinary bodily functions, and yet she is bright, clear, intelligent, and I have recently received a letter from her most beautifully and correctly written—and, as Dr. Hammond said of this case, 'She did not see—at least with her
 25 eyes.'"¹

Physical sight is an ethereal effect, the thing seen vibrating along the lines of force of which the ether is composed, direct to the human mechanism or so-called mind (see, however, p. 63, line 24).

Paintings.—It is interesting and instructive to note that when you are
 30 looking, for instance, at a portrait, you have become ethereally in touch with the thoughts portrayed—one of the illusory cinematographic pictures that constitute the material person. You are in ethereal touch with the so-called man, with the pride and cruelty, the wisdom, nobility, and love that the thoughts represent. That is why a portrait painter has to have
 35 what Malcolm Bell calls "insight into the deeper mental recesses of his sitter." If you analyse this more closely you will see that in looking at a portrait your real spiritual self in heaven is in mental touch with the spiritual being who is seen falsely in the material world. In the material world the picture puts you in ethereal touch with the material thoughts
 40 constituting the material form. In the Appendix is a copy of a letter written to an artist friend a few years ago, which may be of use to those who wish to understand the position better. When discordant material thoughts are destroyed by right thinking, while the artist does his work, he obtains what is called a speaking likeness. When the thoughts of evil are
 45 destroyed, and the best side of the character is shown, he obtains a result which stamps him, not only as a genius, but as a benefactor to his fellow-men, for he gives us a grouping of ideas which indicates, although faintly, the true man.

¹ *Spirit and Matter before the Bar of Modern Science.*

Hearing is Mental.—"Mind is eye and ear together, blind and deaf is all else besides" (Plato).

Hearing also is entirely ethereal, and can be developed. The human "consciousness" can "hear" at any distance. What theoretically takes place, although such a thing cannot be said truly to happen at all, is that the sound vibrates by means of the lines of the ether, "thoughts," impinging on the "consciousness," causing it to vibrate and receive a mechanical impression, called sound. "Mortal mind is the harp of many strings, discoursing either discord or harmony according as the hand, which sweeps over it, is human or divine" (*Science and Health*, p. 213, Mary Baker Eddy).

It may be recalled that just after Elisha had made the axe head to swim he told the king of Israel at least three times where the king of Syria was pitching his camp. On Ben-hadad asking which was the traitor, "one of his servants said, None, my lord, O king, but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber" (II Kings 6:12). Just afterwards, Elisha foretold that the king's messenger was coming for him, and predicted the raising of the siege of Samaria, and the death, on the following day, of the lord who scornfully denied the possibility of cheap food; all of which happened.

A well-attested instance is that of Sir John Drummond Hay, who, whilst Her Majesty's Minister in Morocco, was wakened from his sleep by hearing his daughter-in-law, who was at Mogador, three hundred miles away, say: "Oh! I wish papa only knew that Robert [her husband] was ill." On closing his eyes he again heard the same voice and words, when he woke his wife, told her what he had heard, and noted it in his diary. Later, he found that Mrs. Robert Hay that night had used the precise words and had repeated them.¹

In *A Hundred Years Hence*, T. Baron Russell writes: "Now that by suggestion alone we can with perfect precision cause a hypnotised person (or even a person who has at some earlier period been hypnotised but has recovered his normal state) to hear—in his mind alone—sounds which have no objective existence, just as vividly and clearly as any sounds we can physically produce, does it seem extravagant to believe that the whole mechanism of sense, nay, the dark mind-gulf beyond mechanism, too, will receive full illumination from the science of the coming time? Such a discovery would, of course, throw utterly into shadow anything we have yet learned of the nature of man. . . . Limited as we are by the knowledge of our own time, we cannot even conjecture whither such discoveries might lead us. All we can affirm is that the whole outlook of man, nay, the nature of man himself, might very conceivably be changed by them, and the greatest problems of the thinker may be resolved."

Rapid Transmission of News.—I once asked one of the well-known explorers of Central Africa, who happens to be a friend of mine, how it was that news travelled with such rapidity in Central Africa. He told me that when the natives wanted to know anything they merely took a little

¹ Attested details will be found in *Human Personality after Death* by F. W. H. Myers, Vol. I, p. 396.

black boy, whom they first hypnotised and then questioned, when he was able to see things at any distance, and reply correctly in every case. This he had seen done half-a-dozen times. As a matter of fact, the boy, though in a trance state, was partially de-hypnotised in this one respect, because we are all more or less hypnotised into the belief that we have not this power of sight—sight being purely mental. Being now aware of this, we have to wake up and know the truth, namely, that man is never blinded, but has perfect sight, perfect capacity to be conscious of any idea of God. If the work is done in this way instead of by the wrong method, the other faculties would not be paralysed, as in the case of the boy. All hypnotic influence is wrong.

Many will recollect Sir Rider Haggard's psychic experience with his dog, full details of which appeared publicly, and many confirmatory instances might be given. Recently, in the *Spectator*, a letter from Sir Rider Haggard was quoted, in which he says that "about twenty hours before men, riding as fast as horses could carry them, brought the news of the disaster at Isandhlwana to Pretoria, an old Hottentot informed me of what had happened (here followed details of the fight). I was so impressed with her manner that I went down to the Government Offices to repeat to my superiors what she had said. . . . Sir Melmoth (then Mr.) Osborn pointed out to me that it was impossible that such tidings could have travelled 200 miles or so in about twelve hours. Nevertheless, it proved perfectly correct."

The fact of news being transmitted in a wonderful way is now beyond necessity for proof. The official reports made by the officers of the British Army during the rebellion in India stated that the natives were able to transmit news in a totally inexplicable way. Well-known writers on India, such as Sir Henry Shakespeare and Dr. William Carr, confirm this, and testify as to the fact of mental telepathy by Brahmin and Buddhist priests.

As a young man I had everything that anyone could desire, but if I had been told that I could have one wish, but only one wish, gratified, I should have at once answered that I would prefer to cease to exist, because I knew that I was no better than any other person; it was simply a question that I did not have sufficient temptation, and I thought that at any time temptations might come that were too much for me. At one time I had arranged to give up everything in England and go to India, hoping to find some religion more useful than those available in the West. Fortunately, I met Laurence Oliphant, who told me what a mistake his doing the same thing had been. I now know that a man has to remain in the busiest centres, where there are the greatest evils to destroy. The friend, with whom I had been going to India, went, and told me afterwards that he had been for about a year at one of the silent monasteries, the principal hall of which was cut out of stone, underground. The day before he left he was sitting quietly with his mentor, who suddenly said to him, "I should not do that." Turning to him, my friend said, "How did you know what I was thinking of doing?" The reply was simply a smile, and looking round at the thirty or forty silent priests, who were sitting on the stone benches around, he saw that they were all smiling. Then did the fact flash across his mind,

which he afterwards verified, that they were not really silent, as they communicated mentally with each other.

The relief of Mafeking was known the next day in Zululand, and also 700 miles away in the interior. Although Cairo is some 800 miles from Khartoum, the fall of Khartoum and Gordon's death were known in the bazaars of Cairo on the day it happened, and long before any information reached Europe. 5

During the war in Somaliland quite a sensation was created in the House of Commons when Mr. Harcourt stated that he had received a satisfactory account of the situation, but that he did not propose reading the telegram or sending it to the Press on account of "the exceeding rapidity with which statements made in the House were conveyed to the utmost corners of Somaliland." 10

Speech is Mental.—When one spiritual, immortal man in heaven speaks to another, he is passing on or re-presenting the ideas that the action of God has caused a fellow-being previously to pass on to him. That is to say, God speaks to us by means of our fellow-men. In the material world the human being has a false sense of these thoughts of God which apparently give an impression of hearing sounds. 15

When in this material world, or false sense of the real world, the thought is sufficiently uplifted, we get a far clearer sense of these thoughts of God; so clear, it may even be, that they sound like a person speaking, though none be visible, and some mistakenly believe that it is a finite God speaking. This uplifted thought is the reason for the sounds heard by Moses, Samuel, Paul, and by some living to-day who are personally known to me, and who are following in the Master's footsteps. At the same time, it must be recollected that whenever anyone speaks to you, the sounds are God's thoughts, perceived materially and therefore falsely, as everything in the material so-called world is simply a counterfeit of the real. 20

A few years ago, a man came to me for advice as to whether he should allow his wife to continue daily "speaking mentally" to her sister in America. He had constantly been able to verify the information given. I advised him to discourage it as being too dangerous, and told him that it was rather like experimenting with high-tension electrical currents in days when we knew very little about them. Several times in the early days of electricity, in the ordinary course of my professional duties, I have paid the penalty of ignorance of high-tension electrical effects and burnt and temporarily blinded myself. In the false, "non-mental" work the danger is that in endeavouring to get better results, the worker forces the human "consciousness," causing troubles of different kinds to arise, leading often to insanity. 25 30 35 40

There is only one way of awakening dormant powers safely and properly, and that is, in the way in which our Lord worked, namely, by knowing the truth, turning in thought to God, and realising the truth; for instance, that God being Soul, and man being made in the image and likeness of God, has all understanding. Soul is the synonym that expresses God as the giver of all wisdom and knowledge. 45

The first step is to open the door. Everything in the material world being

“pseudo-mental,” we could practically prevent any given result by realising strongly enough that such result was impossible. This is the wrong way of working, as the human consciousness cannot judge of what is best. In our endeavours to gain truth, we must not outline human events, but must keep an absolutely open mind, ready to receive more spiritual ideas. Then we shall be governed by God. “Prove all things; hold fast that which is good” (I Thess. 5:21).

Smell is Mental.—Speaking of the young girl already mentioned, Professor Lombroso says: “Her sense of smell was also transposed; for ammonia or asafœtida, when thrust under her nose, did not excite the slightest reaction, while, on the other hand, a substance possessing the merest trace of odour, if held under the chin, made a vivid impression on it, and excited a quite special simulation (mimica). . . . Later, the sense of smell became transferred to the back of the foot.”

Reading the Past and Future.—He continues: “Next appeared phenomena of prediction and clairvoyance, for she foresaw with what I would call mathematical exactness. . . . She later predicted things that were to happen to her father and brother, and two years afterwards they were verified. She clairvoyantly saw from her sick bed her brother in the coulisses of a theatre (as in fact he was), distant by more than half a mile from the house.”¹

Sir David Brewster investigated the matter and testified to the power that man has of seeing the past. He wrote: “Not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture—only waiting for a suitable application to reveal themselves to the inquiring gaze.”

It is recorded in the Bible that it was not necessary for people to tell our Lord of events. For instance, he knew the past of the woman at the well. There are several cases recorded of his knowing what was going to happen, and often it is stated that he knew people’s thoughts (Matt. 12:25; Luke 5:22; 6:8; 9:47; 11:17).

Agassiz, the famous naturalist, three times dreamed that he saw a fish, the characteristics even of which he had failed to recognise from its fossil imprint. The third time, upon awakening, he sketched and described the fish, and later found that his dream was correct.²

Scientific Explanation.—“Thoughts and images may be transferred from one mind to another without the agency of the recognised organs of sense”³ (Sir William Crookes).

Directly a person thinks of anything in the material world, even in the

¹ The reason why any results of this description are so difficult to obtain under test conditions, is that the thought of anyone that the results cannot be obtained, as a rule is sufficient to interfere with the vibrations, so delicate is the mechanism at work.

² The book called *An Adventure*, recently published, to the good faith of the authors of which Messrs. Macmillan & Co. testify, is simply a record of two people with special powers of sight, who were enabled to see the thoughts under present day form representative of what was happening in 1789.

³ Presidential Address, British Association, 1898.

past or future, he is immediately in faint touch along the lines of the ether with the thoughts or lines of force that constitute the thing thought of. The ordinary man is not conscious of these thoughts, as his human consciousness, through a belief in limitation, works so badly. Some people have not this false belief of limitation, and the "conscious mind" vibrates in unison or synchronously with the "subconscious mind," or universal false belief, when the person knows the thing immediately. This is because the subconscious "mind" is the cinematographic pictures which constitute the past, present, and future of the material world. Sometimes he sees the thing happening, and sometimes he merely knows it intellectually. This development is a curse or a blessing in proportion as a man knows how to destroy evil foreseen or foreknown, and to realise the eternal reality of good.

Men are finding out that knowledge is not something to be gained only by study; they are learning that inspiration is scientific, and that they ought to know anything in the material world that they rightly desire. The greater the number that grasp this fact, the easier it becomes for individuals to bring about this result. The only thing that prevents us all knowing anything that we need is the almost universal belief that this is impossible.

Inventions.—When a man tries to invent, he is merely trying to read thoughts. We ought to be able to see an invention ethereally—miscalled mentally—before it is manifested materially. Soon many will be able to do this, especially those who know how to work scientifically by true prayer, in order to bring out improved results. Inventions then will increase with great rapidity right up to the end of all human limitations. The work now done by human mechanism will be largely superseded; accurate views of human theories will be generally held; and the time now wasted in going from place to place, and carrying out many mechanical duties, will be utilised in more advanced and interesting work.

In *The Evolution of Matter*, Dr. Le Bon says: "I have more than once in my researches come across problems, the solutions of which would modify the march of civilisation more profoundly than all the changes of constitutions and reforms. It is only in the progress of science that great social transformation can be looked for." Dr. Le Bon also says: "Science [material science] has not yet any glimpse of the time when it may discover the true First Cause of things, nor even arrive at the real causes of a single phenomenon. It must therefore leave to religions and to philosophies the care of imagining systems capable of satisfying our longing to know. All these systems represent the synthesis of our ignorance and of our hopes, and are, consequently, only pure illusions."

"Scientific statements change. What is true in one age, becoming antiquated in another, is replaced by further developments. . . . There are things even now being dreamed of in philosophy which were once outside its pale altogether. Philosophy is becoming a far more comprehensive thing than it used to be" (Sir Oliver Lodge, F.R.S.).

The above are perfectly accurate statements, and the great social transformation, due to religion and philosophy, corrected by science, is now shortly about to take place, when man finds himself the image and

likeness of God, the consciousness and expression of Mind, in a perfect world of reality, resplendent with glorious mental conceptions, the result of the perfect work of the one Mind, God.

The Divining Rod.¹—This is a useful form of thought-reading, whereby the thought-reader is able to tell when he is standing over water, and to indicate it by unconscious action in various ways, such as the turning or twisting of a rod in his hands. The use of a rod is a mere limitation, and unnecessary.²

I remember a few years ago, when in conversation with a well-known scientific man, saying that before very long we should find such results as a man knowing whether he was standing over gold-bearing rock by his hair standing on end, or by some such inconsequent sign. A day or two afterwards I read an account of a man in America who, when he stood over oil in quantity, knowingly or otherwise, was at once seized with severe illness.³

Evil Effects when Reading.—“*Passing through the brain of a Walter Scott or a Dickens such knowledge [“of the tragic events and turpitude of life”] becomes purified and protective, and has nothing but a wholesome effect when sown broadcast, but passing through the brain of an Aphra Behn or a Zola, it grows infective and deadly and disseminates a moral plague around. And thus ideas, like microbes, may by cultivation be attenuated and rendered harmless, or raised to a higher malignancy*”⁴ (Sir J. Crichton-Browne).

It is a mistake to read books by people who are not of a satisfactory character. Directly you read them you are in ethereal touch with the individuality of the person who wrote the book, and if he is not the right class of man, wrong thoughts are more likely to affect you, unless you are protecting yourself in the right way. If a man is protecting himself thoroughly, I do not think that he would find himself reading such books.

Scientific Method of Working.—“*Jesus . . . needed not that any should testify of man: for he knew what was in man*” (John 2:24, 25).

In order to gain knowledge in the right way, we must turn to heaven and realise the truth, for instance, that God is Soul, the Principle of all knowledge, and that, therefore, man, the spiritual man, instantly knows everything necessary. The action of God as Truth then destroys the particles on the cells of the human mechanism that give the trouble, with the result that the two portions of the machine work better together, and in this way requisite and legitimate knowledge of the past, present, or

¹ Professor Barrett has made an interesting report to the Psychical Research Society on his investigations, showing that results have been obtained that cannot be explained by any generally recognised theories.

² I have recently been consulted with reference to an electro-mechanical apparatus for bringing about the same result, which is said to act perfectly. Since this was written it has been taken up and successfully used by W. Mansfield & Co., of Brunswick Street, Liverpool.

³ Recently, a “water-diviner” from Bolton stated that he has been able to locate beds of iron ore near Barrow by using a steel rod instead of the usual hazel twig. Details are given in the *Western Mail* of August 17, 1911.

⁴ “The Hygienic Uses of Imagination.”

future is conveyed.¹ It is interesting to note, however, that working thus the knowledge does not always come to your consciousness in the way above mentioned. Sometimes somebody will give you the information, or you will see it in a paper or book.

Thought-Reading.—"Were I now introducing for the first time 5 these inquiries [the results of his researches into so-called spiritualistic phenomena] to the world of science I should choose a starting point different from that of old. It would be well to begin with telepathy,² with the fundamental law, as I believe it to be" (Sir William Crookes).

The power of thought-reading is nowadays very common. Mark Twain 10 prided himself on his powers, and said that he often knew what people far distant were thinking, or made them know what he was thinking. He called it "mental" telegraphy. Well-known recent instances are those of Mr. Zanzig and Mr. Zomah intensifying material thoughts so that their wives could perceive them. Such intensification is not only a wrong and danger- 15 ous method of working, but very tiring, and therefore those working professionally in this way do not use this ethereal method of communication unless absolutely necessary, relying, as far as possible, upon codes and other means. What has been called brain work has always been regarded as most tiring, and truly so, not being mental in any degree, but purely 20 physical. Mental work is spiritual and natural, and nothing is so resting. It is thinking of God and His world.

The power of reading human thoughts can be applied before they come into seeming action, whilst in action, or after they have acted.³ Many instances beyond all question could be given, among them the experiences 25 of Emanuel Swedenborg. His scientific position and the publicity of the results obtained make his experiences worth referring to. He was able to give to a company assembled at dinner at Gothenburg all the details of a fire that was then taking place at Stockholm, over two hundred miles distant. I remember well how puzzled I was as a boy to understand why 30 people did not try to find out the reason for this. There has recently been a similar incident, where the Rev. Dr. Sanders, a distinguished Presbyterian clergyman, of the United States, who has these psychometric powers developed, vividly described a serious fire taking place two hundred miles away, the details of which turned out to be accurate. 35

¹ "When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark" (*Science and Health*, p. 263, Mary Baker Eddy).

² M. Bergson has said: "I consider that those experiments [those published by the Society of Psychical Research] have brought out so much evidence for 40 telepathy as to render it so highly probable as to be practically certain. I myself have read through all the forty volumes of cases collected by the Society, and I do not think anyone could do so without feeling as convinced as I do. . . . There is a considerable amount of evidence to show that the medium is—in part at least—material . . . apparently no distance presents any difficulty to telepathic com- 45 munication" (interview published in *Morning Post*, June 16, 1914).

³ "It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future" (*Science and Health*, p. 84. Mary Baker Eddy).

Lack of Knowledge Results in Trouble.—A lady, a friend of mine, experienced great unhappiness until she was able to cut off thoughts. She knew what ideas were coming to the people to whom she spoke, and the difference between what was said and the false thoughts that came continually distressed her, as she was of a sensitive nature. Had the truth been known to her she would not only have prevented the thoughts affecting her, but would have destroyed them, and so prevented them harming those who were intensifying them.

Early Experiences.—Anyone who is interested in the early history of thought-reading will find a paper by my brother in volume eleven of *Proceedings of the Psychical Research Society*. This was reproduced in the *Daily Mail* some few years ago with a few experiences of mine in so-called thought-reading, made about twelve years previously, the only time I ever tried anything of the kind. These results merely prove that which every one must have more or less experienced, namely, that sometimes people think the same thoughts at the same time.¹ This means that they are in ethereal touch with the same ideas along the lines of the ether, and these false thoughts cause a similar vibration in the human consciousness.² In the reality both are fully conscious of the same ideas of God, but in their full spiritual perfection.

Work Mentally Only by Thinking of God and Heaven.—An absolute rule, never to be broken, should be made, namely, *Never attempt to work mentally except by turning in thought to God and heaven*. This is the essence of the whole of what is now put before you. With the exception of a few boyish experiments at the age of fourteen, I have never taken any part in either spiritualistic or hypnotic experiments. It was only in the light of the knowledge of truth that the recognition came to me of the divine protection which steers one safely past such mistaken and useless attempts to gain knowledge of truth, and I am thankful for all the seeming circumstances in the past that have led up to this.

Foretelling the Future.—There are hundreds of well-authenticated instances of this. It is merely reading thought before it comes into apparent action, and therefore, instead of being called "second sight," should rather be called first sight.

Professor Lombroso, after exhaustive experiments, declared his belief in the power of accurately foretelling the future. Professor Hulin, of the University of Ghent, gives instances of his own knowledge of prediction, and I have records filed away of between fifty and one hundred cases.

The Confederate General, John B. Gordon, whom Dr. Heysinger cites as a most capable man, both in military and civic life, devotes a whole

¹ Doubt has recently been thrown on the possibility of thought-reading. This is because it is very difficult to obtain such results in front of a strong thinking critic. It is like trying to pick up electric signals when a strong alternating current machine is at work overpowering the weaker vibrations. When one knows how to think rightly such interfering vibrations can be destroyed by the action of God, and the limitless powers of man demonstrated.

² In the *Daily News* of August 31, 1911, appears an account of tests made by Professor Balfour Stuart, Mr. Edward Ward, and others, confirming the thought-reading powers of Lillian Bibby, aged eleven.

chapter in his *Reminiscences of the Civil War*, to various premonitions of death among soldiers, one of which was that of his own brother, who foretold the circumstances of his own death at the battle of Chancellorsville. This occurred as foreseen. Abraham Lincoln was depressed on the morning of his assassination, as he had just had the same dream as had come to him before the horrors of Bull Run and before another terrible disaster to the Northern armies. 5

Mr. Andrew Lang, in his introductory chapter to *The Prophecies of the Brahan Seer*, gives, amongst others, the following instance of this power: "On June 15, 1908, a lady, well known to me, and in various fields of literature, told me that, calling on another lady the day before, she had seen a vision of a man previously unknown to her, who thrust a knife into her friend's left side. I offered to bet £100 against fulfilment. In the autumn my friend, again calling at the same house, met the man of her vision on the doorstep. Entering, she found her friend dying, as her constitution did not rally after an operation on her left side, performed by the man of the vision, who was a surgeon." 10 15

One of the best-known cases related is the following, which is called the "Seaforth Prophecy." It dates from the time of Charles II, and was said to have been uttered by Coinneach Odhar Fiosaiche, a famous Brahan seer (Alexander MacKenzie—*The Prophecies of the Brahan Seer*).¹ He was said to have given the prophecy before being burnt alive by the wife of the third Earl for clairvoyantly seeing and telling her that the Earl was unfaithful to her in Paris:— 20

"I see a chief, the last of his house, both deaf and dumb. He will be the father of four fair sons, all of whom he will follow to the tomb. He will . . . die mourning, knowing that the honours of his line are to be extinguished for ever . . . the remnant of his possessions shall be inherited by a white-coifed lassie from the East, and she is to kill her sister. And as a sign by which it may be known that these things are coming to pass, there shall be four great lairds in the days of the last deaf-and-dumb Seaforth: Gairloch, Chisholm, Grant, and Rassay—of whom one shall be buck-toothed, another hare-lipped, another half-witted, and the fourth a stammerer." 25 30

This prophecy was fulfilled to the letter, the chief being Lord Seaforth, F.R.S., the last of his house, who, through an attack of scarlet fever, became deaf and for a time dumb, and, after the death of his four sons, died heartbroken in 1815, paralysed in mind and body. His eldest daughter, Mary, who inherited, came from India, and her sister died from injuries received in an accident when the elder daughter was driving. Even the four lairds with the peculiarities mentioned were in existence when Lord Seaforth died. In an article called "Prophecy and Coincidence," in *The Nation*, of July 3, 1909, giving particulars of this case, the writer says, "The inquirer who pronounced the prophecy and its fulfilment to be a case of mere coincidence would, in all probability, declare St. Paul's Cathedral and Westminster Abbey to be purely natural formations." 35 40 45

Robert Nixon, known as the Cheshire prophet, foretold so many events

¹ Lockhart, in *Life of Scott*.

that James I commanded his attendance at Court. Nixon, who was a stubborn, drivelling fool, refused, on the ground that he would be starved to death there. Being made to go, his greediness made him so troublesome to the cooks that they locked him up, and, being forgotten, he was, as he had foretold, starved to death.

Swedenborg and many others foretold the exact time of their deaths as well as those of other people.

One of the most remarkable dreams in English history was that related by the well-known writer, the Rev. S. Baring-Gould. A detailed account appeared in the *London Times*, of August 28, 1828. On the evening of May 11, 1812, John Williams, a wealthy Cornish miner, had a dream which was repeated three times, in which he saw a tall man dressed in a brown coat with yellow buttons, draw a pistol from under his coat and fire at a small man dressed in a blue coat and white waistcoat. He heard the report of the pistol, and saw the bloodstain on the waistcoat, saw the man fall, and the colour of the face change, as in death. In his dream he asked who the man was who had been shot, and was told that it was the "Chancellor." During the day Mr. Williams went to Falmouth, where he related the details of the dream to everyone he met. One of his hearers said that the description of the man shot was not that of the "Lord Chancellor," but of Mr. Perceval, the Chancellor of the Exchequer and Prime Minister. The following day the news of Mr. Perceval's assassination arrived. A few weeks afterwards Mr. Williams went to London and pointed out the spot where Mr. Perceval was shot by Bellingham, and it was found that the description of the dress of each of the men was exact in every detail.

The murderer is now unsafe.¹ One of the signs of the times is the description in the *Daily Mail* of March 30, 1911, of the trial of a farmer named Strong, for murder. Miss Pauline Gerard, a clairvoyante, called as chief witness, gave evidence that on seeing the scene and describing the details to him, "He interrupted my description, crying, 'That is I! It is terrible!'" As two detectives had been hidden in the room, the accused tried to excuse his confession, which gave all the details, by saying that the psychometrist had "paralysed him with fright," and that he "seemed to be under her spell, and told her whatever she willed."²

Genius.—So-called genius is simply the synchronous vibration of the so-called conscious human "mind" with the subconscious "no-mind," or basic false mentality—that is, the vibrations take place uniformly together—both being, as it were, different strata of the ether, so

¹ In *Cassell's Saturday Journal* of September 9, 1911, an article, entitled "The Trial of the Wrongdoer," gives some half-dozen instances of murderers that have been detected through thought-reading of various kinds. Amongst them is the case of Sir Astley Cooper, the famous physician, who, when called in by the police, to his amazement detected a murderer through apparently seeing a dog sniffing at a bloodstain which had escaped detection. This was after he had finished his examination. Yet there was no dog discoverable in the cell. The man was hanged, but the mystery of the dog was never solved.

² The reason why hitherto it has always been difficult to obtain such a result in the case of well-known murders, etc., is that there is too much thought on the subject which interferes with the ethereal vibrations. When working properly such interfering thoughts can be destroyed by the action of God.

that a person becomes conscious of the material thoughts apparently causing the subconscious, lower "no-mind" to vibrate. Professor Lombroso looked upon genius as a form of insanity. Myers calls it "a subliminal uprush." True genius is the genius of Christianity, "works more than words." This genius shines with a selfless humility. Professor Bateson, at the British Association Meeting (1914), stated that he believed that the artistic gift of mankind would prove to be due to the absence of some factors which in the normal person prevent the development of these gifts. The instrument was there, but it was "stopped down." This is quite accurate.

Calculating Boys.—There have been some half-dozen so-called calculating boys, such as the astonishing Tamil boy, and George Bidder, who became President of the Institution of Civil Engineers. When between twelve and fourteen, the latter could give an answer instantly to practically any mathematical question that was asked. His grand-daughter told me that he never made any calculations, but as a rule seemed to see the figures in front of him, and simply read them out. One of my engineers had the same faculty partially developed. Zerah Colborn, who could not on paper do simple multiplication or division, could give instantly the square or cube or square root or cube root of practically any number. All this is ordinary thought-reading.

Trance Speaking.—Not only do people in a trance condition often say what would be considered absolutely impossible, considering their past, but they will sometimes speak in a language with which they have never been acquainted. The head of one of the religious sects in England once asked advice with reference to a man who had been his stenographer a few weeks before, and who was then speaking and writing Chinese fluently, having never known a word of that language. He wanted to know whether it was of God or of the devil, as this would make a considerable difference to his future policy. After answering a few questions, he told me that the stenographer at these times went into an ecstatic condition and was tongue-tied. By this he meant that he was unable to answer questions whilst speaking or writing Chinese. It was then easy to show him that it had nothing to do with God and equally nothing to do with any devil, but was simply an abnormal state of human consciousness, a state, however, now fairly common. Whenever a person obtains abnormal results, he is bringing them about in the wrong way if he at the same time loses any of his ordinary powers even for a moment or two. There have been many instances of this nature. Professor Richet, for instance, describes a French lady, who wrote whole pages in Greek, although not even knowing the Greek alphabet. Every day results of this kind are becoming more frequent. Gibbon writes: "The knowledge of foreign languages was frequently communicated to the contemporaries of Irenæus. . . . The divine inspiration . . . is described as a favour very liberally bestowed on all ranks of the faithful."¹ M. Ribot, the great French psychologist, says: "It is the unconscious which produces what is commonly called inspiration." It is by true prayer that a man is really inspired.

¹ *The Decline and Fall of the Roman Empire.*

Somnambulism.—Some people frequently, whilst in an apparently unconscious state, do most wonderful things, using, however, at these times a power which all men possess. There are many instances, one of the best known being that of a man in Edinburgh, who in his sleep climbed a rock that it was impossible to mount in the ordinary state. These powers are usually exerted at times of great excitement. I remember hearing of an old lady who rushed into her burning house and got out her piano unaided. We all know that at times we are capable of exerting phenomenal strength and phenomenal powers. A man who is hypnotised frequently does this. It must be recollected that in all cases of abnormal excitement, the man is simply hypnotised, not by any human being, but by the thoughts influencing him, and he so acts on account of the intensity of the thoughts passing over him. This is harmful. We must learn to exercise unusual powers, when required, without the slightest excitement or abnormal condition, and this can only be done by turning in thought to God and heaven, relying upon a spiritual, perfect, and ever-active unalterable law, the law of divine Mind.

Ghosts and Visions.¹—The material man has still greater apparent powers. The material “no-mind,” mistranslated in the Bible the soul, fits into the material body like a hand into a glove, or rather throughout the body like water in a sponge.² It is exactly the shape of the body, which grows as this “no-mind” gradually increases in size, or as some would say, it is conformed to an idea of maturity. This is the reason for what are called visions of departed spirits at the moment of death. The more ethereal form then easily leaves the more tangible body, and although the passage from place to place cannot be instantaneous, it appears to be almost so. The human “mind” is material, bearing somewhat the same relation to ordinary matter that vapour does to water, and can be seen only by those who are what is called psychic.³ This is the reason for the theosophist’s belief in an astral body, which is really the individual human “mind.” Under their system this so-called human mind is called the “etheric body.”

Professor W. F. Barrett, lecturing at the City Temple, gave details of a little girl, known to him, whose mother was horror-struck on finding

¹ There have been many so-called spirit appearances that hitherto have not been cleared up. That of “Jeffrey,” the ghost that troubled the Wesley family in 1716, was evidenced by sight, sound, and touch. Samuel, the elder brother of John Wesley, the famous divine, a man of shrewd sense, was completely puzzled.

² “Matter and mortal mind are but different strata of human belief. The grosser substratum is named matter or body; the more ethereal is called mind. This so-called mind and body is the illusion called a mortal, a mind in matter. In reality and in Science, both strata, mortal mind and mortal body, are false representatives of man” (*Science and Health*, p. 293. Mary Baker Eddy).

³ The American Society for Psychical Research, in its Journal of June, 1907, has given details of experiments showing that there is an unaccountable loss of weight just after death. Dr. Duncan MacDougall made most careful experiments, and found a loss of weight of from $\frac{3}{8}$ to $1\frac{1}{2}$ oz. 50 gr. at the moment of apparent death. He writes: “A loss of substance occurs at death not accounted for by known channels of loss. Is it the ‘soul substance’? It would seem to me to be so.” He shows that it is probably much lighter than air, which weighs about $1\frac{1}{4}$ oz. per cubic foot.

that the child knew all about the suicide of her uncle, who, she said, had appeared before his death was known, and asked her to pray for him. It is a sign of the times to find at such a place a Professor of the Royal College of Science for Ireland lecturing as he did on occult phenomena. This is not a solitary instance, for, a little time before, I had been asked to repeat at the same place a lecture in which had been given the scientific reasons for the so-called miracles of Jesus and other hitherto-unexplained phenomena. Professor Barrett stated that the living influence which projected the telepathic impact from one mind to another, often created the phantasm or image of the person, and this living impulsive power remained operative after death. This is not so, it is merely due to the thoughts intensifying themselves on the human consciousness, and there is nothing living about it except the spiritual reality that is at the back of it all, which is not under any circumstances visible to the human senses. The case given by him of Lord Combermere having been photographed as a legless man sitting in his chair in the otherwise empty library, after his death from an accident which necessitated the amputation of his legs, comes into a different class of phenomena. Had the portrait been that of the human consciousness of Lord Combermere, the legs would have shown. A psychic person can always apparently see the limbs which appear to have been amputated, as he sees that portion of the "consciousness," which is in no way lessened by the more material amputation. "Thoughts are matter of a finer grade, and thought-forms are clearly visible by many who have made a speciality of this higher sense of sight" (Stenson Hooker, M.D.).

In 1889 an inquiry was undertaken by the Society for Psychical Research, when about 17,000 answers were received. The coincidences of death, when one in a normal state of health had a "death warning," was 1 in 43, whereas, if chance alone had operated the proportion mathematically was 1 in 19,000. The committee held it to be proved that "between death and apparitions of the dying person a connection exists which is not due to chance alone." Sir Oliver Lodge says: "The fact of their existence has been thoroughly established."

The Apparent Power of the "No-Mind" to Move Instantly.—

The human so-called mind has apparently the power of almost instantaneous movement.

Professor Lombroso gives a number of instances of doubles, that is to say, of what seems to be a living person appearing at a distance. This is merely the human consciousness, or in some cases even the material "mind" and body, being seen by another person. They may also be merely ethereal, materialised forms, material thoughts made visible, which have nothing to do with the so-called living person, as shown by Dr. Reid's investigation in America.

The case of Mrs. Butler, given by Augustus Hare in his *Story of My Life*, is well known. For many nights this lady dreamt that she visited a beautiful house. About a year later she found herself in the house of her dream, and was able to give details of it, and bought the house very cheaply owing to its reputation of being haunted. The ghost in this case was merely the "consciousness" of Mrs. Butler, temporarily freed from a belief of

being bound in a solid body.¹ Madame Meurier twice saw at the foot of her bed her dead brother after the Chinese rebels had murdered him. This, similarly, was his human "mind," before it passed into the next state of consciousness. In fact, instances of things of this sort are so numerous that it is hardly worth while giving details of them.

There have been many similar results in the past. One of the best instances is recorded by Lapponi, who, as Professor Lombroso writes, being physician to the Pope, would not be likely, except under strong conviction, to put on record matters so opposed to the Roman Catholic beliefs. He gives the case of Alfred Pansini, who at the age of seven spoke as a born orator, frequently in languages of which he had no knowledge, and recited whole cantos of the *Divine Comedy*. At the age of ten so marvellous were the results obtained by Alfred and his brother Paul, aged eight, that it is worth while giving Professor Lombroso's account: "At the age of ten, with his brother Paul, aged eight, without knowing how or why, he was himself transported in half an hour from Ruvo to Molfetta. Another day the two children found themselves, in a scant half-hour from Ruvo, seated in a boat at sea near Barletta. Another time, in ten minutes they were at a distance from Ruvo, and in front of the house door of an uncle of theirs, before whom Alfred made the prediction that they would not be able to depart next day, not until fifteen days had elapsed. In fact, the next day the uncle's horse was taken ill. Then the aunt hired a carriage to take back her nephews to Ruvo. But no sooner had they been reconsigned to their parents than they disappeared again, and again found themselves at Trani. Being sent back to Ruvo, they disappeared once more and found themselves at Bisceglie. Then, convinced that they were struggling in vain against superior powers, they betook themselves to Trani, to await the expiration of the fifteen days."²

Remember that this is not an impossibility at all, but a thing that before long, owing to the rapid general disappearance of man's limitations, will be recognised as a natural proceeding. Jesus not only went instantly from the centre of the Sea of Galilee, but after "walking on the sea," "about five and twenty or thirty furlongs" from the land, in boisterous weather, "immediately the ship [and all the disciples] was at the land whither they went" (John 6:21). No wonder the people said: "Rabbi, when camest thou hither?" (verse 25).

¹ "In sleep, memory and consciousness are lost from the body, and they wander whither they will apparently with their own separate embodiment" (*Science and Health*, p 491. Mary Baker Eddy).

² One of the best accounts of a psychic person seeing the human mind leave the body is given in full detail by Andrew Jackson Davis in *Great Harmonia*, Vol. I, p. 157. Another, given by a medical man, is mentioned by Mr. Myers, and is reported in the *Proceedings of the Society for Psychical Research*, Vol. VIII, pp. 180-193. Dr. Baraduc has published some interesting photographs taken shortly after the death of his wife. In these a kind of mist is visible. Cases of those who are psychic seeing this mist are reported. Louisa Alcott, the well-known author of *Little Women*, relates how, at the moment of death, she saw, as it were, a thin smoke arise from her sister Bertha and vanish. The doctor told her this was not an hallucination but the life departing visibly. Dr. Patrick O'Donnell says that he has photographed this at the Mercy Hospital, Chicago.

² *Ipnatismo Spiritismo, Roma, 1906.*

Dr. Shepley Park states that the negroes on the Gold Coast had mental means of communication at a distance which were "the monopoly of a kind of secret society." Their results were obtained very simply, and by means of continual practice. It was claimed that a few of them could materialise the entire body at a distance. The records of travellers teem 5 with similar instances of occult phenomena, and Professor Lombroso gives numerous instances in his book *After Death—What?* Nor are these results confined to modern times. History records many cases. It is said that Epimenides of Crete had power to send his soul (human consciousness) out of his body and recall it at pleasure. During its absence his body 10 was as dead, being cold and inanimate. Of Hermatimus, a prophet of Clazomanae, it is recorded that his soul left his material body and wandered into every part of the world. So much was his wonderful gift of divination prized by the people that they erected a temple to him and paid him "divine honours." 15

In *Invisible Helpers*, its author gives many instances of aid given by the human consciousness, apart from the body, in attempts to help those at a distance. This method of working is, however, unsatisfactory, and highly dangerous to both parties, interfering with the individuality of those 20 influenced. This is the reason why such great precautions are taken and grades of probationary periods are considered necessary for those endeavouring to help their fellows in this mistaken way. When these would-be helpers learn how to think rightly, real and lasting aid can be safely and efficiently given by almost all of them, after a few days', indeed, after a few minutes' practice, instead of only by a few persons, and that 25 after years of study.

Amongst many others, Mrs. Besant has referred to this practice. She says: "I know of more than one person in England who can slip out of the body, remain conscious while out of it, and return into the body"¹ 30 ("Theosophy" in *Questions and Answers*).

All the above are instances of the wrong way of working, and bear clearly their fallacy on the face of them.

DANGER AHEAD

Dangerous and Useless Experiments.—One business client of mine, who for two years had been practising regularly every night in this 35 wrong way, told me that he had given it up on account of its danger, as, although conscious, he was over two hours one day before managing to get back again into his body. The body, when left, through ignorance of

¹ A number of attested cases are given in *Phantasms of the Living*, some of them having been investigated by the London Society for Psychical Research. Col. 40 Olcott refers to various historic cases of living beings leaving their bodies and working at a distance, and writes: "As to living witnesses, I am one myself, for I have seen the doubles of several men acting intelligently at great distances from their bodies, and in this pamphlet that I hold in my hand [*Hints on Esoteric Theosophy*] will be found the certificates of no less than nine reputable persons—five Hindus 45 and four Europeans—that they have seen such appearances on various occasions within the past two years. . . . And now is this double—which is nothing but what is commonly called the 'soul'—immortal? No, it is not" (Lecture delivered at Madras, April 26, 1882).