

“There is a principle which is a bar against all information, which is proof against all arguments, which cannot fail to keep a man in everlasting ignorance; that principle is contempt, prior to investigation.”

— Herbert Spencer

CHAPTER X

I. WHAT ARE APPARITIONS?

- A. An apparition is a supernormal appearance which suggests the actual presence of a person living or dead.
1. A belief in apparitions is nothing new; such belief is as old as humanity. If you are familiar with Shakespeare’s Hamlet, you’ll remember he saw an apparition of his father.
 2. What are the reasons behind the appearance of an apparition?
 - a. “The driving motive is usually an urgent message of extreme danger, worry, illness or death on the part of the agent. But it is also often a warning of impending danger of death of someone closely connected to the percipient.”¹
 3. What is the difference between an apparition and an hallucination?
 - a. The relationship is close. An apparition could be said to be an hallucination with some supernormal cause.
 - b. An hallucination is a false or deceptive perception of a sense object which has no physical or objective basis.
 - c. “...An hallucination is a mental image that has the vividness of a sensation but is not caused by the stimulation of the sense organs. That there is a difference between hallucinations and apparitions is established by the veridical evidence that may be supplied by the apparition, but never by the hallucination.”²
 - d. “...Apparitions...are hallucinations of a very special kind. They *correspond* pretty closely to some physical object or event external to the percipient’s organism, though that object or event is not physically present in the percipient’s neighborhood, and may be many miles away...”³
 - e. ...More explicitly, a hallucination is essentially a mental image — visual, auditory, tactual, or/and other — that has the vividness of a sensation and that, as usual in the case of sensations, is automatically taken to be the perception of a physical object or event, although none such as perceived is actually stimulating the relevant sense organ(s)...⁴

¹Nandor Fodor, *An Encyclopedia of Psychic Science*, (Secaucus, New Jersey: The Citadel Press, 1974), p. 5

²Margaret Waite, *The Mystic Sciences*, (Woodbridge, Connecticut: Apollo Books, 1971), p. 6.

³G. N. M. Tyrrell, *Apparitions*, (New York: Collier Books, 1953), p. 9

⁴C. J. Ducasse, *The Belief in a Life After Death*, (Springfield, Illinois: Charles C. Thomas Publisher, 1961), p. 153.

- f. A question was once submitted to the control of the famous English medium, D. D. Home; it was in reference to apparitions: "How are they seen?" The answer was:
- ...At times we make passes over the individual to cause him to see us, sometimes we make the actual resemblance of our former clothing, and of what we were, so that we appear exactly as we were known to you on earth; sometimes we project an image that you see, sometimes you see us as we are, with a cloud-like aura of light around us.⁵
4. A ghost is the apparition of someone who has died; a supernatural appearance of a deceased person to one who is living. What is the difference between a ghost and an apparition?
- a. ...A ghost appears recurrently at a scene he inhabited during his lifetime. He seems to lack any sort of intelligence or motive, but merely re-enacts a traumatic experience that happened while his body was incarnate.
- ...A ghost pays no attention whatsoever to the percipient but simply goes through his little scene like a robot, over and over. He has all the characteristics of a sleep-walker, completely oblivious to his surroundings, intent only on the endless re-enactment of his own personal tragedy.
- ...A ghost...might be that of a beautiful young woman who threw herself down the stairwell of a 16th century castle in despair over an abortive love affair. Night after night she might be seen pointlessly recreating the scene of her tragedy, walking to the top of the stairs, mounting the balustrade, then disappearing.
- ...A ghost will seldom talk, or give any indication he even notices his percipient. The only way his story comes out is occasionally through a medium in a trance — and *then* it is not often at the time of the actual appearance. The medium contacts not the ghost himself, but the spirit personality of the human he once was.⁶
- b. An apparition usually has an imperative motive, a particular purpose to accomplish; warns a loved one of an impending danger; directs someone to a hidden object; appears to reassure a particular individual of continuing love.
- c. G. N. M. Tyrrell, author of the classic book *Apparitions*, describes the perfect apparition standing beside a normal human being (pages 85-86). Some of the points mentioned are:
- (1) "Both figures would stand out in space and would appear equally real and solid. The apparition would be just as clear and vivid in matters of detail, such as the colour and texture and clothing, as the material person.
 - (2) "If the apparition happened to be wearing a rose in its buttonhole, we should probably smell the scent of it.
 - (3) "...We should hear it breathing, and we should hear the rustle of its clothes as it moved and its shoes would shuffle on the floor.
 - (4) "The apparition might speak to us, and possibly it might go so far as to answer a question..."⁷

⁵Nandor Fodor, *An Encyclopedia of Psychic Science*, (Secaucus, New Jersey: The Citadel Press, 1974), p. 5.

⁶Margaret Waite, *The Mystic Sciences*, (Woodbridge, Connecticut: Apollo Books, 1971), p. 5

⁷G. N. M. Tyrrell, *Apparitions*, (New York: Collier Books, 1953) pp. 85-86.

d. *DEATHBED APPARITIONS*

- (1) There is much evidence that persons who are near death actually see loved ones, relatives on the other side, who have come to meet them in the death experience. "A person who is in the course of natural transition is said, in communications from 'beyond,' to send out a kind of 'call' to friends and relatives who have 'gone before.' This 'call' sometimes consists of deliberate and conscious thoughts; sometimes it is more or less instinctive and subconscious."⁸
- (2) Mrs. Donald (Ruth) Aemisegger of Anchorage, Alaska, a nurse, shares two experiences concerning deathbed apparitions:

...Your writer is an evangelical Christian, and I have been able to quote the precious truths from the Scriptures long before I was able to read them.

...I've never personally feared death, because I have had many close brushes with it during my lifetime. I have been content through faith to rely on the promises God has given me. However, our Lord has drawn aside the curtain separating this side of life from the next and has allowed me to catch a glimpse of the joy that awaits us when this earthly journey has ended.

...I am a nurse and have usually been assigned to patients in need of intensive care. Soon after my graduation, I was working at a local county hospital in Maryland. I was on night duty and my assignment one evening was to care for an elderly lady. I learned that her condition was considered hopeless and it would be quite unusual if she survived the night.

...I entered the room and found my patient in a comatose condition under an O2 tent. Beside her bed, in tears and holding a Bible, sat another elderly lady, the patient's sister Hannah. I observed that both were of the Mennonite faith as they wore the traditional lace caps upon their heads. The lady at the bedside introduced herself. The impending death of her sister was causing her much sorrow as both had lived together during the latter years of their widowhood. Sara, as I shall call her, was all she had left.

...I gave her as much comfort as possible under the circumstances, but I realized that a certain amount of grief was natural and should be allowed expression. The medical orders for Sara were brief because there was little that could be done. She was in a deep coma and did not realize we were with her. During the course of the night there were several times when we both thought Sara had left us, but a slight flicker of life returned.

...In the early hours of the morning Sara suddenly awoke and pushed herself to a sitting position. She was smiling and seemed to recognize her sister immediately. She began to speak in another tongue and I was informed later that it was Pennsylvania Dutch. From all appearances she seemed to be carrying on animated conversation with many people. She would speak and then following a pause would listen as if she were being spoken to. I was awed by the scene unfolding before my eyes.

⁸Robert Crookall, *The Supreme Adventure*, (London: James Clarke & Co., Limited, 1961), p. 10

...There was a look of incredible joy on Hannah's face. The tears were gone as well as the deep depression that had gripped her moments before. She did not speak but moved closer to her sister's bedside. She seemed to share her sister's joy. Minutes later Sara turned to her sister and spoke to her in the tongue of their native culture. Then suddenly Sara seemed very tired and with Hannah assisting, I gently placed her head back upon the pillow. With a look of peace and serenity on her face, Sara departed this life.

...I tried to comfort Hannah, but the radiance shining forth from her face told me that her heart was light and not heavy. She had found peace in life that her sister had found in death. During the moment that followed, she confided the reason for her joy. When her sister had rallied and called Hannah to her side she learned that many loved ones, gone before, had come to comfort Sara and were ready to escort her to her eternal home. Sara called them by name and even mentioned the name of a beloved nephew who had died unknown to her.

...For a moment the veil had parted and God allowed us to have a glimpse of the beyond. We do walk by faith, but sometimes by His goodness He grants us sight as well.*

a. Ruth shares her second experience:

...My second opportunity to witness such a wonderful encounter came about in the city I am presently living in, again at a local hospital. I reported for duty late one evening and was assigned to intensive care. My patient was a huge man and was suffering from an incurable and fatal heart condition. According to his doctors he was already in a critical condition and his demise was expected at any time. I found him to be a very congenial good-natured man; he was fully rational and completely aware of his condition and all of his environment. He was most cooperative in every respect and he fully passed all of the simple tests that determine the extent of one's orientation to his surroundings.

...He spoke of his son of whom he was very proud, spoke lovingly of his wife, who had died of cancer three years prior to this time. They had been childhood sweethearts and had had many happy years together. He truly missed her and was very lonely. But now he confided to me that this was no longer the case. Only a few hours before when he had been sleeping she had appeared to him and had actually awakened him. She told him she would return once more during the course of the night because she had a message for him.

...I was startled over this revelation and took another check on his condition, but I could find no evidence at all that he was disoriented. In fact he rolled up his sleeve for me to take his blood pressure. He even requested some food. He accepted the fact that he could not have hot coffee, only warm milk.

...He spent the early part of the night taking brief naps awakening only when some routine treatment was given. Just before dawn he awakened suddenly and sat up on the side of the bed.

...He called out the name of his wife and informed me with obvious

*Statement by Ruth Aemisegger, personal interview, February 15, 1973.

joy she had returned as promised. I did not see any physical form but I could sense someone was with us. It was very good and completely free of all fear. He began to converse with his unseen visitor. He would first speak, then listen quietly as though he were being spoken to. He seemed to be as a man standing between two worlds and was fully aware of each.

...This seemed so logical to me at the time that I did something I have always done for my patients when they received visits from loved ones. I stepped out of the room in order to afford privacy. I went to the nurses' station directly across from the room and the door was left open so I could observe my patient in case he needed me. The charge nurse on the floor seemed to be rather upset about it. She figured if he were disoriented then there would be good reason for this, but she realized too this was bordering on the unknown.

...About twenty minutes later the conversation ceased as quietly as it began and again I entered the room. This time it was as though it had been before the visitation and I had the feeling our visitor had departed.

...My patient was very pleased in a quiet joyous way. He told me his departed wife had visited and he would be leaving for home this day. He gazed out of the window at the first rays of the sun coming through. "Before the sun sets I will be home," he said.

...I remarked something about the fact he would be released from the hospital as soon as his doctors thought he would be able. He assured me he meant a different kind of homegoing and he even had a message for me from his departed wife. It was simply she thanked me for the care I had given him.

...My patient fell into a deep restful sleep and was still sleeping when I turned his care over to the day nurse.

...When I returned the following evening for duty I was not assigned this patient — for as the supper was being served, at the setting of the evening sun — he had suddenly and peacefully died.

...I could not feel real sadness except sorrow for the loved ones who would miss his presence here on earth. I knew he was free and happy and was in the presence of his Lord and beloved wife who walked with him there as she had done on earth.¹⁰

II. HAUNTINGS

- A. Such disturbances are attributed to apparitions that seem to be attached to some particular place, perhaps a house. Hauntings are said to be the spirits of the dead; restless spirits that make recurrent appearances.
1. "...Tradition established two main factors in hauntings: an old house and restlessness of a spirit. The first represents an unbroken link with the past, the second is believed to be caused by remorse over an evil life or by the shock of violent death."¹¹
 2. Hauntings may be accompanied by strange noises, movement of objects, foul odors, peculiar lights and chilliness.

¹⁰Statement by Ruth Aemisegger, personal interview, February 15, 1973.

¹¹Nandor Fodor, *An Encyclopedia of Psychic Science*, (Secaucus, New Jersey: The Citadel Press, 1966), p. 161.

3. Such apparitions are for the most part harmless and aimless. An occasional family will accept a friendly ghost as part of the family.

III. APPARITIONS MAY GIVE EVIDENCE OF SURVIVAL.

- A. "Of the various kinds of paranormal occurrences that suggest survival, probably the most impressive to those who experience them are the ones commonly called *apparitions of the dead*...¹²

IV. APPARITIONS OF THE LIVING ARE SEEN MORE FREQUENTLY THAN THOSE WHO ARE DEAD.

V. APPARITIONS CAN BE PERCEIVED BY MORE THAN ONE PERSON; BY A NUMBER OF PERSONS AT THE SAME TIME.

VI. A REVIEW OF THE CENSUS OF HALLUCINATIONS WOULD BE VALUABLE AT THIS POINT. THE PRIMARY PURPOSE OF THIS CENSUS WAS TO COLLECT STATISTICAL DATA CONCERNING APPARITIONS. [See Page 32 (17)]

VII. TWO CLASSIC ILLUSTRATIONS OF APPARITIONS

- A. The following illustration, sometimes referred to as the "Scratched Cheek" case, originally appeared in the Proceedings of the British Society for Psychological Research, Vol. VI, p. 17.

...SIR, Replying to the recently published request of your Society for actual occurrences of psychological phenomena, I respectfully submit the following remarkable occurrence to the consideration of your distinguished Society, with the assurance that the event made a more powerful impression on my mind than the combined incidents of my whole life. I have never mentioned it outside of my family and a few intimate friends, knowing well that few would believe it, or else ascribe it to some disordered state of my mind at the time; but I well know I never was in better health or possessed a clearer head and mind than at the time it occurred.

...In 1867 my only sister, a young lady of eighteen years, died suddenly of cholera in St. Louis, Mo. My attachment for her was very strong, and the blow a severe one to me. A year or so after her death the writer became a commercial traveler, and it was in 1876, while on one of my Western trips, that the event occurred.

...I had 'drummed' the city of St. Joseph, Mo., and had gone to my room at the Pacific House to send in my orders, which were unusually large ones, so that I was in a very happy frame of mind indeed. My thoughts, of course, were about these orders, knowing how pleased my house would be at my success. I had not been thinking of my late sister, or in any manner reflecting on the past. The hour was high noon, and the sun was shining cheerfully into my room. While busily smoking a cigar and writing out my orders, I suddenly became conscious that some one was sitting on my left, with one arm resting on the table. Quick as a flash I turned and distinctly saw the form of my dead sister, and for a brief second or so looked her squarely in the face; and so sure was I that it was she, that I sprang forward in delight, calling her by name, and, as I did so, the apparition instantly vanished. Naturally I was startled and dumbfounded, almost doubting my senses; but the cigar in my mouth, and pen in hand, with the ink still moist on my letter, I satisfied myself I had not been dreaming and was wide awake. I was near enough to touch her, had it been a physical possibility, and noted her features, expression, and details of dress, etc. She

¹²C. J. Ducasse, *Paranormal Phenomena, Science and Life After Death, Parapsychological Monograph, No. 8.* (New York: Parapsychology Foundation, Inc., 1969), p. 51.

appeared as if alive. Her eyes looked kindly and perfectly natural into mine. Her skin was so life-like that I could see the glow or moisture on its surface, and, on the whole, there was no change in her appearance, otherwise than when alive.

...Now comes the most remarkable *confirmation* of my statement, which cannot be doubted by those who know what I state actually occurred. This visitation, or whatever you may call it, so impressed me that I took the next train home, and in the presence of my parents and others I related what had occurred. My father, a man of rare good sense and very practical, was inclined to ridicule me, as he saw how earnestly I believed what I had stated; but he, too, was amazed when later on I told them of a bright red line or *scratch* on the right-hand side of my sister's face, which I distinctly had seen. When I mentioned this my mother rose trembling to her feet and nearly fainted away, and as soon as she sufficiently recovered her self-possession, with tears streaming down her face, she exclaimed that I had indeed seen my sister, as no living mortal but herself was aware of that scratch, which she had accidentally made while doing some little act of kindness after my sister's death. She said she well remembered how pained she was to think she should have, unintentionally, marred the features of her dead daughter, and that unknown to all, how she had carefully obliterated all traces of the slight scratch with the aid of powder, etc., and that she had never mentioned it to a human being from that day to this. In proof, neither my father nor any of our family had detected it, and positively were unaware of the incident, yet *I saw the scratch as bright as if just made*. So strangely impressed was my mother, that even after she had retired to rest she got up and dressed, came to me and told me she knew at least that I had seen my sister. A few weeks later my mother died, happy in her belief she would rejoin her favorite daughter in a better world.¹³

B: The following illustration originally appeared in the Proceedings of the British Society for Psychical Research, Vol. VI, p. 25.

...Mrs. P. relates first an experience in her youth just after her father's death:

...I was just about to slip quietly down into bed, when on the opposite side of it (that on which the nurse was sleeping) the room became suddenly full of beautiful light, in the midst of which stood my father absolutely transfigured, clothed with brightness. He slowly moved towards the bed, raising his hands, as I thought, to clasp me in his arms; and I ejaculated: 'Father!' He replied, 'Blessed for ever, my child! For ever blessed!' I moved to climb over nurse and kiss him, reaching out my arms to him; but with a look of mingled sadness and love he appeared to float back with the light towards the wall and was gone! I offer no explanation, and can only say most simply and truthfully that it all happened just as I have related.

(...Now comes the case which has evidential importance; Mrs. P. writes:)

...in the year 1867 I was married. Our life was exceedingly bright and happy until towards the end of 1869, when my husband's health appeared to be failing, and he grew dejected and moody.

...On Christmas Eve of that year we arranged to go to bed early, consequently at 9 o'clock we went upstairs, having as usual carefully bolted the doors. About 9:30 we were ready to extinguish the lamp. Suddenly I saw a gentleman standing at the foot of the bed, dressed as a naval officer, with a cap on his head having a projecting peak. The face was in shadow *to me*, and the more so that the visitor was leaning upon his arms which rested on the foot-rail of the bedstead. I was too astonished to be afraid, but simply wondered who it could be; and, instantly touching my husband's shoulder (whose face was turned from me, I said, 'Willie, who is this?' My husband turned, and for a second or two lay looking in intense astonishment at the intruder; then lifting himself a little, he shouted, 'What on earth are you doing here, sir?' Meanwhile the form, slowly drawing himself into an upright position, now said in a commanding, yet reproachful voice, 'Willie! Willie!'

¹³F. W. H. Myers, *Human Personality and Its Survival of Bodily Death*, (New Hyde Park, New York: University Books, Inc., 1961), pp. 222-224.

...I looked at my husband and saw that his face was white and agitated. As I turned towards him he sprang out of bed as though to attack the man, but stood by the bedside as if afraid, or in great perplexity, while the figure calmly and slowly moved upon the room as of a material person shutting out the light from us by his intervening body, and he disappeared, as it were, into the wall.

(...Sitting upon the bedside, her husband put his arms about her and said, 'Do you know what we have seen? She replied, 'Yes, it was a spirit.' She told him she feared it might be her brother Arthur, who was in the navy and at that time on a voyage to India. Her husband exclaimed, 'Oh! no, it was my father!' His father, who had been a naval officer in his youth, had been dead fourteen years. Mrs. P. had never seen her husband's father.)

...She continues:

...As the weeks passed on my husband became very ill, and then gradually disclosed to me that he had been in great financial difficulties; and that, at the time his father was thus sent to us, he was inclining to take the advice of a man who would certainly — had my husband yielded to him (as he had intended before hearing the warning voice)—have led him to ruin, perhaps worse.¹⁴

VIII. WHAT IS AN AURA?

- A. The aura is a field of radiation, an emanation, around the body. It is a concentrated field of glowing energy that predominates primarily around the head and upper shoulders. However, this personal force field can be seen the full extent of the body, but is not nearly as bright below the waist.
 1. The aura is "an emanation said to surround human beings, chiefly encircling the head, and supposed to proceed from the nervous system. It is described as a cloud of light suffused with various colors. This is seen clairvoyantly, being imperceptible to the physical sight."¹⁵
 2. "Auras are bands of coloured light allegedly radiating from and surrounding the bodies of human beings, animals and plants, and visible to clairvoyants and sensitives."¹⁶
 3. Medieval saints and mystics noted four different kinds of auras: the nimbus, the halo, the aureola and the glory. We are familiar with the halos that surround the heads of Jesus Christ and the saints.
 4. Five hundred or more years ago Assyrian and Egyptian sensitives reported that a glowing light radiated from the bodies of humans.
 5. The aura, this "coat of many colors," indicates the physical, mental, emotional and spiritual health of the individual.
 - a. "...Brilliant red means anger and force; dirty red passion and sensuality; brown avarice; rose affection; yellow high type intellectual activity; purple spirituality; blue religious devotion; green deceit and jealousy and in a deeper shade sympathy..."¹⁷
 - b. "...One system of interpretation is: gold for spirituality, pale blue and purple for healing power, pink for pure love and affection, red for desire and anger, green for intellect, browns and dark muddy shades for disease...An aura which is shrivelling up is a sign of approaching death."¹⁸

¹⁴F. W. H. Myers, *Human Personality and Its Survival of Bodily Death*, (New Hyde Park, New York: University Books, Inc., 1961), pp. 218-219.

¹⁵Lewis Spence, *The Encyclopedia of Occultism*, (New Hyde Park, New York: University Books, Inc., 1960), p. 50.

¹⁶Richard Cavendish, ed., *Encyclopedia of the Unexplained*, (New York: McGraw Hill Book Company, 1974), p. 48.

¹⁷Nandor Fodor, *An Encyclopedia of Psychic Science*, (Secaucus, New Jersey: The Citadel Press, 1974), p. 17.

¹⁸Cavendish, *op. cit.*, p. 48.

- c. Very generally speaking, when you see dull, murky colors it means that the person has a mental or emotional problem. The bright and vivid colors indicate a healthy state.
6. Richard De A'Morelli, in an article entitled *How You Can See the Human Aura*, says the aura consists of two distinct sections.
 - ...The innermost region, called the introvertive aura, is by far the most spectacular. This is a broad, highly luminous band of light which extends outward from the body in all directions for a distance ranging between 18 inches to several feet. This section typically represents about 75 percent of the entire aura. Its coloration may vary from one moment to the next depending on the major health, mental, and emotional qualities expressed by an individual.
 - ...The outermost region, called the extrovertive aura, is a narrow band of luminous energy having a depth of four or five inches to slightly more than one foot. This area tends to be dimmer than the introvertive portion of the aura, and it may likewise change its coloration from moment to moment.¹⁹
 7. The aura of a person in good health projects outward from the body about two to four feet in every direction. If the aura is less than a foot in depth there is a health problem. The aura thus is absorbed into the body to help fight the particular malady. When the problem is corrected, the aura again assumes its normal depth.
 8. Depending on what book you read, there tends to be minor disagreement in some instances regarding the interpretation of a color. Caution should thus be exercised when attempting to read auras.
 9. Karl Von Reichenbach (1788-1869) claimed he had discovered a radiation sent forth by not only humans but plants, animals, metals, crystals and magnets which could be observed by sensitives. He referred to this radiation as *od* or *odic* force.
 10. It was in 1911 that an English doctor, Walter Kilner (1847-1920) published his book, *The Human Atmosphere*. He told of his research with auras and made the prediction that one day medical science would turn to the aura in diagnosing illness. With the use of a dicyanin dye screen, he was able to make the human aura visible to sight.
 - a. "...In the course of some electrical experiments he chanced to use a viewing filter stained with dicyanin dye and discovered that he could see hazy outlines surrounding people. Experimenting further, he developed two screens made of glass cells filled with an alcoholic solution of dicyanin which made auras plainly visible."²⁰
 11. A Russian electrician, Semyon Davidovich Kirlian, discovered a process that takes photographs of auras. Kirlian photography has provided evidence that auras exist. Kirlian takes photos of the "bio-luminescent" patterns of living things.
 - a. "Kirlian photography is done with a high-frequency oscillator that creates a field of electrical waves moving as fast as 200,000 cycles per second. The 'bio-luminescent pattern' of any living thing inserted into this field while clamped to a special photographic paper will be reproduced on film."²¹

¹⁹Richard De A'Morelli, *How You Can See the Human Aura. Occult*, (January, 1975), 85-86.

²⁰Margaret Waite, *The Mystic Sciences*, (Woodbridge, Connecticut: Apollo Books, 1971), p. 27

²¹Nat Freedland, *The Occult Explosion*, (New York: A Berkley Medallion Book, 1972), p. 23.

"To those who believe, no explanation is necessary.

"To those who do not believe, no explanation is possible."

— Dunninger

CHAPTER XI

I. THE NEW ENVIRONMENT

A. There seems to be sufficient evidence to conclude that the world of spirit is composed of a series of spheres or "heavens." They may also be referred to as:

1. States of consciousness
2. Dimensions
3. Planes
4. Zones
5. Realms
6. Conditions
7. Stages
8. Worlds

a. ...Many spirits teach us that the spirit world is composed of a number of 'zones' and 'spheres,' one upon the other. Some have stated that there are thirty-two such zones, others sixteen, but the greater number have declared that there are but seven, — beginning with the one nearest the earth, in which are earthbound spirits, and progressing gradually until they are inhabited by more and more spiritualized beings. These zones are said to exist one beyond the other, like the various layers of an onion.¹

b. ...Returning spirits, communicating in various ways, broadly outline the existence of several spheres or 'heavens' which they say surround the earth, forming a series of concentric envelopes, just as the atmosphere surrounds the earth. Like the air they are invisible to normal human vision, and being composed of matter in an extremely rarefied form, are imperceptible to our grosser material sense.²

(1) Charles L. Tweedale continues in his description of the spheres:

...Modern spirit communications inform us that these several spheres are the scenes of varied life and activities, and that similar spheres surround all inhabited planes, of which there must be many in the universe.

...Concerning these spheres of habitation there is a general agreement of statement on the following points: —

¹Hereward Carrington, *Your Psychic Powers and How to Develop Them*, (New York: Causeway Books, 1973), pp. 48-49.

²Charles L. Tweedale, *Man's Survival After Death*, (London: Grant Richards, LTD., 1925), p. 69.

...That the earth-surface and the scenes of earth, together with the lower atmosphere, are comprised in the first sphere or stage of the spirit world.

...That several other spheres exist beyond this first sphere.

...That the occupants of the higher spheres can visit other parts of the stellar and planetary systems and can descend to the lower spheres whenever they please, but that the inhabitants of a lower sphere cannot ascend to a higher one at will.

...That there are different regions or realms in each sphere just as there are different rooms in the story of a house.³

- c. F. W. H. Myers, communicating with Geraldine Cummins from the other side 20 years following his death, disclosed to her in *The Road to Immortality* the various after-death states. In her chapter entitled *The Chart of Existence*, the journey of the soul is indicated:

...*The Plane of Matter* consists of all experiences in physical form, in matter as known to man. These experiences are not confined to the earth life. There are experiences of a similar character in numerous starry regions. Sometimes the body vibrates faster or slower than the body of man in such starry places. But the term 'physical' expresses its character and nature.

...*The Plane of Illusion* is the dream period connected with life passed on the Plane of Matter.

...*The Plane of Colour*. Existence in this state is not governed by the senses. It is more directly controlled by mind. It is still an existence in form, and therefore an existence in substance. That substance is a very rarefied matter. It might be called an air of matter. The Plane of Colour is within the terrestrial zone or within the corresponding starry zone wherein the soul previously had experience of a physical existence.

...*The Plane of Pure Flame*. In this state the soul becomes aware of the pattern his spirit is weaving in the tapestry of eternity and realizes all the emotional life of those souls fed by the same spirit.

...*The Plane of Pure Light*. Within its borders the soul obtains an intellectual conception of all the previous existences within its group-soul. Further, he realizes all emotional life within the body of the world or earth-soul.

...*Lastly, the Seventh Plane*. The spirit and its various souls are now fused and pass into the Supreme Mind, the Imagination of God, wherein resides the conception of the Whole, of universe after universe, of all states of existence, of past, present and future, of all that has been and all that shall be. Herein is continuous and complete consciousness, the true reality.

...Between each plane or new chapter in experience there is existence in Hades or in an intermediate state, when the soul reviews his past experiences and makes his choice, deciding whether he will go up or down the ladder of consciousness.⁴ (Hades or the Intermediate State is listed by Myers as the second stage or state.)

³*Ibid.*, p. 70.

⁴Geraldine Cummins, *The Road to Immortality*, (London: Ivor Nicholson & Watson, LTD., 1933), pp. 33-34.

- d. Another interesting observation on this matter is found in Hereward Carrington's *Your Psychic Powers and How to Develop Them*.

...Others tell us that there are no such things as zones or spheres, but that Heaven or Hell are merely mental states, and that the various degrees of spiritual perfection represent the different zones. They do not occupy space, that is; they exist purely in the mind of the individual. Yet, perhaps, these two may be but two aspects of a single truth! It is only natural to suppose that those of similar interests would gravitate together just as they do in this life, and shun the society of others less evolved than themselves (unless they chose voluntarily to help them as occasion arose).

...This being the case, those more advanced spiritually would congregate in certain places, and those less advanced would gather together in other places; so that, although the zones would not exist as physical spheres, shut off from each other by *physical* barriers, as many believe, yet they exist practically, — the barrier being a mental or spiritual one.⁵

- e. Spiritualist literature speaks of "seven planes" or "spheres." The number is usually given as seven, and they are said to interpenetrate one another. The rate of vibration is different for each of the spheres. The spheres are:
- (1) Hell
 - (2) Sphere of Desires
 - (3) Summerland
 - (4) Mind
 - (5) Abstract
 - (6) Meeting of the Sexes
 - (7) Union of the Sexes
- f. The universe is one, so the world of spirit doesn't have individual, self-contained spheres or zones. Each sphere, according to some informants, shades into the next.

II. THE NEXT DIMENSION, OR PLANE, IS SIMILAR TO OUR EARTH ENVIRONMENT

A. When we die to the physical body, we find ourselves in familiar surroundings with people similar to us in character. This apparently represents our first phase of experience in the world of spirit following bodily death.

1. "...The earth-surface and the scenes of earth, together with the lower atmosphere, are comprised in the first sphere or stage of the spirit world."⁶
2. John C. Leonard, in his volume *The Higher Spiritualism*, speaks of the lower spheres as being "...almost a complete duplicate of our earthly world in all its essential organizations, the only important difference being that these organizations of the spirit world are composed of matter in its more refined state or one degree higher in the scale of organic development."⁷
3. "...Innumerable independent communicators insist that the 'next' world is 'semi-physical' in nature, earth-like, and not the 'super-physical' 'heaven' of the Bible..."⁸

⁵Hereward Carrington, *Your Psychic powers and How to Develop Them*, (New York: Causeway Books, 1973), p. 49.

⁶C. L. Tweedale, *Man's Survival After Death*, (London: Grant Richards, LTD., 1925), p. 70.

⁷John C. Leonard, *The Higher Spiritualism*, (London: The Spiritualist Press, 1956), p. 337.

⁸Robert Crookall, *The Supreme Adventure*, (London: James Clarke & Co., Limited, 1961), p. 162.

4. Emanuel Swedenborg, the Swedish mystic, said that the first state of man following death "...is not unlike their life in the natural world and as they know nothing about their state of life after death and nothing about heaven and hell except what they have learned from the sense of the letter of the Word and preaching from it, they are at first surprised to find themselves in a body and in every sense that they had in the world, and seeing like things..."⁹

III. WE REAP WHAT WE SOW

A. With the demise of our physical body we find ourselves in that sphere commensurate with the character we have fashioned while here on earth. It is true that we reap what we sow!

1. Following death we go to our own self-appointed place, condition, or sphere.
2. ...When we die we gravitate to the spiritual sphere for which we are fitted by the character we have evolved as a result of our lives. We cannot occupy a higher sphere than the one which our spiritual status determines. Nor will we desire to occupy a lower one, unless it is for a specific purpose, such as to perform labour of a truly missionary character.¹⁰

a. We are beginning to see that it is the quality of life we have lived while in the physical body that is the determining factor in this matter of spiritual progression.

3. "...All men and women who have passed from this world to the next have found their level. They may have been kings or queens, princes or lords, looked up to and honoured on earth because of their worldly position, but there, character only determines their position..."¹¹
4. John E. Leonard states that:

...When the spirit arrives in the spirit world, it finds conditions not very much different from those it left on earth...Everything seems very natural to the spirit, for, by the law of affinity, it has gravitated to the point in the spirit world most in keeping with its own state or condition...The spirit...seeks out old associates and congenial pleasures, and thus naturally gravitates to his proper place in the spirit world...If his desires and pleasures are of a gross and material kind, he naturally finds his place in the lower spheres; while, if they are of a refined and exalted nature, he finds a suitable place in the higher spheres.¹²

5. From what we now know, it is in our earth life that we sow the seeds which ultimately flower. Cultivate the seed of unselfishness; choose good over evil, love over hate, and kindness over cruelty. Growth of character is dependent upon how we meet adversity and how well we react to the truly difficult situations in life. Nourish love, duty and service toward God and your fellow men.

a. ...Is it nothing that we tell you that words and deeds are as the pebble thrown into the stream which causes an ever widening ripple ceaselessly changing in its effects, and that for such influence you are accountable; that every word, every act, is of incalculable import in its results and influence; that the good which your influence produces is to you a source of gratification hereafter, while of the ill you must view the baleful effects in agony and remorse.¹³

b. ...We are told that, on entering the spirit world, only those who have led good, unselfish lives immediately pass to a sphere in which life is

⁹Emanuel Swedenborg, *Heaven and Hell*, (New York: The Swedenborg Foundation, Inc., 1971), p. 314.

¹⁰Maurice Barbanell, *This is Spiritualism* (New York: Award Books, 1967), p. 22.

¹¹Arthur Findlay, *The Rock of Truth*, (London: Rider & Co., 1933), p. 221.

¹²John C. Leonard, *The Higher Spiritualism*, (London: The Spiritualist Press, 1956), p. 354.

¹³William Stainton Moses, *Spirit Teachings*, (London: Spiritualist Press, 1961), p. 121.

unalloyed happiness and the surroundings perfectly delightful. Also that those who have led selfish, worldly lives, do not pass so far from earth and its influences; that their surroundings are less than perfect, and that their state is not the beatific one of more perfect spirits. The follies and frivolities of earth life may still attract them, so that the simpler life of the spirit world is correspondingly less attractive. With some spirits of this class a long period may pass before they rid themselves of all their earth associations and habits.

...Those who have led bad, mischievous lives on earth, who knowingly have done wrong rather than right, and have abandoned themselves to vice and wickedness, pass into a sphere of the spirit world which seems to be not far removed from the earth. Their upward progress is slow, and they may remain in an undeveloped 'earth-bound' condition for long periods of time — as measured on earth — during which they readily manifest themselves and often haunt the scenes on earth to which they are attracted by old associations.¹⁴

6. Susy Smith, in her book *She Speaks to the Dead*, records Gladys Osborne Leonard's comments regarding "we reap what we sow."

...She explains that the condition in which a man will at first live after death depends upon what use he has made of his time while on earth. He cannot 'will' or choose where he will live in the spirit world; he goes to the place he has fitted himself for during his life in the physical body.

...If a man's attainment was high in virtue and character at the time of his death, his progress in future planes will be fast and joyful. If his nature was weak and corrupt on earth, he will have to spend many years readjusting his sense of values until he understands his need to begin his progression toward perfection. During this time he will remain in a dismal, dreary state, frequently unaware that his only hope is to accept the advice being offered him by more enlightened spirits. If he listens and heeds, he will very soon begin to make efforts to improve himself and then his surroundings will become increasingly more pleasant.¹⁵

7. Charles Drayton Thomas, writing in *Life Beyond Death With Evidence*, communicated with his sister Etta on the other side. She also reiterates that following death in the physical body we do indeed reap what we sow.

...Take an extreme case, one upon the lowest sphere to which human life can go, say a man who has been very cruel, thoughtless and selfish...say a wealthy man who, by his vices brought suffering and even sin into the lives of others...On coming here he passes to that plane and place to which he belongs because of what he really is...That means that he will find himself surrounded entirely by those who have the same sins, vices, and limitations as himself...The whole atmosphere and the very scenery of the place are tinted with the hopeless drabs and greys of their mental and spiritual outlook...the darkness of evil, the greyness of misery...surpassing that known on earth...

...The wakening comes slowly, very slowly to such people; and, therefore, that which I shall term Judgment comes slowly. At first there is felt a resentment at being in such a condition; this is followed by bitter disappointment at being unable to buy, or to enforce, better conditions.

¹⁴A. Campbell Holms, *The Facts of Psychic Science*, (New Hyde Park, New York: University Books, Inc., 1969), pp. 22-23.

¹⁵Susy Smith, *She Speaks to the Dead*, (New York: Award Books, 1972), pp. 148-149.

Then, when they realize that they cannot command different surroundings, they begin to wonder why...

...When that seed commences to germinate it brings the realization, 'I am with these miserable people because I am of them, in fact, because I am like them.' When that happens there comes the desire to be different. Then follows the awakening of which I have spoken. It brings that bitterness and remorse which is the greatest and most terrible punishment man can have. No torture which another can inflict is so terrible as the remorse which one's own best self inflicts when enlightenment comes.¹⁶

IV. LIKE ATTRACTS LIKE

A. Following death, like attracts like in the spirit world. "Birds of a feather flock together"; "Like begets like." Or, you might call it "the law of attraction."

1. R. C. Johnson writing in *A Religious Outlook for Modern Man* says that:

...By a principle of psychic gravitation souls are drawn after death to the particular sub-level which is most appropriate to their nature, so that there they feel most 'at home.' There is therefore some kind of separation based upon the inherent soul-development of people. Apparently it is possible for souls on higher levels to 'tune down' and visit those on the lower levels, but it is not easy for those on the lower levels to visit those on the higher.¹⁷

2. Maurice Barbanell in his book *This Is Spiritualism* puts it rather succinctly when he states: "After death, to put it simply, the saint and the miser do not dwell on the same plane. Spiritually, each is what he has made himself to be, by his actions, words and thoughts."¹⁸

a. In the presence of good, the wicked feel uncomfortable and inferior. We choose our friends in the world of spirit, similarly to our earth experience.

3. In Allan Kardec's *The Spirits' Book*, the question is asked: "Do spirits of different orders mix together in the other life?"¹⁹

The answer given is this:

...Yes, and no; that is to say, they see each other, but they are none the less removed. They shun or approach one another according to the antipathies or sympathies of their sentiments, just as is the case among yourselves. *The spirit-life is a whole world of varied conditions and relationships, of which the earthly life is only the obscured reflex.* Those of the same rank are drawn together by a sort of affinity, and form groups or families of spirits united by sympathy and a common aim — the good, by the desire to do what is good, and the bad, by the desire to do evil, by the shame of their wrong-doing, and by the wish to find themselves among those whom they resemble.

...The spirit-world is like a great city, in which men of all ranks and conditions see and meet one another without mixing together; in which various social circles are formed by similarity of tastes; in which vice and virtue elbow each other without speaking to one another.²⁰

¹⁶ Hornell Hart, *The Enigma of Survival*, (London: Rider and Company, 1959), p. 235.

¹⁷Raynor C. Johnson, *A Religious Outlook for Modern Man*, (London: Hodder and Stoughton, 1963), p. 171.

¹⁸Maurice Barbanell, *This Is Spiritualism*, (New York: Award Books, 1959), p. 22.

¹⁹Allan Kardec, *The Spirits' Book*, (Sao Paulo, Brazil: Lake-Livraria Allan Kardec Editora LTDA, 1972), p. 171.

²⁰*Ibid.*, p. 171.

V. WE ARE NOT CHANGED IN THE "TWINKLING OF AN EYE"

- A. Following the death experience we are exactly the same persons — just the same as far as our intellect is concerned; the same in personality.
1. Carl Wickland says, in *Thirty Years Among the Dead*, that "Death doesn't make a saint a sinner nor a sage a fool. The mentality is the same as before and individuals carry with them their old desires, habits, dogmas, faulty teachings, indifference or disbelief in a future life. 'As a man thinketh in his heart, so he is.'"²¹
 2. It is important to remember that after death we do not suddenly become omniscient. We enter the next life with all our personal prejudices, preconceived opinions, likes and dislikes, and beliefs. The only thing you discard is your physical body. We are not transformed into "angels." We are not all-knowing and all-wise. You are exactly the same person you were the moment before death.
 3. "...You will find that you are exactly as you were at the moment of passing, taking with you all those desires that you have built up, all those loves and all those dislikes too..."²²
 4. "...And it must be evident to those who study communications purporting to come from the so-called dead that if as individual personalities we survive death, not only the good but also the bad in us would continue to assert itself for a time, that, in fact, death should not immediately change us."²³
 5. "That in the process of transformation or change of worlds, the individual retains his personal identity, memory and general characteristics, together with his good and evil qualities, and that he starts life in the spiritual world with exactly the same character that he left off with in the natural world. Death simply changes the state, but not the character, of the individual."²⁴
 6. Susy Smith states, in *The Book of James*, the communicator presumably being William James, that: "...It must always be kept in mind you were the same person the moment after death that you were the moment before. Your consciousness is intact and you are you, nobody else. You have the same attitudes, the same thoughts and memories, the same likes and dislikes and habits..."²⁵
- B. It is important to remember that in the spirit world we retain our personal identities. You will be you!
- C. When the physical body is shed, you will note an expansion of consciousness, a freedom.
1. A communicator in Geraldine Cummins, *They Survive* speaks of this expansion of consciousness: "...I am still rather puzzled as regards the actual events before my decease. I just remember the great darkness swooping down on me like a bird...Then...there was relief, a sense of being freed from an intolerable weight..."²⁶
- D. We do not have to worry about eating and drinking on the other side. Our spiritual bodies are constantly being replenished and nourished.
1. Charles Drayton Thomas comments on this (his sister Etta communicating): "Recuperating forces constantly replenish our bodies, but we need neither food

²¹Carl Wickland, *Thirty Years Among the Dead*, (Hollywood: Newcastle Publishing Company, Inc., 1974), p. 16.

²²John O. Miine, *Life After Death Is Certain*, (London: The Regency Press, 1968), p. 91.

²³Geraldine Cummins, *They Survive*, (London: Rider & Co., No Publication Date), p. 90.

²⁴John C. Leonard, *The Higher Spiritualism*, (London: The Spiritualist Press, 1956), p. 263.

²⁵Susy Smith, *The Book of James*, (New York: G. P. Putnam's Sons, 1974), p. 27.

²⁶Cummins, *op. cit.*, p. 49.

nor drink, although our bodies look and seem the same as yours. You take food because it is what your organism needs, ours does not depend upon such sustenance as you consume. We breathe in our nourishment.”²⁷

2. “...For one thing, food is not necessary. The astral body absorbs from its environment all that is essential for its health and well-being...Relieved of the body’s relentless demands people can now live creatively; they can enjoy what they desire, they have time to learn about the universe...they have leisure to explore the fascinating powers of the mind...”²⁸

E. Communicators tell us that sleep isn’t necessary on the other side. We are indeed freed from the demands of the physical body. William James communicating through Susy Smith says that:

...Life here, being in most cases timeless, is therefore much less restricting. Since we have no physical corporality for which to care, we do not have to eat or sleep, so we are not even disturbed by periodic needs that must be met on schedule. We are free of the regimens and exertions of bodies that demand constant attention. Most of your time, on the other hand, is concerned with your bodies, for they must be housed, clothed, fed and kept clean before anything else is done. Then you have to give half your time to sleeping in order to ‘recharge your batteries,’ and exercising, dressing and undressing, cooking, sewing, cleaning or else providing the income in order to buy everything you and your family require. One of the best things that happens to us at death is this liberation from physical needs.²⁹

²⁷Charles Drayton Thomas, *Life Beyond Death With Evidence*, (London: W. Collins Sons & Co., LTD., 1937), p. 111.

²⁸Raynor C. Johnson, *Nurslings of Immortality*, (New York: Harper & Brothers, Publishers, 1957), p. 247.

²⁹Susy Smith, *The Book of James*, (New York: G. P. Putnam’s Sons, 1974), p. 26.

*“There is no Death! What seems so is
transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.”*

— Longfellow
Resignation — Stanza 5

CHAPTER XII

I. OUR LIFE ON THE OTHER SIDE IS ONE OF DEVELOPMENT, PROGRESS, GROWTH

A. Life is evolutionary; it is not static. We have a choice to make on the other side. Either we can progress to higher levels of consciousness, or we can elect to stay put in our present stage of development. Keep in mind the words of the popular commercial, “Progress is our most important product.”

1. Communicators on the other side tell us that the spirit life is one of continuous progress and development; we can reach heights beyond our wildest imaginings. In perfect freedom we make the decision whether we will remain stuck in the same old rut or choose further achievement. To say “yes” to the desire to improve our lot brings immediate improvement.

a. ...Schools, colleges and universities are provided for that purpose, and all of us, if we wish, will benefit, when our time comes, from the intellectual and cultural institutions which are provided for minds, ignorant and learned, simple and wise. In Etheria there is no end to culture, wisdom and knowledge, and it is open to anyone to progress along the road for which each mind is best fitted in that land of wider, happier and more delightful opportunities.¹

b. In the Spiritualist Lyceum Manual, published by the National Spiritualist Association of the U.S.A., we find this statement concerning progress on the other side:

...Eternal progress is a growth, a blossoming and ripening up of the spiritual nature; the spiritual body, aflame with life, and a perfect structure self-balance, becomes more and more ethereal and beautiful as the individual unfolds and advances in the morning land of immortality; ultimately becoming so refined, purified and spiritualized as to be beyond the power of man’s mind to conceive or human tongue to utter.²

(1) Spiritualism also has the following to say about progress on the other side:

...Spiritualism teaches the continued and unending progress of the human soul when disengaged from its tenement of clay. It believes that one earth life is sufficient to enable the soul to gain all the

¹Arthur Findlay, *Where Two Worlds Meet*, (London: Psychic Press LTD., 1968), p. 68.

²National Spiritualist Association of the U.S.A., *Spiritualist Lyceum Manual*, (Washington, D.C.: National Spiritualist Association, 1944), p. 210.

earthly knowledge and experience it requires. With this knowledge and experience as a basis, the human spirit can then progress through all the unending stages of spirit life, continually gaining new knowledge and experience and continually developing new powers. Spiritualism teaches that earth life is the kindergarten in the life of the soul, and that when it has finished with this elementary experience, it then broadens out into the wider one...³

- (2) From the *Teachings of Silver Birch, Wisdom From the World Beyond*, we find these comforting words: "There is no final stage. There is no perfection. You are evolving and I am, and those higher than I say that there are working behind them higher ones still. There is no final height, for if you achieved the end, creation would cease... There is no limit to infinity. There is no limit to the perfection of beauty, to the splendour of music, and the higher the soul is raised in the scale of evolution, the greater is the world of beauty and harmony available to it..."⁴

- (3) In God's scheme of things, the best is yet to be.

II. WHERE IS THE NEXT DIMENSION?

A. With our five physical senses operative we have some understanding of the nature of this earth plane, but what about the next step forward in our spiritual adventure? Just where will this step take us?

1. You would find it helpful to read Stewart Edward White's *The Unobstructed Universe*, Chapter VII. Betty, White's wife, in her communications from the other side insisted that there was ONE UNIVERSE. This was her fundamental premise. We are too encumbered with the theological concept of heaven; the heaven that is somewhere out there. This implies some place apart, separate from our earthly habitat. But Betty says: "...I want to get over to you in terms of mechanics the possibility of the two worlds being the same. There is only one universe." She went on to explain that she lived in a universe part of which he was unable to see. She said she lived in the "whole universe."
 - a. Betty further explained to her husband that one reason it seemed as if they lived in separate universes was due to frequency. "One of the things that makes it seem to you, in your existence, that my universe is not your universe is Frequency..."
 - (1) The analogy of an electric fan is used to illustrate frequency. When the fan is operating you can see through the blades without actually seeing them. "...My co-existence with you is analogous. If the frequency were different for your human focus, you could see me. As it is, you look through me. I am not there." If we could but discover the frequency, then Betty could be seen and the separation would no longer be evident.
2. We are talking about states or levels of consciousness, awareness, the ability to perceive beyond our five physical senses. It is very obvious that there is so much that we cannot detect because of the limitation of our senses.
 - a. Arthur Findlay in his outstanding volume, *On the Edge of the Etheric*, states that:

³John C. Leonard, *The Higher Spiritualism*, (London: Spiritualist Press, 1956), p. 9.

⁴A. W. Austen (ed), *Teachers of Silver Birch*, (London: Spiritualist Press, 1969), pp. 108-109.

⁵Stewart Edward White, *The Unobstructed Universe*, (New York: E. P. Dutton and Company, Inc., 1941), p. 59.

⁶*Ibid.* pp. 59-60.

⁷*Ibid.*, p. 60.

...There is no such thing as empty space. This matter, which in certain states of motion appeals to us as physical matter, in other states appeals to those in the etheric world, just as physical matter appeals to us. Consequently they have their tangible world on which things live and grow, just as we have ours.⁸

b. Findlay also says:

...Until we clearly understand that our senses here only respond to a very limited range of vibrations, namely those we term physical matter, that outside these there is a universe full of life, which responds to a higher range of vibrations, unreal to us, but more real to it than physical matter, we cannot grasp or understand in all its fullness the physical phenomena which develop through mediumship.⁹

3. The late medium, Arthur Ford, gives a beautiful illustration concerning the oneness of the universe:

...I am reminded of a circumstance reported from one of my own sittings. A newly bereaved widow had come to me in the hope of establishing contact with her deceased husband. The contact was successfully established, she and her husband were in conversation, and she was tearfully relating how desolate she had been 'since he went away.' The rejoinder came back at once: 'But I haven't gone anywhere...'¹⁰

B. MIND — THE CONTROLLING FACTOR

1. What is the role of the mind when we ask, "Where is the next dimension?" What is the relationship between the mind and the brain? The brain is a material entity and the mind is an immaterial entity. Ask yourself the question: "Can mind exist and function independent of the physical brain?" If so, then it is quite possible our future state will be purely mental.

a. The brain and the mind are separate entities. The mind uses the brain as its instrument while the physical body is a reality. It is the mind that perceives, interprets sensations. It could be considered the "common denominator," the essence of what survives following the death of the physical body. However, it must be remembered that mind is not separated from body.

b. Parapsychologist J. G. Pratt points out that "...We need to keep in mind the overpowering fact that the great all-encompassing objective of parapsychology is the discovery of the nature of mind wherever it is to be found in the universe...the mention of destiny leads us inevitably to a concern about what happens to man's mind at the moment of death..."¹¹

c. So, if we take the viewpoint that on all levels of consciousness mind is primary, then it follows that mind is the controlling factor, I would agree with Dr. Raynor C. Johnson when he comments:

...If, as many communicators claim, they live in and respond to, a world of higher frequency than ours, there is nothing impossible or unreasonable in their claim. The mind which interprets is capable of perceiving another world, and doubtless many other worlds, every whit as real or every whit as illusory as this one. The answer to, 'Where is the next world?' must therefore be, 'It is where the mind

⁸Arthur Findlay, *On the Edge of the Etheric*, (London: The Psychic Press, 1967), p. 51.

⁹*Ibid.*, p. 43.

¹⁰Arthur Ford, *The Life Beyond Death*, (New York: G. P. Putnam's Sons, 1971) p. 179.

¹¹J. G. Pratt, *Parapsychology: An Insider's View of ESP*, (New York: E. P. Dutton & Co., Inc., 1966), p. 204.

has the ability to perceive it.' It may quite well coexist with this one in space without any interference arising.¹²

- C. It is well to remember that there are many opinions concerning the location of the next dimension. It is vital that one be cautious and circumspect while studying and researching the topic. Keep the mind alert and always remember that the free mind is an open mind. Do not allow another person to make up your mind for you. Study, digest and absorb only those things that are personally authentic; those things that make sense to you.

III. WHAT IS IT THAT SURVIVES BODILY DEATH?

- A. Again, mind may be the all-encompassing factor in answer to the question, what survives? It would appear that mind is the essential component that is in complete control of all facets of survival.

1. "The question is often asked: 'Survival? What survives?' The simple answer, surely, is the character and the mental habits that were formed during earth-life, in fact, everything except the physical body..."¹³
2. Survival would imply a sense of personal identity. The word "I" is important as is the word "selfhood." Individuation is essential. Persons must be differentiated one from the other. My true self *must* persist.
 - a. "If I ask: 'Will I survive bodily death?' I find myself facing an even deeper question: 'Who or what is this 'I'? How can it be identified?'"¹⁴
 - b. Hart stresses the importance of memory in self-identification. "My identity projects itself, not only into the past, but also into the future. 'My purposes, my plans, my goals, my values' are vital to my selfhood..."¹⁵
 - c. It is the personality that survives, our greater self. That which makes you "you" survives death in a conscious, aware state.

- B. To survive is to have a body. Arthur Findlay's spirit communicator comments:

...At death we just emerge from our flesh covering and continue our life in the etheric world, functioning by means of the etheric body just as we functioned on the earth in the physical body. This etheric body is just as substantial to us now, as the physical body was to us when we lived on earth. We have the same sensations. When we touch an object we can feel it, when we look at something we can see it. Though our bodies are not material, as you understand the word, yet they have form and feature and expression...¹⁶

1. Review Chapter IX, "The Two Bodies of Man."

IV. THE SPIRIT WORLD IS SOLID

- A. The spirit world, whatever your vibratory or frequency level, is solid and as real as your physical existence.

1. "The spirit world is as solid and as real to our spirit selves as is the physical world to us now, because in each instance, the two exist at the same vibratory rate."¹⁷
2. Maurice Barbanell in his book, *This Is Spiritualism*, tells us that "To the vast majority the things of the mind or the spirit are shadowy and vague. But to those

¹²Raynor C. Johnson, *Nurslings of Immortality*, (New York: Harper and Brothers, Publishers, 1957), p. 24.

¹³Robert Crookall, *Intimations of Immortality*, (London: James Clarke & Co., LTD., 1965), p. 68.

¹⁴Hornell Hart, *The Enigma of Survival*, (London: Rider & Company, 1959), p. 223.

¹⁵*Ibid.*, p. 224.

¹⁶Arthur Findlay, *On the Edge of the Etheric*, (London: The Psychic Press, 1967), p. 143.

¹⁷John C. Milne, *Life After Death Is Certain*, (Regency, 1968), p. 100.

who live in the Beyond the spiritual and the mental are real and the physical is the shadow. Our thoughts and aspirations are more tangible to them than our so-called solid walls."¹⁸

3. Raymond in communicating with his father, Sir Oliver Lodge, remarked that "...Things are quite real here. Mind, I don't say things are as heavy as on the earth, because they're not..."¹⁹ His surroundings were solid and substantial. Raymond said he lived in a house made of bricks and that there were trees and flowers and the ground was solid.

V. CAN SPIRIT FOLK INVADE OUR PRIVACY?

- A. The answer is "no!" You may extend the invitation and those in spirit respond. In John Milne's book, *Life After Death Is Certain*, communicator George Green speaks to the question of privacy:

...Those who are close to the earth have a better chance of seeing those on the earth plane, that is why your loved ones can quite often see you and know what you are doing. But don't get the idea they can see you all the time. They can't. While the minds, yours and theirs, are in harmony they can see you as clearly as you can see yourselves. But that does not mean they can invade your privacy. If you have a problem and you want help, then that is like putting out the welcome mat and they can get close to you and see you. Or, if you are in trouble or danger, and badly need help, that again is like putting out the welcome mat, but if you are doing things of a personal nature, or if you have something on your mind that you don't want them to know about, then it is like putting a cloak around yourself; they just cannot get through and they cannot see you. In other words, they can only come when they are invited, even if the invitation is not necessarily a conscious one.²⁰

¹⁸Maurice Barbanell, *This Is Spiritualism*. (Award, 1967), p. 18.

¹⁹Sir Oliver Lodge, *Raymond*, (New York: Geo. H. Doran Co., 1916) p. 268.

²⁰John O. Milne, *Life After Death is Certain*. (London: Regency Press, 1968), p. 99.

Now that you are halfway through the course, it would be wise for you to review the previous questions. And, how well prepared are you to answer the questions below?

LESSONS NINE THROUGH TWELVE

1. In Chapter IX the statement is made that "psychic literature clearly indicates that man has two bodies." How do you feel about such a statement? Can you accept it? Explain.
2. The Bible speaks of a "Silver Cord" that connects the etheric body and physical body. Are we necessarily to accept such a declaration just because it is in the Bible? (Ecclesiastes 12:6).
3. What do you think would really constitute proof, scientific proof, as far as an out-of-body experience is concerned? What personal proof would convince you?
4. What is the difference between an apparition and an hallucination?
5. Do you feel that deathbed apparitions are proof of survival of the human personality following physical death? How do the two experiences of the nurse Ruth Aemisegger strike you?
6. Just what is an aura?
7. In your reading of Chapter XI, do you feel that persons who have used their opportunities wisely in this life merit a higher place on the rung of the spiritual ladder at death than those who have used their opportunities poorly?
8. What is your honest reaction to the statement that when we die "...we find ourselves in familiar surroundings with people similar to us in character."
9. Do you feel that it makes sense or nonsense to say "We reap what we sow?" This, of course, would be following the transition called physical death.
10. In reading Chapter XI carefully, do you feel the various statements such as "we reap what we sow," "like attracts like," and "you are not changed in the twinkling of an eye," are more in keeping with the idea of a just God than one who would willfully condemn a person?
11. How do you react to the statement that "...the spirit life is one of continuous progress and development"?
12. Discuss "Mind—The Controlling Factor." This is something that is talked about quite frequently in psychology classrooms. Is the mind a separate entity from the brain? Explain.

*"But these men pour abuse
upon things they do not
understand."*

— Jude 1:10

CHAPTER XIII

I. OUR WELCOME TO THE OTHER SIDE

- A. When we enter the next dimension we are met by those we have loved — friends and relatives. The next phase of our spiritual journey will not be a lonely one.
1. "A constant feature of the experience described in natural death is the fact that the person concerned was 'met,' aided and welcomed by friends and relatives who had 'gone before.'"¹
 2. "Usually, on awakening, the newcomer is greeted by loved ones who have preceded him. Families are reunited, friendships renewed and old associations re-established. Recognition presents no problem. Those who love us in the larger life have constantly watched over us and usually help when it comes to our passing. Because in the spirit world thought is a reality, they are able to show themselves as we knew them."²
 3. When we die a natural death, it would appear that we alert our loved ones on the other side.

II. THE PRIME OF LIFE

- A. When the spiritual body finds its release from the flesh, it reverts back to its prime — that period in life when physically and mentally it was at its peak.
1. The father of clergyman Charles Drayton Thomas, in the world of spirit for fourteen years, remarked to his son in a sitting that: "All bodily weakness was left behind at my passing. I am now hale and hearty, looking a young man in the prime of life..."³
 2. Susy Smith in her *Book of James*, with William James the supposed communicator, says that: "...one of the first things you must do when your progression starts is think yourself young again. You will soon begin to feel so well anyway, without the physical body worn by age and illness, that your thoughts about yourself will reflect it; and then your appearance will represent you at your peak of beauty and physical fitness..."⁴
- B. The question is frequently asked about how, when we enter the spirit world, we'll recognize old friends and relatives? Those who welcome us are able by the power of thought to appear as we remembered them. Thus, we'll not have a problem of recognition when we join those on the other side.

¹Robert Crookall, *The Supreme Adventure*, (London: James Clarke & Co., Limited, 1961), p. 17.

²Maurice Barbanell, *This Is Spiritualism*, (New York: Award Books, 1967) p. 19.

³Charles Drayton Thomas, *Life Beyond Death With Evidence*, (London: W. Collins Sons & Co., LTD., 1937), p. 107.

⁴Susy Smith, *The Book of James*, (New York: G. P. Putnam's Sons, 1974), p. 60.