

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.

III. THOUGHTS ARE THINGS

A. Thoughts are things and they are the building blocks in the spirit world. As a man thinks in his heart so is he — so goes the aphorism.

1. ...In the spirit world you live by thought and you move by thought. When you pass over...you begin to understand what a wonderful thing your mind is. You may pass over as a very old person and immediately the thought comes into play that you wish you were in the prime of life and then you find that you are as you thought. You may have a favorite dress or suit, and as you think of it you find you are wearing it. You have re-created these conditions with your thoughts and it is then that you begin to realize what a tremendous force you have held within your grasp all the days of your physical life. You begin to see the results of your past thoughts and the good or harm you have done according to how you have thought; for remember, friends, you can do no person harm unless the thought is there first, and even though you may have harboured the thought and not put it into action, please understand that the thought has gone on its way and it has done some harm.⁵

2. Susy Smith's purported communicator, William James, says that:

...Each soul travels by thought, and thought alone. If he thinks of someone and wishes to be with him, he is. If he recalls a friend on earth and wants to visit him, he is there immediately. Until your death it will never be possible for you completely to understand the power of thought as it is expressed on other planes of existence; but all activity is thought power. All motion, all effort, all movement of any kind is by thought. No one is able to do anything except as he conceives it mentally, because mind controls everything in the spirit world. And yet thought is so powerful that a reproduction of any strongly visualized object can be constructed of the degrees of energy that exists here. When we have built or originated this object with our thoughts, it actually exists and may be handled, operated, and used just as you would use a similar object that is palpable to your physical senses. The matter you know on earth is a very much slowed-down form of energy.⁶

3. It is our thoughts that create the things desired or the conditions we want. So, mind is predominant in the spirit world. The mind is in full control of our surroundings.

a. Similarly, our thought patterns wield an enormous influence over our daily lives here on the earth plane. In our mind's eye we create. Our buildings and bridges, for example, originated in the mind of the architect. The artist creates the painting in thought before it is transferred to the canvass.

4. Arthur Findlay states that: "Our minds will ultimately be in complete control of our surroundings, and, as we think, so shall we be. This, I believe, is our destiny, and our first step towards reaching this control over our surroundings, over time and space, is our time on earth, it being to achieve this end that we, as individualized minds, pass through our earth experience."⁷

IV. SUDDEN OR VIOLENT DEATH

A. Communicators tell us that when there is a sudden and unexpected transition from the physical body to the world of spirit, the one who has passed is confused and stunned by the

⁵John O. Milne, *Life After Death Is Certain*, (London: Regency Press, 1968), pp. 86-87.

⁶Smith, *op. cit.*, p. 24.

⁷Arthur Findlay, *On the Edge of the Etheric*, (London: The Psychic Press, 1967), p. 55.

sudden change. This sudden transition that can come about by suicide, death in battle, or by accident, has its moments of unpleasantness. The initial problem is that in sudden death, the person has not had time to make an adjustment. However, in time, one who has had such a traumatic experience does adjust and continues his evolutionary journey.

1. "...In all cases of violent or sudden death, by suicide, by capital punishment, accident...the spirit is surprised, astounded, and does not believe himself to be dead. He obstinately persists in asserting the contrary...Death having come upon him by surprise, the spirit is stunned by the suddenness of the change that has taken place in him..."⁸
2. A person who experiences a sudden death in his prime may be earthbound for a period of time. Arthur Ford comments on this in his book, *Life Beyond Death*: "...A person suddenly killed in his prime may linger among earth scenes for some time before the realization of his new situation reaches him. In this state of mind he is slow to understand the need for help of other discarnate beings in making his adjustment and hence is slow to utilize this help..."⁹
3. One who experiences a sudden death may not find loved ones waiting on the other side to facilitate the transition. The passing has been so abrupt that they have not had time to prepare.
 - a. "...Although we may be left to die alone on this side, we are seldom alone when we graduate to the other side. One probable exception to this rule is sudden death. Under such circumstances, there could be no preparation for the transition and no time for the reception committee to arrive..."¹⁰
 - b. In any event, a sudden accidental death is a premature birth into the world of spirit, and there are certain adjustments that must be made. John C. Leonard remarks:

...There is a forceful wrenching of the soul from the body, and this is much more painful than the natural death of old age. In violent deaths...there is a shock which the spirit does not recover from until quite a while after it has been in the next world. It occupies the position of a green fruit plucked untimely from the tree and it must take some time to recover in the spirit world.¹¹

- B. There is some evidence that the one who dies suddenly, prematurely, spends a period of time in a hospital on the other side until he has fully recovered from the shock of passing. Milne comments on this: "...Sometimes it may be necessary for a traveller to rest. If the passing has been hard due to a very serious or unpleasant illness, the spirit needs a resting time and it is then taken by the guides to a hospital in the spirit world."¹²

C. *WHAT ABOUT THE SUICIDE?*

1. The suicide pays an enormous price on the other side, for by his act he circumvented God's plan for his life. Suicide is a premature death and a rejection of life's opportunities. The suicide is earthbound and far from escaping from the responsibilities of his earthly existence, he finds he not only survives death, but that he has taken his burdens and problems with him.
 - a. Frequently when suicides communicate, they express extreme regret for having prematurely aborted their lives; they ask for our prayers.

⁸Allan Kardec, *The Spirits' Book*, (Sao Paula, Brazil: Lake-Livraria Allan Kardec Editora LTDA., 1972), p. 119.

⁹Arthur Ford, *A Life Beyond Death*, (New York: G. P. Putnam's Sons, 1971), p. 159.

¹⁰David C. Knight (ed.), *The ESP Reader*, (New York: Grosset & Dunlap, 1969), p. 374.

¹¹John C. Leonard, *The Higher Spiritualism*, (London: Spiritualist Press, 1956), pp. 296-297.

¹²John O. Milne, *Life After Death Is Certain*, (London: Regency Press, 1968), p. 89.

- (1) Jim Pike, son of the late Bishop James A. Pike, who committed suicide, said in communicating from the other side, "I'm tied to my regrets. Yet they are showing me the way out, and we must make progress together..."¹³ He indicated that he was in a state of discipline, but that he would not remain in that condition. Love was not denied him, and because of his regrets and willingness to grow as a person, help was available to him.

V. WE RECALL THE PAST WHEN WE ARRIVE IN THE SPIRIT WORLD

- A. Communicators inform us that early in the stages of our transition there is an encyclopedic or panoramic review of our earth lives.
 1. "The events of the life just closed pass before his mind's eye...causes and effects are correlated, successes and their results, failures and their out-workings. This process of review is very important, for from it is distilled a certain wisdom, the fruitage of the life just closed."¹⁴
 2. Such a panoramic vision can be traumatic for, when these mental pictures of our life lived on earth pass before us, we will experience both pleasure and pain. The pain, of course, associated with the hurt and pain we have inflicted upon others. But such a review would be a tremendous factor in our growth on the other side. When we tap our memory bank, it is all a part of the divine plan and is in keeping with God's intense love for his children.

VI. IS THERE A LAST JUDGMENT?

- A. It would appear that such a panoramic review of our past earth life is associated with God's judgment. We must remember that God is a God of justice, but such justice is satisfied only within the context of his love and compassion.
 1. "An after-death experience which is known as the 'judgment' is envisaged in every religion. According to 'communications,' it is essentially an emotional and a personally-responsible review of the past earth-life, which, with average people who die natural deaths, occurs within a few months (reckoned in our time) of 'passing...'"¹⁵
 2. But I would thoroughly agree with Dr. Leslie D. Weatherhead, the famed English clergyman, who states quite emphatically that we can banish from our minds the idea of a set day of judgment.¹⁶
 3. Sincere theologians, based on their personal knowledge of the Bible, have for centuries been telling us that following death we will stand before a tribunal and be judged for our sins of commission and omission. It is the "last judgment" mentioned so graphically in Matthew 25. Jesus Christ will be the Judge, and he will either say, "...Come, O blessed of my father, inherit the kingdom prepared for you from the foundation of the world," or "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels."¹⁷ Our thoughts, words and deeds will be judged.
 4. I would submit to you for your thoughtful consideration the statement that ALL persons will ultimately be saved. Would God elect to save only a small portion of

¹³James A. Pike, *The Other Side*, (New York: Doubleday & Company Inc., 1968), p. 115.

¹⁴Robert Crookall, *The Supreme Adventure*, (London: James Clarke & Co., Limited, 1961), p. 45, citing Geoffrey Hodson, *Clairvoyant Research and the Life After Death*, (Wheaton: The Theosophical Publishing House, 1935), no page number given.

¹⁵Robert Crookall, *The Supreme Adventure*, (London: James Clarke & Co., Limited, 1961), p. 42.

¹⁶Leslie D. Weatherhead, *The Christian Agnostic*, (New York: Abingdon Press, 1965), p. 275.

¹⁷Matthew 25:34;41.

mankind and reward the rest with eternal damnation? How is it possible to square the separation of the "sheep" and the "goats" with his merciful and compassionate love?

a. Listen to what Charles L. Tweedale has to say:

...Yea, verily! he who through the Christ gave us the divine parable of the Prodigal, assuredly shall never doom a soul, either here or hereafter, that shall turn to Him and cry: 'Father, I have sinned against heaven and before Thee'; 'This my son was dead and is alive again,' and shall enter, though tardily, through the gate of repentance into 'the way of salvation.'¹⁸

5. I am indebted to Unitarian-Universalist Minister Jack Mendelsohn for the following thought-provoking statement:

...If, on the other hand, you try to apologize for this God, who has presumably produced a world at least half lost to the powers of darkness and death, by saying that he promises redemption for some persons in an eternal future, you are merely turning a brutal deity into a demented one. What would you think, for example, of a human father who deliberately tortures his children in the dark basement of his home, turns around and lavishes favors on one of them while leaving the others to shiver and whimper? As shocking as such an act would be, it is infinitely less shocking than the behavior of a deity who is capable of condemning human beings to an eternity of torment for sins committed in the briefest of lifetimes in a world for which this same deity is avowedly responsible. Here is a savagely disproportionate system of punishment which is an insult not only to reason but to justice as well.¹⁹

6. I can't locate the source of the following, but I can't resist including it in this section:

...I dreamed death came the other night,
and heaven's gate swung wide;
With kindly grace an angel ushered me inside.
And there to my astonishment stood folks I'd known on earth...
Some I'd judged and labeled as "unfit" or of little worth.
Indignant words rose to my lips, but never were set free,
For every face showed stunned surprise...
No one expected me!

B. Underlying the whole of creation is the principle of justice, and we bear a responsibility for our moral choices, our interpersonal relations, attitudes and incidents, both good and bad, that marked our earth life.

C. There is adequate reason to make the statement that we judge ourselves.

1. Raynor C. Johnson says:

...All judgment is self-judgment. There is a centre in the soul of every man which is the divine spark, and this judges him. It is said by many communicators that at a certain point after death there is presented to the soul something that might be described as a moving picture of its past life. It is an experience in which the truth is made clear, and the soul can assess its own success or failure.²⁰

2. ...There are both compensation and retribution, because the natural laws of cause

¹⁸Charles L. Tweedale, *Man's Survival After Death*, (London: Grant Richards LTD., 1925), p. 74.

¹⁹Jack Mendelsohn, *Why I Am a Unitarian Universalist*, (Boston: Beacon Press, 1966), pp. 100-101.

²⁰Raynor C. Johnson, *A Religious Outlook for Modern Man*, (London: Hodder and Stoughton, 1963), p. 176.

and effect are perfect in their operation. There is no Great Judge on a white throne, separating the sheep from the goats, for we have 'judged' ourselves in the spiritual nature we have attained by the character we have formed. That is our spiritual passport. Our character, for which each normal individual is responsible, is moulded by our earthly lives.²¹

3. Ruth Montgomery in her book, *The World Beyond*, Arthur Ford communicating through her, said that there is no judgment in the next stage of life except by our own conscience. He added: "This voice of inner conscience is a part of God, as we ourselves are a part of the Creator, but the judgment which is meted out comes from our own being after the bandages are lifted from our physical eyes. The veil is withdrawn, and we are able to see clearly where we erred and where we chose rightly and thus advanced perceptibly..."²²
4. The communicator in William Stainton Moses' *Spirit Teachings* says that: "...The soul is the arbiter of its own destiny; its own judge. This is so in all cases of progress or retrogression."²³
 - a. The communicator when asked if there is a general judgment following death replied:

...No. The judgment is complete when the spirit gravitates to the home which it has made for itself. There can be no error. It is placed by the eternal law of fitness. That judgment is complete, until the spirit is fitted to pass to a higher sphere, when the same process is repeated, and so on and on until the purgatorial spheres of work are done with, and the soul passes within the inner heaven of contemplation.²⁴
5. Charles L. Tweedale tells us that: "...An absolutely just judgment comes immediately upon every child of man, based on fundamental principles such as: 'Whatsoever ye would that men should do unto you, even so do ye unto them...'"²⁵
 - a. It should be noted that the judgment is just, meted out with mercy and compassion, and with all extenuating circumstances taken into consideration.
6. Charles Drayton Thomas, commenting on judgment, remarks that:

...The Judgment consists in being able to see ourselves as we are, and by no stretch of imagination being able to avoid seeing it. It is a Judgment of God on us (lesser selves) through our Higher Selves. On earth, even the best are subconsciously avoiding things, or trying to think things are slightly other than they are...No other person could be so just a judge as we ourselves can be when facing the truth. For many it is a terrible hour...Directly one has realized how, where and why one was wrong, there is an instinctive feeling that one must work it out. And this way of recovery is in helping others who have exactly similar limitations, difficulties or vices.²⁶

²¹Maurice Barbanell, *This Is Spiritualism*, (New York: Award Books, 1967), p. 22.

²²Ruth Montgomery, *A World Beyond*, (New York: Coward, McCann & Geoghegan, Inc., 1971), pp. 139-140.

²³William Stainton Moses, *Spirit Teachings*, (London: Spiritualist Press, 1962), p. 228.

²⁴*Ibid.*, p. 227.

²⁵Charles L. Tweedale, *Man's Survival After Death*, (London: Grant Richards LTD., 1925), p. 44.

²⁶Charles Drayton Thomas, *Beyond Life's Sunset*, (London: Psychic Press LTD., No publication date), p. 48.

"Hell is relative, temporary and subjective; judgment is self-judgment; the forgiveness of God is absolute..."

— Dr. Leslie Weatherhead

CHAPTER XIV

I. WHAT ABOUT HELL?

- A. I have in my file a pamphlet entitled *What Is Hell Like?* In one place the author says that: "...The import of 'everlasting punishment,' as found in Matthew 25:46, is everlasting, conscious, suffering torment! Now, that's what hell is."¹
1. The above statement makes a mockery of God's love; a love that will not let us go — ever!
 - a. "Always there will be the chance to turn and love and live. The nature of the soul demands it. The nature of God proclaims it. The compassion of Christ guarantees it."²
 2. Johannes Greber, in *Communication with the Spirit World*, remarks that:
...If it were true that there is an eternal Hell as is taught today, wherein would lie the gladness of the tidings which God had promised at the completion of His Plan of Salvation? A completion which involved the eternal damnation of countless spirits would assuredly be no day of gladness, but a day of terror for all creation. What then would become of the redemption of all, preached so insistently by Saint Paul? What of the fulfillment of God's promise given through the mouth of the Prophet Isaiah: 'Unto me every knee shall bow, every tongue shall swear...'³
 3. ...A man who was entirely careless of spiritual things died and went to hell. And he was much missed on earth by his old friends. His business manager went down to the gates of Hell to see if there were any chance of bringing him back. But, though he pleaded for the gates to be opened, the iron bars never yielded. His cricket captain went also and besought Satan to let him out just for the remainder of the season. But there was no response. His minister went also and argued, saying, 'He was not altogether bad. Let him have another chance. Let him out just this once.' Many other friends of his went also and pleaded with Satan saying, 'Let him out. Let him out. Let him out.' But when his mother came, she spake no word of his release. Quietly, and with a strange catch in her voice, she said to Satan, 'Let me in.' And immediately the great doors swung open upon their hinges. For love goes down through the gates of Hell and there redeems the damned.⁴

¹Jimmy Allen, *What Is Hell Like?* (Dallas: Christian Tracts, No Publication Date), p. 6.

²Leslie Weatherhead, *The Christian Agnostic*, (New York: Abingdon Press, 1965), p. 285.

³Johannes Greber, *Communication with the Spirit World*, (Teaneck, New Jersey: Johannes Greber Memorial Foundation, Inc., 1932), pp. 276-277.

⁴Leslie D. Weatherhead, *The Christian Agnostic*, (New York: Abingdon Press, 1965), p. 274. (The source of this quote unknown)

4. Whatever "punishment" there may be, whatever state of discipline we experience following physical death, is strictly *TEMPORARY*. All "punishment" is for remedial purposes — a purifying process!
 - a. ...The idea of punishment, of purifying chastisement, in fact of Purgatory is justified by the reports from the other side. Without such punishment there would be no Justice in the Universe...The punishment is very certain and very serious, though in its less severe forms it only consists in the fact that the grosser souls are in the lower spheres with a knowledge that their own deeds have placed them there, but also with the hope that expiation and the help of those above them will educate them and bring them level with the others. In this saving process the higher spirits find part of their employment...⁵
5. We said earlier in this work that we REAP WHAT WE SOW. And in conformity with God's natural laws of creation we go to our self-appointed place in the world of spirit following the dissolution of our physical body. Character is the determining factor as to our place or condition. But, there is a law of progress which means that when we are willing and ready to improve, to step out of our purgatorial situation, that desire is immediately granted.
6. "For the righteous this resurrection life is unending, and is one of happiness and advancement. For the ungodly, those who have here deliberately lived wickedly and refused to acknowledge and worship the living God, it is a period of stern discipline (John 5:29), but with opportunities for repentance, expiation, and amendment...⁶

II. EARTHBOUND SPIRITS

- A. The quality of your earth life determines the extent of your advancement in the spirit world. If you have lived an unselfish life, a life of love and service, you will immediately experience a joy and exhilaration and you begin to progress, but fitness precedes progression.
 1. However, if you have lived a life devoid of spiritual concerns, oblivious of your neighbor's welfare, and completely devoted to selfish interests, then you will be *earthbound*.
- 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 unalloyed happiness and the surroundings perfectly delightful. Also that those who have led selfish, worldly lives, do not pass so far from the earth and its influences; that their surroundings are less perfect...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...⁷
- C. Carl Wickland tells us that: "Assuming spirit forms which are the result of their thought life on earth, millions remain for a time in the earth sphere, and often in the environment of their earth lives, still held by their habits and interests. 'Where your treasure is there will your heart be also.' (Matthew 6:21)."⁸
- D. *A Popular Dictionary of Spiritualism* defines "earthbound" as:

...Descriptive of spirits who are still operating close to earth conditions by reason of old attachments, habits or ignorance of their state. The habitual attitude of

⁵Arthur Conan Doyle, *The New Revelation*, (London: Hodder and Stoughton, 1918), pp. 90-91.

⁶Charles L. Tweedale, *Man's Survival After Death*, (London: Grant Richards LTD., 1925), p. 73.

⁷A. Campbell Holms, *The Facts of Psychic Science*, (New Hyde Park, New York: University Books, Inc. 1969), pp. 22-23.

⁸Carl A. Wickland, *Thirty Years Among the Dead*, (Hollywood: Newcastle Publishing Company, Inc., 1974), p. 16.

mind is said to be the strongest factor in determining the future state of a person after death. Self-centeredness bars progress, because the individual voluntarily shuts himself off from helpful contacts. Earthbound spirits are sometimes held to be responsible for hauntings. They can certainly exert a bad influence over like-minded people still on earth by gratification of their earthly desires by proxy, which they cannot satisfy in their new state...⁹

1. An earthbound condition is analogous to "hell." Individuals who are earthbound are confused and do not know that they have died. If they have lived wholly sensuous and depraved lives and have given license to their animal instincts and passions, they find themselves still chained to their earthly environment and material things. Their thoughts keep them in a state of bondage.
2. ...Many are in a state of heavy sleep, others are lost or confused; troubled minds may be haunted by fear of the strange darkness, those conscience stricken suffer in anguish or remorse for their earth conduct; some, impelled by selfish or evil inclinations, seek an outlet for their tendencies, remaining in this condition until these destructive desires are outgrown, when the soul cries out for understanding and light, and progressed spirits are able to reach them and aid them.¹⁰
3. There is some evidence that earthbound spirits are able to influence persons in the physical body by penetrating the aura.
 - a. Carl Wickland speaks to this when he says:

...Many such spirits were attracted to the magnetic aura of mortals — although the spirit as well as the mortal, might be unconscious of the intrusion — and thus, by obsessing or possessing their victims, they ignorantly or maliciously became the cause of untold mischief and misery, often producing invalidism, immorality, crime and seeming insanity.¹¹
 - b. Discarnates can influence humans by their thought patterns. Wickland commenting upon this influence says:

...Humanity is surrounded by the thought influence of millions of discarnate beings, who have not yet arrived at a full realization of life's higher purposes. A recognition of this fact accounts for a great portion of unbidden thoughts, emotions, strange forebodings, gloomy moods, irritabilities, unreasonable impulses, irrational outbursts of temper, uncontrollable infatuations and countless other mental vagaries.¹²

III. RESCUE OPERATIONS

- A. Rescue operations for those in the earthbound state are conducted from this side as well as the other side.
 1. Spiritualists speak frequently of "rescue circles." These circles are formed for the purpose of making contact with earthbound spirits and convincing them that they are in the spirit world. The workers attempt to enlighten such spirits by alerting them to their condition, and frequently through prayer and exhortation they are freed from their earthbound dependencies and their progress begins.
 - a. ...It is possible for a psychic to allow a poor soul who needs enlightenment about the truth of his dismal condition to speak through

⁹Norman Blunsdon, *A Popular Dictionary of Spiritualism*, (London: Arco Publications, 1961), p. 68.

¹⁰Wickland, *op. cit.*, p. 16.

¹¹*Ibid.*, p. 29.

¹²*Ibid.*, p. 17.

him. A spirit's interest must first be caught so that he will listen when accurate information is given him. When this is done, he will then pay attention to the missionaries in his plane and begin his progression. This is why some Spiritualist churches have rescue circles in which the medium goes into a trance and low entities are allowed to speak through him. When they converse with the members of the circle and are told the truth about their condition, they will listen. They have known all along that something was wrong with them but have not realized what it was. When told the truth in such a way that they will pay attention, they are usually glad to accept it.¹³

2. Earthbound spirits are so within the orbit of earth conditions that mortals are frequently able to help and free them more readily than rescuers in spirit.
 - a. "Such spirits appear to be so closely associated with earth conditions that they can be instructed and dealt with more readily by humanity in the flesh than by spirits, to whom it would seem they are curiously inaccessible..."¹⁴
 - b. "Missionaries" in spirit make every effort to conduct rescue operations. But all depends upon the willingness of earthbound spirits to receive instruction and to want to advance. Free will is always operative and is never violated. The slightest interest to improve, to develop, is like an open door or a beacon of light to those in spirit who have elected to influence earthbound folk.

¹³Susy Smith, *The Book of James*, (New York: G. P. Putnam's Sons, 1974), p. 103.

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

“(Formerly in Israel, when a man went to inquire of God, he used to say, ‘Come, and let us go to the seer’; for he who is called a prophet now was formerly called a seer.)”

— I Samuel 9:9

CHAPTER XV

I. WHAT IS A MEDIUM?

A. A medium is a go-between, an intermediary, a link between the living and the “so-called” dead.

1. The essential quality of a medium is SENSITIVITY; thus a medium is sometimes called a sensitive. Communication between the physical and spiritual worlds, both sending and receiving, requires an unusual susceptibility, a psychic awareness, to impressions originating in the world of spirit.

2. A medium is described as:

...A person supposed to be qualified in some special manner to form a link between the dead and the living. Through him the spirits of the departed may communicate with their friends still on earth, either by making use of the material organism of the medium himself...or by producing in the physical world certain manifestations which cannot be explained by known physical laws. The essential qualification of a medium is an abnormal sensitiveness, which enables him to be readily ‘controlled’ by...spirits. For this reason mediums are also known as sensitives.¹

3. “A person receptive or susceptible to supernormal agencies to such extent as to be able to convey knowledge from them, or to perform actions impossible without their aid. A sensitive or automatist...In Spiritualism, a person through whom communication is made between the living and the dead.”²

4. Many physical researchers prefer to use the term *sensitive* rather than *medium* since medium, used by the Spiritualists, refers to communication between the living and the dead. The word sensitive does not imply survival.

II. MEDIUMSHIP IN HISTORY

A. In Chapter Seven, *Parapsychology Through the Ages*, we discovered that history is filled with psychic occurrences. It would be well to review the chapter.

B. We find a record of mediumship as we study the historical records. Striking evidence is found in the Bible. Turn to I Samuel 28:7-25. It reads in part:

...“Then Saul said to his servants, ‘Seek for me a woman who is a medium, that I may go to her and inquire of her.’ And his servants said to him, ‘Behold, there is a

¹Lewis Spence, *Encyclopedia of Occulism*, (New Hyde Park, New York: University Books, Inc., 1960), p. 271.

²David C. Knight, (ed.), *The ESP Reader*, (New York: Grosset & Dunlap, 1969), p. 426.

woman who is a medium at Endor.' ” (V. 7). Saul sought the counsel of the dead Samuel: “...Then the woman said, ‘Whom shall I bring up for you?’ And he said, ‘Bring up Samuel for me.’ ” (V. 11).

Samuel materialized and said to Saul: ‘Why have you disturbed me by bringing me up?’ And Saul answered, ‘I am greatly distressed; for the Philistines are waging war against me, and God has departed from me and answers me no more, either through prophets or by dreams, therefore I have called you, that you may make known to me what I should do.’ (V. 15). Samuel spoke only of death. ‘Moreover the Lord will also give over Israel along with you into the hands of the Philistines, therefore tomorrow you and your sons will be with me...’ ” (V. 19).

C. Holms in *The Facts of Psychic Science* says that “In Bible times mediums were referred to as prophets or seers, so that the ‘Word of the Lord,’ as spoken by a prophet, was simply the communication of a spirit through a medium.”¹

D. Concerning actual sittings, or seances, the Rev. Gordon Melton states that there are only two clear cases of mediumship in the Bible:

...One is in the Old Testament, the famous incident of the Woman of Endor. In this incident, Samuel, the former charismatic leader of Israel, appears to King Saul...In the New Testament, the incident popularly known as the Transfiguration is an excellent example of mediumship. With Jesus acting as the contact, Peter, James and John are able to see the manifested presence of Elijah and Moses (Matthew 17)...⁴

E. Since the beginning of time, mediums have been active and this is especially true of China, Egypt and India.

III. THERE ARE TWO BROAD CLASSES OF MEDIUMSHIP

A. There is *MENTAL MEDIUMSHIP*. Such phenomena would include:

Clairvoyance
Clairaudience
Precognition
Psychometry
Automatic writing
Trance
Telepathy

B. Mental mediums acquire knowledge from supernormal sources. They “see,” “hear,” and “sense” communications from the spirit world. Such information may include facts regarding the personal affairs of the sitter.

1. Margaret Waite in *The Mystic Sciences* says that mental mediums are “...Usually in a trance, they ‘see’ and ‘hear’ the spirits or produce written messages from them. They may be healers, and specialize in detecting and curing physical ailments. They may also be character analysts, and give cogent advice on the strength of their psychic awareness.”⁵

2. Mental phenomena are subjective in nature and involve our intellectual processes.

C. It is not uncommon for some mediums to be versatile and to be equally at home manifesting physical as well as mental phenomena.

¹A. Campbell Holms, *The Facts of Psychic Science*, (New Hyde Park, New York: University Books, Inc., 1969).

⁴J. Gordon Melton, “The Varieties of Psychic Experience: Mediumship,” *Newsletter, Spiritual Frontiers Fellowship*, (February 1973).

⁵Margaret Waite, *The Mystic Sciences*, (Woodbridge, Connecticut: Apollo Books, 1971), p. 123.

1. In considering this, Salter states that:

...Mediums are divisible into two classes: 'mental' and 'physical.' The former claim to transmit messages from the minds of dead persons. The latter are reported to move physical objects without intervention of normal physical means and to produce other phenomena that apparently contravene accepted physical laws. The same person sometimes combines the two roles, but normally he or she is distinctly better at one of them...⁶

2. Ursula Roberts in her excellent little pamphlet, *Hints on Mediumistic Development*, makes the statement that:

...A really sensitive medium may be used in a variety of ways at different times, though it is usual for one faculty to be developed to a higher degree of responsiveness, and occasionally this one faculty may become so strong that the other powers fall into abeyance. It is my opinion that good mediumship can manifest all the varied forms of phenomena. During the period of development a mediumship often passes from one phase to another.⁷

- D. Parapsychologists give far more attention and time to mental phenomena than to the physical, and this will undoubtedly be true in the years to come.

1. "The future is more likely to lie in the mental field, because here the evidence does not depend upon fallible observation, but is based upon written communications or spoken ones which have been recorded verbatim... This mental field can be and has been examined by scientific methods. It can also be the subject of direct personal experience."⁸
2. For examples of superb mental mediumship, study the lives of such mediums as Gladys Osborne Leonard, Leonore E. S. Piper, Eileen J. Garrett, Arthur Ford and Ena Twigg.

- E. There is *PHYSICAL MEDIUMSHIP*. Such phenomena would include:

Psychokinesis
Levitation
Apports
Materialization
Psychic photography
Table-tilting
Raps
Direct Voice
Psychic lights

1. A physical medium produces physical manifestations or phenomena, such as table-tilting, movement of physical objects and raps. This kind of phenomena bears some relationship to, and has some effect on, physical objects. Thus, it is objective.
 - a. "The second group comprises those who produce physical phenomena — lights, sound, shaking, rushing winds, levitation, smells, reports and spirit materializations..."⁹
2. Genuine physical mediumship is rare.
3. Charlatanism, trickery, and fraud are not uncommon among mediums who produce physical phenomena. Eusapia Palladino, the famed Italian physical

⁶W.H. Salter, *Trance Mediumship*, (Glasgow: Robert Maclehose & Co., LTD., 1962), p. 7.

⁷Ursula Roberts, *Hints on Mediumistic Development*, (London: Almorris Press, Ltd., No Publication Date), p. 1.

⁸Paul Beard, *Survival of Death*, (London: Psychic Press LTD., 1966), p. 8

⁹Margaret Waite, *The Mystic Sciences*, (Woodbridge, Connecticut: Apollo Books, 1971), p. 123.

medium, was caught cheating on a number of occasions. Whenever props are used or any paraphernalia, it is possible to "put things over," especially on gullible persons.

4. Nat Freedland in his book, *The Occult Explosion*, tells how you, too, can produce spirit raps and make tables wobble. Write to: "...Robert Nelson Enterprises at 336 South High Street, Columbus, Ohio 43215. It's \$3.50 for the X-Ray Eye Act, \$1.50 for Super-Normal Vision, \$2 for the Mystery of the Gyration Tables, \$4 for the Joe Spook Spirit Rapper, and only \$3.50 for the Ectoplasm Kit."¹⁰
5. Spiritualists allege that physical phenomena are the result of spirit intervention; however, all such claims are not in accord with actual fact. G. N. M. Tyrrell, in *The Personality of Man*, says that: "...Two phenomena in particular are advanced in support of this claim. One is the alleged 'materialization,' in whole or in part, of a human body. The other is the 'direct voice,' in which, it is alleged, a deceased person speaks from some isolated point in space.
6. For examples of physical mediumship, study the lives of Daniel Dunglas Home, the most celebrated of the physical mediums, and Eusapia Palladino.

IV. THE CHARACTERISTICS OF A MEDIUM

A. A medium is a person with the gift of psychic sensitivity, one who possesses paranormal powers. This sensitivity allows the medium to communicate with the world beyond. This link, or tie, is like a telephone between two worlds.

1. ...He (the medium) differs from others in that he has supernormal faculties, due apparently to a condition of semi-freedom or detachment of his subconscious mind or spirit, which enables it, on occasion, to liberate itself from the close fetters of the material organism and obtain knowledge of external things otherwise than by the usual sense organs...¹¹
2. Many mediums, but not all, have a nervous temperament. A. Campbell Holms points this out: "...They are usually of nervous and emotional temperament, unstable, sensitive, and very easily influenced. Unfortunately, they are often far from perfect temperamentally..."¹²
3. Mediumship may be an inherited characteristic.
4. Mediumistic abilities have been known to fluctuate to increase or decrease in intensity. Paranormal powers have been known to fade, to cease for a period of time. There are dry periods.
5. Intemperance can be a problem with some mediums if they are under severe strain, are careless about their health, and who work beyond reasonable endurance.
6. A person's intellectual endowment has little to do with mediumistic abilities. William Oliver Stevens, writing in *Psychics and Common Sense*, says:

...It is true also that mediumistic powers are bestowed on persons without reference to intelligence or character; in this respect they are like other talents. Some mediums seem to be rather unintelligent and lacking in culture. However, there are striking exceptions. William Stainton Moses...was a gentleman in the English sense of that word, a clergyman of the Church of England and a schoolmaster bred at Oxford...¹³

¹⁰Nat Freedland, *The Occult Explosion*, (New York: A Berkley Medallion Book, 1972), pp. 203-204.

¹¹A. Campbell Holms, *The Facts of Psychic Science*, (New Hyde Park, New York: University Books, Inc., 1969), p. 38.

¹²*Ibid.*, p. 40.

¹³William Oliver Stevens, *Psychics and Common Sense*, (New York: E. P. Dutton & Co., Inc., 1953), p. 77.

- a. It should be pointed out that not all mediums are “spiritual,” and some have been downright frauds and charlatans. One noted English medium was picked up by the police for robbery. He was convicted. The medium’s spirituality — or lack of it — his character, polished or tarnished, seems to have little to do with the quality of his mediumship. However, one who recognizes that his gifts are of a spiritual nature finds his abilities greatly enhanced.
 - b. An example of a medium with definite spiritual qualities is Ena Twigg who lives in London. My wife and I were privileged to have had a sitting with Ena in May of 1977. We were impressed with the interlacing of spiritual references during the course of the sitting. I have also had many sittings with the Reverend George Daisley in Santa Barbara, California. His sittings were definitely conducted on a high level of spirituality.
7. Again, it should be pointed out that quality mediumship is a gift of the living God; one of the “gifts of the spirit.” It should be treated and nourished accordingly.
 8. It is a universal experience of mediums, that if they prostitute their powers solely for money, and personal gain their abilities wane or fade altogether. However, a laborer is worthy of his hire. The professional medium, like the clergyman, legitimately collects fees and stipends for his honorable employment. The use of mediumistic powers to play the horses or for purposes of financial speculation is asking for trouble.
 9. Prominent mediums have been “tested” and their talents examined by parapsychologists. The late Eileen J. Garrett is a notable example.
 - aNearly all of the most important and successful mediums have willingly put themselves into the hands of objective testers. People like Mrs. Garrett, Mrs. Osborne Leonard, Mrs. Piper, Margery Crandon, Geraldine Cummins and Lottee Van Strahl have cooperated in the most rigorous kinds of experiments, ranging from infrared rays to the probings of psychoanalysts and handwriting experts...¹⁴
- B. The question is frequently asked, “Why do we need intermediaries; why doesn’t God communicate directly with his children?” While some persons are more sensitive than others and have greater paranormal or psychic apprehension, is it not possible that at one time God communicated directly with every individual? It is only as our spiritual ties weakened and we became totally engrossed in the material world that we gradually lost this marvelous ability to communicate. *But what is lost can again be found!* However, let us remember that sensitivity is a gift highly developed in some and to a much lesser degree in others.

1. Johannes Greber speaks of this:

...In the days when men sought after God from their inmost hearts, their communication with His spirit-world was a direct one. Each individual possessed by nature most of the qualifications needed for such communication. His own spirit, attuned to lofty and divine thoughts, was capable of receiving messages from the spirit-world through a spiritual sense of sight, hearing and feeling. This was what you call nowadays ‘clairvoyance,’ ‘clairaudience,’ and ‘clairsentience.’ No intermediaries were needed for the messages sent from the Beyond.¹⁵

¹⁴Margaret Waite, *The Mystic Sciences*, (Woodbridge, Connecticut: Apollo Books, 1971), p. 127.

¹⁵Johannes Greber, *Communication With the Spirit World*, (Teaneck, New Jersey: Johannes Greber Memorial Foundation, Inc., 1932) p. 107.

V. **WHY COMMUNICATE WITH THE SPIRIT WORLD?**

- A. First, we must realize that the desire to communicate with the “dead” is a part of man’s nature. It is normal to want to communicate.
- B. Man is incurably religious, and this fact alone prompts him to have an interest in things eternal. Life-after-death, immortality, are central to the religious life.
- C. Our outlook concerning death is what lends significance to life. Knowing that spirit communication is possible, we develop a healthy attitude toward death. The Apostle Paul tells us in I Corinthians 15:54 that “Death is swallowed up in victory.” Knowing that we no longer fear death, we can live our life triumphantly and joyously.
- D. Those persons who have lost loved ones, and are anxious to know that they still live, may avail themselves of qualified mediums. This is especially true of those who are having problems of severe grief. Communication can, under proper conditions, establish the *fact* of survival.
- E. Communication assures us that we do not WALK BY FAITH ALONE, BUT WITH A MEASURE OF SIGHT AS WELL.
- F. Communication is valid because folk in the spirit world, especially our loved ones, are anxious to assure us that life continues. Communication gives us this proof. They would also like us to know something about that life, and that they continue to be vitally concerned with our day-to-day living on the earth plane.
- G. Communication teaches us that the old bogey about the separation of the sheep and the goats — heaven and hell is a myth that blasphemes God’s love. He loves us with a love that will not let us go.

*“In many and various ways
God spoke of old to our
fathers by the prophets.”*

— *Hebrews 1:1*

CHAPTER XVI

I. TRANCE MEDIUMSHIP

A. Trance is a state of sleep or unconsciousness that is self-induced. The degree of trance varies from mild dissociation to one in depth in which the medium is totally unaware of what is happening.

1. The conscious mind of the medium is inoperative or at rest during the trance while the unconscious mind predominates and is active.
 - a. Raynor C. Johnson in *The Imprisoned Splendour* quotes Phoebe Payne who places mediums into five groups:
 - (1) “The medium who uses unconscious self-hypnosis.
 - (2) “The medium who works in a semi-conscious state under partial control.
 - (3) “The completely controlled or dead-trance medium.
 - (4) “The receptive but self-controlled psychic who remains self-conscious and directs his own psychism at will.
 - (5) “The psychic using his own powers without extraneous aid.”¹
 - i. From what you have read above, it is obvious that the trance state varies from a light dissociation to unconsciousness.
2. Allen Spraggett, writing in *The Man Who Talked With the Dead*, said that Medium Arthur Ford maintained that it was Yogananda:

...Who taught him how to induce a yogi trance, and, equally important, how to manipulate that altered state of consciousness (or unconsciousness) for mediumistic purposes. After all, the trance itself — which Ford described as being, for him, like dropping off to sleep and waking up in an hour feeling refreshed — is useless for a medium except as the means by which a purported spirit can manifest. The spirit communicator puts on, like an overcoat, as it were, the entranced medium’s body.²

II. THE CONTROL

A. A control, a spirit entity, is like a telephone operator who is the intermediary between two worlds. He makes the connection and establishes communication by manipulating the medium’s body.

¹R. C. Johnson, *The Imprisoned Splendour*, (New York: Harper & Row, 1953), pp. 279-280, citing Phoebe Payne, *Man’s Latent Powers*, Faber & Faber, 1938. (No other information available.)

²Allen Spraggett, with William V. Rauscher, *The Man Who Talked With the Dead*, (New York: A Signet Book, 1973), pp. 41-42.