

"When speaking to one another on the earth, are not different sides shown, displaying to this one that which is hidden from the next? Then consider how much more does the portrayal differ when for the time being various mechanisms are borrowed. We take one, we take another, but in most cases must a portion only of what we would express flow through. When sufferers come, seeking help of mind or body, we use with gratitude that instrument nearest to our hand. I may have to come showing a great deal of joviality—well, I was in my life a jovial man! On the other hand I may display a very philosophic calm. That, too, formed part of me.

"The manner of my coming varies. If, however, in the end I have helped some person, what does it matter how it is done?"

I must now say a little more about the healing powers of Abdul Latif, and something also about those of White Eagle and Chang, the Chinese control of Mr. Philip Sharplin. It is undoubtedly true that an extraordinary magnetic strength emanates from all of them, and I have often experienced it and benefited from it. Not only has this power come directly to myself, apart from those times when I have been with their mediums, but it has also come to me through that great healer William Hendry, who for so many years of his life worked unceasingly, and in so gentle and self-effacing a manner, to help others.

When undergoing treatment for a severe illness, I have many times seen colours in all sorts of shades from softest violet to deep orange, sometimes beautifully intermingled with gold or silver. Sometimes the sensation has been strongly magnetic, at others almost like liquid sunshine; and once—this was with White Eagle—I saw flowing towards me a soft white vapour, a silver cloud, soothing, smooth, completely satisfying. The result was in all cases the same: a feeling of renewed life as a stream of vitality coursed through my veins. White Eagle speaks often of these lights, saying they are part of the cosmic rays drawn from the universe, and that they possess wonderful curative powers.

The controls I have met have different methods of healing. In addition to giving out healing himself, Abdul Latif when speaking through his medium, Eileen Garrett, often advises his patients to see an earthly doctor as well. In my own case, in the early days of my illness, he gave me, without my mentioning the subject at all, an accurate diagnosis of what was wrong. He said there was a certain injection I ought to have, and that he could induce a doctor to whom I was going to prescribe it for me. The next time I visited this doctor he said I must have that very treatment. I could not help thinking how surprised he would be if I told him I had known beforehand all that he would say.

Mrs. Vaughan's control also often advises people to have his diagnosis verified by a doctor; and Mr. Sharplin's, after satisfying himself that his magnetic treatment is not likely to bring about the desired result, will tell his patient to see one also.

On the other hand, when speaking through Nina Francis, Abdul Latif shows no disposition at all to advise one to consult earthly doctors; and it is rarely that White Eagle does either.

I have to admit, however, that though I could receive from spiritual sources speedy relief and healing from sundry aches and pains (as, for

example, when I was injured by a car), I was ultimately defeated by a really serious illness. As the time went on without my becoming better for more than a few brief intervals, I realized that something must be lacking in myself; the ability mentally to reach out to some great force; an ability which had often been present with trouble less serious. My physical weakness gave me a strange feeling of not having enough strength to do this, and yet I continued to have faith that I should eventually be cured of the extreme exhaustion from which I was suffering.

This illness, which lasted altogether for eight years, gave me a wonderful opportunity for seeing if those from the other world, who had so often shown me their great powers, could make me well. For the last five of these years I did not consult any living doctor, nor, for that matter, did I tell anyone how ill I was. Finally, however, acute peritonitis forced me to have an emergency operation, which was completely successful, though there had been at first some doubt as to whether I should live. Once surgery had done its work I was able to make a recovery which astounded those who looked after me; as indeed they were amazed that I had been able to keep going during all the years when I had been so ill.

In spite of my faith I did not get healed until I was taken in hand by human doctors; and this has taught me that in our present state of knowledge it is not always sufficient to rely on spiritual healing alone. Those who communicate with us from the spheres beyond can usually see considerably further than we can, but they are not omniscient. The information they may give should, therefore, not be regarded as infallible.

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FROM the time of Mrs. Garrett's departure for America in December, 1933 (although she was in England for a short period the following year), I neither saw her nor held any kind of communication with her until she returned to this country in July, 1936.

Two and a half years had therefore elapsed before we met again on July 23rd. She was speaking that evening at the British College of Psychic Science on her experiences in the United States, and I listened to her with intense interest. She gave an account of the work done with her by various doctors and scientists. These, being thoroughly baffled by 'those so-called controls of hers', Abdul Latif and Uvani, had been trying by every means they could think of to see if they could not explain them away.

It was on August 5th, 1936, that Uvani again spoke to me through Eileen Garrett. He said:

"I am happy to come to you in this way, to give you some account of what we have done since last we spoke through this instrument. You have been kept in comfort, happiness, understanding, and without undue

alarm. Is that not so ? And our worthy Abdul Latif has ministered not only to the body but has also given ministrations of spirit."

I asked : "And what has Uvani done ?"

"I think he has tried, in his very practical way, always to provide that you have peace and protection for your awareness. I think you will agree, too, that I have elevated myself into the position of devoted friend, adviser, helper. I have been gratified by your understanding, your trust, and the affection you give me. For long now you have been given the ways, the means, of drawing close to your beloved one. You have been permitted this nearness that he, with his great desire to bring to you the thoughts, the doings, of your loved sons, may be enabled to accomplish that which he longs to do. It has been given also to Abdul Latif, myself, and Frank, your brother, this nearness of thought. This that has come to you is different from what comes to others. Having had all these wonders given to you, can you not see that, did others know, there would be awakened in their minds possibilities of what love can do ?

"I have used those other controls that you might know, by every means in my power, I am able to do as I have said. I have given proof after proof that I come to you. I then wait for the moment when I can say through my own instrument just what I have promised, just what I have done. You may speak now. Yes, to my instrument. She would with useful purpose speak to some concerning it. The American doctor ! It were well he were told."

Without entering into details I told Mrs. Garrett, therefore, about the constant control of myself by Abdul Latif and Uvani.

At the next sitting, which took place twelve days later, the American doctor Uvani had mentioned was present. He was very interested in psychic research and the dual control of Mrs. Garrett and myself. Uvani alone came, and during the greater part of the time he talked to this doctor, while I took notes. He gave a close account of all that had taken place with me throughout the past years ; but I will here include only that part of the sitting in which he gave the names of the different controls with whom he had made arrangements to come and speak to me. Mrs. Garrett, of course, did not know who they were, and it was the first time through her, or any medium, that Uvani had spoken about this :

"I desire to state that we have done much with Madame ; to emphasize the fact that rigid training has been employed over many years under strictest secrecy. We have taken these years in which to prove our own individuality, and I speak here, in this moment, of ways in which this has been done.

"I have come through the French mademoiselle"—(Uvani now turned inquiringly to me)—"she with the monk ! White Hawk. White Eagle. The little girl."

Uvani again turned to me, and after stopping to think who it was that he meant, I answered, 'Lalla', after which he continued :

"Also Lily. There may have been others. All this may be disputed, but through my own instrument I desire to record it. I have done it with remembrance. I have not only told you I would do this, but after having

done it I have come back and discussed with you my ability or non-ability to speak with you through other controls and mediums. It would have all been useless had I not had remembrance of this that I have done. It is necessary that I tell this to you to show you I do remember, and that there is naught that is purposeless in that I do."

Until Uvani spoke of Miss Francis in this manner I had forgotten that she is French by birth, and is known here by the English equivalent of one of her names. It had also escaped my memory that as far back as 1930 Glover Botham's control, who is known as Lily, had mentioned Uvani's association with myself. Cross-references were sometimes made between Uvani and this little control ; but, as it was long before he wrote through me, no test had ever been arranged by him with her.

I am ending this book with Uvani's words through Mrs. Garrett, just before she left once more for America.

"The primary object of my desire to speak through the lips of my entranced instrument before she leaves this country is this : Our work is about to be put into book form. There should be value in such a book giving plainly, accurately, simply, evidence of work done by those who are discarnate with one who is incarnate ; evidence of people who are in places that are inaccessible, where no transport of any description can bring word of their doings. Very definitely this work shows that it is possible for mind to communicate with mind without the necessity for words. My wish is very great that, in the reading of this document, people may have some distinct knowledge of what is essential in obtaining clear communication.

"First and foremost, an understanding, comprehensive, sympathetic attitude whereby they realize that, without these attributes, they cannot obtain the link which binds.

"When they come looking for information, solely from curiosity or a desire to obtain material benefit, there is no open door, no signpost ; a barrier which is more immovable than any brick wall hides what lies beyond. When they have love which gives only desire to find the one loved, the one who has passed beyond their earthly vision, even this may not be sufficient.

"There must be self-control, selflessness, in order that any excess of emotion will not impede the way—and make blurred what might be given by the one who controls the instrument. They must realize patience is a factor which is very necessary ; that if he whom they wish to find is not immediately described, it may be, for some reason, another and yet another is seen before the desired one. There must be no objection, no sully of the sight of the control, or he will find his vision becomes so obliterated that he may be unable to see anything more. If only it could be clearly understood that when material things obtrude the way of communication is almost an impossibility, how good it would be !

"There are many who think they can make investigation in the manner shown by a detector of crime on earth, rigid and critical in their attitude, suspicious, hard ; and, when little or perchance nothing comes their way,

they triumphantly make loud acclamation, saying : 'This is a thing impossible, for I have tested this medium and find her wanting.'

"It is not given to all to have the flame of pure love which, reaching out, blends with the love of the one who has gone; yet did those who desire to learn show patience, tolerance, sympathy, they would not be sent empty away. I do want this point made clear. Such will do far more to enable those desiring information to get it than aught else.

"Now you require elucidation in other matters. You have had your pictures given in many ways, and you have recognized this : that time is not always a measurable quantity. In the beginning we limited ourselves to give you time which corresponded with that of yours, and it was noticeable that those pictures which were very small were more often correct. It was then comparatively easy to grasp the time of your boys with your time. Then came pictures on a larger canvas which were frequently incorrect with your time. The interest, however, still remains that we gave you pictures, and that actually what we saw was correct. What you wanted was news. We saw as much as possible, enabling you also to see, and at the same time giving you a description of what came before us. When a man takes a record he does not confine himself to one small item. What he sees he strings together. So with us. We also wished to make clear that time is as nothing ; for yesterday, today and tomorrow are one.

"You have had your pictures given in many ways. There were moments when we took what passed in the minds of the boys for actual occurrences. It was taken by us at times to be the vision of what would make the concrete action later. We could not always foresee.

"It was necessary sometimes to divert your vision, to ensure that, from having opened a loophole in your mind, you would not suffer a great shock. It being imperative to deflect your sight, we gave you something which would not hurt your mother heart. Instead of seeing your children undergoing great hardships, great sufferings, you were shown perchance another glimpse of what later occurred when all was again peace.

"You wondered sometimes why you were told little of the troubles that were inevitable, especially during the earlier stages of our work. Do you think we could have allowed you to suffer ? At the time your boy was bitten by the snake, do you, for one moment, suppose your brother would have been allowed to see what was happening, so that you also would have known and been rent with the torment of suspense ? There was the time when your young boy went many hours searching for water in the desert. That too. I tell you, even though we had reassured you and given of our word, time and time again you would have been agonized, fearing worse things.

"So we did our best, telling you much, enabling you to see, yet preserving your soul from being seared. You have, long ere this, become conscious that the two worlds are one, as indeed they are. As the mind is inclined to this idea so do the impediments depart ; and very definitely do you realize this, as you go back over our evidence and see what has taken place with you. The more you go over it the more you are able to see the wonderful results.

"You have walked the arduous way. You have received much. Now you have paused to review all that has been given, and you are able to perceive the truth. There is no distance between this state and that which to most appears unknown. It is only people themselves who come between."

APPENDIX

ABDUL LATIF AND UVANI

These notes are taken from two books, *Healing Through Spirit Agency*, and *Health*, both by R. H. Saunders.

Abdul Latif ibn Yusuf was born at Baghdad in 1162 of the Christian era and died in 1231 at the age of sixty-nine. There is no adequate life in English of this great Persian, the references to him in English Encyclopaedias being of the briefest character. He is better known in France and Germany. The best work yet written is that in French by Baron Silvestre de Lacy, whose appreciation of Abdul Latif led him to transcribe the copious references about him found in Arabic literature.

Mr. Saunders says of the book in the Bodleian Library at Oxford : "It is known as *Al Mokhtasir*" (The Compendium). It is on parchment 6½ inches wide and 9¾ inches high, and consists of 133 pages written in the beautiful Arabic characters. It is yellow with the age of some seven centuries, but the writing is clear with not a single alteration or correction, and is in Abdul Latif's own handwriting. It treats of his travels in Egypt, with observations on its conditions in A.D. 1200, and is the mine in which historians for centuries have delved for information of that period."

Uvani also gave Mr. Saunders some information about himself through the mediumship of Eileen Garrett. This I did not see for a considerable time after he had given details of his life to me. He said that he called himself Uvani, meaning "The Son of Happiness", but that his real name was Yusuf ben Hafik ben Ali, and that he was a member of a noble merchant family of Basrah, mainly connected with the export of fruit. He was a soldier himself, and was killed about a hundred years ago fighting against the Turks, when he was aged about forty-eight.