

Chapter XI

On July 23rd, 1936, Eileen Garrett gave a lecture, at the British College of Psychic Science, on her experiences during the previous two and a half years in America. I listened with great interest while she described the work done with her there by doctors and scientists, trying -- among other experiments, such as many concerned with Extra Sensory Perception -- unavailingly to prove that Abdul Latif and Uvani were facets of her own personality. The chairman at this meeting was a Dr. Elmer Lindsay, an American recently over from the States. I did not meet him until August 17th.

On August 4th, Uvani talked to me again 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 ministration 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

* Uvani is referring to the whole period since Eileen Garrett left England in December, 1933; not merely to the gap since July 1st, when he had last talked to me through this source.

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 going into any details I told Eileen Garrett, therefore, about the constant control of myself by Uvani and Abdul Latif, and she passed on a request to Dr. Lindsay that he should be present at my next sitting with her, on August 17th, 1936.

On this occasion Uvani alone came, and for most of the time he talked to Dr. Lindsay, while I took down the conversation. Uvani gave a close account of what had taken place with me during the past years; but I am including here only that part of the sitting in which he gave the names of the different controls with whom he had made arrangements to speak to me through their mediums. Eileen Garrett knew nothing about the cross-tests, and this was the first time that Uvani had spoken about them through her or any other medium. He said:

"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.

* Dr. Lindsay.

"I have come through the French ^{*}mademoiselle" -- Uvani turned enquiringly to me -- "she with the monk. White Hawk. White Eagle. The little girl."

Uvani turned to me again, and, after stopping to think who it was that he meant, I answered "Lalla." 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 been all useless had I not had remembrance of this that I have done. It is necessary that I tell you this to show you I do remember, and that there is naught that is purposeless in that I do."

Until Uvani spoke of Nina Francis like this, I had forgotten that she was French by birth, and was 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 was known as Lily, had mentioned Uvani's association with me. Cross-references were sometimes made between Uvani and this little control; but, as that was long before he started to write through me, no test had ever been arranged through her.

As he had promised, Dr. Lindsay sent me the following memorandum, under covering letter, when he returned to America:

26 East 36 Street,

New York City,

September 3rd, 1936.

"On August 17th, 1936, Mrs. Alice Kaulback and I had a sitting with Eileen Garrett, at 134 Piccadilly, London, England. I had received a request from Uvani, through Mrs. Kaulback, to sit in on Mrs. Kaulback's session.

"Uvani greeted us in his usual gracious manner, expressing his thanks for my presence and saying he was happy to again contact me after so long

^{*} Nina Francis.

period of absence. I had not spoken to him for over a year, altho I had sittings with Eileen Garrett during that interval in New York City.

"He wished to say that he requested my presence for the following reasons:-

"Having come from America; being an outsider and unconnected with any English organisation; having no 'ax to grind'; and knowing that I was deeply interested in the work entailed in the possible proof of survival, it was his wish that I be present when he spoke to Mrs. Kaulback through his own instrument (Eileen Garrett) with regard to the work Mrs. Kaulback has been doing for the past seven years, and of which work she has not been permitted thus far to speak.

"He explained to me that he had been in touch and communication with Mrs. Kaulback during the entire time, first contacting her through Eileen Garrett, then through her own 'Automatic Writing' mediumship, for which he had put her through a rigorous training.

"During this seven years period of contact with Mrs. Kaulback through her own automatic-writings, as well as through other mediums, Uvani and Abdul kept a definite line of thought and procedure with constant cross references and checkings from one medium to another. Both he and Abdul Latif gave her 'pictures' of occurrences and happenings to her sons who were at distant places such as India and Tibet.

"For example, Uvani or Abdul would tell her of these happenings through her own automatic-writing and then when she had a sitting with any of the other mediums, he would either continue these pictures, or make such reference to them as would show her his consecutive connection with the subject and her, even though manifesting through six or seven different persons.

"That not only he, but Abdul Latif as well, followed through with these experiments.

"That Mrs. Kaulback had been put through the severest kind of training with regard to her own writing, as well as with regard to services she had rendered during the period of this work.

*
* Outside the scope of this book.

"That the ban of silence had been laid on her so that during the whole period of over seven years no one, except her sons, knew what was going on, and therefore could not have possibly aided or interfered with the experiments.

"She has been keeping amazing, minute records of every sitting and every writing, with cross references to letters received from her sons in corroboration, or denial, of the accuracy of the pictures.

"And then, when his own instrument, Eileen Garrett, was again in England, he would have a session with Mrs. Kaulback and give her corroborative evidence of all that had occurred through the other mediums.

"That this long and arduous procedure was for the definite purpose of proving the INDIVIDUAL IDENTITIES of himself and Abdul Latif.

"So that there could be no question of him, or Abdul Latif, being a split personality of Eileen Garrett's, if he could appear through other instruments and continue his identical procedure.

"That therefore he wished that the essence of the records kept for over seven years be compiled into a book, which would incontrovertibly prove the individualities. That there was also the subject matter of still another book contained in these records, which would present other than only the scientific aspect."

Elmer A. Lindsay.

It is impressive that Uvani was able to speak so strongly through Eileen Garrett of the proofs of his and Abdul Latif's individualities, which she herself refused to credit. It showed her complete withdrawal when in trance.

At the end of 1936, just before Eileen Garrett left England once more for America, Uvani talked to me again through her. He said:

"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. 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 that, for some reason, another and yet another is seen before the desired one. There must be no objection, no sullyng 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, to-day and to-morrow 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."

I have found these things to be true. I have tried to show the means taken to convince me, and the ways in which those who have worked through my mediumship have arranged to speak through other sources, in order to give evidence of their ability to do what they had promised. Ever since Harry left me I have had constant and undeniable proof of his survival, and I think that Abdul Latif and Uvani have clearly shown that they are not merely fragments of a woman's personality (as was the opinion of their wonderful medium, Eileen Garrett), but complete and distinct persons, with characters as emphatically their own as when they lived on earth.

With their help, Harry and Frank have shown me that where there is great love, not only is it possible to keep in touch with those separated from us by death, but also with those from whom we are temporarily parted in this world, however far they may from 'normal' means of communication.

I know now that life continues after death, unchanged in its essentials, and that, when our physical bodies are shed and we enter the next state of being, we still retain our own personalities, with all our powers of understanding and thought, but clarified and intensified beyond all imagining.