Introduction by J. Cuffe.

More than 90 years after the first publication of this book and nearly a century after the events it describes, I find myself providing an explanatory commentary for the benefit of those who have since followed in the footsteps of my illustrious father, J.S.M. Ward. (1885 – 1949) In his youth and early manhood, Ward was not so very different from other well-educated young men of his era, and this book describes what we may call the first stage in his transition to the great mystic and spiritual leader that he later became.

After completing what we would call his secondary schooling at the Merchant Taylors’ School in London, Ward went on to Cambridge University, where he obtained an Arts degree, majoring in history and graduating with honours in 1908. Already married to his second cousin, Carolyn Lanchester¹, he spent the next few years as an educator working to support his wife and young daughter, Blanche, whilst at the same time furthering a growing interest in psychic and spiritual matters, by associating with others of like mind.

Although always a religious man and a practising Christian (his father and grandfather were both Anglican clergymen) Ward’s early seeking led him to join a number of occult groups, some of them associated with Freemasonry and others with Psychic Research. Although he rapidly became well-respected for his studies and to the world at large, is still best-known for his Masonic writings, it was his researches into Life After Death that eventually led him to the heights of mysticism. For those who are unfamiliar with his later works and in order to facilitate their understanding of this book I shall now provide a brief summation of the State of Man After Death as he eventually came to understand it.

Broadly speaking he discovered that what is commonly called the Afterlife consists of two separate and quite distinct States of Being or Planes of Existence. Each of these is as different from one another as they are from this Physical World, yet they interpenetrate it in Time and Space. They are known respectively as the Astral Plane and the Spirit or Form Plane², of which the latter is a realm of pure Spirit, whilst the former is, as it were, an intermediate State between the Physical and the Spiritual and partakes somewhat of the nature of each³.

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¹ Ward was only 19 when in 1905 he married Eleanor Caroline Lanchester (1866 – 1926) who at the time was about twice his age.

² It is called the Spirit Plane because it is a Realm of pure Spirit, in contrast to the Astral Plane, which is inhabited by Spirits clad in an Astral Body and the Earth in which the Spirits are clad in BOTH an Astral and a Physical Body. In this book, Ward usually uses the term “Spirit Plane”, but because the free Spirits who dwell thereon, do assume a visible Form, many people also call the Spirit Plane, the Form Plane. (Note: the form assumed is generally based on how they appeared when last on earth when in their physical prime.).

³ Those who die on earth pass initially to the Astral Plane, where some remain for many years, whilst others pass on quite quickly. Whilst on the Astral Plane their behaviour may well serve to reduce or enhance their spirituality and so the position they occupy on the Spirit Plane is determined by their behaviour on both Physical and Astral Planes.
Although in “Gone West”, Ward does provide some information about the Astral Plane, it is discussed in much more detail in his later work called “A Subaltern in Spirit Land”, to which book those who are particularly interested in that Plane are referred. “Gone West” is mainly concerned with life on the Spirit Plane, which Ward reports to be separated into Four Major Divisions, each containing many sub-divisions.

These Four Major Divisions he distinguishes in two separate but equivalent ways: by the amount of spiritual light present in each, and by the degree of Belief (usually called Faith in Christian literature) or Unbelief of the spirits that dwell in each part. These Four Major Divisions are:

1. **The Realm of Darkness, commonly called Hell, is the Land of Unbelief**, in which the spirits have a complete lack any form of religious Belief. To a greater or lesser extent they are all selfish and for the most part, have no real desire to improve their spiritual position.

2. **The Realm of Twilight, sometimes called Purgatory, is the Land of Half-Belief**, in which the spirits still lack any deep religious Belief, but where they do possess a sort of half-belief. Additionally, for the most part, they have at least some desire to make spiritual progress.

3. **The Realm of Morning Light, also sometimes called Purgatory**, is the Land of Belief without Works, in which the spirits, although having a genuine religious Belief, are often bigoted and rarely demonstrate their belief by performing good works or helping others.

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4 These are, however, linked, because in the Spirit Plane there is no physical sun and all light comes from God. Therefore it is the level of one’s Belief or lack thereof, that determines how much or how little of that light we see, for it is ever-constant.

5 Although Ward himself was, and always remained, a practicing Christian, he had a great respect for other religions, seeing each one merely as representing a different road to the same Goal. One of his key discoveries in the Afterlife was that such differences in belief gradually disappear as the individual spirits become more enlightened. He also found that it was the state of believing in something spiritual, and the strength of that belief, that were the main factors in determining one’s after-death situation, not the belief in any specific theology. This is why he uses the word “Belief” rather than “Faith”, to define the various Divisions of the Spirit Plane. To him the words were interchangeable and equivalent terms, but as “Faith” has a specific meaning to many Christians, he used the word “Belief” to emphasise that one’s After Death situation depended on any form of Belief, Christian or otherwise, rather than only on Christian “Faith”. Those interested in applying his discoveries to a purely Christian viewpoint may sometimes find it helpful to change this word in their own minds.

6 Some people view the Land of Twilight and the Land of Morning Light as merely two parts of the same “Purgatory”, but in doing so, they usually acknowledge, that it is a vast realm and that some spirits remain therein for much longer than others. This is because they have more debts to settle or lessons to learn therein. Ward, however, always insisted that the difference in terminology is not merely semantic, for the attitudes of the inhabitants vary greatly between these two Realms. In the Land of Twilight, Belief is at best fragmentary and uncertain. In the Land of Morning it is strong, although largely unmarked by practical application (good deeds).


4. The Realm of Noon-tide Light, commonly called Paradise, is the Land of Belief with Works, in which dwell those spirits who demonstrate the strength of their Belief by helping others to advance on the spiritual Path.

“Gone West” was the first book that Ward published on spiritual and occult subjects, but it was to be merely the first of many, just as the events it describes were merely the first halting steps of his own spiritual journey; a seeking that was to lead him to become one of the best-known authors of his day.

Originally, it had been Ward’s intention to include accounts of the lives of two more advanced spirits in this book. The first, JBP, had been a prominent 19th century Congregationalist theologian and in 1914 he had but recently passed from the Realm of Half-Belief to the Realm of Morning Light. The second was Brother Ambrose, a medieval Catholic monk, who had died many centuries before and who at that time dwelt in the Highest part of the Realm of Noon-tide Light, apparently passing up to the lowest of the Three Planes of the Saints during this period.

Unfortunately, however, war-time restrictions meant that the total size of the initial publication had to be reduced and so the tales of these two spirits from Higher parts of the Spirit Plane were omitted, though at the time Ward clearly intended to publish them as a sequel at a later date. Apparently, this never happened, and apart from the brief mention of each provided in his Introduction to “Gone West” little of the information given by each has survived. This failure to publish seems to have been at least partly due to the fact that in later years Ward acquired a much more accurate and detailed knowledge of these realms and also of the higher Celestial Planes.

After these early experiences were ended, but before “Gone West” was published Ward himself spent a little over a year in the Far East. Based in Rangoon, Burma, he also visited southern India and Ceylon, and spent most of his spare time researching the beliefs and practices of the various religions and societies of the region. In doing so, he was initiated into many different organisations, including the Hindu priesthood and a number of other occult groups.

Ill health forced him to return to Europe early in 1916, so that when his soldier-brother Rex was killed in an artillery bombardment in the trenches of Flanders, he was at hand to comfort their parents. During the rest of 1916, he devoted his efforts towards helping Rex to establish himself in his new life on the Astral Plane. Then he prepared “Gone West” for publication in 1917 and in 1919 published the account of his work with Rex, under the title “A Subaltern in Spirit Land.”

During the period 1919 to 1926, when his first wife died, Ward pursued his spiritual Seeking through numerous Masonic, Theosophical and Psychic groups. He became quite well known,

7 In some philosophies, Paradise is confused with Heaven, yet Ward makes it clear that Heaven only begins beyond the Wall of Fire, where dwell the Saints of God. The spirits in Paradise may be close to the Wall of Fire, but until they are deemed worthy to dwell beyond it, they have not reached Heaven and are still part of the Cycle of Reincarnation.

8 For as the Bible puts it; “Faith (Belief) without works is dead” (St James 2; 20)
as an author and published a number of works on the inner meaning of Freemasonry\(^9\) and
detailing its historical roots in various religious and quasi-religious Rites from the Ancient
world. All the time his spiritual seeking\(^{10}\) was leading him onwards. He never abandoned any
course of investigation as worthless, but sought to extract from even the most unpromising
situations a few specks of gold amidst the dross. Nevertheless, it was his own psychic
experiences, which taught him most.

Thus it was, that from 1927 onwards, with his second wife, Jessie Page, also a psychic
researcher of some note, he was able to reach beyond the levels of mere psychic experience
and attain a level of mystical ability that few westerners have ever achieved. A level in which
like the Apostles of old they were able to receive instructions from their Angelic Guardian on
a regular basis, and which on occasions allowed them to enter the courts of the Most High
Himself.

Together, in response to instructions they were given, they founded an organisation dedicated
to preparing the world for the New Age that they were told was about to Dawn\(^{11}\). They were
warned that He Whom the Christian world knew as Jesus Christ was about to return to reign
as King over the whole world, as He had promised, but that he would come as the Divine
Salvator of all Mankind and that it would not be only the Christian world that would accept
him.

All men, they were told, no matter what their religious background would see in Him the
Fulfilment of the prophecies and promises of their own faiths and so rally to His cause. To the
Buddhist He would be Mettraya, the Fifth Enlightened One: to the Hindus, Kalkhi, the Tenth
Incarnation of Vishnu, to the Moslems, the Mahdi, to the Jews, the Messiah, and to Christians
Christ the King. But no matter what the beliefs of their fathers, all alike would accept Him
and accept His teachings, even where they conflicted with the earlier revelations they had
previously followed.

The Visions and messages John and Jessie Ward received during this period led them to
realise that the traditional theology of their Christian heritage should also be modified to
accord with Reality as their own seeking had revealed it to them. Thus it was, that the unique
teachings of the New Age came to be presented to the British public during Ward’s own
lifetime and in doing so he re-introduced to mankind the Ancient Wisdom of the Past that to a
greater or lesser extent had been lost or destroyed in all existing faiths.\(^{12}\)

For the rest of his life, despite bitter persecution from many who had once been his friends,
Ward devoted himself to this purpose, believing that the more who came to accept the New

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\(^9\) Many of which are still studied by modern Freemasons.

\(^{10}\) For those who are interested a brief summary of the spiritual journey of J.S.M. Ward and the Work
that he founded is provided at the end of this book.

\(^{11}\) Ward’s first intimation of this fact had come in 1919, when his Guardian Angel spoke to him about
it, an experience that was published in the last chapter of “A Subaltern in Spirit land”.

\(^{12}\) In part, this was recovered through his studies of ancient rituals and religions, but as his knowledge
grew, he was increasingly brought to realise that his own experiences and the Ancient Wisdom
substantiated one another.
Age teachings the more swiftly that the Salvator of all mankind would return. When he died in 1949, he knew that that coming was still far away, but he also knew that like the dropped pebble in the mountain that starts an avalanche, he had initiated a New Age movement that in one form or another would spread throughout the world.\(^{13}\)

Not all those who read this work will wish to study all Ward’s works in detail! Not all will have the opportunity to do so, but for the benefit of those who would wish to understand Reality as He understood it and to prepare themselves for coming of the New Age and the Salvator who initiates it, a brief summary of his main teachings has been provided at the end of this book.

“Gone West” is the first book that Ward wrote about the Afterlife, and it describes his first real contacts with the departed. It covers a period starting in December 1913 and continuing until September 1914, thus finishing just after the outbreak of World War I at which time Ward himself was preparing to travel to the Far East.

It begins by describing the first introduction of the young Ward \(\text{(then aged 28)}\) to the supernatural world, and although there is no doubt that what he has written corresponds with what he experienced at that time, care should be taken in using this material for purposes of extrapolation.

This is because although he reported what he saw and was told\(^{14}\) at that time, as he later discovered, the Dead are not all-knowing and not everything he was then told, was completely correct. Much was, but at that stage in his seeking his own knowledge of spiritual matters was very limited and he was unable to identify errors. Later he came to recognise his relative ignorance at this period, and when I was in my late 20’s he would often say to me, “I wish I had known what you know now, when I was your age”.

Furthermore, as recorded, this book mainly presents the views, memories and experiences of others, and most, perhaps all of them, were less spiritually advanced than Ward, for even though at that time his own spiritual knowledge was largely sub-conscious, he was clearly an ancient and spiritually-advanced soul. Hence the need for this commentary!

Where necessary I have clarified or modified specific points through extensive footnotes and it is these that form the commentary, but I have deliberately refrained from modifying his original wording in the text, so that his reports are presented in their original form and may be read as such. At times, this has meant that the style of writing is a little archaic, and punctuation is not always used in the same way as we would employ it today. Nevertheless, in the main the meaning is quite clear, and where ambiguity exists, I have sought to remove it through the use of explanatory footnotes.

\(^{13}\) Ward was one of the first to introduce to the world the idea that the secret Wisdom of the Ancients was worth recovering and also to promote the New Age teachings that to a greater or lesser extent are now becoming increasingly well known around the world.

\(^{14}\) Even at the time he saw himself not as an author writing a narrative, but as an editor reporting what he had seen and heard. Several of his original editorial notations within the text support this contention.
There is no doubt that the early mediumistic experiences described in this book, helped to formulate Ward’s later understanding of life after death; nevertheless, the information provided by lesser individuals and merely reported by the young Ward as part of his own seeking, should not be regarded as necessarily accurate, purely because it was reported by him. Very often it is slightly inaccurate, and occasionally it is quite wrong. For instance at one point he expresses uncertainty about Reincarnation, a concept of which he knew little at that time, and one that he only began to understand properly as a result of the time he spent in the Far East the following year. (1915)

In particular, some of the views of “W.A”, an admittedly immature spirit, must be regarded with scepticism and an extensive commentary is provided in connection with some of them. In respect of the reports of both H.J.L. and “The Officer”, I would say that though limited in scope, most parts of them seem to pre-figure Ward’s later teachings, and may perhaps have helped to provide the basis for some of them.

In conclusion let me commend this book to all earnest students of the Truth, who are invited to study it, but only as long as they bear these limitations in mind and take cognizance of the commentary provided.

John Cuffe
2010

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15 This may well be when he first began to consider the subject, but it is likely that it was only as he continued his studies of the teachings and histories of both Masonic and other Secret Societies that he developed a more comprehensive understanding of the Doctrine. His second spiritual book, “A Subaltern in Spirit Land,” published in late 1919, makes mention of it as applying to at least some of the Departed, but He does not describe the laws governing it in any detail, and is not known to have published them for another ten years. During that period he learned much and the lecture he delivered in January 1929, and which was then published as the first chapter of “Life’s Problems” demonstrates the understanding that resulted from this learning process.
The manner in which these communications came to be received is plainly set forth in the book itself. They were due to the desire of H.J.L. to convey to me an account of life beyond the grave. He discovered that I was mediumistic — a fact of which I was unaware. Although I have for many years been keenly interested in the occult. The methods employed in conveying the information contained in this book were two-fold: visions and automatic writing.

Firstly, the visions: The first of these was prophetic and foretold H.J.L.'s death. The first one after his death was very vivid, though at first I thought it was a dream, but nevertheless wrote it down. As the visions continued regularly once a week on the day of the week on which H.J.L. died (Monday) I was compelled to alter my views.

In particular I noticed four chief differences:

(a). They were coherent throughout. One of the most unsatisfactory features of dreams is the incoherency. Scenes shift from place to place without any regular sequence. People do things they would never do on earth and the characters change before our eyes. These visions were real through and through, coherent and logical in their development, and moreover, took up the narrative where it left off the week before.

(b). A normal dream fades almost at once and it is rarely the case that it can be remembered in its entirety a few hours later. The visions remained firmly impressed upon my mind until

In order to protect the privacy of those whom he met, Ward usually identifies them only by their initials, a habit that he seems to have learned from his masonic contacts. In many cases these initials are sufficient for us to identify the individuals although this is not always so. H.J.L. refers to Henry Jones Lanchester, who was both his father in law and his great uncle. (His first wife, Eleanor Carolyn Lanchester was his second cousin.)

As most of these so-called visions occurred during sleep at night, today we would normally all them dreams. He uses the term in an attempt to differentiate between the sort of “dreams” that are recorded here, which are real experiences on other Planes, and meaningless dreams that are merely jumbled reflections of some earthly memories, such as we all experience regularly.

Automatic writing is usually the result of a medium allowing a discarnate spirit to temporarily “take possession” of his body, and is not recommended because of the obvious spiritual risks involved, of which, of course, Ward would have been unaware at this time. It is significant that despite the risks, he discovered it to be a much less efficient method of communicating than the “vision-dreams” that provided the bulk of this record.

It is often quite difficult to tell the difference between normal dreams, and experiences on other planes. Hence, the novice should record all dreams and seek advice from his spiritual guide on each.

This is one of the most obvious ways of determining that a “dream” is one of more than usual significance. There may be other factors that cause us to remember an ordinary dream, such as a violent nature, but in such circumstances, although some aspects may remain vivid, most of the minor details rapidly fade. In a real experience, even what are often quite minor aspects tend to remain clear.
they were written down, which sometimes took a couple of days. Once they were written down they would tend to merge into the general body of remembrances which every mortal carries in his brain.

(c). The information was not due to the conscious or subconscious mind, for much of it was in violent opposition to my pre-conceived ideas on the subject and it was some time before I would accept them, though I do so now completely.

(d). These visions contained veridical facts entirely unknown to me, which nevertheless proved to be true on investigation. Some of these facts were of a personal and private character, known only to a dead man and one living person, and the latter admitted their truth. Further there were certain references, which to the writer were unintelligible, but were recognised by the living person to whom they were related (as requested).

The other communications were obtained by automatic writing. With the exception of the first two or three, I was in a complete trance and was in complete ignorance of what was written until I became normal again. The possibility of their being the product of my conscious mind is thus eliminated.

With regard to the sub-conscious self, I would like to take this opportunity of protesting that while I am prepared to admit that such a thing does exist, I nevertheless hold that in most cases the word is a bogey set up by scientists to explain phenomena which they are unable to explain by the ordinary material laws, and which they are unwilling to ascribe to spirit influences. Yet, accepting the subconscious self at its highest valuation, it will not explain the presence of information which was quite unknown to me, and which on its being investigated by others, proved to be correct. As an example of this, but not the only example, the following may be noted as given by J.B.P.

"I am only going to give you the name of a friend I met in this city. He is a Baptist, not a Congregationalist. His name is Richard Gresham Barber, born October 20th 1807, was Sheriff of

21 The famous mystic St Terse of Avila pointed out that genuine spiritual experiences usually share this characteristic. They remain firmly entrenched in the mind until acted upon; other dreams or imaginings quickly fade.

22 It must be remembered that Ward had been brought up in Anglican Church, which among other things specifically repudiates any intermediate state between Heaven and Hell in its Thirty-Nine Articles. Hence, the very idea of the sort of Afterlife that HJL described and which he later experienced for himself, was completely foreign to his pre-conceived beliefs when these experiences first began.

23 It was Sigmund Freud, commonly known as the father of modern psychology and his successor Carl Jung who popularized the idea of the sub-conscious self, and whilst the young Ward would certainly have been exposed to their theories, the conflicting views they espoused about it, would naturally have made him reluctant to endorse any one of them.

24 J.B.P. is the abbreviation used by Ward to refer to a good spirit from the Realm of Morning Light, who at times guided and assisted H.J.L. On earth he had been a Congregationalist pastor and theologian and for the sake of his family, still then on earth, Ward sought to ensure that his former identity did not become generally known.
Nottingham and a colliery manager at Babbington, near Notts. He died June 21st, 1892. His brother John was twice Mayor of Nottingham.25

It was only after considerable search that Mr. K.26 was able to prove these facts to be correct, even to the minutest detail.

But without devoting more space to these problems, for those who desire veridical evidence may obtain it from any ordinary spiritualist society, let us turn to consider the matter given in these pages. The original plan of the work as arranged by H.J.L. was as follows:-

**The Astral Plane**27 -

- As seen by a bad man, *viz.* The Officer.
- As seen by an average man of the world, *viz.* W.A.

**The Spirit Plane**, divided into -

- Hell, or the Realm of Unbelief, *related by The Officer*.
- The Realm of Half-Belief, *related by H.J.L.*
- The Realm of Belief lacking in Works, *related by J.B.P*
- The Realm of Belief Shown Forth in Works, *related by The Monk*.

Owing to the enhanced cost of production, due to the War, it was found necessary to reduce the book to a manageable size. To do this we were reluctantly compelled to publish only the Astral Plane, Hell, and the Realm of Half Belief. As these are set forth in full, it will not be necessary to deal with them here, but a few words may be devoted to the two higher realms.

**The Realm of Belief lacking in Works**, as depicted by J.B.P., is much brighter than the Realm of Half Belief28, the light being as the light in England at about 8 a.m. on a Summer's day.

To this realm go all those whose faith was strong, but narrow and rather bigoted, and who fail, as many do, to act up fully to their beliefs. In the lowest division29 of this realm, the spirits are still strong believers in their own particular sect, and there is marked tendency for them to remain

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25 Actually, John Gresham was Mayor of Nottingham three times all together. *(This according to the internet)*

26 This refers to one of Ward’s earthly collaborators in his mediumistic research.

27 The information given in this book about the Astral Plane si very limited and the serious student is referred to its companion volume “A Subaltern in Spirit Land, written about two years later.

28 The light there is likened to a soft Twilight hence the name Twilight Land.

29 This may be a little confusing. We have said that there are Four Major Divisions within the Spirit Plane, but it is important to remember that each of these contains a comparable number of spirits to the whole Physical Earth., and that there are many sub-divisions within each of them. At times Ward refers to these as “sets” or sub-divisions, but when, as here, he uses the term “division” it should be read as “sub-division”.

there, segregated into narrow communities. Their principle failings are self-complacency and an unwillingness to make any effort to progress higher, being often well satisfied with their own surroundings.

In the next division, the smaller differences between the sects tend to disappear, and a few broad communities take the place of the numerous narrow religions from which the individual spirits have risen. Those who have come up from the realm of Half Belief, like J.B.P., do not drift into the narrow sects of the lowest division. They arrive freed of pre-conceived prejudices, and devote considerable attention to the study of the various faiths they find there, and endeavour to draw from each the vital truths which are enshrined in them.

Some of the most interesting revelations J.B.P. made were that gods exist, or, at any rate, forms of the gods, and condescend to answer the prayers of their worshippers. In particular, he describes a service in a great Egyptian temple in which Osiris appeared. Similarly he has visited a Hindoo temple where Karttikeya the God of War presided.

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30 Again, this means the next sub-division of the Realm of Belief without Works.

31 In other words those who come recently from Earth or the Astral Plane tend to bring their prejudices with them. Those who, on leaving Earth or the Astral Plane, pass first to the lower Division, that of Half-Belief, and who then work their way upwards, may well bypass that narrow sectarianism, which is largely a fault of the Physical World. Those who bring it with them from Earth may not make much progress on the Spirit Plane at all. Hence such spirits may well remain “bogged down” on the lowest part of the Realm of Belief without Works, whilst those who on earth were much less spiritual, may overtake them and continue to speed upwards, because of the efforts they have made after death.

32 There is no doubt that all faiths contain some elements of the Truth, and those who are truly seeking will not hesitate to sift through a mountain of dross if they think that some hidden gem is buried therein.

33 There are two points to be made here. Firstly, it must be remembered that all religions have some good in them, and each is guided and led by one of the great Angels whom we call “Thrones”. At times such Angels will provide advice and guidance to their followers, and even on earth miracles occasionally happen as a result of this. On the Spirit Plane, such things are much more common, for there it is much easier for an Angel to appear than it is on earth. Thus many such appearances are genuine manifestations of a higher being. Secondly; Christians are inclined to think that non-Christian Deities do not exist – “the gods of the peoples are idols” they trumpet, (1 Chronicles 16: 26) and whilst this may be broadly correct on earth, on the Spirit Plane it is not. The very fact that many people believe in an entity means that on the Spirit or Form Plane their thoughts can create a Thought Form of that which they believe to exist, and so such an Entity comes into being, and is readily perceived by those who dwell on that Plane, whether or not they worship him. There are many such Thought Forms on the Form Plane, as well as some on the Astral Plane and the subject of Thought Forms will be re-visited on many occasions throughout this book.

34 This spelling for what we usually write as “Hindu” was common when Ward wrote this.

35 In Hindu theology, Karttikeya is the first-born son of Shiva and usually known today as Skanda, from the Sanskrit meaning “Spurt of Semen”. The name Karttikeya means son of Krttikas (from the Hindu name for the constellation of the Pleiades) He is also called Kumāra (Youth) and Subrahmanya (dear to the Brahmanas [Hindu scriptural commentaries]).
He also gave a most striking account of a library in the Realm of Belief. "These libraries are on so vast a scale that they look almost like cities; there are many of them, of course, but each is divided into three sections. The first contains the forms of books which have ceased to exist. I mean by this, the actual volumes themselves. Of course, all books do not come to us, many go to Hell...."

"The second section is very different, for in it the books are not the forms of books made on earth, but those created here. The best way in which I can describe them is to compare them with picture books. In short, they contain ideas in picture form, and can be read by us just as the thought pictures of our friends can be understood by us.... Few books are written for the first time over here in script....."

"The third type are difficult to describe as books at all, for the picture idea has been carried out to its logical conclusion. The nearest thing to it on earth is the modern picture palace. Imagine a large room: at one end is a kind of stage, on which perform what at first sight appear to be real men and women. These are Thought Forms, strongly visualised by the committee of scholars in charge of the room... Thus an episode in history will be enacted in all its detail before our eyes."

His description should be compared with the account by "The Officer" of a library in Hell.

The Realm of Belief shown forth in Works is seldom attained immediately after death. Thus to reach it a man must have been not only endowed with a strong faith, but must have risen above any narrowness of spirit, and moreover, have lived a life full of love of his fellow men. His faith must have been shown forth in good works. Indeed, those who so attained it may well be considered to have been Saints on earth.

As with other physical items, the Thought Forms of books readily come into being on the Spirit Plane, whether in the Realms of Light or Darkness. However, “good” books naturally pertain to the one, and so are to be found there, whilst those that are evil or merely worthless, are naturally found in Hell.

Telepathy is the normal method of general communication on the Spirit or Form Plane, with ideas being readily transferred from one Spirit to another. However, if a more complex idea is to be transferred, it is sometimes easier to create a thought form of it, much as we might draw a diagram here on earth. Such thought-forms are not permanent creations – they remain in existence whilst the one thinking about them keeps it in mind, but once that mental attention is removed, they quickly fade.

This is Ward’s comparison and reflects the world in early 20th century. Today we would be more likely to liken them to DVD’s or Video Tapes.

See Part Two, Chapter 21.

Those who do so, or who pass first to the highest Division of the Astral Plane are often on their way to Sanctity.

This is an important point. Many of those holy men and women whom we call “Saints” did not pass to the Plane of the Saints immediately from earth, but spent some time on the highest parts of the Spirit Plane (Paradise) doing further good work and learning more advanced spiritual lessons, before they were finally permitted to advance through the Wall of Fire to what we call the Planes of the Saints.
To this realm the spirits after death rise, but often by slow degrees, and once there must remain a very considerable period\textsuperscript{42}. The light there is as the tropical sun at mid-day, and less advanced spirits would be unable to bear it\textsuperscript{43}.

The development of the various religious beliefs is set forth plainly in the plan contained in this work, but it should be borne in mind that this unity is attained not by watering down\textsuperscript{44} all faiths to one nebulous creed, but by the absorption into one community of all the facets of truth which each faith held, while what is false is shed.\textsuperscript{45}

The spirits in this Plane devoted themselves very largely to helping their fellow men, especially in Hell, and continuously journey down to that place to save those who are in bondage.\textsuperscript{46}

\textsuperscript{42}Whilst this undoubtedly represented Ward’s view when he wrote this it must be remembered that “Gone West” was written before he gained any very clear understanding of the Law of Reincarnation. Hence, what he describes as a “very long time” may on occasion, include also a further life on earth or even several.

\textsuperscript{43}The level of light that exists in each of the various Divisions of the Spirit Plane is commensurate with the spiritual development of those who dwell there. Thus, those in Hell are not punished by being in Darkness – it is the natural result of their spiritual state and in particular of their lack of Belief. In fact, were they suddenly exposed to even the dim light of the Land of Twilight it would be blindingly painful to them, just as it was to “The Officer” when first he climbed out of Hell (\textit{See Part Two, chapter 35}). Equally, those pertaining to an intermediate stage would find the light of Paradise, blindingly painful.

\textsuperscript{44}This sort of watering down has unfortunately become all too common on earth since the rise of the Ecumenical Movement from the 1950’s onwards, by which many of the ideas for which their predecessors had died, were abandoned by many churches in return for agreement on basic ideas that were often more humanitarian than religious.

\textsuperscript{45}All true faiths have within themselves at least some facets of the Truth, and in the highest parts of the Spirit Plane it is this that is followed by those who dwell there rather than any worldly religious belief system.

\textsuperscript{46}Remember this is not referring to Saints, but to the inhabitants of the higher parts of the Spirit Plane. We know that the Saints descend into Hell to help those who dwell therein, but this suggests that even those who have not yet reached that exalted station frequently do likewise. However there is a considerable distinction between them although it is not clear that Ward realised it at this time. Even in the Land of Twilight (\textit{Half-belief}), there are those who seek to help those who are behind them, for this is the main means of spiritual progress in those realms. In the Land of Morning Light there are those who travel down to the Land of Half-Belief, to teach the dwellers in that land how to Believe, and the desire to help others becomes increasingly stronger in the realms closer to the Wall of Fire. In the highest parts of the Realm of Morning Light, they may be permitted to enter the uppermost Division of Hell It is mainly those who are the most highly evolved, and who dwell nearest to the Wall of Fire that are able to descend ever further. To sum up; those who dwell in the higher parts of the Spirit Plane will indeed descend to Hell, though only to the upper divisions thereof. It is only those who have ended their cycle of re-incarnations and whom we call the Saints who can be safely permitted to descend to the lower divisions, and even they cannot reach to the very deepest depths. That is why it was such a special event when following the Crucifixion, Christ was able, as we say, to harrow the depths of Hell that terrible realm we call the Bottomless Pit.
The monk Ambrose, who died in the fourteenth century\(^{47}\), devoted most of his life to this work, and at length obtained his desire and passed through the "Wall of Fire" and was lost to us. Animal lovers will be glad to know that his faithful dog\(^{48}\) followed him through the "Wall of Fire". With him passed also the spirit of a woman whom he had always loved\(^{49}\), but being a monk, could never marry on earth.

They passed through the "Wall of Fire" or Light, as it was described to the mystic union of soul with soul\(^{50}\), which it is understood takes place in the regions which lie beyond the "Wall of Fire".

What is this great "Wall of Fire" which cuts off the sixth or Spirit Plane from what lies beyond?

I am unable to answer this question\(^{52}\).

\(^{47}\) It is, of course, perfectly possible that someone who died in the fourteenth century should remain on the Spirit Plane for so many years and eventually attain Sainthood. However, today we know that this sort of situation would be unusual, for generally the time spent on the Spirit Plane between incarnations reduces as we draw nearer to the Goal. Nor does this passage actually state that Ambrose did not return to life on earth after passing through the Wall of Fire. At this time, however, Ward was obviously unaware of these points and as Ambrose was apparently the only such advanced spirit with whom he had significant contact, incorrectly suggested that the spirit commonly spends many years in Paradise before achieving sanctity.

\(^{48}\) The spirit of a dog or other animal does not usually reach as far as the Spirit Plane, for animals usually re-incarnate from the Astral Plane. Animal spirits come to the Spirit Plane, if at all, only when they are nearly ready to become human, and may often be led thither by love for a human master as apparently happened in this case. After entering the Wall of Fire the spirit of this dog would have then been united with its soul-mate to form a new human spirit and then been incarnated on earth as such. When a good human spirit such as Ambrose, passes through the Wall of Fire, depending on whether or not he has paid all his human debts it will either go on to the Saintly Planes or return to earth life through re-birth.

\(^{49}\) This example of a strong, if often chaste, love for a member of the opposite sex is found in the lives of many saints and there, as here, probably indicates that the two were soul-mates who were destined to unite to form an Angel after they had passed beyond the Saintly Plane. This is discussed below, but when he wrote this account the young Ward was just beginning his own seeking and would not really have understood this.

\(^{50}\) This union does take place beyond the Wall of Fire, but not immediately on passing there-through. It occurs only after a further struggle and the learning of all the lessons of the Saintly Planes, the realms of Perfected Men, after which this union of two Saints can achieve Angelic status.

\(^{51}\) Whilst we tend to refer to a total of Fifteen Planes of Being, a number that is supported in several other philosophies, many groups divide the Realms Beyond differently. The numbers Three, Seven, Nine and Ten are most commonly found, and the number Seven appears to be employed by Ward’s instructors in this book. In chapter 8 we are given some sort of correlation with our own system by being told that Seventh and lowest Plane includes both the Physical and Astral Planes as we name them.

\(^{52}\) The Wall of Fire consists of spiritual power provided by Angels and the appearance of Fire reflects this fact. Most are young Angels, but at times and at need these are assisted by Higher Angels right up to and including the Greatest of the Seraphim.
By some of the Spirits it is called "The Second Death", although this phrase is also employed to describe the transference from the Astral to the Spirit Plane. We are told that some of the spirits fear it as men fear mortal death, but whereas death comes whether we wish it or not, in its due course, this second death takes place only when the spirit is ready and anxious to pass on.

It appears to affect the Form, which seems to pass more completely under the control of the entity, but the entity itself is not destroyed. This was made clear by an Angelic form who guarded the entrance leading from the Realm of Belief lacking in Works to the highest realm.

For when J.B.P questioned him on this point he informed him that he had passed through the "Wall of Fire" long before, and had now returned to labour on the sixth plane adding ".....but on this Plane forms are needed, and therefore we assume one. This is not my original form – it is not the form of an earthly man, but that of an Angel. I create it by willing so to do. As I think myself, so I assume a Form. If I desired I could assume the Form of an animal or a flame. Behold."

J.B.P. "Before my eyes, he took the form of a great flame. The Pillar of Fire" I cried. As I spoke he seemed to change at once and became like a cloud. Then the cloud became all light, and once more I saw him in his Angel shape.

So called because it destroys the Form that the Spirit has used on the Spirit or Form Plane, in order that it may, either, enter a new Physical body and return to life on Earth, or assume a new and more glorious Spirit Form to advance to the Planes of the Saints.

This is certainly true of the less advanced spirits, some of whom continue to resist the Call of the Wall of Fire almost to the last, just as there are those who struggle desperately to avoid death on earth, but there as here, most eventually reach a point of resigned acceptance, and none can resist indefinitely.

Whilst this, of course, is true of the more advanced spirits, with which this account is concerned, it is not always true of younger spirits who do not really understand the nature and purpose of the Wall of Fire, and is certainly not the case with evil ones.

On the Spirit Plane the Form assumed by most spirits is usually based upon the appearance it had when it last lived on earth and which it still retains in its memory. However with increasing will power, comes a greater ability to vary the appearance of the Form and this is especially true of those who have passed beyond the Wall of Fire, and whom we usually refer to as Saints and Angels.

It is clear that there are Angelic Guardians to prevent unauthorised access to each major Division of the Spirit Plane, but these are merely lesser Angels of the lower ranks and should not be confused with those much greater Angels who under God govern those Divisions even as they govern nations and races here on earth.

He did not say how long before, but clearly if it was “long” to such a being, it would have been very long in human terms, yet the fact that the Angel had done so makes it clear that those who are now Angels were once men, and infers that in like manner, we who are now men may hope eventually to reach Angelic status.

It is important to realise that Angels do have complete control over their appearance, so much so that as St Paul once said, Satan himself can appear as an Angel of Light (2 Corinthians 11; 14)

This is referring to Exodus 13; 21 in which the Angel of the Lord appeared as a pillar of Cloud by day and a pillar of Fire by night. J.B.P was obviously well-versed in scripture.
"Cannot the evil spirits also do this?" I enquired.

"The Officer has described something similar. Those spirits whom you call devils can, but I may allow you to probe no deeper into these mysteries as yet," he replied.

This Angelic Being, while refusing to give any details of what lay beyond the Wall, yet stated emphatically that the personal entity was not destroyed, though the form was affected.

Beyond this I have been unable to obtain any information. The spirits on the Sixth Plane do not know, and the guardian spirits who come thither from the higher planes refuse to speak.

Some people believe that on passing the "Wall of Fire", the spirit returns to earth in a fresh incarnation, but while this is probably the case with some, I am doubtful whether it covers all. We are informed that there are seven planes in all.

This work deals with the two lowest only, and since these higher planes must be peopled, it appears more likely that the most exalted spirits rise higher and higher without the need of reincarnation, whereas, more lowly spirits need to return to earth to develop certain characteristics. As to the difficulty of obtaining information from these higher planes, it seems

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61 This is a reference to the fact that one should not teach too much spiritual knowledge to a seeking soul too quickly, lest it do more harm than good. All such knowledge must be built on its proper foundation, and until the foundation is properly completed, the next layer of instruction should not be put in place, lest the integrity of the whole edifice be compromised and it eventually collapse into rubble.

62 We may well ask why it is that the Guardian Angels who visit the Spirit Plane from their own higher realm refuse to give such information. We assume that it would normally be linked with the reason given in the previous footnote – because those who ask for it are not yet fully ready to receive it and this teaches us that when we ourselves are acting as spiritual guides to some of our fellow mortals, we should always be careful not to load up a seeking soul with information that it is not yet ready to understand.

63 This passage is significant in indicating the stage of Ward's own knowledge at the point in his life when he wrote this introduction (1917). Although by this time he understood much about the doctrine of Reincarnation, he was not yet prepared to endorse it to the exclusion of the views of his Anglican heritage.

64 Although not yet totally convinced of reincarnation as a fact, he nevertheless, propounds here a concept that is essentially the same as he later came to teach; that the normal, sinful, human spirit cycles between the Physical, Astral and Spirit Planes, and then back to Earth again, whilst those in Higher Realms have passed beyond the need to return to earth life.

65 This is an important point. There are certain essential lessons that need to be learned before we can achieve sanctity. Until they have been learned we continue to return to life on earth, for they can only be learned on earth.

66 Clearly this fore-shadowed, if perhaps subconsciously, his later mystical journeys to Higher Planes and his experiences thereon that have come down to posterity as "The Apocalypses of Brother Seraphion".
probable that if received it would be so far above the heads of us mortals that we should be unable to comprehend it.

Even the highest realm of the Spirit Plane is so exalted that the monk declared that much of the information he could give would be beyond us on earth, and therefore devoted most of his narrative to accounts of his missionary work in Hell.

I am still continuing my investigations into life beyond the grave, and if this book should prove acceptable, hope at no distant date to publish a second volume containing an account of the two remaining realms, and a more detailed description of life on the Astral Plane.

Since the death of my brother in the trenches of Flanders, I have devoted most of my attention to conditions on that Plane, and especially to the spirits of those who have died in battle. Their state is somewhat abnormal, and indeed, the whole Astral Plane is greatly disturbed. My brother is now engaged in making a survey, as it were, of that Plane, and is being assisted in his task by H.J.L.

If any reader has a question on life beyond the grave, to which he desires an answer, I would endeavour to obtain it, but wish it to be plainly understood that I do not mean thereby that I will endeavour to trace any particular persons, nor to obtain messages from them. To do so is not my object. As an example of what is required, I was asked to make enquiries as to the fate of animals after death, and the result is seen in this book.

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67 This is the key problem. It is just not possible to bridge the knowledge gap between the inexperienced human spirit and sainthood in one or even a few earthly incarnations: hence the need for many lives and much further instruction between incarnations on the Astral and Spirit Planes. As for knowledge of life on the Angelic Planes: few aspects of it can ever become understandable to mortals, and then only through mysticism. If a mystic attempts to convey such knowledge to non-mystics through simile or allegory the attempt is never more than partially successful.

68 This refers to the monk Ambrose; who like most of those who dwell on the highest parts of the Spirit Plane (Paradise) appears to have spent much of his time assisting spirits in Hell. (Even those from the highest parts of Paradise can only descend to the upper parts of Hell for comparatively brief periods, after which they need to return to their own place and restore their spiritual energy.)

69 I can find no evidence that this account was ever published, nor to my knowledge have Ward’s original notes been preserved. The brief summary and extracts provided in this introduction must thus be seen as representing all that has survived of his first records of those realms. At least partly, this is because by the time he would have been able to do so, he had come to a much broader understanding of these realms and realised its limitations and imperfections.

70 This appears to have been fulfilled by the account of his brother’s early experiences on the Astral Plane published in 1919 as “A Subaltern in Spirit Land”.

71 Reginald Lucien Ward was killed by an artillery bombardment on Good Friday, 21st April 1916 and buried on Easter Day.

72 See “A Subaltern in Spirit Land”.

73 In general, most wild animals pass to the Astral Plane after death, where they are largely kept apart from humans and protected from oppression by them. Unlike humans they do not pass on to the Spirit Plane but remain on the Astral Plane and reincarnate from there. Only when an animal is almost ready to become human is it likely to pass on the Spirit Plane.
As to what opinion the reader will form of the present work, I know not, but, for myself, I have been profoundly impressed with the reality and the reasonableness of what I have seen and what the spirits have related of life beyond the grave.

P.S. Exception may be taken to the publication of the Officer's narrative, on the grounds that it is so gruesome\(^\text{74}\) that its appearance will serve no useful purpose; but my justification is;

(a) That the communicating entities desired its inclusion;

(b) That on the Astral Plane there are grave dangers of which it is important that newcomers should be warned; and

(c) That the Officer is now helping those who are passing on to the Astral Plane from the Great War.\(^\text{75}\)

J.S.M. WARD.

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\(^{74}\) Certainly, some of what he describes is gruesome, but it is an essential part of the whole account.

\(^{75}\) This was the case when this book was published in Autumn, 1917. (See a Subaltern in Spirit Land)
# CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction by J Cuffe</td>
</tr>
<tr>
<td>Original Dedication to R L Ward</td>
</tr>
</tbody>
</table>

## PART I: THE LOWEST DIVISION OF THE SPIRIT PLANE (Twilight Land)

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The doorway opens</td>
<td>25.</td>
</tr>
<tr>
<td>2. Introduction of &quot;The Officer&quot;</td>
<td>35.</td>
</tr>
<tr>
<td>4. Two strange incidents</td>
<td>44.</td>
</tr>
<tr>
<td>5. &quot;The Officer&quot;</td>
<td>46.</td>
</tr>
<tr>
<td>7. How the living appear to the departed</td>
<td>52.</td>
</tr>
<tr>
<td>9. The passing of a saint</td>
<td>60.</td>
</tr>
<tr>
<td>10. Describes the school to which he went and what he learnt there</td>
<td>63.</td>
</tr>
<tr>
<td>11. He attends his own funeral</td>
<td>73.</td>
</tr>
<tr>
<td>12. He goes to college</td>
<td>77.</td>
</tr>
<tr>
<td>15. How H. J. L. met &quot;The Officer&quot;</td>
<td>86.</td>
</tr>
<tr>
<td>17. Blanche sees H. J. L. and Molly</td>
<td>95.</td>
</tr>
<tr>
<td>18. Men are self-judged</td>
<td>96.</td>
</tr>
<tr>
<td>20. He visits the school for the babes who knew not faith</td>
<td>107.</td>
</tr>
<tr>
<td>21. He visits the great house of Refuge in Hell</td>
<td>110.</td>
</tr>
<tr>
<td>23. Of their amusements and how the Spirits inspire men on earth</td>
<td>117.</td>
</tr>
<tr>
<td>26. Introduction to W. A.</td>
<td>128.</td>
</tr>
<tr>
<td>27. How the college is organised and of other like institutions</td>
<td>131.</td>
</tr>
<tr>
<td>28. A Hospital on the Spirit Plane</td>
<td>134</td>
</tr>
<tr>
<td>29. &quot;Neither will they be persuaded though one rose from the dead&quot;</td>
<td>143</td>
</tr>
<tr>
<td>30. The Author's adventure in the Park on the Spirit Plane</td>
<td>145</td>
</tr>
</tbody>
</table>
## PART III. W.A. : THE ASTRAL PLANE
(Experiences of an Immature Spirit)

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>W. A. passes over</td>
<td>307.</td>
</tr>
<tr>
<td>2.</td>
<td>How old friends behaved on learning of his death</td>
<td>312.</td>
</tr>
<tr>
<td>3.</td>
<td>Astral forests. The hunters and the hunted</td>
<td>315.</td>
</tr>
<tr>
<td>4.</td>
<td>He determines to help men that he may escape from the Astral Plane</td>
<td>321.</td>
</tr>
<tr>
<td>5.</td>
<td>Types of beings other than men. Animal astrals, fairies, elementals</td>
<td>325.</td>
</tr>
<tr>
<td>6.</td>
<td>He leaves the Astral for the Spirit Plane</td>
<td>333.</td>
</tr>
</tbody>
</table>

The Seeking of J.S.M. Ward; A Summary 337.
Teachings of J.S.M. Ward & his Followers 342.
DEDICATION

THIS WORK BY ME IS INSCRIBED TO REGINALD LUCIEN WARD\textsuperscript{76},
WHO FELL IN THE TIDE OF BATTLE WHERE FLANDERS MERGES IN FRANCE;
AND PASSED FROM UNDER TIME'S FINGER WITH NEVER A BACKWARD GLANCE,
FOR LOVE OF HIS NATIVE LAND IN BATTLE AGAINST A HORDE.

AND UNTO HIS COMRADES IN ARMS OF EVERY RANK AND CREED,
WHO GAVE THEIR ALL IN THE CAUSE OF JUSTICE, HONOUR, AND TRUTH,
AGAINST THE POWERS OF EVIL THAT KNOW NOT PITY NOR RUTH.
TO THE MEN WHO HELD THE BREACH IN THE HOUR OF BRITAIN'S NEED.

\textsuperscript{76} Reginald Lucien Ward was Ward’s younger brother, a lieutenant in the Yorks and Lanchester Regiment who was killed by an artillery bombardment in Flanders on Good Friday, 21\textsuperscript{st} April 1916 and buried on Easter Sunday. After hearing of his death, Ward went to him on the Astral Plane and his next book “A Subaltern in Spirit Land” describes his experiences in that connection two years after those described in this work.
GONE WEST

PART I

COMMUNICATIONS FROM H.J.L. 77
Who died on 5th January 1914 at 9 a.m. on his 80th birthday 78.

THE LOWEST DIVISION OF THE SPIRIT PLANE

CHAPTER I

The Doorway Opens

I, J.S.M. Ward, had a vision early in December, 1913 79 in which I learnt of the death of H.J.L., my uncle and father-in-law. The vision began with a message that he had died suddenly, and went on with the funeral, at which I was present. The sensations of grief, and the remarks and actions of the other mourners were vividly impressed on my mind. When I awoke and later informed Carrie, my wife, we decided to go down and see him when up in town, but unfortunately Carrie was not well enough to go on the day we had selected. On Jan. 5th, H.J.L.’s birthday, we received about 10.15 a telegram to say H.J.L. had suddenly died. All the sensations of grief that I had felt in my dream were repeated exactly, as were the incidents of the funeral. Even his face in his coffin

77 H.J.L. refers to Henry Jones Lanchester. In his published works, such as this, Ward usually uses such abbreviations rather than full names even when he knew them, in order to preserve the anonymity of his contacts. HJL refers to the great-uncle of J.S.M. Ward who was also the elderly father of his first wife Caroline Lanchester (Carrie) making her Ward’s second cousin.

78 The age at which one dies has a big effect on how long one spends on the Astral Plane. Although a young person will often spend many years thereon, after death, an older one such as HJL is unlikely to remain there for long. Some, like HJL, pass to the Spirit Plane almost immediately, whilst others remain on the Astral Plane for a few more years, but rarely for decades. It is as if the Astral Body, being semi-material, ages along with the Physical and so is not fit to last much longer if one has lived long on earth. Consequently, unless there is some significant reason for remaining within the Astral Body, the Spirit usually abandons it quite quickly and goes on the Spirit Plane.

79 Ward often uses the term “vision” to describe any significant dream, and this is what he seems to be describing here. Prophetic dreams are rare, even for experienced mystics, but they may at times come to non-mystics as well, for they are usually the result of one’s Guardian Angel trying to warn one of what is to be. In other words, prophetic dreams such as this one are the result of an Angelic Visualisation of what is to be. Angels visualise the future through their broad knowledge of the laws of karma and of those concerned, but such knowledge is not complete and occasionally they make minor errors. Only God is All-Knowing, but for all practical purposes, Angelic visualisations of the future are accurate, as this one seems to have been.
looked like the one I had seen in my dream; it differed considerably from his face when alive. He was buried on Jan. 8th, 1914.

**FIRST TRANCE VISION**

During the night of Monday, Jan. 12th, i.e. one week after his death on Jan. 5th, at 9 a.m.

I dreamt I saw Uncle like, and yet unlike, he was before he died; something between what he looked like before and what he looked like after death,

He said: I have been trying to speak to Carrie, but can't, so I have come to you. Tell her I am alive, more alive than before I died; that I am mentally clearer than I was for some time before I died. But here I have had to set to work to learn as if I were a child again, much of what I should have learnt on earth. I am with those who did just believe, but had not much real belief. Tell Carrie this.

"It was lucky for me that I did believe to a certain extent, as otherwise I should have been with the 'set' who are below us, i.e. those who did not believe. I used to say it did not matter much what a man believed, but I am learning I was wrong. It makes a big difference, at any rate at starting. The set above us are those who believed, but did not fully act up to their beliefs."

---

80 On the Astral Plane, after death we do change in appearance, though not drastically nor all at once. Those who die young, grow up quickly, whilst the old seem to become younger, moving as it were towards the appearance of what we might call the prime of life – but the change is not so great, nor so swift as to render us immediately unrecognisable. On the Spirit Plane, whither HJL had passed, the process is swifter, but the less advanced souls, such as HJL will appear to be of less than adult size.

81 He had failed in an attempt to contact his daughter, who it might have been assumed, would have been closer to him than his son-in-law. This teaches us that although love is a very important link, there are some who are more able to make contact with the dead than others, just as there are some who can paint pictures and some who cannot.

82 HJL. had died on his 80th birthday, and so it is not surprising to learn that he had not been quite lucid for some time before his death. It is clear, however, that such a problem is connected with the physical brain, and does not affect the mind, which after death, is thus shown to be capable of functioning perfectly well without it.

83 Those who are pre-occupied with physical things when on earth and fail to learn about the Spiritual, will naturally find themselves needing to learn much when they are required to function in a purely spiritual realm – the Spirit Plane.

84 HJL. uses the term “set” in much the same way as we might use the term “grade” to describe the levels in an earthly school. The “set” below him, those who did not believe at all, are those who have gone to Hell, the Realm of Unbelief, the Lowest Division of the Spirit Plane.

85 When one starts functioning on the Spirit Plane one’s situation depends largely on the state of one’s faith (or Belief as Ward calls it). From that starting point, however, one may well make considerable progress by diligent study and hard work, one may simply stagnate, or one may go backwards. Such a fall, however, is rare on the Spirit Plane with all its opportunities for spiritual advancement. Most serious falls occur on the Physical or Astral Planes.
J.W.  "What do you mean by these sets?"

H.J.L.  "After I died I found we join that set of people to which we naturally belong – that is, those who hold the same sort of belief or unbelief. We have a teacher, somewhat like the angels of the parsons, but they (the teachers – Ed) don't look a bit like the silly pictures you usually see. This teacher instructs us in what we are lacking, and when that lack has been made good, we move on to the next set, which includes many more different people than our own. We get very bored with meeting only those who think exactly like we did. There is much more variety in the next set."

J.W.  "What is that set"

H.J.L.  "Those who believed, but did not fully act up to their beliefs"

J.W.  "Is there Heaven, Hell and Purgatory?"

H.J.L.  "I do not know whether there is a Hell. You see I know nothing at all save about my own set, and the ones above and below. There are plenty of old friends I expected to see and have not;
but, of course, they may be and probably are only in another set. Those who did not believe are in the set below: after a time they come to us.\textsuperscript{94}

"As to Purgatory, that corresponds roughly to where we all are. Only it's more a place of learning than of punishment. Still, we are punished, because I can't help regretting the time I wasted on earth which would have got me into a more congenial set. We all, strange to say, are rather lonely here. We are too much alike to be companions, and want to get on, so as to meet our old friends, who, we believe, are in other sets. I am learning, but it's slow work. I feel like a schoolboy again. It's funny - I died on my birthday and was really born here on it."

J.W.  "Did you know anything of your funeral?"

H.J.L.  "Yes, I saw myself lying dead, and saw you come and look at me.

"Be sure and tell Carrie what I said; that it saves a lot of time if you do believe, and that we do live after death. I am very glad I believed as much as I did, and I wish I had believed more."

J.W.  "Would you go back if you could?"

H.J.L.  "No, certainly not\textsuperscript{95}. I am much happier here. I am making progress.

"However, I must be off now. It seems a funny thing to say to a schoolmaster\textsuperscript{96}, but I have to begin my schooling all over again."

(End of Vision - J.W.)

SECOND VISION
Jan 20th 1914

During the night of Jan. 19th, 1914\textsuperscript{97}, I again dreamt in a trance that I saw H.J.L..

\begin{itemize}
\item \textsuperscript{93} By this he means that he knows nothing of the sort of Hell that medieval theologians describe. In this early stage he did not realise that what he calls “the set below” is a part of Hell, and certainly he knew nothing of the lower parts of that Realm of Darkness.

\item \textsuperscript{94} This, of course is true – those who do not believe are in the Realm below, from whence after some time they usually advance to the Land of Twilight. This is probably why H.J.L. said that he did not know about Hell – to him, another Anglican like Ward, at that time, Hell would still have meant a place from which one could never escape.

\item \textsuperscript{95} Like most of the dead, having once begun to experience life on other Planes, H.J.L. finds it much more congenial than Life on Earth, and therefore has no wish to return to the Physical Plane. When or if they learn that they have to return most of the departed fear it as much or more than we on Earth fear death

\item \textsuperscript{96} At this period of his life on earth, Ward was a schoolmaster.

\item \textsuperscript{97} Note that these dreams are occurring weekly. H.J.L. died on Monday, 5\textsuperscript{th} and Ward seems to have been contacted by him each succeeding Monday night.
\end{itemize}
J.W.  "How are things going on with you?"

H.J.L.  "Well, but slowly."

J.W.  "I – we wanted to ask you some questions."

H.J.L.  "Fire away. I don't know that I shall be able to answer them."

J.W.  "Where are you? Do you come to me from somewhere else?"

H.J.L.  "Not exactly. I am here all the time; our world impinges on yours. I hate similes, but I can best explain it by one. You know these 'Pepper's Ghosts'? Well, it is as if we were thrown on to your stage, our scenery – and our characters walking about you, but unseen by you. Just as a real man on such a stage would not see the phantoms which surmounted him, but the audience sees both him and them. Or like a bank of clouds which blends into a range of hills, so that it is hard to say which are hills and which clouds.

"We are in the same world as you, but not subject to the same laws. For example, time and space don't exist. This sounds trite, and so it is for the truth usually is trite, because it's true, and therefore always has existed."

J.W.  "But you are here now. How, then, can there be no space?"

H.J.L.  "Compare us to a thought. We are more than a thought, for we continue to think; but compare us to a thought: you may then get some idea of what I mean. When on earth you think Ravenscroft; your mind calls up a picture of Ravenscroft and the people there. You see them as they were. To that extent we and you are alike; but your finer senses are controlled by your body and you are unaware of what changes may be taking place. Now you know something of

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98 What Ward is trying to establish by this question is whether H.J.L. is dwelling somewhere else in Space, or whether he is in the same “geographical position” but exists in a different “state”. His answer supports the latter contention.

99 The term “Pepper's ghost” refers to illusionary images produced in theatre and in some magic tricks at this period. The technique uses a plate glass and special lighting that can make objects seem to appear or disappear, or seem to "morph" from one into another. It is named from John Henry Pepper the first man to use it on stage in 1862.

100 This is a good way of putting it. On the Spirit Plane, Time is not measured by the cycles of the sun, which does not exist there, but by the experience of the individual. If one has many experiences in rapid succession, it may seem that a very long time has passed, whereas if nothing much happens, a much longer time may seem to have been but a few moments. The regular weekly contacts with Ward, made this obvious to H.J.L. and he also found that Space as we on earth know it, does not exist. Simply by thinking of himself as being somewhere he could cross vast tracts of country very quickly and the more adept denizens of that Plane, can do so almost instantaneously.

101 Obviously a place they both knew, possibly “Ravenscroft Park” near Barnet, London.

102 In other words you remember what it was like when last your physical senses reported to your brain, but have no present means of updating that information.
telepathy. Do you remember my telling the story of the only true ghost story which the Psychical Society got, the one sent by the doctor?²

J.W. "Yes, I do."

H.J.L. "Well, after that I said, 'I think most of that stuff's rubbish, but there may be something in telepathy.'³

J.W. "I remember perfectly."

H.J.L. "Well, Jack, there's not only something but almost everything in telepathy. It's the outer edge of those faculties which we have to develop here⁴. It's the main link between our world and yours. You know that some people have learnt of things which are happening to their friends at a distance. We all can do so here, and that is the way we communicate with each other; speech does not exist with us. This explains those sayings in the Bible about nothing shall be hid. You cannot tell lies here or be deceived⁵. But that is not all, for every thought exists of itself and we can see them all.⁶ This explains the doctrine of the Catholics (at which I used to laugh) that a really evil thought, such as murder, is worse than a venial sin⁷.

“My punishment consists largely of this, that all my evil deeds and thoughts rise up before me in as real a shape as I myself possess⁸. They are there with all the surrounding impedimenta.”

103 Obviously HJL, like Ward attended meetings of the Psychical Research Society in London

104 Telepathy is the key to functioning on the Spirit Plane and also plays a part in Astral communication greater than it does on Earth

105 In other words, telepathy is more commonly utilised on earth than any of the other psychic powers, and effectively helps introduces us to them.

106 This is true of the Land of Twilight in which H.J.L dwelt at this time. It is not completely true of the Astral Plane, where some opportunity for language exists. It is also true of the upper Realms of the Spirit Plane, where of course there is no longer a desire to deceive, but it is not completely true of the Land of Darkness (Hell). There of course that desire is strong, and those with the strongest wills may well deceive the less strong-willed, though in Hell, that is not quite the same as deception on earth. It is more a form of hypnosis, in which the weaker minds are forced to accept a lie as true even though, deep down, they may realise it is false.

107 This may need to be explained further. Even on earth, thought exists on several levels: basic feelings and impressions, conscious thoughts and concentrated visualisations. On the Spirit Plane, others can perceive our basic feelings and impressions, but will not normally do so. Our conscious thoughts are clear to those around, just as our words would be on earth, but unlike words, they may be directed over a considerable distance, whilst concentrated visualisations are not only visible, but also tangible, and they remain as a tangible object for as long as their producer desires.

108 This, of course is true; for although evil thoughts do not always beget evil deeds on earth, even if never fully acted out, constant evil thoughts will tend to lead to some form of evil words or actions.

109 This is something that we on earth tend to forget. On the Spirit Plane we have no Body – only Form and our Form is not substantially different from the Forms of our thoughts. Therefore to those who dwell there, thought forms are as real as buildings and furniture are to us on earth. What is described here, is the process of Self-Judgment that comes to all upon their entry into the Spirit Plane.”
J.W. "What do you mean by that?"

H.J.L. "Well, Jack, I don't want you to think worse of me, so instead of quoting a real offense, I'll show you what I mean by a fictitious one.

"Suppose a man committed a murder, or even meditated one – not merely the actual murder, but all the surrounding details, such as the furniture and room in which it was, or was intended to be committed, are here." 110

J.W. "Then do you mean to say that there is no difference between the fault thought of, and one committed?"

H.J.L. "It all depends on the reason why it was not. Supposing your better nature gains the upper hand and you refuse to act as your lower nature prompts you; then, after seeing the evil thought, you will be refreshed by seeing the good one – for all your good deeds and thoughts come here also."

"If the sin had not been committed solely because you were prevented by something else, then there would be no good thought to refresh your weary spirit. Of course a man may be temporarily prevented from giving way to an evil passion, and afterwards rejoice that it should have been so. All that he will see here. 112"

"Thus each one lives in a world of his own creating, and the more nearly his world approximates to that of others around him, the more company, the less solitude will he have.

"Solitude is one of the worst punishments here, and so those who, though having many faults, yet loved much and had many friends, get their reward."

J.W. "Does this state remain constant, or do you get to know more people and your former thoughts haunt you less?"

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110 This appears to be rather clumsily put, but what is meant is that by premeditating a murder in such detail, both the action and its surroundings are brought into being as thought forms that appear on the Spirit Plane.

111 This answer goes back to a consideration of what many on earth call the Last Judgement – the self-assessment that comes to each spirit when first it enters the Spirit Plane, which is not quite the same as the karmic consideration. From a karmic point of view we may well say simply that the decision not to do wrong makes up for the contemplation of doing so, so that little net karma may be left to settle. In the Judgment we see both – the evil thought, followed by the good one. One may tend to compensate for the other, but both exist and continue to exist, even as on earth a memory of some misdeed may constantly haunt us.

112 This should probably read “All of that he will see here."

113 This introduces a slightly different aspect of life on the Spirit Plane, where like goes with like. Those who are selfish, and self-centred tend to be left alone; those who help others tend to have many friends, even more so, than on earth.
H.J.L. "Now I told you that we did progress only last time. You should not ask unnecessary questions, nor try to catch me tripping. I repeat, we do progress as we learn, and particularly as we learn to believe. As to the second part of your question, I don't really know exactly what happens, but as we go on thinking here we create fresh thoughts, and as these are of a nobler nature than those we thought on earth, they refresh us and enable us to bear more easily the grief we feel for our former faults.

"We realise as faults here, things that on earth we deceived ourselves into thinking were not faults.

"I should add that at first it's rather like a hideous nightmare; all one's dead thoughts come crowding round; but after a time they seem to fall into a distinct order, but I can't explain how. At any rate, things become easier. A lot of what I have been telling you I have recently learnt from my teacher. I have also learnt a lot from some of the others.

"To return to how I `come' to you. I just think of you, or, rather concentrate my thoughts on you to the exclusion of other things. That is getting quite easy, though at first it was very difficult. But it's not so easy to get your spirit in `tune' with mine, so that I can communicate with you.

"I tried several others first. I tried Carrie and I tried H. Then I had a shot at F. At last I thought I might be able to get into touch with you."

J.W. "Then I gather that you are in this world and see it as we do."

H.J.L. "We are in this world, but not restricted to it. Moreover, it does not look the same to us as to you. We see much more. We see the past, and some, I believe, can see the future, though I

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114 Or, as we today might say, “don’t try to trip me up.”

115 Here, of course he is describing the sort of things that a dweller in the Land of Twilight might expect to experience. Those in the Realms of Unbelief, or in the higher parts of the Spirit Plane would obviously have different experiences.

116 On earth, many people do not follow the Path of Perfection, but in the Realms of Light on the Spirit Plane, to some extent at least, most do. In particular evil thoughts are recognised as being wrong.

117 If one has not been spiritual on earth, it takes time for the Spirit to learn to function without a body.

118 Recently come from earth with no experience of telepathy, it is not easy to learn, and it is only possible to communication with those who are also telepathic. Hence it is very hard for the deceased to communicate with those on earth unless they are also telepathic or mediumistic as Ward called it.

119 Carrie is his daughter, and Ward’s wife. H. is Ward’s father the Rev Herbert Ward. F is his son Frederick, founder of the Lanchester Motor Company.

120 Seeing the past, even the distant past, is basically a matter of looking at thought forms that represent it, and therefore within the capacity of most on the Spirit Plane. Seeing the future is quite different, and usually requires a link with some higher being (such as a guardian angel) who through his knowledge of the laws of God is able to visualise some aspect of the future reasonably well. Normally those on the Spirit Plane cannot see the future without such help, though many of the more spiritual do have good contacts with their Angels.
cannot. You will understand that, as you dreamt of my death a month before it happened. But I have taxed you long enough. Is there any point you would like to ask about?"

J.W. "Yes. You said something about our lower nature. Do you know whether there are any devils who inspire men with evil thoughts?" 121

H.J.L. "I do not know. When I was alive I did not believe in them, but since I died I have learnt to believe many things I laughed at then. There may be, for there are good spirits, who were never men, but I cannot say I know."

J.W. "Why don't you ask your teacher?"

H.J.L. "If you were teaching a boy Euclid 123, and he suddenly asked you a question about some event in history, would you not tell him to wait till the history lesson came? Well it's the same here. There is so much to learn that I must wait till I come to each thing in its proper place."

J.W. "I am glad you have come to me like this but why do you?"

H.J.L. "Partly because I like you 124, but mainly because I think in this way I can do a little good, and it is not easy to do good here. I wish I had done more good when I was on earth. I particularly want you to tell Carrie. She understood me more than most of them did 125. We were always good friends. I wish I could speak to her, but I can't. You are getting tired (pause) Your mind fails to keep touch (pause)."

J.W. "Yes, I am tired, but I want to ask you – something – I can't quite remember what - "

H.J.L. "I will come again (pause). I will come again."

Note by J.W. - I seemed to fall asleep after this and can remember no more till I awoke next morning 126.

121 Evil thoughts may come from devils or other evil spirits of any sort, but they may also come as temptations from Satan or one of the Dark Angels who assist him in his task of testing men and certainly it is they who correlate and utilise the actions of evil spirits.

122 This is a reference to Angels, most of which will not have been men on our earth but have certainly had equivalent experience on another world and also perhaps to Elementals, although on the Spirit Plane these do not usually mix with ordinary spirits. Evil Elementals may develop into devils, but he was not as yet aware that this was so.

123 Euclid is a form of logic based on the work of the ancient Greek scholar of that name.

124 Love is the key aspect of all such communication, but in this case HJL had a particular purpose – that of passing on knowledge of life after death to men on earth.

125 He had had eight children in all.

126 This loss of contact, plainly linked with Ward “growing tired”, indicates that he was not yet used to such telepathic communication, but even with experience, physical illness can cause a similar effect.
THIRD VISION
Jan 21st 1914

During the night of Jan. 20th, 1914, H.J.L. again appeared to me (in a vision)

H.J.L. "I have come to you again, but only for a short time. I want you to try automatic writing. A man I came across here, called P,127 suggested it to me; he says he used to live at Sheffield, that he'll show me how to do it, and that it would be a much better method of getting into touch with the `Still-living.' He's a decent sort of chap, and I rather like him."

J.W. "I have tried once or twice, but without any real results."128

H.J.L. "Since I died?"

J.W. "No, some time before."

H.J.L. "Well, try again. I've much on hand just now, but I will not forget you. Remember me to Carrie."

AUTOMATIC WRITING (1) ALONE.129
Jan 21st 1914

"I have come to you as I promised. Mr. P. is helping me. He says he is interested, as he used to live at Sheffield. It's not easy to write this. I hope it is readable. I shan't write any more now – H.J.L."

127 P is later revealed to be a spirit that came initially from the Realm of Morning Light but has not been identified with a mortal name.

128 This makes it clear that Ward’s interest in the paranormal, long predated this, his first real success in the field, through HJL.

129 Like mediumship, automatic writing is at least theoretically improved by the presence of a number of individuals holding hands and each thinking of the same goal – what we might call a séance.
CHAPTER II

Introduction of "The Officer"

Automatic Letter (2)           Jan 22nd

In preparation for this, these questions were written down by me on a piece of paper. I was in semi-trance during this and last letters.

Questions:  
1. Do you not miss your chess and other recreations?  
2. Any class distinctions?  
3. Do you recognise ancestors or relations or well-known historical personages?

LETTER

"I don't miss my chess because I can still play it. Games entailing bodily skill we cannot enjoy, since we have no bodies, but those entailing mental skill are not in the same position. Chess is entirely a mental amusement, so we do play it with our minds or thoughts.

"I have just been playing with Lasker(*1) He beat me but it was a good game. He just managed to get (the) 'opposition'.

"We do not, most of us, want bodily pleasures here, but those who do cannot have them. Its for the most part the younger men; we older ones of the genus 'Sapiens' homo, had got tired of most of that sort of thing long before we died. Those who do crave for it are being punished for liking that sort of thing too much. Luckily for me, I was an old man, and I never cared much for most of that kind of amusement.

\[\text{130} \]

With automatic writing the spirit is expected to be able to read these questions and to provide answers through the medium.

\[\text{131} \]

In chess, the aim of the game is to capture the opposing king. This is what is meant here.

\[\text{132} \]

He emphasises that in the Land of Twilight and indeed in all the Realms of Light, most people no longer desire bodily pleasures. Those who have not lost interest in material things by the time they reach the Spirit Plane, may well find themselves in the Hell of Materialists (see below)

\[\text{133} \]

In the Land of Twilight there are many who when they were on earth had a significant interest in sex, which, as a physical activity, is unavailable on the Spirit Plane, but as this is largely the effect of hormones, which also do not exist on the Spirit Plane, such urges are largely the result of memory. As hormone levels decline as we age, so too does desire, and this is why he goes on to say that as he had been pretty old when he died he did not have this problem.

\[\text{134} \]

This is a deliberate play on words. Homo Sapiens is the Latin or Scientific name for the human species, meaning ‘Man the wise’ whilst he speaks of himself, an older man, as “Wise Man” because he had outgrown the desire for sex.
"As to question 2, of course there are no class distinctions as such\textsuperscript{135}. There are no Tories here, perhaps because there's no plunder, (*2) but at the same time, lack of education in the widest sense results in something which at first sight rather looks like classes – that is, men who think and believe alike each fall into sets; the richer classes, who are more cultured, shall we say\textsuperscript{136}, are generally in different groups from the poor.

"Will answer No. 3 at another time. Good-bye - H.J.L."

\textsuperscript{137}

*1. Later I discovered Lasker\textsuperscript{138} was still alive, and taxed him with incongruity. He said he knew that, but, nevertheless, just as I was able to enter the sixth plane and return, so was Lasker. Quite a number did this, but few were able to retain a clear recollection of what had passed\textsuperscript{139}. If they remembered anything at all, they called it a dream.

*2: Note by J.W. - H.J.L., knowing I was a Tory\textsuperscript{140} often used (when alive) to say the Tories were out for Plunder and Blunder.

Jan. 24th 1914

The following was written automatically in the presence of Mr. and Mrs. K\textsuperscript{141}., at their house. I was in complete trance in this and all future letters. – J.W.

Questions.

1. What part of the world was Mr. P. in when he passed over?
2. What do you mean by "believe"? Believe what?
3. Can you recognise ancestors, relations, historical characters?

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\textsuperscript{135} Class distinctions were of course, quite rigid in early 20\textsuperscript{th} century England, but there was a distinct movement against them, and this probably inspired the question. On the Astral Plane, some class distinctions are still retained, but not on the Spirit Plane, where spirituality is the only distinguishing feature.

\textsuperscript{136} This is always assuming, of course, that the knowledge and education had not been such as to damage their belief.

\textsuperscript{137} These two paragraphs were originally footnotes inserted by Ward himself.

\textsuperscript{138} “Lasker” refers to the famous German chessmaster Emanuel Lasker, who was born in 1868 and whose 1896 book “Common Sense in Chess” is still regarded as a classic. He also published his “Chess Magazine” from 1904 to 1908, and played professionally until 1925. Forced to leave Germany by the Nazis in 1933, he finally settled in the United States where he died in 1941.

\textsuperscript{139} It is his ability to remember so much of what transpired, as much as his psychic or mystical powers that makes Ward so unique.

\textsuperscript{140} At this era, the main political parties in Britain were the Whigs, (Liberals) and Tories (Conservatives) HJL apparently supported the Whigs.

\textsuperscript{141} I cannot otherwise identify this couple, at whose house apparently, Ward held his séances.
LETTER 1

"I am here. As to question No. 1, I will find out and answer in a minute. About No. 3: I have not met any historical characters here, but we can and as we get on into the higher group or set we shall do so. Mr. P. says he died in the Far East - Japan. (Correct. This fact was unknown to me. - J.W.)

I am getting on quite well now and will come to you on Monday next. I have met a man who has just come up to us from the set below. He is a most interesting chap. He was a thorough scoundrel before he died and has been telling me some of his experiences since then. He says he has been through an awful time, and so I'll ask him more about it. I gather he has committed about all the offenses there are.

About question 2: I mean belief generally, belief in a future life and God, and in fact `belief'. The first thing to do is to believe something. It does not so much matter what, so long as you believe. A nigger believing in a fetish is better than a man who believes nothing at all. Believe! I will write again presently. The conditions are better that any before. You need a rest. Try again in half and hour. - H.J.L."

(Witnessed, in autograph, K.)

Jan. 24th, 1914. 6.30.

We waited half an hour. This time no questions were asked.

LETTER 2

"I have come. Learn as much as you can on earth and so save delay afterwards. Now about myself. That man I spoke of is near me. He was a man of good position. Had been an army officer and was turned out for disgraceful conduct. He married a girl and robbed her of her money. Left her behind when he went to India. Seduced a girl there and got her money; murdered a native. They found out about the girl but not about the native.

142 This refers to “The Officer” and confirms that what HJL at first called “the set below” was actually a reference to the Land of Darkness, normally known as Hell.

143 This term is now seen as racially offensive, but it was not so used in this period. It simply referred to any dark-skinned native, not specifically to a negro.

144 By this he means that Ward’s mediumistic ability has improved, and he feels more capable of “getting through” accurately.

145 “K.” apparently signed the original written document as a witness to the fact that it was the result of automatic writing in a trance, and not deliberately composed by Ward.

146 The following description concerns the life of “The Officer” when on earth and gives an indication of just how much evil he had done. Even so, his fall into Hell was by no means assured when he died. On the Astral Plane, he still had the chance to reform and it was his actions after death that finally caused him to fall so badly.
Kicked out of the Army. Returned to England. There went in for bogus company promoting. Robbed dozens of poor people of their money. Finally came under the law. Got five years. While in prison his wife brought an action for divorce and won it.

When he came out, set up as a card-sharper. Was discovered and turned out of various clubs to which he belonged. Then he got in with a young fellow who had a new invention. Ran him for a time, finally murdered him and stole the invention. Got it accepted, and as he was going to sign the agreement was knocked down by a motor 'bus in the Strand and killed. It was one of the first motor 'buses invented. He wants to take control. Shall let him for a minute."

(Note by Ed. - Here the style of writing quite changed and the writing itself was done at a great pace. Mr. and Mrs. K. declared that the medium's whole demeanour changed and became excited.)

Stranger. "I am taking control, but can't manage it properly. I am not doing this for fun. I've been a beast all my life, and if I can do anything to make amends I want to. Shall sometimes. I cannot do this properly yet. I have been a miserable failure all my life, but if Mr. L. will help, as he has promised, shall doubtless make progress. He wants to take control now."

H.J.L. again. "I am afraid he rather exhausted you. I am rather a tyro, but of course he is worse, as he has not had the calming influence of our teacher. He has only just got out of the worst torments, so is disturbed in spirit. Our calmer atmosphere will doubtless make his stuff much more readable. But he was so anxious to do some good at last that I had to let him try. He shall give you his experiences another time. They will be quite different from mine. He has been much longer here. He died in 1905."

(End of text as if he had paused to enquire - Ed.) "Says it was one of the first motor omnibuses that ever plied. Just his luck. I have taken up almost all the time about him, so will now close - H.J.L."

(The following question had been written down by Mr. K.:- "Will the officer give his name?"

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147 This means that he was selling shares in a company that did not exist and then pocketing the money he took for them.

148 Allowing a discarnate spirit to take control of one’s body is one of the dangers of mediumship. It is not quite the same as being “possessed”, but one can easily lead to the other if the discarnate entity is so inclined and powerful enough and even without actually becoming possessed, great harm can result.

149 Mr L is HJL.

150 Let us remember that this was written in January 1914, so the whole of the experiences of “The Officer” lasted less than nine years.

151 The first Omnibus was built in Germany in 1895. They had certainly begun operating in London before 1905.

152 In other words he wrote down a question whilst the automatic writing was still going on seeking for an answer immediately.
LETTER 3

"As you have probably gathered, several friends are now helping us, but I have now sent away the officer. He exhausts you too much; besides, a man helping me here has told me we must be careful, as he has only just got into our set and so might 'break out' if he comes in touch with earth too often\(^{153}\). He means well, but the spirit is weak. However, we will see no harm comes of it.

"I have not met any old friends here, and so am a bit lonely, but am making friends with several men. One went up to the next set\(^{154}\). He has promised to come and visit us sometimes, and so I hope to be able to report to you something of the set above us. As to question re officer's name. I do not know it, but can ask him. Shan't do so now\(^{155}\), though, or he'd want to take control. I am not sure that he'll give it; rather think at first he won't, but daresay he will in time. He's a wild sort of person. I can see you all quite well\(^{156}\). There are others with you – lots of them. Of course I do not know who they are, as they do not come from my set. But power is waning. Thank Mr. and Mrs. K. Goodbye - H.J.L."

\(^{153}\)The fear was that contact with the physical world would lead such a spirit, newly escaped from Hell, to fall away from his new-won interest in the spiritual. It might even cause him to fall back into Hell again, at least as far as the Hell of Materialists.

\(^{154}\)The Land of Morning Light, and the spirit known hereafter as JBP.

\(^{155}\)Although he had been sent away, a thought message would quickly have brought the Officer back again.

\(^{156}\)He refers here to his ability to perceive Ward and his fellows on earth.
CHAPTER III

H.J.L. Outlines his Plan for this Book\textsuperscript{157}

Vision in a Trance on the Night of Jan. 26th 1914\textsuperscript{158}

H.J.L. "I am glad we started that automatic writing, as it has proved so successful. I propose to give you a series of such letters in which I shall endeavour to give a connected account of our life over here. Now I gather that most of the spirit messages which have been received\textsuperscript{159} ignore almost everything which does not come under the writer's immediate knowledge. I propose to go further and to give in addition to my own personal experiences those of members of the sets above and below us. By this means I hope to cover at least these three; and as my friend who has passed on to the set above has promised to try and get in touch with a spirit who is passing to the one above, I may be able to tell you something of the fourth set\textsuperscript{160}. I shall endeavour to give you a description of the "geography" of this region, if so it may be called. Further, I shall give you my own experiences, beginning with my death and entrance to this new life. Further, I have been back to earth since last I saw you, and have seen a man pass over to us from our side. My teacher took me. I am therefore able to comprehend several incidents in my own death which at first appeared vague and uncertain.

"Now it is difficult for you to understand our arrangements here; it is very different from what you are usually taught. It is not, however, so much that the original teaching of the Church was wrong\textsuperscript{161}, but that it has been misinterpreted by its teachers. At the best, however, they only know a part of the truth. Not even here do we know all the truth. Truth is like a diamond with many facets. Each facet contains part, but only part of the truth. Some facets are larger than other; so all faiths exist because of the `facet' of truth which they possess. No faith which had no element of truth could exist for any space of time on earth. Often, however, the `facet' is very small. The larger the amount of truth, the stronger that faith will as a rule, grow. Thus the Roman Catholics

\textsuperscript{157} It should be noted that this book was not Ward’s idea, it originated with HJL, and Ward was merely the Earthly facilitator.

\textsuperscript{158} This was a Monday night, three weeks after the death of HJL and thenceforward, the contacts continued mainly on Monday nights

\textsuperscript{159} In this passage, he is referring to messages about the Afterlife received through other mediums, each of which have one or more contacts and report only what they are told by them. By contrast Ward intends to provide a far more wide-ranging account by drawing on the knowledge and experiences of many other spirits from different backgrounds and at different stages of development.

\textsuperscript{160} By “the fourth set” he means the Land of Noon-tide Light or Paradise, with which he was later to have indirect contact through “the monk, Ambrose”.

\textsuperscript{161} The original teaching of the Church was not wrong, although in some ways it may have been incomplete. However, over the centuries those original teachings were progressively watered down, modified or changed during a number of different stages. Each of these moved further and yet further from the original. Hence, the Anglican theology that HJL and the young Ward espoused at this time, was at least four or five such stages removed from the original Apostolic knowledge as depicted in writings from earlier centuries.
are a numerous body, but neither they, nor any sect possess all the truth. They simply form one of the communities which exist in the sets where men believed. There are also Buddhists and 'heathen' there, and indeed all religions. From this stage we advance until we have gathered in all truth, and then we shall really know what is meant by God. But that is far hence.

"Since, however it is easier for you to comprehend the new facts with which I am about to deal if you can attach them to some theory with which you are acquainted, I shall adopt the general Plan of Heaven, Purgatory, and Hell. Be under no misunderstanding, as depicted by many parsons these names are wholly misleading. But if accepted as a convenient and rough classification, they will be helpful. One act, however you must clearly grasp. So far as I can discover there is no evidence of the eternity of Hell. Drop that idea, and the rest will be easy to understand. At the same time spirits may be in what I will call Hell for countless ages. For example, Nero is there still, and likely to remain for many an earthly age.

"The officer has just come up from Hell, and so that proves it is not a place of perpetual torment. But as most spirits who communicate with the living are fairly spiritual ones, they have never been in Hell, and so can tell you nothing of it. Many do not know of its existence. For we do not know everything, only what is necessary for our own progress. They need no pains of Hell, and so know not of its existence. Herein lies the interest of what the officer will relate. I myself could not tell you what he can from his own experience. Under Hell therefore I group all those who did not believe. Purgatory begins with out set. Until you have received the first

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The prejudices of HJL are aligned with those of his age; by heathen he probably means any who are not monotheists, but here he seems to refer especially to those who do not adhere to one of the major faiths.

There is of course nothing in the Bible to suggest that Hell is eternal – quite the contrary in fact. Not even Heaven is eternal, for as Christ Himself once said “Heaven and earth will pass away” (St Matthew 24; 35) and this prediction is echoed by St Peter in 2 Peter 3; 10. Most of the passages that are used to support the idea of eternal damnation (such as St Matthew 18; 8), make use of the Greek word Aionios, meaning a long time, (literally an aeon or age-long), but not eternity. The idea of eternal damnation is the single most serious error that has been introduced into Christian teachings about life after death and it derives from Zoroastrianism through Gnosticism, not from the Bible.

Whilst most spirits will not remain more than a few centuries in hell, because their spirit forms, as it were, “wear out” after that, there are circumstances where this does not apply. The details will be discussed at a later time, but most apply only in Hell, and it may be that this is the “facet of truth” behind the doctrine of eternal damnation.

Most of the spirits who take the trouble to communicate with the living are either fairly good, and so have little firsthand experience of Hell, or are so bad that they are seeking only to lead astray the still-living. This is one of the major reasons that most accounts of life after death say so little about Hell.

This is generally true on earth as well as in higher Planes, and is something that those who have responsibility for teaching others must always bear in mind. If a soul is given more knowledge than it needs to take the next step in its journey, it may well do it more harm than good.

There are of course many stages or sub-divisions of Hell. Of course some spirits are worse than others and traditionally there are seven levels in Hell, and this account confirms this. However, there are many different types or sub-sets in each, but all who dwell in Hell have this in common – they each lack Belief even in its most basic form.
glimmerings of faith you can make but little progress. When this has once been received the spirit enters our realms. Hence Christ went down into Hell to teach the spirits `belief’. So today, exalted spirits sometimes go down thither to teach them to believe.

"Of Heaven we know little here; it is to be with God, and that is enough for us. We are on the lowest edge of Purgatory, and have far to travel before we reach there.

"Don't misunderstand me when I speak of Hell; I mean simply the `Realm of Unbelief’ the hardest hill the spirit has to climb. When that is surmounted the slope is easier. When speaking of Purgatory you must not think we are unhappy. True, we suffer, but so long as we are progressing we are happy. Our sufferings merely purge away the earthly dross which would drag us down.

"Another fact that may come as a surprise to you is that we can still fall into sin, or at any rate, slip back instead of making steady progress. It is no case of rest and fall asleep. We are very busy striving to mount higher. But for us there is little temptation to carnal sin; of that we are free.

"But the unfortunate beings in Hell are still subject to their temptations, and to their own harm can sometimes gratify them. Of that more anon.

"Now a word to yourself. If at times you weary of this and think it fails in interest, I ask you to give it up. It is entailing much labour on me, but I do it gladly, for thereby I am making amends for my own slackness on earth. Believe me, you too will benefit, but above all I hope the world may deign to learn something from what I am trying to communicate.

"I think I have made plain to you the general plan of what I propose. In reading the `news’ I send, don’t jump to any hasty conclusions, but wait and compare the various items. Above all, remember that because I fail to state that a thing or person is there, it does not follow that they do not exist. These realms are so vast that no spirit knows more than a part of them.

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168 It was only after many more years that Ward’s journey into mysticism enabled him to bring to his descriptions of Heaven the same sort of detail as he gives here about “Purgatory”.

169 Even here on earth, it is very hard for a non-believer to come to accept God. Once he has done that, everything else is comparatively easy.

170 Thus, in essence the basic concept of Purgatory is not wrong – although many of the postulated details are.

171 Sins that we on earth call minor or venial, are basically little more than this – a slipping back on the path we are trying to climb, rather than a deliberate turning back to take the downward road.

172 In using the word “carnal” he refers to all the “sins of the flesh” not merely sexual misconduct.

173 Whilst this may sound strange, it is perfectly appropriate. One should never try to force another to do work however good it may be, against their Free Will, whether that force consists of psychological pressure as it might have here, or of some more tangible threat. For if we do, we go against a fundamental Law of God, and no matter how good our original motives, no good will come of it.

174 This is a key point. One can never state definitively that something does not exist – merely that one knows of no evidence to suggest that it does.
"Before we part, are there any questions you wish to ask me?"

**J.W.** "Do you have light and darkness here?"

**H.J.L.** "Not as you understand the words, for this is not a material world, therefore material light has no place here. But there is a kind of spiritual darkness. In Hell it is utter darkness, for there is no belief. As to what is here, look, open your eyes – see."

(Suddenly I perceived we were in a kind of twilight or soft evening light.)

"Here we do not perceive so clearly as those who do believe, therefore we are in this twilight. But as we progress the light becomes stronger. The light, if so you will call it, is within ourselves. We must part now." (He began to fade and grow indistinct, then I was alone.)

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175 On parts of the Astral Plane there is night and day, as there is on earth, with the Day being provided by the Astral equivalent of the physical Sun and this was probably the original sense in which Ward asked the question. However, HJL goes on to point out that the Spirit Plane is a non-material State of Being, where light and darkness are linked with belief and not with any semblance of earthly things.

176 Although Ward uses the terms Vision and Dream to describe some of these messages, it appears that until this point he had not actually opened his spiritual eyes, but merely concentrated on the thought conversations he was having and the one speaking to him.

177 Hence the name “Land of Twilight”!
CHAPTER IV

Two Strange Incidents

I was not sure whether the following "dream" really formed a continuation of my trance vision of Uncle, or whether it was just an ordinary dream. It was, however, so vivid and peculiar that I entered it.

THE DUEL

I dreamt I was clad in a light blue costume of the time of Charles I., and was standing in the hall of a large Jacobean house. The furniture was of that period.

Suddenly there was a fierce hammering at the hall door. A man-servant opened it, and I saw a man on horseback. He was clad in black, and his beard was black and cut rather short and square round his face in a peculiar manner. His face was very white, and on his head was a tall fur cap.

He rushed into the hall and challenged me to a duel. I drew my rapier, which had a jewelled handle, and he drew his. He then snatched up a short sword or long dagger, broad towards the hilt, but with a fine point, and with this parried the thrust from my rapier.

My servant cried, "The Italian method," and slipped into my left hand a similar dagger. I can distinctly remember the jar each time our swords were caught on the broad part of the daggers.

At length my blade slipped over his and ran him through the shoulder. He then declared that he would go, but suddenly slipped into the house again and snatched up some papers which were on an oak chest near by. With these he turned and ran into the garden.

Furious at this treachery, I sprang after him and ran him through the body. My blade entered his back between the shoulder-blades and came out a little lower down in his chest. He fell and gasped out his life in a few minutes among the flower-beds.

I fell on the path sobbing and lamenting. As I lay there, I saw the villagers looking through the gates and the servants picking up the body of the dead man. I have a very clear recollection of the intense grief I felt.

Then I dreamt that I awoke from this dream and saw a picture of a sword, the very one I had used in the fight. I thereupon sprang from bed (the one in our room), and going to the chest of

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178 It does not really link directly with HJL. See under.

179 Ward himself provides a footnote at this point. See over.

180 With any “significant” dream one should always write it down immediately, lest the details fade over time.
drawers found there a piece of paper. I thereon jotted down in pencil the chief points in my dream lest I should forget it.

As a matter of fact I had not really awakened, and in due course awoke in bed. There was no pencil or paper on the chest of drawers. 181

I did not see how this dream could have any connection with Uncle, but determined to ask him - J.W.

**On Jan 30th at 2.50 p.m., Blanche sees H.J.L.**

Blanche was leaning out of the dining-room window and looking into the garden, when she got very excited and declared that she saw the "Big Granddad". He was wearing his (black skull) cap on his head, and said "Hello, Chickabiddy." He came floating down from a blue patch in the sky and took hold of her right wrist and tried to pull her up to Heaven. She pulled, and he let go and went to various parts of the garden, and looked over the whole place by going up to a big rock on the hill behind the house.

She described all this, as it happened, to her mother who was in the room, pointing in the various directions as the figure changed its position. Mrs. Ward 182 says she seemed perfectly genuine at the time. She repeated it very accurately to me the same evening. She said, "Hello, Granddad", in answer to his greeting. He looked at her "with a smiling laugh", and he appeared to be moving round the house and garden. – J.W.

This is an accurate summary of what took place at about 2.50 p.m. - C.W. 183

Blanche is four years, three months old.

*1 Nov. 7th, 1916. - Have just seen, in the Tower of London, the exact counterpart of the dagger with which I parried his rapier. They are quite different from any dagger I had ever seen before, and were doubtless intended so to be used.* 184

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181 This "seeming to awake" is often linked with experiences on the Spirit Plane rather than the Astral when asleep. It is as if the Spirit returns to its Astral body, which it has left with the Physical, and entering it but not the Physical as well, acts out some intention before actually awakening on the physical earth.

182 This refers to Ward’s first wife, generally called Carrie or C. in this book.

183 Carrie thus put her signature to this account to attest its authenticity.

184 This is Ward’s original note.
CHAPTER V

The Officer

Jan. 31st. At Sheffield Letter 6, at 7.0 p.m., by H.J.L.

Questions written down

1. Officer's name?
2. Had duel dream anything to do with you?
3. Did you come to Blanche on Friday?

"I am here, and will begin by answering the questions first. No 3: I did see Blanche. I thought I should like to see where you lived, never having been there. It was my natural attraction, not any deliberate intention of mine, that caused the 'pull'. I am trying to write more closely, as Mr. K. asks, but it is not easy yet.

Ho. 2: The dream is curious, as it has nothing to do with me, but is the theme which haunts a friend of mine here. He killed a Pole who had saved his life during the Thirty Years War on the Continent. Afterwards the man entered the secret service of the Parliamentarians. His grief was because he killed his benefactor; but he had to, as the man was stealing papers which would have implicated many in a plot to place Charles II on the throne. Why you saw it I can't say, but you evidently did, and since it was his mind picture, identified yourself with him.

"As to question 1: the officer absolutely refuses to give you his name, and I think his reasons are good. He shall give you them in his own words. I am standing by, so there is no danger."

(At this point, Mr.K. informs me, my whole manner changed; I became excited; also the way in which I held the pencil changed.)

The Officer. (The writing is quite different here). "Give my name? No! No! I will give you the reason though. I have a daughter: isn't it bad enough that she should have my blood in her veins, poor devil? But that she should become known as the daughter of a murderer! No one knows

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185 I am not sure why this took place at Sheffield, nor whereabouts exactly.
186 Early attempts at automatic writing are often fairly amateurish, with a relatively few lines sprawling over each page.
187 The Thirty Years War (1618 – 48) was mainly a Catholic-Protestant struggle, centred around Germany.
188 This gives us an explanation for some of these types of dreams, which are usually connected with the Spirit Plane rather than the Astral. Seemingly, as in this case, we tap into the thought visualisations of others, rather than having an actual experience of our own.
189 Although he had been a very bad man when on earth, it appears that the Officer had retained a degree of love for his family – perhaps this was the germ of good that had enabled him to rise so fast after falling so far in Hell.
that I murdered those men. If it was once known what chance would she have in life? Who would marry her? And what of my poor wife? No, if what I write isn't worth your while, do without it; but you'll be unwise. I want to do some good – not harm to my wife and child. They say I must stop. Mr. L is going to take control now."

(Mr. K. saw the change take place in my manner etc. - ED.)

H.J.L. "I am sorry he would not give his name, but I think he was right. But as I knew he would not, I have persuaded the spirit who has gone to the set above to give his as evidence. He has no reason to fear that it will do harm. He shall introduce himself."

(Here my manner and way of holding the pencil changed so markedly that Mr. K. placed a cross against the line thus, X.)

"This is the first time I have taken control, and so will introduce myself and will give you details so that you can prove me. Mr. L. has asked me to help in this important plan of his, and I am to describe, so far as I can what this set is like. i.e. the one above that in which they who only half believed are. I was Dr. J. B. P., Principal Emeritus, Congregationalist Coll. I founded the B-L-B-, was joint editor of the - , and wrote the - . I was born Dec. 17th, 1830, and died Jan. 26th, 1911. *1

"Is this enough evidence? My friends would probably never believe that I only half believed, and I hardly realised that this was the case myself. But it was due to over-much study of theology. I lost, or nearly lost, the substance for the shadow. Now goodbye. Mr.L. is in charge of us."

At this date, (1914) most girls and certainly the fathers of most girls did not think of them as having a career, but of who they might marry. One of the reasons that the Officer would not give his name was his fear that if it became known on earth that he was a double murderer – no worthwhile suitor would want to marry his daughter.

Today we would call him "the Past Principal".

Although he knew his name, for many reasons Ward refused to publish it, as indeed he did in most cases. Probably this was largely because those who would have known them on earth would not have believed in life after death and so would have been led to oppose Ward’s published account.

Like HJL, this man had also been 80 when he died and would have passed swiftly through the Astral Plane. He had apparently spent some three years in the Realm of Half-Belief before passing up to the Realm of Belief without Works soon after HJL’s arrival. There he was beginning to learn how to help others in the Realm of Half-Belief, and even those trying to climb thereto from the Realm of Unbelief (Hell)

This is one major test for those who study religion as a science. To them it becomes a science rather than a window upon eternity, and although they may well be good people, very often they have little or no real belief. Theology can so easily become a series of legalistic definitions and vague philosophical arguments, far removed from Reality in any shape or form.

Even though HJL is less spiritually advanced than JBP and some of the others, the task on which they are collaborating (sending the messages that resulted in this book) is HJL’s project, and therefore he is the co-ordinator.
and I shall write as he instructs, giving you, I hope much useful information which I pray may guide your steps to the realms of light. God bless you all four." 196

(Mr. K. marked the following with X to show the change of control.)

"I take control again to close this letter (H.J.L.) In the next I shall start giving you the detailed account of my death and first experiences here. The officer and Mr.P. will not appear in the next. Rest half an hour. – H.J.L."

*1 Mr. K. investigated these facts and found every statement made was correct.197

We none of us knew what Emeritus meant, but looked it up and found that it meant "retired" or "pensioned". 198

As relatives of this man are still alive, and would resent the use of his name, I have been reluctantly compelled to suppress these details, which were absolutely convincing to us.

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196 This suggests that at least at this time there were four persons involved in the séance. Ward himself as the medium, Mr. and Mrs K and one other.

197 Ward’s original notation: the details about JBP were found to be completely correct.

198 This of course is correct, but it is a little surprising that Ward, a schoolmaster with a University education, apparently did not know the meaning of the word at this time.
CHAPTER VI

H.J.L. Describes his Death.\textsuperscript{199}

Letter 7. Same Night, 8 p.m.

"I became unconscious\textsuperscript{200} and after a time recovered, or so it seemed. Indeed, my mind suddenly became clear\textsuperscript{201}, but I began to feel a heavy weight.\textsuperscript{202} Gradually I realised that this weight was slipping away from me, or rather, I was sliding out from it, as if someone was drawing his hand out from a wet glove. Then I began to feel free at one end, so to speak, and then I began to see again\textsuperscript{203}.

"I saw once more the room and the people in it\textsuperscript{204}. Then I was free! free! I saw myself lying stretched out on the bed, and from my mouth came, as it were, a cord of light. It vibrated for a moment, then snapped, and from my mouth came away. At that moment someone said 'I think he has gone', Or if they did not say it, they thought it. Then I realised what I looked like for the first time. How different from what I had always seen in my looking-glass! But was it I? It looked so strange.

"But even as I looked I was aware of an awful feeling of cold."\textsuperscript{205}

\textsuperscript{199}This letter consists almost wholly of the words of HJL. Nevertheless it seems that as he wrote the letter, Ward himself experienced somewhat of what the written words described. The comments from Mr K. make this clear.

\textsuperscript{200}This “temporary unconsciousness” describes the actual moment of death. Usually only the most advanced of souls pass without some such seeming loss of consciousness. In most cases this lasts only a few seconds, or rarely, minutes, but with spirits who do not believe in life after death, or that they will “sleep till the last trump” it may last much longer – occasionally for many years.

\textsuperscript{201}It seems that for some little time before his death, HJL had been a little “not quite with it”, and this indicates that once he had separated from his physical body and brain, his mind quickly started to assert itself again.

\textsuperscript{202}As the consciousness settled irrevocably into the Astral, it came to perceive the physical body as a weight pressing it down and began to leave it.

\textsuperscript{203}Most spirits seem to leave the body head first as this indicates – usually exiting through the top of the skull or sometimes the mouth.

\textsuperscript{204}Still hovering near the threshold after first crossing over, he could still see the earthly room he had just left behind.

\textsuperscript{205}HJL, seems to have passed through the Astral Plane almost without realising it, and the replacing of his view of the room on earth with a feeling of intense cold seems to reflect the transition to the Spirit Plane. Losing his Astral body so quickly, it was the sudden transition from being clothed in both Physical Astral bodies to being a naked spirit that created the sensation of being cold.
(Mr. K. and the others say that while the next few lines were being written, I exhibited all the signs of suffering intense cold. I shivered and moaned "Cold, cold," most piteously.)

"Cold! cold! Piercing feeling of cold. It pierced me through and through. Nothing I can write can give you any idea of that cold. The icy blast pierced me as no earthly wind ever did or can. I was a naked soul, no body, nothing to give me warmth. I shuddered and shivered like this for many a seeming age."

"Suddenly it seemed to grow a little less. I was aware of a presence. How can I describe him, this glorious being? Then I could hardly grasp any clear idea, but having since been in his company constantly, I can describe him a little better. Even now he seems to change every moment. At one instant I seem to know him well, at another he changes and I can get no clear idea of his face or form. He shimmers and shines and flashes, and seems as if he were made of fire. Yet that word gives but a faint idea, nor would the word light be any nearer. All colour, too, is there. This glorious one is my teacher.

"Hardly had I perceived him, when the whole room in which I stood and the people who were there seemed to dissolve and fade away. Lo! I was in the most exquisite scenery imaginable. Every lovely spot I had every visited was there, and countless others which I had never seen – beautiful rolling hills, clothed with grass and trees; real trees, yes, and animals and even butterflies; flowers, too of every description, not only English wild and garden flowers, but all manner of foreign plants, orchids and so forth, the like of which I never saw on earth. Nor did they seem strange or out of place, nor yet the sight of tropical palms and English oaks growing side by side. On earth it would certainly have seemed so, but here it appeared quite natural.

"Where am I?" I thought, and no sooner had the idea entered my mind, if indeed one can use the word, than the `Shining One' seemed to answer.

"You are in the land of Afterdeath. Are you surprised that there are trees and animals here, and even grass? Know that here comes every thought which you have ever thought; soon also you

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Note the word "seeming"! Whilst it may only have been the equivalent of a few minutes here on earth, it seemed to last for many ages, because in the non-physical realms, time is measured only by experience, and many indeed are the experiences that any soul lives through in the moments immediately following death.

At the time he could not really understand what was happening, but with the benefit of his later experiences he is better able to understand what he saw and describe it.

This is no Angel, but a spirit from a more advanced part of the Spirit Plane, who has as it were, descended to the Land of Twilight, like a missionary, to try to assist those who dwell therein to learn to believe.

In other words, HJL was taken away from the threshold between the Earth and Astral Plane, where he could still see the physical world, or at least its Astral equivalent, to the Spirit Plane.

This is because they would have been conceived by minds that were spiritually in harmony with one another.

Although obviously this term could be applied to the Astral Plane as well, here it clearly refers to the Spirit Plane.
shall know that is so, to your sorrow; and further, here come also the spiritual forms of all that ever lived. Thus is our Spirit World built up and thus it constantly increases. All that lives, no matter how humble it be comes here of itself. All thoughts come here. Hence you recognise many beauty spots you knew on earth. Hence also the palm and the oak, and the orchid which you never saw. You have much to learn."

"Do all thoughts live?" I cried (or thought). Even as the idea formed, the whole scene was blotted out from my perception.

"A horror seemed to grip me.

(Mr. K. etc., declare that here I again began to exhibit signs of acute anguish: - Ed)

"Like a hideous nightmare, on every side visions seemed to press me round. They weighed me down. I, who but a moment before had seemed so light, now seemed to be crushed under an intolerable weight. I saw them not with my mortal eyes, I perceived them with my whole being.

"I call them visions, but they were in real bodily form, like tableaux, moving and acting again before me all my past.

"My past deeds crowded before me", not in order, but like a dream, all at once. Oh! the anguish as once more rose up deeds long since forgotten. Little or great, nothing was now forgotten. At last, after what seemed countless ages, an inspiration seemed to seize me, and I prayed. I had not done so for years and years, but now I prayed. `O God, help me,' and as I prayed, really prayed, slowly the wild chaos began as it were to sort itself out. It, as it were, took a kind of chronological order, and the scenes took the form, as it were of a street which stretched far away, far beyond my ken; and they will go on increasing as I progress till they reach to the judgment seat of God. And among them I saw many visions which came as a relief to my tired soul - little acts of kindness which I had long forgotten, times when I had resisted temptation. So I found, as it were, my location. - H.J.L."

Witness, K.

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212 We often say “all my life passed before my eyes” without really understanding what is meant by that trite phrase; this is experienced to a certain extent when after death one passes initially to the Astral Plane, but is even more dramatic on the Spirit Plane as described here.

213 One cannot over-emphasise the importance of prayer even on earth, but on the Spirit Plane it can produce even more dramatic results.
CHAPTER VII

How the Living appear to the Departed

Vision in Trance on the night of Feb. 2nd 1914

H.J.L. "Ask your friends to keep a watchful eye on you from the time that the officer takes control, till the time when I resume it, particularly during the periods of rest."

"Pay careful heed to these points, as there are certain risks which must be faced in the kind of work. You are quite safe so long as you obey my instructions to the letter.

"You will receive a letter from Mr. K. to-morrow (Tuesday) confirming the details re Dr. P., so I trust you are now quite satisfied.

"With regard to what the Officer writes, I can promise you every word is true, but he too, only speaks of what he knows. There may be depths below that to which he sank, and doubtless other spirits have not all had the same experience, though in Hell.

"What he will tell you explains much of the common forms of occult phenomena, or death portents, haunted houses, 'plaguing', and so forth. "Don't be afraid, we will stand by you, and so long as you obey my instructions you will be all right. Have you any questions?"

J.W. "When you are doing the automatic writing, can you see those who are present?"

214 He is concerned that having recently come from Hell, the Officer’s contact with Ward would encourage evil spirits to attempt to do likewise, which would be most easy when Ward was resting and not expecting any such attempt to make contact with him. They could then have done him both mental and spiritual harm – just one of the risks attached to mediumship.

215 Such risks are both spiritual and mental. Even without wishing to cause harm, when a spirit that is far from perfect takes control of the medium, it may easily affect his spiritual health, for feelings such as hatred and anger, can be transmitted just as were the feelings of cold and horror from HJL in the previous letter. It is also possible that even if these are not directly manifested or acted out, that the mental or spiritual health of the medium may be adversely affected thereby.

216 Another of Ward’s own notes. He did receive the letter confirming the details.

217 All available evidence indicates that the Bottomless Pit is the lowest Division of Hell, and this is not a suggestion to the contrary. It does indicate, however, that some spirits sink much deeper in it than did the Officer, for we should remember it is rightly called “Bottomless”’. Those who sink lower than he did will certainly remain there for much longer – often for many ages.

218 ‘Plaguing’ is a Victorian term that refers to people who claim they are being haunted by a deceased spirit. It refers mainly to ghostly visitations, that are repeated to soften as to be distressing, but at times the term probably includes also the effects of obsession and possession.
"Yes, but they look rather different to what they do to you. We see them as they are, not as they seem to be. Thus it often happens to us that those whom earth folk consider beautiful seem ugly, while those who look homely to you, to us seem beautiful."

"As a rule, we see the souls rather than the bodies. The bodies are there like a grey mass, as in the Roentgen ray photos the bones show through the flesh. If we greatly wish we can sometimes see the bodies, but even still the people cannot deceive us into thinking them beautiful when they are not. Their spiritual ugliness shows through their physical beauty.

"We see, too, all the spirits who have been attracted round, whether they are good spirits or evil, for some people and places have the power of attracting spirits, sometimes good and sometimes evil. Now I must return to my task here. - H.J.L."

* This I did receive.

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219 We are told those on the Astral Plane do not really see us on earth properly – they see the Astral Body within the Physical and if they see the Physical at all, they see it as a shadow enshrouding it. This passage indicates that those on the Spirit Plane see neither the Astral nor the Physical bodies of earthly beings, but the Spirit within both. Thus a person who is spiritually good appears beautiful to them, whilst one who is not, appears evil or even misshapen.

220 Like many people on earth, this book frequently uses the terms “spirit” and “soul” interchangeably. At times, this is perfectly acceptable, but may sometimes lead to confusion as perhaps here.

221 Any sort of séance tends to attract discarnate spirits from the Astral and Spirit Planes, and this is what is meant here.
CHAPTER VIII
A Plan of the Spirit Plane
Sixth Trance vision of H.J.L. by J.W., on Monday, Feb. 9th, 1914

H.J.L. "For your general convenience let me tell you that this realm is divided as follows:-

"1. Belief with works

"2. Belief without works

"3. Half belief

"4. Unbelief. - Hell.

"When the soul has reached the highest plane of the first division, it goes through something that is akin to a second death, for there it leaves behind its spiritual body. But the soul who attains to that state rejoices in its coming relief – it does not fear it as the mortals do death, for those souls who are not yet ready do not cross the barrier. 222

"Once they have passed into the next realm, they cannot return. There are, including earth, seven 223 such realms, of which the highest is to be with God.

"We who are here know only of the realms we are in, which we will call the sixth, the seventh being earth, which includes the astral plane.

222 This, of course, refers to those who are about to reach sanctity, who know that their long tethering to the physical world is now at an end. Even those who are close to sanctity, but not quite ready to attain it and who thus must return to earth, go through the Wall of Fire with confidence, knowing that the end of their journey is at hand. By contrast, those who are not close to the end of the journey, do not even enter the highest Realm of the Spirit Plane and cannot retain consciousness as they approach the Wall of Fire. They are carried thither by their Angels and know nothing more till they find themselves encased in flesh once more. Many of those who have to return to earth before reaching the Highest part of the Spirit Plane do fear the Wall of Fire, and especially the loss of memory that accompanies Reincarnation, although some are resigned to it, recognising it to be needful. Others resist the Call for as long as possible, especially in the Lower parts of the Spirit Plane (Hell) some at least do their best to postpone it.

223 There are of course various ways of describing the Planes of Existence – throughout history, it has been common to recognise 3, 7, 9, 10 or 15 stages in the journey back to God. Christians usually speak of a total of fifteen – three Planes of men, Three Planes of Saints and Nine Choirs of Angels. Those who see only Seven usually combine the Physical and Astral Planes as One, the Spirit Plane as Two, the three Saintly Planes as Three, and they then combine the Angelic Planes in groups of Three, making levels Four, Five and Six, with level Seven being reserved for the Throne of God. In this book, HJL basically follows this system of thinking, but reverses the numbers, seeing the Physical and Astral Planes as level Seven, the Spirit Plane as level Six and the Planes of the Saints as the Fifth level. He makes little reference to any higher Planes.
"We cannot go to the fifth until our time has come, and then we cannot return."

"Still, to this rule are certain exceptions. Very rarely messengers are sent down to us from the realms above, but this only happens for some good reason, and is comparable to the visible and audible return of one who is dead to earth.

"The other and more usual method is through a medium. Just as we communicate through you, so those in the fifth realm use a spirit in the higher planes of the sixth through whom to communicate. Any message from the fifth realm would thus have to pass through two mediums to reach earth.

"Each plane in the sixth realm is divided into various divisions and sometimes these divisions are divided into spheres. I will show you a kind of diagram so that you can grasp it better."

Then a huge sheet seemed to appear before me with the preceding diagram written in lines of fire.

The sheet appeared grey.

H.J.L. continued. "Of course this is only a diagram, and further, I have made it as simple as I can. Thus I have, of course, not attempted to show every small sect, but only the chief ones, yet you must remember that every religion is there.

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224 This is a reference to entering the Planes of the Saints, here collectively called the Fifth Division. Once a spirit does so, it has no need to return to dwell on any of the lower “Planes of Sinful Man”, though it may do so temporarily in order to help others, especially the spirits in Hell. At times it may even descend to the Astral Plane, and dwell there for a space, but does not abandon its new status, so that it is forced to reincarnate on earth again.

225 Although rare, this is certainly less so than on earth, where so far as we know, Christ is the only Man to have risen from the dead.

226 That which is called the fifth plane in this book, represents what we call the Planes of the Saints, and what HJL says is true as far as ordinary mediums are concerned, hence the tendency for the mistakes and self-contradictions that plague many spiritualist groups, especially about life on Planes beyond the Wall of Fire. However, it is not true of mystics, who though still dwelling on earth, through the power of God may receive such messages direct from those who dwell on those higher Planes and even at times be called into His Very Presence. This is one major distinction between a psychic and a mystic.

227 The terms “Realm”, “Plane” “Division”, “sub-division” and “set” are all used rather loosely in this account. We will try to clarify their usage whenever essential, but at other times the reader should use the context to determine what exactly is meant.

228 HJL would have produced a thought-image to show John Ward, much as on the Spirit Plane an author would envisage a book coming into being. He in turn would have had to reproduce it on earth by a hand-drawn diagram. This is what has been reproduced on the previous page. (By comparing it with other known examples of his printing, it appears that this chart was originally based on a reproduction of his original drawing."

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**Note:** The table represents a classification of religious beliefs and practices, with columns for different periods and sects, and rows for various categories of sinners and their beliefs.
"The diagram refers to our state or condition, not to our place, which does not exist with us. Further, there are many fluctuations and cross-currents which I cannot show easily. Thus Sufism has obvious similarities to Pantheism and Mormonism to Mahomedanism.  

"So too, souls fluctuate within their plane. Thus the officer sometimes reaches division 2, but he is usually very decidedly in division No. 1.

"I am in division 2. As you reckon time, I was but a few days in division 1, but to me it seemed many years.

"Here what I call soul-study is the chief business; our relaxation is what was our work on earth. This brings us into touch with men of similar occupations and tastes, though differing in religious matters.

"Thus we may compare this side to a series of circles."

Again on a screen of grey I saw this diagram of fire.

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229

Those to whom the specific identity of their religion is the dominant feature of their lives, will join with others of similar ilk. Those who have belonged to a specific group largely because of one particular aspect of its belief or practice, may find themselves linked with those from other faiths or sects, who share their interest in that particular point. For instance, Mormons whose main allegiance was linked with polygamy might well find common cause with Moslems who shared such views in these higher parts of the Spirit Plane. Those whose main interest lies in the less salubrious aspects of religions, such as Islamic fundamentalists who commit acts of terrorism, will find themselves in Hell.

230

Here he is using the word “division” to refer to stages within the Land of Half-Belief. At this point in time HJL himself was in the 2nd of three “divisions” within that Land; the Officer in the lowest.
"Thus I get to know a man who is keen on archaeology, because we are both interested in architecture, though from somewhat different points of view.

"I need not labour the point, as I see you grasp it. Here you will see, the man who is interested in absolutely only one thing here, as on earth will get to know far fewer people. These circles keep men in touch who otherwise would be quite separated owing to different religious outlook. Thus the modern Roman Catholic and the ancient Greek philosopher may meet in the Greek spheres, as these circles are often called, both being interested in Greek culture from a different standpoint.

"While we are in the region of half belief, the religious divisions are only faintly visible, but when one gets into the set above one finds them very clear. You must first grasp a few truths firmly before you are ready to absorb others.

"Each sect grows towards the others as men progress, because while they retain the vital truth which has called them into existence, all religions lose their errors as the believer mounts higher towards God, Who is Himself Truth.

"A point that may not be quite clear is that in division 3 of our set the first messengers start. These go down for the most part as far as 'the schools'. They are not the glorious ones of fire who go down into hell itself. They come from far above. The risk for our people would be too great. Even in the schools the earth pull is so strong that the messengers cast back their own progress for many earthly years.

"The Babes' Schools are for those children who died too young to learn anything. They learn to believe, and as recreations they learn what you call work, only it is of course on a higher plane. No need to learn to read or write, for example."

J.W. "Who teaches them?"

H.J.L. From division 3 go down many women who for some reason were never mothers on earth. Thus they satisfy the primal instinct of women. Also schoolmasters and parsons go there. Often they go down for what you would call a space of time, and then return to their work in division 3: for teaching is not work here, but recreation.

---

231 This is said to illustrate the point; it does not mean that ancient Greek philosophers will remain in this realm for more than 2000 years. Normally they will not.

232 Those who have reached the third and highest sub-division of the Land of Twilight are wishing to start helping others, and sometimes they may be allowed to do so, in the two lower sets, much as a senior student or teacher’s aide helps a teacher in a school on earth.

233 This is probably a reference to the work of the Saints, but those from Paradise also descend into Hell, though obviously they cannot reach the same depths.

234 Throughout this passage he is still talking about the Schools in the Land of Half-Belief, not the Schools in the upper parts of Hell, though the same principles often apply.

235 Here he is talking about the Schools for Babes in the upper parts of Hell. Those from the Land of Half-Belief would not normally go down to the Schools for the Regenerate (See Below)
"Now do not turn my diagrams into a cast-iron system. Remember there is far more flux here than on earth.

"Now I have told you enough for the time being. Is there anything you wished to say?"

**J.W.** What is the purpose of the 'school for those who have progressed', and why is it that this school is separate from that for the babes?"

**H.J.L.** "They must get some vague ideas before they can even half believe. As yet they simply have a vague longing to believe. They must also learn to realise the evilness of the scenes which rise up before them from their former life."

"They are like babes in knowledge, and must learn; but you would not have them mix with the innocent babes, would you? No good-by."

---

236 Those within the Schools for the Regenerate are not merely trying to learn to believe, they are also having to overcome past faults, and they are kept separate from the Schools for Babes, so that those spirits within them who are still having to “unlearn” their evil ways, do not corrupt those who are merely immature and learning to believe.
CHAPTER IX

The passing of a Saint

Letter from H.J.L. Feb. 14th

"I have taken control. I have been to see a death from this side. My guide took me. We entered a room, I cannot explain exactly how, but we simply found ourselves there. It was a large airy room, nicely but not very expensively furnished. Outside there was a garden, but being winter, of course there was not much life in it.

"On the bed was an old man about seventy years, a parson. My guide spoke;

"'This was a faithful minister of the truth as far as he knew it, one of those souls who come straight to the realm of belief, in the land where men believed and acted up to their beliefs. He is the Roman Catholic priest of this parish.'

"Over his bed hung a Sister of Mercy, and beside him knelt a priest, who was giving him extreme unction.

"Suddenly the room became full of beautiful spirits. They filled the room and stretched far out into space.

"'Who are these?' I asked.

"'All the fair souls he has helped to save. See this woman, she was a poor fallen sister whose feet he turned to the paths of truth. That was a foolish boy who, but for him would be in the set below yours. That father would have driven that girl, his daughter on to the streets, but he (the priest - Ed) took her to a nunnery and by degrees softened the father’s heart.

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237 Although this man is called a Saint, and may well have been about to become one, this does not describe the actual passing to the Plane of the Saints, but to the highest part of Paradise. In actual fact very few saints pass directly from earth through the Wall of Fire, they commonly spend at least a brief period of time in Paradise becoming acclimatised to the Spirit Realm and perhaps learning a few last lessons or settling a few last debts, before passing higher.

238 The guide that is mentioned here is the Guardian Angel of HJL, who took him to see this passing as part of his own training, and to help him to learn about the way individuals pass from earth to the life beyond.

239 This is an important point. Even one who is about to become a saint may have only a limited understanding of the truth, yet this will not prevent him achieving sanctity, because one can only live up to the truth as one knows it. No one on earth knows all truth, and although there be some who know more than others, yet each who lives up to the highest of which he is capable will advance rapidly in the Afterlife. However, that does not mean that they will not need to learn more, before they can finally pass to the Planes of the Saints. Most certainly they will.

240 This was another of Ward’s original editorial explanatory notes.
Now both of them\textsuperscript{241} are in the realm of belief, of those who acted up to those beliefs. All these have come to welcome their pastor and friend.\textsuperscript{242}

"Then I was aware of a still more glorious being.

"Kneel,' whispered my guide.

"All that glorious company sank on their knees, I humbly with them.

"Who is he?' I whispered.

"He is the teacher and ruler of that realm\textsuperscript{243}. He comes to take him home. Look!'\textsuperscript{243}

"Slowly from the body a light seemed to rise, strongest at the head. It was almost golden, but had a touch of blue in it\textsuperscript{244}. Gradually it seemed to take the form of a head and shoulders, and slowly I saw this figure of light draw out from its fleshly covering\textsuperscript{245}. Soon it was clear, and at once a glad cry broke from the lips of the hundreds who were present.

"Father, your children greet you with joy and gladness,' they seemed to say\textsuperscript{246}.\textsuperscript{246}

"And the good priest smiled on them, and as he did, I noticed the body too seemed to smile\textsuperscript{247}. The spirit turned and blessed those earthly ones who were watching by the bed.

\begin{center}
\textsuperscript{241} In such circumstances, it is not only the apparent victim, but the perpetrator as well who is a child of God, and in this case at least, had also been saved as a “brand from the burning”. (Amos 4; 11)
\end{center}

\begin{center}
\textsuperscript{242} The opportunities for helping others that come to any priest or minister are many and if he takes them he will advance far along the path as apparently had happened here. Equally those who fail to take those opportunities may well fall far.
\end{center}

\begin{center}
\textsuperscript{243} This glorious being appears to represent Christ, yet it is not clear whether He is actually Christ or merely some lesser spirit acting as His representative. If it is Christ, then certainly, although glorious to behold, His splendour is much veiled in this manifestation for otherwise it would blind those around.
\end{center}

\begin{center}
\textsuperscript{244} Note, the light of his spiritual radiance which some would call the aura is described as golden with a slight tough of blue, not as green. Such a spiritual light does not mix as do colours on earth for each colour represents a fundamental attribute of the spirit, and these do not mix. Gold represents spirituality and blue love, so in this case, this priest was a highly spiritual person who also had much love for his spiritual children and his God.
\end{center}

\begin{center}
\textsuperscript{245} This is the normal way in which the spirit leaves the physical body, passing out through the top of the head and seeming to leave the physical body behind as if it were merely an empty shell, which in effect is will soon become.
\end{center}

\begin{center}
\textsuperscript{246} Once it has left the body, those beyond can see the newly liberated spirit clearly, even though its Astral Cord has not yet broken.
\end{center}

\begin{center}
\textsuperscript{247} Because the spirit was still connected with the physical body when it began to smile upon those who had come to greet it, that smile reflecting the joy and serenity it was feeling seems to have been mirrored even in its dying body..
\end{center}
'Then the cord of flame, which had been growing longer and longer snapped, and I heard a wild cry of sorrow from the mourners below; but it was quite drowned in the song of rejoicing which burst from the lips of the spirit throng. The Great Spirit took him by the hand and seemed to say; "Well done, thou good and faithful servant, thou hast been faithful in a little, now thou shalt rule over many. I make thee the pastor of all these whom on earth thou didst save', and the wild cry of joy which burst from the assembled crowd still rings in my ears.

"Then we were alone, I and my guide, and the humble mourners, but I knew it was well, and I too went away rejoicing.

"I shall write no more. Thank all five who have helped tonight. I hope the two newcomers are now satisfied as to the necessity for the officer's work, and also realise the full aim of this book. Again thanking you. – Yours, H.J.L.

(Those present were Mr. and Mrs. K., Mrs.S., Mr. and Mrs. J. - Feb. 10th, 1914.)

248 The actual moment of death is marked by the breaking of the Astral cord, which occurs not because of stretching, for in life, the Astral Cord can stretch almost indefinitely, but simply because the time for death has arrived.

249 The song of rejoicing has been mentioned as such by many witnesses, yet most do not claim to record the words. This is because usually it is not one song but many, as each welcoming spirit expresses his/her own individual joy. Perhaps it is best likened to a combination of the words of the Te Deum Laudamus with those of the Benedictite Omnia Opera to tunes that whilst very different yet somehow harmonise perfectly.

250 See St Matthew 25; 21.

251 This is the reward of the just man made perfect – that he is able to continue in Paradise the task he had begun on earth, the task of helping those he helped on earth to achieve a yet higher form of perfection – the perfection of the Saints of God. Note, however, that that reward was no more nor less than a just reward for his earthly labours.

252 In such circumstances their joy is two-fold; firstly the personal joy of re-union, but also the joy of knowing that the one they loved and who helped them so much in the past will again be allowed to work with them towards the self-same goal.
CHAPTER X.

Describes the School to which he went and What he Learnt There.

Seventh Trance Dream Feb. 16th.

H.J.L. “Well, Jack, do you wish to ask me any questions?”

J.W. "What has happened to that beautiful tract of country you spoke of when you had just died?"

H.J.L. "Open your eyes."

Then it seemed as if my eyes were opened and behold I was in the most lovely country. The light was of the kind one sees on a summer evening. Over the distant horizon the red glow of sunset\(^{253}\) was just visible, tingeing the hill-tops and reflected in the water of many streams and lakelets.

We were standing side by side in an avenue of trees, tall and splendid.

I saw H.J.L. quite plainly. He was not dressed in the clothes I had seen him in when he had appeared clairvoyantly, \textit{i.e.} earthly, but in long flowing robes of white which seemed as if they were really part of his body in some mysterious way. A soft faint light seemed to come out from his body, impossible to describe.\(^{254}\)

Looking again at the landscape, it seemed to me to contain everything beautiful of natural scenery. The view grows wider; I perceive lakes and snow-capped mountains, rushing rivers, and lo, beyond all, the sea.

But over all was a soft evening light.

"Do you have day and night here?" I asked him.

"No. The light comes from ourselves, though indeed there is that mysterious red glow. It is the light of God, of Faith, of Truth, which reaches us but goes no further. The higher we go the brighter it becomes, till at length it is all in all\(^{255}\). In Hell there is no light either from faith or the individuals there.

"The real light by which we perceive things is within ourselves. The light you see I hardly realise; it is more comparable to the other effects of the landscape, than light by which we can perceive."

\(^{253}\) This of course was not a real sunset for there is no sun in the Spirit Plane, nor any other central point of illumination. What Ward saw and interpreted as a sunset, was probably a distant view of the brighter Land of Morning.

\(^{254}\) HJL has already progressed significantly since passing over, and this soft light, though as yet far inferior to the radiance of the higher spirits was nevertheless a sign of his growing spirituality.

\(^{255}\) Although it is not clear that HJL understood what this implies, it refers to the Godhead and the ultimate Goal of all spirits. \textit{(See 1 Corinthians 15; 28)}
We seated ourselves on the soft grass under an oak tree, and below us I could see palms and tropical birds mingling with the ordinary English scenery.

"Tell me what happened," I asked, "after the visions had sorted themselves out as you told me they did in your letter."

H.J.L. "On either side the 'street of visions' stretched as far as I could see, impinging on the landscape, which nevertheless I began to perceive again. Suddenly my teacher and guide stood beside me.

"'Come with me' he said, and led me clean through one of my 'visions' into the country beyond. How to explain exactly what happened to my 'visions' I know not; but though they always haunt me, are with me even at the present moment, though unseen by you, yet they gradually fell into the background as it were."

"We walked across the fields and down the slope of a hill and as we did so I saw the roof of a splendid building.

"'What is that?' I asked.

"'The school to which you are going.'

"'School! I'm not a child!' I cried.

"'Indeed you are, an absolute child in matters of Faith. Look how small you are!'

"As he spoke I realised that he had become tall, but could not realise that I was small."

"We now stood before the portals of the building, surely the most magnificent and beautiful school which was ever conceived.

"Soon I was taken into a class-room, for so I must needs call it, for lack of a better name, and saw a number of boys. Boys! No, they were men, but strangely immature, though they looked like little miniature adults.

"Then I saw their master or instructor. What a difference! Not merely was he a well-grown man, but he seemed to be made of light – light which filled the whole class-room with a bright, soft

256 After death our memories assume tangible form, but eventually although they do not fade completely they begin to command less of our attention until at length they are little more than the sort of memories we know on earth, and no longer impinge on our "normal life" on the Spirit Plane.

257 HJL was genuinely small in spiritual stature, as are all in the lower parts of the Realm of Half Belief, but the Angel guide thus tried to break the news to him as gently as possible.

258 It is important to realise that unlike Earth, on this Plane, the apparent size of the individual indicates spirituality or lack of it – not age in the physical sense of the word.
The bodies of the other boys looked grey\textsuperscript{259}, though some were brighter than others, and mine, I discovered, was the darkest of them all.

"Next moment I looked round for my guide, but he was gone. But the master took me quietly by the hand and set me in a seat. Then began the most wonderful lesson I have ever witnessed. His methods were entirely different to those of the ordinary schoolmaster. He seemed to draw the knowledge out of the boys rather than attempt to tell them anything\textsuperscript{260}. Most of the questions were quite unintelligible to me though the others seemed to understand them quite well. His method consisted in asking cleverly arranged questions, and the answer to each led on to the next question.

"After a while he turned to me and said, ‘Would you like to ask me any questions?’

‘How is it,’ I asked, ‘that everything looks so solid here, and, above all, how is it I have a body? I thought I was a spirit.’

‘He. ‘What do all human beings consist of?’

‘H.J.L. ‘Body and soul.’

‘He. ‘How would a scientist define these?’

‘H.J.L. ‘Matter and force.’\textsuperscript{261}

‘He. ‘Good. What happens to the matter when you die? Is it destroyed?’

‘H.J.L. ‘Matter can’t be destroyed. It merely changes its form. My body will rot, and become earth, and plants will grow out of it.’

‘He. ‘What of the force which made that body act?’

‘H.J.L. ‘It has come here. It is the spirit. It too, cannot perish.’

‘He. ‘Neither the matter or the force perish. Yet is the body on the earth the same as when you lived?’

‘H.J.L. ‘No.’

\textsuperscript{259}The greyness indicates a lack of spiritual understanding and if dark, even worldliness or a propensity to sin, but mainly sin linked with ignorance rather than malice. On earth a grey aura may indicate such a parlous spiritual state.

\textsuperscript{260}This is a lesson worth remembering by those on earth. Merely telling people spiritual facts is not really teaching them. It is much better to help them “discover” facts for themselves, for in the spiritual life, even more than the physical, knowledge acquired in this way become a part of us, much more completely than anything we may read or hear.

\textsuperscript{261}Modern science is of course a little less abstract that in the early 20\textsuperscript{th} century, yet if forced to define “soul” today, most scientists would probably accept this definition, though they might use more specific terms, such as electrical impulses, neurons, or chemical energy.
"He. `What makes it different? If you were to look at it now, wherein would it chiefly differ?'

"H.J.L. `Well it would be losing its old shape. Its form would be different.'

"He. `The form would have gone. If neither the matter or nor the force perish, what happens to the form? Can that perish?'

"H.J.L. `I do not see why not.'

"He. `What of the form of the thoughts which haunt you? Their form has not perished. Why, then, should your form perish if theirs remains?'

"H.J.L. `Yes; but I still exist who thought those forms so someone must have thought of me before I existed if I am like my thoughts. For I thought of them and so they came into existence.'

"He. `Precisely. Someone must have thought of you. That person is God. He created you by thought, and so, too, you create things by thought. What lessons have you learnt?'

"H.J.L. `That form, like matter and force, does not perish. Secondly, that as God created me by thinking of me, so I create forms by thinking of them.'

"He. `And what answer can you deduce to your questions from these facts?'

"H.J.L. `I suppose all that I see are forms, and being a `form' myself, they seem as solid as myself. But why do I seem solid?'

"He. `How could you seem otherwise? There is no matter here.'

"H.J.L. `If I went back to earth as I am, should I then appear to myself less substantial?'

"He. `Would you thereby become matter?'

"H.J.L. `No. You mean unless one becomes matter one's self would only seem form and force, not matter.

"He. `If a light is placed in the midst of a cloud of smoke, what would you see?'

This is the main point; the Form still continues – the spirit assumes it although usually with some modifications.

This teaches us the actual method God uses to create all things; the power of thought. In the Bible we read “In the beginning God created the Heavens and the earth,” only later are we told that God SAID “Let there be light”. So the first stage of Creation is always a thought. Even on earth before we make something out of material substance, we must have in our minds some sort of thought as to what it is we wish to make. If for instance we wish to make a table, we will first envisage it in our minds, and then try to make it as we have thought it to be. Often, of course the finished article is much less perfect than that which we imagined, but certainly the first stage in any manufacture is a thought.
"H.J.L. ‘Why, of course, a light shining, though perhaps dimly, through smoke.’

"He. ‘What is a flame’

"H.J.L. ‘Force.’

"He. ‘Nothing more?’

"H.J.L. ‘It of course has a form.’

"He. ‘What is the smoke?’

"H.J.L. ‘Matter and form.’

"He. ‘Does this not answer your question?’

"H.J.L. ‘You mean I should see the spirit form shining through the material form as a candle does through smoke or fog?264

"He. ‘Yes’

H.J.L. ‘Having left matter behind, shall I ultimately also leave behind form?’

"As I spoke these words, a terrible stillness seemed to fill the room265. All the other boys leant forward expectantly.

"He. ‘You have asked a question which I at any rate cannot fully answer. But this I can tell you – that we do leave behind the present form on rising to the next realm266. What happens none of us here knows. We cannot see beyond the Wall of Fire any more than mortal eyes can penetrate the veil of death. The Great Messengers may know, but we who do but come from the highest division of this realm know not. You still wish to ask a question?’

"H.J.L. ‘We who are created by God look to Him for help and consider Him responsible for our well-being. Are we also responsible for the forms we create?’

"Again the silence that could be felt brooded over the room.

264 An excellent analogy for the way that spirits “see” us on earth; they do not really see our bodies as such, except as a sort of shadow or cloud surrounding the spirit within, and they only see that to the extent that it shines with a spiritual light.

265 The asking of such a question augurs well for the spiritual progress of the soul asking it. The mere fact that we can “stump” our earthly teacher on occasions matters but little; nevertheless the fact that the soul is able to conceive such a question suggests that it is capable of rapid progress, and remember Christ once said; “A disciple is not above his teacher, but every one when he is fully taught will be like his teacher.” (St Luke 6: 40; RSV)

266 In other words, the form is destroyed when we pass through the Wall of Fire, whether we advance to the Saintly Planes or come back to earth.
"He. `You ask wise questions, though so young. What happened to you after you had spoken awhile with your guide?'

"H.J.L. `I told him of the hideous nightmare which had seized me, and how it sorted itself into order when I prayed.'

"He. `Does this not answer your question in part? Did not your thoughts claim you?'

"H.J.L. I bowed my head in shame and sat silent.

"He. `But your question means more than that. Speak on.'

"H.J.L. `But my thoughts cannot create fresh thoughts as I can.'

"He. `Directly, no, but what of indirectly?'

"H.J.L. `How can they even indirectly?'

"He. `In the material world an evil act is done. Are there none who copy that evil act?'

"H.J.L. `That is so, of course. But surely things are different here?'

"He. `Tell him the answer to that.

"One of the boys then spoke as follows:-

"Nothing exists on earth which has not its counterpart here. We see this in the trees and birds and buildings, as also in many other things. But all things here lack crude matter."

"H.J.L. `But do their evil thoughts here influence others to evil?''

"He. `When on earth did you never notice that two men, or even more, each working independently, even separated from each other by thousands of miles, at the same moment make the same discovery?''

"H.J.L. `Yes, often, but put it down to coincidence.'

"He. There is no such thing as coincidence. That word is merely a cloak employed by men to disguise the fact that they are ignorant of some of the fundamental laws of God.

"Again, have you never seen how an idea will continue for ages to influence mankind, though all who knew its origin have passed away?

\[267\]

The answer to this is “In theory, yes, but usually evil thoughts pertain to those who dwell in the Realms of Darkness, (Hell) not to the Realms of Light”.

\[268\]

Often this is the result of a thought by a deceased person, but it is also possible for the thoughts and ideas of one person on earth to be picked up by another.
"Have you never seen how such an idea, though forgotten in its original home, will yet reappear somewhere else without any known connection having taken place?"

"H.J.L. `Then, once created, a thought may go on creating fresh thoughts?"

"He. `Yes; but only such as relate to it. It could not create a fresh thought on an entirely different subject.'

"H.J.L. `But a man can. Why, then is it different? He may at one time create a cruel thought which will go influencing others to do cruel deeds, yet at the next moment he may create a thought of kindness which others will develop into much that is good. Why the difference?''

"He. `Of what does a man consist?''

"H.J.L. `Matter, form, force.'

"He. `Of what does a thought, once created, consist?''

"H.J.L. `I suppose form only.'

"He. `You are answered.'

"H.J.L. `Ah then it is the presence of what you call force. What is force?'

"He. `Some say that force is God, and some that force and matter are God, and some that force and matter are the same, and it is this that is God. Can man create either?''

"H.J.L. `I suppose he creates only forms.'

"He. `Are you not, then answered?''

"H.J.L. `I don't see quite how it answers my original question, namely, why we can create variant thoughts when our own thoughts cannot.

"He. `God creates you; you create your thought; your thought influences others.

"Your thought's action is bounded by the thought that created it; your actions are bounded by the force which actuates you. God is bounded by nothing."269

"H.J.L. `I see it all. I cannot think about that of which I have no knowledge. But God is knowledge.'

"He. `God is all in all. You have learnt your first lessons. Now go for recreation, all of you.'

269

The old Gnostics saw all creation as a long series of Emanations, each created by a greater Entity. Whilst this explanation of Reality shares some aspects of that concept, it presents a much shorter series, and probably represents the truth behind the Gnostic concept.
"Next moment we were outside like boys running out from school, and we amused ourselves in many various ways. But our pleasures here are mental. What was our work on earth is our amusement here.

"I very naturally drifted into the set who were interested in architecture. They varied in size, or, really, in spiritual development. Many were in the upper forms of the school, and one of these suggested we should go off to see some of the famous buildings which had at one time existed.

"'I don't want to see any of the hideous villas which disfigure most of our suburbs,' I remarked,

"'Such as one of those you built, eh?' remarked a boy whom I recognised as a man I knew slightly on earth.

"I should have felt annoyed on earth, but here I only chuckled.

"The big boy who had suggested the expedition answered, 'Oh, you need not fear that. All that is hideous goes to Hell. We don't get the finest work here, of course – that goes to the people in the sets above us. Still all our stuff is good. There are some very fine Assyrian buildings we might go and see.'

"'Do all the buildings come here, or only those which have perished?' I asked.

"'If a building is practically untouched it does not come here, but if it is partly destroyed and rebuilt, the whole of the original form comes here. You see, the alterations have given it a new form which may in due course, also come here. That's part of the interest of it. You can see how the Tower of London has changed from century to century. Of course we don't have its exact present form.'

"So we went off to see the Assyrian buildings, and I enjoyed it immensely."

J.W. "As you are in with architects, do you ever come across a man called A.?

H.J.L. "It's funny you should inquire about him, for he was the man who made that remark about the houses."

J.W. "About those you built?"

H.J.L. "Yes."

270 On earth he had been an architect and builder.

271 On earth many such buildings are made ugly, not by the desire of the builder, but because of cost constraints but the suggestion that any of his buildings were ugly would normally upset an earthly architect, even if it were true because it would be seen as impugning his professionalism. After death HJL had no such worldly concerns and can cheerfully acknowledge the truth of the assertion and laugh about it.

272 All sorts of form naturally pass to the Form or Spirit Plane, when they are destroyed on earth, but such things as buildings may also be created by those who dwell there, just as they are able to create other types of thought forms.
J.W. "How is he getting on?"

H.J.L. "He's in our set. He told me he was fearfully annoyed when he found he was with those who only half believed. He said to his teacher 'But I did believe'"

"His guide replied, Had you really believed, you would not be here. Like many others, you thought you believed, but belief does not consist in merely saying "I believe". You must truly grasp it. Had you really believed you could not have lived the life you did. Plenty of people who thought they believed find themselves in Hell. A man's belief must be shown forth in his life, or it is not real. This does not mean that a man who believes may not commit many grievous sins. He may. Nor yet does it mean that he will not suffer for them. We are responsible for every thought and act; but still, belief must be real before it counts. There is no deceiving anyone, not even one's own self, here. You half believed, and are therefore in this part. Had you not believed at all, you would be in Hell. Now go and make progress."

J.W. "Is he?"

H.J.L. "Not very fast. You see he was younger, and almost all his interests were physical – sports, good wine, women and business. He died in the midst of them, and the earth pull is very strong. He is not earth-bound – no one here is – but still he does hanker after the earth. Why, he often plays truant and goes back to his old haunts and friends on earth. It's not with the same desires as the earth-bound go, hoping to enjoy their old lusts, but with a kind of affection for old friends and places. I am really very sorry, for it throws him back terribly, and he's a very nice fellow. However, as he himself says he died thirty years at least before his time, and I suppose he's got to spend that time before he'll be in the same position as those who died after their seventieth birthday.

"He told that to the master one day when he reprimanded him for playing truant.

"He's fearfully slow in class, and can't grasp quite simple things; although he died so much earlier than I did, I've passed him already. But he's a jolly fellow, very popular out of school. He misses

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273 As the hymn (no 56) says "Faith is more than saying, 'I believe in God,' Faith consists in walking where the Saints have trod". Thus as we are told in the Bible (St James 2: 20) "Faith without works is dead."

274 Many very sincere people really do think they believe, but unless their belief leads them to live a reasonably good life, it cannot be called true belief. They will at best reach only to the Realms of Half-Belief. This is especially true of many so-called "born-again" Christians to whom belief, rather than good-deeds is all-important.

275 On the Spirit Plane where thoughts cannot be concealed, it is virtually impossible to deceive another individual.

276 The term "Earth-bound spirits" refers to those who are trapped on the Threshold between the Physical and the Astral Planes. Those who dwell on the Spirit Plane, even on the lower parts, are not earth-bound, for having shed their Astral Bodies, they have no means of frequenting that realm. However, they may still be very worldly, far more interested in material things than spiritual, and if that is the case, that means they will make only very slow progress on the Spirit Plane and perhaps even fall back.
his games, though, terribly. He's got a vein of humour. He explained the other day that he prayed fervently that his wife might not die for many years, as he was afraid she would rout him out here. 277

"Now you have heard quite enough, or you'll want to stick here altogether."

We then began to walk back towards the avenue. Reaching there, we sat down, and I seemed to fall asleep. - J.W.

277

This is a phrase from Victorian schoolboy slang. It means to discover and chase him away from his present activities.
CHAPTER XI

HE ATTENDS HIS OWN FUNERAL.

Ninth Letter of H.J.L. At Home (Glen House) Feb. 21st, 7pm.

"After I had apparently been attending the school for a long time, my guide came to me one day and said, ‘It is time for you to go to your funeral!’"

"‘My funeral!’ I cried; ‘I thought that had taken place ages ago.’"

"‘Oh no,’ he replied; ‘You have according to our reckoning, been here quite a long time, but according to earth time, you have only been here three days.’"

"This was the first time I realised the huge difference between our method of reckoning time, or, rather our escape from time, and your subservience to it. In those three earthly days I had made apparently many months' progress, had learnt much about spiritual things, and had seen numerous fine buildings of ancient days. At this point I should add that, here, there is nothing comparable to night and day, nor is there any sleep. This is of course evident if you think for a moment, for the spirit never sleeps even upon earth; it, unlike the body, needs no rest.

"Well, my guide told my master where I was going and I was excused lessons. We were just going to begin work. I expect this sounds rather funny to you.

"Next moment we were at L.D.. There was no long journey through the ether, as I imagined would be the case. Simply I found myself in my old bed-room. Of course it is now plainer to me. Our world and yours are not separated by anything akin to space. One might almost say they are both in the same space. But there, it is impossible to make this point quite plain to you, I fear.

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278 His Guardian Angel

279 One of the hardest things for us on earth to realise is the relative variability of time on the Spirit Plane. It is less so, on the Astral Plane, though variability exists there, too, but it is found on all the Planes of the Spirit, even on the highest (the Plane of the Seraphim). Time does not go backwards, but it is flexible, and is measured solely by experience, which often makes it seem to pass more slowly – at other times it may seem to pass swiftly. There are many reasons for this even in the Realms of Man. In both the Astral and Spirit Planes there is no need for sleep, and obviously, there is no need for one to earn a living. These are factors in making it seem as if one can accomplish much more on the Spirit Plane than one would in the same period on earth, but there are other factors too. The mere absence of any such non-spiritual aspects of existence enhances one’s ability to participate in “experience” and “Experience” is the greatest of all teachers. Therefore in the Spirit Plane, as well as in the Higher Planes, Time is measured by Experience.

280 They are both in the “same space” generally, but that does not mean that one cannot travel about within that space. Nevertheless space as we know it does not exist on the Spirit Plane, for those who dwell there can travel almost instantly to any desired point.
"I, of course, noticed that the room was changed and the furniture out of its proper place, and then I noticed the coffin. It was covered by a large white sheet, but I could see through this, and perceived my body lying there.

"Strangely enough, it did not seem to have the attraction for me which I expected it would. I looked at it more as one might look at a marble sculpture, than as an old friend.

"'You have finished your work and your day is done, old friend,' I murmured. Even as I thought this, another thought welled up. 'Were you really a friend or only a taskmaster?' 281 Now at any rate I was free, and I rejoiced.

"After a while I felt that I should like to see what the others were doing.

"Next moment I was in the dining-room. It was so full that to avoid touching the others, I stood in, or rather through the middle of the table. Of course it did not interfere with me in any way, nor indeed would their bodies, but yet some instinct, probably inherited from my earthly state, compelled me to avoid running into them. I saw them all – you, GF, D., M., and Miss P..

"There did not seem to be much to learn there, so I drifted into the drawing room, where my wife was, but soon drifted out.

"To tell the truth, I rather felt as if I was in the way, and wondered vaguely why I had been taken from school, where I was every day learning something new and interesting, to see these vacuities.

"My guide answered. 'At the moment of burial the spirit always feels an inarticulate yearning to see its earthly shell and bid it farewell. There is a good reason for this, indeed, several. Besides the mere earthly attachment which all men feel for their bodies, akin to that usually felt by a dog for its master, even when that master was often cruel to it, there are the following:- At burials there are usually certain evil beings who hang around the corpse, hoping against hope, they know not always how, to draw some carnal satisfaction from the corpse, some touch of earthly lusts which still haunt it.

"Occasionally, under exceptional circumstances, they may try, and even succeed, in drawing a kind of material body from the dead corpse by means of which to clothe their naked souls. 282 This can only happen in the case of men who have lived evil lives. From this shame you are free; nevertheless, you and I go to see that nothing of evil shall approach what once held you.

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281 This is a common view among the deceased; it is not until we leave our bodies behind that we realise just how demanding and harsh a taskmaster they have been to most of us. This is why the Quotation tells us to “learn to control the body so that it becomes your slave and not your masters, for as such you will find it harsh and demanding”.

282 This refers to a psychic process, akin to that by which a spirit draws ectoplasm from a medium to create a temporary physical form that can be perceived by ordinary physical eyesight. It is probably the origin to popular stories of “zombies”. It is at least partly to protect against such a violation of the corpse that almost all religions encourage some form of religious ritual for the disposal of a body.
"Further, it is right that you should follow to its last resting-place a friend with whom you have been associated for so long.

"Finally, by showing you the pettiness\textsuperscript{283} of the life you have left, to make you the more rejoice in that in which you now are.'

After this I again returned and sat by my corpse; and presently you entered. I saw you remove the napkin and look at my face, but all the time I was standing opposite to you. I saw, rather to my surprise, how distressed you were\textsuperscript{284}, and tried to attract your attention, saying, 'I am all right. Don't you see me?'

"Once I thought you heard me, for you looked straight in my face for a moment\textsuperscript{285}; but you did not. Then replacing the napkin and sheet, you turned and left the room.

"Soon after, the undertaker's men entered, and, having screwed down the lid, took the coffin downstairs. I went with the procession to the church.

"After the coffin had been lowered into the grave and you had all gone, I did not follow you, but waited by the grave till it was filled in. This completed, I looked at the marble statue which had once held me – I could, of course, see through the earth perfectly well – and then, turning to my guide, said, `Shall we now be going?'

"The thought had hardly formed when, lo! I was back in the school again, and oh! with what a sigh of relief! I looked round for my guide, but he had gone; but by now I had become accustomed to his strange comings and goings.

"Take your place,' said my master kindly. `We have only had one round of questions.'

``Only one round,' I thought, `yet I was on earth for hours. Indeed, there is no relation between time there and here.'\textsuperscript{286}

\textsuperscript{283} This is also important, though more so for those on the Astral Plane than for those who like HJL pass there-through very swiftly. Those who die young usually spend much longer on the Astral Plane, and in such a case, there is often some level of attraction to the physical still left within their minds. It is to help them turn away from such an interest, which if persisted in can lead them to obsess, that their Guides often show them their funerals to impress upon them the comparative triviality of all things physical.

\textsuperscript{284} Due to the prophetic dream he had had some time before, (\textit{See chapter one}) Ward had intended to visit HJL before he died, but had been prevented from doing so. Perhaps this contributed to his grief at this time.

\textsuperscript{285} Often one may “sense” a contact with the deceased, but without becoming consciously aware of it. This is what seems to have happened here.

\textsuperscript{286} This demonstrates the other side of the time relationship. It is not just that one may fit in many experiences on the Spirit Plane, whilst only a brief time passes on earth, but that at other times the reverse is true. On the Spirit Plane time never stands completely still, but its speed of passing is relative to one’s experiences.
"My master seemed to divine my thoughts, for he answered at once, `You ought to know by now that here there is no such thing as time'"

"I suppose it was having been back to earth that now made me just the least surprised at his answering a thought of mine.

"I again looked at the boys, and now realised for the first time how small and immature were the mortals whom I had just seen. These, at any rate, were boys, but they, for the most part, were the merest babes, some hardly born. I realised in particular, with mild surprise how infantile was the spirit in – and in –. Yet though both were babes, there was some indescribable difference between them. When I saw you all, I saw your spiritual bodies through a grey sort of shadow - your earthly bodies – and often the largest and finest shadow bodies had the smallest and most misshapen and infantile spirit bodies.

"How glad I was to be back at school, back in the realities of life, away from all pettiness and futilities of what you call life on earth, but at the same time a new desire had come upon me, and that was to let you and others know this fact.

"Rest half an hour. - H.J.L."

287 Not unnaturally these individuals were not identified even by initials. What is significant is that although both were described as immature spirits, he noticed real differences between them, though he does not describe them – possibly because he could not.

288 Whilst of course this is not always so, it does often happen that those who are young and strong have less interest in the spiritual than those who are older and whose thoughts are thereby drawn increasingly to a consideration of life after death

289 Thus is revealed another reason for taking a spirit back to attend its own funeral.
CHAPTER XII

He goes to College
H.J.L.'s Tenth Letter. Glen House 8.50.pm. Feb. 20th 1914

"To resume my narrative.

"After returning to school, I felt strongly that I wanted to tell those I had seen what the real conditions over here were like, partly because I saw one or two were grieving rather, but more because they all either did not believe in a future life at all, or else had evidently wrong ideas as to what it was like over here. I have already told you of my fruitless endeavours to reach other members of the family, and how at length I got in touch with you. Now I will explain how I learnt that one could tell those still living. No sooner had the idea come to me, than my guide entered the class-room.

" `Your pupil has learnt his lesson so well', he said to our master, ‘that he can now leave school. He will go to a university instead.

" 'He has made splendid progress,' said my master. 'Good, go forward, my lad'.

" Class was then dismissed, and all the other boys crowded round me.

" 'You have shot up,' they said. 'Why, you are nearly a man.'

" Several others, I noticed were also speaking to their guides, and it was quite a batch of us who said farewell to the building which had now become so familiar to us all.

" My guide then began to speak. "You wish to communicate with those still living? Why?"

"I said ‘To tell them of this life, so that they may try and prepare themselves for it, so that they need not go through the elementary lessons which I had to learn. Many, too, who believe in a future life, have no real idea as to what it is like.'

290 Note that it was only when he first had the idea of trying to help others that he was given the opportunity to advance.

291 It will be recalled that HJL was attending a School that catered for boys of a wide range of sizes – and this corresponds with the second “set” of the Realm of Half-Belief. The “university” corresponds with the third set, which is where he was for the best part of this narrative.

292 Owing to the lessons he had learned from viewing the funeral, the size of his spirit form had grown considerably in the relatively short time that he had spent in this set of the Realm of Half-Belief.

293 The motive is very important. It is not the act of communicating psychically that is wrong, as some earthly ministers would tell us, but the negative reasons that sometimes give rise to it.

294 Although some belief in an afterlife is always better than none, there are a number of belief systems that are so far from reality, that they are only very little better.
"But why should you wish to speak to them? They will all come to us some day, and then they will have to learn.'

"Yes, but on earth I neglected these things and now would make some little amends.'

"This is a good reason, and truly they do need much light, and by helping them you will help yourself. Lo! you are now in the second instead of the first stage of this realm or set.'

"How can I do it?' I said.

"That you must find out for yourself. We tell nothing here. Each soul must strive to answer his own questions, and if he really strives, he will succeed.'

Soon I found myself without my guide among a crowd of young men. We seemed to be in some university town. Several of the men drifted towards me, and without the usual hesitation which I should have felt on earth, I asked what I could do to tell those on earth of this life.

"One of them replied 'We, too are trying to find out how to do that very thing. Come with us'.

"We now searched throughout that large town, and at last found what we sought. Let me say here that the dominant note of the place was the desire to help others who were already dead. At length we found a lecturer, as he would have been called on earth. But he did not lecture, but asked us questions, as the master had done.

"When we said 'How can we tell those still living?'

"He replied 'How do you do anything here?'

"By thinking about it.'

"You are answered.'

"We think then,' I said, 'that we wish to communicate with the living?'

"Naturally; how otherwise?'

"And do we think of one person or many?'

"Which you please, but which is easier – to think of one person or many persons?'

This is literally true, but obviously they will help us to learn. They do this, as did the teacher, by leading us to question and then helping us to answer our own questions. Even on earth, knowledge that we gain through our own efforts, becomes a part of us in a way that mere facts told to us, never will. On the spirit Plane this need to learn through experience becomes almost absolute.

He meant that this was the dominant purpose of the educational institution, but it is also true that the whole of the second "set" consists of "those who wish to believe that they may progress themselves and also help others to progress."
"One,’ we all cried together.

"Are there any other questions?’ he asked.

"We had none then, so we went together to a sort of private study and there all concentrated our thoughts on this great matter. It sounds very simple to say ‘Think of something’, but in practice we found it terribly hard to concentrate on one sole thought. Other ideas would come floating in. We seemed to try this for weeks and weeks, but at length one man did get through.

"This encouraged us. Another who had been trying for some time said. ‘I wonder if the man I am thinking about is not receptive?’

"This started a long discussion and we all agreed that probably it would be easier to get in touch with those who were not too materialistic. So as we could not always tell who were the most materialistic, we decided to make such a list, and work through them by degrees. You know the rest. At length I got you. That night I seemed specially drawn to earth, I think now because it was just a week since I had died.

"I gradually became aware of the fact that I was drawing closer to you than I had yet done to the others, but it was not till you went to bed that I really got in touch with you. This taught me how to work, and once started things went easier. Finally I met P., who told me how to try automatic writing. Yours,

H.J.L.

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This of course, is true, but only partially so. A materialistic person will usually be unsuitable for contact, but not all spiritual persons are suitable. Some, though spiritual, have little or no telepathic ability or interest, and others are simply too logical and unimaginative. Those who have all the required attributes are often called psychic and it is such persons who can be most readily contacted by those beyond, though even with them the best method of making contact may vary greatly. In Ward’s case, he found that although he could receive messages as a medium, he was able make contact most easily through learning to control his “dreams”. As making contact when his body slept on earth, also avoided the spiritual risks associated with mediumship, he came to concentrate on this method and also trained his followers to do likewise.
CHAPTER XIII

Animals on the Spirit Plane.

Trance Vision or Conversation During Night of Feb. 23rd.

I (J.W.) found myself seated by the edge of a beautiful lake. It reminded me at one time of Coniston, but next moment it seemed more like Lake Lucerne

H.J.L. was by me.

"Do you", I said, have houses to live in?"

"Yes," he replied. "I at present am living in college."

"Is it like any college which still exists?"

"I think," he replied, "that it is old Queen's College, Oxford, which was pulled down to make way for the present classical building."

J.W. "Did you know of the Requiem Mass which my father held for you on the day of the funeral?"

H.J.L. "Yes, but I did not know that it was on the same day. I knew of it what appeared to be some time before. That service was of far more use to me than the funeral service. It is strange that so many Christians devote all their attention to the body, which knows and cares nothing about what is going on and entirely neglect the spirit, which is often in great need of help.

"I was going through one of those terrible days (of course they are not days, but I know of no other name to give them for you) when my former deeds crowded upon me on every side. These "days" come on me even still; they are part of my punishment, and are sent to enable me to repent. I, of course could not go to school, and was there overwhelmed with misery, when lo! a bright flame seemed to force its way through my nightmare visions and dissolve them. Slowly in their place there came a vision of a church with an altar on which were candles and a cross, and before

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298 Lake Coniston was and still is, a popular resort in the Lake District, Cumbria, UK., whilst Lake Lucerne is in Switzerland. Clearly Ward knew both.

299 Although on the Spirit Plane one can create a building from scratch, simply by the power of thought, the amount of effort involved, usually means that it is better to utilise the form of one that had previously existed on earth.

300 This refers to Ward’s father, the Rev Herbert Ward, who was then the rector of the St. Mary the Virgin Church in Soho, London.

301 Although at times a Funeral and a Requiem are combined, it is important to realise that the basic purpose of a Funeral is to assist the relatives, whilst the basic purpose of a Requiem is to assist the newly-departed in its life on other planes.
it was a priest. I recognised him as your father and, further, saw you kneeling there. But though you two were the only mortals, you were not alone. Who they were who knelt beside you, I cannot say, but certainly the whole church, not merely the side chapel, was full of worshippers who had come from our side.

"No words of mine can express the joy that this sight filled me with. Firstly, I rejoiced that there were at least some on earth who really cared and believed enough to pray for me, and the thought and the words of the service filled me with a wonderful peace.

"But even beyond this came the inspiring thought, that hundreds of others who had come here before, had possibly trodden the same hard road as I was treading, were interested in my progress and prayed for me. O Jack, I never knew how much good might be hidden in that wonderful contradictory old national church of ours! Tennyson must have received some inspiration from this side when he retained in his Morte de Arthur those closing lines of Malory, clean contradictory as they must have been to the ideas of the Mid-Victorians. `Pray for my soul,' You know the rest, don't you?"

J.W. "Yes, well. By-the-bye, as animals come here, have you seen anything of old Molly?" (Carrie's dog)

H.J.L. "Oh yes. She often comes to me, as there is no one else here she knows, I think. There she is."

J.W. "Where? I can't see her."

H.J.L. "Here she comes."

As he spoke, Molly came rushing out of a small wood close by. She looked somewhat younger than when she died and had quite lost her hump, but otherwise there seemed no change. She jumped and capered about, first round H.J.L. and then round me, wagging her tail and barking with excitement. I made her walk on her hind legs as she used to do. Presently she curled up beside H.J.L.

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Commonly such Requiems are attended by many spirits from both the Astral and Spirit Planes – not merely those who loved the deceased, but also others, attracted by the spiritual power generated and the psychic link with their realm.

To a non-Anglican, this may require explanation. The Church of England is an official and national Church, and as such, always had to “toe the government line” and so its spirituality often suffered, with many ministers serving their own interests rather than God’s. But because the national interest demanded that the national Church should embrace as much of the population as possible, it also allowed considerable latitude in religious expression, hence along with the worldly and self-servers, there remained within it many genuine and sincere Christians including some sincere priests, such as Herbert Ward, who truly believed and sought to provide spiritual help to those around.

Most animals pass only to the Astral Plane, but as in this instance, the more advanced types, especially those with close links to humans will move on to the Spirit Plane where they are prepared for their first incarnation as a human being.

Thus indicating that it was really the same dog, because she obviously retained memories of tricks she had learned on earth.
"If animals survive in this state." I asked, "what becomes of them when the frontier of this plane is reached? Do they, too, go on to the fifth plane?"

H.J.L. "That is one of the points we are investigating\(^{306}\). I have particularly asked P. to inquire in his division.

"This leads me to try and fix the terms I use for our divisions here. I am afraid they have been a little incoherent. I will therefore use henceforth:-

"**Plane** = the whole of this realm of the spiritual body.

"**Realm** = the divisions of this plane, *e.g.* the realm of half-belief.

**Division** the divisions of each realm, *e.g.* the schools or the divisions of Hell.

"**Subdivisions** = the splitting up of the divisions as among the sects in the realm of belief without acts, *e.g.* the Roman Catholics or the Baptists.

"**Spheres** - the groups into which we drift during the times we are having recreation. They bring together men in different divisions of the same realm, but not those who are in different realms. Moreover, a man will sometimes be in one sphere and sometimes in another, *e.g.* the sphere of architecture or music.

"Now, as to next Saturday's work, P. is very anxious to start writing, so I shall let him. He will give an account of his passing on to the realm above\(^{307}\). Strictly I ought to write first an account of the entrance of the officer into our realm as seen by me – it occurred first – and also what I knew of P.’s passing, but I will do so after he has written. I will, however, tell you how I met P.

"I had been inquiring about the realm below and that above, and suddenly a man came to me and said:

"'I have been down to Hell on a little missionary work, so perhaps I can give you some information.'

"I was delighted.

"He told me about the divisions of Hell, and that he had been sent to teach the souls in the schools\(^{308}\). He was not allowed to go any lower, but even that had retarded his progress. He

\(^{306}\) The answer is No; only humans can become Saints, and only a small percentage of them. Most humans, after passing through the Wall of Fire, return to life on earth again. Animals do likewise – after uniting with a soul-mate they become human and then return to earth to commence their human incarnations.

\(^{307}\) This report would have supported the position given above. It should have appeared in the second volume, mentioned by Ward in his Introduction which unfortunately was never published.

\(^{308}\) Spirits from the uppermost part of the Realm of Half-Belief, may at times be permitted to help in those schools but only rarely and then only under the supervision of a greater spirit.
hoped, however, soon to be allowed to pass on to the realm above us\textsuperscript{309}. He said further, that the souls in Hell were terribly hard to teach, far harder than the worst types of people on earth, and this in spite of the fact that none had reached the seventh division\textsuperscript{310} unless they desired to progress.

"If you really wish to know about the depths of Hell, I know a man who can tell you." P. added. "He was an army officer, and I have been teaching him for some time.\textsuperscript{311} He will soon be admitted into this realm, and I will introduce him to you and ask him to help you. I was privileged to help him and feel sure he will do what I wish in the matter. He is a man with a tremendous personality, and made good progress. You may still think him a fairly unregenerate blackguard, but I assure you he is enormously improved. When he first came to me, he was by far the worst in the whole school, and I often wondered why he had been admitted, but he rapidly passed all the others."\textsuperscript{312}

"Are there schools like ours in Hell?" I said (H.J.L.).

"They are almost impossible to compare," P. replied. "The nearest simile which occurs to me is, as a school for mentally afflicted children is to a first class secondary school on earth. Even that does not show the full difference.

"The schools for the babies, which I never entered, correspond fairly closely to the kindergartens on earth, though of course, different subjects are taught."

"Many other things P. described to me, and I have given you them from time to time. But I was not long to have the advantage of his company, for soon after the passing up to us of the officer, P.'s guide took him away for his final preparations for his own passing on.

"Before going, he obtained from his guide a promise that he might on occasion return to us, as he had gone down into Hell, to bring us the news we desired\textsuperscript{313}.

\textsuperscript{309} It is likely that his hope to be allowed to advance was the result of his efforts in the schools of Hell, for although in some ways one's own spiritual progress is slowed by exposure to evil, because of the good karma we earn thereby, our long-term progress is enhanced. It is as if, on earth a man might become discredited among his fellows because he associates with criminals and addicts, but eventually, after many years labour, receives recognition for the much good work he has done in that field.

\textsuperscript{310} The Seventh division is the uppermost division of Hell, reserved mainly for those who have begun to make progress.

\textsuperscript{311} JBP. had apparently been teaching in one of the schools for Regenerates in the Seventh Division of Hell, where the Officer had been one of his charges. .

\textsuperscript{312} Those who fall far, and then rise again usually have an equally great potential to rise to great spiritual heights and can often do a great work for God. Most souls are comparatively mediocre in their sins, but this means that they are mediocre in their virtues, as well. Those who can fall lowest, also have the greatest potential for good.

\textsuperscript{313} This, of course is an important part of the work of those in the Realm of Morning Light, though apparently "P." did not realise it at that time.
"Now I have given you enough. Consider me at the university with other students working at this subject which I have chosen, the subject being to discover all I can about the conditions of life here in all the realms, and to transmit this knowledge to you. Consider me surrounded by many fellow-students, all working at the same problem, further, as having recreations and amusements approximating to those which are the highest on earth. All these mental amusements are carried out on a far higher plane. There are also recreations of which you know nothing on earth.

"Now, goodbye for the time-being, Jack. Think of me and pray for help for me.

"See, I can fly now."

He rose in the air and floated away across the lake and I stood watching the rosy light of the ever-setting sun, tingeing the waters of the lake. Then I knew no more. - J.W.

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314 In one sense this could be compared to the researches of a PhD student here on earth, and yet on the Spirit Plane, the research that each individual does is not necessarily at the frontiers of his subject – it is probably well-known to others, but to him it is new and it is needful that all such spiritual knowledge be acquired by one’s self rather than being transmitted by others. What we on earth might call, learning by rote, has no part in gaining spirituality.

315 As used here, the phrase “higher plane” refers to a more intellectual or spiritual level than is possible on earth, not to a Higher Plane of Consciousness than the Spirit Plane.

316 This refers to the ability to think one’s self rapidly from one place to another and is the normal method of travel for the dwellers on the higher parts of the Spirit Plane. Those who first arrive there from earth either will lack all such ability, and so be completely helpless, or they will merely think they are walking and so will seem to travel across the ground by thought. “Flying” is merely a more advanced form of such telepathic locomotion.
CHAPTER XIV

Little Blanch sees H.J.L.

Blanch sees H.J.L. Feb. 26th.

C.W. and Blanche\(^\text{317}\) were in the drawing-room at 7 p.m., and B. wandered up to the window and looked out at the sky from the darkened room. The sky was covered with stars.

She exclaimed. "I see the big granddad crossing the sky!. He's got a candle or a torch in his hand with a star for the light. He keeps moving backwards and forwards. Now he has gone into a room and is learning something. He has a book."

Immediately after she said. "I can see him coming along again. A little girl is following him – like Betty (A six-year-old cousin), only she has reddish hair. She had a doll in her hand. Now he's talking to her and holding her hand."

Earlier she said, "He pulled me. I felt him."

Some time later, about 7.45, C.W. and she went out in the garden to see the stars.

She then said. "There is the big granddad; he has picked a bunch of stars. They are flowers to him; he's putting them in a vase."\(^\text{318}\)

(A correct summary. - C.W.)

\(^{317}\) C.W. and B, of course, refers to Ward’s first wife Caroline and their daughter Blanche. Blanche seems to have inherited some of her father’s psychic ability, for apparently her mother was not psychic. Unfortunately, however, Blanche would not develop that psychic ability and she eventually became estranged from her father.

\(^{318}\) I will leave further comments on these visions to HJL in the next chapter.
CHAPTER XV

How H.J.L. met "The Officer".

Trance Vision and Conversation March 2nd, 1914.

During these I seem to be transferred to another country or plane of existence. I found myself seated by the side of a river, and beside me was H.J.L.

"Carrie wants to know," I began, "whether you can take off the clothes and, laying them aside, get into others? Do you understand my meaning?"

"Of course I perceive the idea in your mind. The clothes are made into their present form by my will. When I wish them to assume another shape, e.g. when I am on the earth plane and wish them to resemble my former earth clothes, they do so. I don't take them off and change them as you do on earth. Our clothes do not wear out, of course. They remain as we think them, and if we want to change them we think the change – and there are the new clothes."

J.W. "Blanche said she saw you picking stars, which were flowers to you. Was this so?"

H.J.L. "I often pick flowers, and I suppose they looked as bright as stars to her, and she mixed them up with the stars, which she saw with her mortal sight, as distinct from her spiritual sight, with which she sees me."

J.W. "Do you know who the little red-headed girl is?"

H.J.L. "She has just come here, and I happened to see her looking rather lonely, and so began to interest myself in her. She's gone up to the girls' schools here."

J.W. "Oh, then they don't have co-education?"

H.J.L. Not many as yet. Later we see more of them. Now I'll go on with my narrative."

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319 By this he means that in these visions he was transferred to and started to function on what we call the Spirit Plane.

320 Equally, of course if one were to think of one’s self as being without any clothes, one would appear naked.

321 This is a partial explanation of why many visions and dreams seem mixed up – the individual physical brain often confuses earthly sensations with spiritual ones. However, it is also true that when we perceive an aspect of life on other planes that is strange to our earthly mind, it automatically modifies it, so that at times we are forced into a conscious re-interpretation of what we think we have seen.

322 Her name, we later discover, is Rosy Dawn.
J.W. "Before you do so, tell me, don't the flowers die when you pick them?"

H.J.L. "Oh, no. Why should they? They are forms\textsuperscript{323}, and still retain those forms even if picked. They are simply transferred from the plant to my vase. But they do not die in the vase, any more than when they are on the plant."

J.W. "If you pulled them to pieces, would they perish?"

H.J.L. "We should never do such a thing; we realise that even the flowers have their rights. Nevertheless the separate pieces would still exist, and would reunite.

"Now for my narrative. A few days after I had met P., my guide took me to see the passing up to us of a soul from Hell, and his guide\textsuperscript{324} went with me and we found it was The Officer.

"I find it hard to make you understand how we got there, but suddenly we were at the edge of Hell. We seemed to be on a dry, barren, rocky edge.\textsuperscript{325} Behind us were black rocks and hard stony ground. The ground which sloped up towards us from behind, in front of us broke off abruptly.

"Now this terrible precipice was made far more awful by the fact that at its edge all light ceased. The light seemed to become tiny particles of mist, and at the very edge these seemed to pile themselves up into a great wall against the darkness. There was no intermingling of light and dark, as on earth, simply this awful darkness, which seemed as if it were a solid curtain, or even a wall, against which the light piled itself up but could not penetrate\textsuperscript{326}.

"My guide spoke, 'Go the uttermost edge of that rocky cliff and stretch out your hand into the darkness.'

\textsuperscript{323} This is an important point. Plants and most animals exist on the Spirit Plane only as thought forms produced by those who dwell there, They are not subject to the sort of natural laws that affect their earthly counterparts.

\textsuperscript{324} This is a bit confusing. It seems as if in this special and dangerous undertaking, both P. and HJL were accompanied by their guides, by which term it seems that they refer to their Guardian Angels, and not just to guides from the higher parts of the Spirit Plane.

\textsuperscript{325} Perhaps best described as a ridge, it is almost as if its main purpose is to contain Hell. Whenever the darkness advances and overflows from Hell as is described in the succeeding book “A Subaltern in Spirit Land” it surges forward over this lowland, and as it were, converts it into a part of Hell. In “normal” times, however, Hell is confined to the depths below this so-called precipice, which in the Bible is sometimes called the Pit and sometimes the Abyss. Both “abyss” and “pit” are used to refer to the whole of Hell as well as to the lowest part of it, which, to make a distinction, we sometimes call the Bottomless Pit.

\textsuperscript{326} On earth, darkness is simply an absence of light. If one puts on a light, or brings a lamp into a dark room, it is illuminated thereby, even if shadows remain in the corners, but this is not so of spiritual light or darkness. Spiritual darkness is not just the absence of light; it is a tangible darkness, somewhat akin to a roiling cloud of thick black smoke, yet even more tangible. Equally light is distinctly light – there is no room for shadow in it. It may be blindingly bright or it may be less so, but always it is a form of light. It is perhaps best to liken the interaction between spiritual light and darkness to the way that water and oil refuse to mix on earth. As St Paul asks in 2 Corinthians 6; 14, "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"
"I went to the edge, and as I did so I felt the hand of my guide resting on my shoulder from behind to steady me.

"My hand went into the darkness and was immediately lost to sight. I could see my arm as far as the part where it entered the darkness, but beyond I could see nothing. Nor could I feel any sensation in the hand, save only at the place where it entered the darkness. It was more than the darkness which can be felt; it was the darkness which destroys feeling\^327.

"At the part where my arm entered the darkness I felt a narrow band of intense cold, numbing and yet burning.

"May I withdraw my arm?" I asked my guide.

"Yes.'

"I promptly withdrew it, and was really thankful to find it undamaged.

"Why this darkness and cold?" I inquired.

"My guide replied, "The light of faith does not exist here, and there is also no love of God.

"As you are now a spirit, you need the spiritual light and warmth, just as on earth you needed physical warmth and light."\^328

"Slowly the wall of darkness began to sway to and fro\^329. As it advanced towards the light in one place it receded in another, and the light pressed in and out. There was no interpenetration, simply an undulating line instead of a straight one. As this movement grew more and more violent I sprang back from the cliff, fearing that a fold of darkness might engulf me.

"But my guide said, "Stand firm. That darkness cannot reach us; there is too much faith here.' And so it was, for though the folds of darkness several times swept up on to the land on either side of the spot where we were standing, it never engulfed us, and we were able to realise the awful

\^327 Emotion is basically good, for through it we learn, but evil destroys feeling hence the effect described here.

\^328 This is an excellent simile, yet it is only part of the truth. Warmth is essential to physical life and in like manner the love of God and His spiritual life force is essential for any spirit to grow and flourish. Hence those who deprive themselves thereof cannot continue to grow and develop. Eventually their forms of light shrivel and shrink until that light is wholly replaced by the darkness with which they have enshrouded themselves.

\^329 This sort of movement seems to take place in response to conflict within it – in this case the disturbance being caused in Hell by the presence of the Guardian Angel of The Officer.

\^330 HJL alone might not have been able to withstand it, but his guide and P. were both full of faith and as long as they were close to him he was safe, their goodness repelled the darkness as oil repels water. This helps to explain how a spirit of light can continue to function in Hell, though only for a limited time, whilst a spirit from Hell cannot function where there is only light.
depth of the precipice, which seemed almost unscaleable. But the light gave comparatively little illumination\(^{331}\).

"Suddenly out of the darkness beneath us a ball of light began to emerge, and rapidly mounting, we saw it was a glorious spirit of light\(^{332}\).

As he rose from the depths the darkness seemed to fall from off him, to use a homely simile, like water from a duck's back\(^{333}\).

"Having climbed over the edge of the cliff on to its top, he lay down and stretched his arm down into the darkness. It vanished up to the shoulder; but gradually he withdrew it, and soon we saw his hand grasped that of another. The newcomer's hand was not bright and shining like his, but dark and dirty, with a pallid, unhealthy tinge.

"Soon there struggled up beside him, slowly and painfully, a most miserable object. His eyes were covered with a kind of bandage. He fell to the ground beside his guide, who rose to his feet, and gently helped him to rise.\(^{334}\)

"The newcomer wore a dark grey ragged garment, which was covered with stains, and seemed to have as it were, patches of darkness still clinging to it. His hands and face were also stained and dirty.

"'Oh, this terrible light,' he moaned. 'I can see it even through this bandage.'

"(To us it was a very murky light, most like that seen in a London fog.)

"'How foul his clothes are!' I said to P.

"'To us, yes; but if he could see them they would to him appear unwontedly clean,' said P. 'I expect to you your clothes appear quite clean?'

"'Yes', I replied

"'Well, I can see many stains on them, and I have no doubt to my guide mine also appear foul.'

\(^{331}\) That is to say, it could not illuminate down into the darkness.

\(^{332}\) This was the Guardian Angel of The Officer, whose brilliance shone strongly against the darkness of Hell. The Angel guides of P and HJL, are not described as being so brilliant and it is not clear whether this was simply because of the contrast with the darkness in which the first Angel first appeared, or whether, because he had been in conflict with evil, his own intrinsic radiance was less veiled than that of his fellows, who had certainly veiled theirs somewhat to avoid blinding their pupils. It is important to realise that the natural brilliance of an Angel far outshines even that of the denizens of the higher parts of the Spirit Plane.

\(^{333}\) Effectively this endorses the simile that we have already used, that evil cannot adhere to one who is essentially good.

\(^{334}\) It is as well for the student to compare this account with The Officer’s description of the same event in Part Two, chapter 35.
"I felt very humbled by this remark and remained silent."

"P. stepped forward, and, taking the newcomer by the hand, said, 'Welcome -- -- I am happy indeed in being allowed to greet you on your entrance into this new realm.'"

"'Is that you, my master?' said the other. 'It is indeed good of you to come and welcome me. But this light is terrible. I long for the darkness again.'

"'Oh, that will soon affect you less. This is a friend of mine, who has come to welcome and help you,' and he signed to me.

"'I took the other hand of the man, whom henceforth I shall call by the name of 'The Officer,' by which you already know him.

"We led him slowly down the slope and then seated ourselves on the ground. Here he told me who he was on earth, (which I have repeated to you briefly) and something of his life in Hell. The latter I shall not give you now, as he will give it himself in due course. We stayed like this for a long time; it seemed equal to several days, but at length, when he had told us much about himself, his guide spoke.

"'By telling your evil life and something of what you have suffered, you have made it possible for your eyes to bear the light without the bandage.'

"He then removed it, and the officer sank to the ground and covered his eyes with his hand.

"My guide then spoke; 'We must now return.'

"'What of the officer?' I inquired.

"'He will follow us, but more slowly. He cannot fly yet, but will have to climb painfully up to us.'

"We then rose in the air. P. and I, in what seemed no time, were back in these now familiar surroundings. I gather from the officer, who arrived a short time later (it seemed like a few days), that he had had to cross a kind of stony desert which mounted up to a range of hills. When he had climbed to the crest of these, he found they sloped down but slightly towards a plain, and that plain was where we dwell.

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335 This sort of relative spirituality applies at all levels, and is a fact that should cause even the most spiritual amongst us to make a humble acknowledgement of our many faults. Even the saints are imperfect when compared to an Angel, whilst even the greatest of the Angels is sinful, when compared with God Himself.

336 This "-- --" which is present in the original text, indicates that those beyond, and possibly also Ward himself, were aware of the name of the Officer, but that Ward chose to withhold it from his earthly readership in deference to The Officer’s expressed wishes.

337 P. had apparently begun labouring in the Schools for the Regenerate shortly before this and had helped The Officer there. (See part Two, Chapter 34). Hence this greeting!
"While crossing this plain, he was haunted by the most awful visions of his former evil life, similar to, but far more intense and terrible than those I saw and suffered from. His guide came to him but rarely, and though to us we seemed to have parted from him but a few days, as it were, to him it seemed years. The visions haunt him even as they do me, but far more fiercely, and as yet they are still in the nightmare state which I described as assailing me at first. They have not yet sorted themselves out, as they did for me. He has, therefore, of course not yet started going to school. In short, he is only just in our realm.

"This now enables you to understand the spiritual condition of the three persons who are trying to communicate with you from here. I feel that you cannot realise how intense all these experiences are. For example, the awful horror of that darkness I cannot convey to you, and even if I did, you could not convey it to others on earth. It was a horror which seemed to choke and freeze you. It was awful beyond measure.

338 It is important to note that such an apparent variability in time exists as between one denizen of the Spirit Plane and another, depending on their different experiences, as well as between the Spirit Plane and Earth.

339 This seems to indicate that in addition to HJL it was mainly through P. and The Officer that these accounts came to be written. Obviously there were others who also participated at various times, but that these three were the main instigators.
CHAPTER XVI

Guardian Angels

H.J.L. (continued). "Now, is there any point you wish to raise?"

J.W. "This is the third time I have seen this landscape, but I have never seen your guide. Is he never with you when I am here?"

H.J.L. "Not always, but he is here at times. He is now - Oh my guide and friend, open his eyes still wider."

Then something was placed over my eyes for a moment, and I could see nothing. The "something" was removed, and behold, I could see more clearly.

Behind H.J.L. stood a great spirit form made of light. His robes kept changing colour and seemed to run through all the colours of the rainbow.

He was far taller than H.J.L., and large in proportion, being perfectly made. He was at least three times as large as H.J.L., and his face was more beautiful than any Greek sculpture – strong, noble, well-cut features – there was nothing feminine about it. Yet it was a kind as well as a strong face. It was a face that was neither old nor young. Nor did it seem to have colour (e.g. brown hair) as we understand it, but rather to be a figure of golden light. Yet there was both hair on the head and beard, majestic and glowing.

No words can describe the majesty and beauty of this being.

I can quite understand whence the ancients drew their inspirations for their gods.

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This is an interesting but very apt way of expressing the thought. Ward’s spiritual eyes had been opened so that he could perceive the denizens of the Spirit Plane. By asking that they be opened still wider, HJL intimates that the ability to see still greater spirits is a question of degree rather than of type. However, the terminology and accompanying actions also indicate that such a higher degree of spiritual sight is not within the unaided power of mortals, but that it can be bestowed upon them, albeit temporarily, in response to prayer. The feeling as if something were placed across his eyes, probably corresponds to when the Angel put his hand across his eyes in the First Apocalypse of Brother Seraphion, (chapter 1; 19) to enable him to perceive the Almighty amidst the Seraphim. At the time of this lesser experience, Ward himself was only just beginning his own journey of spiritual discovery and seems not to have realised that such a temporary blindness was the necessary precursor to receiving still greater spiritual sight.

There are several important points in this description. The first is concerning size; Guardian Angels, being not only more spiritually evolved than mortals, but consisting as they do of two perfected human spirits united in one, will of necessity appear to be more than twice the size of any mortal Ward, who did not understand such theology when this was written, reports the Angel as being at least three times as large (not three times as tall) but perfectly symmetrical. Angels are in control of their form, and unlike mortals there is no karmic reason for that form to be imperfect. Hence it is described as being made of light and ever-changing in colour, but broadly in the image of a man.
Then I thought, "This is doubtless an angel," and I looked instinctively for his wings, but he had none.  

"Have I not a guide?" I inquired.

Like the tones of a great bell rang out the word "Behold!"

Then I saw that behind me was another great spirit of light.

Now, though in general aspect, he resembled the guardian angel of H.J.L., I perceived that I knew this spirit. His face seemed hauntingly familiar. Yet it was an extraordinarily mobile face, the same, yet ever-changing, never for an instant exactly the same, and yet always retaining certain characteristics. It was different, too, markedly from the guide of H.J.L. I knew this being of light. I felt almost as if I had seen him in my dreams, but that the dreams had been forgotten. He, too, had a beard, but not so long as that of H.J.L.'s guide, and, like him, was of far more than human size. Light seemed to emanate from his whole body.

He raised his hand, and that same glorious bell-like voice spoke.

"Enough! It is not well that you should see more!"

The question of whether or not Angels have wings is one that mystics throughout the ages have long debated. In more primitive societies and in most artistic representations Angels are depicted as having wings – usually looking like eagles’ wings because they can fly, yet in more advanced societies we understand that wings are not the only way of flying. The denizens of the Spirit Plane can fly and certainly they do not have wings, and Angels, like God Himself normally assume human form when they appear to mortals, hence they appear without wings. Yet the radiance of a flying Angel does seem at times to follow behind them and can easily give the impression of wings. So perhaps the ancient artists are not completely wrong. Yet as Ward makes clear here, they do not have wings in the way that artists commonly depict them.

Many mystics and artists have depicted angels but few have provided a description of the sound of their voices in speech and song. Although this description is not unique, it does set the general tone. Powerful, ringing, with a range of tones greater than any mortal singer, but each with the strength and timbre of a glorious mid-range note. Possibly this is the source of legends that depict Angels as spending their time singing.

He seemed familiar to Ward, because he had undoubtedly seen him in previous incarnations, but it is also a fact that our guardian angels commonly model our own physical bodies on their “natural” appearance. (See Acts 12; 15 where the unexpected appearance of St Peter was initially dismissed as a vision of his angel.) And so Ward was in effect looking at a glorified image of himself. It is important to note that although similar in general appearance to the angel of HJL, Ward’s Guardian was distinctly different in the details – there is just as much individuality among Angels as there is among men.

A spiritual initiation, for so this must be seen to be, can never convey too much information at once, for in doing so, some will inevitably be lost. If it is desired that a mortal should to be given more knowledge than he can absorb at one time, a series of such experiences will be provided. In his lifetime Ward received many such communications from Beings of more than humans status. The second, also involving his Guardian Angel is described at the very closing of “A Subaltern in Spiritland” (See Part Two Chapter 25.)
Again the hand (for so I now perceived it to be) was placed over my eyes, and when it was removed I could see only H.J.L. and the landscape.

"We must part now," he said, and, rising, floated\textsuperscript{346} away from me.

I stood looking at the beautiful landscape, lost in contemplation. Gradually I became aware of a sensation of something pulling me\textsuperscript{347}. In spite of strong resistance on my part, I felt myself drawn backwards as if by an invisible cord. Step by step I seemed to move uphill and away from the stream, then there was darkness. When I next became conscious, I was back in my house.

\textsuperscript{346} Note this description of the way in which a spirit “flies”. It does not use wings.

\textsuperscript{347} As described this sensation is linked with, or rather transmitted through, the Astral Cord. The overall description, however, together with the fact that Ward knew little of his return journey until he awakened again on earth can be compared with the way in which a spirit is “called” to return to earth through the Wall of Fire when its time on the Spirit Plane is ended.
CHAPTER XVII

Blanche sees H.J.L. and Molly

Clairvoyant Appearance of H.J.L. to Blanche and J.W. at 6 p.m., March 3rd.

While at tea Blanche suddenly said, "Why, there's Granddad!"

"Show him to me," I said. "I can't see him."

She went to the dining-room window, the one looking east, and said, "I shan't show him to you, or he'll go away."

While we were talking I began to perceive something some distance away, and soon saw H.J.L.

I asked Blanche what she saw, as I saw him. She said he was in a room typing, that Rosy Dawn (the little girl) was playing on the floor. "Now she's going out at the door carrying her doll. Why, there's a brown poodle with her!"

"Yes," I said, "it's Molly. Don't you recognise her?"

"Yes, it's Molly, mother," she cried.

The vision grew faint and faded away.

I saw exactly the same as she did, but H.J.L. had his back towards me, and was certainly doing something with his hands, but I don't think it was typewriting. The child had seen her other grandfather typing, and not knowing what H.J.L. was doing, interpreted his action by that of my father's.

This vision was different from other appearances to me of H.J.L. It was at a distance, and appeared, as she said, to be in the sky. All others have been near to me.

Only on Monday I had said to C.W., "I wish I could be present next time B. says she sees anything." I think this was the answer.

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This describes an experience that took place on earth when Ward was having tea (or as we would usually say, supper), with his wife and daughter.
CHAPTER XVIII

Men are Self-Judged.

Trance Conversation with H.J.L., During Night of March 9th.

I found myself in a forest glade, and seated beside me was H.J.L. He said:

"I think it would be as well at this point to clear up once and for all the exact relationship of Faith and works.

"Faith must be shown forth in works\(^{349}\). If a man really believes the teaching of Christ, for example, he will strive to follow it out in his life.

"A man who says with his lips that he believes that teaching and then goes on day by day breaking all the moral laws that Christianity teaches is simply a humbug.

"I do not mean by this the man who, though he strives, often gives way to temptation. For that man there is the realm which I call the Realm of Belief without Acts; but I do mean the hundreds of professing Christians who make no attempt to carry out Christ's teaching, the men who go to church regularly on Sunday and spend the week in cheating and lying and so forth.

"These go to Hell. They have not believed, and their evil life proves it."

J.W. "Wherein, then does this differ from being judged solely by our acts?"

H.J.L. "Firstly, the word ‘judged’ is misused. It implies that someone outside ourselves judges us. This is not so; we stand self-condemned. Our spirit cannot rise to higher realms than those for which it has fitted itself. There is no necessity to enforce any law, for the law is self-acting. I shall make this point plain if I answer your question. The difference lies in this. Suppose\(^{350}\) a complete materialist, one who neither believes in God, nor in a future life, and one who does his best to dissuade others from believing in these essentials.

This man may be a real philanthropist, actuated by a noble desire to promote the material well-being of his fellow-men. This man dies. How can he come even to the realm of half-belief? His spiritual body has never been developed. He could not bear the light. He must develop this spiritual body and lose the materialistic ideas before he can possibly come to us. No hard judge dooms him to Hell. He goes there naturally of his own accord. Like attracts like.\(^{351}\)

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\(^{349}\) This is a subject that is discussed in some depth in the Epistle of St James, chapter Two (See especially verse 17)

\(^{350}\) We would probably use the word “Imagine” today instead of “Suppose”.

\(^{351}\) This is a key aspect of the Afterlife – like attracts like. It applies in both the Realms of Light and the Realms of Darkness.
“His lack of faith\textsuperscript{352} bars him out from all realms in which faith is an essential element of existence. He goes therefore to division five of Hell\textsuperscript{353}, but though there was no love of God, there was of his fellow-men\textsuperscript{354}, and this will save him from sinking lower and help him to desire to rise.

"Once the desire to progress in spiritual matters does appear, that progress will probably be sure and continuous; but unfortunately the materialistic mind remains materialistic after death. Often it denies that it is dead, and considers its psychic\textsuperscript{355} or its spiritual body to be a physical body, so that it is still alive on earth. Even when it realises it has passed through death, it may still deny there is a God and refuse to listen to any who could teach it. Thus it will remain in Hell.

"Nevertheless, the number of good materialists is far smaller than most people would suppose\textsuperscript{356}. Even on earth many a man who outwardly poses as a materialist in his heart of hearts really believes\textsuperscript{357} and comes to our realm.

"Further, after death, such a man usually remains for a considerable time in his psychic body, and the conditions of life on that plane (\textit{i.e.} the astral)\textsuperscript{358} soon convinces most men of some at least of the most elementary spiritual truths.

"While on the subject of the psychic body, let me draw your attention to the fact that you have misunderstood the seventh plane in my chart. You have understood it as the earth on which you are now living.

\begin{footnotes}
\item[352] In this book, the words “faith” and “belief” are used almost interchangeably.
\item[353] If one does not have at least some level of belief one cannot enter the realms of Belief and must go to the Realm of Unbelief or Hell. Of course, the upper parts of Hell are nowhere near as terrible as the lower parts and most of those who dwell there live much as they did on earth. It is not suggested that mere unbelief brings a terrible punishment. It does, however, prevent one from entering into the Realms of Belief.
\item[354] If one loves one’s fellow man, then indeed it is a virtue that will help one to rise up out of the Realm of Unbelief. Those who are materialists but do not love their fellow men have no such impetus to rise higher and may in fact sink down lower than the Fifth Division of Hell. (\textit{Called the Hell of Materialists})
\item[355] In this discourse, HJL uses the term “psychic” to refer to the Astral Plane. And in fact many people use that term, because the average psychic perceives those on the Astral Plane but not those on the Spirit Plane.
\item[356] In general if one really loves one’s fellow men, one usually develops at least some level of belief as a result, even if one does not acknowledge it. This may serve to help some individuals to enter the Realm of Half-Belief.
\item[357] This is significant. There are many who profess disbelief, but really have some degree of belief, whilst others who profess to believe do not. It is what one really feels that determines ones state after death, not what one professes.
\item[358] The Psychic or Astral Plane is an intermediate stage between the Physical and the Spiritual, and intended to help those who depart form Earth-life to prepare for life on the Spirit Plane. Many of those who pass from Earth-life without any real belief are enabled to develop it on the Astral Plane before they pass to the Spirit Plane and so avoid Hell.
\end{footnotes}
"It is really the *earth plane*, and can be separated broadly into the division of the incarnate and of the discarnate spirits.\footnote{359}

"The former, are of course, yourselves, the latter the earth-bound, and also a crowd of other organisms, such as elementals, empty psychic bodies, and so forth\footnote{360}. The dead man first passes through this stage, and only when he has dropped his psychic body can his spiritual body enter the sixth plane, even Hell.

"I was but a brief space in it, and must have dropped my psychic body almost before I realised I had one. I believe it took place as soon as the bedroom gave way to this beautiful scenery.\footnote{361}

"The officer, however, spent a long time in his Psychic body, and has a very clear recollection of dropping it.

"I hope I have now made plain the relation between faith and conduct.

"Now go to sleep," and standing in front of me (J.W.) he made a number of passes\footnote{362}, and I sank into oblivion.

\footnote{359}{Trying to combine the Physical and Astral Planes into one, as did HJL, in his classification of the Realms of Existence is at best misleading and Ward later rejected this classification, seeing the Physical and Astral Planes as complexly separate states of Being. The Spirit Plane he saw as a third. Above these he came to recognise a total of three Planes of Perfected men, or Saints and Nine Planes of Angelic Beings, making a total of 15 stages in all, of which the Physical Earth was the lowest.}

\footnote{360}{Because he himself had passed so swiftly through the Astral Plane, HJL at this time had very little knowledge of it. Obviously ordinary persons, immediately after their deaths, also pass to the Astral Plane where they remain for varying periods of time along with these other entities.}

\footnote{361}{This would be correct.}

\footnote{362}{This seems to refer to passing his hands in front of Ward’s eyes, effectively the opposite of what the Angel had done to enable him to see the Angel. HJL was shutting off Ward’s spiritual sight to make him return to earth.}
CHAPTER XIX

The School for the Regenerate in Hell

Trance Vision Monday March 16th, 1914

I seemed to be rushing through space at a tremendous speed, and then I found myself standing beside H.J.L. We were standing on a hillside, and below me among the trees, I saw the towers and roof of a large building. It had quads and open grounds round it like a college.

"What is that building?" I asked.

"That is the college in which I at present live. It is the form of the building which was Queen's, Oxford, before the present classical building was put up."

J.W. "Can I go and look over it?"

H.J.L. "Perhaps at another time, but not now. I wish to tell you about my experiences in the schools of Hell."

"I was first taken to the schools of those who have progressed from the lower depths of Hell. You remember my chart?"

J.W. Yes, I remember there were two divisions of the topmost division, the one you mention and the babe's school. I have seen a vision\(^363\) of the latter."

H.J.L. "Well, I went first to the other schools, but have since been to the babes' school."

"My guide said, 'It is well that you should go to see the work in the schools.'

"Next moment we were standing on the bare rocky ground, as real to us as the earth-world is to you. Again before us rose that terrible wall of darkness; but there was this difference – that at one place a rough track seemed to be worn away which led into the darkness.

"'How was it,' I inquired, 'that the officer did not come by this route? It is far easier than the way by which he emerged.'

"'The road into Hell is always easy, my guide replied. 'The road out of Hell is always hard. This you should surely know.'

"'Shall we have to climb up that awful precipice?'

"'No, we go down into Hell, but do not become part of Hell. Hell is a state, not a place\(^364\), and thus, though we perceive others in that state, and perceive also the evil atmosphere they draw

\(^{363}\) We have no separate record of this visit by Ward to the school of Babes, but I know another person who has done so, and although she had no knowledge of this account her own record effectively substantiates what is written here.
around them, we do not ourselves partake of that state. In this world, where thoughts and forms are as real as the physical is on the earth, we can only feel the evil effects of Hell by becoming part of it. That unfortunately is possible. Many a soul who has come here with the desire to do good has fallen and become a part of Hell, just as on earth men who go to work among the fallen, alas! may be led astray by those whom they come to save. If that should happen to you, then you would be unable to return by this road, and would have to climb up the precipice."

"I became afraid and cried, 'Don't go. Let me not risk it. I am safe where I am.'

"But he answered 'Here there is no standing still. You must progress either upwards or downwards, and this journey must be taken. But fear not, am I not with you? Moreover, spirits do not fall in this division of Hell. Here the worst is past. It is when they go down to the lower divisions of Hell\textsuperscript{365} that the danger arises.'

"Thus encouraged, we began to descend the path, and the dread darkness closed over us.

"For a moment I felt appalled, but the firm grip of my guide's hand gave me strength and encouragement. Then I began to perceive that from him, and to a lesser extent from me, there flowed out a kind of light which enabled us to proceed along the path, though we were unable to see much on either side at any distance.

"Suddenly we were aware of a great building set right across our path, and we found that the road we were walking upon ran under a doorway into it. There was no way round it, for on either side I found the walls of rock towered up and were absolutely unscaleable.

"'What is this place?' I inquired.

"'Enter and see,' replied my guide.

"We entered the archway, and it seemed as if our presence was already known, for at once a door opened and we passed into a covered courtyard.

"What a dazzling light! After the awful darkness through which we had passed, I felt dazed for a moment, but soon I was able to realise everything.

"Around me were tall buildings on four sides, rather like a great college quad, except that it were much higher and there was a roof instead of open sky.

"There appeared to be several stories, for there were several rows of windows, and from everyone of these a soft light shone, Some light, too, seemed to come from the building itself; I mean from its very walls.

\textsuperscript{364} It is important to realise this. That is why it is possible for good spirits to descend into Hell to assist others without themselves becoming a part of it.

\textsuperscript{365} Spirits from the intermediate regions of the Realms of Belief may work in the schools, but only those from Paradise can descend further and only the Saints descend to the worst of the Hells of Men (\textit{Not even a Saint can descend below the Hells of Man with safety. This is why it was such a unique event when Christ descended into Hell and harrowed the very depths thereof, as depicted in some of the early Apocryphal writings})
"Then I noticed a spirit standing by the door. I knew at once that he was of the same nature as I myself\textsuperscript{366}, though more advanced; I mean he was not like my guide who is far above me.

"I therefore inquired of him, 'What is this building?'

"He replied. 'It is a house of refuge, a school and a guard-house combined. One might call it "a missionary clearing house." To us come down from the realms above spirits who desire to help the unfortunate beings in Hell. Back to us come those messengers of Hope who have been down to Hell. To us come all those who, having begun to progress, need helping upwards; and, finally, hither come those who need only to be taught, that they may leave Hell altogether for the realms above.

"Besides these duties, we also bar the way, so that none of the inhabitants of Hell may attempt to reach the realm above save by the hard path which is ordained for them. The road you have trod is for those beings in that realm who desire to do good in Hell, or such as you, who are brought here by their guides to enable them to learn about Hell. There are other rest-houses scattered along the paths which lead out of Hell, to which those who desire to progress may go, but this is the great clearing house, or perhaps I might call it the base of supplies for a large number of these houses of refuge. Have I made myself clear?'

"'Perfectly,' I (H.J.L.) replied. 'This house sends out men to relieve those in charge of these 'houses of rest,' and also those missionaries who try to persuade men to come to these houses. You further act as the final "house of rest" for those who are about to attempt to climb up the precipice. But where do the schools come in?'

"He. 'Your first remarks are quite correct, but the latter are not so plain.

"All in this part have to pass through the school before they can climb the precipice, as otherwise they would be hopelessly lost on reaching the top. But before they can attend the school, they have to be received into the part of the building which is the "house of rest". Here they gain spiritual strength as distinct from spiritual knowledge.

"Just as on earth you often have to nourish the children's bodies before you can teach them, so here we have to build up their spiritual strength – one might almost say their spiritual bodies – before attempting to instruct them.

"Compare our work with that of some of the societies on earth who rescue waifs and educate them. If you add to that the fact that the children are mostly crippled, and also mentally affected\textsuperscript{367}, you will get a very fair parallel.

"At times it is almost heart-breaking, far worse than slumming on earth. Oh, how bitterly we blame those who should have done this kind of work on earth\textsuperscript{368}. A man is so much harder to convert here.

\textsuperscript{366} That is to say, he was of human rather than Angelic nature, but he came from a much higher part of the Spirit Plane than HJL.

\textsuperscript{367} Spiritually-speaking, the forms of those who have not known faith on earth are crippled, and this must be remedied before they can even begin to learn.
"Often after a man's spiritual strength has been developed, we find he is not yet ready to acquire spiritual knowledge in the school. He sometimes runs away, and is only brought back after much search and labour. Often, alas! he sinks back for a time into his old ways, and returns to one of the lower divisions of Hell. Others we have to send out on journeys and employ them in various ways till they are ready to learn.

"H.J.L. `May I go into the House of Rest and see what it is like for myself?' I inquired.

"My guide replied, instead of the man at the door. `Not yet, but you shall at another time. We will now enter the school. You will find it more in consonance with your previous knowledge, as you went to the secondary school in the realm above. The House of Rest would be so unlike anything of which you are as yet aware that you would miss many things which would be of value.

"After seeing these schools, and also those for the babes, you will be able to appreciate things more when you come to visit the House of Rest.'

"We passed through a Late Perpendicular archway, and as we did so, I realised that the place was a castle as much as a college. Indeed I found that there were no external windows at all, for these would have admitted only darkness, which is here more than the absence of light, being in itself a terrible thing.

"The only window was one which served as a light to guide the wanderers outside to this harbour of refuge. The way this `light' was `trimmed' will astonish you. The room into which it opened

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368 Hard as it can sometimes be to teach a worldly man belief on earth, it is far harder on the Spirit Plane, though it is also more obviously essential.

369 As is always the case with those who work for God, no compulsion is applied here. If the spirit being helped, changes its mind and desires to return to its life in Hell, it can not be prevented from doing so.

370 The difference is often, though not always linked with the maturity of the spirit. A young spirit, without many previous incarnations behind it, will often find it hard to learn, but also has no desire to turn away. One that has advanced from the lower parts of Hell, will often be eager to learn, but may still retain a longing for the faults that laid it back, and at times this may overcome the desire to learn or to advance in spirituality.

371 Whilst there was no reason that he should not do so, the Angel was considering the best way to teach his earthly pupil, and this gives us an insight into the way that our Guardian Angels help to plan our lives for us. Karma may demand that we have certain experiences, but within the parameters thus provided it is our Guardian Angels, themselves guided by higher Angels, who seek ever to arrange such experiences in such a way that in addition to fulfilling the requirements of karma they also provide us with opportunities for spiritual advancement.

372 Also called the House of Refuge; see chapter 21.

373 Remember HJL was an architect. The Perpendicular style is a phase of late Gothic unique to England, where it flourished from the 14th to 16th century and the Late Perpendicular is still preserved in many buildings, such as St George’s Chapel at Windsor (c1475 – 1500)
was the private chapel of the men and women (for there were women here) who ministered in this place. It was distinct from the chapel for the school or the one for the House of Rest.374

"This window was behind the altar, and on earth would have been called the east window. It had, however, no stained, but merely white transparent glass.

"Before this altar the service of the Holy Communion was always being offered up. No sooner was one service ended than a new priest began a new service, and a fresh body of worshippers took up the responses.375 Thus ever there goes up prayer for the salvation of those in Hell. Out of the east window, no big one, streams out the light of faith generated by this ceaseless service of prayer and intercession.

"How it is in the other frontier houses, I cannot say for certain, but I gather that some are in the hands of men who on earth held other religious views, and that in these, a service of intercession takes other forms than that I witnessed. Like attracts like, you see, and my guide naturally took me to the house in which I should find the system most in consonance with that to which I more or less belonged on earth.

"Similarly some souls in Hell are drawn towards salvation by men who belong to this house, while others go to those in which Mahomedanism or Non-conformity is dominant.

"But there is no bitterness here. Each house does its work, and helps others when it can. Thus if a Mahommedan or Nonconformist missionary were to find a man and help him, if he saw that that man's spiritual development would be quicker if he went to the house belonging to the church people, he would take him there. So, too with the church missionaries. Moreover, this transference of rescued is constantly taking place.

"We do not worry about our religious – save the word – differences here376. They still exist to a limited degree, but we know that as we mount higher all that is false will fade, while only the truth will remain. So we go quietly on our way.

374 These are not elsewhere described, but would play a completely different role – that of attempting to introduce the idea of religious worship to the inmates.

375 This is clearly a development of the same principle that is often employed here on earth when something is most earnestly desired, by which first one person and then another in succession, offers prayers before the exposed Sacrament for that special purpose in what is called “Chain Prayer”. In both cases, the important point is that the religious exercise should not cease even for an instant. The same principle would apply to services of intercession being offered by those from non-Christian belief systems – they should be continuous – the exact form that the intercession took would be less important.

376 This is only true of the spirits from the highest parts of the Spirit Plane. Some of those in the Realm of Belief without Works are still strongly sectarian, but even though some of them may work in these mission houses, the leaders all come from the highest parts of the Realm of Belief with Works (Paradise) and are beyond such sectarian rivalries, which are never severe in the Realms of Light. The most strongly bigoted do not reach the Realms of Light, for extreme bigotry destroys true belief and they find themselves in the upper parts of the Realm of Unbelief (Hell).
"This light shining from this solitary window at the top of the building is a beacon of hope far down into Hell. All the Houses of Rest, even the little ones scattered lower down in Hell, each has its beacon thus kept ever burning.

"Having entered the building, we passed down a passage and through a door into a class-room. This was filled with light from the teacher, but what shall I say of the pupils? Picture the lowest and most degraded men reduced to the size of tiny children. Imagine them misshapen and idiots for the most part, with a low, cunning expression on their wizened faces. This will give you but a faint idea of what I saw. They were ever trying to play some stupid trick or other on their neighbours or on the master. In addition to him, there were two other spirits who stood behind the form 377 while he taught from the front.

"These three were needed, firstly to keep the room sufficiently light, for from each of the 'children' there seemed to exude a kind of darkness which appeared to be burnt up by the light. Further, they were needed to keep the pupils under control. They did this solely by a kind of hypnotic power, by the exercise of their will and of their mentality. If for a moment they relaxed their concentration, at once several of the boys broke out into disorder.

"'This work must be very wearying,' I said to my guide.

"'It is.' he replied. 'The teachers have to be relieved after a very short spell. That is why so large a number of spirits are needed even in this single institution.

"'Are the girls taught separately?' I inquired.

"'Yes, nearly always. They need women, and these need men. Further, we do not find it wise to let the sexes mix much here. These are not innocent babes, you must remember. Though they have the spiritual development of children, they have the memories of vicious men and women. In the school for the real babes 378, women always teach and tend them, and we make practically no distinction between the two sexes.'

"Just then three fresh teachers came in and took the place of those who were in the room when we entered.

"We waited for the new lesson to begin. At once a perfect pandemonium broke out, due to the withdrawal of one group of mental influences, but almost at once the newcomers by the simple power of their will had reduced the rebels to submission.

"'There is no room for weak disciplinarians here,' I remarked.

377 By "form" he means the class. They stood behind the unruly "class", or at the back of it, so as to help to monitor or control it.

378 Meaning those who had come there directly from earth – lacking in belief, but not imbued with evil either. In many cases they would have been aborted at a very early stage in their earthly incarnation, too early to have established a sufficient link with the Astral for them to commence to function there. (This corresponds roughly with the first trimester of pregnancy. Those that die or are miscarried in late pregnancy will usually be able to be received into care on the Astral Plane).
"You mean for men of weak will. No and there is very little room for them anywhere over here. If a soul is weak-willed when it comes, it has to develop its will power at once; it will make no real progress till it does. That is one of our most difficult problems in these schools. Most of these fallen ones are pitifully weak-willed, though passionate enough."

"Then the lesson began. It was similar in its methods to that under which I learnt at my school, but what a difference in the subject matter! The truths their instructor tried to teach them were the simple elementary and obvious truths which we learn when we are children on earth. To these unfortunate creatures, however, they seemed terribly hard. Patiently he went over the same things again and again, but many seemed quite unable to grasp any idea at all.

"It must take an endless age to teach some of these,' I said to my guide.

"Almost endless.' he replied. 'There are some who have been here for thousands of years as you reckon time. They have even lost their memories.'

"But what good does it do if they are so hopeless as that?'

"All the time,' he replied. 'They are learning discipline, and that is much. Sooner or later they will learn other things. There is always hope; and time – what is it? It is an invention of men on earth which, fortunately, has never reached here. This is some of the finest work done in this "Land of the Undying," but it is very exacting work.

"We will now visit the girls' class; really, of course they are degraded women who are striving to make progress, but they are harder to control than the boys."

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379 A combination of weak will and strong passions is usually disastrous from a spiritual perspective, for such individuals are easily led, and often prone to violence.

380 In general spirits usually spend several centuries on the Spirit Plane between incarnations. With more advanced spirits this time may be reduced significantly, but with the more primitive it may be much longer. Even so, it is rare for even the most primitive to remain on the spirit plane for a thousand years or more. There are two possible reasons that a spirit may spend “thousands” of years on the spirit plane. A soul that sinks low in Hell may for many ages defy the call of Earth and so postpone reincarnation far beyond the usual term. Others who have not sunk so low, do respond to it, but they are still unready to make use of the opportunities such a new earthly incarnation will offer, and so are withdrawn from earth life almost before they enter it. Such spirits enter physical bodies but may well be aborted early and so return to the same place in Hell, but because of passing through the Wall of Fire on the way to earth, have lost their memories of the previous life, as suggested here and have none wherewith to replace them.

381 The reason that evil females are harder to control than comparable males has little to do with their spirituality, but is probably linked with the way that human society has usually been organised over the centuries. From the time of the primitive hunter-gatherer tribes, when warriors had to combine to slay large animals as prey, groups of men have always needed to subordinate their wills to that of a leader. In contrast, until quite recent times, most females have spent most of their lives running a home or caring for children, areas in which there has rarely been much need for them to obey the orders of other women or combine in large numbers for long periods of time for a common purpose.
"As he spoke we left the room, and, passing along several long passages, came to another class-
room.

"On entering this, I found it was a class of girls, with three women teachers; but I had hardly time
to take it all in before a tremendous uproar broke out, and several little girls rushed up to me. Now
although I usually like children, I felt an instinctive shrinking from these vicious women in their
immature bodies. I felt there was nothing really child-like in them.

"I tried to shake them off, but they clung so close that I thought I should never be able to get away
from them. But the school-mistresses, having by now reduced the others to order, at length
fetched away those who were clinging to me.

"You see how strong still their old vicious habits are, and how weak their wills. Your entrance
has completely upset them, merely because you are a man.'

"It is terrible, "I replied, `but how do you manage to keep them here at all? Do you do it by force?
For their wills are so weak that they cannot possibly keep even to the idea of progressing for long.'

"He replied, `No force, as you understand the word is employed, but at the same time, we exert all
our influence to keep them on the right path. Their very weakness helps us when we have got
them here. They find it very difficult to make up their minds to go away, and so remain and learn.
Still, of course, some do go back to wallow in the mire.'

"I noticed that the mistress was unable to make much progress owing to our presence which
distracted the little girls' attention. I was therefore not surprised when my guide said;

"We will be going. You have seen enough now.'

"After leaving this class-room, we went up many flights of stairs till we at length reached the top
story. Here we entered the chapel, and the light of faith was so intense that I could only bear it for
a very short time. As I have already des
cribed to you what happens there, I shall not do so again.

"Soon after we left the House of Rest and toiled slowly up the road by which we had entered Hell.

"Once back on the ground above and out of that horrible darkness, we rested for but a short time,
and then seemed to be wafted through the air in an instant back to this part of our realm.

"Now," said H.J.L. "I must be leaving you."

He rose and floated away, and gradually the landscape became dark and indistinct. Then I sank
into oblivion.

\[382\]

Although of course this is an earthly term of derision derived from the behaviour of pigs, it is
peculiarly apt in this instance. In its most extreme form the darkness of Hell is described as being
like a thick, sticky mud, and even when The Officer, climbed out of Hell, we are told that his
garments were still covered with stains or patches of darkness still clinging to it. In this case what is
being said is that those who have escaped from the mire of Hell are returning to wallow in it just as
pigs love to wallow in mud.
CHAPTER XX

He visits the School for the Babes who Knew not Faith. 383


"A short time after the visit to the school of those who are progressing, I was taken to the school of the babes.

"Again I went down a kind of road with my guide into the darkness, and as before found a building right across it. On entering this I found a courtyard, not so high as the other one, but much larger. In it were all manner of trees and flowers, and a pretty sparkling fountain. Here numbers of children were playing about.

"These were far different from those I had seen before. Their young baby faces corresponded to their immature bodies. They were like earth children for the most part, and not like those men in the form of children whom I had seen on my last visit to Hell. These were they who had never sinned, but not having any knowledge of God or Faith, have to learn of these 384, and as they learn their little spiritual bodies develop 385 until it is time for them to pass to the realm of half-belief, when they go to the secondary schools. Rosy Dawn is an example, and well known to you. 386

"Now this school was under the control of Sister Maria 387 who has often spoken through you and as she has given you many details, I shall not repeat them, only adding what I consider necessary to complete the picture.

383 The Roman Catholics call the Realm of such schools “Limbo” and have developed quite a special doctrine to bring it into line with the rest of their theology. To them, however it is a place of permanent separation from God, not a state in which the immature souls are be helped to progress towards His Throne.

384 As previously noted this sort of school is mainly, perhaps exclusively, for those who have been aborted in early pregnancy, and who were thus deprived of the opportunity to learn about God on earth, come here to be taught.

385 It is important to note that such immature spirit forms develop only through, and in proportion to, the amount of spiritual knowledge and belief that they are able to learn, which in turn depends on how far they have advanced in their past lives as humans.

386 This is the main way that real children come to the Spirit Plane – normally when a child dies on earth it passes first to the Astral Plane where it spends many years in growing up and maturing before finally passing to the Spirit Plane, usually to the Realm of Belief without Acts. Occasionally a particularly saintly soul may die young and passing swiftly through the Astral Plane, arrive in the highest part of the Spirit Plane. By then, however its Spirit Form will be adult-sized.

387 Sister Maria does not otherwise figure in this book, but apparently, she formed part of the group of spirits who spoke with and through Ward. She appears to have been a denizen of the highest part of the Land of Belief with Works (Paradise) and apparently spent much time working in these schools. If Ward’s intended Part Two had been published, (See his Introduction) we would doubtless have heard much more of her and her experiences, both in the schools and in her own glorious realm.
"I should add that I had particularly asked to be taken to this school rather than any other, as Rosy Dawn\(^\text{388}\) had come from it, and also Sister Maria.

"On entering one of several doors which opened into the quad, I found we were in a kind of creche where all the immature and premature children went\(^\text{389}\).

"'How soon may it be said that a soul comes into existence when a child is conceived?' I inquired. 'It is evidently not at birth.'

"My guide replied, 'Even I cannot tell you the precise moment when the soul enters the fleshly home which clothes it, but it is extraordinarily early. As soon as the germ has definitely ceased to be a germ and has begun to grow into a human body, a soul enters it\(^\text{390}\). But we do not know how God performs this wonder. That is hid, even from us to whom much is plain. Of this at least you can be sure – that long before the child "quickens" a soul has become enshrined within it.'

"I now directed my attention to the scene around me, and saw that the creche was full of gentle, sweet-faced women who watched over the little immature atoms. We passed to other rooms, and found that in each new one the babes were more advanced than in the last. At length we reached a long room with a table down the middle. This was the one you saw in the mirror\(^\text{391}\), and I gathered it was the 'top form' of the school.

"Here I met Sister Maria, whom I greatly liked, but found she was so much more spiritual than I that it was difficult to keep in touch with her. 'Do you have a chapel\(^\text{392}\) with continuous service?' I asked.

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\(^{388}\) The rather strange name, Rosy Dawn, seems to reflect the appearance in Twilight-land of the light of faith to which she aspired. It is hardly an earthly Christian name, and seems to have been given to her on the Spirit Plane, perhaps by Sister Maria – after all, she would not have received any sort of name on earth.

\(^{389}\) The way that this is expressed seems to suggest that HJL at this stage still thought of this school as the Catholics do – namely as the place to which all unbaptised children come, whereas, in reality, it is mainly for those whose incarnations are terminated in early pregnancy and who have not as yet developed sufficiently to pass to the Astral Plane, whither older miscarriages and young children usually pass. This “crèche” would apparently have been those who had most recently arrived, and/or were least advanced, whilst the “older” groups would perhaps have been there longer, or have learned more quickly, for such spirits obviously vary greatly in their ability to learn...

\(^{390}\) This is not to say that the Angel did not know – obviously, he would have done at least in essence. What it does mean is that he could not explain it in terms that HJL would have understood. Today we would say, more or less as he did, that by the time a recognisably human embryo has come into being a soul has entered therein. Even if it only remains there for a few days or hours, it has become incarnate and if then killed it will come to this place.

\(^{391}\) This is apparently a reference to Ward’s “vision” of the School for Babes, mentioned at the beginning of the last chapter.

\(^{392}\) This is for the benefit of those who work and live there, not to send forth as a beacon into the darkness.
"Oh, yes,' she replied."

Work and pray." You know the old monastic proverb.' 

"My guide spoke: 'There is no arrangement here for the light from the chapel being sent out like a beacon, as in the other house. This is not a House of Refuge, and no lost souls from Hell come here to pollute this happy spot. The children are borne here by their guides or guardian angels, who, though they have no work to do on earth, yet have the same sort of work as any of us here. Generally, if possible, a relative of the "dead" child is brought, if suitable, to mother it; but, alas, many have no relatives here. They (the relatives) are often too evil to be permitted to help. No evil thing is admitted within these walls, although it stands in Hell.

"Here, you see, there is no need to have separate religious houses. These children carry no pre-conceived ideas of religion with them, and have nothing to unlearn. This is but one of the many points in which they differ from the others. Hence here we find Roman Catholics, Churchmen, and Nonconformists all joining in the good work.'

"I. 'And who are the women who do this work?'

'He. 'Except those who are related to the children, they are those, who loving children much, yet for some reason had none, or lost them in early childhood.'

"I perceived that even these children had their little naughty ways as on earth, though to a less degree.

"My guide said: 'This must be so. If they were incapable of evil, where would free will be? But it will never develop to any considerable extent here, and soon will vanish as they progress. You, too can sin after death, but whereas theirs is the seed of evil, yours is the fruit, and now difficult to destroy. Now let us away.'

"So again I scaled the path which leads out of Hell.

"Goodbye! - H.J.L."

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393

"Prayer and Labour" (Orare et Labor) This comes from the rule of St Benedict.

394

Often it is the relatives of the child on earth who have procured the abortion and although their relatives in the Afterlife may not be guilty of that crime, they will often be of a like ilk and so both unsuitable and unable to assist it therein, even if they should wish to do so.
CHAPTER XXI

He Visits the Great House of Refuge in Hell

Trance Vision and conversation during Night of 23rd March 1914

I found myself standing beside H.J.L. on an expanse of open down. He said:

"I have recently been to see the House of Refuge. You will remember that I was not allowed to see over that at first?"

J.W. "Yes, I remember perfectly."

H.J.L. "Well, having come down through the darkness by a road such as those I have previously described, but not the same as either, I entered the roofed-in courtyard as before. There was a school here also, but this time I crossed the quad at an angle, and passing under a Classical or Renaissance doorway, entered a passage. I should say that this building was in the Renaissance, not the Perpendicular, style.

"From the passage we passed through a door into a large room which was empty save for a few couches and a table in the centre.

"My guide spoke:

"'This room forms the anteroom for the school. Those spirits who are ready to be taken in are admitted here. They are often very weak, and at first are placed under the guidance and control of a special teacher. He or she watches over them for the whole time, and only after a while are they deemed sufficiently strong to attend the proper classes. They need individual attention at first.'

"'Are they kept here for the whole time?'

"'No. This is the room which connects up school and refuge home. It’s a sort of isolation ward. After a time as soon as they are strong enough to get about properly, they are taken to a sort of study, one for each pupil and his teacher. See!'

"He led me out of the room into the corridor and through a doorway opposite. Here I found a much smaller room, and in it was a bright male spirit and on a couch a small misshapen child. The bright spirit was playing on a harp, a beautiful, soothing hymn.

"'Music soothes pain, and that unfortunate one is suffering terrible mental pain,' said my guide.

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395 We would say, open downs – the rolling grass-clad hills of the traditional English countryside.

396 Note HJL’s continuing interest in architecture. The Renaissance style (12th to 14th century), preceded the Perpendicular in England.

397 This perhaps reminds us of the way in which David played the harp before King Saul to soothe him and to drive away the evil spirit that disturbed him, as the Bible puts it. (1 Samuel 16: 23)
"We entered another 'study', and here another exhausted spirit was being treated.

"What is he doing?" I asked, indicating the bright spirit who was making signs over the body of the patient.

"My guide replied, 'He is lending him some of his magnetic fluid\textsuperscript{398}. The patient is weak in will-power, and this spirit is treating him. The method is analogous to that of the magnetic healer on earth,'

"We then returned to the 'anteroom' and passed through a door at the opposite end. This led into the House of Refuge proper.

"We found ourselves in a kind of hospital ward. There were no bedclothes on the beds, if so I can call them, and on these lay tiny children. Now the most extraordinary thing about it was that the children who were nearest the door through which we had entered were by far the most active and strong, yet they were the smallest. As we moved towards the opposite end of the dormitory, where there was another door, I noticed that the children grew larger and larger, but at the same time they seemed more flabby, dark, and indistinct.

"My guide said, 'I will explain this difficulty to you. These spirits when in Hell appeared full-sized and strong. The more evil they were the stronger they were. Their spiritual bodies were made of evil and darkness, just as ours are of goodness and light. When, however they begin to repent and come here, the evil principle within them grows weaker and weaker, and as it does the real spiritual body develops slowly.

"Thus at first these rescued spirits grow weaker, and then they become "as little children" in very truth. Once this has happened, they are able to go on to the school where they begin to grow again, though often very slowly.\textsuperscript{399}

"I asked, 'But where do they get this element of light from which the spiritual body develops?'

"He replied, 'Even in Hell men retain some little spark of spiritual truth. They cannot help it, for it is implanted by God. It is the Divine element in all\textsuperscript{400}, which, however much it may be

\textsuperscript{398} This is a rather Edwardian term. Today we would speak of spiritual life force, or spiritual healing. It is akin to how a psychic healer cures his patients, with spiritual power passing from the healer to the patient, just as happened in Christ’s day when the woman with an issue of blood touched him and He said “Some one touched me; for I perceive that power has gone forth from me.” (St Luke 8: 46; see also St Mark 5: 30)

\textsuperscript{399} This transition from a form made of darkness to one made of light is the ultimate change, and can only be accomplished with the help of others. It is essential to the progress of those in Hell, yet to those who render such help, it is also vital to their further advancement in the spiritual realms.

\textsuperscript{400} Usually called the Divine Spark, or the Divine Seed, this is the Eternal part of every individual, the very essence of the spirit, and it exists in all living things as well as in much that man calls inanimate matter. It is that which Eternal, and indestructible and which ultimately re-unites with God from Whom it came.
submerged, can never be quite extinguished. Even in Hell men learn in spite of their evil will. Thus they learn that death does not end life; often they wish it did 401.

"Once they begin to grow better, they grow weaker, and so Hell becomes more and more hateful to them. For in Hell the strongest is he who is most wicked 402; and the strongest oppresses and cruelly ill-treats those who are weaker than he, and there is no death to intervene.'

""Is there pain, then, in Hell?' I inquired.

""Yes, only it is mental and spiritual suffering but to the souls there it is as real as physical suffering is on earth, 403 just as here the earth on which we stand, though immaterial to the physical world, seems real and material to us. Yes, they suffer, but no friendly death comes to end the anguish of the wretched victims.

""The old descriptions of Hell, though to the modern world they seem gross and materialistic, in reality were not so very inaccurate. They were rough-hewn and couched in materialistic language, but much of the apparent materialistic detail is due to two facts; firstly, that to the spirit these experiences seem as materialistic as men's do to them; secondly, many of the finer distinctions made by the spirits have failed to penetrate the medium's brain, whereas the more materialistic obtained a ready reception.'

"I. 'Then there were mediums long ago, through whom spirits in Hell could send messages?'

""Certainly! And further, at times men who were still alive have been able to visit these realms 404 when their bodies were in a trance and carry back some recollection of what goes on here. Dante is perhaps the finest exponent of this kind of revelation.'

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401 Many people die believing that death ends all, but those who suffer in the lower parts of Hell, discover that they cannot be killed, and often their suffering is such that they wish that they could die.

402 Even in Hell there is no stagnation. The spirits are either sinking lower, or they are starting to rise higher and higher. The only way to avoid suffering in the lower parts of Hell is to inflict it upon others, but the more suffering we inflict the lower we fall and the worse we shall eventually suffer. We may delay our fate, but we cannot prevent it, and once we start to make progress, we suffer more and more. Only through suffering can one escape from Hell.

403 This is a vital point and one which many people cannot grasp. A spirit who has no physical body, cannot possible feel pain in the physical sense of the word, but just because he has no physical body, and is a form of spirit, he is susceptible to spiritual and mental suffering, which to him is as real as physical suffering on earth. Of course if he is a good spirit dwelling among other good spirits, he will neither wish to inflict suffering on others, nor will they wish to inflict it upon him. Such suffering as may come to him comes in the form of remorse for his past misdeeds, not from other denizens of the Realms of Light. However, the reverse is true in Hell, where the less wicked spirits are afflicted by the more evil and so led to seek to escape from Hell, whilst the more evil sinks to a lower level where he will find himself among yet more evil beings and thus will be tormented until eventually he in his turn seeks to escape from Hell and its torments.

404 There are many ancient records of such visions, of which the Apocryphal Apocalypse of Peter is perhaps the best known.
"Then Dante's great work is not the mere figment of his poetic brain based on his own religious views?"

"No it is a real revelation seen in the trance state, but moulded into its present shape by the poetic imagination and slightly coloured by the preconceived religious views of the medium. These changes took place when he set to work to put it into literary form. He had no misunderstanding of the facts immediately after he returned to the normal state.'

"He ceased, and we passed out of the room into another.

"Here we found the spirits just as they came in from Hell. Rescuers were constantly arriving, bringing some poor unfortunate being with them. These they handed over to others, who received them kindly, reasoned with them, and urged them to undergo 'medical treatment'. It was not always easy to persuade them to do this, and even while I was there, several went out of the House of Refuge back to Hell. Perfect freedom is the law here, and if a man wishes to be foul, foul he will be.

"I noticed that the magnetic healing seemed to be very largely employed at this stage, and the whole air seemed filled with particles of darkness given off by the lost spirits undergoing treatment. We passed through another door into a comparatively small anteroom in which various newcomers were awaiting, attended by their rescuers and at the further end was a great door.

"As I approached it I was aware of a living terror, awful, intangible, but real, and knew that it lay beyond that door. As we drew nearer and nearer to it the nameless terror seemed to grip my soul and numb it. I would have turned and fled, but my guide urged me to go forward,

"Now we stood in front of it, and suddenly it was flung open and a rescuer and his charge sprang in.

"The terror seemed to flow in with the darkness, and I cowered back against my guide. Quickly the door closed; yet in that brief instant I saw quite plainly that the fugitives had been pursued up to the very door itself, and I heard the wild yell of baffled fury and hate as the pursuers found themselves kept back by the wall of Good Thoughts, which they could not penetrate.

Called “The Divine Comedy” Dante’s Work is in three books “L’inferno” (Hell), “Il Purgatorio” (Purgatory) and Il Paradiso (Paradise) Although, as indicated here, the written texts are modified somewhat by the theology and earthly expectations of the author, it is based on mystically established facts.

By this they meant psychic or spiritual healing or ‘magnetic healing’ such as we have previously discussed.

This make it clear that the houses of healing and refuge, and the schools that constitute the Seventh Division lie within Hell like islands of goodness, or fortresses held against an enemy and that the enemy is real and very hostile. Under normal circumstances as demonstrated here, the powers of light are able to maintain such fortresses, but on occasions a special effort is mounted by the enemy, aided, perhaps by more powerful spirits from the lower regions, and under such circumstances one or more of these houses may be overcome. In “A Subaltern in Spirit Land” we are told that this had happened during the Great War.
"How was it,' I asked my guide, `that the pursuers were not able to prevent this man reaching safety?'

"Each rescuer carries around him a wall of faith and good thoughts, which these evil spirits cannot penetrate unless he himself makes a breach in it by giving way to any of the temptations with which they will attempt to lure him back. The poor lost soul, if he really desires to progress, can, with the permission of the rescuer, pass within this wall and so be safe. But if the rescuer refuses, he cannot, and if while protected with it he ceases to desire to progress, he will be at once driven out and so fall a victim to his pursuers.

"Often and often this does happen, and that is why those who take up this work must be gifted with the greatest patience. After one has striven so hard and risked so much, it is indeed hard to see the fruits of victory torn from our very grasp.'

"Are there any hospitals similar to this in the realm of half-belief?' I inquired.

"Yes,' my guide answered, `but for a different kind of case. Many people who suffered from mind troubles on earth come to that realm. They fall into two divisions: those whose minds were unable to work, owing to some physical defect, and those whose minds themselves were affected.

"The first group also may be sub-divided into those whose physical defects, being present from birth, prevented all development, and those whose minds, having developed, were suddenly unhinged by some physical accident. These latter need but little treatment; but the other groups need treatment which, in some cases, measured by earth time seems very long.

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408 It is important to realise that although the spirits of light cannot be harmed by direct assaults of the evil spirits, yet if their faith were to weaken, or they were to give way to anger or fear or some other temptation to which they might be subjected, then they might well fall, and themselves become trapped in Hell. Thus working in Hell does present a very real danger to those who undertake such work, which is why their guides will not allow a spirit to do so before they have reached a certain level of spirituality.

409 It is not that the spirits of light decide to expel him, but that with the extinction of his own desire to progress, he cannot bear to remain therein, even though when he leaves, he may well suffer torments at the hands of those who resent what they see as his temporary dereliction from their cause.

410 Although often called simply a house of refuge and healing, the term hospital is perhaps more appropriate. It is a spiritual hospital for the treatment of spiritual disability, just as on earth hospitals attempt to treat physical ailments.

411 Although the basic principles of the healing are the same, it is not evil as such that is to be removed, for the worst of that has been left behind in Hell. Rather it is for treatment of mental disabilities that may have carried over from Earth or the Astral Plane.

412 Because once the mind has developed, it readily responds to spiritual help – in fact many such cases will have already been cured on the Astral Plane. Those that still require treatment on the Spirit Plane will only be the remnants of a much larger number.

413 Those whose minds were prevented from developing usually take longer to heal, because in many cases they are also very young souls, with little or no experience of human society or beliefs. Such spirits often spend hundreds of years in care or basic study before they return to earth life for another incarnation.
"You shall see these hospitals at another time."\textsuperscript{414}

"We then quickly passed out of the House of Refuge into the school and on into the courtyard, thence out of the gateway, and through the darkness out of Hell. Thus ended this strange lesson.'

I (J.W.). "It was a very extraordinary experience. Do you think that the smaller Houses of Refuge scattered through Hell have such elaborate arrangement?"

H.J.L. "No; they are just temporary receiving rooms where the rescued are `patched up' till they can get to one of these great institutions.\textsuperscript{415}

"Now we must part." He rose and made a sign over me, and I seemed to fall asleep. - J.W.

\textsuperscript{414} See chapter 28.

\textsuperscript{415} Thus we see that the Seventh Division of Hell consists at least two quite different classes of these Houses of Healing as well as the various types of schools.
CHAPTER XXII

The Author visits H.J.L. at College

Trance conversations, etc. March 30th 1914.

I found myself standing on an eminence, and beneath me I could see the towers and roofs of the college where I knew H.J.L. dwelt. H.J.L. was standing beside me, and began;

"Well, Jack, would you like to see over that college?"

"Yes," I replied.

He began to descend the slope, and as we went I said; "Carrie asked me to ask you whether you could not give her any information concerning the `lighter side of life' on this plane – your recreations and so forth – for I presume you are not always learning lessons."

H.J.L. "Well, this meeting shall be devoted to that subject. I will show you something, though, of course, only a glimpse of that side of life here."

We had now reached the college, and paused in front of the gate. This gate was not in the centre, as I expected, but towards the south-east corner. I call it by this name, for I saw the east window of the chapel in the Decorated style over and behind the roof of the first line of buildings. This great gate, instead of a tower, had a gable roof with the end of the gable towards the quad and the side where we entered. The roof of the chapel was similarly high pitched. The east window of the chapel was apparently in the Decorated style, and over the great gateway were three long windows, the centre one having a little tracery and one mullion. The entrance to the hall, instead of being in the middle of the line of buildings, was at the north-west corner.

For the rest, I need not go into much detail, as in the main it followed the lines of the usual college building.

Having passed through the gate, we crossed the quad at an angle and entered the hall.

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416 On earth chapels and churches have their altar in the East, usually with a large window behind the main altar, and so the East Window is distinct and easily recognised. Of course, on the Spirit Plane there are not directions of the compass and no sun, so that there, it is not really an east window at all. Nevertheless, for want of a better descriptive tool, Ward uses what on earth would have been the East Window to orientate his description.

417 The English Decorated Style was a form of the Rayonnant style peculiar to England, in the late 13th century and it was even more heavily decorated with tracery, collonettes, mullions, etc. Its experiments with tracery and vault design anticipated similar developments on the European mainland by 50 years or more.
CHAPTER XXIII

Of their Amusements and How the Spirits Inspire Men on Earth.

"This is a sort of club to which I belong," H.J.L. explained.

Here I found a large number of men congregated; some were playing chess, and I sat and watched several most brilliant games played by a man whom H.J.L. stated was Lasker.418

"I doubt if I shall remember these games," I said; "they are extraordinarily brilliant, but almost beyond me – even here – and I am sure they would be quite beyond my comprehension on earth."419

"Don't worry about that," he replied, "You are not intended to remember the actual games, but only the fact that we do play."

After a time we went out and passed through the great gate.

"I am going to show you another amusement I enjoy." H.J.L. said.

He took me along a regular street into a square which was built in the style of the early renaissance. Passing through a door, I found we were in – what I can only designate by the name of – an architect's office. It, however lacked the general air of untidiness usually prevalent in such places, and I noticed that models seemed to play a more important part in the production of designs here than they do on earth. There were, however a certain number of drawings to be seen.

"My partner is away learning a new spiritual truth, so I can't introduce him to you; but he was a Frenchman who lived during the end of the sixteenth and the beginning of the seventeenth centuries. He studied, too, in Italy, so you see he knows a fair amount about Renaissance architecture. Still, he's not quite up to date as to modern requirements, such as drainage arrangements, and that is where I come in. Of course he knows all about design and ornament, but I help with the more practical work.420

418 As indicated in a prior footnote; on Earth at that time Lasker was the world chess champion, but according to HJL, like Ward, he was able to function on the Astral and Spirit Planes when asleep, but unlike Ward, he does not seem to have been able to remember his experiences – possibly because they were mainly connected with playing chess.

419 Although he could play on earth, Ward’s interest in chess was never more than recreational, and his abilities were only ever average.

420 This is an interesting example of collaboration between a spirit who had already spent nearly 300 years on the Spirit Plane, and whose specialised knowledge was thus quite dated, and a more recent resident, who obviously knew more about modern earthly developments in the same field. Even so, it is unlikely that much of their craftsmanship actually came to fruition either on earth or on the Spirit Plane.
"Here all the arts have reached a far higher stage of excellence than anything of which you are aware on earth."

J.W. "But what good are these designs? Do you build houses here?"

H.J.L. "We can and sometimes do, but most often we endeavour to impress our ideas upon living men and get them to build them on the material plane.

“Let me tell you that all inspiration comes from this side. The works of genius are really the inspirations of the spirits acting through that man who is really mediumistic. This partly explains why so many men of genius are of an erratic temperament, and often of an unsatisfactory moral attitude. Being mediumistic they are liable to fall a victim to undesirable influences – evil spirits, in fact."

J.W. "Do you mean, then, that no great inventions originate on the earth, or does this statement refer only to artistic inspiration?"

H.J.L. "Art, literature, music, even mechanical inventions, are almost always inspired from this side. Slight improvements and adjustments to enable the great idea to fit the conditions of earth life are the kind of advances which men make on earth. I hesitate to say that no great idea was ever invented on the earth, but I know of none, and am sure that they are very few and far between.

"This explains in part why it is that progress is so slow in the early centuries of life on this planet and of late has proceeded at such a rate.

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421 The complex process of constructing a large object such as a house by thought alone is far more difficult than for instance the construction of a box or table. It requires a clear visualisation of each part thereof – hence the value of plans – followed by a considerable mental concentration on each in succession. The construction of a house, let alone of a much larger building, may therefore take many long hours of intense mental effort. This is why, in general, Spirits find it easier to make use of the forms of buildings that have ceased to exist on earth.

422 Although one may perhaps quibble at the word “all” there is no doubt that what we on earth call “inspiration” usually originates in higher planes. For the most part as this passage indicates, it comes from dwellers on the Spirit Plane, who thus seek to influence mortals, but occasionally, especially with more spiritual concepts, inspiration may come from a denizen of one of the celestial Planes. (Saints and Angels)

423 In part, but only in part, for as Ward later discovered, the Divine Plan embraces the whole history of the development of the Divine Spark in matter, the ceaseless growth from rock to man. In the merely human phase, there are times when progress is fast and others when it is slow, and in general this is linked with the aging of the race, but not entirely, for a development cycle is superimposed upon the general increase in the rate of advancement. This “Cycle of the Ages” is linked with the Visits of the Divine Salvator every 2000 years or so. A large part of the increased rate of development that has happened in the last few centuries, is linked with this cycle and the near approach of the next Coming of Christ, as much as with the fact that the whole human race is growing older and more mature...
"Men come over to us with some knowledge and a keen interest in various subjects, and in these
more advanced surroundings they discover new laws, and in the light of this new knowledge
inspire those who are following in their footsteps.

"All the same, men are often very stupid. We send out a brilliant idea, and the best parts are often
misunderstood by, or fail to penetrate, the denser minds of those still on earth. Again and again we
see our finest ideas reduced to a miserable travesty of their real selves.

As a man gets older, too, he often seems to grow more material, especially if he has become
prosperous. This leads to poorer, or at any rate, more commonplace work, for the finer ideas are
no longer able to penetrate.

"Look at this idea for a church – splendid, isn't it? Renaissance style, but far finer than anything
they've got on earth. But my partner has not realised how important heating and lighting are – I'm
correcting that. Still, I don't suppose even a feeble imitation of it will ever be built on earth. It's
such a materialistic age that we simply cannot get our ideas through.and even when we do get a
man to produce a colourable imitation of some really fine inspiration, that man seldom gets the
opportunity of carrying it out, the people who pay being of course far more materialistic – in art
matters – than the artist. That is why the earlier periods, for example, the Middle Ages, were so
much finer – they were less materialistic, and so responded more to our inspirations."

J.W. "Then no man on earth deserves the credit of any great idea? The credit is due to the 'mighty
dead'."

H.J.L. "On the contrary, they deserve all the credit they can get, for it means that they have
preserved and developed their higher and spiritual faculties, at any rate on the artistic or
engineering side. This at any rate is something. Even a blackguardly immoral man, who seems

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424 Many young people are quite idealistic, but as they age, their experience of life on earth, and the
need to earn a living often leads them to become more and more pre-occupied by a desire for
material gain and financial advancement. Hence young people, despite their undoubted failings and
limitations are often more susceptible to new spiritual ideas than their elders. On the other hand,
those who become intensely pre-occupied with spiritual matters when young and resist the
temptation to seek material things can go on to become great spiritual leaders as was the case with
such people as Buddha, St Benedict and indeed Ward himself.

425 This is an important point; those who are pre-occupied with material things are not only unable to
receive spiritual thoughts, but may even find it hard to receive inspirations of an artistic or practical
nature from discarnate spirits.

426 If it was a materialistic age when this was said in 1914, then things are certainly even more so in the
21st century.

427 It is hard enough for those on the Spirit Plane to get inspiration through to artists on earth, but even
when that has been achieved, the task is far from done, for it is often harder still for the earthly artist
to get someone to pay for the construction costs. Hence the fact that most modern architecture is
strictly utilitarian.

428 The quotation comes from an old English hymn.
materialistic on most matters, must have developed his spiritual faculties to some extent if he is able to receive and carry out fine inspirations sent from this side."

J.W. "But you spirits deserve the credit for the ideas themselves. Don't you feel it a little unjust that you should get no credit for them?"

H.J.L. "Not the slightest. Jealousy, like other mortal sins, is left on the threshold of Hell. We work as an amusement simply for the love of our work. We seek neither fortune nor fame; the joy of producing good work is the only aim – that and the desire to help those still on earth."

People who are not at all “good” can be quite psychic and although many of their contacts may be evil spirits, they may also receive worthwhile inspirations from those who are not evil. Thus the mere fact that someone has psychic or even mystic abilities is no guarantee that they are good or spiritual people.

Whilst Jealousy itself clearly pertains to Hell, it should not be thought that those who dwell in the Land of Twilight or even in the higher parts of the Spirit Plane are completely immune to temptation.

This, the joy of work well done, is according to one of the Services Ward wrote in later years, something that exceeds all earthly joys and opens the way unto Heavenly ones.
CHAPTER XXIV

Art and Architecture on the Spirit Plane

"I will now show you some further interests we have here. All the arts flourish here, and most of the sciences, but of course, on a far more exalted plane. Let us take painting first.

"We stopped in front of a truly splendid building in the Renaissance style; but it would be impossible for me to describe it, it was so different from anything I have ever seen on earth.

H.J.L. "This was designed by my partner. He knew that it would be impossible to get such a brilliant idea carried out on earth, and so raised it here. It is `built without hands'. It is an `idea', and constructed out of his own `mind stuff'. I'll explain that a little more fully later."

We entered, and I found that it corresponded to a picture gallery, only much better arranged than anything we have on earth.

"J.W. "If you have picture galleries, I presume you have museums?"

H.J.L. "We have them, but not so many as you would expect. You see, so far as is possible, we put ancient art objects to their original use in their original homes – Egyptian chairs in an Egyptian palace, and Egyptian jewels on their original owners or makers for example.*

"New objects of art, created over here, usually remain attached to their creator. But some spirits invent them for the purpose of being put on exhibition to delight others. For these there are museums. Similarly, ancient art objects are put in a few museums, when on earth they have been destroyed, while the building to which they belonged still remains. This only affects objects entirely separate from the building itself: for example, if a fireplace and paneling were removed from their original building even though the structure of the building and the paneling each continued to survive apart, the original form of the building would have been destroyed on earth and would come here.

"Now look at the pictures. These are ideas which were too exalted to be impressed upon any artist upon earth and are therefore here. The majority of the artists here, however, try to get their ideas impressed on earthly artists."

I then began to look at the pictures. I perceived that not only were they far more beautiful than anything I had ever seen on earth, but they differed in many ways difficult to describe. The colour were both more brilliant and yet more harmonious – further, from them issued a kind of light.433

Possibly this concept of displaying ancient artefacts in replicas of their original settings is the germ of the idea that developed into the Abbey Folk Park in Barnet, some twenty years later (It was officially opened in 1934). A somewhat similar concept seems to have developed in Sweden a little earlier and has since been taken up around the world.

This is probably because they are formed by the mental energy of a Spirit Being and slowly release some of that energy into their surroundings. Eventually, unless maintained by the mind of their creator or some other Spirit they will fade.
Then the pictures seemed to be more in the round, figures and features seemed to stand out, distance appeared to be really there and atmospheric conditions were more truly rendered. There were all kinds of subjects – landscapes, portraits, dramatic pieces, etc. – but the most interesting and best works were those dealing with what, for lack of a better word, I will call the highest emotions.

Thus there was one entitled "The Divine Love". It depicted a marvellous spirit form, strong, yet gentle, just, yet merciful. It seemed to be watching over a multitude of human beings. Now these human beings were divisible into two main divisions – those still in the flesh, and those who had left their bodies. The difference was clear and unmistakable. Further, every single figure differed in looks. No two were alike, just as no two persons on earth are just alike.

But though these things were beautiful, the truly marvellous thing about the whole picture was the expression on the face of the great spirit and an atmosphere of Divine love which it is impossible to describe.

After spending some time looking at these marvellous productions we left the gallery, and, passing through a kind of park, entered another gallery.

H.J.L. "This is a sculpture gallery. Just as in architecture and painting, most artists try to get their ideas carried out on earth, but some prefer to produce them here."

J.W. "Are those figures made of real marble, or whence to you obtain the stone?"

H.J.L. "We mould and make them out of our own "mind stuff", which takes the form of marble or bronze, according as we conceive it. We may be said to build them up like a man does a clay model, but the clay is our own "mind stuff". I can give you no better word.

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434 This is because they were in actual fact, thought forms, and thought forms are based on life, which of course is three-dimensional. Although, presumably, the artist could impose "flatness" without consciously seeking to do so, the "picture" would always tend to assume a more life-like appearance.

435 It seems that the figure was not intended to represent any specific theological viewpoint, but rather the abstract concept of Divine Love. Certainly the representation seems to have impressed Ward, and perhaps provided the inspiration from which later he propounded the same concept and initiated the Festival of Divine Love.

436 We are not told exactly how the incarnate differed from the discarnate, not whether in fact there was any further distinction to be made among the discarnate between the dwellers on the Spirit Plane and those on the Astral. Nevertheless the main point of the artist seems clear, that the Divine Love embraces both those spirits who still dwell in physical bodies and those that have left mortal existence behind.

437 On the Spirit Plane there are no such things as mines or quarries; all that is needful can be created by the power of thought.

438 What he calls ‘mind stuff’ can be effectively linked with the mentality of the individual and his ability to contact the Divine Life Force that animates all of us. Thus the creation of a large object such as a building requires both a great deal of time and a great deal of psychic energy, whilst the production of a single painting or statue is much less demanding.
"Look at this group. The artist thought it would look best in silver, and so you see it in that metal." 439

We wandered through these galleries filled with the most sublime conceptions, and which, like the pictures, defy description, and ultimately passed into a park which was likewise devote to the display of sculpture.

Here were placed monumental works into which architecture often entered. Fountains and sculptured arches, besides groups 440 of every description, were placed among the most ideal surroundings of trees, lawns, and scenery. Water, I particularly noticed, played a large part in producing most beautiful effects.

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Obviously it is no harder to envisage an object made of gold or silver than of any other substance, which is why such things have no financial value in these Realms.

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Groups, meaning groups of sculptured figures
CHAPTER XXV.

Music and the Drama.

"Now I will take you to the schools of music," said H.J.L.

In these I saw men composing and playing magnificent symphonies, and one room I entered resembled a concert-hall. "I suppose you have other places of entertainment?" I inquired.

H.J.L. "Certainly. We have theatres and so forth, only nothing pertaining to evil is acted here – that type of play goes to Hell. Our plays here include all that was best and noblest on earth, together with the production of works composed here. Only good work comes here; the feeble stuff, even when not actively evil, sinks down to the upper divisions of Hell.

"Of course we do not get the most superb spirit productions; these, being too advanced for us, are restricted to the divisions above us, in which, for the most part, they are produced."

J.W. "But what of works like the plays of Shakespeare? These are fine and exalted in many ways, but there are parts which are distinctly coarse and even immoral."

H.J.L. "That difficulty is met by recasting the offending parts. The author himself, in this case Shakespeare, has recast these parts. In place of the evil parts, passages of far finer poetry and sentiment have been substituted. Indeed, most are agreed that the new parts not only fit into the old most perfectly, but often give a meaning to parts that before were crude or hard to understand."

J.W. "Then Shakespeare did write the plays? It was not Bacon?"

H.J.L. "Of course not; but Shakespeare wrote them under inspiration from a band of spirits, who have since passed on still higher. The very passages of an undesirable nature were those which

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441 Nothing evil comes to the Land of Twilight, because Evil pertains to the Land of Darkness (Hell) and naturally sinks to that Realm. All things in the Spirit or Form Plane rise or sink to the level that is most appropriate for them.

442 This is because it will not be appreciated by those who dwell in the Realms of Light.

443 This refers to compositions that that originate on the Spirit Plane.

444 At one time scholars questioned whether Shakespeare was in fact the author of most of his works and Bacon was the most popular alternative. Today, most people no longer question that Shakespeare was really the author.

445 In some cases these will have passed up to the higher parts of the Spirit Plane, but in the main HJL seems to be referring to them having passed beyond the Wall of Fire, though whether to dwell among the Saints, or to return to another incarnation on earth is not made clear.
Shakespeare himself put in to fill blanks where he had failed to grasp the higher inspiration sent him\textsuperscript{446}.

"You must understand, however, that it is the portrayal of evil in an attractive light which is impossible here, but when enacted to show its terrible consequences it becomes right, proper, and beneficial. Thus we constantly act Othello, and it is only a few coarse phrases which have been deleted. The plot, terrible as it is, yet is a good one, for it teaches a valuable lesson. We do not, however, go to the theatre to learn such simple spiritual lessons as that (we have learnt these before we reach this realm), but to see one of the finest plays ever given to the world enacted before our eyes. It also does good in that it reminds us of the temptations which beset our fellowmen on earth, and the terrors of Hell for those who fall. This latter prepares us for a sense of pity\textsuperscript{447} for those unfortunates who languish in Hell. These latter considerations, however, are subsidiary. They are, first and foremost, recreations."

J. W. "How do you act the women's parts\textsuperscript{448}, for I have seen none here?"

H.J.L. "Oh, there are plenty of women here. Look!"

He led me into a room in which several women were practising singing in chorus. Very beautifully they sang, but he hurried me away quickly\textsuperscript{449}, and we were soon in a kind of park, walking beside a river.

He resumed the conversation.

"Yes, there are plenty of women here, but the sexes do not mix much in these realms. At first they are separated almost completely. It is desirable, as far as possible, to eliminate the old ideas of sex, ideas right and necessary on earth, but no longer needed here, otherwise spiritual progress would be rendered almost impossible by the old carnal feelings. Thus it is of course, true that here there is `no marrying and giving in marriage',\textsuperscript{450} but, on the other hand, as the last grains of earthly

\textsuperscript{446} Many authors will admit that on occasions, inspiration seems to fail them and if after long waiting they do not seem to "get it back" they may put in some passage which, however, never really satisfies them.

\textsuperscript{447} "Pity", or more properly "compassion", is one of the earliest forms of love, from which may develop the higher aspects of that great virtue, and it is this sort of feeling more than anything else, that will lead us to wish to help others.

\textsuperscript{448} In Shakespeare’s time, women’s parts were often played by boys, though in later times, female actresses have usually filled the roles on earth.

\textsuperscript{449} H.J.L. had apparently been a bit of a “one for the ladies” when on earth, and knew that he had not yet reached a state in which he was completely beyond lustful thoughts. Thus he did not wish to linger around women, where he might be tempted. He was also concerned that the ladies themselves might take an interest in Ward.

\textsuperscript{450} This is quoting Christ’s words in St Matthew 22; 30 and refers to marriage in the legalistic sense of the word, as it was understood in the Mosaic Law, not to a spiritual relationship such as often does exist on the higher parts of the spirit plane. On still higher planes (above the Planes of the Saints) there comes into being the full union of spirits of which earthly marriage is but a feeble shadow. This is described hereafter.
passion are eliminated, the male and female spirits begin to draw together again, for each is the complement of the other spiritually, just as they are on earth physically. The further we progress, the nearer together the two sexes draw, so that we understand ultimately there comes about a mystic union in spirit between one man and woman.

"This is the real spiritual union, of which marriage on earth is a true symbol or sacrament. This consummation, this blending of two spirit entities, so that each becomes part of the other and yet retains its own individuality, cannot be fully understood even by us, much less by you. The earth marriage at its highest and best does give you some faint idea of what we really mean.

"This spiritual marriage, if so I can call it, takes place at a stage far above us – it may be in the fifth plane or even higher. At least this is certain – it does not take place on our plane. Nevertheless, as we progress, we mingle more and more, first, with members of our own sex, and then with members of the other sex. It does not necessarily follow that we always marry spiritually the same woman as we did on earth, but we do marry someone who is our complement."

J.W. "Life here seems to be very much like life on earth."

H.J.L. "Like, yet different; very like earth life at its noblest and best. But here there is no sickness or sin, neither evil nor pain enter here. These are left behind on the threshold of Hell.

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451 It is important to realise that the differences between men and women are much more than merely physical. Modern science acknowledges that they are also mental, but this tells us that they are spiritual too, and that there are attributes and qualities which are usually better developed in men, whilst others more readily reach perfection in females. Hence there is a fundamental necessity for men and women to learn to work together.

452 Much later in his spiritual journey Ward did reach a high degree of understanding on this and many other subjects. He discovered, for instance that it is not mere chance that regulates who are or are not soul-mates, but that the one with whom we join is the very spark from which we parted when on the downward journey to earth, so many aeons before. For more complete information on this and other subjects, the earnest seeker is referred to “The Story of Creation”.

453 Ward later discovered that what is only the first of many such spirit-unions, takes place when the spirits pass from the uppermost Plane of the Saints to that of the Guardian Angels. What H.J.L. here calls the “Fifth Plane” corresponds to what Ward later came to know as the three Planes of the Saints.

454 This is one reason that earthly marriage vows are only “till death do us part”. On earth, we marry for many reasons and often indeed take the first opportunity that arises to rush into a marriage that in later years we may come to regret. Hence the massive rise in the divorce rate that has occurred since Ward’s day. Even with a satisfactory marriage, it often happens that in later life we find some friend or relative that relates better to us than our spouse. Another reason for the limitation of the marriage commitment to the physical plane is linked with the fact that when we are re-born on earth we will not remember the one we married in our last incarnation.

455 This, of course refers to life on the highest parts of the Spirit Plane, not to every part of it. Those in the Land of Belief without Works who make no effort to help others will merely stagnate and though they may not fall whilst on the spirit plane, their failure to use the opportunities they have received means that eventually they will return to earth in less than happy circumstances, and during that following earth life they will often fall badly.
There is still some sorrow and repentance for sins now past, but sin as on earth you understand the word, can come to us no more.\textsuperscript{456}

"Lack of knowledge there is, and therefore complete satisfaction and rest are not to be found here, for one must progress. But deliberate opposition to the will of God is a thing of the past.

"Nothing that is ugly or evil, low or false, can survive here. Therefore, if any amusement is founded on evil, be it ever so intellectual, it is not found here. So, too, purely physical amusements cannot be indulged in, since we no longer have physical bodies."

\textsuperscript{456} Whilst it is true that real evil does not exist on the higher parts of the Spirit Plane, nevertheless the spirits who dwell there are still subject to temptation; their imperfections may not be real wickednesses, but all things are relative. They too have their testings and at times they may pass whilst at other times they fail. It would be rare indeed for one to fall far in any of the realms of light, but once they reach the stage of being permitted to help those in Hell, they may at times be overcome by the evil of those realms and fall right back into Hell, themselves.
CHAPTER XXVI

Introduction to W.A.

"Where are you taking me now?" I inquired.

H.J.L. "To see my private study and to introduce you to A., who wishes to send a message by you to M., and, after that, to the officer who wishes to go on with his description of what he went through in Hell."

J.W. "But I have already been here a great while. Surely I ought to be getting back to my body, otherwise Carrie may wake up and find me unable to move."457

H.J.L. "It is perfectly all right. Though you appear to have been here a long time, you must realise that there is no real connection between time on earth and here458. I don't suppose you have been absent from your body for half an hour as you reckon time on earth. I will see that you are sent back in plenty of time."

We passed through the great gate of the college, and turning to the right, passed through an arch and up a flight of stairs. We entered a room, which I at once recognised as the one in which I had seen H.J.L. when Blanch also saw him. It was very similar to a room in a college. There was no fire, and a strange thought occurred to me.

"Do you have to clean out rooms and dust them here, and, if so, do you have servants to that sort of work?"

H.J.L. "There is no dirt here, nor do we have any means of producing artificial warmth. The latter would be impossible to produce if we needed it, for heat and cold are of course spiritual459, not

457 This refers to the fact that when in a trance, a medium may be exceptionally hard to rouse. Normally when one visits the Astral or Spirit Planes during sleep, as seems to have been the case here, one responds relatively quickly to any attempt to awake the physical body, by returning swiftly thereto. It seems to the wandering spirit as if it is suddenly seized and dragged away from its Astral or Form surroundings, and then after seeming to be whirled through space for a brief time, one finds one’s self back in one’s body on earth, and very wide awake.

458 This is often hard for the scientifically-minded to understand. It is probably best likened to the experiences of two workers in the same office on earth. One is very busy and the afternoon seems to "fly", so that he is surprised to hear the “knocking-off” bell, whilst the other has little to occupy his mind and so to him the period seems to drag unbearably, with the afternoon seeming to have lasted for a full day, at least.

459 A sensation of warmth is usually associated with making contact with Divine Love, cold with the absence thereof. Hence, warmth, like light is a property of the higher realms, whilst cold is linked with Hell. Nevertheless to those spirits that dwell in each realm, the state seems natural to them and it is only when one from the Realms of Light makes contact with one from the Realms of Darkness, that the apparent temperature difference becomes obvious. If a spirit from Hell seeks to touch a missionary from the Realms of Light, it will feel itself to be burned. To good spirits, although such a touch will feel cold, it will not be unpleasantly so and will not harm them.
physical, things here. It follows that there is no need for servants, since there is neither dirt to clear away, nor food to prepare, neither do we sleep. All the drudgery of work has vanished with our physical bodies.

"Now let me introduce you to Mr. A."

I saw what appeared to be a very small boy, but on his shoulders was the head of a grown-up man. It was not that it was large, as on the cartoons one sees, but that it had a moustache and the expression of a man. His face was ruddy, nose rather fleshy at the end, hair ordinary brown. The face was inclined to be broad, and the body was distinctly stout, though not to an inordinate extent.

I had never met A., but we greeted each other with much cordiality, and he said:

"I asked Mr. L. to let me see you next time you came to visit us, as I wished to send a message to M."

I replied. "I shall be delighted to do my best to give her any message you choose to send. But first tell me how you are getting on here."

He answered, "Well, I'm making progress, but it's very slow work. You see, I never developed my spiritual side. I devoted all my attention to my physical and material well-being. Then, too, my friendships with women did not do me any real good, as you can guess."

He then proceeded to give me certain private messages. (These I have not published.) After giving them, he left us.

When he had gone, I said to H.J.L.;

"He looks just like a child, except for his face. I suppose that is because he did so little to develop his spiritual side."

H.J.L. "Yes, as I have already explained to you, our spirit bodies grow like our earth bodies, and if we have not developed our spirit bodies on earth we have to do so after we arrive here."

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460 At this stage, Mr A was linked with the lowest set of the Land of Twilight and this description of his appearance as being like that of a “very small boy” but with the features of a man, is fairly typical of such immature spirits. Mr A had apparently been a fairly normal “man of the world” and was certainly not unintelligent, but he seems to have been a much younger spirit than H.J.L., his spirituality was very low and he progressed only slowly.

461 This appearance reflects the man’s appearance when on earth, upon which his Spirit Form is based. It is the immature size of a Form and sometimes the expression on its face, that reveals the degree and type of spirituality within.

462 “Mr. L” is an abbreviation for Mr Lanchester, meaning H.J.L.

463 “M.” seems to be a reference to his wife.

464 By which he means illicit sexual liaisons.
With some hesitation I inquired, "Is it in my spirit body that I come here?"

"Yes."

I continued, "Of what size is my body? Is it very small?"

H.J.L. "No, it is very fairly developed. In fact it appears full grown\textsuperscript{465}, about the size of a man of twenty-one, but not matured beyond that age. That is what you ought to be, for the spirit body usually develops more slowly than the physical, and of course often it simply does not develop at all.

"Ah, here comes ‘The Officer’"

\textsuperscript{465} It will be remembered that when he first reached the Spirit Plane, H.J.L. was only about the size of an eight- or nine-year-old boy. Ward had been born on 22/12/1885 and so at this time he was 28 years old. Thus, it is significant that we hear that even at this early stage in his seeking, his Spirit Form was that of a mature man, indicating that he was already an ancient spirit. And even at this age, (\textit{He was 28}) Ward’s spirit was more developed than that of his 80 year old great uncle had been when he died.
CHAPTER XXVII

How the College is Organised, and of other Like Institutions.

Trance Vision on Night of April 27th, 1914.

I found myself in H.J.L.'s study.

He began. "I think I'll tell you a little more about myself".

"Yes, I hope you will, it's quite a long time since you did," I replied.

"Well, it was necessary to get on with the narratives of the others, and, further, I wanted to collect and sift further experiences. It would be no use giving you almost the same experiences over and over again.

"I propose now to tell you something about this college.

"There are all manner of institutions here, and societies of almost every description. Some are devoted to develop one's spiritual nature, others to helping those less fortunate than ourselves. Some again are composed of kindred spirits bent on making new discoveries in the same subjects as interested them when on earth, while a fourth group devote their attention to inspiring men with new facts they have discovered or developed here.

"Indeed, I could devote the whole of this meeting to merely mentioning the various types of societies that exist here, but instead I will give you a few details of the four types just mentioned and a fuller description of an actual society, this college, which belongs to one of these types.

"Omitting No. 1 for the moment, as the college and the secondary schools belong to it, I will take Nos. 2, 3, and 4.\footnote{See 466}

"No.2 includes various societies devoted to rescuing souls in Hell, and also others which endeavour to help men still on earth to keep on the right path.

The bands of spirits\footnote{See 467} who organise the Houses of Refuge in Hell are a good example of this type.

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\footnote{See 466}{\textbf{No 1} are broadly educational; \textbf{No 2} are devoted to helping others. \textbf{No 3} are involved in scientific and cultural research. \textbf{No 4} try to pass the results of this research on to men on earth.}

\footnote{See 467}{These “bands of spirits” are usually linked with some religion, for although the monolithic hierarchical structure that dominates most earthly faiths does not exist on the Spirit Plane, nevertheless those who are truly sincere in their desire to help those in Hell, do band together for that purpose and naturally such groups are concerned mainly with members of one particular faith or sect. Thus virtually each such belief system contains within it one or more societies dedicated to this work, but they are organised by the members, not ordered into existence by the hierarchy of some church as usually happens with missionary societies here on earth.}
"No. 3 includes many societies bent on working out scientific laws and principles of art, architecture, medicine, music, and so forth.\textsuperscript{468}

"I belong to a society of Renaissance architects who are bent on evolving new ideas without departing too far from the underlying principles of the Renaissance architecture.

"No. 4 is the corollary of No. 3, as No. 2 is of No. 1; but many of the spirits who are in No. 3 do not care about inspiring mortals with their discoveries. Sometimes this is because they are simply no longer interested in the earth, but often it is because they have discovered by painful experience, that either their ideas become but the merest travesty of the original, when impressed upon the minds of men, or far worse, they are taken and devoted to evil instead of to useful purposes. Thus good ideas of Art are extremely liable to suffer the former fate, while scientific or engineering ideas, being in some measure more mundane, are often properly grasped, but at the same time turned to evil uses by the perverse nature of men\textsuperscript{469}.

"Thus it is that a large body of spirits refuse absolutely to pass on their discoveries to men. The result is that many societies belonging to group three impose the rule that no discovery made by any member of the society while a member may be communicated either to a mortal or to any spirit who is a member of any society in group four.

"Not all societies, however, impose this rule, but leave it to the choice of the member whether or not he shall belong to a society in group four. All, however, abstain, as societies, from inspiring men. This work is left in the hands of group four,

"I may as well add that medical societies are particularly numerous in group four."

J.W. "Do you always belong to a society if you wish to inspire? Can't individuals do this work quite as well by themselves?"

H.J.L. "It could be done, but not as well. In practice we find that it is better to have a society, though often quite a small one.

"Now about this college. It is under the control of a `Master,' who has a second in command. Then, to assist them, there is a committee with a chairman."

J.W. "Like a Freemason’s lodge - a master, senior and junior warden.

\textsuperscript{468} Although such laws and principles are applicable to the physical world, at times discarnate spirits, with the benefit of long experience are able to conceive of new ideas that they or others may then seek to communicate to mortals.

\textsuperscript{469} Science is more susceptible to being used for evil than art, and the discovery of nuclear power is an excellent example. The peaceful use of nuclear power is still very much the poor cousin of military uses, despite the fact that it was discovered first. It was on Dec. 2, 1942, that Enrico Fermi led a team of scientists who, in a laboratory established in the squash court in the basement of Stagg Field at the University of Chicago, achieved the first self-sustaining chain reaction – effectively the world’s first nuclear reactor. The testing of the first nuclear bomb, at Alamogordo Air Base in New Mexico took place on July 16, 1945, two and a half years later, but nuclear bombs were used in war less than a month after that
H.J.L. “I don't know much about Freemasons, but that's rather the idea. The members of the college consist of three divisions, and we are promoted from first to the second, and from the second to the third, according as we learn the great spiritual truths.

"From the third or highest division the committee are elected. The various officers are chosen by the head of the college from this committee."

J.W. "It's really rather like a Freemasons' lodge with its three degrees, and so on."

H.J.L. "Very likely. Probably the idea was inspired from this side. Still, it's a very natural arrangement and somewhat similar to college on earth with its first-, second-, and third-year men and its fellows."

J.W. "Have you anything corresponding to an examination?"

H.J.L. "Not really. What happens is that our teachers, when they consider we have learnt all that is to be learnt in that degree, if so you like to call it, send us on to the next set of teachers.

"On entering this new 'degree' we are received with a certain amount of ceremony. These divisions you quite understand have nothing to do with the divisions of this plane. We are still in the division of half belief even when in the third degree in our college. That's why I rather jumped at the word 'degree' to avoid confusion."

J.W. "Which degree are you in?"

H.J.L. "Still the lowest, but I hope soon to be promoted to the next. Now it is time you returned."

J.W. "Why, I have only been here quite a short time."

H.J.L. "Nevertheless, you've been here long enough."

I seemed to be caught up by a whirlwind and to be swept out into space. Everything became black. I appeared to be whirling round in great circles which steadily grew less and less. Then I lost consciousness. - J.W.

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470 Ward himself obviously knew a lot about Freemasonry, even at this time.
CHAPTER XXVIII
A Hospital on the Spirit Plane.

I found myself in H.J.L.'s room.

He began. "I went to see one of our mental hospitals recently."

J.W. "Hospitals! I thought you said there was no pain here. You said it was left on the threshold of Hell."

H.J.L. "Nor is there any pain. Still, some spirits come here whose minds have for long been clouded, and these need treatment.

"Mental cases may be roughly divided on earth\textsuperscript{471} as follows:-

"I. Idiots.
"II. Lunatics.

"The latter fall into at least three divisions:-

"1. Lunacy caused by physical defects,
   a. Early
   b. Late in life.

"2. Lunacy caused by evil life, or at least evil passions.

"3. Lunacy caused by religious mania and such kindred mental disturbances and lack of balance, \textit{e.g.} excessive sorrow.

"With regard to idiots (No.I), the cause is some kind of physical defect\textsuperscript{472}, and its result is that the individual to a greater or lesser extent comes here ignorant and in need of teaching. The less

\textsuperscript{471} Whilst modern psychologists would obvious express these ideas a little differently, the basic principles are not so very different. There are people whose mental disabilities are linked with low intelligence, and science now has a number of different names for conditions of this sort. And there are others, who are often of high intelligence, but whose minds have in some way or for some reason become unbalanced. Again science now has names for many of these conditions and often has some knowledge of their causes. However, the categorisation provided by H.J.L. is basically compatible with modern thinking and from a spiritual point of view his comments remain still essentially valid.

\textsuperscript{472} Whilst undoubtedly there is usually a physical cause for low mental ability, the reason behind that physical cause is spiritual and karmic. The spirit may only recently have come through from the animal kingdom, or it may be an older spirit, who has had most of its mental capacity taken away for purely karmic reasons.
knowledge they possess, the lower they will start\textsuperscript{473}. If they have no knowledge even of God and a future life, they will go to the topmost division of Hell. You remember, however, there is no real suffering there. There they will be taught in special schools, not with either the babes or the evil souls who are progressing\textsuperscript{474}.

"Some idiots, however, have been able to acquire some knowledge of God and a future life, and may come to us\textsuperscript{475}. Contrariwise, they may have sufficient intelligence to be responsible for turning their back on faith\textsuperscript{476}, but these are rare.

"The whole of this group, however, owe their mental difficulty to some physical, not spiritual defect, and therefore, once clear of the physical, need teaching, but not medical treatment in any form\textsuperscript{477}.

"Group II, the lunatic, includes (a) and (b). In the case of the former, it all depends what stage of spiritual development they had attained before the physical defect occurred, which rendered them insane. In the case of those thus afflicted in early life, it is probable that they will have to go to the

\textsuperscript{473} This means that those who are least capable will start in the most basic schools – those that he has previously called the “Schools for Idiots” in the Seventh Division of the Realm of Unbelief, the others in the schools in the various earlier “sets” in the Realm of Half-Belief. As it is said that there are three such “sets”, we seen that here he likens the second “set” to secondary schools and the third to tertiary institutions here on earth, with the apparent size of the students roughly corresponding to the appropriate physical age-groups. (The lowest division of the Land of Half-Belief seems to refer to that which is elsewhere described as a barren wasteland – over which those who escape from Hell must struggle to reach the second set and begin their schooling. The Officer crossed this in a few days, although to him it seemed ages. Others, however spend long wandering in the semi-dark without real purpose, and have to be assisted by messengers from above to progress further.).

\textsuperscript{474} Although all these different types of schools are broadly similar, their purposes and therefore the types of spirits who are taught therein are very different. H.J.L. has previously described his visits both to one of the Schools for Babes, (chapter 20) and one of the Schools for the Regenerate (Chapter 19) but he does not describe a visit to a School for Idiots. Such institutions are broadly similar to the Schools for Babes, with the helpers “feeding” the immature spirit forms with their own spiritual life force. As to why he was not taken to such a school, we are not told, but it was probably for that very reason – it was similar to that which he had already visited and there was nothing new for him to learn by doing so.

\textsuperscript{475} This is not uncommon, for even on earth, it is often possible to find at least some of the basic elements of faith in those whom the world now calls “sub-normal” or “mentally challenged”. In fact, there are those among whom, although simple, that faith is very real, and they may well be able to pass beyond the Realms of Half-Belief.

\textsuperscript{476} And these, like more intelligent folk who also reject Belief, will pass to the appropriate part of the Realm of Unbelief.

\textsuperscript{477} Again I must emphasise that whether caused by a physical defect or not, the mental problem has not occurred arbitrarily, but as a part of the Divine Plan. It may be the result of previous karma, or it may simply reflect the fact that the spirit is relatively young and has had few, if any, previous incarnations as a human being.
`elementary' schools\textsuperscript{478} in the seventh division of Hell, though of course, they may know enough\textsuperscript{479} to enter our realm and go to the secondary schools

"In all probability, however, they will not have had time to commit many sins for which they will have to undergo penance.\textsuperscript{480}

"Those afflicted later will have had time alike to acquire knowledge and therefore faith, and also time to do evil for which they will have to suffer. Their spiritual development, in short, will be that which they had reached when the insanity came upon them.\textsuperscript{481}

"Of course many so-called lunatics, even when lunacy is due solely to a physical defect or injuries, are not completely lacking in responsibility for their deeds. Often only part of the brain is affected, and in that case they may appear normal except on one or two points. These shades of insanity are settled automatically. The spirit feels no need of remorse for offenses it had no intention\textsuperscript{482} of committing, and for which it cannot be responsible. It, of course, regrets any evil that may have been caused by its being unable to control its body, just as a motorist would grieve if his motor ran away and hurt someone, but there would not be the sense of moral guilt which would attach to him if the accident was due to his racing.

"Of course there is no possibility of pretence here.

"This type of lunatic takes up his education at the point at which the accident occurred which deprived him of his reason. He will suffer for his misdeeds also up to that point, and after, so far as he was responsible.

\textsuperscript{478}The terminology that H.J.L. uses here is a little different to that which we would use today. We would view the schools in Hell as corresponding both to kindergartens and primary schools, with the two upper sets in the Land of Half Belief corresponding to secondary and tertiary education on earth. The first set, would be those souls who having climbed out of Hell are still struggling to reach the first of the schools of the Realm of Half-Belief.

\textsuperscript{479}In general, the spiritual standing of these sorts of spirits is determined by their spiritual knowledge, or lack thereof. They may have much need to acquire knowledge of spiritual matters, but usually not to unlearn, for their natures are rarely evil.

\textsuperscript{480}In these discourses H.J.L. seems to express the opinion that those who are insane on earth cannot be held responsible for their actions on the physical Plane but this is not entirely true. In general, though, the standard by which they are judged is less demanding than normal, for their mental disability, like any other mitigating circumstance, will be taken into account. Most, however, are not sinless.

\textsuperscript{481}Whilst it is undoubtedly true that mental disability often impose a halt on spiritual development, it never comes without a karmic cause and it can also teach the spirit many essential lessons. Thus at times a mental affliction, like a physical one, may well come upon the individual partly as a result of past karma, but it may also provide him with a very necessary and salutary lesson that we could not acquire in any other way.

\textsuperscript{482}Sin, guilt, karma and the spiritual effects of them are all directly connected with the intention or motive. On earth we may deceive others, and even perhaps ourselves in such matters, but on the Spirit Plane, we either go to Hell, or we feel genuine remorse for anything in which our motives were wrong.
"Mental treatment will not be necessary generally in these cases, merely education.

"Before passing to the next group, let me remind you that many so-called maniacs are really unfortunate beings who are obsessed by other spirits. For the crimes committed by these through the maniac's physical organism the unfortunate man is, of course, not responsible directly. He may, however, have to suffer here for them indirectly, in so far as it was his evil life that allowed an evil spirit to take control.  

"When the responsibility goes so far as invoking evil spirits to aid him in his nefarious purposes, as did the ancient wizards, the moral guilt is tremendous. This indeed is one of the worst crimes possible, for which mental derangement is but the commencement of retribution. This type of obsession naturally leads us to consider the cases 2 and 3.

2. Lunacy caused by evil life or at least passion. This group very largely goes to Hell, but of course not all. It is these latter who chiefly need treatment in our hospitals as well as ordinary education. Spiritual pride and even commonplace conceit are potent factors for rendering people insane as well as the more obvious vices, such as drink and lust.

"These sufferers must not be confused with the cases of obsession just mentioned.

No 3 are often very difficult cases with which to deal. Of course the simpler forms soon right themselves. Thus sorrow soon loses its sting, and any physical defects caused by it are left behind with the body. Very little treatment would be necessary in such a case. On the other hand,

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483 In general an evil spirit can only take control of a mortal, when he has already taken one or more of a number of possible steps along the downward path, in which case the very fact of thus being controlled must be seen as a form of karma. Nevertheless, such a mortal is certainly not morally responsible for all, or even most of the evil that such a situation can produce. Nevertheless, their past activities that have led them into that situation, may themselves have incurred karma and done much to reduce their spirituality.

484 Not just ancient wizards; their modern counterparts still do so. (as described by “The Officer” in Part Two, chapters 13 & 14)

485 At times, some form of mental derangement may be part of the punishment of such people, but this is not always so for often the wickedest of them have strong enough wills to avoid suffering that fate in this incarnation. However, although they thereby delay their punishment, they do not avoid it and the very delay helps to ensure that when it eventually comes upon them, they fall even further than would otherwise be the case. Usually they pass to the Second division of Hell, there to be tormented by Devils, as discussed by the Officer in Part Two, Chapter 15, but in some cases may fall right down into the Bottomless Pit.

486 Although pride does not always result in insanity, there are cases where the link is obvious even to ordinary people on earth. A person that starts out by being merely conceited, may eventually become so unreasonably so, that their actions at times verge on the insane. At other times megalomania may develop.

487 He refers to those that he has previously described as “Lunacy caused by religious mania and such kindred mental disturbances and lack of balance, e.g. excessive sorrow.” Excessive sorrow, as with any unbalanced expression of emotion can develop into some form of mania, or violent mood swings, a condition now usually called “manic depressive”
religious mania is often very difficult to eliminate. It is none the easier because such persons are often strong believers, and would ordinarily go to that realm. They have, however, to come to the hospital in our realm and there remain till cured. It would be useless for them to go to the realm of belief without acts, for they would be utterly incapable of seeing any good in any other religion until the religious mania and its attendant evils have been eradicated. Then, of course, they go to their natural realm of existence.

"Without spending any more of your time discussing these matters, I will now proceed to describe one of these hospitals.

"I was taken thither by a man, who during life had been a great mental specialist.

"The building was placed amid the most beautiful surroundings, which seemed to breathe an atmosphere of peace and rest.

"I mentioned this impression to my friend, the doctor, who replied;

"Quite so; quiet, soothing surroundings are the first essentials for dealing with any kind of mental disorder.

"The gardens surrounding the hospital contained broad stretches of lawn, interspersed with beautiful woods and everywhere the soft notes of rippling or falling water, were faintly audible. Ever and anon through the trees I caught the glint of water tinged with the evening glow which is

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488 What HJL here calls “those suffering from religious mania” seems be a reference to individuals that are so obsessed by one or more aspects of their own religious or denominational viewpoint that they lose contact with reality or normal human values. This includes many people with real psychic or even mystical abilities, but who are so obsessed thereby that they are unable relate to reality. This is something that can lead to many different types of “attendant evils” as he later puts it. There are, of course, many types of “attendant evils” pertaining to, or linked with “religious mania”. They include the many activities of extreme fundamentalists or bigots in any religion who totally reject any interpretation of Reality other than their own, but who are also really strong in their personal faith. Islamic suicide bombers and all others that participate in sectarian violence, would fall into this category, but so too would Christian fundamentalists and Creationists who refuse to allow their children to participate in normal society. These are but a few examples of those suffering from some of these “attendant evils”. All need to be helped to overcome their ills, and often the task is neither swift nor easy.

489 Once these evils within them have been eradicated, most such people will pass on to a higher part of the Spirit Plane. Others will remain in this realm, but in a few cases where the evil is stronger than their belief, as, for instance those who were strongly inclined to violence, they may slip back into Hell.

490 Whilst doctors who work mainly in surgery or with drugs naturally have little part to play in the after life, great psychologists will not lose their interest in the human mind after death, and so frequently help with this sort of work. Obviously, many of their ideas and skills will need to be modified, but still the more spiritual of such mental specialists often continue to try to help others on the Astral and Spirit Planes.

491 This is true even on earth.
ever present here. Amid these woods, walking about the lawns and boating on the lakes, I saw many of the patients.

"Passing along a handsome avenue, we at length came in sight of the hospital. It was a splendid building in the Renaissance style, with verandahs along the front, and was surrounded upon all sides by velvety lawns and flower-beds. Numerous basins with fountains playing and statues of various kinds decorated the lawns.

"A woman, seated on a low stool, was playing a harp, while reclining on couches round her were many patients of both sexes."

"We passed into the building itself, and I found that in some ways the institution was arranged on similar lines to those of the Houses of Refuge in Hell. Thus there was a secondary school attached, and most of the patients attended the school as part of their course of treatment. Further, there were concert halls and a theatre, chapels for several different religious bodies, an art gallery, and so forth.

"My medical friend explained. "One of our chief objects is to divert the mind of the patients from too much concentration upon themselves. Many were very selfish or at any rate self-centred folk. Religious mania or excessive grief is likewise the cause of many of these cases being here. Wholesome, soothing amusements, which will dispel the morbid trait in their characters, are therefore of the greatest value.

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492 This is a timely reminder that this hospital was situated in the Realm of Twilight, although of course, many of the doctors and other helpers in this sort of institution actually dwell in the higher parts of the Spirit Plane and merely descend to help in them. Others would be in the third “set” of the Land of Twilight, and still at “college”, in which case their labours might well be considered to be of a similar nature to the work of a senior university student on earth who is undertaking some sort of external “project” as part of his studies.

493 Music, and in particular the harp has long been associated with reducing stress and tension, which of course is the cause of many mental problems. In the Bible, David was recruited to play the harp before King Saul to soothe him when the evil spirit affected him. (1 Samuel 16; 23)

494 This is because the same basic principles of spiritual or psychic healing, and mental support and comfort are involved in each.

495 This affects many mental conditions even here on earth. One of the Abbey quotations says; “Depression is an outward manifestation of lack of faith; therefore the best cure for it is to ceasing thinking of self and to concentrate on God.” Many other mental conditions are also the result of self-centredness, but in this passage we learn that many forms of mental illness are alleviated by thinking less about our selves and more about other people and other things.

496 The definition of “excessive grief” is of course, very subjective. A brief display of grief, even if it seems excessive at the time, may be very cathartic, and do good rather than harm. It may for instance be the result of a guilty conscience, or a wish to impress others in some way. Such displays may not really mean “excessive grief” in the sense that the term is used here. Hear we are talking about grief, often pertaining to some earthly loss which continues to afflict the spirit for a long time after its passing and which therefore reflects an inordinate attraction to physical things.
"As to direct treatment, we very largely employ suggestion, hypnotism\(^{497}\) and magnetism\(^{498}\). See!

"We entered what on earth would have been called an operating theatre. Here, two doctors were busy magnetising a woman patient. She was stretched on a bed, clad in a plain greyish-white robe drawn in at the waist by a girdle, and similar to the costume they all wear here. One doctor was standing behind her with his hand gently resting on her forehead, while the other stood at her feet, but without touching her. Both men seemed to be concentrating their wills on her and gazing into her face. They made no movement, or any sign that they were aware of our presence.

"I was able to perceive that from each there appeared to flow out a kind of faint light\(^{499}\), and that this light was being focused, as it were, on her head.

"We passed into another room where a violin was being played to soothe the man who was tossing in mental distress upon the bed.

"I said to the doctor, `I notice that here the sexes mix much more than they do round where I dwell.'

"Not really so. There is very little companionship here between the men and the women. Both, however, are necessary to aid in the work; especially it is found that better results from magnetism are obtained when the operator is of the opposite sex to the patient.\(^{500}\)

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497 What are called “suggestion” and “hypnotism” in this passage, are obviously two similar aspects of human will power. In the spirit world, will-power is even more important than it is on earth, and with the mentally sick, both “suggestion” and “hypnotism” are useful because many mentally ill people are sick largely because they have not had the strength of mind to cope with the pressures or stresses of life. They are used mainly in attempts to strengthen the will-power of the mentally ill person.

498 We would call this “psychic healing”. Basically it is the spiritual or astral equivalent of giving a blessing on earth. Effectively it is the transfer of spiritual power or “life-force”, either from the individual concerned, or through him from a Higher Power – usually an Angel, or sometimes from God Himself. Ultimately all such life-force comes from God, and if the spirit who makes such a gift does not maintain a close relationship with God so that he can constantly replace that life-force, he will himself gradually weaken. Thus a high level of contact with God is essential if this sort of healing is to be maintained for any considerable period of time. Conversely, the spirits who thus give of themselves thereby weaken their spirit forms, and so reduce the time they can spend on the Spirit Plane. This of course may be a positive thing, even if they are not yet ready to pass to the Saintly Planes, for it may well mean that they return to earth more swiftly than would otherwise be the case and are thus enabled to progress more swiftly towards their goal. The fact that they thus seek to help others is just one out of many reasons that as a spirit approaches sanctity the period between incarnations reduces significantly.

499 Having seen that the brightness of a spirit is linked with its level of spirituality, it should not surprise us that the flow of life-force from healer to patient is seen as a faint light.

500 This is because the spirituality of men and women is very different. Men are usually strong in attributes that women lack and vice versa. An advanced spirit could undoubtedly help a less advanced one of the same sex, but the difference in sexes helps to accentuate the flow of spiritual power.
"We entered a third room and found a hypnotist at work. He was making passes over someone. As soon as he saw us he bowed and explained that this patient could not eliminate from his mind the remembrances of a terrible accident for which he was to a certain extent responsible. The remembrance of this had turned his brain on earth, and the ill effects were not yet entirely removed from his mind.

"I am hypnotising him for a time, so as to compel him to forget this terrible experience, and so by degrees we shall restore peace to his troubled mind.'

"Leaving him, we passed into a comparatively small room in which was a patient lying on a couch. My medical friend said `This is a strange case, and shows how strong is the power of the mind and even the remembrance of the body after death. The woman's mental affliction in life took the form of a belief that she was a cripple unable to walk. There was nothing organically wrong, yet by degrees, as this hallucination grew upon her, she became crippled and misshapen even as she is now. Had the disease been a physical one she would have left it behind at death, but it is purely a mental one, due to a morbid nature which in life seemed to take a perverted joy in gazing at the misshapen and crippled. This she did not from any motive of sorrow or wish to help the sufferers, but out of a morbid curiosity. For the rest, however, she was neither a total unbeliever nor yet evil by nature. Few cases such as this come to us here; they are, I understand, more common in Hell.'

"I (H.J.L.) inquired, `How do you treat her?'

"He. `Mainly by magnetism and mental suggestion. We are striving to prove to her that her spiritual body need not reproduce the defects of the physical one. Most spirits readily grasp that fact, but her mind has become so overclouded that she cannot grasp it. However, even the most obstinate case soon yield to treatment here. What does seem to take a long time is the education which is afterwards necessary.'

"We just passed through other rooms, through long wards and into lecture-rooms where doctors were giving lectures on medical subjects. I (H.J.L.) inquired of my friend whether there was not an operating theatre as in an earthly hospital.

"Oh dear, no,' he replied. `We have got long past those clumsy methods here. Of course some operations are required on earth owing to the material nature of a physical body, although there are far more operations than are really necessary. Here, however, the spirit body yields to and needs much more subtle methods. The only place where you find anything approaching an operating theatre is in Hell.'

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501 A morbid nature refers to a person who always thinks and feels in the most negative way possible, with an emphasis on self-pity. Today we would probably call her a masochist.

502 The reason that most such people go to hell is that such would usually be total unbelievers and evil by nature.

503 They yield more quickly than they would on Earth, or even on the Astral Plane.

504 Whilst this was certainly true in the early 20th century, more recently there has been a greater tendency to avoid surgery unless absolutely necessary.
"I shuddered at the horror of the idea underlying those simple words.

"It would take me too long to give you any further details of this wonderful hospital, but perhaps I should say that I was surprised to find how large part religious services played in the treatment.

"We don't attend religious services to any large extent in this realm – that is our principal duty in the next realm – but services formed quite a marked feature of the treatment, I perceived, and in this it approximated to the House of Refuge in Hell and to the ordinary course of life in the realm of Belief without Acts.

"Many of the services, I noticed, had quite an elaborate ritual, and evidently were designed expressly with the object of helping forward the mental healing of the patients who attended. A shadowy prototype on earth was that funny old service of touching and healing in the Prayer Book in the days of Queen Anne.

"Outside in the grounds we separated, and after thanking my medical friend, I returned here."

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505 In Hell such “operating theatres” are more in the nature of what we would call torture chambers, for of course no anaesthetic is used or indeed possible on the Spirit Plane. The Officer discusses his experiences in connection therewith in Part Two, Chapter 22.

506 The Church of England Prayer Book from the days of Queen Anne, is probably the last to contain a service for what is called “Touching to Cure the King’s Evil.” The Abbey Museum retains a copy of this late 17th century book. It is said that King Edward the Confessor cured the King’s Evil by merely touching the afflicted and the practice continued in England until the time of Queen Anne, and in France for some time there after. The King’s Evil or scrofula is a form of tuberculosis affecting the lymph glands and bones, especially in children.
CHAPTER XXIX

"Neither will They be Persuaded though One Rose from the Dead"507

J.W. "May we publish the names and details for identification given by P. re himself and Barber."

H.J.L. "With regard to P. and Barber I think there is no harm in giving the details about the latter; it was meant as a piece of conclusive evidence, and I think most would agree it is. With regard to P., matters are a little different. He feels it rather a hindrance508 already to keep sufficiently in touch with earth matters to send you his experiences, and does not want to do anything which might draw him back still further into earth conditions.

"If the details he has given were published, being a well-known man, you would have a number of carping, or at any rate inquisitive, persons constantly sending tests and expecting them to be answered. If P. agreed to answer those tests, he would be constantly assailed by further ones. He would be constantly worried by them, and, therefore, dragged back into earth conditions.509 He wishes to be rid of earth trammels, and, instead, would find he had re-bound himself with them. If he refused to answer further tests, people would at once say it was fraud. They would say, 'Here are communications coming through which purport to be from Mr. P., and yet the entity either will not or cannot answer these simple questions as to his earth life.'

"They would refuse to see that it is quite one thing to send a message through, dealing with life here and another to put ourselves again in touch with our former earth life.510"

507 This quotes the words of Christ in St Luke 16; 31 in which He seems to predict that even His Resurrection would not be sufficient to convince some people about life after death.

508 Any spirit that is trying to make spiritual progress, finds that maintaining too close a contact with earth for long after it has died, makes it much harder to advance. This is because it can only progress by developing its spiritual faculties, which, of necessity is delayed by the mere contact with earthly things. In general, it is only the less advanced and most worldly spirits that regularly make contact with earthly mediums. Many are in fact already embarked upon the downward path, and some are actively engaged in evil. This is why most spirits that make contact through mediums are rather vague about life after death, have little interest in higher spiritual truths and some, in fact, often try to lead astray those who conduct or participate in séances.

509 This is an on-going problem. Unless there is a strong personal relationship between the medium and the discarnate spirit as there was with Ward and HJL, most of the better and more spiritual spirits have little interest in satisfying the idle curiosity of people on earth. Hence the majority of communications received by mediums come only from spirits on the Astral Plane and then largely from those who have little real spirituality.

510 It would be one thing for a spirit to provide proof to one or two people that it was who it claimed to be, but this is not sufficient for most people who do not really wish to believe in life after death. This is usually because, if they were once convinced of its reality, many would feel that they had to make some effort to improve their behaviour in life. Consequently they refuse to believe what others tell them and each demand personal proofs, so that if the spirit were to try to provide them for all, the task would never be done.
"You yourself believe us and do not bother us with unnecessary questions. You have not only had dates and other details of the lives of men quite unknown to you, but have also from W.A. received details of his private life not merely unknown to you, but in a large measure unintelligible even when given. These details have, however, been perfectly plain to M., and have convinced her of his identity, as she herself told you. It is therefore, not with any wish to avoid giving evidence when the demand is reasonable that I hesitate to request P. to allow the details about him to be published. Talk the matter over with Mr.K., and then consult me again. With regard to Barber, the same objections do not arise. He is not communicating through you, nor do we propose to let him. Neither is he interested in doing so, being otherwise engaged.

"If, therefore, anyone wanted to cross-question them, he would fail to get any reply; but this could hardly be taken as disproving the reality of our group of spirits.

"Is the matter now quite plain?"

J.W. "Yes. Still, I am sorry. If Mr. P. would agree it would once and for all decide the question which still vexes people – whether the identity does survive after death or not. I mean agree to be thoroughly 'cross-questioned'; as you call it."

H.J.L. "Not a bit of it. Plenty of evidence has been sent through to prove that to any reasonable man. Even what we have given should be sufficient, and there have been still more striking examples where spirits have deliberately thrown back their own progress so as to prove even to the most obstinate unbeliever that there is a personal survival after death.

"But it is selfish and unreasonable to expect us continually to be doing that sort of thing, I mean delaying our own progress.

"No, Jack. many people do believe, but it is still true of many men, 'Neither will they be persuaded though one should rise from the dead'.

"Now it's time you were off."

Next instant I sank into oblivion. - J.W.
CHAPTER XXX

The Author's adventure in the Park on the Spirit Plane.

Trance Vision, Etc. May 18th 1914

I again saw myself lying asleep on the bed, but this time did not feel nervous. The room seemed to get more and more distant and then grew nebulous. I seemed to be enveloped in a mist and gradually this mist took shape and form, became solid, and lo! the landscape with which I was now familiar.

Before me was stretched a beautiful tract of country bathed in a soft evening light. I floated down on to a grassy hill, and saw below me in the valley the town in which H.J.L. lived. Soon I was able to pick out the roofs of the college and turned my steps in that direction.

The route I took led me through a beautiful wood, amid the branches of whose trees birds were singing merrily. As I drew nearer the town I saw the park with statuary and the sculpture gallery which I had seen before. I began to walk through the park, and I noticed how sweetly the flowers smelt.

Large numbers of spirits were constantly passing me, and several gazed at me intently, as if they felt I was in some way different.

At length two young men stopped and said, "Who are you, and are you dead? You do not look quite like one of us, and yet if you are not dead, how come you here?"

I replied, "No, I'm not dead, but somehow I have developed in such a way recently since my father-in-law died that I am able to come and visit him here and even carry away a remembrance of what I see."

"Well, that's very funny. I wish I'd been able to do that," said one of them, "when I was alive."

"Can you visit any other planes of existence besides these?" the other inquired.

"No," I replied, "but I meet others who have been selected by my father-in-law, and they give me accounts of their experiences in Hell and in the plane above this, and also in the astral plane."

"You're jolly lucky," the taller of the two (who had spoken first) cried. "We know practically nothing of either Hell or the plane above, though, of course we do know something of the astral plane. You might tell us something about them. Come let us sit down by the fountain."

I sat down with them and had just begun to relate some of the officer's adventures, when I saw H.J.L. hurrying towards me. He was evidently annoyed, and said, "Really, Jack, you ought to have known better than to sit down here chattering when the officer and I are waiting to get to business."

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512 Within the extended family, John Ward was usually called “Jack”
The two strangers at once apologised and explained that it was their fault.

H.J.L. answered, "That's all very well, and I know you meant no harm, but if you want that sort of information, come to me for it, and you shall have it. My nephew's work is to give it to those who are alive on the earth, not to preach to those who, having died, have come here."

We then parted, and I went with H.J.L. through the streets, which seemed fairly full of people, into the college.

In his room I found the officer waiting, who, having shaken hands, remarked, "If you're not careful, you'll get so fond of this country that you'll not wish to return to your own." He then took up the story of his life on this side of the grave.

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513 Ward had married his second cousin Eleanor Carolyn Lanchester, so that H.J.L. was both his great uncle and his father–in–law.
CHAPTER XXXI

The Fate of Children.


As in my last vision, I saw the whole landscape on my way to H.J.L., but this time spoke to no one till I was in H.J.L.'s room.

As soon as I saw him, I asked, “What is the age limit at which children can enter Hell? I notice that from the account of the officer there are no children in Hell proper, and yet they are to be found in the seventh division of Hell.”

H.J.L. answered, "You cannot, of course, fix any exact age limit. Things work much more reasonably than that. Thus if an infant dies who as yet knows nothing of God, it goes to the infant schools in Hell, as you know. If it has acquired a vague idea of God and a future life, it will come to our secondary$^{514}$ schools in the realm of half-belief.

"If it has acquired sufficient knowledge it may go to the college, and finally, boys and girls who have a real living belief may go direct to the realm above this$^{515}$, or occasionally to the highest plane of all. In these cases they will have to complete their education on the intellectual side, although their spiritual side may be well developed. This is, of course, a reversal of what generally happens here. Usually our intellects have been developed largely at the expense of our spiritual functions.$^{516}$

"Now let us consider the other side.

"When a child reaches a certain stage in its development, roughly from five to seven years, it would ordinarily begin to have some general idea as to right and wrong$^{517}$. Now if a child has

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$^{514}$ This refers to what we have called secondary schools (*the second set of the Land of Twilight*) whilst college, of course refers to what we have likened to tertiary institutions in the third set of the Land of Twilight.

$^{515}$ This refers to the Land of Morning Light, to which some children may come, whilst occasionally some may pass directly to the Land of the Midday Sun. Of course, most children spend many years on the Astral Plane before passing on to the Spirit Plane, something that H.J.L. does not seem to have realised at this time. Thus for the most part, their situation on the Spirit Plane reflects their lives on the Astral Plane, far more than the comparatively brief time they may have spent on earth. In most cases they will have spent many years there and so will be children no longer. It is relatively rare for a child to pass through the Astral Plane rapidly and enter the Spirit Plane whilst still a child.

$^{516}$ With younger children, brought up in a religious household, this of course becomes the norm, although when they get older, they may become less spiritual.

$^{517}$ In this case, H.J.L.’s views reflect the attitude of British Common Law, rather than what is spiritually possible. Properly brought up children should have some idea of right and wrong as young as two years, and certainly well before they reach five years of age.
been badly brought up, or if it inherits a perversé and evil nature from its ancestors\textsuperscript{518}, or if obsessed\textsuperscript{519}, it may develop very unpleasant characteristics. It may commit serious offences, and in general may begin to develop badly.

"Under these circumstances it is cut off very often at the wish of its guide\textsuperscript{520} and transferred to the astral plane. There clear of many of the surroundings which might have dragged it down, it will have an opportunity of developing and of learning sufficient to enable it on leaving the astral plane to come at least to the realms of half-belief.

"This period of child life stretches roughly from five to twelve, but of course, may vary at either end.

"The third stage is when they are ceasing to be children and becoming adults, especially in the matter of sex. This is a very critical age, and many children unfortunately choose the downward instead of the upward path.

"The tendency is still, however for the final decision to be left for the astral plane; and I must remind you that to a certain extent this is always the case\textsuperscript{521}. In the case, however, of an adult hardened in sin, the astral simply continues in its new life, repeating the sins of the former; but a youth who has started on the downward path, being less hardened, is more likely to be checked by the shock of death. Further, he is hardly likely to have had time to drive away his guardian angel in the way that a hardened sinner has. Thus even a thoroughly vicious youth will probably see the folly of his ways as soon as he reaches the astral plane, and the vicious habits, not yet being firmly rooted, will be easier to eradicate.\textsuperscript{522}

\textsuperscript{518}Genetically speaking, one cannot “inherits a perversé and evil nature from its ancestors.” A child with such evil characteristics from a very early age will have brought them through from its past incarnations, since when it will probably have spent time in Hell without making any real effort to improve itself. This is the reason that some children seem to be evil from early childhood.

\textsuperscript{519}It would be rare indeed for a child to become obsessed unless indeed it had already begun to commit serious sins for the reasons indicated above.

\textsuperscript{520}This, too, is only partly correct. If a child is born into a situation where it is trained in wickedness from very young and so develops evil characteristic whilst still very young, it is usually because it has been evil in its last earth life and has failed to improve between incarnations. It is only when a good spirit is born into a situation where it should have had the opportunity to learn about God, but where this does not occur, and where, in consequence, it is likely to be led into evil, that its “guide” (Angel) will petition for it to be withdrawn from earth life prematurely. This petition would only be granted when the situation in which it found itself was spiritually worse than its past karma enjoined upon it.

\textsuperscript{521}Very few people are so bad that when they die, they pass immediately to Hell. Most spend time on the Astral Plane, where they may either improve their spiritual standing or degenerate further. With the young and middle-aged this stay on the Astral Plane may last many years. However, with older people, the time is usually much restricted, and the oldest, such as H.J.L., who was eighty, may pass through the Astral Plane in a matter of days, or even hours.

\textsuperscript{522}This is essentially correct, and is one reason that the Guardian Angel may petition that it be removed from earth life, whilst still young, as previously discussed.
"On the other hand, if he rejects this second chance and falls into the type of sins represented by ‘obsessing’, he will sooner or later be hurled out of his astral body into Hell. But when that day comes, he or she will no longer be a child, probably not in years, certainly not in spiritual development.

"Thus you see how it comes about that there are no children in Hell."

J.W. "But there are vicious children of five or six."

H.J.L. "Not many. They may be spoilt, thoughtless, and selfish, but there are few who are really vicious. Further, they too will realise the wickedness of their faults on coming over and seeing them visualise, as we all do.

"If not sufficiently spiritual to pass straight on to us, they will remain on the astral plane and there learn wisdom. If, however, they do not learn wisdom, they will learn folly, but even that will take time to work out its full course, and only when they have become too gross and wicked for the astral plane will they drop to Hell. They will have ceased to be children when that happens.

"But it is seldom that a young child does grow worse on the astral plane. They nearly all improve, and, moreover, the bulk of young children are too spiritual to remain even there, but come almost at once either to the elementary schools in the top division of Hell or else to us.

"But here's the officer."

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523 If they come over as children, but that is only likely to be the case if their karma is such that their Angels are successful in pleading for it. Most will grow into vicious adults.

524 In this passage, H.J.L. seems to assume that if a mortal is sufficiently spiritual they will not linger on the Astral Plane but pass straight to the Spirit Plane. This, however, would be very rare. It would only apply when a spirit is close to the end of its earthly incarnations, and/or cannot learn any more on the Astral Plane at this point in its development.

525 I cannot agree that this applies to the “bulk” of those who die on earth as young children. It may be said to apply to the “bulk” of those in the schools on the Spirit Plane, but certainly the vast majority of those who die as children on earth, will become adults on the Astral Plane long before they pass to the Spirit Plane. Again this is an area that HJL and Ward himself later came to understand a little better.
CHAPTER XXXII

Of Animals, and how They Converse with Men.

Trance Vision and Conversation. June 1st 1914.

I found myself floating over my body and then began to whirl away into space. I seemed to pass through the ceiling into the open air, but yet was able to look right into my bedroom. Then the room became misty and vanished. I seemed to be whirling on and on amid clouds and mists and it seemed a long journey, but at length the mists began to take form. At first these were fantastic in shape, some like castles and cliffs, others like dragons and monsters, then fairy cities, minarets and cupolas. At length these vanished, and as the mists rolled away, I saw a vast landscape stretching away beneath me. First I saw high mountains and arid deserts, and beyond these a great wall of darkness. I appeared to be traveling away from this wall of darkness, and gradually the landscape became less forbidding. The rocky mountains became clothed with forests, the deserts covered with grass. By degrees it developed into the beautiful country I now knew so well, bathed in that curious evening glow.

Concentrating my mind on Old Queen's College, I seemed to increase the speed of my flight. Almost in a moment I found myself actually in H.J.L.'s room.

"Oh, Boss," I said, "what do animals, such as fowls (which spend their whole life on earth hunting for food), do on this plane? They can have no occupation."

He replied, "While they are on the astral plane most animals still endeavour to get food. They go on grubbing about for it, and it is only by degrees that they learn that any food they appear to

Note, how Ward’s period of consciousness is beginning to extend, so that he is now able to “remember” how he gets to the Spirit Plane. His ability as a psychic is developing rapidly as all such things do through use.

As one travels from one plane to the next, it usually takes some little while for one’s mind to adapt to the change – hence not all these visions are completely literally correct. The castles, towers, minarets, etc, probably reflect an imperfectly perceived journey through the Astral Plane, preceding entry into the Spirit Plane apparently near the lower part of the Land of Half-Belief, where the Wall of Darkness represents Hell.

Thus we are shown that by this stage he had begun to learn to “fly” as do most of the advanced inhabitants of the Spirit Plane.

Partly as a mark of respect to a much older man, and partly because on earth H.J.L. had employed many people, Ward usually addressed H.J.L. by this term. It was probably used more or less in the nature of a family “nickname” which were much more common in Edwardian times than they are today.

In fact the vast majority of animals do not advance beyond the Astral Plane – they do not learn this basic lesson and so have to return to earth directly from the Astral Plane. Only when they are almost ready to achieve human status will they usually be able to enter the Spirit Plane.
find is but a delusion, and that in fact, they do not need it. Once that stage is reached, the animal generally passes on to this plane\textsuperscript{531}. Many animals, such as most of the carnivora, seem quite unable to learn this lesson, and remain on the astral plane still hunting astral deer, which they never catch."

J.W. "Are there men who go on hunting animals which they never catch?"

H.J.L. "Yes; there are even fox-hunters, horses and all, but sooner or later they weary of the empty sham, for they never catch anything. Usually, however, the tables are reversed, and the hunter upon earth becomes the hunted there.

"Man is back in the primitive world without the aid of weapons, and again is liable to the life of fear which our early ancestors suffered. Not till he has learnt the great secret, the power of the human will, is he again free from that fear. But you must remember that the type of man who runs foul of the astral animals is the man who has hunted them on earth\textsuperscript{532}. All men don't have exactly the same experiences on the astral plane, any more than they do on this plane.

"When the animals reach this plane, they have done so because they have other interests besides eating\textsuperscript{533}. At times they still cast back and feebly cast round. I know, occasionally Molly misses a bone, just as I do my pipe."

J.W. "Why, there is Molly," and as I spoke Molly emerged from under a sofa and came up to me wagging her tail in quite a friendly way.

H.J.L. \textit{continued} "Animals here become far more closely attached to us than they ever do on earth. They certainly understand us better, and this compensates for the loss of more material amusements.

"You see, as we on earth can perceive each other's thoughts, so we can, though to a lesser extent, perceive the animal's thoughts. They, too, visualise, but the difference lies in this; the average animal not having learnt to think clearly, as we have, can only visualise a muddled sort of idea. But they tend to improve.

"Of course, their ideas, at the best, are very simple. Still it creates a bond of sympathy which is largely absent on earth. Now just look at Molly's thought."

\textsuperscript{531} Or more commonly it returns to life on earth, where it re-incarnates in a more advanced kind of animal body.

\textsuperscript{532} Hunting for pleasure was much more common in Ward's day than it is now, but the same principles still apply. Those who hunt for pleasure will often find themselves drawn to those regions of the Astral Plane where animals roam freely. However, it is basically impossible to kill an animal on the Astral Plane and so the larger animals tend to turn on them, hunting them in turn. Of course, they cannot be killed either, but do not realise this at first and so feel all the terror that their victims will have felt on earth. When they are caught they tend to think they are being killed and so lose consciousness, upon which their hunters lose interest in them, and after a while they regain consciousness again.

\textsuperscript{533} This applies mainly to animals that have had some level of contact with man either on the Earth or on the Astral Plane. It is one of the criteria that prepare an animal for entry into the Spirit Plane, but that in turn is merely preparation for entry into the human race.
I (J.W.) looked intently but could see nothing at first.

"I can't see anything; perhaps she is not thinking of anything in particular."

H.J.L. "On the contrary, she is thinking very deeply for a dog. That's why I thought you'd be able to see it, though, of course, you have not had any practice in developing that faculty. However, try again. Empty your mind of all personal thoughts and concentrate it on Molly. Fix your eyes on the tip of her nose."^534

I laughed at the last sentence, but followed all his instructions. After a moment the whole room seemed to fade away, including even the dog herself, and in its place was a kind of light which grew into a picture similar to the clairvoyant pictures one sees in the crystal.

"And then I saw Carrie sitting in the boat at Weybridge, and Molly herself seated in the prow^535. The boat moved out of the boat-house into the river, and Carrie, who was wearing a white jersey, was rowing. There was no one else in the boat.

Then the vision changed, and I saw Molly and Carrie seated in the garden at Weybridge. Tea was brought out, and Molly proceeded to lie down for a piece of cake.

Then H.J.L.'s voice broke in: "Well, Jack, you could see her thoughts that time?"

J.W. "Yes; but how did you know I could?"

H.J.L. Because I could see both your thoughts and hers, and they corresponded. We get fairly expert in reading people's thoughts here, but of course you are new to it.

"Well, I think that answers your question fairly well. You can easily understand that the more closely associated with man an animal is, the more it will develop. The more it develops the more complicated will be the ideas which it will be able to remember or understand, and so communication between men and animals will become easier. For example, that thought of Molly's was fairly complicated. Many animals would have managed nothing more than a face of their mistress.

"If we wish to communicate an idea to an animal, we have to think of some very simple idea.

"Now watch. I am going to think of Blanche."

At once Molly jumped up and wagged her tail, and I perceived she was looking at the Boss. Between both of them appeared a vision of Blanche about two years old^536, but whereas H.J.L.

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534 Possibly the nose was linked with the visualisation because of the importance to dogs of the sense of smell.

535 Molly had been Carrie's dog when on earth and clearly had loving memories of her old mistress.

536 At this time Blanche was about 4 years and seven months, So HJL was thinking of her as she would have been more than two years before his death. As his mind had been "clouded" before he died, this probably represents his most recent clear memory.
saw her in the garden at L-. Molly only saw B. with no particular background. I knew this, because Blanche stood out very clearly, while the garden at L- was much fainter, and I knew, by instinct, that this was because Molly had grasped the idea of Blanche, but not the more complicated idea of "At L-.

Then it vanished, and H.J.L. said. "Yes, she got the first idea all right, but did not grasp that I meant at L-. I daresay if you were to think of her at G- she'd grasp that all right. The remembrance of G- in connection with Blanche would be so much clearer to her."

I tried, and at once Molly got very excited, jumped up on her hind legs and began to walk towards me. At the same time I saw the vision of Blanche on the tennis-lawn at G-, and the background was nearly, though not quite as clear as Blanche.

In short, Molly had perceived practically the whole idea I had desired to convey. Then it faded again, and Molly retired once more under the sofa.

H.J.L. "How high the most intelligent animals can travel with us I can't say, but you will see that there are possibilities of development for them here lacking on earth.

"Of course by telepathy even on earth, animals are often able to read our thoughts to a limited extent, but it is generally in the matter of the cruder passions, such as fear of them or dislike. Further they are often helped even in these cases by involuntary movements of our own.

"I think, however, that we've said enough on this subject for tonight. If you think over carefully what I have just told you, you will realise its importance more fully. If, then, any point requires further elucidation – why, ask me again."

J.W. "Thanks. By-the-by, how are we communicating now? We appear to be talking."

H.J.L. "By telepathy. Our minds, used to the idea of talking, translate it into words, but of course we do not actually use words here. You would perceive the force of this at once if you were communicating with a Frenchman. To him you would appear to be talking in French; to you he would seem to be speaking in English.

"It is only when we get on to the earth plane and try to communicate through a medium that we have to employ actual language. Then if we wished to speak to foreigners and did not know the

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537 “L.” probably refers to Ward’s house at Leytonstone, where he lived a few years prior to this. (“Cliftonville”, Forest Drive West, Leytonstone.)

538 “G.” – Glen House his home at this point in time.

539 In his introduction Ward refers to the “faithful dog” of Brother Ambrose who actually followed his master into the Wall of Fire. Few humans, let alone an animal would retain consciousness up to that point, but love can work wonders. On their way to becoming human, animals will need to pass through the Wall of Fire, but most would not remain conscious right up to that point, indeed few humans would do so, yet love can work wonders, and the dog of Ambrose was clearly well-endowed therewith.

540 The fact that telepathy obviates the need for language is well-known even on earth. On the Spirit Plane and even on the Astral Plane language barriers do not exist.
language, we should have to learn it. This can be done, but I do not propose to go into exactly how just at the present moment.

"When we perceive each other's thoughts, our minds turn this perception into sight. Both are related to telepathy, but, for the sake of distinction, we can correlate perception of visions with clairvoyance. We can employ either method for communicating. With men, telepathy is slightly the easier; it seems to require less will exertion.

"With animals, however, I find the vision is the best method, probably because they have never spoken on earth. But of course both methods merge. Even in your own case, when the officer has been telling you his adventures, you have at times not merely heard, but seen what he went through."

J.W. "Yes, that is so, though, when writing these 'visits' down, I had not realised it."

"Well, you will realise it now. Here comes the officer."

The officer, having finished his narration, went out.

H.J.L. then spoke; "Well, good-bye, Jack, for the time being."

I then willed that I should return, and as I did so I seemed to rise in the air and pass out through the window.

Again I saw beneath me the spirit landscape, with its beautiful meadows and wooded hills and dales. Clouds came drifting by and gradually covered it as by a mist. I could still perceive it for a time through the mist, which, however, grew thicker and thicker, till it appeared almost like layers of cotton-wool.

This solid mist gradually became even more solid and began to assume shapes. At first these were vague, indistinct, and colourless, but before long they took the form of moorlands broken into hills and valley. This landscape was far more barren than that which I had seen on the spirit plane, still it was not without a certain grandeur and beauty. Then by degrees colour came into the landscape, though slowly.

I seemed to be rushing above this country at a great pace, while at the same time drawing nearer to the earth. Speed! Speed!

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541  At this stage in his psychic development, Ward was learning many things fast, and as in this instance did not always realise what he was doing until he had done it. His ability to perceive something directly from the mind of the Officer, whilst he was describing it, often something beyond his own experience, is an excellent example.

542  Again, we see that he is learning how to function on the Spirit Plane, and more or less travelling as would an inhabitant thereof, just as H.J.L. has learned to do. He is also becoming able to recall his journeys to and from the Spirit Plane in more and more detail. In his early journeyings he would have been assisted or even carried by his Guardian Angel, as his abilities increase, his Angel would gradually have stood back more and more, allowing him to learn for himself.
I noticed that the light was becoming stronger, and gradually I realised I was passing down the Rivelin valley\textsuperscript{543} from the direction of the moors.

Faster and faster I whirled, and Glen House appeared to spring up and rush to meet me. I seemed to pass clean through the walls of the room and pirouetted round the bed.

Then I seemed to strike something with great force\textsuperscript{544} and lost consciousness – J.W.

\textsuperscript{543} The Rivelin is one of the four streams that converge to form the River Don near Sheffield, where apparently Glen House was situated

\textsuperscript{544} This would have been the moment when he made contact with his physical body.
CHAPTER XXXIII

The Astral and Spirit Planes compared

Trance Visit Monday night, June 15th

As before, I felt myself travelling through space and saw the earth landscape change for that of the spirit realms.

On entering H.J.L.’s room I asked him, "What do you consider is the exact difference between a man on the astral plane and one on the spiritual?"

H.J.L. "I understand what you mean. On the astral plane we are still to a certain extent, material. We have, as it were, an etherealised material body. The astral pane consists of particles of very fine matter, much more etherealised, of course, than the gross atoms of the earth, but still matter. They stand somewhat in the same relations to the ordinary physical world that gases do to solids on earth."

"This material body, being so ethereal, is of course much more completely dominated by the spirit for good or evil.

"It is the same thing with the astral landscape. In the spirit plane, however, matter has, for all intents and purposes, been left behind. It is with our ‘forms’ that we clothe our souls, and the landscape and the buildings which you see now before you are the ‘forms’ of those things when on earth.

"Thus it is when we wish to become visible even to the clairvoyant upon earth we usually have to clothe ourselves with a temporary astral form, just as to make ourselves visible to ordinary folk, we have to materialise a temporary physical body. Mind you there are clairvoyants who can see into the sixth plane – you are one – but most clairvoyants cannot. Even when a clairvoyant can, better results are often obtained by our clothing ourselves with an astral form."

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545 This explanation makes use of terms such as “ethereal” meaning “attenuated” that were better understood in that time than they are now. Yet the basic comparison – between gas and solid matter is still intelligible to us today, and still basically correct.

546 Both Astral bodies and Astral matter are more susceptible to manipulation by the mind than is physical, but unlike the Spirit Form, they are not completely and readily manipulable.

547 This, of course is far harder, but is at least theoretically possible, but beyond the capacity of most merely human spirits.

548 Most clairvoyants can only “see” as far as the Astral Plane.” Ward was highly unusual in being able to do so, though not unique. It is therefore quite hard for a spirit on the Spirit Plane to make contact with man on earth and as we have read, HJL made several other attempts to contact humans before succeeding with Ward. Initially neither would have been aware of the reason for this difficulty. Later, of course, HJL could have made contact by clothing himself with a astral body as mentioned later in this paragraph.
J.W. "In dreams do we come to the astral or to the spiritual plane, or sometimes to one and sometimes to the other?"

H.J.L. "Dreams are of many orders. Some are purely the invention of the human brain. They may be little more than the thoughts of the day worked over and redigested by the brain at night, or they may be pure fiction, similar to the stories children tell themselves for amusement.

"The very materialistic have dreams of these two orders, and most people at times have some of these, but many persons enter the astral plane in what they think are dreams, and a few, but very few, enter the spirit plane.

"You do so, but the reason is that you are mediumistic, and, still more important, because I call you. Very few have such a privilege, and even those who do seldom bring away so clear a recollection. We help you to remember, but it is true that experiences on the spirit plane, appertaining to the spirit as they do, seem to remain attached to the spirit and are more vivid than those of the astral plane, which, being more akin to earth life, become distorted as the astral reunites with the physical. It is as if the physical brain attempted to explain astral phenomena by physical laws and largely failed, but recognised the hopelessness of trying to do so with the spiritual.

"Far more people get on to the astral plane in their sleep. They come wandering along the fringes of it, as it were, often apparently half dazed, as if their connection with their bodies rendered them only partly conscious of the astral world in which they moved.

"The astral body, of course, is often unable to leave the physical body owing to the gross and material life such people live, and even when it can get out of the physical it cannot or dare not go any distance from it.

Not just “some” but the vast majority of dreams are “invented” by the human brain. However, even with non-psychics there are usually a small percentage that are more significant, which is why the recording and analysis of dreams is an important part in the training of any would-be mystic. There are many Biblical prophets and later mystics who have received messages through dreams, which are sometimes called visions of the night.

The latter is a vital point. Without some specific contact, or being “called” thereto by some denizen of the Spirit Plane, most earthly psychics travel only to the Astral Plane and the “non-psychic” do not normally “awake” even there.

This is probably the most unique facility that Ward possessed. Others have had similar mystical experiences, but few, if any have been able to record them in such extraordinary detail.

This is a very good explanation of what is a well-know fact.

This region is close to the Threshold where the Astral and Physical worlds meet, though not actually part of the Threshold region. The Divisions and regions of the Astral Plane are discussed in more detail in “A Subaltern in Spirit-land”.

It is the strength of their mental connection with material things, that effectively prevents many people from functioning on the Astral Plane, and it is the same factor that often makes it difficult for them to start doing so even after death has severed the physical connection.
"But perhaps you would like to see some of these visitors to the edge of the astral plane?"

J.W. "I should, but what of the officer?"

H.J.L. "Oh, I'll tell him not to come."

He appeared to concentrate his thoughts for a moment, and as I watched him I saw the face of the officer visualise before him and then fade away again.

H.J.L. "Now we will go to the plane where the worlds meet. First I shall have to clothe myself with an astral body, however."

J.W. "And what of me? Shall I not need an astral body too?"

H.J.L. "Yes. Where did you leave yours?"

J.W. "I don't know. Do you think it will be with my physical?"

H.J.L. "We had better ask our guardian spirits."

As he spoke, a light appeared behind him, growing stronger and stronger, till I could hardly bear to look at it. As it grew stronger, it took the form of the glorious spirit I had seen before overshadowing H.J.L. Like a silver trumpet he spoke;

"Return and fetch from your bed your astral body."

555 This refers to the region of interaction between the Physical and Astral Worlds that is commonly called the Threshold.

556 This, of course would be the natural place for it to be when Ward had left both to function on the Spirit Plane.

557 By this term he means their “guardian angels”.
CHAPTER XXXIV

A Visit with H.J.L. to the Astral Plane. The Dreamers.

At once I seemed to be caught up in strong bands and whirled away into space. Once more I stood within my bedroom, but instead of sinking into unconsciousness, I suddenly appeared clothed with a more substantial body than that which a moment before I had possessed. Yet my physical body still lay asleep in bed.

I turned at the sound of H.J.L.’s voice, and saw that he too looked different. For one thing he looked older. In the spirit world he appeared a good deal younger than when on earth; but here he looked stronger, but not so very much younger. There was also a more subtle difference, but I do not know how to describe it.

"This is not my own astral body," explained H.J.L.; "that disintegrated almost as soon as I died, as I told you. This is only a temporary body made out of the astral elements which are floating about. I have done my best to impress my form upon it as I remember it upon earth. Now come with me."

I noticed that the room seemed shadowy and semi-transparent; so did my body, which lay on the bed and so, indeed, did all the earth phenomena. The body I now wore seemed, however, solid and real, and we passed through the shadowy walls without the slightest difficulty.

I said to H.J.L.. "Earth things and people now look to me as you do when I see you at Mr.K’s clairvoyantly."

H.J.L. “Yes, I can quite believe that. There are many astral beings who cannot see the physical world for a long time after they have passed over, just as ordinary earth-dwellers cannot see them.

"All the same, this double vision is a bit of a nuisance, so “will” that you shall see only the astral plane."561

558 His spirit had been completely free, and therefore the decision to return and enter even into the semi-material Astral Body felt as if it was being bound into a straitjacket, even before he had actually entered it.

559 This was his Astral Body, which to this time he had left with his physical, whilst he functioned only in his spirit form.

560 Astral bodies tend to age just like physical bodies on earth, although less quickly. On the Spirit Plane, appearance is not dictated by time spent there, but by will, hence the forms of those on the Spirit Plane tend to approximate to how they think of themselves, usually much as they were when in their prime on earth.

561 This demonstrates the importance of using the Will on the Astral and Spirit Planes; in this example Ward was told to “Will” that he saw only the Astral Plane, not the physical, and by inference if he later wished to see the Physical, he would need to “Will” that he should do so and not the Astral Plane. Effectively, this latter would be the first stage in the process of returning to the physical state.
"I did so, and at once the shadowy house and landscape faded quietly away.

H.J.L. took my hands and said, "Quick!" and we seemed to be rushing through space. It seemed neither dark nor light, but betwixt and between, and then we stopped.

"Here come some of the dreamers," said H.J.L., and we waited.

Now I could not see the landscape very clearly, for it seemed all grey and shrouded in mist, but I could perceive there were hills and dales and castles and woods, trees and wide expanses of water, but all was indistinct and grey.

"Is it always like this – grey and shadowy?" I inquired.

"H.J.L. replied, "Oh, dear no. But you are more used to the spirit realms and so not attuned to these. But to many spirits who know no brighter place, this seems full of colours, but not even to all of them. This is a land of change, a half-way house, as it were, between the physical and the spiritual plane, therefore it seems somewhat unreal and changing to denizens of either plane, So, too, the elements which form it are ever changing, and being very malleable, often assume forms in consonance with the wills of those who pass through them, even when they are sleepers dreaming. You understand, form which is eternal goes to the spirit plane, hence form here is not stable, except where it is the living astral form. I mean the elemental forms have no stable form of their own.

"But see, here come a few of the visitors from earth to us."

As he spoke, I noticed that large bands of spirits were floating towards us. Soon more and more passed swiftly by. Then it grew into a continuous stream. Sometimes they would come a crowd together, but at other times they would be spread out into ones and twos.

Ever and anon across the stream of dreamers would float a real denizen of the astral plane. It was easy to see the difference, but almost impossible to describe it in detail. However, one noticeable difference was that those still living on earth had trailing behind them a thread of light. These threads, unlike material threads, never became entangled as the astral beings moved about. It seemed as if each cord was able to pass through any other cord without severing it.562

There were many other differences more difficult to describe. When I turned to comparing these with myself, I perceived that many of them had their eyes shut, and with their arms stretched out in front of them, they looked like people walking in their sleep. But not all were like this. Some had their eyes wide open, and seemed to be hunting for someone, and a few seemed to be idly wandering through a strange landscape, stopping every now and them to gaze at it.

"Such a motley crowd of all ages and conditions, not only men, women and children, but even animals! I saw a dog among the visitors, who caught sight of a rabbit, and at once gave chase.

"Now look at the dreams these people are dreaming and the friends they are seeking." said H.J.L.

562 These are the “Astral Cords” of the individuals, each corresponding to the “silver cord” of Ecclesiastes 12; 6. As long as we are still linked with our physical Body, this cord continues to connect us; when the cord breaks, death ensues.
"I noticed a woman: in front of her floated a thought visualisation of a little child. The thought seemed to float away from her, and she kept following, crying bitterly. Then suddenly the real astral form of the child came running up, and in a moment the thought child shattered, but the mother gave a glad cry and flung out her arms towards the astral, and took it in her arms. She sat down then and there and hugged the child and talked to it just as she would have done on earth. The child, a boy, appeared to be about six years old.

Then I saw a man about thirty, who came with eyes wide open and evidently expecting to find someone. In a few moments he was met by a young woman.

"Who are these?" I asked, "for I can see that they are both alive upon earth."

"H.J.L. replied, "I cannot say who they are, but I can tell you this about them; that man is twin soul to that girl. He has not met her yet on earth, but he has on the astral plane. Whether they will ever meet on earth I do not know, but I hope so. But look at that pair."

I saw a man and woman approach each other with delight, but floating near the woman was a thought form of an elderly man. By his face I should say he was a Jew, and I knew, as by instinct, that this was the woman's husband, whom she had married for money, while the younger man, with whom she was now speaking, was the man she really loved, whom she had refused in order to marry the Jew.

"Now look at these," said H.J.L.

I heard an agonised shriek, and saw one man pursued by another who had a knife in his hand. The hunted man kept looking over his shoulder, and every now and then he gave a piercing shriek. His face was livid, and his whole attitude betokened abject fear.

"What does this mean?" I began

H.J.L. "It's fairly obvious that for some reason the dark man considers he has been wronged by the fair man, and when they meet on the astral plane he acts as he would like to act on earth."

J.W. "Will they remember this experience when they awake on earth?"

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563 It was after all, merely a thought image, formed by the woman's mind, which when it saw the reality immediately lost all interest in the image, so that it ceased to be.

564 This is an example of how, even with those who are not psychic, the bereaved may meet with their recently-departed, during sleep on earth. Usually they will remember little of such meetings when they awake, but may nevertheless find a degree of solace in sleep, that they would otherwise be unable to explain. The stronger the bond with the departed, the more likely it is that the living will meet them in such fashion.

565 We would call them soul-mates.

566 Ward was definitely not anti-Semitic, yet in Europe at that time, the Jews were still a distinct and often distinctive community, often quite rich and envied in consequence.
H.J.L. "I can't say for certain, but I think they will each retain some remembrance, although it will very likely be a distorted one. But look, who is that?"

J.W. "Why, it's the pater\(^{567}\)! What on earth is he doing here?"

H.J.L. "Hardly an appropriate exclamation\(^{568}\), eh? But why shouldn't your father come here; he's just dreaming like everyone else. Perhaps he'll recognise you."

But he went past, busily engaged in seeking for someone, and never seemed to see me, and as he passed I saw the thought form of his father floating before him.

"Will he meet his father here?" I inquired.

H.J.L. "Not very likely. Old Horatio\(^{569}\) is very comfortable in the division of faith without acts\(^{570}\) and not likely to come out here often."

My father disappeared among the crowd, and as for a moment there was a lull in the throng that were continually sweeping by us, I turned again to H.J.L. and said:

"Does 'place' exist on the astral plane in the same way as it does on earth?"

H.J.L. "To a certain extent, for not only have we, as you see, an astral landscape, but that landscape tends to correlate with the surface of the physical world. Thus at the present minute we are near London: that is why there is such a crowd of spirits. But though the landscape tends to correlate, our astral bodies are not bounded by time and space in the same way as they are on earth. We can rush from one part of the earth\(^{571}\) to another in next to no time. Nor do the astral...

\(^{567}\)“Pater” is Latin for “father” and was a common way for a public-school educated boy to refer to his father in those days. This was Ward’s earthly father, the Rev. Herbert Ward.

\(^{568}\)“What on earth” is hardly an appropriate explanation to use on the Astral Plane!

\(^{569}\)“Old Horatio” refers to the Rev. Horatio Ward, the father of Ward’s father, Rev. Hebert Ward. The latter was apparently thinking of his own father hoping to meet him on the Astral Plane whilst asleep on earth.

\(^{570}\)This infers that “old Horatio” though strong in faith, had not done a great deal of good works during his time on earth and like many such people was not really interested in changing his ways. This, unfortunately, is the way with many souls, who on earth, have lived reasonably spiritual lives, but have never really gone out of their ways to help others or to serve God. In the Realm of Belief Without Works, they will go on living much as they would have lived on earth, usually a bit self-righteous and bigoted but reasonably comfortable, so that without some major incident to make them bestir themselves they may well remain in that state for centuries. By contrast, people such as H.J.L., whose level of Belief was much less when on earth, may well progress far in that sort of time, simply because they lack bigotry and self-righteousness and actually desire to make progress by helping others.

\(^{571}\)In this passage, when H.J.L. says “earth” he probably means that part of the Astral Plane that corresponds with one part of the earth or another, yet, what he says is also applicable to the Physical world. Those who are trained to do so, can travel in and through the Astral Plane from one point to another, and then by concentrating their wills, perceive what is happening on another part of the physical earth as well as that which is happening in their own Plane of Existence.
landscapes exactly correspond to landscapes on earth, for there are, as it were many layers of astral landscape. Because the same district at various periods of the earth's history will present very different aspects, as for example, the site of London has not only held prehistoric forest, but at times it has been covered by the ocean itself."

J.W. "This landscape, so far as I can see it, is not the same as the one in which London now stands."

H.J.L. "Of course, but it is some not very ancient past landscape. But see who comes here."

J.W. "Why, it's Carrie. The whole family seems to be here."

H.J.L. "Oh no, they are not, but all the same a very large number of people do come night after night on to the astral plane. There are some people who have a regular and continuous life here, just as they have on earth, only when they awake, as a rule, they remember nothing of it. The 'astral day' ends for them with falling asleep, just as the physical day does, and it is seldom that a very clear recollection of either state is carried into the other. More, however, is remembered by the astral memory than by the physical. Still, there are people who are alive on earth, yet when they are here they have no recollection of it and imagine they live here only. Such people often don't even know when they die, but are surprised when they don't fall asleep. Most astrals, however, do keep some remembrance of their earth life, and may come here with fixed recollections of some earth friend whom they desire to find. Many people also occasionally remember in a distorted manner fragments of their experiences here. There are also some who seldom, if ever, come here till death. They are so materialistic, that the astral cannot escape from the physical. Gross feeders and heavy drinkers in particular chain their astral bodies to their physical; but I am going to speak to Carrie. See, she is seeking me."

He made his way through the passing dreamers to where Carrie was standing, looking round as if seeking someone. I could see her thought visualisation, and it was of her father as she

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572 This indicates that on the Astral Plane various time-frames, may as it were, leave their own imprint on the Astral world that can sometimes be accessed by the psychic in researching past history. In Indian philosophy, this is called the Akashic Record because all such incidents are said to be imprinted on Akasha, the astral light. Although Christianity does not have its own term to describe this effect, we know that it is essentially what happens.

573 Such memories will often serve as keys to unblock the psychic abilities in us, which is why those who seek to assay the mystic path are first advised to record all the fragments of dreams that they can remember, and then discuss them with their spiritual advisor.

574 It is important to emphasise that those who are thoroughly obsessed with physical things and have little or no interest in the spiritual, DO NOT pass to the Astral Plane each night when they are asleep, not even in the somnambulistic way of those we call "Sleepers". Instead, as H.J.L. describes here, their spirits remain firmly within their astral bodies, which in turn, are, as it were, tethered on a short leash to their sleeping physical bodies by their Astral cords. We could simply say that their astral cords are not elastic enough to allow them to move away, and perhaps this is correct, but in reality it is their preoccupation with gross material things that excludes spiritual contact, even with the part material, part spiritual Astral World.

575 Remember, H.J.L. was Carrie’s father, and that he had earlier told Ward, that he had tried to contact her before connecting with Ward himself.
remembered him sitting in his armchair in the dining-room at L. She herself was clad in a long white dress of simple cut, but not precisely like anything I have ever seen her wear on earth.\textsuperscript{576}

As soon as she saw him, she hastened towards him with delight.

"How are you getting on, Boss? It's such an age since I saw you."

H.J.L. "Yes it is. I'm glad you came here tonight. I'm right enough, but what do you think of the revelations we are sending through?"

She looked puzzled and said, "What revelations? I don't remember any."

H.J.L. "Oh, nonsense; yes, you do, only you are still half asleep. Wake up!\textsuperscript{577} The ones we are sending through by Jack. Bye-the-bye, here is Jack."

Carrie then noticed me for the first time. I, though I had seen her from the first, had not obtruded my presence, wishing her to devote her time to H.J.L.

"Why, what are you doing here?" she began.

"Come to that," I replied, "What are you? But indeed, in my case it's my usual Monday night's excursion, and this time Boss has brought me to see you folk who enter the astral plane. I wonder whether you'll remember having met me when you awake?"

H.J.L. "It's not very likely. If she remembers anything at all it will probably be me, as that was the thought visualisation which came here with her. Well, Carrie, do you recollect now?"

C. "Yes, I do remember vaguely, but like in a dream. But how are you yourself? I have not seen you for a long time."

H.J.L. Well. Very well, nothing at all wrong. Never better in all my life. I wouldn't be back on your poky, silly, shadowy earth for anything you could give. I'm hoping, though, that a few old friends will join me soon from your side."\textsuperscript{578}

C.W. "Whose house is that?"

\textsuperscript{576} The dress would have been a production of her sub-conscious mind and probably reflected her own view of herself.

\textsuperscript{577} It is not uncommon for those in the Afterlife to try to "wake-up" a Sleeper, just as H.J.L. attempts to do here. However, one single awakening on one single night is rarely sufficient to initiate a permanent change in their situation, and as happened here, although Carrie remembered much of the experience, she thought it was a dream. Despite the efforts of her father at this time, and we may assume of Ward himself, to awaken her, she never seems to have learned to function regularly on the Astral Plane.

\textsuperscript{578} This is an interesting passage; what H.J.L. is apparently saying is that the only thing he misses about earth life were a few of his close friends, but that Earth life being so transient, he is hoping that some of them will join him in the Afterlife quite soon. He certainly did not miss the very limited (\textit{pokey}) and often rather foolish views that are accepted by most people on earth.
As she spoke I noticed rather a nice house in the late Georgian style. It had a small garden in front and we found it had a much larger one behind.

H.J.L. "Oh, that's the astral form of some house which has just been pulled down. It won't remain long; the astrals of inanimate objects don't last long unless someone takes possession\(^{579}\) of them and so links them with his personality. Let us go inside."

C.W. "Why, it's completely furnished!" said Carrie as we entered.

H.J.L. "So it is. That's rather peculiar here, though on the spiritual plane where the forms come it's the rule rather than the exception. I think it must have been burnt down and everything destroyed. Yes, I'm sure it was, for see, some of the pictures are missing. Look at the blanks on the wall. Why, there is even the cord, too, hanging to the nails from which they hung. Someone evidently slashed through the cords with a knife and carried out a few of the best pictures. They didn't save much, though." As he spoke, the Boss sat down in an easy-chair by the fireplace in a room which had evidently been the dining-room.

"A very comfortable house," he commented; "plain, perhaps, but substantial. If I were still in the astral body, I'd take possession of it."

Carrie. "Let's go into the garden." So she and I passed out through a door in the dining-room down a short flight of steps into the garden.

A few moments after the Boss appeared in the doorway, carrying on his shoulder a small leather-covered trunk. On reaching us, he placed it on the ground, raised the lid, and drew out a book.

"There, Carrie, fancy finding that here."

C.W. "Why, it's your old book, 'How to Make a House Healthy and Comfortable.'"

H.J.L. "Yes, I thought the house seemed very well brought up to date. Its owner was evidently a sensible man."

I (J.W.) was mildly amused at the obvious pleasure H.J.L. felt on discovering that the owner of the house had appreciated his book, but at that moment Carrie broke in, as we entered the room. "I'm feeling rather tired, so I will be off to bed."

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\(^{579}\) On the highest parts of the Astral Plane it is possible for those with sufficient willpower to construct the astral body of a house by the power of their minds alone, but most lack the will-power to do this. Normally an Astral being chooses to take possession of the astral form of a house that has been recently destroyed on earth, and they are obviously free to do so, if it has no astral owner. Certainly, its physical owners have no use for it unless perhaps they have died with it, but if not and no other astral has previously taken possession of it, they are free to do so. Once they have “taken possession”, it becomes theirs. Thus the term “taking possession” is basically the equivalent of the earthly term “owning it” and has nothing to do with the way an evil spirit takes possession of a physical body, though the principles are much the same. The difference, both practical and moral, lies in the fact that until someone begins to live in the astral shell of a house, it has no astral owner, as it were. By contrast, taking possession of the body of a mortal on earth clearly involves dispossessing the spirit that previously dwelt therein, and who therefore was entitled to continue to do so.
I looked in surprise at H.J.L., who, however, appeared to take no notice of my inquiring look, but said, "Well, goodbye, then for the present. Come again soon. I am always glad to see you, you know, and will take care to be here when you do come."

Carrie then went out of the room, and as soon as she was out of sight (I noticed that the astral wall completely shut out astral figures) he said. "You were surprised that she said she was tired. What she really felt was the call of her physical to her astral body, but that was the easiest way for her to explain it. To most astrals still living on earth the change back from the astral to physical conditions seems like falling asleep.

"Now it is time you too were returning. See how the crowds who were hurrying outwards are now going back." 

"We looked out of the front door, and sure enough, the dreamers seemed all to be moving back towards the direction from which they had come. Faster and faster they hurried by, and among them my father again re-passed me with a disappointed look upon his face. He had not found the one he was seeking. Fewer and fewer they grew, and I noticed the so-called "dead" bidding farewells, often with bitter tears, to those they loved and who were returning to the waking world. Still fewer and fewer grew the "dreamers," and in proportion as they grew fewer, the number of real denizens of the astral plane increased.

Not all were pleasant to look at, and H.J.L. again spoke, "It is time for you to return"; and I seemed to fall asleep. - J.W.

Note - C.W. remembered a considerable part of this meeting, but not all, and thought it was a dream.

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580 This rather unusual behaviour was instantly recognised by H.J.L. for what it was, the sign that she was being called back to her body on earth. Ward, even if he was aware of it before this incident, was still not used to it.

581 Obviously this is the case on all Planes of Existence. In fact, to those who dwell there, each Plane, even the very highest, seems just as solid and substantial as the physical world seems to us, though obviously there are differences as we have seen.

582 Obviously those whom Ward was seeing pertained only to the area of earth close to his own dwelling, where most people were falling asleep or beginning to awake at roughly the same times of the night.
CHAPTER XXXV

The Influence of the War Cloud.

Trance Vision July 27th 1914

On reaching the college in which H.J.L. lived, I asked him. "Boss, do you think this storm cloud which has arisen in Europe will lead to war? Things begin to look rather black."

H.J.L. "I am afraid it will. Of course I am not closely in touch with the earth plane, but here men are saying that the astral plane is in a state of absolute chaos. All the evil spirits are crowding up there and are doing their best to precipitate war. Here we are beyond all that turmoil, but we are filled with strange forebodings. The next few days will, I think, decide it, but I have never made any pretensions to prophetic powers."

"Our work is drawing rapidly to a close, and it is well, for if there is war our little band of workers will certainly be dispersed. They will have different work to do."

"You are not well yourself. I can see, unless you are better by next week, it would be as well for you not to make any attempt to come here till you are all right again. When in sound health these excursions into the unknown can do you no harm, but when ill you need all your vitality to fight the disease. In any case you will not be able to do any automatic writing during the month you are lecturing at Cambridge."

"I do not propose that you should have an interview with the officer to-night."

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583 This was about a week before the outbreak of World War I, which Britain entered on August 4th 1914.

584 This perhaps requires a brief explanation. Although the Astral Plane is broadly like earth in that evil is not restricted to any one particular part of it, it is also somewhat like the Spirit Plane in that although not evil tends to be confined in particular areas or regions. The confining is done, by good spirits from the higher parts of the Spirit Plane, reinforced at times by Saints and occasionally by Angels. Unsurprisingly the evil spirits resent this and fight to advance their territory, assisted by denizens from Hell. At times of trouble on earth, these try to make things worse, but at the same time seek to take advantage of the turmoil to advance their territorial claims on the Astral Plane. This is what is discussed here. Ward also discusses it and in much more depth in his later book, “A Subaltern in Spirit Land”.

585 Most of the material for the book had already been provided – there were only a few more accounts to be given.

586 This is a very valid point and applies even with mystics of the highest order. There are those who claim to see visions even when they are sick, but even where these contain elements of the genuine, they are usually so jumbled as to be very little different from the hallucinations of a fever. Therefore, in order to preserve the credibility of the mystic, it is usual for his/her spiritual guides to avoid sending through information when the mystic is in poor health. It is also true that if he is to recover quickly, the psychic energy that would otherwise be expended in receiving information mystically is better applied to the restoration of his health as H.J.L. indicates here.
"In the first place you are not well enough to stand a lengthy stay here, and secondly, the officer is in a very excited condition owing to the war cloud. He longs to be able to rejoin his old regiment, but several spirits have taken him in hand and are trying to calm him. We don't want all our good work flung away, and in that way he can do no good. There is a field of activity open to him, which we shall point out in due course. Just now, however, he's like a tiger that has scented blood, and it is largely his extraordinary behaviour, coupled with what appears to be happening on the astral plane, that makes me fear for the worst.

"Now, goodbye. Take care of yourself and get well as soon as you can. The book must be finished off before you leave for Burma."

So I returned to the earth plane, and noticed how tired I was as I re-entered my body.

Note: - I went up to Cambridge on the 3rd, and all through August suffered from a sharp attack of pleurisy. During the whole of that time I had no visions, nor did I attempt automatic writing. It was not till the 5th of September that I was able to resume automatic writing at Mr. K.'s house.

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887 Although we on earth speak of the “clouds of war”, in a purely metaphorical sense, in the Astral and especially in the Spirit Plane, they can be very real. They are caused by the feelings and thoughts of anger and hatred that are being generated on earth, and clearly such ideas can be very disturbing to a spirit, such as the Officer at this time, who had only recently escaped from the thrall of such faults in Hell.

888 Apparently, a group of advanced spirits were trying to help The Officer fight this temptation to relapse. Even if he had merely made contact with his own regiment on earth, that contact may well have led him back down the road to Hell, because of the thoughts of hatred to which he would have been exposed, and at the very least, he would have been re-connected with Physical things, rather than learning about spiritual matters. After training he would be able to resist the physical and instead help others to learn about the spiritual, and as we learn in “A Subaltern in Spirit Land”, this is what he did.

889 This is a common indicator of approaching illness in a psychic.

890 Apparently, though, he managed to struggle through the lectures he was giving at Cambridge University, which indicates just how much more energy is required for psychic exercises, than for even the most advanced mental effort on earth.
CHAPTER XXXVI

The War.

Letter from H.J.L. Sept. 5th, 1914

"We must get on with this work as quickly as we can. The time lost owing to your illness is to be regretted, but it has at any rate enabled some little order to be restored in the astral plane. But the latter is still in a most chaotic state, and its reaction is beginning to be felt even in our plane.

"Of course the majority of the men who are passing over are young men, and go first to the astral plane. Huge crowds of spirits are pouring over, most of them still convulsed with hate, nearly all having died a violent death, and you can easily imagine the condition there. Many indeed do not even realised that they are dead, but ascribe their changed condition to some wound which has temporarily clouded their brain.

"The chief way, however in which it affects the Spirit Plane is that a great call has gone forth for more enlightened spirits to come to the aid of the newcomers, and already countless hosts are pouring down to help. At present most of the helpers come from the two higher divisions of the Spirit Plane, but it is certain that some will go from our division also.

As yet I am hardly fitted for such work, but when the call comes for me I shall answer it, although I cannot pretend that I am looking forward to the turmoil of the astral plane after the peace and quiet I have enjoyed here.

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591 This was not only after Ward had recovered from his illness, but also more than a month after Britain had entered the War.

592 This was but a temporary success, for as the numbers of dead began to increase, in the years that followed, both the Astral and Spirit Planes were increasingly affected as we are told in "A Subaltern in Spirit Land".

593 Spirits killed in such circumstances find it hard to move away from the threshold region to more spiritual parts. Instead they stay near the threshold, where they continue to fight and try to kill their now deathless foes in a struggle that is just as hate-filled, and even more pointless, than that they have left on the Physical Plane. The fact that when they died, their dominant emotions were hate and fear, means that if they are not helped very speedily, they are likely to be led on the downward path, even if many of them might otherwise have lived relatively good lives.

594 Without such help, the good spirits on the Astral Plane, might well have been overwhelmed, for such numbers of violent, angry and hate-filled spirits coming from earth could have wreaked terrible havoc on the more spiritual parts of the Astral Plane if they were not confined. Thus the battle of containment raged ever more fiercely, whilst those who can be helped to recover from that war induced frenzy, need tender but firm care in making them ready to advance spiritually on the Astral Plane. Again this process is discussed in more detail in "A Subaltern in Spirit Land" where both H.J.L. and the Officer answers the call to descend to the Astral Plane.
"But enough of this subject; we must push on with the book, which I trust you will make every
effort to get published, not immediately – of course that is impossible – but presently, as the
opportunity occurs; and we look to you, Mr. K., to write a preface, (*2) explaining the
circumstances under which these revelations were made.

"The officer will now take control. – H.J.L."

*1 The call came early in May 1916, when I went to him in the Spirit Plane, and told him my
brother, R.L. Ward, had been killed in action. At once he went down to help him, and has been
with him off and on ever since.

*2 Mr. K. agreed to do this.

595 With the outbreak of War, it rapidly became all but impossible to obtain many materials in Britain,
and the publishing of “non-essential” books was certainly difficult. Nevertheless, Ward managed to
get this book published in late 1917 (The war ended in November 1918). This, however, was at the
cost of reducing its size, by omitting most of the details that he had learned about life on the two
highest divisions of the Spirit Plane. Apparently he had hoped to publish these accounts as a second
volume, but was never able to do so.

596 Both this and the following are Ward’s own footnotes.

597 Whether or not Mr K did or did not write such a preface, it has apparently been lost. When first
published “Gone West” merely included Ward’s Introduction as given in this edition.
CHAPTER XXXVII

The Band of Spirit Friends is Dispersed. Conclusion.


On arriving at the college in which H.J.L. lived, I found him seated there alone, save for the dog, Molly, who scrambled out from under the sofa to greet me.

H.J.L. then began to speak: "The work is now completed for the time being. Our little band of workers is scattered, and I alone remain amid the old surroundings. Soon you, too, will be undergoing new experiences in the East, which will tend to widen your outlook. You need have no anxiety as to the journey. You will arrive in Burma safely.

"Though for some time I shall not give you any communications of real interest, yet I shall expect you each Monday as usual. The door to this world having once been opened, we must take care that it does not close again, for after a while I shall hope to start a new series of revelations, though their exact nature is yet unknown to me.

"Go carefully through what you have. You will have time to arrange the various contributions each under their proper headings, and thus you will have a fairly complete and continuous account of life over here.

"Hell, the Astral Plane, the Realms of Half Belief, of real but Narrow Belief, and of Belief shown forth in a life of Good Works, have all been revealed. Beyond these planes I as yet know nothing, but I do not despair of gaining some knowledge of life in the fifth plane.

"So henceforth consider me, as I know you will, not as sleeping an age-long sleep to be broken ultimately by the trumpets of judgment day, but as a man still much like yourself, but freed at last of the trammels of a body; no longer subject to pain, no longer needing material food or sleep. And therefore as one freed from the drudgery of life, dwelling among pleasant surroundings, with boundless opportunities, not for idle sloth and endless psalm-singing, but to study all subjects in which I am interested and the means to pursue those studies far further than any man can do on earth. Consider me able and anxious to help others, and by so doing preparing

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He refers to the collecting and sending through of the accounts and stories presented in this book, as well as those that have since been lost.

Here H.J.L. uses the term “planes” to refer to the various subdivisions of the Spirit Plane, but he also uses the term “Fifth Plane” to refer to what we would call “The Three Planes of the Saints”. Clearly at this point in Ward’s development, he yet had much to learn about Life Beyond and it was only later that he was able to clarify the nomenclature. he came to use

At the beginning of the 20th century, this totally erroneous medieval concept was still alive and well in Britain, and indeed it still exists in some denominations even today.

This was an equally erroneous, though contradictory aspect of medieval theology that was commonly-held in Ward’s youth. Among many groups it is still held today.
myself to climb higher and higher from division to division\textsuperscript{602}, making new friends and learning new truths day by day as time seems to you.

"Consider me happy and contented in a measure, glad to have escaped from the material world, but do not think of me as absolutely happy yet.

"Perfect happiness is a long way off still\textsuperscript{603}, and can only be attained by steady effort concentrated by a set and determined will after many ages, during all of which the spirit is undergoing fresh experiences, and learning new truths.

"Think of me thus at all times, busy alike with work and recreation. The work is that which will help me climb upward step by step, the recreation that which on earth I considered as work.

"So bear my greetings to all who will receive them, and come to me regularly week by week\textsuperscript{604}; and now goodbye for the present, thanking Mr.K., Mrs.K., and all who have assisted me in this work.'

J.W. "Before I go, tell me what J.B.P and the Officer and A. are doing."\textsuperscript{605}

H.J.L. "The Officer is shortly, after a little more training\textsuperscript{606} to go down to the Astral Plane to help the thousands who are being hurled into the new life they will find there; and badly they will need all the help they can get, cut off thus in the prime of life. But help they will receive.

"J.B.P. has already gone down again\textsuperscript{607} into Hell. A. is still struggling to learn the simple lessons of the school where I was so long ago."

\textsuperscript{602} It seems that up to this point, neither H.J.L. nor Ward himself realised the part that reincarnation plays in God’s great Plan, for as he describes his potential future progress, he makes no reference to it. However it is also a fact that once a spirit firmly and irrevocably sets it sights upon perfection, its need for reincarnation is almost at an end. Whether or not, H.J.L. did in fact have yet a need for another earthly incarnation is not clear. Perhaps he would have been able to progress steadily on the Spirit Plane and eventually advance to the Plane of the Saints without such a return to earth life, as plainly he hoped to be able to do.

\textsuperscript{603} Perfect happiness can only be achieved when, the age-long journey accomplished, the Spirit is able to blend in the Godhead once more.

\textsuperscript{604} Although his first aim (compiling the book) had been completed, H.J.L. still wished to maintain contact with Ward, who thus continued to visit him every Monday evening.

\textsuperscript{605} “A.” refers to “W. A”, He was a very immature spirit who found study so hard, largely because of that fact. .

\textsuperscript{606} The Officer could not be permitted to make contact with such disturbed spirits, until he himself had been thoroughly trained for the task, lest he be led stray by the evil passions that so completely animated them.

\textsuperscript{607} Those who work as missionaries in Hell, undertake regular “stints” there, in between periods of relative rest and spiritual recuperation in the higher parts of the Spirit Plane that is their “natural abode”.
"Yes, to you it must seem long; and yet as earth reckons time it is only nine months since you passed over."

H.J.L. "Yes, but time here counts by experience and not by hours, if indeed one can call it time, and even on earth I think that by the time Dec. 31st has arrived not only you, but the whole world will say ‘This is the longest year we have ever known’, but now goodbye once again."

And so we parted.

And to and fro since then have I journeyed, and always had a ready welcome, but little of special interest – merely family news and such small-talk – though all the time I know H.J.L was working at various profound subjects.

But at length the fatal day came when I sought his aid on behalf of my brother, and that aid was given ungrudgingly. And now my weekly visits are devoted mainly to the astral plane, of which before long I hope to write a fuller account.

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608 It seems long, because he has achieved so much in that period. Yet, remember that time on the Spirit Plane is measured by experience, and not linked with earthly months or years.

609 In the first months of the war it was commonly said “It will all be over by Christmas”. H.J.L., however, clearly foresaw that it would last much longer than that.

610 See, “A Subaltern in Spirit Land,” which records experiences received from 1916 to 1919 and published at the end of that year, about two years after “Gone West.”
PART II.

"THE OFFICER":

HELL

CHAPTER I

Automatic Writing in Trance State by J.W.
Witnessed by Mr. K.

HIS PASSING OVER.
THE FIRST LETTER FROM "THE OFFICER."
Feb.7th, 1914.

(For an account of his life on earth, see H.J.L., 24th January 1914.

"I will start by stating a few facts which you must grasp so as to realise what life is like here in Hell."

"Spirits over here fall into the following groups:-

(1) Spirits of dead men or animals.
(2) Spirits who have never been incarnated.
(3) Spirits who come from other planes, etc.

_________________________

611 This is contained in a letter written by H.J.L. and headed Letter two; In Gone West, it is given in Chapter Two of Part One of the book.
612 Although the “Officer” was not still living in Hell when he sent this letter, he had so recently left it, that it is not surprising that he still thought of himself as “here in Hell”.
613 The “Officer” is even more organised and efficient than H.J.L, although his knowledge of higher spiritual truths is obviously more limited. However, this categorisation of entities is an excellent summation and substantially accurate. Where inaccuracies occur, they are basically the result of him using slightly different terminology and I will comment on the details as appropriate.
614 Animal spirits pass mainly to the Astral Plane, but a few of the more highly evolved, who are closely linked with a human, may also reach to the Spirit Plane.
615 This refers to what are loosely termed elementals – spirits on the way down from God, who have yet to enter matter in this or any other physical world.
616 This refers to those we call “Saints and Angels”, both of whom are much more readily perceived by the denizens of the Astral and Spirit Planes than by us on earth.
"Of these the discarnate spirits\(^{617}\) may be divided as follows:-

"(1) Elementals - good, bad, or both good and bad.\(^{618}\)
"(2) Vices personified.\(^{619}\)
"(3) Evil spirits created by the thoughts of men, e.g. the devils of our childhood days.\(^{620}\)

"Now the elementals are the most numerous, especially on the astral plane\(^{621}\), and most of those that are there are bad\(^{622}\). The other non-carnate beings are met with in the higher spheres\(^{623}\), and the mixed ones often take an interest in world affairs. Some are the guardian spirits who watch over great nations, others over societies, and so forth.\(^{624}\) This explains the fact that England as a nation has a distinct personality\(^{625}\), quite distinct from that of any or all the separate individuals who form it.

"Now I hope these first remarks will enable you to get some idea of the type of beings other than men we meet here. They are not much in evidence in the set of half belief, but the higher types, of

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617 The term “spirit” is usually used to refer to an entity that is built around a fragment of the Divine Spark, not in reference to any other type of entity. Whilst in the first grouping, the term “spirits” is obviously used correctly, in this one, classes (2) & (3) are both types of thought forms rather than spirits in this sense of the word.

618 Elementals may be simple yet basically good spirits, they may still be simple, but of a mixed character, whilst yet others, having constantly resisted God’s call for them to become incarnate have become wise in the ways of wickedness and are well on the way to becoming “devils”.

619 Technically “Vices Personified” are not spirits, but a special type of Thought Form. They appear only as long as there are plenty of people who think of them and support them, but as, unlike most other thought forms, they are not dependant on any one creator, they may last for many ages.

620 This, too, does not refer to a true spirit, but to particular types of Thought Forms. Unlike Vices Personified, they are the product of the thoughts of individuals rather than groups, and as such rarely last long once their creators have ceased to think about them, but whilst they last, they are still very real, and can cause much harm. They are usually the products of the thoughts of people who, whilst not necessarily evil in themselves, think much about hell and evil spirits as they imagine them to be. Many good, but misguided fundamentalist preachers have done more to people Hell with such evil entities than anyone else.

621 On the lower parts of the Astral Plane, where the Officer had spent his time there are many elementals, mainly either evil or of a mixed nature. On the upper parts of the Astral Plane, there are many elementals that are not evil, and most are quite harmless or even mildly helpful to mortals. Some of the entities that are met in the Astral Plane and that seem like elementals are merely thought forms.

622 This is certainly the case in the lower parts of the Astral Plane, where the Officer dwelt. On the higher parts there are many good elementals and I make no judgement as to total relative numbers.

623 This refers to the Planes of the Saints and Angels.

624 This refers to Angels greater than Guardian Angels, of which Dominions look after nations and Thrones are linked with Churches and other human organizations.

625 This is because it has its own Angel, who is responsible for guiding and directing the nation as a whole, rather than any of the individuals that comprise it.
whom I, as yet, alas! know little, reappear in the higher sets. These include some of the angels and
teachers; but many of these were men who, having learnt, return to teach. You cannot easily
divide and classify the various spirits.

"I will now start an account of my death. I was walking along the Strand when a beastly motor
'bus knocked me down and ran over me. I should have seen it, only I admit I had been having
rather a number of glasses of whisky and was not quite myself.

“Now the funny part is this, after the accident I got up, felt a little shaken, and seeing a crowd
gathering, decided to hurry on to the office where I was to sign the agreement for that patent. When I reached the door of the office I knocked, but to my surprise my hand seemed to go through. No one answered, so I tried to push open the door, and next moment I found I had gone clean through.

"'My word!' I said. 'I'm more drunk than I thought. Wonder if I had better go on.' However, seeing a flight of stairs, I went up them and knocked at the office door. Same result. Went through it. I found the man waiting at his desk and a clerk at a side table. I took off my hat and bowed, but the ill-mannered swab took no notice. I said, 'I've come to sign that agreement.' But again he did not answer, and next moment, turning to his clerk, said, 'If that damned fool doesn't come in in ten minutes I shall go off to that other appointment.'

"'I'm here, you fool,' I shouted, but he took no notice, and in spite of everything I could do he at
length got up and, after cursing me roundly for not coming, went out.

"I swore and cursed too; so at length I went out, saying to myself, 'He's more drunk than I am.'

By this he is referring to Saints, who having once been men, and having passed through the Wall of
Fire, now return to teach others, rather than to those teachers from the higher parts of the Spirit
Plane, or to Angels who have never existed as mortals on our planet. (Obviously, however, such
Angels would have lived as similar types of being on a similar planet at some time in the long distant
past.)

According to HJL (See Part One Chapter 2 Letter 2) having stolen the patent rights to an invention
from its inventor he was about to get it accepted commercially. What is interesting in this account,
is, that when he was killed, he didn’t realise that he was dead and continued to remain linked with
the physical world for a considerable period of time.

To most of us this would have provided pretty clear evidence that we were no longer of the earth,
but the Officer was a strong-minded man, who clearly did not believe in Life after Death, and so his
mind threw up an alternative explanation, and he accepted it, even though we can see that it was a
not a very good one. It continued to offer alternative explanations for some time, until at length even
the strong-willed Officer accepted that he was really dead.

Obviously “swab” is used here as a term of abuse, but it derives from Old English and refers to
mopping floors. In a warship a “swabber” is a junior officer charged with making sure the ship is
kept clean.

Up to this point in time the Officer still refused to accept that he was dead, despite the rapidly
mounting evidence that he was, and continued to accept the same basic excuse that the strange
events were caused by drink.
"Again I seemed to slip through the door, but as I did so I heard a fiendish chuckle, and turning round, saw old Billy, a former pal of mine.

"'Why, Billy,' I said, 'thought you were dead.'

"'So I am,' he replied; 'and so are you at last, old sport. You're dead at last. I thought we were never going to get you.'

"'You damned liar, I'm not dead; I'm quite alive, only rather drunk.'

"'Drunk! squealed Billy. 'Even when drunk you can't walk through doors, and aren't invisible. Why didn't that fellow see you if you were only drunk?'

"Then suddenly I knew it was true, and immediately I wanted to go in search of my body. We had reached the street, and at that minute Billy saw a nice-looking girl.

"'See that girl?' he shouted at me.

"'Yes,' I replied; 'but you need not yell so.'

"'You fool, she can't hear us. I'm going after her.'

"'What's the use?' I asked. 'She's not that sort.'

"'When you've been dead as long as I have,' he answered with a leer, 'you won't worry about that. Anyway, I'm after her.'

"Next moment he'd gone. I felt suddenly very lonely without him, but soon the desire to find my body returned, and I began to perceive I had a new sense somewhat akin to a dog's power of following scent.

631 Having finally found that he could not fulfil his original obsession with completing the task he had been planning to do before he was killed, the Officer’s mind set was sufficiently weakened for another departed spirit to make contact. However, he was still close to the threshold, and good spirits do not linger there, so the contact was not made by a good spirit, but one very similar in spirituality to himself.

632 However, we find that the one who contacted him was at least an acquaintance, though obviously no better than himself. This helps to demonstrate that even among sinners, friendship provides a link and that no one passes over to the other side without being met, and usually by someone with whom they have some degree of friendship.

633 The term, “get you” is not used here in a malicious senses, but in the way that a street gang might seek to recruit a new member. “Billy” and his evil associates had long expected the Officer to join them one day..

634 This is one of the most basic urges of all spirits; even those who are well advanced are often taken by their Angels to see the last obsequies of their bodies on earth.

635 This is an interesting way of describing it. Because the spirit has had such an intimate link with the body for so long, it retains an affinity for it, and so can readily seek it out as described here.
"I got on the track of my body and followed it up. Soon I saw an ambulance going along, and knew it was my body right enough. They took it to the hospital, and I walked beside it. The doctor came and looked at me (*the corpse:* - Ed.).\(^{636}\)

"Quite dead; and a good job too, I should say, by the look of him.\(^{637}\)

"I could have knocked the brute down if I had had the power.

"Poor fellow,' said the nurse.

"Don't know about poor,' said the policeman. He was drunk when it happened, and it was entirely his fault. As a matter of fact I know the bloke. He's a thorough wrong'un. Good job he's gone, I say.'

"At that moment I heard a fiendish chuckle and turned round and perceived a most villainous brute.

"Who the devil are you? I asked

"Don't you know me?' it replied. 'I've been with you for many years now.'

"Who are you?'

"Oh, a friend from this side, merely a spirit who has taken a good deal of interest\(^{638}\) in you. Now I'm going to show you round a bit.'

"The hospital faded. But you are tired. Rest half an hour. - OFFICER."

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\(^{636}\) Although he now knew he was dead the Officer continued to identify with his corpse. More spiritual people will not have the same feeling for their dead body, whilst those who have taken their own lives, usually have such a strong bond with it that only its total destruction brings it to an end.

\(^{637}\) Apparently the evil life that the Officer had lived when on earth was reflected in his face, and the doctor’s remark reflects this.

\(^{638}\) It is sometimes said that just as one has a Guardian Angel to protect one and lead us aright, so one has a Dark Angel who tries to lead us astray. All Guardian Angels have such an opposite number, and when one has for years been living an evil life, one thereby drives away the Angel of Light, and draws the Angel of Darkness closer. It appears that this is what had been happening with the Officer for some years before he died. The aim of this “evil guide” is exactly the opposite of a Guardian Angel. It seeks to lead one into steadily worse sins, so that when one falls, one falls badly. In this it differs from evil spirits whose interest in the Officer would have been more in the nature of gang-members or terrorists trying to recruit for their cause. However, such have no real cause – their interest is largely selfish. They seek a supporter who will strengthen their group, but have no desire to assist or help for other than selfish ends. This “evil guide” is a Dark Angel seeking to lead the Officer to Hell as quickly as possible; note how it immediately takes charge, and demonstrates its superior knowledge of how to function on the Astral Plane.
CHAPTER II

First Experiences on the Astral Plane. The Drinking Den

Second Letter from "The Officer"

"He took me away I know not where, but it was into an awful darkness. Soon I was aware of a vast crowd of other spirits.

"'Where am I?' I cried to my guide.

"'Where would you like to be?' he asked. 'Whatever place you wish to go to, you shall.'

"'I want a drink,' I cried.

"'Come along.' he replied. 'We have one here who looks after all who thirst,' 639

"In a moment I was aware of a howling mob, and over them presided a being.640 How shall I describe him? He most closely resembled a drunken man, low, bestial, sodden with drink, foul in every way.

"There was nothing grand or majestic about him, nothing of what Milton describes of ruined splendour. The nearest thing you can ever have seen is some drink-sodden wretch thrown out of a pub at closing time. He leered, and we all yelled, 'Drink! Give us drink!'

"'Come with me,' he seemed to say; 'but you will have to work first.' 641

"In a moment we were in a large, low drinking den, somewhere, I should think, in the east end of London. It was crowded with low men and women and even children.

639 This “one” is not an evil spirit, but a “Vice Personified”, a sort of thought-form. It is the product of the thoughts and imaginings of all those who long for alcoholic drink, whether they dwell on the Astral Plane or the Physical. It is distinct from “normal” thought forms, created by the minds of individuals, as its existence is not tied to their thoughts, but draws strength from the thoughts of all those who subscribe to the same notion – in this case a desire for intoxicating liquor. Such thought forms exist both on the Astral Plane and on the Spirit Plane, but they are not actually alive, though they may seem to be, having been imbued with all the characteristics of life by their creators.

640 The actual appearance of a Vice Personified obviously depends on the collective imaginings of its creators. Hence, although all of those that are linked with a particular Vice will have broadly similar characteristics, there may be several of each sort; but unlike “normal thought forms” they are solitary, each dependant for its form and indeed its very existence on the thoughts and ideas of its supporters.

641 Even on the downward path, the rewards that are offered can usually be achieved only through effort. It is the expenditure of this psychic energy that causes all spirits either to rise to the heights or to sink to the depths. Lazy spirits may simply stagnate.
"Oh, what a lovely smell of gin and whiskey there was! It is true there was rather too much loaded cheap beer, still, one can't be too particular.

"But when I wanted to get hold of a glass of beer which was standing on the bar I was quite unable to hold it. The desire for it grew stronger and stronger and I seemed to contort myself with a kind of mad fury. I looked at the drink guide, and he was laughing and jeering and mocking me. At last he said, 'Work you lazy brute.'

"'How can I?'

"'Look what the others are doing.'

"Then I noticed that many of the others were twining themselves round the men and women who were drinking. I cannot exactly describe how they did it, but they seemed to be insinuating themselves into their carcasses.

"Suddenly I saw a man who was already fairly tipsy drop in a kind of drunken stupor.

At once a spirit who had been twining round began to fade into him, and soon seemed to be absorbed into him. He was gone, and lo! the man staggered to his feet and yelled, 'More beer, you - - - I won't say what. The barmaid gave him some more; but I could see that it was not the drunk man but my spirit companion who was, as it were, shining out of his eyes.

He drank and drank and got more and more violent, till at length the chucker-out seized him by the shoulder. He at once seized a quart pot and felled the man. The blow was terrific and split the fellow's skull.

"Then there was pandemonium. Many of the drinkers rushed out shouting 'Murder.' With them in some cases went the spirits who had twined themselves round them, but others seemed to cast them off.

"I noticed for the first time that these spirits were divisible into two groups – those who were obviously men and those who were not. The latter had various forms, all more or less bestial.

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642 Naturally, he was unable to take hold of it. It was a physical glass of beer, for he was still an Astral being.

643 Effectively this process involves linking one's mind and astral body ever more closely with the physical body, but not the mind, of the physical being on earth, so that one becomes more and more closely connected therewith. This is commonly called obsessing and its effects are only short-term, but psychically it is, as it were, the first stage towards taking full possession of a human body on earth.

644 This is the culminating stage of obsession and with a few Astral Spirits may at times develop into full possession. However, an evil Astral Spirit is usually less capable of doing so and less grounded in evil than one who has escaped from Hell, and it is mainly those, generally called demons, who take possession of mortals.

645 Some of these are merely Astral thought forms; others are such thought forms controlled by or inhabited by spirits from Hell, who have risen temporarily to the Astral Plane.
I cannot describe them. They were foul, misshapen things, not human or animal, sometimes composite, with animal heads and human bodies, some heads only, some foul monstrosities with no shape or form, things one might see in D.T., but nowhere else.

"Meanwhile the drunkard who had felled the chucker-out stood waving his beer pot. Then I heard a fierce, wild yell of laughter, and saw our guide laughing and cheering.

"We all began to cheer too – why, I don't know. Then the companion who had taken possession of the drunkard began to disentangle himself from him as it were. He was out, and lo! the man collapsed in a heap.

"'He's dead, I suppose,' I said to a friend – it was old Billy.

"'Oh no, only drunk, but he'll swing for it, I expect, so we shall soon have another to join our merry throng.'

"'But it was not really he that did it.'

"'Of course not; but who's going to tell the jury that? They'll learn he's had a grudge against the chucker-out and has several times sworn "to do him in." Are you going to witness to the truth?' He laughed, and so did the others.

"Just then a policeman entered, and soon a dozen people were busy explaining what had happened. Several more men in blue entered and picked up the drunken man and carried him out.

"'Well Done!' said the Grand Master of the Ceremonies,' as Billy facetiously called him. 'Well, now, you others, go and do likewise.'

"The drinking started again, and after a time I found in some way I could get a sort of satisfaction by twining round a man. It was not exactly drinking, being more akin to the satisfaction one used to get from smelling alcoholic spirits. But it was grand and yet unsatisfactory, a sort of Dead Sea fruit. So we hung round that pub for many a day, and I learnt even to take possession.

646 Most such entities are thought forms – some merely the remnants thereof. A more detailed description is provided by Ward himself in “A Subaltern in Spirit-land”.

647 D.T. : Dark Theatre, the forerunner of what today, we would call horror movies.

648 It was because they were all animated by the same common aim to do ill and rejoiced at the triumph of one of their own.

649 It seemed grand, because it was a far stronger sensation and more closely linked with its earthly equivalent than could otherwise be gained in the Astral state, but it was unsatisfactory, just because it titillated but did not satisfy the earthly desires.

650 Dead Sea fruit describes fruit that are said to turn to ash in the mouth. On the Astral Plane, fruit and other types of food may look tasty, but is said to taste like sawdust.

651 Although the type of possession he gained may initially have been less complete and long-lasting than that which is possible to a denizen of Hell, it still enabled him to experience for a space the sensations attached to a physical body, which was his sole aim at this time.
"I can't and won't describe how we got possession, but it's something similar to the way in which I am now able to write. You need not fear I don't wish to do these things now, and if I did there is a great guardian spirit who stands by you, not to mention your own father-in-law.

"Now I must give you a rest, as Mr. L has arranged. Besides, I have told you enough about the drinking den. So rest for half an hour, and we will go one step further in the next letter.

"This ends letter two by me. - THE OFFICER."

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When a medium makes contact with a departed spirit, he does so by effectively inviting it to take possession of his physical body temporarily. Whether the spirit speaks through the medium or writes through him, this is what is happening. As long as the spirit willingly leaves when it has given its message, no lasting harm is likely (although the medium may feel drained by the experience as is described in this book) However, if it does not leave willingly, it may be very difficult to force it to leave. In Ward’s case, his strong spiritual beliefs ensured that he was well protected by his own Guardian Angel as well as by H.J.L. and other good spirits, but many mediums act without having any such strong religious belief and may at times find themselves seriously affected, if not actually possessed. This danger is ever-present and is the reason that in general, the Church has always advised against mediumship, and why Ward himself eventually changed his method of communicating with the beyond to what he calls “Trance Visions” and which in effect consists of his spirit leaving his body when it is sleeping on earth. He later trained his followers in this method.

This refers to Ward’s own Guardian Angel.
CHAPTER III

The Denizens of the Astral Plane.

Still Controlled by "The Officer" (Spoken)

"Now I think I had better explain who the drink guide is. He is not an elemental, nor is he the figure conjured up by the thoughts of men. He is created by the lust of all who desire strong drink, i.e. to excess. If all the world were to cease to desire strong drink tomorrow, he would gradually fade away. Not at once, because we over here would be able to sustain him for a little, but as we should no longer be able to gratify, even in the shadowy way I have described, our lust for drink, in time he would fade away for want of sustenance. So, too, with all the lusts we know of. The old idea of the seven deadly sins was not so far out, but there are a jolly sight more than seven.

"The demons created by the imagination of men fade as the men who have created them, by thinking of them, move on, but unfortunately, they are always being re-created by other men. Some parsons do quite a lot towards peopling Hell with devils. While there they torment, as we have been taught to believe they would. Those who have not been taught about them don't see them.

654
It is actually more usual for spirits to make contact by speaking through the medium, than by automatic writing, but this was not so with Ward. He may have discouraged it because it means that a third party then has to record what was spoken, for the medium himself, will have little or no knowledge thereof. In this case it was probably written down by Mr. K.

655
This brief, though exceptionally accurate description of the nature of a Vice Personified is broadly applicable to all such entities, though naturally the forms and attributes of each are linked with the particular vice they embody. Thus a Vice Personified linked with Hate or Anger would be a fearsome and aggressive being, such as that which the Officer encountered when he was trying to escape from Hell.

656
There is of course, no “set” limit to the total number of deadly sins. Any fault can become a deadly sin if is carried to an extreme position, but usually the term is used to refer to Pride, Jealousy, Cruelty, Anger, Greed, Sloth, Envy, Selfishness, Melancholy, Bitterness, and most terrible of all, Hate. Of course there are many variations and types of these sins, as well as many others, but most of the more terrible misdeeds of history derive from one or a combination of these in some form or another.

657
Those fundamentalist ministers who regularly preach descriptive sermons about the medieval views of Hell, with vivid accounts of evil spirits tormenting the damned, go a long way toward ensuring that their followers seem to suffer if they fall to Hell, even if they do not actually reach the depth where real suffering begins.

658
They suffer torments because they have been led to believe that they would, yet their sufferings are no less real for that. Unfortunately they have also been taught to believe that such sufferings are eternal and so it is often very hard for the Messengers of Light to persuade them to try to escape from Hell.
"The elementals are quite different. They exist of themselves as much as we do. How they originally came into existence I do not know, but you must not suppose they are all bad just because I speak of them as such here. There are blithe, light-hearted spirits who haunt dells and woodland glades – the fairies of our childhood. Innocent children do still occasionally see them, but as they are laughed at for their pains, they cease to believe in them, and so lose the power.

"There are many types of elementals, spirits who inhabit the winds, and so forth. I shall for the present deal mainly with the evil ones. But even among them as among men, there are degrees of wickedness. I believe, too, they are capable of progress, but exactly how I cannot say for certain.

"Sometimes a dead man continues to take an interest in his family and tries to watch over it. Sometimes he is able to give it premonitions and warnings. But often death warnings are given by elementals who come scenting death. These come hoping to be able to draw some physical substance from the dying person.

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659 Just like us, they are Divine Sparks, sprung from the Godhead, but unlike us, they have yet to enter into matter, wherein after many long ages, they will eventually rise to our status, even as we shall in time rise to the rank of our Guardian Angels.

660 Those that the Officer had met in the lower parts of the Astral Plane and in Hell, were obviously evil, but equally obviously those that function in the higher parts of each Plane are not, and these are those that he describes here as “blithe, light-hearted spirits”.

661 Both children and animals are usually more psychic than adults, for this very reason. As children age they tend to try to avoid seeing such things because they are usually mocked for doing so. Hence, as adults most people have little or no psychic ability. Those that do, usually derive from homes in which one or both parents are psychic and in which in consequence, their innate childish ability has not been discouraged.

662 It is probably more accurate to say that the term “elemental” is applied to many different types of entity. As we usually use the term it refers to a Spark that has not yet entered matter, but which also is not yet irreversibly committed to the path of evil. Many flirt with evil, but later descend to earth in the normal manner, but once irreversibly committed to the path of evil, such beings fall into Hell where they become what we call “devils”.

663 Warnings or premonitions of pending death or disaster may at times be valuable, but at others, they produce melancholy and depression and at times, unnecessarily so. For God withholds from mankind knowledge of the future for a very good reason, and often we can cope with a disaster or loss far better if we have not brooded over its possibility for days or years before it occurs.

664 Obviously such elementals are not good. Many are well on the way to becoming devils and seek to prey on the physical elements that the dying person is abandoning to strengthen their own link with earth. Whilst this is unlikely to do much harm to the dying person, their presence at the death means that when the spirit passes over, they are there waiting to try to lead it away into the dark regions. This is why the Last Rites are so important; not only do they banish such evil entities, but they attract many good spirits in their place, so that when death occurs, these are ready and waiting to escort the newly departed into the brighter parts of the Astral Plane. This does not mean that those who have lived good lives but who die without “benefit of clergy” will be dragged down – merely that their crossing over will be less easy than it could have been made. For sinful or worldly souls, however, it may make a lot of difference.
"This naturally leads one to the subject of vampirism\textsuperscript{665}, which is fortunately rare, though it does occur, not, however, in the crude form usually related in legend.

"This, now, has given a glimpse, a rather horrible one, of some of the beings whom we meet here.

"Thanks awfully for your kindness. I will give you more information next time. If it revolts your gentle soul, Mrs.K., forgive me, but I have to give it. So goodbye, and thank you. - THE OFFICER."

H.J.L. took control. "Thanks for your kindness, Mr. and Mrs. K., but I consider that what the officer can tell\textsuperscript{666} is perhaps almost the most valuable part of all this work. - H.J.L."

\textsuperscript{665} Vampirism is a practice, virtually a form of obsessing, whereby an evil spirit makes contact with a mortal, usually with one who is living a dissolute sort of life, and deliberately draws forth from him some of his own life-force. This may have the effect of causing the mortal to become sick and at times even to die prematurely, usually from diseases linked with his life-style. But it also enables the evil spirit to strengthen its astral body and so remain longer on the Astral Plane than would otherwise be possible for it. Usually when an astral spirit becomes involved with obsessing, it thereby weakens its link with its Astral Body and so hastens the time when it will be cast into Hell. Vampirism may for a space enable it to delay that time, but when it does fall, it will fall lower in consequence. Similarly, in Hell the strong torment the weak, thereby drawing their life force from them so that their time in Hell is lengthened, whilst those who suffer are thereby forced to return to earth-life the more swiftly. Both vampirism and the spiritual laws governing this situation will be discussed in more detail in “A Subaltern in Spirit Land.”

\textsuperscript{666} Whilst many of the descriptions given by the Officer are quiet horrible to imagine, I endorse the opinion of H.J.L. about their high value.
CHAPTER IV

An Incident in the Life of "The Officer" upon Earth.

A Vision seen in a bottle of water\textsuperscript{667} by J.W. at Mr. K's at 7.40 on Feb. 10th, 1914.
From notes taken down by Mr.K.

"I see clouds of smoke A spot of light, large flashes of light. a blaze of it absorbing the whole bottle. Grass, miles of it, burnt-up grass, yellow and dry. Great mountains piled high one above the other into the far distance, and some of them crowned with snow. We are in a valley between steep mountains, with a stream running down it.

"Three men come riding up it dressed in khaki – soldiers.\textsuperscript{668} They are riding up a steep path on one side of the valley. The flash of a gun – a man drops – another flash and the horse of the second man drops. The rider of the wounded horse gets up and seizes the bridle of the horse of the wounded man. The third man, who is unwounded, turns and rides for his life, leaving the other two behind.

"The unwounded man, who remains, leans down, and picking up the injured man, places him on the horse which he has captured, and jumps up behind him.

"Heavy firing all the time; heads appear, some with turbans. One of them hurls a great rock down the side of the hill. The soldier urges his horse forward full gallop, and the rock passes behind him. Another rock rushes past just in front of the horse. More rocks come crashing down, but miss the fugitives. Firing continues. The path goes under the side of an overhanging rock which shelters them, for the boulders leap clean over them and fall crashing into the valley below.

"They are out of range now. Reach the valley in safety. Here the unwounded man meets the one who ran and hurls his revolver full in his face. The coward falls from his horse, stunned.

"The man who rescued the wounded man is very clearly visible. He is about forty years old, a sallow face much lined a moustache and dark hair. He has hard blue eyes and an unpleasant mouth, and a rather hooked nose. He looks strong, but hard and ruthless.\textsuperscript{669} He rides on and meets

\textsuperscript{667} Ward was certainly an accomplished medium. Most mediums received communications from other realms in one particular way, usually by allowing the spirit to speak through them. He seems to have been able to receive information in several different ways, though this seems to be the only time in which he saw visions in a bottle of water. Effectively this is the original “crystal ball” with some people also using a bowl of water. I am not aware of any other time that Ward had such an experience.

\textsuperscript{668} Apparently this describes an incident on the North-West Frontier region of British India in the late 19th century.

\textsuperscript{669} This description of the Officer’s physical appearance in what he later calls “my early life” is obviously of interest for itself, but it also indicates that if he was about forty in his “early life”, he cannot have been young when he died.
a detachment of troops coming up the valley. They help him to dismount, and put the wounded man on a stretcher. Several officers shake hands with him. The troops advance rapidly. He goes with them. They sweep up the valley. A great cloud of dust blots them out. Can see them again. They are storming the hillside. Boulders are hurtling down the slope. Again the dust blots them out. Once more can see them – they are much higher up. They are storming the crest. The hillsmen are mown down by the rifle fire, and drop like rabbits.

"Again a great cloud of dust covers the whole picture and blots it from view. Nothing but dust. The bottle of water begins to reappear.

"That is all."

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**Fourth Letter from "The Officer,"**

Written automatically in Trance, Feb. 10th 1914, at Mr. K.'s House, 8 P.M.

_The Officer._ "You must not expect anything very pleasant as yet from me. You want the truth, and you shall have it. It is well that the world should know the truth, and not only the rosy side of it.

"I told you of the drinking den, and before I go on further I had better describe and explain what the vision you saw means.

"It shows an incident in my early life. I rescued a man under fire when a cowardly skunk ran away. That was I. You hear nothing but bad about me, still I had a few sparks of better things.

"Now to proceed with my story. I need not go through all our life here. Just as we went to a pub, we also went to a bad house.

"The great guide over lust is a spirit like a woman, but foul beyond compare, loathsome in every way. I will not go into details, but, as we could get a Dead Sea fruit satisfaction at the pub, so we can in like manner satisfy almost all our lusts. Satisfy, did I say? No, just the reverse. That is our

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670 What is now the Pakistan/Afghanistan frontier region contained many fanatical tribesmen in the 19th century, just as it does today. The difference then, was that both sides were armed mainly with rifles not car-bombs and aircraft. Despite this, the British maintained effective control of the region until British India was partitioned and given independence in 1947.

671 This was the Fourth communication, not the Fourth Letter, for the Third (Chapter Three) was actually spoken, not written.

672 Apparently this was written immediately after Ward saw the vision in the bottle of water.

673 Probably it was because of these “sparks of better things” that the Officer was eventually enabled to escape from Hell. We assume they provided the means by which his Angel was able to link up with him even in such an extremity and send inspiration to him when he was incarcerated in the Bottomless Pit. (See chapters 18-19)

674 In the polite double-speak of the early 20th century a “bad house” obviously refers to a house of prostitution
punishment, the craving for what we want but cannot really attain. Oh, the Hell of it! for all the while we are helping to drag down others.

"Oh, what fools these mortals are! Do you suppose you can give rein to evil and not suffer and not make others suffer?

"I think you had better rest for half an hour."

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Material things and material pleasures are not wrong in themselves. However, for those who become obsessed with them, they provide a terrible testing, when they are not available in the Land Beyond. Whatever we do, we cannot enjoy worldly pleasures or gain a benefit from worldly things. As long as we desire them, we cannot be satisfied and it is only when at length we realise that all physical and material things are of little real value that we can advance and gain even a measure of spiritual happiness.
CHAPTER V

A Séance.
(Letter from "The Officer") March 7th.

"After a while I began to find that drink dens bored me a little. Then the dark spirit who acted as my guide said to me, `Shall we go to a séance?'

"What for?" I enquired.

"Well, much fun can be derived from some of them," he answered.

"Nothing else?" I inquired.

"Yes, if you are not careful to maintain the supply of semi-material elements which form this body you wear here, you'll find yourself losing it and dropping down to Hell.

"Am I not in Hell now?"

"No, you are still on the earth plane. You'd quickly feel the difference if you were in Hell, really in Hell."

"I'll do anything to keep this body going," I cried. "Now explain matters to me. I once went to a séance. I certainly could not account for everything I saw, but put it down to fraud."

"He replied, "These séances fall into three main divisions, but often there is a good deal of overlapping."

"(1) Genuine ones where the medium is controlled by a good spirit.

"(2) Genuine cases where the medium is controlled by evil spirits like ourselves.

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676 Obviously anything that fails to satisfy, whether on earth or on other planes will lead eventually to boredom, and many misdeeds begin simply because someone is bored and has no real purpose in life.

677 This, of course is essentially correct. The evil spirit is not actually lying to him, for on the Astral or Spirit Planes lying is not easily hidden as it is on earth. What he is doing is not telling him the whole truth, but leading him to assume that what is being suggested (attending a séance) will help to strengthen his Astral Body, and that that will help to keep him out of Hell. In actual fact, although it may strengthen his Astral Body it may well weaken the link between it and his spirit, so that he will fall to Hell even if his Astral Body remains strong, it will be a mere shell without his spirit.

678 Those who believe that there are only seven planes of existence, see the Astral Plane as being a part of the Physical, and certainly it does share some physical characteristics. Therefore the evil spirit is essentially correct when he says that the Officer was not yet in Hell, but still linked with the earth, for he is actually frequenting the Threshold region.
"(3) Fraud. 679

"Now, of course, we can’t do anything with No. 1, and No. 3 is useless, but No. 2 is different, and often we succeed in leading astray a medium and converting her into a No. 2. 680

"I inquired, `What is it that enables you to get control?’

"He answered. ‘If the medium uses her power for her own selfish ends, to advance her own fortunes, etc., then we can get control.’

"Do you mean that they may not take money?’

"Oh, no, a medium, just like a parson, has to live. You don’t think any the worse of a parson because in time he gets a vicarage with £400 a year. A vicar may become a bishop at £3000, but he does not cease to be a good priest necessarily by that fact. If, however, a parson, instead of trying to help his fellow-men, devotes his whole time to getting on in position and fortune, you would at once say he was not a good priest. So it is with mediums. It’s the motive, and there is no deceiving us in that. Once the motive becomes low, then comes our chance. 681

"What good to ourselves do we gain by doing this sort of work?’ I asked.

"He leered. ‘First, you gain material elements for this psychic body. Then you gain power. Power! Doesn’t that word make you think? Isn’t it splendid to be able to lead many people by the nose? Above all’ – and here he leered even more villainously than before – ‘we can pay off old scores, and even occasionally obtain a temporary incarnation 682. Now isn’t that worth striving for? Again to walk the earth knowing all you have learnt here – eh?’

"I seized on the idea, and soon, with a band of other spirits, we congregated in a room where a woman was sitting surrounded by about a dozen men and women. Beside her stood a great spirit of light, the first I had seen, but he was sore beset by a mob of evil spirits. Again and again he

Fraudulent mediums may do much harm, and they can never be of much use to God, but because they have little or no ability to “channel” spiritual or psychic energy but they do not serve the main purpose of the Evil One either. 680

A medium that is basically good and working with good spirits under the protection of his Guardian Angel may still be led astray, especially if his motives are not good, for it is these that link him to the Guardian Angel, and if they are impure the angel is gradually forced further and further away and rendered less and less able to protect him. 681

In fact “motive” is the main factor determining whether any action is good or bad, and not only does a bad motive ensure that the person concerned earns bad karma thereby, part of that karma may also require him/her to be tested by evil spirits, just when, through the same bad motive they are less likely to be able to resist that test. Of course, most evil spirits do not really understand the Laws of Karma; they simply discover under some circumstances they can do what they wish and under others, something prevents them. That would be the case in this example. 682

This is achieved by actually taking possession of the body of some weak-willed person at the séance, sometimes even of the medium himself, though mediums are often fairly strong willed and therefore at less risk than their supporters, who are more easily led and then controlled.
hurled us back, but at length one evil spirit obtained control. Then a howl of delight rose from us all, and we rushed round her and began to form a complete ball of spirits round, above, and below her.

"What are we doing,' I asked my evil guide.

"We are insulating her from the influence of her guardian angel. He cannot penetrate this wall of evil, any more than we can penetrate the wall of good which is around the best mediums. Now watch the spirit who has got to work.'

"The medium began to speak. Turning to a middle-aged woman, she said, 'I am your sister Sally,' and proceeded to give several pieces of evidence.

"How does he know all these facts?' I asked.

"Easy enough. He's hung round this medium for years, and learnt all sorts of useful information. Now watch him.

"A man in the group spoke.

"Can you give me any useful information? I mean something of practical value?'

"I'll ask your brother George,' the spirit replied, and then, assuming that character, said.

"On financial matters I wish to give you a useful hint, Henry. Come here, and I'll whisper it in your ear.' He gave him some advice on certain stocks that the man held, and the latter seemed pleased.

"You'll make a pile of money by that,' the spirit added.

"Is that true?' I inquired.

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683 He obtained control of the medium, not of the angel, who, of course was completely beyond such a stage. Nevertheless it appears that the medium’s karmic circumstances were such the angel would be unable to dislodge the evil spirit. Presumably this was because her motives had been such that she had forfeited the right to that protection.

684 This spirit, who had apparently been with him even when he was on earth has since taken the place of his guardian angel, and is comparable in rank and power. He is a Dark Angel, a servant of Satan, dedicated to leading the Officer astray, but one who rigidly obeys the Laws of God unlike a devil or demon which would have no respect for them but rather would be animated purely by selfish motives.

685 This should teach us that it is very easy for any discarnate spirit to provide information that appears to identify itself as someone else to a member of the audience, even if only by reading the mind of the audience member. Therefore we should always be wary of messages from mediums we do not know well – as we are told in 1 John, 4; 1; “believe not every spirit, but try the spirits whether they are of God”.
"Yes, it is, though often we give false advice to ruin our dupes, but sometimes we give genuine information either so as to lead them on, or else so as to keep them engrossed in earthly matters and so prevent them learning more important spiritual truths. Now watch.'

"The medium approached a young woman.

"I know what is in your mind, my dear. Yes, accept him. He will make you a good husband. Don't listen to the lies which are told you about him.'

"What is the object of that advice? I asked.

"My guide replied, 'The man who has asked her to marry him is a drunken beast, and a blackguard. He'll drag her down, and then we shall get her. Now see this spirit. He was a jovial hooligan on earth. You'll see some fun.'

"Sure enough, a new control came and began to play all manner of tricks, some harmless, others distinctly malicious, but none quite so devilishly cunning as those of the other spirit. He moved things about and threw them across the room; he hit several persons sharp blows on the head, and hid various objects. He even stole articles out of the sitters' pockets without their knowledge. Nearly all these things were done without any visible contact. Finally he tipped up the table and upset half the audience. Then we departed.

"The beauty of these manifestations is,' said my guide. 'that they are the only sort of proof that some materialistic beings will accept of the spirit power. Thus many good mediums and controls have to exhibit them, and so we get our insidious messages accepted by the audience on the strength of them. Above all, they wreck the medium and give us power, and often incidentally bring discredit on these seances generally. We don't like genuine, good mediums and spiritualism generally. They teach and warn too much.'

"Then we went away, but soon returned, and in my next I will show you the result.

"From the above you will doubtless see why I am not describing these seances; but there are other reasons. All that is put down here is for a reason; it's all planned out; and if you don't at first see the reason, why, be patient, and you will learn. – The Officer."

The Officer then spoke.

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686 This is an importance piece of information. Preoccupation with earthly things that are not wrong in themselves can undoubtedly delay our progress after death, but even whilst we are still on earth it can serve to prevent us devoting our time to spiritual matters. Hence the hard-working man who hardly ever has a spare moment to spend with his family is also unlikely to have the time to learn about spiritual matters, and after death may find himself in dire straits as a result.

687 Another good reason for doubting advice received through mediums.

688 Unfortunately this is true. Many “good” and “spiritual” mediums do not gain large followings simply because good spirits do not perform such tawdry and often malicious tricks.

689 This is because good spirits with a serious message to deliver will rarely stoop to such frivolous or malicious manifestations.
He said, "I have been down to the very bottommost depth of Hell, impelled largely by that intangible thing – a strong personality. Like a burning fire it drives one on the path one has chosen, and for me there was no hope until that path had been trod.

"The personality made evil by an evil life remains evil after death, and the more probably will it go to the logical conclusion which its evil deeds naturally set up.

"You say, 'To know all is to forgive all,' and he who has been to the bottom of Hell may yet rise to the top, and the knowledge so acquired will be of far more value to himself and the world in general than the lesser knowledge acquired by a feeble soul who did no great evil and very little good." Being asked whether a soul could ever become annihilated by persistent refusal to repent, he said,

"It is obvious that a man could not be punished indefinitely for what took place in a finite period. You mean therefore for faults committed after death which is infinity?"

"Being answered "Yes," he replied."What is the soul?"

Mr. K. replied, "A part of God." He answered. "Precisely. How then can God annihilate even a part of Himself? Sooner or later a soul will turn to God, but it may be countless ages before that happens." He then ceased.

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690 A spirit that does evil on earth may well continue on that path after death until or unless something diverts it from that course; equally a good soul will probably continue to make progress, until or unless something causes it to turn back.

691 This is very true; mediocrity is not a virtue, as Christ tells the Church of Laodicia in Revelation 3; 15 – 16; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

692 This fact would have been more widely accepted in the early 20th century than it is today, when many groups consider that the spirit (or soul) comes into existence at the same time and in the same way as the physical body.

693 The short answer is that God cannot destroy a part of Himself and that all such Divine Sparks are Eternal.
CHAPTER VI

He Falls from the Astral Plane into Hell.
Second Letter from the "Officer", 9.50 p.m. (Same Date)

"One day, if so I can call it\textsuperscript{694}, when we went to one of the seances, I suddenly recognised an old enemy of mine. This man I hated. He had helped to bring about an exposure of my methods. I had learnt to control one of these mediums, as described in my last letter.

"As soon as I saw him, a wild desire to be revenged arose in my mind. There were plenty of spirits at hand to suggest methods. One was that I should get hold of some hooligans and make them murder him; another to wreck him financially; and so forth. But a far more ingenious method occurred after a while to me. I found that he had begun to dabble in the occult. But he did not know much about it, and his motives were by no means exalted, being in the main curiosity.\textsuperscript{695}

"I haunted him day by day and watched his every movement. Whenever an opportunity occurred I did him an evil turn. If he played cards, I told his opponent what cards he held, and so he lost money. I put in men's minds a vague sense of suspicion and distrust concerning his most innocent acts. But this sort of thing was not the ultimate aim of my attentions.

"At last my chance came, as I knew it would. He had been endeavouring `to get outside his body,,' as he described it. He had no noble aim, and his guide's power\textsuperscript{696} had grown weak from various causes, and so when he at length did go out of his body – for about the third time – I came in.

`Ha! ha!' I chuckled, as once more I found a body clothing me, 'this is like old times.' But it wasn't. I found that it was only by the exertion of my will power\textsuperscript{697} that I was able to retain control of this borrowed carcass. Anyone with a weaker personality than mine would soon have been compelled to go out again, but I was a far more powerful character than he, and I held it for as long as was necessary.

\textsuperscript{694}Day and night do exist on the Astral Plane, but they do not necessarily correspond with their earthly equivalents.

\textsuperscript{695}What follows is a good demonstration of the dangers of "dabbling in the occult". To a certain extent those who do so from good or spiritual motives are protected thereby from the worst threats, but those who are merely curious or who have ignoble motives, leave themselves open to the threat of possession as described here..

\textsuperscript{696}Obviously it is not true to say that the power of the man’s guide (Guardian Angel) was lessened, but rather that by his own misdeeds and attitudes, his karma had blocked the spiritual link with his Guardian Angel, who was thus prevented from assisting him as he would otherwise have been able to do.

\textsuperscript{697}To take possession of another’s body in this way is actually quite difficult, because of the constant need to keep the spirit of the owner, under what is effectively a hypnotic spell, whilst at the same time animating the body and trying to ensure that it appears to live a relatively normal life. Many evil spirits lack such a strong will, and can only maintain such control for a short period of time. It was only because of his strong will that the Officer was able to do so.
“Then I set to work to pay off old scores, and commenced by wrecking his home. I seemed to everyone to be the man himself who all the time was hanging on, still attached by the vital cord to the body, which he nevertheless could not re-enter. 698

“I treated his wife so badly that she soon left him in disgust, taking their child with her, and instituted divorce proceedings. I gave rein to all the lusts, such as drink which could damage his body, and dragged his good name in the gutter by various shady practices. Yet I took care to keep clear of the law.

"But I had to work quickly,699, and soon completed my task thus: I went to a jeweller’s shop, stole a quantity of jewels, murdered the man who owned them, and managed to get caught in my enemy’s body. I still held on to that body until it had been formally committed on the charge of murder, and then in the cell I left it. As I did so, I jeered at the waiting spirit who hastened to clothe itself again.700

"When the case came up for trial, I was there, though invisible. The man maintained that he knew nothing of all the facts stated against him, as of course he didn't. Though he knew it as a spirit, he had not been able to register it on his physical brain.701 His barrister tried the plea of temporary insanity, but as the judge said in summing up, `Some people argue that all sin is insanity, but we cannot accept that. There is far too much method in this madness. The facts borne out by all the witnesses show that this was only the culminating and logical conclusion of those other detestable acts to which even his wife in her separation suit has borne witness' Then came the usual penalty – death.

"Now my joy was almost complete; but gradually various things intervened to mar it. He still vowed his innocence, and this, though it made no difference to his ultimate fate. Further, his wife,

698 In this circumstance, the spirit of the original owner is, of course, still attached to the body by the Astral Cord, but whereas in a highly spiritual person this cord is elastic and allows the Astral body to wander far from its physical, in the less spiritual it is not. Consequently in such a circumstance as this, the spirit, still clad in its Astral Body, is forced to tag along after its Physical Body. It is usually at least partially aware of what is being done, but is unable to interfere, against the stronger will of the possessing spirit. This is what is described here and a very similar situation occurs in most cases of possession.

699 This is because of the difficulty of maintaining such a high level of control; the longer the situation was prolonged, the greater the chance that his control might slip. He might even have met with an exorcist, though it is doubtful if at this stage in his career, the Officer would have been aware of the existence of such things as exorcists.

700 Once the Officer relinquished control, the waiting spirit was naturally eager to re-enter its own body, but effectively it had no choice but to do so. It was automatically drawn back by its astral cord, to fill the “vacancy” left by the withdrawal of the spirit of the Officer.

701 This is probably the best way of describing such a situation, though still far from adequate. With most non-psychic people, the spirit knows many things that it is unable to communicate to the physical brain because they are completely beyond its experience. Even those who are the most psychic will find many things that they know as spirits, but are unable to comprehend in the physical state, let alone to communicate to others. Books and commentaries such as this are an attempt to do so, but their limitations must be recognised.
who, in spite of his genuine faults, loved him still, and of course knew him well, believed him when he declared that he had no recollection of all his various misdeeds; she accepted the view that he had been temporarily insane.702

"This had the effect of softening his rebellious spirit703, which at first seemed likely to drag him down at the moment of death and make him join us704. The prison chaplain also believed him, and consoled him, despite all I could do to prevent it. In short when we gathered at the execution, expecting an angry and revengeful spirit who would be compelled to join us, and over whom I, having a stronger personality, could dominate705, we found quite a band of spirits of light, who surrounded him with a guard and kept us at bay and took him away whither we knew not. These events took place in the United States.706

"Suddenly I became aware of the fact that a change was taking place in me. My psychic body707 seemed to be slipping from me, and strive as I would, I could not hold it.

"Where am I going?' I cried to the evil guide who haunted me.

"'To Hell,' he replied; 'Don't you think it's time?'

"'But you said that by doing these things I should keep nourishing this psychic body?'708

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702 This is still the usual way for modern medicine to try to explain such incidents, and at times their explanations may even be correct. Usually, however, as with the previous example of the drunk who killed the “chucker-out”, the activities of evil spirits are involved.

703 We notice that this “softening” of his attitude came to him, because of her love for him, which, presumably, he reciprocated at least to some extent. Love will usually help even the worst sinner, even if it seems to be unrequited, for deep down we all desire love and respond to it, to a greater or lesser extent.

704 Those who resent apparently unjust experiences may, by that fact alone, be led to start on the downward path. Hence, any apparent injustice or misfortune can be a great test, but if such experiences are rightly received, with faith in God and resignation to His Will, they can settle many karmic debts and assist us to make progress.

705 The Officer had not planned for his vengeance to end with the death of his victim, but had apparently intended that he should become his slave in the afterlife as well.

706 This is significant, for it indicates that Astral Spirits can travel rapidly from one part of the world to a far-distant one, with comparative ease.

707 This is another name for the Astral Body.

708 Note that the Dark Spirit has still not lied to the Officer. Although not averse to doing so, he avoids doing so, because on the Astral or Spirit Planes it is very difficult to tell a lie without being detected. He told the truth, but only enough of it to lead the Officer to do what he wished. He did not say that by obsessing, etc., his time on the Astral Plane would be lengthened. What he said was that the psychic (astral) body would be nourished and it was, for it became strong, but its link with the spirit of the Officer was thereby weakened, and his time on the Astral Plane was thereby shortened. Thereafter his body would remain linked with earth, even though his spirit was in Hell. It would become what we call a ghoul. (See Footnote 1120).
"For a time, I said; and so you did. Anyway, you are leaving it now.'

"What is this other body in which I am clothed?" I cried despairingly.

"Your spiritual body," he answered, "and in it you will really begin to suffer."

"And as he spoke I realised how he gloated over me. How I loathed him! But it was so, and I was in Hell and not yet at the bottom. That, alas! was still to come. But I have written enough to-night.

"There is a warning in almost every line of this so do not think these revelations are unnecessary. Study them and think them over. Mr. L. will now take control to close.

"Good-bye for the present. - THE OFFICER."

709
By doing so he strengthened his Astral Body, but weakened its link with his spirit.

710
Although often called the spiritual body, the term is a little misleading, for unlike the Physical and Astral Bodies it cannot be shed. It is actually the form assumed by the spirit on the Spirit Plane, but to the uninitiated it seems to be a type of body.

711
On the Astral Plane, suffering, though not unknown, is limited by a number of factors. Because an Astral body is partially material it is not easily or dramatically affected by mental power alone and because it is ONLY partially material it is not easily made to suffer by Physical or Astral means. The Spirit Form, by contrast is readily amenable to the will of the individual but equally an individual with a stronger will, can easily impose on another, any sensation whether of pain or fear, or anything else that may be imagined.
CHAPTER VII

In Hell. The City of Hate.\textsuperscript{712} (Rome)

Letter from "The Officer" March 28th, 1914. 9.30.

\textit{The Officer}. "When I left off last time, I had told you that I had at length sunk into Hell itself. This was different in many ways from the earth plane\textsuperscript{713}. I seemed to be falling through space, black, dark and horrible. At length I reached what appeared to be firm ground, for I discovered a kind of path, and scrambling on to this made my way along it as best I could. Every now and then I slipped off into the horrible filth. All was utter darkness, and the marvel was that I got along at all. I felt drawn in a certain direction by some strange attraction, and ultimately found myself on a desolate stony plain which appeared to be covered with ashes. Still drawn on through the darkness, I stumbled and struggled on, longing for some human society, be it never so degraded. Then gradually I began to get a sort of half sight\textsuperscript{714}, and by means of it was able dimly to perceive that I was drawing near to some huge mass, which in time grew into the walls and battlements of a great city. Soon I stood before it and saw that it stretched right away as far as I could perceive, though this was not far. There was a gateway, and towards it I turned my steps.

No sooner had I come in front of it and noticed that it was built in the manner of a great Roman gateway than what seemed to be doors opened and I passed in. I had hardly done so, when a fiendish yell rang out, and two hideous beings, who apparently acted the part of wardens of the gate sprang at me.

"Then I knew that all spirits I should meet here would be enemies, and I turned savagely upon them – prepared to battle for life, I was almost going to say, but of course that sounds absurd. Fight, however, I would, and even as I made up my will to do it, the wretched creatures turned and fled. Thus I learned my first lesson about Hell. There is no law here. The strongest oppresses the weakest, and strength lies in the will and in the intellect."

\textsuperscript{712} Because of his recent pre-occupation with revenge and hatred for his enemy, when he fell into Hell, the Officer naturally found himself closest to and was drawn to a City whose abiding fault was hatred. Had his main fault at the time of his fall been something else, he would have been drawn to another city, mainly linked with that type of sin.

\textsuperscript{713} The Spirit Plane is very different to Earth, especially when compared to the Astral Plane, which is similar to it in many ways. The Astral Plane partakes somewhat of the nature of the Spirit Plane, too, and thus provides a sort of bridging link between the two for those spirits who desire it. However, the Officer, spent his time on the Astral as close to the Earth as possible near what we would called the Threshold region between them. Because of its close link to the physical world, this is sometimes called the “earth plane”. Those who remain there would remain largely unaware of the more spiritual aspects of the Astral Plane. Hence, his apparent surprise at the many ways the Spirit Plane differs from Earth.

\textsuperscript{714} This "half-light" is quite different from the light of faith, which is ever present and by which good spirits see, but to which those who lack faith are blind. It is best linked to the fires of Anger and Hate, the major emotions emanating from the City of Hate, and which had drawn the Officer towards its source from a distance, even before he could see it.
"I pursued my way unmolested for a time, and found that I could now distinguish the various buildings as through a dense fog. Gradually the idea grew upon me that I recognised this city – it was ancient Rome! Yes, but far more than that, for to it had been added all the buildings which had been built there since the days of the Caesars; and in time I learnt the truth. This was the spirit city of Rome, and many other cities, built of the buildings in which had been committed all the deeds of cruelty and hate. All the evil emanations which had been thrown off by its former inhabitants had gone to build up the Imperial City of Hell. Its better emanations had gone elsewhere, to the realms above; and this is the fate of every city or building on earth. Its evil side is dragged down to Hell, just as its pure form goes to the realms of half belief or of full belief.

"Here I found was not only Rome, but Venice and Milan, and a thousand other cities in which hate and cruelty had reigned. This vast city is not the only city in Hell. There are countless others. To each of these cities of Hate the damned are drawn, according as the natural laws of attraction act, some to one, some to another. Besides cities of hate, there are many others, such as the cities of lust: Paris and London may be found there. London, or parts of it, may be found in many of these 'cities', each part differing; for London at different times has had many different forms.

"Through the dirty, foul, and yet splendid streets I wended my way. Often I met men and women, many of them clad apparently in the kind of clothes they wore on earth. But these robes were foul and torn. Some of them rushed at me to attack me, but each one I was able to repel by means of my will power. Then an idea came to me. Why should I not attack one of them, make him my slave, and compel him to tell me about this new city in which I had to dwell?

"Acting on this, I sprang at a man, who turned with a shriek and fled. But I willed that he should come to me, and slowly he crawled back, struggling all the while. When I had him, I made him grovel in anguish, just to show him I was master, then bade him rise and show me the sights of the place. Whining, he did so, and led me to various buildings.

"Would you like to see a gladiatorial show?" he inquired.

"Yes" I cried.

"Soon we were in what seemed like the Coliseum, and I saw that the place was full. Seizing a man, I hurled him out; there was a foul-looking woman seated next and I threw her out also. We two then sat down.

"The show had just begun, and I saw that opposite us was a great royal box.

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715 At least to a certain extent the Officer’s spiritual sight and associated senses were being strengthened by use, as indeed all such things tend to develop on the Spirit Plane.

716 There is some good and some good things within all cities, and therefore no city is wholly translated to Hell. Here, the basic structure of ancient Rome, which served as the basis for the City of Hate, had been reinforced and expanded by the addition of buildings and people from later times and other cities, all linked by their connections with hatred and violence.

717 We need to emphasise these cities are not the Hellish equivalents of London, Paris, Rome, etc, but they do contain elements and spirits linked with each. Above all, however they are cities joined together by their common practicing of a particular vice.
"Yonder is the Emperor,' whispered my slave in an awestruck voice.

"Which?' I inquired.

"I don't know, but he is the Emperor, and he rules this part of the city.'

"Are there several Emperors here?' I inquired.

"Yes, many, and kings and generals too.'

"Don't they quarrel?"

"Quarrel? Where have you come from stranger? We all quarrel here. This is the City of Hate and Cruelty. We are constantly fighting against each other, district against district, Emperor against Emperor.

"We have just conquered a district near here, and therefore the Emperor is celebrating his victory by making the prisoners fight with the gladiators. Here they come.'

"Then began the most ghastly show I have ever witnessed; all the horrors of an ancient gladiatorial show, without one redeeming feature were enacted before our eyes. There was no noble martyrdom to relieve the beastliness of the whole show. It was not merely men against men, but men against women, and even against children. Tortures of every description were inflicted, and the wretched victims shrieked and screamed. It was just as if the scene was on earth, save that no death came to release the victims. On and on it went. Now, as I write it and you read it, the effect is to produce a sense of pity and nausea. But at that time the effect was the reverse. It pandered to my worst side and roused a fierce lust of cruelty and hate; and so it did in others.

"This was the object of the Emperor. Now farewell. I will write more another day – THE OFFICER."

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718 In general young children do not come to Hell, for they have not the ability to form the evil intent required. If those who are older deserve it, they do come, but then they appear to be of adult size, their Spirit Forms reflecting the evil within, which, of course does not derive merely from that last incarnation. On the other hand, as we are later told, powerful evil spirits such as the Emperor, could compel some of his slaves to assume the forms of dogs, or children and this is what is described here.
CHAPTER VIII

The Emperor. A Theatre in Hell.

Trance Conversation with "The Officer" in the Presence of H.J.L. March 30th

The new-comer's face was as I described it when I saw him clairvoyantly. It was a strong face, but not a pleasant one. Nevertheless, I thought it looked much less marked with evil than it had done when last I saw him.\[719\]

I greeted him in a friendly spirit, and he at once took up the thread of his narrative where he had dropped it in his last letter.

The Officer. "At length the show was over, and as we dispersed my slave and I took up our positions near a gateway to watch the egress of the Emperor. Soon a wild throng appeared around the Emperor's chariot. I noticed many spirits, both male and female, quite naked.

"I said to my slave, 'This is the first time I have seen naked spirits. We always seem to clothe ourselves by instinct.'

"He replied, 'These are compelled to assume this shape by the Emperor to amuse his evil passions.'

"O. 'It is not possible for them, though, to have relations one with the other, is it?'

"Sl. 'Surely, master, you must know by now that having no physical bodies, we cannot enjoy any physical pleasures. We can pretend to do these things, but it is all a hollow sham, a vain pretence. Our passions burn as fiercely as ever\[720\], but we have no bodies with which to gratify them.'

"'What, are there animals in Hell?' I cried, as several great hunting-dogs dashed past us.

"He replied, 'No, these are the spirits of men and women whom the Emperor compels to assume this shape, just as the others are compelled to appear naked or as children. He is so powerful that he can compel us to assume any shape he chooses, even that of his furniture\[721\]. The latter is a favourite amusement of his.'

\[719\] Apparently this was the first time Ward had met the Officer face to face. The previous time that he had seen him was clairvoyantly in the bottle of water. (See Chapter 4)

\[720\] Those who on earth have lusted after food, alcohol, sex, drugs or anything else in a purely physical sense, will in Hell continue to yearn for them, but although they can indulge themselves in each, they can gain no satisfaction therefrom, so that all continue to desire.

\[721\] Because it affects their pride, being forced to assume the shape of, say a dog or a chair, and then being used as such, is more feared by most in Hell than many torments that seem to be far worse.
"The procession passed amid scenes of the wildest debauchery and cruelty. A long shriek of anguish rose as it slowly passed along. Various forms of torture were being inflicted, sometimes on the members of the Imperial cortège, and sometimes on the spectators who lined the route. In particular I noticed that the dogs were repeatedly set to worry some of the women and men in the procession, or to drag spectators before the Emperor.

"On he rode in this chariot, the picture of cruelty and pride. His face was so lined by evil that it was almost impossible to realise what his original features had been like. I should think, however, that in his youth on earth he had been a handsome man, but evil had almost obliterated this.

"‘Who is he?’ I inquired. ‘Is he Nero?’

"My slave replied, ‘No, master. I have forgotten who he was, but I do know he is not Nero. Nero is a slave to this man. Nero is a very feeble being compared with the Emperor, and though he has several times tried to raise rebellion against the Emperor, the latter has always crushed him sooner or later. Still, Nero is very cunning and often escapes from the vigilance of those who have to guard him. Each time he is caught the Emperor inflicts the most excruciating torments upon him; indeed, torturing Nero is one of the Emperor’s favourite amusements.’

"‘But surely you must know who the Emperor was when alive?’ I inquired.

"‘I’ve forgotten, if I ever knew.’

"‘You liar, you don’t forget. Tell me at once.’

"As I could get nothing out of him, I began to imagine the most horrible torments I could devise, and by willing that he should suffer them, caused him to writhe in anguish.

"As, however, he evidently did not know the name, I at last grew tired of this amusement and bade him rise and show me something else to entertain me.

"‘I will take you to a theatre,’ he answered.

"‘What sort of performance do you have here?’

"‘Oh, extremely clever and exciting! They deal with all the famous cases of hate and cruelty which have occurred on earth, and if possible our managers try to get the original persons to re-enact the same scenes here as on earth.’

"‘Don’t you have anything dealing with lust or drink?’

"‘They come in as subsidiary parts of the plot; but this is the City of Hate and Cruelty, and therefore that is the dominant inspiration of all our plays here. In the cities of Lust it is, of course,

722

Although Nero is often excoriated for his excesses and atrocities, history tells us that he was a weakling and a coward, who was apparently killed, hiding in a ditch.

723

Neither do we, but it was obviously a later ruler than Nero, possibly one of the late third century Emperors.
lust that dominates. Still, as the latter often produces cruelty, we see a fair number of representations of it and of other pleasant vices.'

"Are any fresh plays composed here?"

"Not many, and those are but a re-shuffling of the ideas which have been enacted on earth. However there are plenty of real dramas of cruelty being enacted on earth every day, so we are never at a loss for a new play.'

"Nothing original ever comes out of Hell, I suppose? I inquired.

"Nothing so far as I know, but plenty of perversions and parodies from elsewhere.'

"We now stood before the doors of a great theatre. We had walked some distance, and here the buildings seemed fairly modern. The theatre certainly was quite modern, but it looked dirty and neglected.

"The latter was, however, certainly not the case. On the contrary, people were hurrying through the doors in considerable numbers. We went with the crowd, and, once through the door, our ears were assailed by a fearful noise, due to the fact that almost everyone was quarrelling with his next-door neighbour, either alleging that he had pushed him or that he had tried to rob him, or for some other pretended reason. At the booking-office a constant wrangle seemed to be in process between the booking-clerk and each person who came demanding a seat.

"Annoyed by the continual row, I called up all my will power, and, despite the angry protests of the crowd, forced my way through to the booking-office, dragging my slave with me. The latter, safe under my protection, did his best to hurt several of those we passed, and succeeded in catching a woman by the hair and throwing her on the ground, where the crowd ruthlessly trampled her underfoot.

"We made for the stalls, and on entering the theatre proper I perceived that nearly half the audience were engaged in quarrelling and fighting. Close by us in the stalls a man and a woman were fighting. They had evidently been people of good social position on earth, and their clothes, though dirty and torn, had at one time been expensive and fashionable. Yet these two fought like any people from the slums might have done, and as we watched, the man, who was evidently the stronger-willed dashed the woman to the ground between the seats. He deliberately stamped upon her and then sat down on his seat and used her body as a footstool, pounding her every now and then if she attempted to rise.

"Seeing us, he signalled us to pass him, adding, 'Don't mind her; just walk over her. I like to make a carpet of her; it does her good.' To emphasise this he gave her a savage kick in the jaw.

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724 Lust is not merely the desire for sex, which is clearly linked with hormones. As a sin, Lust is a demand for sexual satisfaction that may or may not involve sex, but which usually involves a degree of cruelty inflicted on another.

725 It must be emphasised that in Hell only power, represented by strength of will, commands respect. All those who live there act only under fear of punishment, and given the opportunity, willing inflict pain on others.
"We walked across her to some seats beyond him which were vacant. It was a most extraordinary sensation, for her body felt like real flesh and blood, and she squirmed and shrieked as if alive. Of course, she really did feel sufferings similar to those she would have felt on earth under the circumstances, but though our actions here show forth our wills, it is our wills which inflict the pain.\textsuperscript{726}

"Seated next to us were two women. Handsome they must have been at one time, but they were rendered hideous by the expression of the most fiendish cruelty which overspread their faces. Their eyes were steel-blue grey, and the hair golden in hue. I surveyed them carefully for a minute or two, and then the one nearest me (she said her name was Rose) spoke.

"'Well, I seem to fascinate you. What do you think of me?'

'I answered, 'I think you were handsome once, but your cruelty has spoilt your looks. Still, one can't be too particular in Hell. You'll do, and your friend also. I shall take you both.'

"'Well, we've got to be consulted first,' she replied, 'and I don't intend to go with you.'\textsuperscript{727}

'I seized her hands at once. 'Down on your knees and place your neck beneath my heel,' I hissed.

"For a brief moment she tried to resist, then fell groaning and sobbing at my feet, and did as I bade her.

"'Now sit back in your seat and remember you are my slave.' I said; and then addressing the other, continued, 'What's your name?'

"'Violet'.

"'Indeed, a pretty name like your companion’s, especially for such a cruel devil as you are. However, I'm more savage still, so you had better obey me at once. Down on your knees and do as Rose did.'

"She did so without a murmur.

"After a little desultory conversation the curtain rose, and the noise of quarrelling gradually subsided as the plot unfolded itself.

\textsuperscript{726} In other words it was because they had deliberately chosen to inflict pain upon her that she felt pain, not because they were walking on her body.

\textsuperscript{727} It is noteworthy that he did not attempt to subdue both women at once, for though clearly more powerful than either, it seems unlikely that his one will could have overcome both of theirs if they had been united in opposing him. However, this does not happen in Hell. All those who dwell there are basically selfish and will rarely combine with others to achieve a common goal, and then only briefly. In such a situation as envisaged, each would have endeavoured to ensure that the other received the brunt of the Officer’s power and would have devoted at least a goodly portion of her own will towards that end rather than fully directing it to oppose him. This subject is discussed in more detail in a later chapter. Nevertheless, rather than take the risk, he chose to subdue them one at a time and of course neither would help the other as she herself was not threatened
"I do not propose to give you that plot. It suffices to say though lust and vice of every description were there enacted before our eyes, it passed to its culminating point in the torture chamber of the Inquisition.

"My male slave, who had been sitting quietly up to now, here whispered, ‘We had better fly now, master. At the end of this scene the Inquisitors invariably raid the audience and carry some of them on to the stage to torture them.’

"Even as he ceased, the Grand Inquisitor stepped forward, and, pointing at him, cried, ‘Come here, wretched man’; and the miserable creature, with livid terror written on his features, rose, and, as if drawn against his will, began to make his way out of his seat and towards the stage.

"I at once resented this, for he was my slave, and, once taken from me, I might not be able to recover him.

"It was an open assault on my domination, and I could not permit it. I rose at once.

"‘Let that man alone; he is mine. If you want to torture someone fresh, torture yourself.’

"A low shriek of excitement passed round the theatre as the audience scented a fierce battle.

"The Chief Inquisitor glared at me.

"‘You are evidently a stranger here, or you would not dare to thus openly defy me. Well, it's time you learnt your first lesson. Come up on to this stage and do battle with me.’

"‘No, come down here,’ I answered; and then began a fierce battle between our wills. I have always had an iron will, and it stood me in good stead that day. The magnetic attraction sent out from the stage was tremendous, but I successfully resisted and willed that he should come to me. For a long time we thus struggled, when suddenly a yell broke from the audience. My enemy had been compelled to move a step forward.

Next instant, however, he had sprung back again, and I felt myself jerked forward sharply. The yell from the audience had made my mind wander\textsuperscript{728} for a moment; but at once I redoubled my efforts, and ere long again he stepped towards me. This time, however, there was no return; again another step, and then he began to move slowly towards the edge of the platform. At the edge he hesitated and struggled desperately, then with a wild shriek pitched forward into the orchestra, the members of which scattered in all directions. A wild yell of delight arose from all who saw it.

"Then he rose and crawled slowly towards me, climbing over the stalls; and the audience got out of his way, for they still feared him.

\textsuperscript{728} Although as good spirits we are unlikely to find ourselves in quite this situation on the Spirit Plane, thereon, we may well be confronted by an evil denizen of Hell, who tries to assail us in such a way, and it were as well that our will power should be developed. As this passage indicates, one of the most important requirements for will-power is learning to control our thoughts, for even a brief lapse of concentration can have serious consequence. Thus, whilst still here on earth it is important to direct our thoughts consciously along some specific line, even during recreation, rather than simply letting them wander wither-so-ever they will.
"At length he knelt on the stall in front of me. Then I spoke: `Go back to the stage, and I will follow.'

"I drove him before me, now completely beaten, vaulted lightly on to the stage, and there made his assistant inquisitors inflict all their most devilish torments upon him. The applause was deafening, and when we had seen enough and I turned to get down from the stage, a great shout arose.

"'You shall be our Emperor; raise the standard of revolt against the tyrant.'

"But it did not suit me to enter at once on conflict with that powerful will. I needed to know more about this city before I attempted anything so risky. At the same time I knew that the conflict was bound to come, and knew also that it would be impossible to hide for long what had happened at the theatre. Once the Emperor knew what had happened, he would scent danger and take measures accordingly.

"I therefore replied. `Silence, I have no wish to rule here. So long as I am not attacked by him, I shall remain loyal to the Emperor.

"At these words a titter ran round the building and several murmured, `He's afraid.'

"'Silence, you dogs,' I shouted. `If you breathe one word of what has happened here, I will inflict the most horrible tortures on you that it is possible to imagine.'"

"'The Emperor will defend us from you,' yelped a man in the stalls.

"In an instant I had him on the stage and bade the inquisitors flay him alive. If I use such material language, it is because by no other means can I convey what was done. It looked like flaying to the audience, and felt like it to the man, but of course there was no physical skin to flay. Nevertheless the result was the same.

"Then I dismissed the spectators, and, calling to me the two women and my slave, myself left the building.

"'I suppose you can find me a house?' I inquired of the man.

"'Yes, master. What of this one? It belongs to a well-known murderer, an Italian of the Renaissance. I think you would find it more convenient than one of the ancient Roman villas.'

"'This will do,' I answered.

729

Obviously, the assistant inquisitors were not averse to torturing him, therefore they willingly combined to do so, though only because a greater mind than any of theirs directed them to do so. This is about the limit of co-operation in Hell – free association of minds in pursuit of a common goal is rare indeed.

730

Flaying alive, (being skinned) was a form of torture leading to death employed by many Arab and Turkish groups, and is excruciatingly painful, for it is the nerves just below the skin that are the most sensitive – far more so than those in the deeper body tissues.
"We hammered at the door, and a man-servant opened it and struck at me. In a moment I had hurled him on the floor.

"Stamp on his face,' I cried to my women, and Rose did so with the greatest delight. I rushed up a flight of marble stairs, all cracked and filthy, and into a large salon. Here the master of the house sat surrounded by women. I sprang at him and hurled him out of the window, and appropriated for my own use the house and all it contained, including women and servants.

"Now, I think that is sufficient for this time."

He rose, but I (J.W.) said, "Please stop a moment. I want to ask you one or two questions."

H.J.L. thereupon remarked, "You had better be quick, for you have already been here long enough."

I nodded and asked, "Can you give me any details about the gladiators which are likely to be unknown to the historians of the present day?"

Officer. "I don't exactly know how much they know, but I expect they are fairly well up in the subject; there is, I believe, a fair amount of evidence about. Perhaps, however, you don't know this fact; the gladiators advanced on one side in a sort of triangle and on the other in a solid phalanx. As soon as the triangle or point of the wedge struck the phalanx, the later divided like a pair of scissors and then closed on the sides of the wedge. Do you understand this?"

"Quite," I (J.W.) replied. "And which is the correct rendering of 'Thumbs reversed'? Is it up or down to save the man?"

He smiled grimly.

"I am afraid I cannot answer that query. No question of saving any gladiator ever arose. Firstly, of course, they can't die, and, secondly, no one in the city of hate ever desired to save any man from suffering. Half the interest in these shows lay in the fact that the victor tortured his conquered foe."

"Now," interposed H.J.L., "you must return."
CHAPTER IX.

A Visit to the Emperor

The Officer's Narrative Continued. Trance Conversation, April 6th

"I do not think it necessary to give you in detail all that befell me in Hell. I set to work to gather round me a band of adherents. From them I demanded and obtained absolute obedience, but I allowed them to patrol the streets in bands, and attack and ill-treat all and sundry who fell into their hands. Large numbers of former brigands and pirates, together with soldiers of fortune belonging to every age and country hastened to join my bands. At length the inevitable happened, I received a summons to appear before the Emperor.

"I went, accompanied by a number of my retainers. As soon as we entered the presence chamber, a magnificent but dirty hall, the Emperor rose from his throne. This was raised up on a dais approached by three semicircular steps. He smiled at me in a manner which was meant to be engaging, but of course I could see the hatred and suspicion in his heart.

"That is one of the strangest things in that strange land. We still endeavour to deceive each other, and even think we can, although we know that others cannot really deceive us. We see the thoughts of others, and though our reason tells us that similarly others can see ours, yet some instinct still drives us on to attempt to deceive all with whom we come in contact.

"The Emperor spoke; 'Friend, you have already achieved much, seeing how short a time you have been in Hell.'

'I bowed. 'Your Majesty has spoken truly, and I hope to achieve even more.'

"'Even my throne,' he murmured. 'But I assure you will not find it an easy seat. Still, that time has not arrived, and will not. Come let us be friends, you and I. We will be like David and Jonathan, and between us we will extend the dominions over which I now rule. If needs be, like Anthony and Octavius, we can later fight over the spoils as to who shall own them. For the
present, like those wise generals, let us unite our forces and compel the neighbouring princes to acknowledge our dominion.

"Behold, I will make you my general, and you shall begin your career by attacking an upstart fellow called Danton who has terrorised an area near the confines of this city. It formerly belonged to another prince, but this fellow descended into Hell with a large following and carved out this petty kingdom for himself. It is known as Paris of the Revolution."735

"I saw quite plainly what was his real object. He feared to openly cross swords with me, yet felt that my constant presence near him, and yet independent of him, was a danger.

"He foresaw that by this means he would at any rate get me away from the heart of his empire for a time; and he, further, hoped that one of three things would result: either that I should be defeated and made a prisoner by Danton, or that the struggle would result in a draw, whereupon he could intervene and crush us both. Failing either of these, he still considered the third alternative advantageous. This was that I should crush Danton and seize his precarious throne. In that case he believed that I should be fully engaged in retaining control over my new subjects, and so be unable to hurt him. He, on his part, would merely have exchanged one enemy for another, and might even find me so weakened by the conflict that he could attack and crush me easily.

"But though I saw his real intentions, yet it suited me to agree. I, too, feared open struggle with the Emperor. I knew only too well what failure would mean. On the other hand, I felt confident that I should be able to overthrow Danton, and, having added his adherents to mine, return and attack the Emperor with a far greater likelihood of success. 736

"I accept with alacrity your Majesty's gracious offer,' I cried.

"Thereupon the Emperor ordered a great feast to be prepared, and bade all the court attend.

"At this feast I was the honoured guest.

"Wonderful dishes containing all manner of dainties were laid before us, but when we strove to eat them, feeling ravenously hungry and thirsty, there was nothing. The feast of Tantalus737 was no figment of the poet's brain, but a grim reality.

735 Danton was one of the leaders of the French Revolution, but eventually he himself fell a victim to the atmosphere of hatred and envy he had helped to create and was guillotined in April 1794. The forces of Napoleon slew many of his former supporters with a “whiff of Grapeshot” in October 1795 and these events effectively marked the end of the French Revolution. They took place little more than a century before the time we are discussing (c. 1910) To The Emperor who had been in Hell for nearly 2000 years, a century was a brief time – hence he called Danton an upstart.

736 The Officer was still thinking as a military man, whilst the Emperor was thinking as a politician. Also unlike most of the denizens of Hell he no longer desired conflict for its own sake. He avoided it whenever possible, unless he could be sure of victory and thus be enabled to indulge his love of cruelty, but he took no risk of losing and unless victory was sure, he sought to avoid conflict.

737 According to Greek mythology, Tantalus had revealed some secret of the gods and so was punished in Hades. There he was forced to stand up to his neck in water, which flowed away from him whenever he tried to drink it and over his head hung fruits that the wind wafted away whenever he tried to grasp them (hence the word tantalize).
"Yet though it was a hollow sham, the wretched guests were compelled to pretend to enjoy the feast because the Emperor demanded it. He, however, scorning to keep up the pretence which he compelled others to maintain, sat there with a sardonic smile upon his features. I, too, refused to play the game, and watched with grim amusement the efforts of the others to appear gay.

Everything was but a hollow pretence. There was a large orchestra playing during the feast, but despite their efforts, they were quite unable to produce any real harmony. It was simply a horrible discord, made all the worse by the fact that the audience were compelled to pretend they enjoyed it.

"After the feast the tables were removed, and gladiators fought before the Emperor. After a while, female gladiators took their places, and these fought with a ferocity and devilish cruelty which exceeded even that of the men.

"I will not give in detail all the amusements which graced the Emperor’s feast: it will serve no useful purpose. Enough to say that they included every imaginable form of cruelty and lust, and that many of them were perpetrated upon the guests themselves.

738 The music did not harmonise because in Hell all are selfish and none will work well with others. An orchestra must work together to harmonise.
CHAPTER X

The Attack on Danton

"Soon after we had left the feast, I sent out some of my retainers to issue a proclamation calling for volunteers. This brought in a considerable number, and having mustered these, I commenced a route march\(^{739}\) through the city towards the district over which Danton was supreme.

"As we marched, thousands flocked to our standards, and at length, reaching an open space which looked like a piece of waste ground, such as one used to see in and near great cities, I halted them and began to divide them into squadrons and companies. Such a motley crowd, men of all ages and climes, were gathered there: ancient Roman gladiators, Crusaders and robber barons of the Middle Ages. Chinese pirates, English buccaneers, soldiers of fortune from every corner of the earth, Turks, Bulgars – there they stood and yelled in wild excitement, shouting to be led against the enemy. At times they varied this by fighting among themselves\(^{740}\).

"Gradually I sorted them into divisions, and placed these under officers. Thus I grouped the mediaeval knights into two huge masses and divided each mass into regiments and companies. Similarly, I organised the gladiators, the buccaneers, and, indeed, all these various constituents, and produced in the end a very serviceable army. Its great fault was an almost utter lack of discipline, but this was replaced by the dominating will of the officers I had appointed. Of course these were constantly conspiring against me, and I had to be always prepared to crush a mutiny first in one part of the army and then in the other.

"Nevertheless, my will being, as you know, a remarkably strong one, I was able to dominate and lead this large force, numbering over a quarter of a million.

"We proceeded on our way, the troops acting, as they went, in the most approved style of the worst kind of soldiery – that is, they broke into the houses as they passed, plundering and ill-treating the inhabitants.

"One peculiar fact which I noticed was that they seemed unable to retain possession of what they had stolen\(^{741}\). Once they had got it, it ceased to interest them and was thrown aside almost directly.

"When we reached the confines of the district held by Danton, I sent forward a scouting party, who soon returned dragging several men with them.

\(^{739}\) The dictionary describes a “route march” as a march performed for exercise or training by a body of troops in full equipment

\(^{740}\) Whilst this would be disastrous for an earthly commander, since the spirits in Hell, cannot kill or permanently injure one another, it was of little consequence to the Officer.

\(^{741}\) They plundered because they enjoyed ill-treating the people they passed, not because the goods they stole were of any use to them – they were not.
"These wore the costume in vogue at the time of the Revolution\textsuperscript{742}, and from them I gathered a great deal of information. Of course they tried to deceive me, but as I could see their thoughts, it failed, as it always does here in the spirit world.

"These people are those who lived during the Revolution in France. Some of them were the supporters of Danton, others were his opponents. Their chief amusement is the guillotine, but since the object of that was to produce a quick and comparatively painless death\textsuperscript{743}, they have slightly modified the procedure of an execution.

"Of course, there is no death in Hell, and their object is to inflict as much pain as possible. They therefore place the victim on a board and slide that board under the guillotine, the man's feet, instead of his head, being in front and towards the crowd. The blade rises and falls a dozen times or more and cuts the victim in slices. The man suffers pain similar to that which he would have felt on earth, but the severed parts keep re-uniting. He thus suffers over and over again all the agonies of death, but without the helping hand of that great benefactor\textsuperscript{744} who on earth puts some limit to the pain man can endure.

"How seldom is it that men realise how much more death is a friend than an enemy! How often have I longed for death again to come since that day on which he really came!\textsuperscript{745}

"The people in this district also re-enact, so far as they can the chief episodes in the worst period of the Revolution. In particular, they hold blasphemous parodies of religious services, as they did then\textsuperscript{746}, and continually repeat the famous Festival of Reason, bowing down in mock solemnity before the original prostitute who on earth received their plaudits.\textsuperscript{747}

\textsuperscript{742} This refers to the French Revolution (1789 – 1795)

\textsuperscript{743} Invented by Joseph-Ignace Guillotin, the guillotine was first used in Paris on April 25, 1792, and remained the means of execution in France until capital punishment was outlawed in 1981. It was introduced because it was seen to be a more humane method of beheading than an axe in the hands of an executioner.

\textsuperscript{744} This is something that most people on earth do not realise. Death is benefactor to physical man in many ways, not least because it places a limit on the amount of suffering that we may be required to endure, both in duration and in type. There are no such limits in Hell.

\textsuperscript{745} Many of those who suffer in Hell, seek for death yet it is denied them. Referring to this, Revelation 9: 6 says: \textit{And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.}

\textsuperscript{746} This refers to the de-Christianisers, who from the 22\textsuperscript{nd} September 1792 introduced a new Calendar that replaced the week with ten day periods and Sunday along with it. Churches were desecrated or closed, and priests were attacked and forced to abandon their vows of celibacy. In the Cathedral of Notre Dame “Liberty” personified by a prostitute-actress, was elevated on an artificial mountain in the choir. Men wearing sacred vestments and carrying sacred vessels danced in the streets and finally on 23rd November 1793 all the churches in Paris were formally closed. The new religion of “Reason” had formally replaced Christianity in France.

\textsuperscript{747} Actresses were used to represent these Republican irreligious ideals, and though not all of these were prostitutes, many were. This “Goddess of Reason” was probably one of those.
"Having obtained this and more information, I drew up my plan of campaign and then advanced into the enemy's country. As we did so, we endeavoured to do as much damage as possible to the houses and people we met. While we tortured and made slaves of the latter, we endeavoured to utterly destroy the former. We were able to do this so long as we were near the 'forms' of the buildings, but as soon as we moved on to some other area and ceased to be interested, the buildings re-appeared.

"Like ourselves, they are 'forms', and so indestructible; they merely seem to disappear because our wills are stronger than those of the owners, for the time being, but as soon as the stronger person's will ceases to think about them, they resume their original shape. It is similar to the fact that the Emperor can compel people to assume the forms of animals. In like manner we compelled these forms to vanish, but as soon as the will that had made them vanish was withdrawn, they resumed their normal shape.

"We thus advanced rapidly into the enemy's country, and ere long saw the enemy's forces mustered along a ridge. I should explain that there was some open country between the city in which the Emperor reigned and Paris of the Revolution. It was not really extensive, but it was sufficient to act as a barrier between the two spheres of influence. It was created and retained by the determined will of Danton, or otherwise it would have soon been covered with houses. It is utterly impossible to give you even approximate measurements, as space in your sense does not exist. However, it was large enough to enable two great armies to carry out all the complicated evolutions needed in a battle. The ground itself was the most dreary waste it is possible to imagine. It was black and burnt up, and, as it were, covered with ashes.

"There were two ranges of hills, and Danton had taken up his position on the further, while we occupied the ridge nearest to the Emperor's city. Overhead, as it always is in Hell, the air was black and the atmosphere dense with a fog. We were, however by now able to perceive each other in spite of the fact that there was no light.

"I grouped my heavy guns in three main divisions."

J.W. "Guns! Do you mean to say you have artillery in Hell?"

The Officer. "Certainly. Where do you suppose the 'forms' of all weapons of destruction which men are ever inventing go, if not to Hell? There is no place for them in the realm of Half-belief, and they must go somewhere. Well, they come to Hell. Now the really interesting feature about the matter lies in this. Men who on earth have never used rifles or, indeed, any modern weapons are almost entirely unable to use them. These weapons are 'forms' and the pain which they inflict in Hell is mental. It appears very similar to physical pain, for that is the easiest way for us to appreciate it.

"A man who on earth knew nothing of the effects of a rifle would here find it next to impossible to imagine it. He would certainly not impose that kind of pain on another, and he would not easily be

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748 Apparently this was so difficult that even he could only do so when they were near him and whilst he was actively thinking of them.

749 Although the landscape varies somewhat outside of the cities in Hell, all such areas are wasteland, largely free of vegetation, and either covered with rocks, dist, ashes, as here, or some-times what seems to be thorn bushes.
susceptible to it as imagined by another. A man who on earth had heard how a bullet hurts will be able to impose that type of suffering on another. But the man who can both inflict and suffer most keenly such pain is the man who has on earth actually undergone that particular kind of torment.

"Hence it comes about that often the most fiendish torturers here are those who were tortured on earth. If they die unforgiving, they are enabled by the very pains they have suffered to retaliate on their old oppressors to a most appalling degree.

"Is this matter quite plain?"

J.W. “Yes, I think so. A parallel case on earth is to be found in Hypnotism. I gather that a hypnotist can make his patient suffer sensations and pains according as he wills it. He can make him taste a piece of lemon placed not in his own but in the hypnotist's mouth. So, too, he can impose pain, especially pain associated with the nerves, and contrariwise, can take away the pain which the patient is really feeling."

The Officer. “Precisely. It is of course the same power, but it can only be used on the earth plane to a limited extent, because matter interferes. Still, by careful study and practice much more might be done on those lines than is. I should add, this power can be used both to help and to harm others. Many of the ceremonies of black magic are based on this principle. Thus the wax doll with the pins driven into the spot where the lungs should be was merely utilised as a means by which the magician could concentrate his mind on that of his enemy, and then cause him to suffer the same pain as he had pretended to inflict on the wax doll.

It was of course, easier to cause the pain by producing disturbances in the mental, or, at any rate, the nervous system. Still there have been a few men of transcendent will power who were able to affect matter direct, for at its highest mind is, of course, more powerful than matter. Such cases are rare on the earth plane, but become more general on this plane.

"You will thus realise that each body of troops employed those weapons which were familiar to it and in like manner, for the most part, those who knew nothing of shot and shell were unhurt by them."

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750 Because the effectiveness of all such weapons in Hell depends equally on the mind and will-power of those wielding them, it is often the case that modern weapons are no more and no less effective than medieval ones.

751 More work has been done on using hypnotism in medicine here on earth over the last century, but not to the extent that would have been hoped-for in Ward’s day. Instead, most modern hypnotists use their powers to entertain, acting a showmen rather than helping others. Some, however, use it for selfish and evil ends.

752 Modern black magicians employ the same basic principles to cause illness and even death to their victims.

753 Possibly this was also in part because of the comparatively impersonal nature of death by shot or shell.
The latter rule was not so absolute as the former, for a few men of exceptional will power were able to inflict this type of pain which they knew, upon some of the weaker-willed among those who did not. They were, however comparatively few. 754

"Now, though we had cannon we had no horses, for horses are animals with each a separate soul, 755 and not forms only, like inanimate objects.

"That difficulty was partly surmounted by my compelling a large number of spirits to assume the form of horses, some to draw the cannon, others to act as mounts for the cavalry. I was here copying the Emperor's methods, and found it a most useful move, as it did not occur to Danton. I believe, moreover, his will power was not sufficient to enforce such a command to any considerable extent. There are few things the spirits in Hell hate more than being obliged to lose, even temporarily, their original 'form'. To their materialistic minds it seems as if they are losing their identity."

754 It obviously requires a much greater effort of will to create a new mental image than to activate an existing one, and most of the denizens of Hell are too lazy to undertake any such work unless forced to do so.

755 This is a key point. Not only horses, but all animals have souls, and most of them pass to the Astral Plane after death, before reincarnating on earth again, though a few of the more advanced animals do pass to the Spirit Plane preparatory to becoming human. However, they would not go to Hell, for they lack the capacity for evil that would be necessary to force them to do so.
CHAPTER XI

A Battle in Hell.

"Then the battle began in real earnest. Compared to it, the fighting in the arena had been the innocent make-believe of children. Nearly all these men had been used to fighting all their lives. The battle, to a casual observer, would have appeared much like a battle on earth, save for the curious blend of all kinds of weapons and costumes. The armour-clad knights charged again and again, and were met by solid phalanxes of Republicans armed for the most part with scythes.

"Danton was quite wily enough to know that against men who knew nothing of shot and shell these modern methods of destruction would be comparatively harmless. His scythe-armed rabble,\footnote{756} on the other hand, would have been useless against our rifles, for most of them did know something of the pain which a bullet can inflict. Many, indeed, had been shot at various times, though the majority had fallen before the guillotine. Their scythes, on the other hand, were just the sort of weapons with which to meet horsemen.

"The Roman gladiators rushed forward in a solid phalanx to meet a regiment who charged up the hill with bayonets fixed. The enemy's artillery answered our own, but being almost exclusively of the date of the Revolution, was not as effective as some of our guns\footnote{757}. In this, indeed, was alike the strength and the weakness of Danton's army. It was much more coherent, and was kept together not merely by his dominating will, but by a sympathy of interests and history, and of course my force lacked these useful adjuncts. On the other hand, he was unable to employ any of the more modern weapons of destruction, while I could. So the battle raged for what seemed years.

"The plain between the two ranges was covered with what appeared to be wounded and dying men, and the screams of anguish rose ever above the roar of the guns. I should add that the flame which leapt out every time a gun was fired was visible, but yet produced no light\footnote{758} – that is, nothing which illuminated the surrounding darkness.

"But my forces not only outnumbered Danton's, but, on the whole, exceeded them in ferocity; and at length I was able to force back his left wing and then drive him from his position into the plain. Here his army was caught between my triumphant right wing, now occupying their former

\footnote{756}{During the Revolution there were a number of Peasant Revolts, most of which were crushed quite easily by the Revolutionary militia. These supporters of Danton apparently came from both sides in that earthly conflict.}

\footnote{757}{Because the Officer himself, and undoubtedly some of his army were comparatively recently come from earth, they were able to conceive and operate much more modern artillery than those who had lived a century earlier.}

\footnote{758}{This is the same with all forms of light in Hell; it can be imagined and thus made visible to those around, but it is not “real” and therefore does not illuminate the spirits and spirit forms even in its immediate surroundings.}
positions on the ridge, and the remainder of my army, which still held the range nearest the emperor's city.

"Here they were completely shattered, and such as could attempted escape down the valley to our left, the other three sides being closed. This plan shows you the final position."

He sketched out roughly, as it were with fire, the following plan.

"The number of our prisoners was enormous, for very few succeeded in escaping to our left.

"My first act was to compel a large number of them to assume the shape of horses, and so release my own men. I did this not out of consideration for my own men, but because I thus was enabled to make it in the interest of my men to concentrate their will on keeping them prisoners."

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759 As HJL had done previously! (See Part One, Chapter 8)

760 By this time it is clear that the Officer was already “learning the rules”. In Hell no one does anything without being compelled to do so, other than for selfish motives. Hence in order to control such evil spirits one must give them a selfish reason to want to do something, unless one is to spend all one’s mental energy holding them in thrall. ..
"We then hurled ourselves upon the town and stormed it. I should have told you that quite a considerable proportion of Danton's army consisted of women, and these fought with even greater ferocity than the men. Consequently, when they fell into the hands of my victorious troops, the tortures they inflicted on these women beggar description.

"We, of course, sacked Paris of the Revolution as completely and thoroughly as it was possible for the most savage soldiery to do. We spared the inhabitants no suffering which could be devised. Yet, strange to say, whereas on earth there is some strange satisfaction to savage men in a sack, here there was none.

It was all a hollow sham. The goods we plundered were useless to us; the wine we tried to drink made no impression on our ghostly gullets; the whole thing was a fraud. There was not even the satisfaction one gets in a dream, when one appears to taste the food one eats, and so forth. Even in our dreams we are still in touch with our physical bodies, and so can supply the full and proper interpretation.

"In Hell, though we can still suffer pain, yet we cannot enjoy pleasure. That is the first great law in Hell, if I could use the word law in a place which is essentially the negation of all law.

"I then set to work to establish myself on my new throne. I was surprised to find, however, that I had lost a considerable number of Danton's former subjects. I did not know it at the time, but I learnt afterwards that the overthrow of Danton had enabled some who had been growing weary of the sort of life they led to hope faintly for something better, and this once done, help was vouchsafed them to escape and begin the first steps towards progress.

Men and women suffer from many of the same faults, and in Hell, where physical strength counts for naught, it is mental power alone that is needed to battle. Often, because on earth the women had lacked the physical strength to fight men, they had more developed wills, and so in Hell were perhaps more able to use them.

This passage is interesting in that it indicates that even amidst such depravity the Officer apparently still retained some of the respect for women, so engrained in the mind-set of a British Officer of the Victorian era.

Those things that on earth men call pleasurable are mainly linked with the Physical body and they are clearly of little value to a being that has no body. A pure spirit can only enjoy spiritual pleasures, such as the pleasure of serving God, of knowing love, of helping others and perhaps some mental pleasures like the appreciation of beauty and art. However, a spirit in Hell is clearly not going to enjoy spiritual pleasures, and in general they will be so obsessed with self, that they cannot appreciate mental pleasures, even if there was somebody else in Hell sufficiently unselfish to wish to provide them with any. Thus there is no pleasure in Hell; only suffering and sin.

Although the Officer may not have realised it at the time, there certainly is Law in Hell – the Law of Karma. Bitter retribution is the Law of Hell, and until a spirit learns to turn away from self, and however haltingly begins to try to help others it will continue to suffer the effects of its karma. Once it turns towards the Law of Love, it is well on the way to being able to climb out of Hell.

This is effectively how any soul is first led to seek to escape from Hell – eventually it gets sickened by the suffering and pointlessness of it all, and it is usually at that point that a messenger of light will approach it to give it the opportunity to begin to climb out of Hell.
"Thus out of the appalling nightmare of that battle arose the possibility of progress for a few. Such is often the case in Hell, showing how wonderfully out of evil God is able even there to bring forth good.

"Now I think you have heard enough and this will form a convenient place at which to close my narrative for the time being."

H.J.L. then spoke. "Yes, I think, Jack, it is time you were returning."

Then I sank into unconsciousness.- J.W.
CHAPTER XII

A Second Visit to the Emperor

H.J.L. had hardly ceased greeting me when the Officer entered the room. He began almost at once:

"Having established myself in my kingdom, I soon began to realise the terrors of kingship. Never for a single moment could I feel at peace. Rest there was none. Ever I had to be on the watch to suppress some revolt or defeat some ingenious plot.

"I felt like a hunted animal at bay, surrounded by a lot of snapping curs who were only watching for their chance when I was off my guard. Every diabolical cruelty I could devise I employed to terrorise my enemies, but it was of no avail. I could not kill them, and the only effect of my tortures was that they hated me the more.

"After a while I received a message from the Emperor congratulating me on my success, and inviting me to visit him. To refuse would have been to acknowledge that I was afraid of the Emperor; at the same time my absence from the kingdom would be the signal, I knew, for a revolt. However, I decided to risk the latter danger and go and laugh in the Emperor's face. So I set out with a considerable guard.

"I was received with much pomp and splendour, or at least, so it appeared. Really, of course, the whole show was a hollow fraud. The bands which played could only produce a discordant din; the tapestries which adorned the streets were dirty and tattered; the flowers which were strewed in my path, were withered and stank of rottenness; the pretty maids who preceded our procession were rendered hideous by the lines with which cruelty and lust had marked their faces.

"After meeting the Emperor's procession, we went together to witness a gladiatorial show. This finished, we proceeded to the palace, and there a great feast took place. It was the same empty show as all the rest. There was nothing real except what was vile.

"And how do you like the cares of kingship?" inquired the Emperor. `Uneasy lies the head, eh?'

"I laughed. `It's better than being under your Majesty, anyway.'

"Very likely. Still, I fancy you must get a little bit tired of being ever on the watch. I know I do. When I want a change, I take a spell on earth again. Its wonderfully restful and refreshing after the strenuous life, one has to lead here.'

"For once my curiosity was greater than my wisdom, and I cried, `But how do you manage to return to earth? I thought once we had lost our astral bodies - - - - '"

Those who have not experienced it, rarely realise the constant fears and cares that attach to rulership, and the more autocratic and absolute the rule, the greater the fear. Even on earth this is so – how much more in Hell, where those who rule do so with a degree of absolutism that is undreamed of here on earth.
"You are still a young man," he replied, "and have much to learn; but I am surprised you do not
know that simple fact." he looked at me thoughtfully, and then continued.  "If a spirit in Hell
makes an alliance with a mortal on earth, it is possible for the former to acquire, or at any rate
borrow, for a short time, a temporary astral body. At times it is even possible for such a spirit to
obtain for a short time a material body.

"Such men used to be known as wizards, and the women as witches, and the spirits they invoked
were always regarded as devils. Of course, many of them were elementals, and a few may have
been devils proper, but most of them were just human spirits and not always bad ones either."

"Of course it's a risky business playing about with sorcerers. They always try to reduce the spirit
in partnership with them to the position of their abject slave. Their wills, of course are strong, and
if the spirit be some rather weak, vicious fool, they can reduce him to a position of absolute
subservience, at any rate for a time."

"But how can they enforce their commands?" I cried.

"By the same methods by which you and I enforce ours, by the mere force of their wills. Just as
we can inflict any kind of pain we choose on our subjects, so can these wizards on their spirit
slaves. But of course, with iron wills such as we have, the end is always that we can dominate the
wizard and make him our slave. Then, indeed, for a short time we can have a glorious time."

"He rose. 'Let us now go and witness the play which is to be performed in the private theatre,' and
he referred no more to the subject of magic. But what had been said made a profound impression
upon my mind. I was so struck with the idea that I failed to see the danger lurking in it. I have no
doubt that the emperor raised the subject with the object of luring me into this danger, but I did
not perceive it.

"I have often wondered how it was that I did not perceive it. It may have been that the Emperor
really had a stronger will than I, and so was able by a very strong exercise of that will to prevent

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767  The Emperor was one of the most experienced and powerful spirits in the Third Division of Hell,
and his long experience had taught him virtually all there was to know about that realm, including
details of many obscure aspects of karmic laws and their effects. Everything that he says in this
passage is essentially true, though, of course it is not the whole truth.

768  Elementals are young spirits that have not yet entered earth life to begin their physical incarnations,
though the term is also sometimes used to describe Astral thought forms. Devils proper; are those
ancient spirits of evil whose normal place of abode is the Second Division of Hell, but there are
many so-called “devils and demons” that are merely thought-forms. Under the term “human spirits”
he embraces all those on the Astral and Spirit Plane, mainly, though not always those of an evil
nature. Some fairly average spirits may be dragged in out of mere curiosity, just as on earth, many
people attend their first séance out of curiosity and then get dragged steadily downwards thereafter.

769  Note; “for a short time”; the warning was there if the Officer had seen it. The longer such a spirit
stays on or near the earth, especially if it actually takes possession of a physical body, the sooner it
will be “caught” by an exorcist of some sort and cast back to Hell, and as it later proved for the
Officer, such a fall may be disastrous for the evil spirit concerned.

770  }
me seeing what was passing in his innermost mind. It may have been, however, that I was so struck with the idea that I never strove to get to the bottom of it and find out what his real object was.

"Of course I did not imagine for one moment that he made the suggestion with any other object than that of doing me harm. I thought he foresaw that if I left my dominion to go playing tricks on the earth I should at once be deposed.

"This, indeed, I knew quite well would be the case, but I also felt certain I should find no difficulty in throwing out the usurper when I returned. In reality he knew this too; but he also knew that after a time the effect of this new sin would be to render it impossible for me to return even to that division of Hell. I should, in fact, be compelled to fall still lower. Thus he hoped to be rid of me.

"I did not know this, and, being anxious to try the new experience for several reasons, determined to do so. My reasons were, firstly, that I wanted some rest, or at any rate change, from ever standing on guard in Hell; secondly, it would be a new experience, and therefore of interest in itself; thirdly, the possibility of seeing the earth again filled me with a new sensation, which I can only compare with what a boy feels when he is homesick.

"I returned soon after to Paris of the Revolution, and of course found civil war in progress. One section had liberated Danton and placed him on the throne. I soon dealt with the matter, and Danton and the other ringleaders returned to the torture chambers.

It was probably because the idea was so enticing to him and absorbed so much of his intention that he was unable to perceive the inner mental processes of the Emperor and the danger they portended.

Having already read that Hell is ruled by the Law of Karma, it should not surprise us to learn that even the most basic aspects of its nature are directly linked thereto. Thus each of the various “hells” or the seven divisions of Hell is linked to certain aspects of sin, and each type of sinner goes automatically to that region to which his most abiding fault draws him. What the Officer failed to realise was that the sin of witchcraft was not just another sin against his fellow men, like murder or torture; it set his will directly against that of God, and thus would eventually draw him to a still lower Division of Hell, as is described hereafter.

This of course, is what eventually happened.

That is to say, having visited the Emperor in his realm of Ancient Rome, he returned to the region that had been built to look like Paris of the Revolution, which he had made into his own kingdom.

Obviously one cannot be killed in Hell, so Danton had had to be kept imprisoned. Perhaps he could have escaped, but he had such strong mental links both with the region he had helped to form and with many of the spirits of the region, that he would not have wandered far away from it.
CHAPTER XIII

"The Officer" and the Wizard.

"Then I set myself to find a man who, on earth, had been a sorcerer. I discovered a good many, more than I expected, but most of them had only played at the game. The reason, of course, was that those who had really obtained any considerable knowledge in the subject had, on death, fallen even lower in Hell than we were.\footnote{775}

"I found one man, however, who had been associated with a far abler man who had fallen lower. The man in my dominion told me all he had learnt from the other, though he had not dared to practice it, and I soon discovered how to get in touch with a magician on earth.

"This 'student of the occult' was a German, and lived in Prague, or rather, on the threshold of that city. He knew a lot about magic, and had already discovered how to 'raise' and control spirits of the dead – in plain English, weak-willed spirits of the Astral Plane. He could also do something with the elementals. He was now working to raise 'a real devil from Hell,' and it was I that answered his invocation.

"I had set the old magician who was in Hell to work before me, in spite of his prayers, for he was afraid\footnote{776}. As his incantations rose, they came in contact with those from the man on earth. This stream of incantation\footnote{777} soon made itself plain to me, and I was thus informed that there was one on earth who wanted such as I.

"Voluntarily I stepped into the stream of invocation, and joined my will to theirs. At once I seemed to be drawn through space, and found myself before him. 'The student of the occult,' as he called himself, was standing in the middle of his magic circle, within which were two triangles forming a six-pointed star. All around it were pentagons and a whole host of other mystic signs. A brazier burnt in the room, and from it rose a heavy perfume which filled the room with smoke.

"The room itself was perfectly dark, and appeared to be a cellar with walls of stone, and floor of the same material. There were some cases with mummies along one side of the wall, and a few articles of furniture. But the larger part of the room was completely bare.

\footnote{775}{The City of Hate is in the Third Division of Hell, but as he he later discovered, Satanists and their ilk usually end up in the Second Division, but the Law is Just, and if a man has merely dabbled with black magic, but not actively served the devil, he may still escape from that terrible fate. In most cases, his other and more abiding sins will claim him and he will enter the Third Division, just as had the Officer.}

\footnote{776}{He was afraid because he knew the risks better than the Officer, probably because of what had happened to his old teacher. However, by his will, the Officer compelled him to do so.}

\footnote{777}{This is the purpose of incantations – like prayers they link earth to another realm. Unlike prayers, incantations seek to compel, they do not invoke help, but demand acquiescence. However, the basic principles are the same. A link is formed between the one praying (or incanting) and the one who is the object thereof, and a psychic and/or telepathic link is formed.}
"Now, though I could see him, he as yet could not see me, and continued his incantations. I began to will that he should see me; and then I perceived lying outside the circle, and at some little distance from it, a woman. She was not dead, but in a trance, and I knew at once why she was there. She was mediumistic, and from her I could build up for the time being a temporary habitation of some sort.

I moved towards her, and began to draw from her the more etherealised elements, at the same time exerting my powerful will to that intent that he should see me. Soon he did so. I doubt if, as yet, an ordinary mortal would have been able to, but he was possessed of clairvoyance, though not in the highest degree.

"As I became visible to him, I perceived that I gave out a kind of lurid red light. It was not much like the brilliant red of the opera when Mephistopheles appears, but it is evidently from some such phenomena as I was now producing that the tradition had grown up. I am not quite sure of the reason, whether it was due to the predominance of hatred in my aura, or simply because the wizard expected me to come in that form, but at any rate, if he expected horns and a cloven hoof he did not get them. I could see that he was quaking with fear, but he pulled himself together and cried, 'Come hither, slave, I command.'

"'Slave be damned,' I replied. 'I'm no one's slave. If you want my services you've got to pay for them.'

"This seemed to disconcert him a little. You see, it did not follow along the traditional lines of evoking evil spirits according to the ancient legends. As a matter of fact, stories of these sort of things, emanated almost from solely from the mouth of the magician and were doubtless coloured accordingly.

"After a few moments he said, 'What is it that you demand?'

"Now the correct answer, I suppose, should have been 'Your immortal soul.' but I didn't care a two-penny cuss about his soul. So it was my turn to hesitate. At last I replied. 'What have you to offer me?'

"At once came the answer, 'My soul.'

"That's no use to me, and in any case it's damned already. No I want something which will benefit me personally.'

"'Well, what if I give you a mortal body so that you walk the earth in the semblance of a man?'

"Can you do this, for I have not an Astral body?' I inquired.

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778 By “etherealised” he means those elements that were lightest and thus most easily influenced by will-power alone. (in this case those linked with her astral body).

779 Mephistopheles – the name used by the devil in the opera of that name.

780 A spirit without an Astral Body needs to assume one before it can make contact with the Physical, for spirit unaided, cannot directly make contact with matter.
"Nevertheless I can manufacture one for you and so enable you to obtain control of a physical one."

"And he spoke the truth, for by his knowledge of the occult he was able to draw round him a host of empty Astral shells and of the lighter elementals. Seizing on one of the latter, I moulded it into a semblance of my former self and found I had an astral body. Then, going over to the medium, I with his assistance built up a real material body.

"I gave a shout of delight. After all that nightmare of horror I was back on earth again. But even as I did so, I felt that it was but a temporary release.

"Can I go outside?" I inquired.

"I doubt it," he replied, "Still, you can try."

"I climbed up the stone stairs and came out into the broad daylight. The effect was magical as well as unpleasant. I seemed to dissolve – or at least my physical covering did.

"I hurried down into the cellar, and we had to start the materialising again.

"Well," I said, ‘a body which melts in the sun is not much good. You'll have to do something better than that.'

"You can always," he whispered. ‘take control of someone, and with care this materialised kind of body will enable you to get about in the dark.'

"In return for this, I agreed to help the magician in his plans."

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781 As used here, the term “elementals” mainly refers to astral thought-forms, but sometimes it may refer to evil elementals from the lower parts of the Astral Plane.

782 The process by which a spirit (good or bad), draws forth from a medium some of the elements of his/her physical body, usually relies upon a union of wills between the spirit and the medium. The material that is drawn forth is usually called ectoplasm, and scientific experiments have demonstrated that it does contain human cellular material and that its loss causes the body of the medium to reduce in weight. Ward provided a detailed discussion of this subject in his 1936 book “The Psychic Powers of Christ.”

783 In other words, he was to take possession of somebody on earth, just as he had done when he dwelt on the Astral Plane, and had sought to ruin his enemy. It will be remembered, however, that it was this sin which had caused him to be cast out of his own Astral Body and down into Hell. Perhaps this should have warned him, that a similar fate would also result from a similar action on this occasion, but it didn’t. Once he had done this, he had become what we mortals call a demon.
CHAPTER XIV

The Evil that They Wrought

"Gold, power, and revenge were the chief things he desired. At the same time he did not despise lesser advantages. He had about a dozen women over whom he had acquired absolute control, and who were all mediumistic. These he used to help him materialise spirits and produce other phenomena.

"I helped him to acquire much gold. It was a simple process. I could pass through matter in my astral form and dematerialise some of the gold, carry it out into a place of safety, and there it would take up again the material elements, which for a time had been scattered. This process needed expenditure of considerable will power, and an easier method was for me to take control of some denizens of the house in which the gold lay when asleep or in a trance. These would collect as much as they could carry and convey it to some place arranged by the magician and myself. Then they would return, and would have no recollection of what had happened next morning when they awoke.

"Once or twice they were followed and arrested, but though they were punished for theft, no suspicion fell on 'the student of the occult.' Of course, when arrested, I cleared out and left the unfortunate spirit to re-enter his body and shoulder the responsibility.

"I was just as useful to my master in carrying out his schemes of revenge, for he had many enemies. He had a particular dislike of all forms of religion, and vented it upon the clergy whenever he got an opportunity.

"At first he contented himself with slight damage. Tricks were played on his victims by elementals. Things were thrown about the room, crockery was smashed; when asleep his victim was awoken by having the clothes pulled off the bed his face smacked, and his nose tweaked. But as time wore on and he found he could do these things with impunity, his vicious character developed. Pinching and teasing gave place to physical violence. His victims were beaten black and blue or thrown downstairs, and attempts were made to set the house on fire.

"As the phenomena became more and more malevolent, the elementals for the most part dropped out, and even the spirits of the dead who had served him began to resist. They did not dare openly to defy him, for he had methods of making even them suffer, but they did the work half-heartedly and badly."

784 The dematerialisation of physical matter requires a mighty effort of will, but it is clearly possible as this account demonstrates. However, it also indicates why it is rarely used by spirits, good or bad. It is usually much easier to achieve one's aims in some other way.

785 Although a fairly extreme example, this is a demonstration of the dangers that may attack us when we sleep. Effectively these individuals were temporarily possessed by the Officer. This is why it is always essential to say our protection prayers before we go to sleep. It enables our Guardian Angel to provide all the spiritual protection that is needful. Without the assent that some sort of protection prayer indicates, they may not be permitted to do so.
J.W. "But how did he make the spirits suffer?"

"By his will. He, as it were, hypnotised them. This batch were weak-willed folk whom he compelled to do what he liked. He made them suffer, if they resisted, just as we make each other suffer in Hell. He found, however, that though I could not be threatened and bullied, yet I was far more willing than they to inflict suffering upon men.

"Meanwhile I had not neglected my own interests. Besides settling a few old scores and even partaking again, when materialised or controlling, of some of earth's former pleasures, I had also been building up my influence over my master. Some of the scenes in that old cellar under his house would have filled you with amazement. There would be at least a dozen of his girl mediums, some normal, others in trance, and in addition sometimes as many as a dozen materialised spirits. Except myself, these spirits came from the Astral Plane, and were constantly changing as one after another hurled themselves out of their astral bodies through one or more of the occult sins. These materialised spirits would stand or sit and talk and even laugh and sing and dance. Nor were these innocent recreations all; but I will draw a veil.

"Sometimes in the best vein of mediaevalism the wizard would celebrate the black mass, and we were the congregation.

"Meanwhile, however, I found it necessary constantly to renew my astral body. The mere fact that it was not really my own rendered it fragile and liable to disintegrate; and, further, the evil I was constantly doing hastened the dissolution. The result was that, despite obsessing many people, I was constantly requiring new astral bodies.

"At length my master called upon me to murder a man who had somehow got on the track of some of his deeds.

I followed him to his house unseen, and between one and two in the morning set to work. Standing at the foot of his bed, I willed, and as I did so became visible in my astral body. The dull red glow which always seemed to accompany me shed no illumination beyond making me visible.

"I willed still harder, and the wretched man saw all around him a host of evil shapes, bloated monsters, elementals of every form and kind, while besides these were the malevolent faces of evil men and women.

They shrieked 'Death to the traitor; tear him to pieces,' and almost every moment they rushed at him as if about to carry out their threats. They were unable to do so, for it is very difficult for a non-physical being to hurt the body of a mortal unless he has done something to put it in their power. But this wretched victim did not know that, and he was in an agony of terror.

786 Thus the Officer and the wizard together were effectively responsible for sending many of these weak-willed, rather than evil, astral spirits down into Hell, where their weak wills would ensure that they suffered greatly. That in turn, it is to be hoped would eventually make them ready to try to escape from Hell, by turning away from evil.

787 The Black Mass takes a variety of forms, but is not of itself a great psychic exercise; (unless an actual consecrated host taken from a church is employed). It is more commonly performed as an act of bravado and defiance of God – a case of offering worship to Satan and it is this sort of act, more than many of the other evils that he may commit, which fits a man for the Second Division of Hell.
"Then I cried aloud, 'Have you forgotten Anna? We are here to avenge her. She is now in Hell, and has sent us to bring you there also.' (As a matter of fact she had not sent us, and we did not know whether she was in Hell or not.)

"He screamed, 'My God, after all these years must that sin rise up and condemn me?'

"We laughed derisively and went on in chorus, 'She calls, she calls. Come away, come away.'

"We rushed at him again and again; we cursed him and jeered at him; and so all night long till morning broke we tormented him.

The next night it was the same and again on the third night. And all the while I kept urging him on; 'Better death; kill yourself; there is no hope. You are going mad. Better kill yourself before you go mad and kill someone else.'

"'Oh, Anna, can you not forgive me? I was but a young man and did not realise all it meant.'

"Then one of the spirits assumed the shape of Anna, and standing at the foot of the bed, cursed him, until, driven desperate, he sprang out of bed and, seizing a razor, cut his throat.

"My master was delighted by the success of these operations, and I urged him on to attempt something similar against a young priest whom he hated. This man had denounced him as being in league with the Devil, which was largely true, and therefore angered my master the more.

"We plagued him, but though we caused him much annoyance by disturbing his sleep and so forth, we failed to hurt him much.

We know nothing about “Anna” except what can be inferred from the text.

Obviously, however, they knew enough about her to give a convincing performance, and this is fairly typical of evil or even merely mischievous spirits at séances. Having some knowledge, they pretend to have more and often try to deceive others thereby. Whether this is done for some nefarious purpose, or merely to amuse themselves, at the expense of earthly “seekers”, they can do much harm thereby, which is why most religions advise against attending séances.

Suicide is often the result of such insinuations by evil spirits, who know that it is likely that they will then be able to enslave the spirit of the suicide and continue to torment him after death. Even if the reason for suicide appears to be a valid one, as in this instance, self-murder is still as much a crime as any other type of murder, and brings a substantial karma upon the person concerned.

In general most Satanists do not wish to acknowledge their activities, and nothing angers them more than to have the truth told about them. If one believes someone to be a Satanist and accuses them of it, an angry reaction usually indicates that our suspicions are correct. If not they will generally laugh at us, or mock us. Those who openly proclaim themselves as worshippers of Satan, etc, are usually only “dabblers”, but because they may have contact with real Satanists, should still be avoided.

“Plagued” is a Victorian term, usually replaced today by “haunted”. Basically what was done was much as described in the previous case.
Then I inspired one of the prettiest village maids to fall desperately in love with him. She followed him about for weeks, and finally threw herself on her knees in the church, while pretending to confess, and begged for his love. This refused, I turned her love to anger, and she spread all sorts of ugly rumours concerning him.

"Then we attacked him again more fiercely. We scoffed at his religion and told him it was false, or else the good God would not allow us to come to him. We told him he was about to be disgraced, and we urged him to escape the consequences of his evil life by suicide.

"(The poor devil had had a remarkably innocent life, as a matter of fact, and was not quite such a fool as not to know it.)

"We persecuted him like this for weeks until, at length one night he cried, 'I believe you are sent by that wretched old man whom I denounced as in league with the Devil. I'll go and tell him what I think of him now.'

"At once we urged him to do so, for, once there, it would be strange if our master could not finish him off. Seizing a crucifix, he stepped out into the darkness, and we followed him, jeering and threatening him.

"It was a wild night, a fit setting to the tragedy. The wind howled and the rain beat in his face. Overhead the lightning flashed and the thunder roared.

"I shrieked in his ear, 'Hark to the voice of God denouncing you! You hypocrite, look at His lightning threatening to blast you! See how the whole face of heaven is black against you! Accursed of God and man, soon will you come to us in Hell.'

"At length he reached the door of my master's house and knocked. It was opened, and he found himself in a dark passage. No one spoke, and he stumbled forward seeking a door. The first one he reached was locked and so was the second; for some of us had gone forward to warn the magician. But a door at the end was not fastened.

"He opened this, and, entering found the magician waiting for him in a dimly lighted study. The priest denounced him fiercely, but the magician answered not a word, but gazed fixedly at him till his denunciation died slowly away, and he stood there silent, a disheveled figure, with a hunted look upon his face.

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793 It is important to realise that although love is a virtue, many emotions that masquerade as love are anything but, and at times it is hard to tell the difference. As in this case, it is usually only when love is thwarted that it reveals its true nature. When rejected, true love may well produce sorrow, but it does not die and change to hate as in this situation. Similarly many other pseudo-virtues that are really faults, can only be revealed by opposition or testing.

794 Again, let it be noted, the main purpose was to persuade the individual to commit suicide.

795 Clearly it was most unwise of the young priest to go out alone to visit the wizard in his own place, with his supporters around him, but note, how even here the wizard was unwilling to try to do him physical harm but fell back on legal threats. Whenever possible the powers of evil use or manipulate the forces of the world against the followers of God, because they are often afraid to confront them directly.
"At length my master spoke: `You fool, what made you come here? Your doom is sealed.'

"He began to chant an invocation, and as he did so we gathered round and recommenced our work of persecuting the poor wretch.

"Again the master spoke, `Tomorrow you will be denounced before the whole of your congregation. I have two women here who will bear witness that you seduced them and were in the habit of visiting them here. I caught you to-night, and it is because I have suspected you for some time and done my best to frustrate your evil designs that you have denounced me as in league with the Evil One.'

"It is false,' he shrieked, `and you know it. I will deny it and tell the whole world of the evil spirits who obey your commands.'

"And who will believe you? If they don't consider the story a lie, they will declare it is due to drink or madness. No, my fine fellow, you're done for; and it will be a nasty blow for religion too.'

"While he was speaking he threw a heavy weight at the priest, which felled him to the ground.

"Don't kill him yet,' I urged. `Wait till he has been thoroughly discredited.'

"Not I,' he replied. `I only intend to obtain some evidence of his guilt – a few trinkets which the two women can produce as evidence. A lock or two of his hair, to begin with, this handkerchief, and this seal from his watch chain,'

"Can't we get him to commit some sin?' I urged.

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Note that the wizard hated the priest, not merely for himself but because he was a priest. Hatred and I may add fear, of priests, is one key indication that a person serves the Evil One. Priests should always remember this and in doubt employ a psychic exorcism – if they are wrong it will cause no harm, if right it provides vital protection.

As in this situation, physical violence, though it is often used by the powers of evil, is not usually employed as an end in itself. More commonly it merely serves as a means to an end as this violent action was intended to be. The intention was to discredit the priest, and thereby cause harm to religion as a whole.

Up till this time although the young priest had been severely tested, and though he may have acted foolishly, he had not seriously sinned. In fact, he had weathered the attacks of the powers of evil fairly well, and this suggestion by the Officer indicates that he recognised the fact. More even than the wizard, he realised that were he to have been killed then without committing serious sin, he would undoubtedly have passed to a good part of the Astral Plane, where his Guardian Angel would have been able to protect him from their attacks. The Officer’s intention was to get him to commit a sin that was serious enough to drive his Angel away from him and to force him down to the lower parts of the Astral Plane, where the Officer and the Astral spirits he controlled would be able to torment him further, lead him into further sins, and eventually cause him to fall from the Astral Plane into Hell.
"My master jumped at the idea, but, almost at the same moment, we were overwhelmed with a flood of light. It seemed to burn and scorch me, and its whiteness was so intense that no words of mine can describe it.

This light came from a gigantic spirit of commanding and awful presence, his guardian angel. He spoke, and his words rang out like a trumpet.

"No man may be tempted beyond that which he is able to resist. Ye have been permitted to tempt and persecute this man that he might come forth from the temptation strengthened by it; but your work is finished. The cup of your iniquities is filled to the brim. Go down to the

The Officer thus led the wizard to desire to attempt an even more wicked deed, but all that was necessary was for the wizard to "jump" at the idea for 'the cup of iniquity to be filled to the brim'. He was not able to do the deed. It was the intention alone that brought the karma.

It is rare indeed for an Angel to confront a denizen of the lower parts of Hell directly, for the Laws of karma usually keep them far apart. This is an example of just such a rare occasion, in which is demonstrated the inherent superiority of Light over Darkness. His mere contact with such a holy being scorched the very spirit of the Officer for his form was made of darkness and evil, whilst that of the Angel was made of goodness and light. This subject will be revisited later in this narrative.

It was not only the presence of the Guardian Angel that was so terrifying to the spirits of darkness, most of whom would never have seen such a being, but also the power of his mind as demonstrated by the apparent sound of his voice. Many good and spiritual witnesses have also likened Angelic voices to musical instruments, but this is merely a feeble simile. It seeks to demonstrate the mighty willpower of an Angel, which is usually demonstrated by their imposition on the minds of mortals of the message they have been sent to bring.

The Officer and his fellows were by this time fairly familiar with the coarser aspects of the Law of Karma, but they would have had no knowledge of the Law of Love, under which the priest was obviously working, and from which this fact derives. It is a basic part of that law which ensures that if at any time we are subjected to attacks by the powers of evil we shall not be tested more severely or in any ways that we are not yet ready to bear. If we are, then the Powers of Light will intervene and provide sufficient help to ensure that we are able to escape therefrom. This is described by St Paul in 1 Corinthians 10, 13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it".

This is the reason that God permits any of us to be tempted and tested. It is so that by overcoming; or even merely surviving, that testing, we become stronger. Of course, at times we fail, but usually, as long as we remain sincere in our aims, even failure that may seem large at the time, is used by Him to aid our further progress.

Although a rather poetic way of expressing it, this is a vital fact. Those who do wrong, rarely receive their karmic punishment immediately; if the did it would be too easy for the powers of light to point out to them that doing wrong brings karma, and therefore should be avoided. As it is, when a person does wrong, that wrongdoing itself makes them susceptible to a greater testing to see if they will fall yet further and this process may continue for many years and occasionally for many centuries. However, there is always a limit, or a halting place on the downward path, a point, as it were, where karma catches up; and where that fact alone may jolt the sinner into a realisation of his wrongdoing. There are in fact, many such halting places, some of which correspond to the various Divisions of Hell, but others can apply on the Physical or Astral Planes. It was one of the former that the Officer had reached at this point in the account.
depth$^805$ of Hell, and go thither, thou spirit from Hell; return to a place even lower$^806$ than that from which thou camest.'

"As he spoke the fire seemed to burn me through and through, and the magician fell dead. His spirit rapidly separated from his body, and then the astral body, exposed to that terrible light, shivered and shattered and fell away.$^807$ The naked spirit fell with an agonised shriek, and vanished from my sight.$^808$ At the same instant I felt myself whirling through space down into utter darkness.

:But when I realised I was in Hell, I was not back in my old Kingdom or in the City of Hate. I had sunk still lower, and had almost reached the bottom division of Hell. But of what befell me there I will tell you at another time."

J.W. "Before I go, can you explain why you appeared red when you came back to earth?"

H.J.L. interrupted. "I think it was not only because the sorcerer expected to see him like that, but more because his aura was full of the red rays which represent anger and hate. As you know, our auras change colour with the passion that dominates us at the time."$^809$

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805 This part of the Angelic command was addressed to the wizard, he was to be sent directly to Hell, without being allowed a stay on the Astral Plane, but it is not clear to which part of Hell the wizard was sent. In this instance he may merely have been sent to the Third Division, but most such wizards would be sent to the Second, and some even to the First and lowest Division, commonly known as the Bottomless Pit. The fate of the Officer, was determined by his own karma and the fact that he had broken out of his confinement in Hell.

806 As has been previously considered, it is clear that the Officer’s karma require him to be sent to a lower Division of Hell to that from which he had escaped. Whilst this application of karma may be seen as merely just, it reflects the fact of his “breaking out of that part of Hell” to which his previous activities had consigned him. This should be likened to the way that in the earthly prison system, a prisoner who escapes from prison will, when re-captured, be given an increased sentence, and also be sent to a more secure and harsher prison, as the punishment for escaping from lawful custody.

807 This eye-witness description of the destruction of an Astral body should be compared with a more normal passing from the Astral to the Spirit Plane as described by HJL and especially WA. (See Part Three Chapter 6) It should be noted, however, that the Angel did not merely slay the magician, but also destroyed his Astral body, thus not only preventing him from doing further harm on the Astral Plane, but also taking form him the possibility of repentance that an Astral existence provides. Thus we can see that even the opportunity to repent, is one that must be earned with good karma, and he had none. This teaches us that if, at physical death one is thoroughly evil he may fall directly to Hell. Equally one who is good and has no further lessons to learn on the Astral Plane may pass straight through it to Paradise and even to the Saintly Planes without pausing on the Astral Plane at all.

808 It is also interesting to note that the Officer, clearly a more powerful spirit than the magician, was able to witness this, before himself being cast down.

809 This is essentially correct, and those from the Third Division, where hate, cruelty and anger dominate usually appear reddish in consequence. Those from the Second Division, as well as the devils who torment them, tend to appear black with hate, though sometimes anger may cause them to appear red or brown. However, it must be remembered that devils can change their appearance at will, so this should not be seen as any real guide to their spiritual nature, which is always thoroughly evil.
J.W. "Your story, officer, grows more and more extraordinary as it proceeds. I doubt whether that part about the magician will be believed, though I know you are telling the truth. You see, magic has fallen into such disrepute, hardly anyone believes in it now."

The Officer. "I don't care a damn whether they believe it or not. It is true, and only by relating it can I explain what next befell me. I should not have sunk lower if it had not been for that adventure."

H.J.L. "Good-bye, Jack. You must be off now."

Next moment I lost consciousness - J.W.

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810 Although sometimes called magic, the psychic phenomena described here have all been reported in serious journals of psychic research.

811 Whilst this was undoubtedly true in Ward’s day, his own subsequent experiences, left him in no doubt, and in more recent years the growth of Satanism in both Europe and America, and to a lesser extent in other parts of the world, has led to a wider acceptance that it is a real threat than was then anticipated.
CHAPTER XV.

His Punishment. The Second Division. Real Devils.

Trance Vision May 18th 1914.

The Officer resumed his narrative.

"As soon as I realised my position, I began to hunt about, and was not long in discovering that, bad as the division above had been, this was worse. The darkness seemed more intense and the place seemed very empty. But this latter was not for long.

"I heard wild yells of despair, shrieks, and screams, and out of the darkness burst a herd of spirits, and behind them I saw for the first time the real spirits of evil, of which the devils usually described are but shadows.

"I had seen those `shadows' occasionally on the astral plane. They were the figures formed by the imagination of those who had believed in them; but these were something different. They had not bats’ wings, cloven hoofs or horned heads, as usually depicted, though the devils formed by the imagination of men and found on the astral plane had them. These spirits, who had never been men, were some of the most appalling creatures it is possible to imagine.

"They were driving the herd of evil spirits before them, lashing at them with what were apparently whips. As they struck they cried out, `How like you your master the Devil?'"

"Then they shouted the most fearful blasphemies, and screamed. `Blaspheme, you swine! We are the real gods; the things you call gods are but figments of your brains.'

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812 Those who preach about the devils in hell and often paint such vivid pictures of them, thereby do quite a bit towards populating the upper parts of Hell and the lower parts of the Astral plane with such “shadows”, or thought forms.

813 It is clearly the Officer’s impression that true devils have never been men, and that in this they are different from demons. This is correct. They are in fact elementals who have turned towards evil and refused to descend to the Physical Plane in the normal way, and in consequence, have spent countless ages in this state of rebellion against the laws of God. They are far more experienced in evil and therefore far more powerful therein than even the strongest demons. The Officer, by this time would have ranked as one such, but he was completely helpless against a devil as is narrated hereafter.

814 Basically those who suffer in the Second Division are those who have worshipped devils on earth such as Satanists and Black Magicians, not merely foolish and irreligious people guilty of casual blasphemy.

815 Perhaps because the swine was seen as an unclean animal in ancient Israel or simply because of its association with mud and filth, the swine is seen to symbolise hate and everything associated with it. Hence because those who have sunk this low in Hell are completely dominated by hate, “Swine” is an appropriate epithet for them.
"Even as they were shouting this they attacked me, and one struck me across the face. Acting on the principle I had always followed, I turned upon him savagely, but this time it was no use. Again and again I was struck, and knew that at length I had found my master. I fell writhing to the ground beneath those savage blows, but at once someone plunged what appeared to be a goad into me, and I sprang up with a yell and rushed madly forwards with the rest of the herd.

"Now began a period of awful terror. On and on we were hunted through these great dark spaces, without stay or intermission, till I began to feel as if all that was really I was being hammered out of me. We could not speak to each other; we simply stumbled and fell, got up again, ran on, heedless of each and all. There were men and women here, side by side. Most wore clothes, though a few were stark naked. The clothes were of all ages and countries, and were mostly torn and ragged.

"We were able to perceive each other in the murky air, but we could not see the country through which we ran. We ran out of the darkness into the darkness, knowing nothing, caring nothing if we could but escape from the whips of our masters. And behind us rose that wild chorus, 'How like you your master? Our burden is heavy, our reward small. On, on for ever. There is no hope for you. You are damned for ever. This is the unpardonable sin, for you have worshipped the Devil instead of God.

"'No, there is no God. Men do but beguile themselves when they say there is a God. There is no such thing as Good except as the opposite of Evil. Evil really exists. Good does not. There is no such thing as a good man. Christ is a myth. We are the only beings who are real. Despair! Weep! Your good days are over. It were better for you if there had been no such thing as life after death. We served you in the world, now you must serve us in turn.'

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816 This is an intriguing description and probably requires some further explanation, for it is linked with the way that devils are able to continue to defy for so long, God’s law that requires all to enter the physical world. Broadly they do so by drawing forth from the spirits that fall into their power, the life-force that sustains them. This, to an extent, happens in the lower parts of the Astral Plane and throughout all the Divisions of Hell. By tormenting another, the more strong-willed spirit takes from him some of his spiritual life-force, thus weakening his spirit form of darkness and forcing him to return to earth life more speedily. At the same time, the aggressor strengthens his own form of darkness thus enabling him to remain away from earth for a longer and longer time, but this is not done for this purpose, and thus is relatively inefficient.

The pains described here as “whips” are broadly comparable with the torments inflicted on one another by the spirits in the Third Division; and are inflicted on their victims by the far more strong-willed devils without any real mental effort. What is described as having a goad driven in is a concentrated effort by a much more powerful mind deliberately and knowingly taking some of the life force from the Officer to weaken any thought of future resistance and strengthen its own spirit form.

817 They could see one another because of the life-force within even though it was corrupted into merely a reddish glow by anger, cruelty and hate. The “landscape” through which they ran lacked any life-force, and of course because the light from the life-force is not really light in our sense of the word, it could not be reflected thereby. Although hatred is strong both in the Third Division of Hell and the Second Division, in the Second the most serious fault is defiance of God and His laws. This is the fault of devils and by extension also the fault of those who worship them whether on earth or in Hell.
"These and constant other taunts and jeers greeted our ears the whole time. Most of what they said was lies, said to reduce us to utter despair, and the more dangerous because there was a certain modicum of truth in it. 818

"I soon found that I was quite unable to read what was in their minds, as I had been able to do with the men in the division above. They seemed by the mere exercise of their wills, to be able to build up a wall round their thoughts which I was quite powerless to penetrate. 819

"At length, I cried to one of the devils, `Is there no way by which I can become one of the drivers instead of one of the driven?'' 820

"Yes,' he cried, as he lashed me in the face,`yes; if you will go back to the division above and bring down a hundred spirits. It can easily be done. Make them believe in the devils and worship them. Have the Black Mass, and this will soon hurl them down.'

"How can I return to that division?'' I inquired.

"One of us will quickly show you the way; but think not that you will be able to escape us when there. No, we will allow you to go to do our work, and we shall know at once 821 if you try to escape us.''

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818 This is correct – in fact it is always the way with the Powers of Evil, even here on earth. Not everything that they say is false, there is enough truth mixed in with it to make it believable. So they deceive many.

819 This was simply an exercise in will-power, but possible only to a spirit that was far more powerful than the other, and completely different from the way in which the Emperor had prevented the Office from seeing his inmost thoughts by distracting him as described in Chapter 12. .

820 Clearly the devils desired as many slaves as possible and although they probably realised that as a result he would be cast into the Bottomless Pit, they were not averse to utilising the Officer’s efforts in their service, even if it meant losing one slave to gain a good number.

821 They would retain a mental link with him.
CHAPTER XVI

He Undertakes to Recruit for the Devils.

"I was allowed to stop behind while the rest whirled on along their never-ceasing path."

"I looked at this malevolent being who had been deputed to guide me. He was far larger than I, and seemed made of darkness, if you can understand me. Never for two minutes did he look the same; not merely his face, but his whole form seemed to be constantly changing. He was robed in a long flowing robe of black; but even while I looked he became stark naked. Then he changed, and became like a goat, and even while I was struggling with my amazement he became a python."  

"He next resumed his man's shape – man's, did I say? No; no man, however vile, looked as diabolical as this creature did. The face was hideous in the extreme; the eyes were oblong and glittered like a snake's, the nose was hooked like an eagle's beak, the mouth was full and armed with teeth which were pointed and almost like tusks. Malevolence and debauchery seemed stamped on his features, while his hands were almost like talons, they looked so bony. From his body darkness seemed to ooze. Again he changed and became a column of red flame, which yet gave no light, and from this awful flame came a voice, 'Follow this way'.

"We moved along thus, I and the moving column of flame. Presently out of the gloom I heard the sounds as of discordant chanting, and soon I saw what appeared to be a mountain, and, on approaching nearer, saw there was a cave, and in it many spirits. My guide assumed his semi-human form, and we entered the cave together.

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822 Based upon Ward's own later experiences and the descriptions provided by others, devils are always bigger than normal human size. Most, appear to be about eight or nine feet tall, but some are bigger and more powerful than others.

823 This may have been done at least partly to impress the Officer, but it does serve to demonstrate that whilst human spirits in the third division of Hell can assume other than their natural forms or be forced to do so by those with greater will power, devils have acquired a much greater degree of control over their forms. It takes a considerable effort of will for a human to change his form, but the will of a devil is so much stronger that it can make such changes instantly and with little apparent effort.

824 The description of his form as being made of darkness (evil thoughts and feelings) is valid – in fact, even the forms of human spirits in Hell are thus formed. However, even though at this time, the form of the Officer was made of evil so dense and “heavy” that it could not remain in the Third Division of Hell, the evil comprising the form of the devil was even more so. Not only that, it was as it were, so full of evil, that some was oozing out, ready to attach itself to the Officer and other such humans in this division..

825 Note that this was still a part of the Second Division. Perhaps those human spirits in this part had been less evil than those who were constantly driven by devils with whips. Certainly their punishment was different, but it is not clear whether this difference was permanent, or whether they might yet exchange one for the other. Probably the answer varied from case to case.
"Here we heard the clang of cymbals and the blare of trumpets, and the mingling with them of shrieks and cries as well as of discordant singing. Soon we saw a great throne, and in front of it a huge cauldron of what seemed like fire blazed and roared. On the throne was seated a hideous monster, and into the cauldron they were flinging little boys and girls, who screamed as if they were really burning. Of course it felt like burning, you know.

"Are those really children?" I inquired.

"No," he answered; "they are men and women whom the stronger-willed have compelled to assume that form, and then offer up in sacrifice. Every now and then some of the real devils raid the place and throw the whole lot into the furnace. No young children come here. Here are the devils!"

As he spoke a wild shriek arose from the worshippers, and a band of evil spirits rushed into the temple and drove us all, save my guide into the great cauldron.

What it was that burnt, whether it was the will of the evil spirits, I don't know, but I suffered awful agonies.

"At length the evil spirits disappeared as swiftly as they had come, and we crawled out. The rest resumed their service, and I made my way towards my guide.

"He grinned ferociously and said, 'Truly my yoke is heavy, is it not? It will be still more so unless you bring us a fine batch of worshippers.'

"I will, I will,' I screamed. 'But why do you want more worshippers? You only torture us when you have us.'

"Because we hate you; we hate you with an intensity of which your feeble brains have no comprehension. You think you know how to hate, but it is but a feeble imitation of that which is almost our life to us. We hate you.'

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826 This was no devil, but an evil thought form, created by the thoughts of those who believed therein.

827 This is true. The Powers of Evil often tell lies, but they also tell the truth when there is no reason for them to lie. More often they tell half-truths, meaning statements that are true or partly true, that tend to allow others to draw false conclusions from them. This, of course, makes it more difficult to tell when they are lying than if they always lied. Even on earth, their servants and supporters are more inclined to warp and twist the truth than to tell complete lies because these might be disproved and so reveal their duplicity.

828 Although called evil spirits, at this point, by their dominance over even the most strong-willed human spirits, it seems clear that these were ‘real devils’ as they are also described.

829 This hatred is derived from the fact that devils know that their eventual fate is to fall into the Bottomless Pit and from thence to the bottom of the ladder of reincarnation on earth, a fate they have long struggled to avoid, although they cannot advance spiritually without doing so. Eventually, even if only when this physical world comes to an end, they must fall thereto. However, they know that men can, having already done what they have long refused to do. However, this hatred does provide them with the incentive to torment humans, from whom they are thus able to derive more life force, and so prolong their existence as devils.
"As he screamed these words he seemed to burst into a raging fire\(^\text{830}\), and it was some time before he resumed his human shape.

"'Now to your work,' he cried, and moved swiftly along for some time. Presently we seemed to be climbing, but whether we really did, who can say?

"Suddenly he seized me and sprang with me into space, and next thing I realised was that I was back in the division above\(^\text{831}\). I at once perceived that it was not in the City of Hate that I had been placed.

"My evil guardian cried. 'Now remember, you cannot stay here for long. Your body has become too gross even for this division of Hell,\(^\text{832}\) and any treachery on your part will be at once punished by the most awful torments. Moreover, I shall immediately fetch you back. I cannot stay here in any comfort, but I shall know what you are doing and thinking, so beware!"

"He had gone! With what a sigh of relief I realised it, but I foresaw that any respite would be but short. However a brilliant idea struck me. If I succeeded in bringing back a good batch it was likely that I should be sent out again, therefore I would try.\(^\text{833}\)

"I found that I was in the miser's country\(^\text{834}\), and the great terror which haunted them was the fear that someone would rob them of their gold. Of course they had no gold, and if they had it would

\(^{830}\) This seems to confirm that it is the emotion of hatred, especially in its most active form \((\text{demonstrated by anger})\) that produced the red light which does not illuminate the surrounding darkness.

\(^{831}\) By an effort of their mighty wills, devils are able to raise themselves to the higher divisions of Hell, but to do so for a prolonged period of time requires a great expenditure of spiritual life-force which obviously they could not continue to lose indefinitely.

\(^{832}\) This was true, but in theory at least he could have sought to amend his ways at this point and so lightened his body. However, by agreeing to work for devils he had created a new karmic bond that may well have allowed them to “fetch him back” as was threatened, although it was actually unlikely that they would have expended the effort needed to do so. On the other hand, if his repentance had been genuine, this may well have protected him, but of course, like any soul who has fallen so far, the idea of turning away from evil would never have occurred to him. He preferred to believe the blatantly false promises of the devils and so made himself even more completely subject to them.

\(^{833}\) Note that although he did not share the devil’s hatred for mankind as a whole, nor even understand it, his reason for delivering human spirits to torment, was a purely selfish one and thus deprived even of the poor justification that hatred supplies.

\(^{834}\) The Third Division of Hell, the Hell of Deadly Sins is a very large realm, and all spirits therein are evil, but not all are alike. Some are dominated by one deadly sin and some by another, and they tend to be segregated by these differences in dominant fault. Thus the Officer had initially dwelt in the realm of hate, because his initial fall thereto had been triggered by hate and his seeking revenge. Here he found himself in a part of the Third Division that was not actually natural to him and thus he did not readily relate to the sins of those who dwelt there and so remained aloof from them. This in turn, allowed him to exploit their fault without being himself seriously affected thereby. Probably the devil realised this and took him there for that very reason.
not have been of the slightest use. But still their old instincts of fear and greed were still all-powerful.

"I soon found that I could work these vices\textsuperscript{835} to my advantage. To some I promised that if they would worship the devil he would give them as much gold as they wanted; to the others I promised protection from the tyranny of the rest and the fear of losing all they had.\textsuperscript{836} By dint of much hard work, I collected a nice little band, who, under my instructions performed the Black Mass.

"At first the evil spirits\textsuperscript{837} seemed to pay but little heed to us, but, after a time, one or two of them appeared\textsuperscript{838}. At length, at one of the services, I noticed a sensation of being dragged, and so did all the congregation. I knew at once what it meant, though the others did not. It meant that the spiritual connection had been formed, and we were about to fall to our own place.

The feeling of attraction, almost akin to the law of gravity\textsuperscript{839}, grew stronger and stronger, and at length we seemed to be falling. The surroundings slipped away past us, the solid ground appeared to give way, and we fell. We had indeed become too gross for even the spiritual elements of Hate to hold us, and the attraction of what we had made our god drew us towards it." \textsuperscript{840}

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\textsuperscript{835} This is one key aspect of the way the powers of evil work. Even on earth they attack mortals by seeking to utilise their vices to lead them further astray. Thus even a good person who wishes to work for God, may be restricted in that work by some vice, which is exploited by the powers of evil to reduce their usefulness to God and man.

\textsuperscript{836} Note that he was using against them exactly the same sort of part truths that the devils had employed against him. Devils could certainly have provided them with what they thought was gold, and equally they could have protected them from those who sought to take things from them, but it was unlikely that they would do so. However, because of their abiding fault they \textit{desired} to believe that they could find such support and so were easily deceived by the false promises.

\textsuperscript{837} By “evil spirits” he means devils.

\textsuperscript{838} Probably they came in order to see how large and how evil the congregation had become (\textit{and thus whether or not it was ready to be “harvested”}).

\textsuperscript{839} It is actually the attraction of like unto like, and obviously has nothing to do with gravity, but because in this case the pull is downwards, it would feel like an effect of gravity to spirits recently come from earth, such as the Officer.

\textsuperscript{840} Each division of Hell attracts those whose most abiding faults are linked with it. Thus the Third Division attracts those who are dominated by Hate or some other of the so-called Deadly Sins, but those who are dominated by evil and deliberately and knowingly set themselves against God and His Laws will be dragged down to the Second Division. This is what happened here.
CHAPTER XVII

He Falls into the Lowest Depth of Hell.

"As soon as we reached the land of those accursed devils we were surrounded by them on every side. I looked now for my promised reward, but instead heard this from one of them;

"'You have acted the part of a devil and lured men to destruction, but without even the excuse that we have. We are of a different order to men and we hate them, but you are of their order and have not the excuse of hating them. You have betrayed your fellow-men simply for your own selfish ends. It matters nothing to us, but if you imagine you can change a man into a devil simply by aping one, you are a fool as well as a knave. Our nature and yours is different. Back with the others, you cur.'

"I slunk back among my victims, but only for an instant, for they, furious at my treachery, which, of course, they divined, instinctively hurled themselves upon me, and tried to tear me to pieces. Then succeeded a wild nightmare, in which the demons lashed us forward, and my victims strove to tear me to pieces. I suffered the same anguish as if they had succeeded, but still lived on to suffer again and again.

At length I shook myself free and fled, and they pursued. What really happened next I cannot truly describe or even remember. Like some frightful nightmare I ran on and on, and, after a time, I appeared to be leaping and falling downwards. At length all deliberate motion on my part ceased, yet still I fell – down, down, down, and it seemed as if I should never reach the bottom.

841 God sends forth Sparks of His own Divinity to enter matter that they may gain therein experience, and then return, enriched thereby to re-vivify the Godhead and this is the basic reason for Creation. On that journey all Sparks are sustained either by their spiritual contact with God, or by utilising the various processes of the Physical world, and most Sparks, as they gradually descend Plane by Plane, find themselves forced ever closer to the Physical until eventually they enter matter. However, some of these Sparks, that have not as yet entered matter, consistently refuse to do so, and firstly as Evil Elementals on the Astral Plane (Imps) and later as Devils in Hell, they continue to defy God.

842 In this place, of course, by “demons” he means “devils”.

843 When the Officer had first fallen to the Hell of Devils, he was part of the crowd of human spirits fleeing from their whips, and he shared in their fears and sufferings. Thus he was less completely selfish than after he had betrayed his fellow humans for his own imagined advantage. Now by that choice he had demonstrated himself to be utterly and wholly selfish and so unworthy to be part of any human group even one in the most difficult of straits.

844 It will be remembered that he could not see the surroundings at all, the only thing he could see in the Hell of Devils were the spirits and devils who were there, the life-force within them glowing with the fires of their anger and hatred. Now alone, he was surrounded only by total darkness and could see nothing of what was around him.

845 This was because he was entering what is called the Bottomless Pit.
"After an interminable age my downwards course was stayed. I appeared to be completely immersed in some spongy mass. It was neither firm ground nor water nor even marsh. It was something which has no real counterpart on earth. It was the most tangible form of darkness I met with in all Hell. Of course all the darkness of Hell is tangible to spirits from even this plane.\textsuperscript{846}

"This spongy fog gradually stopped my downward passage, but I felt no firm ground beneath my feet. The same spongy mass was above and below and around, as solid above my head as below my feet.\textsuperscript{847}

There was no sound, no sight, nothing, absolute nothingness, solitude intolerable, black despair, misery unspeakable.\textsuperscript{848} I felt myself at last an utter outcast; yes, indeed an outcast, cast forth alike from the society of men and devils. This was the end of all my desperate striving against Fate.

"Oh, that ghastly silence! Utter, absolute solitude!" He ceased.

\textsuperscript{846} “This plane” refers to the realm of Half-Belief where the Officer dwelt when he reported this narrative. Even to spirits from the realm of Half-Belief, the darkness of Hell seems to be something tangible as HJL has testified in his account. It becomes relatively even more so, to spirits from higher parts of the Spirit Plane

\textsuperscript{847} This is true. The best earthly simile I can offer is the way that in any situation the densest elements fall to the bottom. In the deeper parts of the oceans, water in the lower depths is compressed by the weight of water above it and so is denser. An item that is of nearly neutral buoyancy at the top will sink to a certain level and no further; because below that point the water is actually denser than it is. Effectively this became the Officer’s situation in the Bottomless Pit. When he had sunk to a level that corresponded to the amount of evil he had accumulated, that is where he remained, and that is where he would continue to remain without some further act of either good or ill on his part.

\textsuperscript{848} This is effectively, total sensory deprivation, as it would be called on earth.
CHAPTER XVIII

The Bottomless Pit

Letter from "The Officer" May 23rd

"How can I convey to you the awful solitude of the lowest depth of Hell? No words of mine can ever make you realize it. Nothing else could ever have broken my proud spirit as that did.

Absolutely abandoned, forsaken, alone! neither sight nor sound, not another soul, alone, absolutely alone – with one's own thoughts. They rose before me and gibed and jeered, all the evil that I had ever done.\textsuperscript{849}

"I did not repent then, I did not even feel remorse, but I felt a wild, hopeless despair. These thoughts seemed to take form and shriek at me, 'You are damned. Look at us. We are the things which you have begotten. What right have you for hope? All your life has been given up to evil, till not even the most abandoned will associate with you. We cannot forsake you; we would if we could.'

"Then again came darkness; it seemed almost like annihilation. I opened my mouth to scream, but no sound came out\textsuperscript{850}. The darkness seemed to flow in and stop it.

"Their mouths shall be stopped with dust.\textsuperscript{851} I seemed vaguely to remember the phrase, but where it came from I did not care. Oh, that awful loneliness! I would have done anything to get back even to the whips of the evil spirits above, but it was not to be.

"Absolutely crushing silence. I cannot convey to you the awfulness of that solitude. You may think that the pains of the divisions above were worse, but it was not so.\textsuperscript{852}

\textsuperscript{849} Partly, of course, this is literary imagery, yet, it will be remembered that on the Spirit Plane, thoughts do take solid and tangible form, and in the absence of any other stimuli the thoughts and memories of past deeds, or in the case of the Officer, of past misdeeds dominate his thoughts. The words that follow seem to reflect the taunts he had given to the priest and other whom he tempted to suicide.

\textsuperscript{850} Of course he had no need to open his mouth to scream, and no vocal chords such. The action was a reflex expression of his anguish, but the evil around him was unforgiving, as indeed evil always is, and would not permit that. He had reached a stage where the evil with which he had surrounded himself was all-pervading.

\textsuperscript{851} It seems to come from the Rubaiyat of Omar Khayyam and actually refers to the bodies of the deceased, no matter how wise they might have been. There are many such references to the destruction of the body in ancient literature, and although the Officer in this place applies it to his experience in the Pit, there is no evidence that Omar Khayyam was referring to anything more than the fate of the physical body.

\textsuperscript{852} Pain is terrible and may be even more so in Hell than on earth, but nothing is as soul-destroying as being utterly alone with no prospect of ever being able to be, or do anything ever again. This is what the Officer faced in the Bottomless Pit.
"Ages seemed to pass, and those terrible words came ringing in my mind, `Damned eternally'; then again Dante's words. `Abandon hope all ye who enter here.'

"Yes, all hope. I felt it, and so for what seemed endless ages I suffered in solitude. Suddenly a phrase came into my mind, and I grasped its full meaning:

"`My God, my God, why hast Thou forsaken me?'

"He Who hung upon the cross knew intuitively its awfulness and the despair of those who lay here. `Forsaken of God.' Never till now had I understood the meaning of that sentence. It had seemed to me absurd, but now I saw as by a lightning flash He knew the sufferings of all, even those in the bottommost pit. Think what you please of the story of the Crucifixion, I care not, but this I do know – that He knew of our sufferings and realised it, and He alone of all who trod this earth knew it while on it.

"As this thought sank in I did not at first attach any particular meaning to it, but as time wore on it came to me that there must be some significance in it. If He intuitively knew our sufferings, He Who was all-merciful must feel some shreds of pity for us. Doubtless He could not help us. `As a tree falls, so shall it lie.' Still, if He still lived anywhere, and if I did, surely He would, He must feel pity for me.

"A new sensation grew by degrees. Why had I been such a fool! Why had I not tried by repentance to get out of Hell? But there, what was the use? I was in Hell and I could not, for Hell is eternal. But I thought and thought. At any rate it was pleasanter to think of Christ than of other things. Why not go on thinking of Him? I cannot say that I felt any genuine regret for my past life, but I began to feel that I had been a fool, I had wasted my chances.

"`Well,' I cried, `I must pay the price. I shan't whine now; I never did on earth, and I'm not going to start now'; but somehow that scene on Calvary seemed to haunt me. It came as a refreshing interlude amid my other thought pictures.

853 This comes from Dante’s Inferno.
854 This quotes Christ’s words in St Matthew 27; 46, which in turn is a quotation from the Great Messianic Psalm 22; 1, but the Officer applies them to his own situation.
855 This is undoubtedly true, and it is also the reason that after His death Christ descended into Hell to lead forth therefrom all who would follow Him (See Ephesians 4; 8 – 10 and also Psalm 68; 18 which predicted it)
856 Quoted from Ecclesiastes 11; 3. In the late 19th century most British schools taught a certain amount of Scripture so that even those who later turned away from God, such as the Officer, had been given some level of knowledge of such matters, as this chapter reveals. We may well wonder how much worse his fate might have been without such crude aids to spirituality – all he could receive at this time. Unfortunately that is the case with many sinners today, for most education systems no longer provide even basic Scripture training.
857 This, the first stage of repentance, may be merely the result of self-pity but even this is a less serious fault than deliberately harming others, and may sometimes lead to repentance as in this case.
Then there came a new thought. I remembered my mother; I wondered where she was. She died when I was quite young, but I remembered her, and could remember how she used to teach me to pray. What was it? I could not remember. Funny I could remember everything else, but not those prayers. Strange! Well, I'd always heard that the damned could not pray, and I was damned. 858

"I did not realise it, but in a feeble sort of way I was praying, or at least yearning, after better things.

"This was the turning point. How I got out I will tell you later, but this was the first faint beginning.

"Now I will break off. I wanted to leave you with the sense of hope, not of hopelessness, for though I did not realise it, this was the beginning of better things. I had at last reached the bottom, 859 and soon I should start on the upward path.

I had gone the full course and had reached the lowest depths, and yet 'His mighty arm was strong to save'. 860 Glory be to God on high. Indeed, there is no such thing as death, neither of the good nor bad; but perpetual Hell would be death, for it means permanent separation from God. – The Officer."

Witnessed by K., May 23rd, 1914.

858 This is one of the half-truths that medieval Christianity teaches about Hell. It is true that those who are on the downward path will not pray, but not that they can not pray. What is true, is that once they begin to want to pray they stop falling, and most do not fall as far as did the Officer. However, no matter how far they have fallen, once they begin to pray, they start to rise again as this account indicates.

859 By this, he means that he had reached the bottom of his own journey, obviously he had not reached the bottom of the Bottomless Pit.

860 This is a paraphrase of a line from an Anglican hymn.
CHAPTER XIX
The First Upward Step
Trance Vision Mat 25th 1914

The Officer having sat down began at once:

"How long I remained in that awful solitude I have no idea, but it seemed like centuries. Anyway, at length an inspiration came to me, sent, I believe, from above\textsuperscript{861} in answer to my inarticulate prayers. It was, `Turn towards God. He can help you, and no one else can.'

"'Turn towards God.' It was a new idea. My whole life had consisted in turning deliberately away from Him. How could I turn towards Him, even now? Yet what would I not do to get out of this awful place?

"Again and again my mind reverted to the idea, but how could I go towards Him? How could I get out of this awful spongy darkness? Besides, I was damned.

"Another idea flashed into my mind. Why not pray? But what should I pray? I tried the Lord's Prayer, but could not manage it. I had forgotten how to pray.

"At length like an inspiration the words suddenly burst from my lips, `O God, help me!'\textsuperscript{862}

"Once spoken they came easier, and I repeated them again and again.

"What followed next, and, indeed, the whole of my process of getting out of this deepest depth, will, I am afraid, be very difficult for you to understand. It is next to impossible to find words to describe these experiences.\textsuperscript{863}

\textsuperscript{861} Undoubtedly it was sent from his Guardian Angel, who, by his actions he had driven far from him. Guardian Angels will normally remain close by our sides, but because they cannot infringe against our free will, if we do not wish them to be close, they will move away. Despite this they will not abandon us, but will continue to pray for us and try to send us good thoughts. The spirits in Hell will not normally respond thereto, because they are so preoccupied with their evil lives, but having fallen into the Bottomless Pit, and begun to think thoughts that were not evil, the Officer was able to receive this inspiration. By acting upon it he was able to turn a vague feeling of regret into a positive act of repentance.

\textsuperscript{862} Clearly this was another inspiration from his Guardian Angel, who continued to pray for him as well as monitoring his thoughts and responding to them.

\textsuperscript{863} Clearly it is very hard to describe an experience that can have no earthly equivalent in terms that a physical being can understand. Even a person with some experience of existence on the Spirit Plane will have difficulty relating to it. What follows is probably as good a description as is possible to provide.
"Well, the first effect of this praying was to produce what seemed like a pleasant sensation of warmth, and this warmth grew and grew until it became far too hot. Finally, I seemed to be afire. The more I prayed the more intense grew the heat, till at length I ceased to pray, hoping it might stay the pain. But it still continued.

"Then I became aware of a new sensation. I seemed to be growing lighter, and gradually I realised that I was slowly rising up through the spongy darkness.

"What had happened was, that by praying even so feebly I had begun to burn away a little of the grossest part of my nature which had rendered my spiritual body so heavy. Thus it became too light to remain stuck in that darkness, and gradually rose and rose, till at last I saw jutting out from the darkness what seemed like a black and slippery rock at the edge of some beetling cliffs. Though this phrase would not be adequate, yet if you consider this lowest depth as a deep lake of utter darkness with forbidding cliffs all around, you will get some idea.

"As soon as I saw this black, slippery rock I tried to climb on to it, but slipped off again and again. By this time the burning sensation had ceased, and encouraged by the evidence I had just received of the benefits of prayer I tried it again.

"O God, help me to get out of this darkness.

"I had hardly done so when the lake of darkness (upon which I was now floating instead of in it) became agitated. Great waves rose up round me, and seemed as if they would engulf me. Instead, however, I was lifted up and hurled on to the rock. It was as if the dark waters would no longer contain me on their bosom, and therefore cast me ashore.

864 All spirits need the spiritual warmth of God’s love, and the darkness of Hell feels cold to them. The further down in Hell they sink the colder they get, but it does not feel cold to them, for it is appropriate to their level of wickedness. The Bottomless Pit is essentially cold, but the Officer did not realise it because the level to which he had sunk was appropriate to his innate level of wickedness; hence his initial feeling of a “pleasant sensation of warmth” as a result of his first attempts at prayer.

865 This is described as a feeling of being on fire, with the pain likened to that associated on earth with being burned. Thus it is probably true to say that the evil in his nature was literally being burned away, and though painful in the extreme, this is the only way to get out of Hell. Remember, in Hell, the Forms of the Spirits are made of the darkness of evil. At least the vast bulk of this darkness must be eliminated before one can leave Hell completely, but even a small reduction will enable the spirit in the Bottomless Pit will cause a spirit to start to rise as is described here, and eventually to reach a higher Division of Hell.

866 Although this description is indeed far from adequate, I am not able to provide a better one.

867 Unlike the previous prayer this is quite specific and therefore even more effective. Thus it behoves us, if we want something from God to be quite specific in what we ask for; this adds the power of our own free will to the power of God to produce the desired effect.

868 This is literally what happened. The depth to which a sinner sinks in the Bottomless Pit is determined solely by the amount of his innate wickedness. Once The Officer was no longer sufficiently wicked to remain, even upon the surface of the Pity it automatically regurgitated him as is described here.
"I have little doubt that in part this was the case. You see, bad as I still was, I was yet too good to remain there now, and so was cast up on the shore of the second lowest division.

"The darkness was still intense, but not so tangible; but when I commenced to investigate my surroundings, I must admit my heart sank. The rock seemed to jut out like a table from a high cliff, and at first I could find no path by which to climb it. Remembering how useful prayer\textsuperscript{869} had been before, I again assayed its benefits.

"For some time nothing happened, and I began to lose heart; but at length my sight seemed to become clearer, for I was able to detect a hole in the cliff a short distance to the left of the flat rock. I found that I could just reach it with one hand, and having tried many parts of the cliff with my foot, at length found a sort of step or hole broken or cut in the cliff, into which I placed my foot. After several more desperate struggles I reached the cave's entrance, and on climbing into it found that, after running some distance inland, it opened into a kind of narrow gully.

"Now I'm afraid that all this must sound fearfully physical, but you must bear in mind that to us superphysical beings superphysical rock seems almost physical, and, in any case, when describing it to you we cannot convey the finer distinctions for which there are no words or symbols. This fact must be fairly intelligible to you, for look how natural in many ways in this spirit world to which you are permitted to come!\textsuperscript{870}

"By means of infinite toil and effort I was able slowly to climb up this gully, and after a while reached a spot some way up the cliff. Here I found a ledge of rock which ran along the side of the cliff for some distance, and followed it.

"In due course this, too, ended and I almost gave way to despair. Had I struggled so far only to fail? I crouched down and thought, but as I could discover no way out, I began to pray again, but without much hope. However the mere action of praying seemed to soothe\textsuperscript{871} my troubled spirit, and at length, encouraged by it, I rose again and searched for a way out.

"Suddenly there was a roar like thunder, and a mass of rock fell forward from the face of the cliff and jammed across the narrow gully close by where the path had broken off. This made a steep sloping bridge. I could not see from where I stood whether the further end of the bridge led on to another path or ledge, but I felt sure that it had fallen in answer to my prayers. With infinite pains I scrambled on to this rough bridge. Several times I feared that I should pitch into the chasm below, but still I struggled on.

\textsuperscript{869} The Medieval theologians used to say that one of the characteristics of those in Hell is that they cannot pray, but this is only partially correct. No souls "\textit{CANNOT}" pray, but a soul in Hell \textit{WILL NOT} pray whilst it is on the downward path, but once it begins to desire to pray, however feebly, it begins to be able to do so. This in turn halts its downward fall and leads it to begin to rise again and as long as it continues to pray and works towards improving itself, it will continue to rise. Eventually it will be enabled to climb out of Hell completely, as this story demonstrates.

\textsuperscript{870} From his own experiences on the Spirit Plane, Ward had already discovered that the surroundings seemed as solid and tangible to spirits as physical things do to physical beings on earth.

\textsuperscript{871} This is a key attribute of prayer; and applies in many different situations. It is caused by a mental shifting of our cares to the One to Whom we pray, and this is one reason for the value of prayer, quite distinct from the possibility of a request being granted.
"At length I reached the top of the sloping stone bridge, and found that the chasm wall on the other side was more like screes\textsuperscript{872} than a sheer precipice. Up this I painfully struggled, often slipping back but still persevering. My iron will stood me in good stead in this predicament.

"At length it was done, and I crawled on to comparatively level ground, rough and bouldery though it was, with a sigh of relief. I was back once more in the second division of Hell. At the same time a new fear seized me. Should I again see those devils?

"But nothing happened, no one came, and in time a new terror presented itself to my mind. Had I, after all, not left the lowest depth, was I still in that awful solitude? For a moment despair gripped me. Were all these painful efforts in vain? Were the apparent answers to my prayers a mockery, the scorn of an angry God who would never be appeased?

"But soon other thoughts came. The darkness though still here, was not the same, it was not tangible, it was the darkness of the second division. So again came hope.

"Now you must leave us."

\textsuperscript{872} Rarely used today, the Old English word “screes” refers to a landslip or a debris of stones and shingle; a rocky hillside.
CHAPTER XX

Back in the Second Division

VISION: "The Officer’s" Narrative. June 1st 1914

After greeting me, The Officer proceeded at once with his narrative.

"I scrambled painfully over the stony ground, without any particular object in view, save to get away from the crevasse, up which I had crawled. This journey continued for some time, until in the distance I heard a faint sound and made towards it. Presently I began to recognise the noise. It was the screams of the unfortunate beings flying before the whips of the devils.

"I stopped. What should I do? I had no wish to suffer again that torment, and yet I dreaded solitude. However I was not left long in doubt, for suddenly a herd of spirits came rushing out of the darkness pursued by their tormentors. Next moment I was caught by the crowd and had to rush with them.

"After being hunted for some time, I began to wonder whether I could not discover some method of escaping from these terrible whips.

"By my side was running a man, and at length I said to him as we stumbled along, `Look here, can't we get out of this?'

"I would to God we could,' he moaned.

"Who's that using the name of God here? Take that, and that,' screamed one of our tormentors, and at each word his fearful whip lashed us both.

"As we still ran on I noticed that the ground seemed not merely rougher, but beyond this rough ground lay high cliffs with clefts and gullies in which we might hide. So we began to edge our way to that side of the herd. Presently I murmured to my companion, 'Now'.

"We raced for the shelter of the rocks, but at once one of the devils started in pursuit. It was a wild, desperate race, but of course we were recaptured. However, I shouted to my companion, 'Call on God to help us; I find that even here He can.'

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873 Clearly devils fear and hate the Name of God, because they know its power and that it may be the means of leading their victims to escape from their power. It will be remembered that those who finds themselves tormented by devils in the Second Division, have only sunk so low because they have turned away from God and worshipped devils; thus it should not surprise us that it is only through turning back to Him that they are enabled to escape therefrom. But it will not be easy, as the Officer discovered, for they yet have to settle much of the karma that they have incurred by their past misdeeds.

874 This was probably the Officer’s first feeble endeavour to help another soul, and can be seen as the direct result of the solitude he had experienced in the Pit.
"Then suiting my actions to my words I cried, `O God, help us; help us, for Christ's sake'

"`Silence!' yelled our captor. `God cannot help you here. He is just. You have rejected Him, and now He rejects you. Silence! You cannot pray. If you try He will not hear. He has other things to do than listen to traitors like you. Are there not enough souls not yet damned who need His aid that He should hearken to you. Back to the others.

"Again and again the terrible whip lashed our bodies. But still I prayed on. Soon, however, my companion lost heart and rushed back to the crowd, hoping amid the others to be partly protected from the blows of the lash.

"Almost at the same moment I perceived that a little nearer the cliffs was a black, shiny pool unutterably filthy. Without an instant's hesitation I plunged straight in.

"Whatever the substance was it certainly was not the same tangible darkness I had experienced below in the division below; it much more resembled filthy water, thick and greasy with slime and dirt. I endeavoured to swim across this, still for a while pursued by my tormentor, who lashed at me if ever I rose above the surface. Still calling upon God for help I struggled on, and at length reached the further shore.

"At the foot of a high precipice I crouched and prayed desperately. Almost at once I saw a thin cord hanging round my waist. On looking closer I perceived it was a chain with many links, and as I studied them I knew they were the few good deeds I had ever done. I had never noticed them before, but now, few as they were they seemed to give me courage.

"An idea came floating into my mind, and even as it did so I felt again the lash of the pursuer. However, I paid no heed to it, but quickly unwound the chain, which I discovered was woefully thin, but at the same time much longer than I had expected.

"I formed one end into a noose, and studied the face of the cliff in spite of the blows which were continually being rained upon me. I soon perceive a horn of rock, as it were, which jutted out, and above it appeared to be a narrow ledge.

875 It should be noted that as usual, what the devils says it a mixture of truth and falsehoods and that he effectively reveals this fact by contradicting himself. He says “God Can Not help”, which is clearly false, and then virtually admits it by trying to say that he Will Not because He is Just. Yet that too is clearly false, because justice demands a limit to punishment. Even if it were true that God rejected the Officer because the Officer had rejected Him, (which it was not) then justice demanded that once the Officer had ceased to reject God, God would likewise cease to reject him. He says that the Officer cannot pray, and then contradicts himself by saying that if he tries, God will not hear. Again this is not true, but what the devil is saying is either that the Officer cannot pray, or there is no point in him praying for God will not hear him; To try to have it both ways is to admit that at least one statement is wrong, and in fact both are, although the devil goes on trying to give reasons to justify the latter point. All these points have their counterparts in the way the powers of evil try to tempt mortals to despair and depression, here on earth.

876 Whilst this representation of his past good deeds, was clearly fitted to his then-current need, and might easily have taken some other form in other circumstances, there is no doubt that even the worst of us have done some good and therefore have some accumulated good karma. When our own best efforts seem to be unable to help us out of such an extremity our Guardian Angels may allow us to, as it were, expend those precious savings, in making spiritual progress.
"After several efforts I succeeded in catching the noose over this horn and then began to climb up the chain hand over hand. Every moment I feared it would break, but I kept on praying desperately, and it seemed as if the chain grew stouter as I did so. For a while the devil behind still lashed and struck, but after a time I appeared to climb out of his reach, and at length I scrambled on to the ledge, but I could see nothing because of the awful darkness. I looked next for the chain, but this too had vanished.

"For a time, I gave myself up to despair, but after a while wiser thoughts prevailed, and instead of despairing, I knelt down and thanked God that He had helped me so far.

"Feeling calmer, I proceeded slowly on my way. The ledge was but narrow, and a false step would have meant a fall clean over the edge of the cliff.

"By degrees it grew a little broader, and soon I was able to walk along in comparative ease. `Well,' I thought, `It just shows what can be done if one only has a strong will. Most men would have given up the task as hopeless, but I'm not of that type. Thank goodness, I have an iron will.'

"This was no sooner thought than, catching my foot on a boulder, I pitched forward over the ledge. Down I fell with a fearful speed, but did not fall far as I stuck head downwards in a narrow crevasse.

"It was only after many desperate struggles that I succeeded in freeing myself and painfully climbed up to the place from whence I had fallen.

877 This was not an illusion, but the direct karmic result of his continuing prayers.

878 It was not that he had actually climbed too high, for the devil to reach him for remember such a being had previously been able to lift him up into the Third Division. Rather it is because Devils have a limited supply of spiritual energy, for they cannot get it from God, but only from their victims. The Officer had reached a point where it would have cost the devil more spiritual energy to continue to pursue him than it could ever have gained even if it succeeded in recapturing him. Thus it turned its attention to easier prey.

879 Suggesting that the good karma that it represented had been expended and that thenceforward his further progress depended on his own future efforts.

880 In thus congratulating himself it seems that he had already forgotten the obvious help he had received through prayer, and attributed his successes solely to his own efforts, and not to God's help. Hence, he fell, for as the saying is; `Pride goes before a fall'. At this stage, the Officer was still a pretty unpleasant sort of person and pride was clearly still a major fault. Yet the immediate result of the karma he had incurred by his pride teaches us another lesson. When a soul starts to tread the upward path, the powers of evil will often demand that any fresh karma he incurs is settled immediately, in the hopes that this will make him desist. By contrast, one who is on the downward path may well accumulate bad karma very fast, but will usually not have to settle it immediately, because the powers of evil try to prevent this happening, lest the soul be chastened thereby and turn back towards the Right. This is why, even on earth, we often see "the wicked in great power, and spreading himself like a green bay tree" (Psalm 37; 35), whilst, at the same time, it seems that the righteous suffer blow on blow.

881 Of course, the Officer could not be killed, although undoubtedly the fall hurt him.
"In a more chastened spirit I continued slowly on my way. At times the route was over bare screes, upon which I slipped and fell, at others over rough boulders and jagged rocks, while again at other times it was along a comparatively easy path.

"At length I came to the entrance of a cave and walked in. It seemed, strange to say, less dark here than outside. Suddenly, while turning a corner, I was attacked by four men, who knocked me down, and after hammering me all over, tied me up, a prisoner.

"I should say here that though I struggled to the best of my ability I found I was much weaker than I had been when last in this division. This was due to the fact that there were stirrings of better things, and these, though they helped me to rise higher, yet rendered me weaker in opposing evil to evil and strength to strength.\footnote{882}

"I must stop now, but will just add this: I was once more in the third division, and about to suffer some of the pain similar to that which I had formerly inflicted on others."

The Officer rose. "I must be off to school. I find it cursed hard work to learn\footnote{883}." he added, and passed out through the door.

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\footnote{882}{This is a fundamental fact of life in Hell. A strong will that is focussed on doing evil naturally enhances the evil and the power to do evil, but when instead, that will is more interested in escaping from Hell than on doing evil, it is less able to do harm to others, and thus more readily falls a victim to those who seek to harm it. Hence the escape from Hell inevitably involves suffering and often great suffering.}

\footnote{883}{At this time, having but recently escaped from Hell, the Officer was still attending school in the second “set” of the Realm of Half-Belief, and clearly finding it hard to learn the spiritual lessons that he yet needed to acquire. By comparison HJL was in school in the third “set”, called a “college” and learning fast.}
CHAPTER XXI

He rises to the Third Division. A Library in Hell.

"The Officer's" Narrative. June 8th 1914.

"The men who had captured me beat me thoroughly `to show you who is master,' as they said. I remembered how I had often done the same, and tried to resist, but found that some subtle change had come over me. It was not exactly that my will had grown weaker, but that my will to do evil had grown weaker. I was therefore at a great disadvantage in trying to protect myself. The law was of course self-acting, but at the same time it tended to make me progress, for it rendered life very miserable, and begot a longing to escape.884

"For a long time I struggled in the grasp of my captors, enduring all manner of tortures, but at length I got my opportunity and escaped. My tormentors started in pursuit; but though my will to do evil was weakened, yet my will to escape was strengthened if anything, and I quickly out-distanced them.

"I rushed along in the darkness over a stony plain for what seemed like weeks and weeks, hardly meeting a soul, and those few I met I avoided. At last I stumbled up against what appeared to be a huge building. After a little careful reconnoitring I discovered it was a library. I was at once struck with an idea. There now seemed a hope, faint yet ever present, that I should ultimately escape from Hell. If that were so, I sought in the interest of science to explore it as far as possible.885 I determined therefore, though not without a great deal of trepidation, to enter the building.

"You have been hearing about libraries in the realm above this, nor was it entirely by accident that P. and I should both speak of similar subjects at about the same time, the one is the natural corollary of the other.886

"Having entered the library, I was at once met by an evil-looking old man. You understand he looked old – very old, and very evil.887

884 It is self-acting, as of course are all the Laws of God, though often we do not realise it.

885 Although "the interests of science" is clearly not the highest possible motive, it does indicate that by this time the Officer had begun to think about helping others. He desired to escape from Hell, but he was also prepared to take some personal risks in the hope of eventually being able to enlighten others.

886 This is a reference to JBP's account of a library in the Realm of Belief without Works, of which a brief summary is to be found in Ward's original introduction, (see above). Unfortunately the full record of the account has not been preserved.

887 He would have looked very old, probably because he had been "stuck" in this part of Hell for a long time. He apparently gloated over the idea of cruelty without necessarily indulging in it himself – thus he would neither have put himself in a position of where he might himself have been made to suffer much, and thus be led to seek to escape from Hell, nor accumulated much further karma and so have been led to sink deeper in Hell.
"I want to look over the library,' I began.

"Certainly my son,' he replied. 'This library is much patronised by the wise. Those who would triumph in Hell must study even as they do on earth. Is that not so?'

"Of course, of course. Is this library restricted to the subject of hate, or are other subjects such as lust included?'

"He. 'Mainly hate and cruelty, though a little lust of course has to be included. But lust as lust goes to the library near the cities of lust. You should go there and study a little; it's well worth while.'

"We then entered the library. It was an enormous place, and was divided into three sections:

► Book forms;

► Idea Books;

► Living thought visualisations.

"Among the `forms' were all books dealing with cruelty and hate for their own sake. I saw there shelves filled with the records of the Inquisition, books describing methods of poisoning your foes, books relating hideous crimes and savage tortures, histories of torture, so-called medical works, and so on. I looked at one of these `medical works'.

"What decides whether a book comes to Hell or not? For example, this book is on vivisection. It's a French work. Do all books on that subject come here?'

"He replied, `No, indeed. It is all a case of the object of the work, and also the results it produces. With all books on vivisection, as with the thing itself, both object and result count. For example, believing he has a cure for some disease, a doctor inoculates some animals with that disease, tries his treatment, and afterwards publishes an account of his experiments. The sole object of that man has been to improve the well-being of his fellow-men, and his book has that object. In such a case, of course, we should not get his book. But many men, especially on the Continent, inflict torture on animals simply out of a morbid curiosity to see how pain works. As no useful object is served by these experiments, and the publication of them only incites others to

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888 The word “vivisection” literally refers to the dissection of, or otherwise experimenting on a living animal, often purely out of sadistic cruelty, but also at times with some sort of pseudo-scientific purpose in mind as for instance trying to discover how pain works. Today, in western nations, most such experiments are either banned completely as unethical, or are conducted under appropriate anaesthetic, but in the 19th and early 20th centuries, most people did not believe that animals had souls or feelings and such experimentation was fairly common. It reached its climax during the 1940’s with some of Mengler’s infamous “medical experiments” on human prisoners in Nazi concentration camps. Even today, however, there are those who inflict pain on animals or even on other human beings purely in order to gratify their own sadistic wishes.

889 This is correct, and it is also true of all actions; the karma they attract depends on both the deed itself and on the motives behind it – in fact, at times the motives can be even more important than the action itself.
do likewise, the books come here, and so naturally do their authors. Again, a scientist may conduct some experiments with a laudable motive, yet it may be extremely foolish or even wrong for him to publish such experiments broadcast. Such a book will often lead others to perform similar experiments out of curiosity or the love of inflicting pain. Such a book comes here.'

"I said, `Then I take it that most vivisectionists come here?'

"He. `Oh, we get quite a large number, but still not as many as you would expect. A good many of these men, though they seem a bit callous and are so, yet are genuinely moved by laudable, though often mistaken, motives. But still a very large number would come to us if it were not for the time they spend on the Astral Plane.

"You see they usually fall victims to the vengeance of the animals they have tormented, and this and a clearer vision of the truth causes them to regret what they have done, and leads them to strive to make amends.'

"How?"

"Oh, by encouraging men on earth to found societies for the prevention of cruelty to animals and such nonsense. Still, the so-called cause of science sends us many companions.'

"How are the scientists arranged for?'

"Oh, in different ways. Take the doctors, for example. We have a hospital not far from the library.'

"A hospital! I cried with surprise.

"Yes, but here we don't make any pretence of running it for the good of the patients. It's all done in the interests of science, he! he! he! But you ought to go round and see it for yourself – that is, if you are not afraid of being operated on yourself, he! he! he!'

"We wandered on into the second section, and here I saw the 'idea' books. Each contained pictures instead of writing, and they were similarly devoted to cruelty, hate, and so forth. Every ingenious device for torturing the human body, and even the spiritual body, was displayed. Nor was that all, for there were diabolically clever ways of tormenting the mind.

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890 When a non-believer passes to the Astral Plane he usually passes to that part which most suits his interests as they were when he left earth. Thus a man who has had an interest in animals may well find himself amidst many of them. If he has always treated them with kindness, this will not do him much harm, but if not he will often find himself at their mercy, for animals are usually much more psychic than men and so adapt themselves quite readily to life on the Astral Plane. Men who have had little interest in the spiritual, will usually have no real ability to function thereon, especially when first they arrive there, and so find themselves the hunted rather than the hunter. This is a subject that is considered in more depth in Part Three of this book.

891 This evil guide though unwilling to challenge the Officer himself clearly obtained much amusement at the thought of him being tortured in such a “hospital”.

892 The “spiritual body” or as we would call it the “Spirit Form” can clearly be tormented as the Officer already knew, though clearly this “book” would have depicted many more ways of doing so.
"But the third section was the worst. Here at the sides of the room were countless `pictures',\textsuperscript{893} in which we could see the anguish of the victim as he was slowly tortured, while at the two ends of the room were stages upon which were enacted various diabolical torments. All these were acted before us.

"The attendant said, `These rooms are devoted to works which describe the best ways to torture persons and the exact effects of any particular kind of torture, or as we call it, operation. You see we cannot here inflict pain, unless we understand the effect of that pain. Thus the more fully we understand a particular torment, the easier it is to make another suffer that pain if we are strong-willed enough to subdue him.'

"Among the pictures I perceived many dealing with the vivisection of men, which were too horrible to describe.

"I discovered I was getting a bit squeamish as I looked at the atrocities. Still, it is only fair to say I had never been cruel for cruelty's sake – callous at times, very revengeful and entirely reckless I certainly was, but not cruel simply for the sake of seeing others suffer."

\textsuperscript{893} These, it will be remembered, were actually thought forms, strongly visualised by one or more attendants. It was in the “hospital” that real torments were inflicted on real victims.
CHAPTER XXII

A "Hospital" in Hell.

"After a while I left the library, and crossing a barren waste came to the so-called hospital. If the library had been gruesome, this place was a perfect nightmare. I passed through a gateway, and entered a large but dirty hall. "This is rather different to a hospital on earth," I thought; "there they usually carry the case for cleanliness almost too far."

"The dirty hall led into an operating theatre. I entered, and saw that on the 'table' a man was stretched out. He was fastened in such a way that he could not move, but otherwise appeared perfectly normal. The doctor then began some fearfully painful operation on one of the nerve centres. The shrieks of the victim, and the ghoulish delight of the audience, was more than I could stand, hardened sinner as I was. I therefore slipped out and found myself in the dissecting-room.

"Here living men, yes, and women were being dissected. As soon as one mangled body was left, it began to assume its original form again, and as soon as this was noticed, another operator would begin upon it once more.

"I noticed a woman who was being dissected by a young-looking 'doctor' pleading desperately with him to let her go. He hesitated for a moment, but a sharp word of reproof from an older man who was at work on a neighbouring table hardened his heart, and he recommenced his work.

"I stepped up to him. 'Who is this woman, and why do you torture her so? Has she done you some wrong?'

"He replied, 'I know nothing about her or why she is here. You can ask her yourself if you like.'

"So I turned to her, and she, reprieved for the moment, said, 'My name was Nini, and I lived in Paris. I was a demi-mondaine, and was for three years the mistress of a Jew. One day he caught me in an intrigue with a young actor, and then and there turned me out of the house, beating me black and blue.

"I was furious, and swore I would be revenged both on him and on my own cowardly lover, who instead of defending me, had run like a rabbit.

"It was not long before I got my opportunity. I fell in with the leader of a band of Apaches. He was rather a handsome, gentlemanly man in looks, and did not belong to the class of the ordinary

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It was of course a spirit form, not a body as we understand the term, and therefore it was separated and kept apart only by the wills of the torturers, that had overpowered the will of the victim. Once those wills were distracted the will of the victim immediately re-asserted itself and commenced to re-create its original Form.

895
The term "demi-mondaine;" is French and literally means "half society". Basically it indicates that she was a woman who tried to "sleep her way" to the top, but only got about half way up the social scale.
Apache. He was an awfully cunning rascal, and absolutely ruthless. I told him the Jew had a lot of money hidden in the house, and egged him on to break in. One night the band did so, and I went with them. The Jew was rather an old miser, and only had one servant, a man who slept in, besides a woman who came in each day.

"The house was a decayed place in one of the suburbs of Paris.

"One of the band knocked the manservant senseless, and then we rushed into the Jew's bedroom and tied and gagged him.

"Now I was almost sure that the Jew kept practically all his money at the bank, but I wanted my revenge, so I swore to my new lover that it was hidden somewhere in the house. "You must make him tell you," I cried, and shook my fist in the old Jew's face.

"They pulled the gag out of his mouth, and someone put a dagger against his throat. "Tell us where your gold is hidden," hissed Gaston.

""Its all in the bank except two hundred francs, which are in the top drawer of the bureau downstairs."

""Liar," cried I; "you know there is over twenty-five thousand francs hidden in the house."

""My God, is that you, Nini?"

""It is, you pig," I replied, "and I'm here to have my revenge, so you had better tell us where the money is at once, or you'll be sorry you ever met me."

""I am that now," he began, but I interrupted:

""You beast, take that," and scratched his face as hard as I could. He began to yell, and Gaston at once plugged his mouth.

""We've wasted enough time," he said; "bring up that charcoal fire."

"Several of the band, including myself, seized him and pushed his naked feet into the hot embers. Some held them firmly there, while others blew the charcoal till it burnt like a furnace.

"The Jew writhed and struggled, but no sound came from his lips, he was far too securely gagged. At length Gaston said, "Now we will try again," his feet being taken from the fire and the gag from his mouth.

""The treasure," said Gaston. "Quick, where is it?"

896 Not a band of American Indians, but one of the 19th century Parisian street gangs named after them on account of their fabled cruelty.

897 Clearly “Nini” was far more wicked even than Gaston and his associates. Her whole reason for breaking in was to torture her former lover, whilst they were merely doing so in a vain attempt to get his money. This is why Nini ended up being tortured in Hell. We do not know what happened to Gaston, but probably he would not have suffered so much.
In the bank. I wish to Heaven it were here, and then you would not torture. For God's sake let me go." he moaned feebly; but Gaston, more furious than ever, pushed the gag back, and then turned to me.

"Do you think he's speaking the truth?"

"No, lies," I shrieked.

"Back then to the fire," and the torture recommenced. Suddenly one of the band who had been watching to see we were not disturbed, rushed into the room.

"Quick, someone has given the alarm."

There was a stampede, some going through the door, others out of a window and down a pipe. I seized Gaston's arm.

"You fool," I shouted, "are you going to leave the Jew alive to give evidence? We shall be caught if you do,"

"You're right my dear," he replied, and turning back cut his throat.

"We escaped; but not long after Gaston knifed me one night when he was drunk, and in due course I arrived here. Now you understand why I'm in this awful room.'

"Aren't you sorry for what you did to the Jew?"

"Sorry! Not I. It's the one thing that consoles me. But I wish to Hell I could get out of this place.'

"I turned to the young doctor. 'But what pleasure do you find in torturing her? It's true she's ugly now, her wickedness has made her so; still she is a woman, and has done you personally no harm. Why do you do it?'

"He replied, 'Will you take her place?"

"Not I! But still that's rather different from torturing her when she's done you no harm. What pleasure do you get out of it?"

898 This is an important point. If Nini had been sorry for her misdeed, she might have been able to escape from Hell; as long as she remained obdurate in her feelings, they continued to reinforce the karmic bonds that kept her there. Probably she would continue to suffer, at least until she developed, if not sympathy, at least some sort of fellow-feeling for the one she had tortured on earth.

899 This is an interesting rejoinder, to which, of course no one in Hell would have agreed. In fact, it is probably true to say that no one on any of the Planes of Men would do so – yet that is in effect what Christ did when he accepted the Cross. This idea – that of suffering and giving one's life on behalf of others is the epitome of Christian thinking – for as Christ once said; “Greater love hath no man than this; that a man lay down his life for his friends.” (St John 15: 13.)
"Pleasure! I don't get any pleasure out of it. At first we do feel a kind of fiendish pleasure in seeing others suffer. Moreover, for a time the more wretched we grow, the more we like to compel others to feel wretched. But after a time this mockery of a pleasure ceases, and we go on doing this sort of thing mechanically. We don't feel any pity or sorrow for our victims; such feelings were dead in our hearts years before we died, and moreover, they don't deserve pity – they have all been about as cruel as we. But we feel no pleasure in doing it. It's a hollow, joyless world here, whatever you try to do to pass the time. Time! Damn it, there is no such thing as time.

"As he spoke, he turned away from me and savagely plunged a scalpel into the poor wretch who lay on the slab before him.

"I began to walk out of the room, but almost at once I was seized by three or four scientists. 'This fellow will do in place of the one that's escaped,' shouted one.

"'No you don't,' I cried out, but in spite of my desperate endeavours they dragged me to the slab and fastened me down as they had formerly fastened him who had escaped. Then I underwent the most fearful torture, but all the while I kept my wits about me and watched for an opportunity to get away.

"Before long it came. Two of the doctors started quarrelling. While their attention was thus diverted I sprang to the floor. I called to God for help, and made a dash for the door.

"One or two tried to stop me, but most paid no heed, such scenes were constantly occurring. Soon I was through the door, and out again on the desolate plain, running for all I was worth.

"After a while, as I found I was not pursued, I slackened my speed, and began to think over my experiences. One point especially struck me then, and has impressed me ever since, and that was that in Hell it is extremely difficult to get spirits to combine and work together for any considerable period. Had there been any effectual combination among the doctors I could never have escaped. It seemed quite easy for a few of them to unite for a moment to make me prisoner, but this done most forgot all about me, and started on something else.

900 This helps to support the generalisation that there is no pleasure in Hell, not even the fiendish pleasure some on earth would expect to gain from torturing others.

901 This is true. In the Spirit Planes there is no such thing as time in the sense that we on earth know it. In Hell, time is meaningless. Effectively this is because one’s circumstances do not really change much until or unless individuals either make spiritual progress or take the downward path.

902 These “fastenings” were formed by mind power. As long as the torturers were fully intent on restraining and torturing him, their combined will power was more than sufficient to overpower his. However, once those minds were no longer aligned he might well be able to escape, as eventually happened.

903 It was a bit more than this. In Hell, all are essentially selfish and although they might combine briefly to achieve a common aim, immediately this was achieved, each would seek to leave to the others the relatively boring task of maintaining control of the victim and direct their minds on some more interesting activity – perhaps that of torturing him, or perhaps that of quarrelling with one of his companions.
They were continually quarrelling among themselves, and even while I was there I saw more than one scientist placed on the dissecting slab by some of his companions. Indeed, the only times when effective, united action was possible was in such cases as my own conquest of Paris of the Revolution, where a man with an iron will was able to dominate and force a large number of others to obey him.

"Yes the entire absence of the power of voluntary combination for any object is one of the characteristics of Hell.\textsuperscript{904}

"Well, now I must leave."

Getting up, he walked out of the room.

I followed his example, and, saying goodbye to H.J.L., willed that I should return.\textsuperscript{905}

\textsuperscript{904} This is essentially true in all Divisions of Hell.

\textsuperscript{905} It is clear from this description that by this time Ward had already learned how to function on the Spirit Plane.
CHAPTER XXIII

Chaka. Athens.

Letter from "The Officer" June 13th 1914.

"After my experience in the hospital I was more than ever anxious to get out of that division, but for a long time could find no way in which to do so. I kept away, as much as possible from the City of Hate, or, indeed, all cities, for they all partook of the same nature.

"On one occasion I blundered suddenly into what seemed like a kaffir kraal. It was a fairly large one, and I soon discovered it was ruled over by the redoubtable Chaka. He seemed to be living very much the same sort of life there that he had lived on earth.

"One of his favourite amusements was to set his tribe to dig a huge pit, and when it was finished he would surround them with his impis, and order the latter to charge down upon them from all sides and hurl them into the pit. At other times he would order an expedition against a neighbouring kraal, for there were many such kraals around, storm it, and drag off a large number of people as slaves. He had many other pleasant little devices for amusing himself in a way similar to that which he had done on earth.

"In short, I found that even in Hell like tends to attract like, and the niggers still tend to act like niggers and settle together, harking back to their old institutions. I had rather a rough time there, for I was of course soon spotted and dragged before Chaka, who declared I must be either a missionary or a trader. In either case I was an enemy, so he ordered me to be flung into a bonfire.

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906 "Kaffir" is a Colonial Era term for South African Negroes, and generally used in a derogatory manner. A “kraal” is an enclosure or group of houses surrounding an enclosure for livestock, an arrangement commonly found among native South Africans, especially the Zulu tribes, where cattle were an important part of wealth.

907 Chaka, (1787 – 1828) or Shaka as it is now usually spelled, was a Zulu tyrant warrior who brutalised all the surrounding tribes and imposed a reign of terror over a significant native African Empire in the early 19th century. It was his widespread decimation of the native population in much of southern Africa, that made possible the subsequent annexation of the region by the Boers and thereafter by the British. Eventually his excesses led to his murder by two of his half-brothers, of which the attack described hereunder seems to be a re-enactment.

908 The “impi” is the collective name for the regiments of native warriors. “Impis” is a colonial era misnomer, and as used here, simply means his warriors.

909 This is no exaggeration. History knows of no ruler more violent and degraded than Chaka, who slaughtered more of his own people more brutally. Even Dictators like Hitler and Stalin, although they may have ordered more deaths, did so mainly in respect of those they saw as their enemies. Chaka killed his own people merely to gratify his thirst for blood. Clearly, such a person would not change quickly once he had fallen into Hell.

910 Today the term “nigger” is regarded as offensive in many countries, but in Ward’s day, it was merely used as a normal descriptive for negroes or indeed of any dark skinned race.
which was specially made for me. Of course you are used to these material descriptions, and understand that that means really that their wills imposed the idea of a bonfire on mine.

"Well, I suffered rather badly, but not so badly as I should have done had I fallen into the hands of civilised men; for these savages, as a rule, don't understand how to visualise and impose such visualisations on others as well as do the more civilised spirits. I managed to escape out of the fire, and though flung back again and again several times, at length succeeded in getting clear. This was due to the fact that news arrived that a neighbouring chief was marching on the kraal at the head of quite a large army. Chaka was at once so busy organising his forces, that I slipped away almost unnoticed.

"But just before I got quite clear I noticed a man rush at Chaka and try to stab him. It was, I learnt a brother of his, and amid the confusion I bolted.911

"At another time I found myself in Athens. I had always thought of it as a beautiful city of dazzling whiteness, with splendid sculptures. It may be so in the realms of faith912, but down there in Hell I think it was one of the most dreary places I have ever seen. The very remnants of its beauty still visible through the ruin were the more pitable. Its temples were broken and ruinous with wrecked pediments and fallen columns, and filth and slime were present everywhere. Its statues were mutilated, and worse, transformed from the beautiful to the vile. Even what once must have been fine now appeared distorted. The faces seemed full of evil, repulsive, vicious and hideous.

"It was as if the low vices and evil lives of the people who dwell there and their bad motives had entered into the statues and transformed them from things of beauty to monuments of iniquity.913

"I got a bad reception there. A common informer at once raised the cry, `A spy, seize him.' I was dragged into what seemed like a market-place, and at once tried. It was of course a perfect mockery of a trial, as you will readily guess. I was convicted and condemned to drink hemlock.914 I did so; I had no alternative; besides, I knew it was all a hollow sham – I could not die.915 The effect was peculiar. I grew stone cold at the feet, and gradually that coldness reached up and up till it touched the place where had I been still a man, my heart would have been. I seemed to collapse on the floor, and at once the spectators cried, `He's dead.'

911 Possibly this was his half--brother Dingane who took over as king after helping to murder Chaka in September 1828.

912 As indeed it was during its heyday on earth.

913 This is at least partly correct, for remember the statues are merely thought forms and as such can be manipulated by the thoughts and feelings of those around, even without their conscious intent to do so. Apparently this is what had happened here.

914 Being force to drink hemlock (a poison derived from the plant of that name) was the normal form of execution in ancient Athens.

915 Whilst this is true, the Officer had not realised just how strong would be the effect on him of the combined willpower of so many powerful minds. It was only when their attention turned away from him that he was eventually able to recover.
"So they picked me up and carried me out through the city gates, threw me down, and went away. Of course I was not really dead, but for some time I was unable to do anything, so strong was the spell, as it were, that they had imposed upon me, to the effect that I was dead. However, before long they found something else to think about, and forgot me.

"At once I found myself becoming normal, and rising up, hurried from the place."

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916 The term “spell” is used by the Officer to refer to the cause of any supernatural effect, usually a hypnotic injunction imposed through an exercise of the will.

917 This, of course allowed his own will to re-assert itself and restore his Spirit Form swiftly to its normal state.
CHAPTER XXIV

The First Messenger of Light.

"By now I saw about as sick of the division of Hate as anyone could possibly be, and determined to make an effort to get out. I therefore knelt down on the stony ground and prayed. My God, how I prayed! At length an answer came, and in an unexpected manner. I saw coming towards me a light, yes, a real light! — not the horrible red glow which passes for fire down here, and has all the unpleasant effects without the pleasant ones. No, this was a real light, silvery, clear and pure, come down from the realms above. It drew nearer and nearer, and by degrees I perceived that the light came from a man — or was it an angel? Yes, I felt sure it must be an angel. I stretched forth my hands in longing prayer.

But as he came nearer and nearer I felt an intense pain. It was the light, and it seemed to be eating into my soul. At length I could bear it no longer, and cried out in agony. 'Stop! stop! for the love of God, stop! It burns! it burns!'

"Then came an answer like the notes of a silver trumpet: 'You have called for help, and I have come to give it. But all progress entails a price, and the price you must pay is the burning away of the filth which encumbers your soul. If you remain here you will suffer and keep on suffering till you do come. If you go with me, you will suffer only for a little while and will be progressing, and that means you will be going away from suffering, slowly, perhaps, but surely.'

"'I'll come, I'll come,' I sobbed. 'I'm inured to pain by now; lead on, and I will follow as well as I am able. O God, help thou my stumbling steps.'

"'I will come no nearer,' he answered, 'but follow me. A light shines in the darkness, and now as then the darkness comprehendeth it not.'

"I will not now describe how he led me out of that division; it would take too long. Goodbye for the present. - The Officer."

918 At the time the Officer thought it was an Angel, but actually it was only a Saint, a mortal man who having passed beyond the Wall of Fire and no longer having a need to return to earth life was still able to descend even to this the lowest of the Hells of Man to help his younger brothers. (Note; no mere Saint may safely descend lower than the Third Division of Hell. Only Christ has been able to do so.)

919 This is true and it helps to explain how it is that the denizens of Hell are not able to attack the Messengers of Light that come to rescue from their realms any who will hearken to their words. Any attempt to approach, let alone touch them, burns terribly, and obviously the will-power of a saint is greater than that of any mere human, though not necessarily more than one of the great devils, which is why a Saint may not descend to their Division.

920 This is a reference to the words about Christ in St John 1; 5. "And the light shineth in darkness; and the darkness comprehended it not."
Trance "Visit." Monday Night, June 22nd, 1914

As before, I left my body behind,\textsuperscript{921} and passing out of the physical landscape entered that of the spiritual plane.

As soon as I reached H.J.L.'s room he said, "The officer is waiting to go on with his narrative."

The latter at once began:

"I followed the messenger at a distance. We climbed up and up, over rugged mountain sides,\textsuperscript{922} until on reaching the crest of a line of naked, barren hills I found, stretching before us, a kind of vast marsh. Across the marsh ran a broken path, which every now and then seemed to vanish, only to reappear again. All around was a thick fog, but the fog seemed lightest over the path. The messenger of hope led the way along this quaking path, and I followed at a certain distance because of the intensity of the light which came from him, and which at the same time illuminated the path we were on.

Suddenly out of the darkness loomed a great figure, terrible and horrible. I knew him at once by instinct as the personification of hate.\textsuperscript{923} He barred our way and cried, 'None who have entered these realms may ever depart. Return the way you came, or I will throw you into the marsh.'

"But my rescuer answered. 'Out of the way. In this sign I conquer,' and, raising his hand, he held aloft a cross. As he advanced the great spirit of evil, who was no man, but a being similar to the personification of drink, whom I had seen on the astral plane, shrank away, and at length, being driven off the path, hovered over the marsh.

"As soon as my rescuer had passed him he dived forwards towards me, dividing me from my new-found friend.

"In an agony of fear I turned and fled, but my rescuer, seeing what had happened, turned and sprang after me. At once the evil spirit fled away from him into the marsh, while the messenger of light seized me by the arm.

\textsuperscript{921} By this time (\textit{mid 1914}), less than six months after first being contacted by HJL, it seems clear that Ward had already gained a fairly complete control over his psychic journeying and no longer required the help of HIL or any one else.

\textsuperscript{922} It is worth noting that whenever the Officer seeks to climb out of one Division of Hell into a higher, it seems to him that he is physically climbing cliffs or hills. Of course, he was not really climbing a range of hills as we on earth know the term; it is that he is raising his spiritual status and the effort required to do this is comparable in the Spirit Plane to the effort of climbing a mountain range on earth.

\textsuperscript{923} As previously intimated this is basically a special type of Thought Form, called a “Vice Personified”. Unlike normal thought forms it is not produced by any one man, but is the collective product of all those who practice that particular vice – in this case Hate. Naturally it tends to function in that part of Hell where hate dominates and seeks to prevent the escape of any who would depart from that realm.
"The pain was intense, for he seemed to be a living fire, yet in reality he was but a man who had come down from the realm of belief to help and save those in Hell."

"After a while the pain grew less as the light burned away more and more of the evil in my nature. Meanwhile we crossed the marsh unmolested, and found ourselves in front of the gate of a city.

"‘This is the City of Lust,’ he explained; ‘it is part of the division of Hell devoted to the sins of the flesh. The greedy and covetous, thieves, gluttons and immoral people come there. In this city lust rules and you must pass through it and resist the temptations to which you will be exposed. If you do not resist them, you will have to remain in that division, at any rate for a time; but if you do resist them, you will be able to pass through, but even so you will not climb into the next division unless you help someone else to escape also.’

"Now I must leave you and return to my work of rescuing souls from the City of Hate."

Those from the higher parts of the Spirit Plane do descend into Hell to help their humbler brethren, but even those who dwell in Paradise cannot descend so far as the Third Division. This was a Saint, as previously noted, though at this point in his development it is not surprising that the Officer did not know the difference.

In the spiritual realms, all our progress upward is the result of helping others, and clearly by this stage, it was essential that the Officer should begin to learn to do this.

This tells us that when the saints descend to Hell, they spend a significant period of time there, trying to rescue individual souls in a process by which, through telepathy, they are made aware whenever a soul desires to escape therefrom and might thus be prepared to receive their help. In general, such souls are to be found in the waste-lands between the Cities, not within them and so for the most part this is where the Saints seek for them. Obviously most of those in Hell who would not wish to escape therefrom, congregate in the cities.
CHAPTER XXV

The Fourth Division. The Lusts of the Flesh. Corinth.

"I passed through the gate, which was guarded by an evil-looking man, who was disporting himself with a woman who at one time had been beautiful, but now looked hideous from the lines of vice had imprinted on her face.

"Once inside I gazed round at the place which at first I did not recognise, and so stopped a man in the Greek costume who was hurrying along and asked him `What is the name of this city?'

"He stared at me in amazement; and at length said, `Where have you come from, stranger? The wildest barbarians know of Corinth. Look at the famous Gulf.'

"As he spoke he pointed at the marsh, adding, `Why, you have just come up from the gate leading to the harbour.'

"'What, do you call that filthy marsh the beautiful Gulf of Corinth?' I cried in amazement.

"'Yes, it does seem to be rather dirty, though why I can't understand, and it's very overcast here nowadays.'

"'Why, it's because you are in Hell – I began, but he interrupted me.

"'Nonsense; the truth of the matter is that we have displeased the gods by discovering the secret of eternal life. We never die here. I don't know how long I've lived, but it must be for thousands of years. I must admit I sometimes wish I could die; I get weary of it, weary of always trying to do the same things, and when one's done them, what does one get? They call it pleasure – pah!'

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927 Corinth was one of the greatest cities of ancient Greece.
928 This refers to the famous Gulf of Corinth, one of the most beautiful regions of Greece.
929 Because they do not believe in life after death, most of the denizens in the upper parts of Hell do not readily accept that they are dead; they put forth any number of theories to explain the “unusual” events that surround them.
930 Not all who dwelt in “Corinth” had lived in that ancient city – most would have come there much more recently, but they would have adapted themselves to the philosophy of the city – hence the reference to “displeasing the gods”. They do not really believe in such gods except in a very crude way, any more than did their earthly equivalents in late Roman times, but in this case they are mentioned because they serve to explain away a reality they would rather not acknowledge.
931 Clearly this man had been there a long time and knew just how pointless were all secular pursuits in Hell, but for all that he was not yet ready to seek to escape therefrom as the Officer discovered.
"Remembering the advice of my former deliverer I said, 'Why not try and escape? Come with me to a more congenial part.'

"He laughed. 'It's very plain you are a stranger, or you would not suggest such a foolish idea. If I left here I should die, and, after all I don't want to do that.'

"But you are already dead, and being dead, how can you die again?'

"If I were dead, how could I be alive? You're a madman. Keep your mouth shut or the people will cast stones at you.'

"Next moment he had gone and I began to walk along what approximated to a street. Many of the buildings seemed to have collapsed, and all were filthy, but I could see that once they must have been fine, and were in the ancient Greek style. It's strange. I've seen while on earth, many ruins, but they were not disfigured by the sense of squalor and sin which disfigured those in Hell. The nearest thing I ever saw on earth to give one the same idea was certain suburbs which had fallen on evil days, and their fine houses had been turned into tenements for people of shady character.

"While I was cogitating over these matters, the street, which had been practically empty, became full of women and men, who came running in a wild bacchanalian rout. On they came, and next moment I was surrounded by them. Two women flung their arms round my neck, while a man filled a cup from a goatskin with what looked like wine and pressed it to my lips. It was ages since I had had any offer of kindness from anyone. In the City of Hate, all that each man thought of was how to inflict pain on his neighbours and how to avoid pain himself. The two women spoke words of endearment to me, and the man pressed me to drink – and I did so.

"At once there were wild shouts of delight, 'He's one of us.'

"The wine seemed sour and unpleasant, and instead of slaking my thirst only increased it. I drank more and more in a desperate effort to obtain satisfaction, but with no result. Along we went in a wild disorderly throng, and I leave you to guess the scenes which were enacted. Drink and lust reigned here, but not necessarily cruelty. True, occasionally cruel acts would be done here, and often lust would lead men on to cruelty. But the result of the latter was that the man was driven out by the people of Corinth as a disturber of the public peace, and compelled to go to the cities of hate. Occasional and sporadic acts of cruelty do not bring about exile; it is only when they became a regular part of a man's life that the pleasure-seeking populace becomes annoyed and ostracises him.932

"But though cruelty was not encouraged, drunkenness, gluttony, selfishness, and lust were, above all lust. I will not attempt to describe the abominations I witnessed there, but the whole object of the community was the encouragement of immorality in every form.

"Every woman was what on earth would have been called a prostitute, and every place of amusement harped on the same theme. But I will draw a veil; your imagination must supply what

932 Thus even in Hell the Law of Karma operates, just as it does on earth, at least partly through the so-called laws or customs of the various societies that exist within it. The precise details of those laws and customs, will, of course vary, but apart from the very highest parts of the Spirit Plane (where the Law of Love dominates) each society as a whole will tend to follow the law of karma.
I prefer to leave to it, only I will say that there was no satisfaction in anything we did. We seemed to be driven on by wild desire, but utterly unable to gratify it.

"Well, I drifted with the tide, forgetful in part of the advice of my rescuer, but more because my natural inclination led me to long for my former amusements. Un satisfactory as this existence was, it yet came as a great relief after the horrors I had seen and anguish I had suffered in the division below.

"I found that there were many other cities devoted to lust besides this version of Corinth, for, be it understood, there are other and nobler forms of Corinth in these realms of Half-belief, and even in other divisions of Hell. Of these other cities of lust, I visited a place that seemed like Paris and another like London.

"After a while I blundered into a part of the latter which seemed to be given over to thieves of various sorts. Here they stole from each other, but strange to say, no sooner had they succeeded in stealing something from their neighbours than the thing stolen turned to dust. More and more weary I grew of this empty world where nothing we did brought any real satisfaction, and real aim in life there was none.

"This division was the first one in which I saw a church. It was run by a man who had started some weird sect on earth with the object of doing himself well at the expense of his dupes. He had

933 When he had lived on earth, the Officer’s main vices were sins of the Flesh, notably alcoholism, and conning people out of money. These are both sins of the flesh, rather than being caused by cruelty or hatred. Therefore were it not for the sins he had committed on the Astral Plane (particularly vengeance-inspired murder) he might well have sunk no lower in Hell than this realm. It was because the vices of this realm were as it were, habitual to him, that herein he was diverted from his desire to escape from Hell.

934 At the time he was telling this story the Officer dwelt in the realms of Half-Belief. The basic principles of the founding of a “city” apply in most parts of the Spirit Plane. It is founded initially by those that dwell therein on earth, and initially takes the form they knew on earth. In the lower parts (the various Hells of Man) it basically retains much of this original form, for most of those who later enter it are too lazy to wish to modify it. In the upper parts, modernisation may take place, because the spirits are more industrious, but even there, many spirits have a high regard for antiquity and have no wish to modify the forms of ancient structures. They are however, prepared to make an effort to keep them in good repair, so that even ancient buildings appear tidy and clean – not neglected and broken down as they usually do in Hell.

935 This would be because, like all forms, they exist only as long as a spirit cares enough about them to provide the mental effort necessary to maintain their existence. Those who had lost them obviously no longer had any motivation to do so, whilst those who stole them had no real interest in doing so. To them they were merely “something to steal” and once stolen, their attraction quickly waned. Thus without any spirit to maintain its existence, the form that had been stolen speedily disintegrated.

936 Religion is one of the most fundamental requirements of the human spirit, which needs to feel that there is something greater than itself. Whilst, this of course, is often positive, the powers of evil are equally able to utilise this urge. Even in the Third Division, it will be remembered that the Officer had been able to find a ready congregation, willing to worship devils; in the Fourth Division, the main object of the worshippers was to defraud one another, and churches also exist in the Fifth and Sixth Divisions, dedicated mainly to the predominating faults of those realms. Equivalent religious groups to each of these can be found on earth.
made quite a good thing of it at first, but in time his unworthy object, together with his secretly vicious life, had been recognised by most of his followers, who therefore forsook him, but a few fools still continued to follow him.

"After death he had come here, and still tried to gather a congregation by means of his sophistries and extraordinary prophecies. He got one, too – of sorts, consisting in the main of thieves, forgers, bogus company promoters, and such like. I came across several former acquaintances, who seemed quite pleased to see me. The service was the strangest mockery of a service. It was simply a blasphemous parody, yet strange to say, it was not so intentionally. Both preacher and congregation strove to say a proper service, but whatever they said seemed to become perverted as it was being uttered. The hymns and prayer became blasphemous mockeries or licentious songs.

"More and more weary I grew of the whole place and began to long for a means of escape. At length, as I was walking through a square in 'Paris', I saw a crowd standing round a man, jeering and laughing at him. On approaching him I saw how bright he was, and knew at once that he must be one of the messengers. The man was pleading with his hearers to remember how once as little children most of them had thought pure thoughts and dreams of heaven. Were they now tired of this wicked empty life? Why not repent and leave these dark and dismal regions?

At this point he was interrupted by a man who cried out, 'Stop those lies; we are all liars here, so what's the use of trying to deceive us like that? The very religion to which you refer tells us that we are damned eternally. What's the use of trying to repent? We can't, and if we could it would be useless.'

"Another shouted,

937 The Officer had been a “bogus company promoter” – something that was much easier to do in those days than now, when there are far more regulations in place to prevent it. Basically it is a way to con money out of the “investors”.

938 Because they had no real Belief and were insincere in every other way, seeking always to deceive or defraud others, even when they did not consciously seek to do so, they automatically corrupted anything they did to conform to the characteristics that dominated their natures.

939 There is little real suffering in Hell until one sinks to the Third Division or lower, but if this is so, it is often asked why spirits who dwell there should desire to escape therefrom, and the answer is “boredom and the pointlessness of their existence”. Pleasures or vices that may have appealed to the physical, give no satisfaction when one lacks a physical body, and so one may be led to seek those that appeal to the spirit.

940 The doctrine of eternal damnation may well have provided an important weapon for the church on earth in its efforts to control an unruly mob of primitive spirits during the Middle Ages, but few earthly thinkers have asked themselves how much harm it has done to the efforts of their counterparts in the Afterlife, of which this is an excellent example. If a spirit believes that it is damned eternally then it is unlikely to make the effort needed to escape from Hell, whilst others will simply become imbued with a sense of despair, or even resentment against God for what, with some justification they see as His unjust treatment of them. (They have some justification for obviously the doctrine of Eternal Damnation offends against the basic tenets of Divine Justice and if they believe in it they see God as being unjust for punishing them eternally because of a limited period of sinning.).
'You are only a more clever fraud than most of the other parsons down here. You look like an angel, but you are simply out to make money out of us like the rest. Why, only last week a fellow was going round beguiling fools to give him money, promising that if they would, it would be a proof that they were repentant and he could get them out. Several fools actually believed him, and of course as soon as he had got the cash he bolted.'

"I knew that this was true, for this artful fraud had tried to swindle me; but having seen a real messenger, I knew the difference and wasn't taken in. But I likewise recognised this man as a genuine messenger. And so, when the crowd dispersed, which it did, jeering as the man ceased, I went up to him."

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941 Even on earth we find this sort of attitude among many so-called ministers, who raise large sums from their followers, by persuading them that God will account it to them for righteousness, and then apply it to their own aggrandisement or some equally unworthy purpose.

942 The main difference lies in the brightness of the spirit form. Those of the genuine messengers are made of light, whilst those of the denizens of Hell are made of darkness.

943 It is not clear from the narrative whether this second messenger was actually a saint or merely a denizen of Paradise, the highest part of the Spirit Plane, but his subsequent actions suggest that he came from Paradise.
CHAPTER XXVI

He is Helped by Another Messenger.

"I can see you are genuine,' I began. `Can you get me out of this place? I'm sick of it.'

"If you truly wish to escape, I can,' he replied.

"I long to do so,' I replied.

"Kneel down here then and say the Lord's Prayer I will say it with you to revive your memory.'

"I looked round and saw that the square was full of people, and for a moment I hesitated. Then I thought of what I had already suffered, and beside it the ridicule of these fools was nothing so I sank on my knees and slowly repeated the Lord's Prayer after him.

"When I had finished he cried, 'Good; now follow me, and do not let them lure you from my side.'

"Quickly we hurried through the city, but we were not to get away without opposition. A couple of men stopped suddenly in front of us as we came in sight of the edge of the town, for in this part there was no wall. The men cried 'Here, where are you off to?'

"My rescuer replied. 'We are going about our business, you go about yours.'

"'Thanks, but this is our business. You are one of these pestilent fellows who are ever trying to persuade our friends and boon companions to desert us. We are sick of your pious humbug. Be off and leave him or you'll be sorry for it.'

"My rescuer raised his hand threateningly, 'Begone, you accursed spirits, out of my way!'

"At once the two raised a shout:

"'One of the enemy, seize him,' and immediately a crowd rushed together, which became more and more threatening.

"My rescuer drew himself together, and raising his hand concentrated his will. 'Out of my way in the name of God Most High.'

"As he spoke he strode forward and I followed. The crowd fell back before us, and though they murmured and threatened, it seemed as if we should pass through without molestation, so greatly they feared the strong will of my rescuer.

944 From this it appears clear that the denizens of Hell recognise and bitterly resent the intrusion of the Messengers of Light into their realms, in much the same way as a gang of teenage troublemakers, might resent an earthly missionary who tried to persuade one of their number to abandon them and take up a more worthwhile way of life.
"But just as I thought we were safely through, a woman sprang from the crowd and threw her arms round my neck. She was one whom I had ruined when on earth, and she came to claim me as her own. My rescuer seized her arms, untwined them from my neck, and threw her back into the crowd screaming.

"Then one of the two men who had previously barred our way sprang at my throat. I drew my will together and struck him to the ground. He sprang at me again, and this time his companion also followed suit. But my rescuer bent quickly forward and touched each of them on the arm, and they fell backward shrieking, with the arm which had been touched withered as if by fire.

"Thoroughly cowed, the mob fell back, and we passed through safely. Soon we were out in the open country. Don’t let there be any misunderstanding, I use the word to distinguish it from the town, but there was nothing country-like save the lack of houses. There were no trees, no grass, no birds singing, not a flower, nothing but hard rock and sand and stones. On we journeyed, and presently in the distance I saw a faint star-like light.

"‘Is that another rescuer?’ I cried

"‘No,’ he replied, ‘that is a small mission centre or rest-house, and to it I am taking you. It stands at the edge of the barrier which separates this division from the one above in which are to be found the materialists for the most part. There I hope you will be able to rest for a short season and obtain strength to enable you to pass through the remaining divisions of Hell up to the schools.’

"Slowly the faint star grew stronger, and after a while I found we were following a path, narrow, but well-beaten, as if by many passers-by.

"‘Who has beaten this path?’ I inquired.

"‘The messengers who pass to and fro rescuing the lost. You seem surprised, but for how many countless ages, as men on earth reckon time (and therefore how much longer to us who labour here), have the messengers come seeking the lost? Long before Christ came down to earth there were spirits labouring here.’

"‘Was the land of After-death organised very much as it is now even before the opening of the Christian era?’

945 It is important to realise that a strong karmic link between two people, whether positive or negative, continues long after death.

946 She would have been screaming because of the strong burning sensation she would have received when the messenger touched her. Remember, the touch of a Messenger of Light burns away some of the evil that comprises the Forms made of Darkness, that pertain to the spirits in Hell.

947 This refers to the uppermost or Seventh Division of Hell, wherein good spirits labour to help those who are about to climb out of Hell. These were discussed in Part One and will be discussed again by the Officer in a later chapter of this Part.

948 Many fundamentalist Christians would answer “No” to this question and there are a number of explanations provided, with several versions of the claimed differences, none of which has much in common with Reality as discussed here.
"Yes, save that more spirits as a rule had to pass through Hell. The more primitive a man is at death as a general rule, the less will his spiritual side be developed. The less his spiritual side is developed, the longer he will be on the Astral Plane, and the more likely to pass for a time into Hell. But there comes a point in the development of man when his intellect becomes developed at the expense of his spiritual side, and then sooner or later the advance of civilisation will have a set-back.

"Thus in the days of the Greeks and Romans the intellect outran the spiritual development, and so Hell became crowded with men who refused to believe in God or a future life. The fall of that civilisation, though for a time it threw back civilisation, made it easier for men in the West to develop their spiritual side. At times I fear that a similar catastrophe may once more be necessary. But God is merciful, and we from this side are anxiously working to infuse new spiritual life into the world without the necessity of such a disaster.

"In early primitive days the Astral Plane or Hell held almost all who passed over for a long time.

"But this seems unjust, for they knew no better,' I said.

"It was not unjust; it was simply a great natural law. Those whose whole lives were devoted to fighting and cruelty would naturally go on acting in the same way for a long time after death. It would only be after a long period spent on this side that they would begin to desire a different kind of life.

This is essentially correct, though it is also true that when primitive spirits go to Hell, for the most part they go only to the upper divisions. Usually it is the deliberate opposing of God by a spirit that is sufficiently evolved to know better, that sends it to the two lowest divisions.

This of course is only a generalisation and even in that context refers purely to spiritual development. It does not mean that all those who come from a primitive society are primitive souls; some are very highly evolved and very spiritual, though others are not.

History demonstrates that in many cases a decline in moral standards has preceded the fall of the civilisation.

Although at that time, many spent longer on the Astral Plane than is normal today, the Astral Body does not usually last for more than about a century, whilst the Spirit Form usually continues many times as long. Thus the total time spent by a primitive spirit between incarnations is always much longer than that spent on earth, but the vast bulk of that period is spent on the Spirit Plane not the Astral.

This is a key point. It is not unjust that a student in the first grade is unable to graduate, or that an untrained athlete cannot run a four-minute mile. It is simply natural. Those who have spent many years studying, or hundreds of hours in physical training will be much more able to achieve such results. In like manner in the spiritual life, those who have not yet learned the most basic spiritual lessons or done the spiritual work necessary to achieve great spiritual results will not achieve them. They will not suffer as do those who have chosen to do wrong, but neither can they expect to receive benefits that they have not yet earned.

When, having learned these lessons, they returned to life on earth once more, they would have thus been enabled to contribute to the rise of another civilization on earth.
"All those who resisted the temptation to obsess would probably remain on the Astral Plane till they had developed sufficiently to pass upward to the Spiritual Plane. At the same time, the tendency to obsess among primitive people\textsuperscript{955} is very strong, and therefore many fall to Hell.'

"Is it the whole course of our life that fixes the particular division of Hell into which we finally fall, or is it the type of obsession which we practice?"

"Many old men pass almost at once to Hell. They have outworn their astral bodies almost as much as they have their physical bodies\textsuperscript{956}. These will sink down to the division corresponding with that type of sin which has predominated in their lives – hate, lust, and so forth. But those who pass over in early or middle life have not yet worn out their astral bodies, nor completely developed their character. Their division is that which corresponds with the type of obsession which they have practiced. That is the worst type of obsession.\textsuperscript{957}

'I interrupted. ‘I understand. In my own case I obsessed for drink, lust and finally for revenge. The latter being a more spiritual sin, dragged me down deeper than would the other two types of obsession.’

"My rescuer continued: ‘At the same, the type of life a man has lived very largely decides the type of obsession which is likely to tempt him most. A lustful man, if he falls into obsessing, will probably do it for the purpose of satisfying his lust, and so will fall ultimately into the division in which lust predominates.\textsuperscript{958}

"But see, here is the mission centre or rest-house.'

\textsuperscript{955} Again this refers to primitive souls not to those whom come from societies that we on earth would see as uncivilised. The tendency is linked to a preoccupation with material values to the exclusion of the spiritual, a tendency that is most commonly found in primitive souls, but that is not unknown in older ones. Also it should be noted that they do not fall far in Hell, for what they have done wrong on earth, but only when, or if, they sin badly on the Astral Plane.

\textsuperscript{956} This a key point in determining the length of time to be spent on the Astral Plane. Many people that have lived long on earth, cannot also spend long on the Astral Plane, for their Astral Bodies will often have been “worn out”, along with their physical ones. This is normal, but not a completely hard and fast rule, for just as some physical bodies last longer on earth than do others, so too do some Astral bodies, though in both cases they can be made to last longer still if they are well looked-after.

\textsuperscript{957} This refers tot eh wrot type of obsession one has practiced. One will only fall into Hell if one has no belief in spiritual matters, but the depth to which one falls is linked with the motivation behind the sin, whether committed on Earth or on the Astral. If one is habitually motivated by feelings of hatred, cruelty or desire for revenge, as the Officer became in his obsessing, like him, one will fall to the Hell of Deadly Sins. (Third Division) Those who are motivated by less evil faults, such as lust, avarice or greed will sink to the Hell of the Sins of the Flesh. (Fourth Division) Those who are merely interested in material things but have not harmed others to obtain them, will fall to the Hell of Materialists. (Fifth Division.) Those who have no particular interest in the Material, but have merely pretended to have an interest in spiritual things, will fall to the Hell of Hypocrites, (Sixth Division) whilst those who were merely ignorant of spiritual matters and so had no Belief, but had not regularly committed any serious fault, will pass to one of the Schools. (Seventh Division).

\textsuperscript{958} The Fourth Division of Hell.
"As he spoke I saw a building plainly yet strongly built. The door was small, and windows there were none save at the top above the door. From this came the light we had steered by so far.\textsuperscript{959}

"My rescuer hammered at the door, and, as it opened a flood of light poured out which blinded me for the time. My rescuer seemed to drag me forward, but I could see nothing, only I heard the door crash to behind me."

"Now," added the officer, "I think it's time you returned."

"Yes," said H.J.L.; and so I again took the return journey to earth. – J.W.

\textsuperscript{959} Although this House of Refuge was situated at the boundary of the Fifth Division the basic mechanism behind the production of light for this window, and the purpose it served would be basically the same as for that in the Seventh Division as described in Part One Chapter 19.
CHAPTER XXVII

He has to Return to Corinth and Rescue Another Soul

Trance Vision of J.W. June 29th, 1914.

Again I passed through the air from this plane of existence to that of the spirit plane. I found H.J.L. and the officer awaiting me in the room, and almost at once the latter resumed his narrative.

"I have no very clear idea of what took place in that temporary rest-house\(^960\), the light was so intense that I was practically blind while there. But at the same time I gained some rest. A feeling of peace and hope seemed to fill that building, utterly unlike the atmosphere in any of the ordinary buildings in Hell.

"To me, a man used to speak words of comfort and hope, and my spirit seemed to grow more quiet. Day after day I used to hear singing, real singing, sweet and beautiful;\(^961\) oh! how different from the horrible discord I had heretofore heard in Hell designated by the name of singing.

"At length the messenger who had brought me to the house said, `Now you must go back, strengthened by your rest here to the fourth division. Once there you must get some companion to come with you. When you have done this, return to this rest-house with him, and here you will meet one whom you dr\(^962\)ove from your side long years ago.'

"So back I went to that City. I must admit the darkness came as a relief after the great light\(^963\), but otherwise I came back feeling more disgusted than ever with life in Hell.

"Once back in the city I set to work to find someone who would come with me, but it was no easy task. At length, however, I got into conversation with a woman, whom I soon realised was sick of this sort of life.

\(^960\) We can adduce somewhat of its purpose from the description provided by HJL in Part One, chapter 19 about the great School for the Regenerate in the Seventh Division and indeed from the Officer’s description given hereafter.

\(^961\) Even here on earth, music therapy plays an important part in helping people who have various mental and spiritual problems. Music can either elevate the spirit or drag it down and although individual tastes will obviously vary, in general those who aspire after perfection will generally appreciate good quality music of one sort or another.

\(^962\) This refers to his Guardian Angel. Our Guardian Angels will never leave us except when respect for our free will demand that they do so. With those who do not believe in Guardian Angels that free will can only be demonstrated by actions. By consistently following the path of Evil, the Officer had driven his Angel far from his side. The action of helping another would be the karmic equivalent of inviting that Angel back into his life again.

\(^963\) Because his spirit form was still made of darkness, light was still painful or at least uncomfortable, to the Officer at this stage in his development.
"Why don't you try and get out of this place?' I asked her; 'I can see you are sick of it. There's nothing here which brings any real pleasure. It's all an empty show – shadows, just shadows. We gain nothing here by vice. Why not try and get into better surroundings? I'm going to try, so come along with me; it will be less lonely if we go together.'

"What's the use?' she replied, 'You know we are in Hell, where the worm dieth not and the fire is not quenched."

"The fire mayn't be quenched, but we can get out of it."

"How can we? We are damned eternally. When I was alive I did not believe in a future life, much less in Hell, so I said, "A short life and a merry one." I found now I was wrong – I wish to Heaven I had been right. If death only ended all, but it doesn't! The parsons were right after all – there is a Hell, and we are in it, and there's nothing more to be said. Oh that I could die!"

"I said, 'All the same, though they were right about there being such a place as Hell, they were wrong in saying it was eternal, or, rather, Hell itself may be eternal, but no one need remain in it eternally. I can prove it. Here am I in this division, but I've been far lower – I've been down to the very bottom of Hell, and since then have been steadily rising.'

"Are there other places than this in Hell? I had no idea of it!"

"Many other depths below, and also divisions above, I believe, through which we shall have to pass."

'She looked at me intently. 'Yes. I can see you are speaking the truth, but this is all quite new to me.'

"Well, will you come?"

"Yes, I will. If we fail, at any rate we shall have had some excitement. It will be a new sensation, and it's ages since I have had one.'

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964 This is a partial mis-application of Christ's words in St Mark 9: 43 – 50. The description actually derives from the Jewish term “Gehenna” more properly interpreted to mean the valley of Hinnom, the great rubbish dump outside Jerusalem, where indeed fires smouldered constantly and the rotting corpses of both animals and humans were home to vast colonies of maggots (worms). In the New Testament the punishments of Hell are frequently likened to Gehenna.

965 This is a very good answer, but does not completely address the situation. Certainly the “fires” of Hell will remain as long as people are there to produce them, but they are not eternal, for Hell itself will one day be destroyed, as is predicted in Revelation 20; 14.

966 This is an important point. In the lower parts of Hell, a desire to avoid further suffering is obviously an important incentive in seeking to escape from Hell, but in the higher parts, where major suffering is rare, one of the most significant factors is boredom. The inhabitants become disillusioned with the pointlessness of the lives they live there, and so are led to desire something better.
CHAPTER XXVIII
A Newspaper in Hell. Racing.

"So we set out together, making our way cautiously through the city. Every now and then bands of revelers would burst out of houses and taverns. Sometimes they took no notice of us, at others they would call to us to join them. Once or twice they danced round us in a circle, and on one occasion four roisterers seized the woman who was with me and carried her off in spite of her resistance. I went after them, knocked down two, and thereupon the others dropped my companion, whose name, by the way was Ada, and made off.

"In one place I noticed a band of burglars employed in breaking into a house, while on passing through the market, which was crowded, I saw a man busy making a speech. We stopped to listen, and found out that he was trying to promote a company to build a railway from Hell to Heaven. 967

"Many of his hearers were scornfully declaring that there was no such place as Heaven, but others were easily gullled 968, and began to subscribe eagerly. We passed the offices of a paper – oh yes, we have papers in Hell – just as an edition was being sent out. Obtaining a copy, I found the chief items of interest were these:


"Police Court News. Arrest of two missionaries as spies and disturbers of the peace.

"Local Scandal.


"Racing News. All the starters.

"New Arrivals in Hell. Full list, together with interviews with prominent visitors.

"The only item which filled me with surprise was the racing news.

"How do you manage for horses?’ I asked Ada.

"Oh, we imagine them. We each think of some famous racehorse we knew of on earth. Then we visualise it as racing along the course and winning. On the day of the race anyone enters any horse he likes and the names are announced. Then each backer imagines that his horse is going to win. The more people there are backing a horse and the stronger their wills, the more likely it is to

967 Remember, the Officer is now back in the Fourth Division, in which con-men, like other thieves are common. One wonders how many of those listening to this “bogus company promoter” were only interested in the financial aspects of his scheme, or whether some of them might not have been concealing a vague desire to leave Hell and go to Heaven.

968 Although rarely used today, the word “Gulled” means “easily cheated” and comes from the Old English word “gull” meaning a simpleton from which also we get the word “gullible.”.
To the worst of it is the judge generally declares the horse he favours has won, even when it obviously has not. We see all the horses racing, and we see the one that has the strongest backing gradually pull ahead, but in spite of this the judge often declares that it has fouled another."

"I suppose that's often true?"

"Oh, it usually is. You see some of the backers are sure to devise a cunning underhand trick in their minds whereby they can outdistance other horses. In short, every horse will have fouled somewhere. But there's always a fearful row after a race, usually culminating in a free fight."

"We now had left the city behind, and Ada began to be very frightened."

"This loneliness is terrible!" she whispered; "it is awful! Let us go back."

"Nonsense," I replied. "We haven't dragged so far to chuck up the sponge now. Come along. Look, there is the light."

"The faint star of light from the rest-house seemed to revive her spirits."

"What a lovely star! I've never seen a star since I died." she murmured in an awestruck voice. "How beautiful they were! Yes, let us go nearer to it."

"So slowly we drew nearer and nearer, and as the light grew, it seemed to bring us strength. At length it began to burn, and again she hesitated."

"This is very painful, and it seems to grow worse as we approach."

"Do you call this pain? Nonsense! You should go through what I have suffered and then you'd know what pain is. This light is merely cleansing us, burning a little of the dirt out of our spiritual bodies."

"My example and my strength of will helped to keep her on the path, until at length we reached the door, and, on knocking, it opened to us."

"The light blinded us, but kind hands, which nevertheless seemed made of fire, helped us in. We were separated, and I found I was in a room which was much darker than the others. I was therefore able to see dimly, and perceived that the darkness was due to the fact that a window had been opened in the wall, and through it came in darkness in waves like the billows of the sea."

Strength of Will is the basic reason for success in all parts of Hell, and indeed even in the higher parts of the Spirit Plane one can usually visualise any thought form that one can conceive in one's own mind.

It was not that she had been threatened, but merely that being "out of her comfort zone" she was afraid of the unknown.

We are reminded again that the darkness of Hell is not merely the absence of light, but something real and tangible.
CHAPTER XXIX

He Meets his Guardian Angel at Last

"Then I heard a voice ringing through the darkness clear and strong. There was a musical note in it which reminded me of a trumpet. It spoke thus:

'Son, I rejoice that at length you are drawing nearer to me. For many years you have driven me from your side, but I have never forgotten you, and I have prayed without ceasing that you should be led to turn towards God. Still for a while you will be unable to see me; the brightness of my visage would be too terrible for you to gaze on in your present state."

"Oh great spirit, is it for this reason that it takes so long to come into the presence of God?"

"It is indeed. How could any man pass straight into the presence of God's brightness? But now let us start upon the journey. Follow my voice, and as you progress gradually I shall become visible to you as you are able to bear the light."

"Then one of the messengers entered the room and led me through the rooms of light out by another door from that by which I had entered. Then a great distance off I saw a tiny star-like light, and from it seemed to come a voice, 'Follow me, and I will lead you forth.'

"So I followed that light through the darkness, and every now and then my guardian spirit, as I afterwards learnt to call him, spake words of comfort and encouragement. Slowly and painfully I scaled the precipitous cliffs, often falling and stumbling, but still mounting higher.

When I was about half-way up, the path ran along a narrow ledge, and on turning a corner of this I saw a great cave from whose mouth rushed out a band of spirits, but just as they seemed about to hurl me into the depths beneath, the star of light suddenly grew larger and brighter. It advanced towards me, and at once my assailants fled shrieking away.

"Once I was rescued, my guide returned to his original position, and I was glad, as the light had burned me, though to a less degree than it had my enemies."

972 This is an excellent description of the voice of an Angel. It is often likened to the sound of a trumpet or a bell, but it is much more than this; it is a definite voice, but with a musical tonal quality.

973 The reveals somewhat of the anguish of a Guardian Angel when its pupil does drive it away and when all it can do to help it, is to pray that it may yet be saved from the fruits of its own folly, even as a “brand from the burning” (Amos 4; 11)

974 There are two reasons for this. Firstly, the minds of the “enemies” were actively set on doing wrong and this in contrast with that of the Officer, who was actively seeking spiritual advancement. The other, of course is that by his good deeds in helping Ada and his exposure to light in the Rest House, his spiritual body was becoming steadily less filled with evil and thus less dense.
"Presently I saw a great waterfall, which seemed to break right across my path. It was not beautiful as a waterfall is on earth, but seemed inky black, and the foam only appeared dirty and muddy instead of white.

"At first I despaired of being able to continue on this path, and sought out a track which would lead higher up the side of the cliff, but I could find none. On looking towards my guide I noticed he was standing close up against the edge of the waterfall, and as I watched he seemed to pass through it.\footnote{975}

"On approaching nearer I found that the water fell clear of the ledge of rock in a kind of arch and went thundering down into the black chasm below.

"You may be surprised that there was any sound, since it was not material water. I cannot myself quite explain it, but I think seeing the waterfall I expected to hear the sound, and so imagined it. Anyway the noise was like thunder as I approached it, and summoning all my courage I crept along beneath the arch of water until I reached the other side.

"Now the path assumed more and more the shape of flights of steps, and in time it became obvious that these were not natural but built deliberately, and, moreover, that they were kept in constant repair. Till now I had hardly ventured to speak to my guide, but now I inquired. "Who is it who has built and kept in repair this path and stairway?"

"He replied, still from a distance. "Son, a band of noble spirits who keep a house of refuge, whose beacon light is just becoming visible. They hold that house in relays\footnote{976}, and while on duty there, one of their chief tasks is to keep guard over this path into the fourth realm of Hell. Many of the spirits below band themselves together with the firm resolve to damage, and if possible to destroy, the various paths out of Hell which the messengers have made.'

"Are these spirits devils or men, and if the latter, why do they do it?"

"He answered. "Just men and women who, like many evil persons on earth, hate to see old companions leave them for the paths of rectitude. The beings you designate as devils are seldom found save in the lowest depth but one, of Hell\footnote{977}. The Vices Personified\footnote{978} are, however, found in 

\footnote{975} This indicates how important it is to fix our eyes on our Guide and to seek to follow him as closely as possible, for as in this case he certainly knows the way better than we do.

\footnote{976} Spirits from the Realms above do not dwell permanently in Hell, but as it were, descend for a space and then return to their own natural abode to receive spiritual refreshment and to recuperate from their labours. This is necessary, for even in the mission houses the work is spiritually very demanding.

\footnote{977} The Second Division is also called the Hell of Devils, because it is their natural abode, and it is hard even for their mighty wills to sustain them for long in any higher division. Yet it is not impossible as indeed the Officer himself nears witness. \textit{(See Chapter 16)},

\footnote{978} Vices Personified are thought forms that exist because many different individuals practice that particular vice. They can appear very threatening, but mainly affect only those who are susceptible to that particular vice.
each division to which they are appropriate. These upper realms of Hell are almost entirely occupied by men.  

"Where do suicides go?" I inquired suddenly.  

"Usually to the realms of hate, but occasionally it may be to the fourth division. Many, however, expiate their offence on the astral plane."

"Master,' I began again. 'the light grows so bright that it begins to cast a faint beam across the path we are treading.'

"Yes, my son, we are gradually approaching it, and, beside, those in the house of refuge know that we are struggling towards them, and therefore are praying for help for us. As they do so, the light, which is in reality simply their faith, grows stronger, and as they pray about us and think of us it is directed towards us.'

"Gradually the light grew stronger and stronger and began to dazzle my eyes, but much of the very worst part of my character must have been burnt away, for I did not suffer so keenly as when approaching the last house.

"Now we stood at the top of the stairs, I, close by the door which barred my way completely. My guide had passed through it without the slightest difficulty.

"Apparently in answer to the message he had taken with him into the house the door was opened, and kind hands led me into a covered courtyard, and thence into the house itself.

"The light of course, blinded me now, but I learnt by degrees that this house differed in several particulars from the first one I had entered. It was a good deal larger, and was built round a

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Although as we have previously seen, devils may by a supreme effort of their mighty wills, raise themselves to a higher division of Hell, they cannot exist there in any comfort and so normally will not do so. The upper parts of Hell are mainly inhabited by human spirits, though some of these can be terrifying enough. Most of the other frightening entities that exist in the higher parts of Hell are merely thought-forms of one sort or another, most of which have been described at various previous points in this account.

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This is an important point and is underlined by our service of intercession for those who have committed suicide. In its own right the sin of self-murder is a very serious one, often made worse by the motives that produce it. If, after death, a Suicide can be put in touch with those spirits of light on the Astral Plane who seek to assist them, they may well be led by them to turn away from the feelings of anger, despair or frustration that have led them to commit suicide, which if not countered quickly will lead them eventually and often quite quickly into Hell. Many are thus enabled to avoid Hell, although, of course, nothing can prevent them from having to return to earth life, where in a new incarnation they will be forced to re-confront circumstances similar to those that had led them to take their own lives. Only if they do not repeat their previous failing can they then move forward on their spiritual Quest.

981

As a being of a higher spiritual nature, the Angel was of course unimpeded by obstacles on the Spirit Plane, just as Astral Spirits are unbounded by walls that are solid to Earthly beings. Furthermore the walls were maintained by the wills of good spirits and designed to keep out evil, not goodness, so naturally they were welcoming to the goodness of the Angel.
covered courtyard. Part of its duties was to guard the stairway to prevent it being damaged by the evil ones who dwell below, and also to see that no dwellers in the fifth division inadvertently wandered down into the fourth, for if they did so they could not easily return. It was also a place of refuge and refreshment both for the messengers and for those they rescued.

Here let me add that those who grew too evil for the fifth division were hurled over the edge of the precipice by the populace which they had exasperated to fury. The fifth division is on the whole eminently respectable. It rather prides itself on it, though it is not so insistent on this fact as the sixth realm, which makes quite a fetish of it.

"Finally, this gatehouse also protected the head of a bridge, a covered bridge which stretched across an ink-black river, which here plunged over the cliff, and this formed the great waterfall under which I had passed. The further end of this bridge was likewise held by the brotherhood who were in charge of this house.

"I will stop here, and next time will tell you more about this river."

982 This part of their work is less well recognised than the former, but nevertheless it is an important part of God’s Great Plan.

983 This refers to spiritual refreshment; of course; there is no need for food and drink on any part of the Spirit Plane.

984 The Sixth Division of Hell is also known as the Hell of Hypocrites. Those who dwell there have usually tried to present a proper façade to the world at large, and greatly prize the appearance of respectability. Their own spiritual lives may be anything but respectable, but they take great care to ensure that their fellows see only the façade of respectability that they present. In Hell, their main concern is to continue to preserve appearances and so any member of their society who does not conform to their mores is cast out of their cities and often thereby forced to descend to a lower Division of Hell.
CHAPTER XXX

The Fifth Division. The Blatant Materialists. Churches in Hell

Trance Visit July 6th, 1914

On arriving at the place where H.J.L. lived, I found "The Officer" waiting with him, who at once took up his narrative:-

"Led by my guide I crossed the bridge, which was entirely covered in, and therefore full of light, and entered the watchhouse on the further side of the river. Here we did not stay long, but passed out once more into the fog and gloom. For some time we walked along the bank of a broad and filthy stream\(^{985}\) which ran into the great river. With the stream on our right we journeyed till we reached a huge city. It was a most dismal place − great chimneystacks everywhere, and factories and warehouses on every side and between them ran squalid, dirty streets. Filth and grime were everywhere. In and out of the factories moved streams of workmen, and I stopped to inquire what they were doing.

"One replied, 'Working; what do you suppose?'

"But what do you do with the goods?'

"Sell them, of course; but the funny thing is that as soon as they are sold they return to the factory from which they came.\(^{986}\) That's why it is all the factories have so many huge warehouses. We are constantly building new ones to hold the goods. The whole place seems choked with them − can't get clear of the damned things. The factories are constantly getting jammed up with the things that return, and no matter how we try to get rid of them, they always come back.'

"The Officer. 'Why don't you burn them?'

\(^{985}\) The stream carries away the worst of the filth and evil from the Fifth Division into the lower parts of Hell, but it is not merely an allegorical representation of this fact. It is a feature of the landscape as real as the stones and rocky screes, brought into being, like them, by the minds of countless inhabitants over many ages and maintained in the same way. Those who when on earth were completely besotted with materialism had no concern for the environment or anything else, and happily disposed of the waste from their factories into local streams. Therefore they imagine that they can do the same here and effectively this is what this stream is doing.

\(^{986}\) The Principle that operates to produce this effect is the same as that which in the Realm below ensured that when something was stolen it soon returned to its original owner. Remember that all things that are made on the Spirit Plane are merely thought forms and the maker or owner clearly had a greater interest in them than the thief. In this realm, although the goods were not stolen, but sold for money or bartered, the one who acquired them never had as much interest in them as the one who had first created them. Hence when once the will of the purchaser wanders from them they soon return to where their makers had originally placed them, whilst equally, the money or goods given in exchange also return to the purchasers.
"The Stranger. 'Burn them. Why we've burnt a dozen great warehouses at a time, but there they are again. Simply can't get rid of the beastly rubbish.'

"The Officer. 'Why do you go on making the goods then?'

"The Stranger. 'We can't help it. We seem driven by some strange force. Compelled to work and work without ceasing. There's no rest. A strange, mad instinct seems to drive us on. When I was on earth I thought of nothing but my work. I worked hard – damned hard – day after day, and this is my reward. On and on and on, doing the same thing over and over again, without rest, for ever and ever and ever. I can't make it out.'

"The Officer. 'I suppose you thought of nothing but your material interests when on earth, and so in Hell you still go on in the same way.'

"The Stranger. 'Hell! there's no such place, or Heaven, either.'

"The Officer. 'Where are you then?'

"The Stranger. 'I don't know, and don't care. Why look what a number of churches and parsons there are here. But I've no time to stop talking to fools like you. I must get back to my work,' and he entered the factory.

'I went on till I came to a large square, in which were no less than three churches. One belonged to the Church of England, another to the Roman Catholics, and a third to one of the Nonconformist bodies. I went into the Anglican Church, and I found a service in full swing. The parson was preaching rather a dry sermon. He harped on three themes by turn:

(1) That people had no business to go to either of the other two churches, and should show more deference to himself as the representative of the National Church;

(2) That they should subscribe more generously to the church and, incidentally, to its vicar, and

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Even on earth, all material things are dross from a spiritual point of view, and on the Spirit Plane even those who were strongly steeped in materialism on earth eventually come to regard the forms of such things as rubbish.

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This “strange force” is nothing more or less than the karma of the materialistic attitudes that dominated them when on earth.

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Exactly! It is not the fact that we work on earth that earns us spiritual rewards hereafter, but our motives in doing so. Work, even very hard work, produces no real benefit if our motives are purely materialistic as was the case with those in this realm. If one works for some worthwhile purpose, whether to keep one’s family or to further some noble cause we will receive an appropriate reward, but those who work only for material gain will continue to do so until they realise that such is worthless.

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Like many people on earth, he thinks that the presence of churches and ministers is a good thing, not realising that even on earth, many are just as materialistic as people who have no such links with religion.
(3) He glossed these two themes over by platitudes about social reform and helping the material well-being of their fellow creatures, especially those whom he designated as `the lower classes.'

"Somehow this part of his theme rang very hollow.

"I noticed the congregation paid little heed to the sermon. Some were whispering scandal to their next-door neighbours, others, mostly women, were criticising the clothing of their neighbours. Several men were talking business, and in one corner two men were arguing violently, so much so that they interrupted the preacher, who glared at them angrily.

"I went out and visited the other two churches, and found a similar performance in each.

"We then went on and came to the shopping area. Here we found a similar state of affairs to that in the factories. People came to buy, but the money they gave for the goods returned to themselves, while the goods returned to the shops almost at once.

"I asked one shopkeeper where he got the things he tried to sell since the factories could not supply him.

"He. `Oh, they came here with me. They are the things which were in my shop when I died. Here they stick till I'm sick and tired of seeing them.'

"I (the officer). `Why don't you give up keeping a shop?'

"He. "What a ridiculous idea. What on earth should I do without my shop. Why, my whole life has been centred in selling things ever since I was a boy.' He turned away in disgust, and began to serve a lady who wanted to buy a new hat, which returned to the shop a few minutes after she had taken it out.

"Then I went to the council chamber, and found a crowd of men wrangling about improving the town, but after listening for a long time, I came to the conclusion that, though they might talk for ever, nothing would ever be done.

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991 These three themes, bigotry, the pursuit of worldly wealth, and the promoting of social and material well-being rather than spiritual values, are still to be found dominating the activities of many churches on earth today.

992 With the possible exception of the last, all of these sorts of behaviour can often be found in insincere congregations on earth, though usually, they will be less obvious and intermixed with a few more spiritual activities from the most sincere individuals.

993 This is not surprising as bigotry, insincerity and worldliness are to be found in all denominations.

994 In other words when he died, his mind was so firmly set on his shop and the stock in it that, without realising what he was doing, his mind produced thought forms of each and all of them, so that he could continue the life that had meant so much to him on earth.

995 In other words they acted, much as they might have done on earth if they had been participating in some sort of local government.
"I passed out of the town and came to open fields. I use the word to describe the place, but it looked more like a piece of waste ground covered with rubbish, and entirely bare of grass.

"Here there was a stand, and around the field was a dense crowd of people watching what appeared to be a football match; but though the players seemed to try and play, no goals were scored and nothing really happened.

"While I was watching, one man walked off in disgust, and was promptly hooted by the crowd.

"He turned round savagely, and, after using a string of words which I will not repeat, said, 'What's the use of playing here. One never scores a goal\textsuperscript{996}, and one does not even enjoy running after the ball as one used to do. I'm fed up with the whole thing.' As he strode away I saw a bright stranger come up to him, and knew that soon another soul would escape from Hell."

\begin{footnote}{996}{Like all such activities, there is nothing physical about a football match on the Spirit Plane. One could only score by the strength of one's own will – if it were powerful enough to overcome the opposition of the will on the other side. In any one on one, contest, the stronger willed will usually prevail, but in team sports, no single will is usually strong enough to overcome the opposition of the whole opposing team. Nor would his own team provide significant support, for remember, in Hell, all are essentially selfish, and every other member of his own team would much rather score himself, so his support for the individual with the ball, is at best half-hearted, whilst the opposition team is united in their efforts to stop him scoring.}
CHAPTER XXXI

The Sleepers

"We journeyed for some time till we came to a cave, and here I found quite a number of men fast
sleep. Strive as I would, I could not wake them.

"This surprised me, for till then I had never seen anyone asleep in these realms – having no
bodies, we do not require sleep.

"I questioned my Guardian Angel, who now had drawn much nearer to me.

"He looked very sad as he replied:

"Son, these were men who stoutly maintained that after death there was no life. They were
strong-willed men who, had they believed might have done much good; as it is they led many
astray, and since they held this view so strongly they have, as it were, self-hypnotised themselves
into a state of coma, from which it is very hard to rouse them. Here they lie, age after age, and
while men whom the world considered far worse than they, and who had sunk far lower in Hell,
have been able to see the error of their ways and progress, they remain unconscious, and cannot
learn.

"I. (the officer). `This is truly terrible; is there no way of waking them?'

"My Guide. `After long ages the spell grows weak, then there come to them great messengers of
light, who, after much striving, do succeed in breaking through their sleep and rousing them.'

"At length we reached a place of deep chasms and beetling crags, and after wandering along at the
base of these cliffs we came in sight of a narrow, slippery stairway. As we did so suddenly a

This refers mainly to those who held such a belief very strongly. They would not merely have “not
believed in life after death” – they would have definitely “believed that there was no afterlife”, and
they would have needed to have held that belief very strongly for it to carry forward for so many
years. Most would have spent a long time in such a coma on the Astral Plane defying all efforts to
awaken them there, before passing at last to this part of the Hell of Materialists. With those who held
it less strongly, it would usually be possible to wake them on the Astral Plane, where there are
workers who dedicate themselves to that sort of task. Those who when on earth had a strong faith
but one through which they did not believe in an afterlife as such, but rather that they would sleep
till the Last Trump, would likewise tend to be awakened whilst still on the Astral Plane. (Because
such believe that they will eventually be awakened, it is usually possible to convince them that that
time has arrived, as indeed it will have for them.). In both cases their subsequent fate would be
linked with how they spent their remaining time on the Astral Plane.

It is important to realise that merely refusing to believe in an afterlife can so dramatically slow down
our spiritual progress. Helping people to believe, however crudely, in life after death can save many
souls from this fate.

This tends to suggest that this is a task beyond the “ordinary” messengers from Paradise, but which
is sometimes undertaken by the Saints when they descend to Hell.
figure came hurtling through the air and fell to the ground in front of us. It sprang to its feet and fled away into the darkness, and was soon lost to sight among the crags and chasms. 1000

"'Who was that?' I inquired of my guide.

"'Some unfortunate creature who has offended against the traditions of the Sixth Division. They pride themselves on their respectability there, and those who offend too deeply are hurled forth by the outraged inhabitants. Self-righteousness is the besetting sin there. They love to judge their neighbour and to spread scandal. But look, there is the light of the rest-house, and soon you will be able to judge for yourself what manner of men dwell in the Sixth Division of Hell.' 1001

"How painful was the climb up that long, long flight of steps. But ever the beacon light grew stronger, till soon it illuminated a path. Though the light hurt, yet I bore it stoically, and soon we entered the haven of refuge.

"Here I must stop, for it is time for you (J.W.) to return."

So having said goodbye to both, I (J.W.) returned to earth.

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1000 We must remember that a fall, which, on earth would be fatal, has no lasting effect on the spirit form as this incident demonstrates.

1001 He is about to leave the Fifth Division.
CHAPTER XXXII

The Sixth Division. A Church and its Vicar.

Letter from "The Officer" Sept. 5th, 1914.

"We stayed but a short time in this rest-house, which was a large one, before continuing our journey. Once more fog engulfed us, and we seemed to turn to the right, and soon I saw the grey mass of a city. This city had a high wall on the side overlooking the great precipice, and it was from one of the towers of the wall that the man we saw fall into the Fifth Division of Hell had been cast.

"The town consisted for the most part of modern-looking houses of the dreary respectable type that one sees in many of the London suburbs. Some attempt was evidently made to keep the place moderately clean, and this was the first division in which that had been attempted.

"Seeing a theatre, and asking my guide if I might enter it, he permitted me to do so, himself waiting outside. As I entered I saw one of the inhabitants of the city and spoke to him. He seemed slightly taken aback, and said:

"'We’ve not been introduced.'

"'Oh, damn it, what does that matter?' I replied.

"'Please do not swear,' he answered.

"'I apologised, and then asked him what sort of plays were shown in this city.'

"'All sorts, so long as they are not improper. We will not permit any suggestion of impropriety here. Nothing vulgar or immoral is permitted. All our plays and music-halls are conducted on the best principles.'

The nearly two month gap between the date when the last two chapters were received and this one must be linked with the time that Ward was sick and the time he was lecturing at Cambridge during late July and August 1914, as discussed in Part One, Chapter 35. Significantly, perhaps this period coincided with the outbreak of World War One. It would not be surprising if the health of a psychic such as Ward should be affected by the negative energies which on the physical Plane also caused war to start.

Usually places in Hell are not cleaned because no one can be bothered to do so, which of course reflects the vice of Sloth. This is one of the deadly sins, and pertains primarily to the Third Division of Hell, but is also found in the higher Divisions, though in lesser measure. However, in the Sixth Division it tends to be subordinated to a desire to be well-thought-of, which explains why this was the first division of Hell that the Officer saw some attempt at cleanliness in the Sixth Division.

In some sections of Victorian “Polite Society” it was not appropriate to accost a stranger, and if one wished to speak with him, one was expected first to obtain a formal introduction from some mutual acquaintance.
"I. `That's the first time since I've been in Hell that I've heard people object to impropriety.'

"He looked pained.

"I wish you would not use that word. There is no such place as Hell, and certainly we are not in it.'

"Oh, don't talk nonsense,' I began. `All this realm is Hell. So what's the use of pretending it isn't. I've been long enough in Hell to know that.'

"Stranger,' he replied. `Who are you, and from where do you come?'

"So I told him briefly my history. As I went on he slowly drew away from me, and at length broke in with `That's enough, thank you. Either you are a liar or a villain. I know perfectly well I'm not in Hell. I suppose I'm still on earth, but any way I have never associated with scoundrels, and am not going to begin now. Good-day, and let me give you a piece of advice, which I do out of the kindness of my heart – I always was a kind-hearted man – don't tell that story to anyone else here, or they will have you thrown over the battlements,' and he made off.

"I went into the theatre. A musical comedy was being performed. A poorer show I've hardly ever seen. The music was not absolutely discordant, as it is in the other divisions of Hell, but it was feeble stuff. The very worst kind of so-called popular music. Plot there was none, and the whole show was so banal and trashy, that I cleared out at the end of the first scene. I noticed that the audience seemed as bored as I was, but nevertheless they stayed on.

"Next I tried a music-hall which advertised outside that its show was `A most Refined entertainment. Funny without being Vulgar.' It certainly wasn't funny, and it certainly was, to my thinking, intensely vulgar – not indecent, but just vulgar. Low comedians of the worst type, vapid songs, silly aimless tricks – in short, absolute tosh.

"On coming out, which I did very quickly, I came to a concert hall. Here at least, I thought, I may see something worth seeing, or at any rate, hear it. But no; of all the banal twaddle I think that concert was the worst.

"I left as quickly as I could, and seeing a picture-gallery, entered it without expecting much satisfaction, and was not disappointed. All the rubbishy pictures in the world seemed to have been gathered together and hung on the walls of this ugly pretentious building.

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1005 Those in the Sixth Division do not so much object to impropriety, as they desire others to think that they do.
1006 Whether or not he had been kind-hearted, it was obviously overshadowed by his desire to be well-though-of.
1007 Like many people on earth who claim to be Christians they are besotted with sexual impropriety, and are so intent on avoiding anything that could be seen as such, that they readily accept any other form of entertainment, as long as it avoids immorality or sexual innuendo. In short they are rather like the Pharisees of Christ’s day, condemning all who do not follow their own narrow standards of propriety, and it is this sort of attitude that seems to be described here.
"I then returned to my guide, who had, as it were, concealed his natural brightness, and, led by him, made my way through mean streets towards the centre of the town. Here I entered a very ugly brick church built in the pseudo-Gothic style.

"A service was being conducted by a fat, slimy sort of parson, who seemed to mouth his words in a succulent, unctuous manner which irritated me intensely. The service was not absolutely discordant or blasphemous, it was merely hollow and unreal. The prayers were gabbled off as quickly as possible, and it was obvious that there was no real belief behind it. It was merely a form carried through by priest and people because it was considered the proper thing to do.

"I will give you a few of the phrases which struck me in his sermon;

"Above all, my dear brothers and sisters, you must help to keep this great city clean of every form of vice. Each and every one of you should make it his or her business to watch for evil, to hunt it out and drive it forth. If you suspect that any person is secretly guilty of some vicious practice, do not rest till you discover his or her secret sin. Even if it is someone near and dear to you, it is your duty to denounce it.

If you want help or advice in this great work, come to me and tell me what you suspect. Don't wait till the evil thing becomes rampant; strike at once. In me you will always find a ready helper. Do not let any false ideas of honour stand in your way. In searching out evil, you are entitled to use any means.

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1008 As has been discussed previously, an Angel is a complete master of form and so can appear to lesser beings in any way that he desires. Thus, the degree of brightness he displays, whilst usually linked with the ability of the one to whom he appears can be varied at will.

1009 Many ministers on earth are inclined to gabble their prayers as if they know they have to say them but do not consider them to be of any particular significance and want to get them done as quickly as possible.

1010 This sort of attitude is mirrored in a lot of modern societies today. In many cases, the civil law of the country even makes it a crime to fail to report someone who has broken the law, no matter how near and dear they may be. This of course is morally wrong, but Christ Himself warned us that this sort of attitude was to be expected in the “last days” when He said in St Matthew 10; 21 “And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death”.

1011 Of course it is not our duty to seek out evil in others – merely that within ourselves, which is why Christ tells us not to judge others. (St Matthew 7; 1 – 5)

1012 This clearly envisages the use of agent provocateurs, people who pretend friendship in order to entrap and betray their victims. This is one of the favourite methods employed by the powers of evil to assail those who are trying to do good – to entrap them in some minor sin and attack them thereby. This is so common on earth that many legal systems have defined rules of entrapment – ways to entrap people in crime that will be acceptable to a court and ways that will not. In God’s eyes, those who entrap criminals in this way are often just as bad as their victims and those who encourage them so do so, like this minister are even worse, although as with him, their punishment may be longer delayed.
"Let me give you an example. A friend of yours does not come to church. You suspect her of carrying on an intrigue with someone else's husband. You should pretend to be sympathetic, you should trap her into a confession if possible. You should warn her husband; above all you should tell me.'

He went on in this strain for some time, and ended up with, `and when guilt is established, no mercy must be shown to the guilty members of society. They must be driven out. They must be hurled from the battlements into the great chasm from which there is no return.'

"In conclusion, he announced there would be a social entertainment next day in order to raise funds for church improvements.

"As I was going out I heard one member of the congregation say to another, both men:

"'What I would like to know is what happens to all the money which he is always raising for church improvements.'

"The other replied. 'I'm sure he pockets it, or at any rate most of it.'

"The first man, 'Yes, so I think, but what does he spend it on?'

"The second man, 'I suspect that he leads a double life – has a second home, you know.'

"I heard no more, but I determined to go to the 'social entertainment'.

"In due course I arrived there, and in a sort of church hall found the vicar and his curate surrounded by a worshipping band of females. They hung on his every word, and when they got a chance poured scandal into his ear. Between times they told spiteful tales about the vicar and various female members of his congregation. At length I got a chance of a few words with the vicar alone, and said:

"'Vicar, I'm going to ask you a plain question between man and man, and you can rely on my discretion. Do you believe in the truths of the Christian religion which you have to teach, or are you, like many learned divines, personally convinced that the whole thing is a myth, and if so, do you really think there is a God, Heaven and Hell, and so forth?'

"He pressed his two hands together and said unctuously:

"'A great deal turns on what you mean by believe. A clergyman has a great responsibility. He must not say anything which may cause a weaker brother to stumble.'

Note that he falsely claims that from the chasm below, there is no returning. This demonstrates that even in this part of Hell, where there is no belief in God, there is a reflection of the fundamentalist idea that Hell is eternal and that some sins can never be expiated. In other words, such ideas do not depend on belief in God and therefore do not come from Him.

Such views may well be expressed by modernist clergy on earth, where, however, many clergy would openly lie in response to such a question. Here, lying is not easy, and so the vicar is probably being as honest as he is capable of being.
"I pressed him closely on the point, and at length he said:

"Personally I have long thought that the tale of Christ is a myth, a beautiful myth, and I am sure St. Paul thought so. I don't think the early Christians ever thought otherwise. They regarded it as a symbol which taught a great truth, just as the ancient Egyptians preached of the death and resurrection of Osiris. I don't imagine for a moment that an educated Egyptian believed that Osiris ever really lived; it was a parable. Unfortunately, the ignorant gradually grew to regard the parable as literally true, and during the middle ages this belief became universal. Today we are by degrees recovering the truth and clearing away the dross of superstition, but of course we cannot proclaim these facts from the house-tops. Indeed, if we did, we should probably be called agnostics, and turned out of our livings. Still, quietly, we are doing a great work – a great work."

"I said, ‘If, then, the whole of Christianity is based on a parable, of what use is the Church?’

"He. ‘Of the very greatest, my friend. It is a great moral force. This is what it was originally intended to be, and in that sphere it can be of the greatest benefit. Oh, I foresee a long life of useful work for the Church when freed from all the superstitious accretions which have attached themselves to its ancient form. Many men who at present are disgusted at what they rightly regard as puerile fables will rally to it as a great social factor for the moral uplifting of the masses."

"I think some people are inclined to lay too much stress on its social value, and overlook the importance of its moral influence, but they are materialists; thank Heaven, I am not one of them.’

"L. ‘Do you think there are such places as Heaven and Hell, and is there, after all such a being as God?’

"He. ‘With regard to the last point, I think we are not as yet in a position to give a definite answer. We are at liberty to hold our own views. To some people the conception of a God of some sort is necessary, like the parables of Christ, or they would cease to obey the moral law; but personally, whilst I would not be so presumptuous as to say there is no God, I do not consider one is essential. I consider that this world is governed by laws, and the moral law is the highest. Those who break the moral law sooner or later are punished by that law, so that I do not see that an arbitrary Creator is necessary; but, of course, I should not say this to my flock as a whole.’

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1015 Many modernist clergy will generally admit that the beliefs of the Medieval Church were different from those of Apostolic times, but they usually claim the differences support their modern ideas, whatever they may be, as is done here.

1016 This refers to the way that in the early 20th century, the Established Church paid a salary to its clergy and gave them a place to live as long as they toed its official line with regard to teachings. It indicates that this vicar was more interested in preserving that material advantage than in being true to his own beliefs.

1017 Effectively what the vicar is saying is that he doesn’t think that it really matters whether or not we believe in God. This, of course is the exact opposite of the Truth, but it is the sort of attitude that many modern clergy propound, suggesting that humanist values and providing material help for others is more important to them than is spirituality. In the afterlife, most such people will end up in the Sixth Division of Hell, though some may well fall lower.
"I interrupted the flow of eloquence with. `Still, it is not necessary to conceive of God as an arbitrary Autocrat. He may be a wise, all-seeing Judge, who co-ordinates His various laws.'

"He. `He may be; but to turn to the question of Heaven and Hell, I think I may say frankly I don't believe in either. I consider that each man, roughly speaking, gets his rewards and punishments on this earth either by disease or from his fellow-men. Hell, I consider a monstrous idea. For my part I should hesitate of course to say there is no life after death, but I doubt it.'

"I stared at him for a minute, and then said, `But how did you get here?'

"He. `In a rather curious way. I was very ill, and at length became unconscious. While I was in this state I had some most curious and horrible dreams. I won't trouble to describe them, but then I was evidently delirious. When I recovered I found myself here, without my wife. No one could tell me exactly how I came here, but being here, and finding that the vicar of this church had just disappeared in a most mysterious way, I took up his cure, and have done his work ever since. Everybody is agreed that he must be dead. That's the curious thing about life here. People don't die. I never have a funeral service. They just vanish. I can't help thinking the sanitary authorities dispose of the bodies silently, but after all, I've other things to bother about. My parish is a fashionable one, in the best part of the city, and I have to devote my whole time to it.'

"I. `But you've married again?'

"He. `Yes. I soon came to the conclusion that while I was ill my wife must have died, so I had no hesitation in marrying again. Of course I'm too old to need that sort of thing, but my wife is

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1018 Like many of those whom the Officer had met in Hell, this vicar still refused to believe he was dead and would rather accept the story he tells as fact than think otherwise.

1019 This “becoming unconscious” was actually his way of accounting for his death on earth. All but the most spiritual people describe some sort of loss of consciousness linked with the actual moment of passing from mortal life, though in most it is only very brief.

1020 Apparently this mention of unpleasant dreams is a reference to the visions of one’s past life that seem to be an integral part of passing from earth life and which have been reported by HJL and others.

1021 This is obviously correct, for one cannot “die” on the Spirit Plane and this is one of the most difficult things for those who refuse to believe they are dead to account for. The explanation offered hereafter is probably as good as any.

1022 Sometimes they may have been contacted by a messenger of light and helped to escape from Hell, or perhaps the time has come for them to be reborn on earth and they are suddenly “summoned” to the Wall of Fire. At others, they have perhaps been “caught” in some “impropriety” and cast down by a mob. Or perhaps they have just wandered out of one city and in due course, entered another, for of course there are many different cities in each of these divisions of Hell.

1023 He remarried, not because he knew he had died, but because he convinced himself that his wife must have done.

1024 He is saying that he doesn’t feel the need to have sex any more, but attributes that to his age, rather than to the absence of hormones within his spirit form!
a great help in the parish – a great help. I'm afraid she is not always tactful, but one can't have everything."

"I. `Then even you do not realise that you are in Hell?'

"He. "What a preposterous question!"

"I then proceeded to give my reasons for knowing we were in Hell, and narrated my adventures since I died. He listened very coldly, and at last broke in with:

"'Thank you, I've heard enough. If I were a swearing man I should use strong language, but as it is, I will content myself with saying that I don't believe a word you've told me. I'm sorry I have wasted my time talking to such a man. If you are not a liar, then by your own showing, you are an unmitigated scoundrel. Good-day, and I should advise you to leave this city as soon as possible. for although I shall not myself denounce you, being a humane man, others will certainly discover your true character, and then you can expect little mercy.'

"He left me, and a moment later began to tell two women who hurried up to him all about me, so I thought it best to depart without undue delay. Goodbye."

"I close - H.J.L."

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1025 In the Anglican Church at the beginning of the 20th century, much of the work of the parish was done by the vicar's wife, who even if she had no official position usually played a controlling role in local church affairs.

1026 Thus doing exactly what he had said he would not do.
CHAPTER XXXIII

A debate in Hell as to whether there is Life after Death.

Trance Vision Sept. 7th, 1914.

As soon as I reached the house where H.J.L. lived, I found the officer waiting, and he at once continued his story.

"After wandering through the city for some time I saw a building which appeared to be a sort of Institute. On looking in I perceived that there was a kind of debate in progress. It appeared that some missionaries from the higher realms had been holding meetings\textsuperscript{1027}, and as a result someone had proposed the theme 'Is there a Life after Death?'

"One man said, 'There is no evidence that men live after death. Some people I know argue that we have died, and therefore since we are now alive this fact proves that there is a life after death. But this is begging the question. We are alive, and therefore this proves that we have not died. We have all been very ill, and on recovering find the whole earth changed. Look how grey the sky is, and how dark it is all day.'\textsuperscript{1028}

"'Yes,' broke in another man, 'that's why I'm sure we are dead, and I believe we are in Hell.'

"'Preposterous,' cried the first speaker. 'We are just as comfortable here as we were before our illness. I don't believe in Hell, but if for the sake of argument, we admit that there may be such a place, all will agree that this cannot be Hell. The parsons taught us that Hell is a place of eternal torment, where the worm dieth not and the fire is not quenched. Well, there is nothing of that sort here.\textsuperscript{1029} We are of course all rather bored with the same endless round of petty cares and troubles, but that is what we always find on earth. There is no anguish of the damned any more than we experience the imaginary joys of Heaven.\textsuperscript{1030} That, to my mind, is one of the strongest proofs

\textsuperscript{1027} It appears that in holding such meetings, the messengers had not only affected some of their hearers directly, but also indirectly by triggering such discussions as this one. Although obviously most who attended would still not come to believe in life after death, the mere fact that some would consider the point, suggests that they might be on the verge of becoming ready to listen to a messenger of light when next one came to their city.

\textsuperscript{1028} This, of course, is normal in Hell,

\textsuperscript{1029} This passage refers to the Biblical references in St Mark 9; 43 – 50., Which in turn likens Hell to Gehenna, the rubbish tip outside Jerusalem, where fires were always smouldering and the maggots prospered in the decaying carcases. (both human and animal) In Hell there are neither physical fires, nor physical worms, but in the lower Divisions (mainly the Third) the tormentors are perfectly capable of making the tormented feel as if they are afflicted in such a manner. The fact that such torments do not pertain to the Upper Divisions of Hell, may lead to a semantic debate as to whether or not they can properly be called parts of Hell, but this is not the same as denying the fact of an Afterlife.

\textsuperscript{1030} The Afterlife is thus shown to be effectively the continuaton of the lives we chose to live on earth, as modified by our own karma.
possible that we are not dead. If there were such a thing as life after death, it would be entirely
different to life on earth. Now this life may differ from life when we were younger, but it is not so
entirely different as it would be if we were disembodied spirits.\textsuperscript{1031} Gentlemen, I move that this
house considers that there is no convincing evidence in favour of life after death.'

"I will not detain you with the arguments of his opponent, who maintained that there was life after
death. They followed the usual lines which might be expected. The speaker declared that he was
sure he had died, and so on. He admitted that he was puzzled where they were, but considered that
they were probably in purgatory (indignant protests from several staunch Protestants, who
declared this was Popish rot)\textsuperscript{1032}. The chairman intervened, and order was restored.

"I felt, however, he only half believed his own arguments.

"The next man who rose had a really ingenious theory, though it failed to convince many of the
audience. He said:

"I knew I died, and this life I believe is just a dream. I suppose our brains go on working for some
little time after life is declared extinct. Having lost all real control of the body, it spends its time
weaving wonderful dreams. Of course I know this cannot last long, but when on earth, I have
often dreamed long dreams, in which days and weeks seemed to elapse, and found out afterwards
that I had not dozed for more than five minutes.\textsuperscript{1033} You will say at once, "Then we are merely the
phantoms of our brains." You are right. There is no city, no debating hall, no one but myself. I
have dreamed you all. Soon my brain will run down, and then the dream will cease. Look how we
go on doing exactly the same things as we did on earth over and over again like automatons. No,
the only life after Death consists of the dreams of the dying brain: but I waste my time talking to
the creations of my own fancy,' and he sat down with a morose frown.

"A roar of laughter greeted this speech. Then I sprang up.

\begin{flushleft}
\textsuperscript{1031} Even on Earth many people think that life after death will be fundamentally different from life on
earth, but they offer no explanation as to how or why our characters would change after we have
died. If we are to say that the spirit survives death, then it must retain at least its essential
individuality. If it does not, then we cannot say that that particular individual survives. Conversely if
the disembodied spirit is completely different from the individual as it exists on earth, then there is
no continuity of existence.
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\textsuperscript{1032} The word “Popish” is rarely used today, but was in regular use in England until the early 20\textsuperscript{th}
century. It is a derogatory description for Roman Catholicism, and is used in one of the Articles of
faith of the Anglican Church, which denies belief in “the Popish doctrine of Purgatory”. Thus at the
Reformation, the Anglican Church, like other Protestant groups abandoned all belief in an
intermediate state after death, claiming that after death there are only two alternatives; either Heaven
or Hell. Even today, most Protestants give lip service to this view, and teach nothing about either the
Astral Plane or the higher parts of the Spirit Plane.
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\textsuperscript{1033} As with most such materialist theories, there are elements of truth in this one. Dreams may certainly
seem to span long stretches of time in only a few earthly minutes, but it is also true that on the Astral
and Spirit Planes, time as we know it does not exist, and therefore it is possible for much to happen
in what is a comparatively brief time on earth. On the Spirit Plane, especially, time is measured by
experience, and in the absence of any naturally-occurring periodicity such as day and night, it may
seem to pass either much more slowly or much more swiftly than time does on earth.
\end{flushleft}
"Gentlemen, I am but a stranger who has wandered into your city on his journey to another place, but if you will only believe me, I think I can convince you that there is a life after Death, and whether or not there is a Heaven, there is certainly a Hell and we are in it. Further, there are lower depths of Hell than this, and in them men suffer torments akin to those which are considered proper to Hell. Listen to my own adventures since I died.'

"But it was no use; before I had nearly finished they shouted me down and several threatened to haul me off to the battlements. As I went out a man followed me, and as soon as I had got out of sight of the building he came up to me and said:

"Sir, I know you are right; and as you have worked your way up through so many divisions of Hell, you will doubtless escape in the end; may I come with you?"

"Before I could answer his guide became visible, and said. 'My son, I will guide you out of this realm to a place where loving fiends will help you; come, follow me. It was impossible for any to help you till you desired help, but now I may return to you. 'And they went away together.'

This man thus demonstrated that he was looking for someone to guide him out of Hell, but at that stage, the Officer, was not yet capable of doing so. However, by his act of faith He earned the right to have his Guardian Angel by his side again, and we may assume that he too, in due course was led out of Hell, though not necessarily by exactly the same route as that taken by the Officer.
CHAPTER XXXIV

He Reaches the Seventh Division.

"So I journeyed on alone, led by my own guide out of that city. We passed other cities and villages all very much alike, till at length we reached a high mountain range.

Slowly and painfully up this we climbed, and the higher we went the harder and steeper became the path, till at length we reached the top, and saw a short way in front another rest-house, larger and finer than any I had seen before. High up towered the building, and from the topmost story a great light beamed forth into the darkness.

"But the Powers of Darkness\textsuperscript{1035} were not going to allow me to escape without one last effort, and suddenly I was surrounded by a howling mob, which tried to drag me back and cast me over the cliff.\textsuperscript{1036}

"But I had not toiled so hard and suffered so much to lose heart now, and summoning all my will-power to me I hurled my assailants to right and left. Even as I did so my guide stood beside me in all his brightness, and the vile spirits fell back screaming with fear.

"To me the pain was intense, but I bore it, and stumbling forward fell against the door. Instantly it opened, and kind hands drew me in and the door slammed to. As it did so I heard a yell of baffled rage and hate.

"Then I heard my guardian angel's voice saying, 'Son, for a while you will not see me, but I shall be always at hand.'

"The strangers whom I could not see because of the light, led me away into a darkened room.

"I shall not describe all that happened there. You know already from what H.J.L. has told you.\textsuperscript{1037}

\textsuperscript{1035} The term Powers of Darkness, is used both generically, to denote all evil forces, and specifically as here, to denote a concerted plan that is part of the Opposition to all Good that is presided over by Lucifer himself, even though, as in this case, those trying to carry it out were merely evil human beings.

\textsuperscript{1036} We have discussed this sort of attitude before – it is akin to that often displayed by a teenage street gang, if one of their number tries to improve himself by taking a proper job or turning away from violence and alcohol. On the other hand, it is never possible for a soul to make any significant spiritual advance without being tested. In this case, both the Officer’s own will and the assistance of his Guardian Angel were necessary to overcome the attacks, and this is often the case in other situations. For it is only when we set our wills to do what is right that our Angels are able to provide the help and strength we need to do so.

\textsuperscript{1037} Good spirits try to remove the tangible wickedness that makes up the bulk of the spirit forms of those in Hell, gradually drawing forth the darkness and introducing into them some of their own spiritual life-force. This strengthens the Divine Spark within them, so that eventually their forms, though small come to be made primarily of light. See also Part One, Chapter 22.
"For some time I stayed in the hospital undergoing treatment, which was directed to drawing out of my spiritual form all the gross and evil matter it contained. When this work was completed I had shrunk to the size of a tiny baby. Then they began to build up my frame, and after a short while I was able to take my place in the schools.

"Here I met P., who showed me the greatest kindness, and though I was one of the worst 'boys' in the school, never ceased trying to help me.

"When he left the school he particularly urged me to try and follow him, and I determined to do so.

"But that must wait till Saturday, for it is time you returned.

So though I (J.W.) was loath to leave them, I departed.

\[1038\]

Christ may have been referring to this fact when He told His disciples, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven”. (St Matthew 18: 3)
Although this phrase can be seen as a metaphor for learning humility, it is clear that He might equally have chosen many other such. Alternatively perhaps the passage was intended as a reference to the need for reincarnation.
CHAPTER XXXV

He Escapes out of Hell at Last.


The officer will take control and complete his narrative. - H.J.L.

_The Officer._ "When it was time for me to leave the school I must admit that a great dread filled me. I feared the terrible darkness almost more than anything else. But I refused to give way to this feeling, and asked to be shown the way.

"Now we are not permitted to go out of Hell by the road by which H.J.L. visited and returned from the schools in Hell. We have to climb the sides of the precipice, and very hard it is.

"We went out of the same door by which I had entered the rest-house, and turning to the right passed along a broad ledge. One side was the chasm which led down to the sixth division, while on our right hand was a high cliff. The darkness seemed blacker than ever, probably because I had begun to get used to light in the schools."

We were passing a cave when a huge and hideous form sprang out, crying, 'Hold, none may escape from Hell!' But ere he had time to touch me, my guide turned and made the sign of the cross in the direction of the foul creature, who screamed and fled back into his stinking den.

"The next phase will ever remain in my memory as a hideous nightmare. We began to climb the almost precipitous cliff. I kept constantly slipping back. Stones and rubbish slid from beneath my feet, but still on we climbed.

"My guide appeared to float slowly upwards, always a little ahead, and from him the light flowed which lit up my path. "At length he bade me stay, and I did so thankfully. We had reached a small level platform, and here he bandaged my eyes, saying, "To your weak faith, even the dim light of half belief will be for a time too strong."

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1039 Having become fairly used to the relative brightness of the House of Healing, it is no wonder that the Officer feared to go back out into the darkness again. However, in the spiritual life, the greatest weapon of the Tester is fear and each spirit must learn to confront its own particular brand of fear before it can advance to a higher stage on the path. This is what is illustrated here.

1040 It only seemed blacker and this would be the reason for it.

1041 This would have been a Vice Personified, though it is not quite clear which one. However, most likely it was Fear.

1042 To physical minds it may seem strange that the Angel should bandage his eyes, whilst he was still climbing the cliff, but it must be remembered, that he was in any case in darkness and climbing largely by touch. Furthermore, as is later demonstrated the bandages were not completely effective, and undoubtedly sufficient light from his guide was still able to reach him through them.
"So we continued the upward journey, but at length came to a piece which I simply could not climb. My guide said, ‘Fear not, I will help you to surmount this last obstacle, for the end of your long journey is almost attained.’

"Next minute I felt his hand in mine, and making a last effort scrambled out on to the level top of the cliff.

"It seemed to be in a blaze of light, like the plains in India at midday. In spite of the bandage the pain was so intense that I rolled on the ground in anguish. The rest of the story you know; how P. was there to greet me and introduce me to H.J.L., and how from him I have learnt how to communicate through you with the earth.

"Now this task is finished, and I am going with a band of other spirits to work on the astral plane. There I hope to help many of the soldiers who are laying down their lives for their country. My knowledge is considerable, both of the Astral Plane and of Hell, and I hope to be able to guide and save many; among them perhaps I may still find a few of my old comrades in arms.

"P. has gone back to work in Hell, and the Monk has passed on beyond this realm through the great Wall of Fire.

"Now farewell all. - The Officer."

"I close. – H.J.L."

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1043 If, having genuinely done our best to achieve something for God, we still fail, it may well be that our efforts have been sufficient to earn the karmic reward of Divine, or as in this case, angelic help in achieving that purpose.

1044 See Part one chapter 15, which the student is now advised to re-read.

1045 Although he had only been in the land of Half Belief for approximately eight months of earthly time, the Officer had learned much in that period, both through his own strong will and desire to progress and because of the spiritual work he had undertaken in helping to write this book. His intention of descending again to the Astral Plane to help in the rescuing of many of those who were being killed in the Great War indicates this, and from Ward’s second book we know that that is what he did in the following months and years.

1046 This is a reference to the monk Ambrose, a denizen of Paradise, who had also co-operated in the writing of this book, but whose account apparently has not been preserved. (See Ward’s Original Introduction.)

1047 At this stage in his Seeking, neither Ward, nor any of the spirits that were collaborating with him, knew much about the great Wall of Fire. Whether the Monk Ambrose passed through it in order to advance to the Plane of the Venerables, or to be reborn on earth, is not certain.
PART THREE

W.A. :

THE ASTRAL PLANE

CHAPTER I

W. A. Passes Over.

Letter from W.A. April 11th 1914.

"I find it difficult to start, but shall do better in a moment. I am W.A. You know the rest.

"When death came upon me I seemed to lose consciousness for a moment, and then I suddenly felt much freer and better."

The two previous accounts have described life on the Spirit Plane, which is quite different from life on earth. This one describes life on the Astral Plane, which is as it were intermediate between the Physical and Spirit Planes and reflects some of the features of each. In actual fact it describes mainly life on the lower parts of the Astral Plane – those parts closest to the Physical world, but not those parts in which evil astral spirits congregate. For a description of these, as well as of the higher parts of the Astral Plane, the student is referred to Ward’s next book, “A Subaltern in Spirit Land” which describes the after-death experiences of his own brother, Rex Ward.

W.A. was a very immature spirit, who sought to contribute to the composition of this book, but whose descriptions and comments are both extremely limited and somewhat unreliable. Even at the time, both HJL and Ward seem to have realised that the reports of W.A. were not always accurate, but this account does introduce a number of interesting subjects and so should still be included. However, because some of its reports are incorrect, it is even more important in this brief Part III for the reader to refer to the footnote commentary provided.

The actual moment of death on earth is marked by the severing of the Astral Cord – that semi-material link between the Physical and Astral, which is often likened to the umbilical cord joining a mother to her unborn baby. The cord may wear thin and gradually fray away or it may be cut suddenly as when one dies through accident or injury. But in either case, it seems that when it comes the break imposes some sort of shock upon the spirit, for almost all accounts of a passing refer to a brief moment of unconsciousness linked with the actual moment of death. It seems that all but the most spiritual have difficulty maintaining consciousness as the spirit actually leaves the body. W.A. was certainly not one of them.

We do not know the nature of the illness from which W.A. died, but virtually all such illnesses have little no effect on the Astral Body and this is reflected in the way he says he suddenly felt better. The feeling of freedom is a basic reflection of the way his Astral Body suddenly found itself freed from the trammels of the Physical.
"I cried out, `I'm better, M.' \(^{1052}\) Then I was aware of a terrible darkness all around me. I could see nothing and hear nothing\(^{1053}\). `What is it? Is this the beginning of death?' I inquired.

"I passed my hands over my body, and was thankful to find that I had a body and could feel it.\(^{1054}\) Then dimly in the far distance I perceived a faint speck of light. It grew brighter and seemed to be approaching me.\(^{1055}\)

"Suddenly close by me I was aware of a greater intensity of darkness, and then a sensation of something horrible and evil became evident. I trembled and seemed filled with a nausea and turned towards the distant speck of light. But though I could now see what it really was. I was unable to approach it.

"What I saw was a great and glorious spirit of light, but so far distant that I could form no clear idea of his features and relative size.

"'Am I dead'? I shrieked; and an evil voice at my shoulder cried, 'Yes, but fear not. I will look after you, protect you, and guide you'.

"I shrank from this awful being, nevertheless, and turning to the bright spirit tried to approach him, but could not.\(^{1056}\) Then I tried to find my way out of the room, for I conceived myself still to be in it, but found I could move no great distance from what I ultimately discovered was my body.

"Now to make matters plain to you I should say that I was really in my astral body, but of course did not know it at the time. Further, having done little on earth to develop my spiritual faculties, I was at first as one who is blind.

"After a while I began to be faintly aware of someone weeping. I knew instinctively it was M., and sought her that I might comfort her, but alas! I could not even see her. After what seemed like an endless age I began to see things dimly, like a man looking through a dirty glass, and the things I saw appeared blurred and indistinct.

\(^{1052}\) His wife.

\(^{1053}\) The reason that W.A. found himself unable to see or hear anything through his Astral Body is because it was not yet under his full control, because whilst on earth he had not made any effort to utilise his Spiritual or Astral faculties

\(^{1054}\) To an Astral Being its Astral Body seems to be just as solid and tangible as the Physical body does to a Physical Being, hence WA could feel his Astral Body but did not immediately realise that it was not a Physical Body.

\(^{1055}\) This distant light was his Guardian Angel, who by his materialistic and sinful way of life he had driven far away from him. If he had lived a better and more spiritual way of life his Angel would have been much closer – had he lived an evil life he would not have seen him at all any more than did the Officer upon his passing.

\(^{1056}\) The failure of his attempts to reach his Angel was partly due to the strong link he had established with his evil opposite number. Additionally because of his materialistic outlook in life, he had not yet learned to function in his Astral Body.
"In time, let me tell you, we astrals are able to perceive you mortals as clearly as you can see each other, yet when we reach the state of the spiritual body we see your bodies much less distinctly\(^\text{1057}\), but your souls and your thoughts much more plainly.

"Gradually I became conscious of the fact that I was watching some persons place something in a box, and in time realised it was my coffin. Then I was aware of travelling in a vague, dream-like way, of crossing land and water and land.\(^\text{1058}\)

"Suddenly I perceived that I was in familiar surroundings. It was P. Then a vague sensation of my funeral, and then, clear and distinct at last, I saw the coffin being lowered into the grave. I followed the mourners back to my house, and by degrees I began to understand more clearly the conditions under which I now lived.

"The first thing that I realised was that I who had always considered myself a business man had failed those I loved in the very point I should have been most business-like about. I was present while men who I had believed to be my friends devised means by which they might take advantage of my carelessness in drawing up my will\(^\text{1059}\). I had left my dear ones at their mercy, and mercy they would get none. Oh, how I suffered, and yet even then I realised the justice of my punishment I had often taken advantage of another man's carelessness to snatch a mean advantage. I called it 'Good business' then, now I saw it in its true light.\(^\text{1060}\)

"I drifted away, for I found, strive as I would, I could do nothing to influence these harpies\(^\text{1061}\), and so fled away dejected and miserable.

"Suddenly I heard a voice strangely familiar to me and I saw D.\(^\text{1062}\)

\(^{1057}\)Because the Spirit Plane is further removed from the Physical, it is harder to see physical things from thence than from the Astral Plane, but easier to see the soul or spirit within those physical bodies and to read its thoughts.

\(^{1058}\)His travelling seemed dream-like, because he was still not functioning properly in his Astral Body, which was, as it were, still mentally linked to his corpse. It was not until he had seen his coffin buried, that he seems to have transferred this link to those around him and returned with them to what we might call "the wake."

\(^{1059}\)W.A. had apparently been a reasonably well-to-do business man, but like many such he had not really expected to die. He had left a will, something that was even more important in the days before women had property rights than it is now, but had not devoted any great mental effort to doing so, with the result that his wife and family were now exposed to financial threats from which he could and should have been able to protect them.

\(^{1060}\)Using purely legal means to take unfair advantage of others is unfortunately just as common now as it was then. However, just because it is legal, does not mean it is right, and the perfectly legal actions of many “Good business people” can very easily land them in Hell, as nearly happened to WA.

\(^{1061}\)“Harpies” – a derogatory term for those who were seeking to exploit his widow. It is used in much the same way as we might call such folk “vultures” and derives from Ancient Greek legend in which “The Harpies” were wind spirits sent to punish those who had offended the gods. They were represented as birds with the faces of women, but horribly foul and loathsome.

\(^{1062}\)Although he had been apparently quite happily married, in life, W.A. had also had several mistresses. “D.” seems to have been one of them.
"Why, W. dear, how glad I am to meet you!' she cried.

"I can't say how glad I was to meet at length someone with whom I had been in contact in life.

"It's quite like old times,' I cried, `only, alas! we have no bodies.'

"Don't worry about that, we can manage that,' she replied, `Come with me, dear.'

"We went along hand in hand, and presently we found ourselves in a room. In it were a man and a woman.¹⁰⁶³

"Watch me.' she cried.

"In some strange way she seemed to attach¹⁰⁶⁴ herself to the woman. The effect was magical. She had appeared pale, wan and shadowy, but now before me she grew young, handsome and healthy. She also seemed to become more material.¹⁰⁶⁵

"Splendid!' I cried; `how do you do it?'

"I suck up the vital energy¹⁰⁶⁶ from this fool and convert it to my own use. You do likewise with that man. Then in a large measure we shall be as we were of old.'

"But doesn't it hurt the woman?¹⁰⁶⁷

¹⁰⁶³ It appears that this couple were either having sex or about to do so, and apparently they were not a happily married couple, but involved in an affair and somewhat inebriated – else could not the Astral Spirit have obsessed so readily. Probably, too, “D” knew they made a habit of such behaviour, as she seems to have known how to find them.

¹⁰⁶⁴ This is an excellent description of the way that obsession works and should be read in conjunction with that provide by the Officer in Part Two, Chapter Two.

¹⁰⁶⁵ She had appeared shadowy to W.A. partly because his own Astral faculties were not yet fully developed, but also because he himself was still close to the threshold and had not yet fully embraced the Astral state. The apparent enhancement of her appearance and her becoming more material was the direct result of her thus drawing physical life-force from the Physical woman and feeding her material instincts. In doing so she was making her Astral body denser and more like a physical one, but although she may not have realised it, at the same time she was making it less hospitable for her spirit, which would in due course be expelled therefrom, leaving her to function in her spirit form alone, in which she would fall into Hell.

¹⁰⁶⁶ The vital energy is what we would call the spiritual life force, that which alone enabled her to maintain her earthly existence. It was appropriate for her to call the woman a fool, for she was indeed foolish to have put herself in a position to be obsessed, which she would probably have done by becoming inebriated.

¹⁰⁶⁷ By showing that he actually cared about the welfare of this nameless stranger, W.A. indicates that he was not really an evil person, merely foolish and worldly. It was this and this alone that saved him from Hell, even as it had been the Officer’s failure to resist the temptation to obsess that had been the proximate cause of his falling into Hell.
"Of course; it drains her vitality, and in time will kill her. But what of that?"

"My God, no! I cried; 'I will never do such a thing. I may have been a blackguard, but I'll never do that. Get away, you wretch!'

"Don't be so silly, dear . . . ", she began, but I was filled with a sudden sense of loathing.

"She turned like a fiend on me and shrieked, 'You shall pay for this. I'll bring someone who will make you suffer for it.'

"Do so,' I cried, and left her.

"Now I will stop for the time being – W.A."

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1068 This is unfortunately correct. On Earth we are well aware that anyone who habitually indulges in alcohol or drugs tends to become more and more “out of it” even when not actually inebriated or “high”. Eventually, unless they mend their ways they usually die many years before what we would consider a normal lifespan and even if they do reform, often they still die prematurely through some ailment that can be linked with their earlier debauchery.

1069 His sudden sense of loathing came because of his realisation that she was fully prepared to kill for the sake of her own pleasure and wished him to become equally willing to do so. Of course she was instantly able to perceive his feelings hence her sudden change of attitude towards him.

1070 This infers that she had already made contact with a more evil and powerful spirit whom she thought to persuade to attack W.A. But this could only be if he continued on the downward path – something she apparently failed to realise, and like many of the threats of the powers of evil, this one was never fulfilled.

1071 She reacted with all the fury of an earthly lover spurned, as indeed we would expect such a woman to have reacted on Earth.
CHAPTER II

How old Friends behaved on Learning of his Death.

Trance Conversation April 13th

I felt myself whirling through space, and then found myself in H.J.L.’s room. He greeted me with evident pleasure, and then added, "W.A. will be here in a moment, and I think he had better continue the narrative he began in the letter."

The next moment W.A. entered, and almost at once began.

"After leaving D. I wandered about feeling lost and forsaken. Presently I thought of former friends, and immediately I was standing in a breakfast-room in a large house. The place was quite familiar to me. A man and woman were seated at breakfast, and the former spoke.

"I've just heard that W.A. is dead – died very suddenly in I.

"I (W.A.) watched her closely.

"She turned slightly pale, then said, 'Poor fellow, he was rather a pal of yours, wasn't he? I expect you'll miss him.'

"'Yes I shall; he was a decent sort. Of course he had his faults, as we all have, but he was a man.'

"A few minutes later she slipped out of the room, and I followed her. She entered her bedroom, and I expected to see her throw herself on the bed in a paroxysm of grief, for we had been on the most intimate terms – you understand me?"

I nodded.

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1072
At this stage, W.A. was still in the Threshold Region and had not yet moved forward on to the Astral Plane proper and he still hankered after his earthly friends. Perhaps after his experiences with “D” he had little wish to contact those who he had known on earth and who had passed on, but he still hankered after his old contacts. But whatever the reason, as long as a spirit is constantly thinking of those it has left behind on earth it will make little progress on the Astral Plane, especially if such individuals were not particularly spiritual people.

1073
When on earth W.A. had been a friend/business associate of the man and had been carrying on an affair with his wife.

1074
"I." apparently represents the name of the place in which W.A. had died – perhaps Islington, just north of the City of London.

1075
They had been lovers and W.A. obviously thought he had meant something to her, but apparently she had been involved in the affair mainly for the presents she could get from him.
"She did nothing of the sort, but going to a desk opened it. From it she took two packets of letters and my photo. One packet contained my letters to her, the other her letters to me.

"'What a blessing I got him to give me back those letters,' she murmured. 'It was only last time, too, he brought them. The next lover I have I'll take damned good care I write nothing compromising. If these had been in his possession when he died, I should have never known when I was safe.'

"She went to the empty fireplace and carefully burnt first my letters, and then hers. Finally she took my photo in her hands. Anxiously I hung near her, hoping for some signs of grief, or at least regret.

"'So, W., you've gone. We have had many jolly days together. I shall have to find someone else to teach me golf now. Yes, I had better burn it. What's the good of being sentimental? If I kept it, it might lead to awkward suspicions if discovered.'

"She pushed the photo into the dying flames, and in a minute it was consumed. She went to her jewel box, and taking out a bracelet looked at it.

"'Is she going to destroy that too?' I thought, and remembered that it had cost me twenty pounds.

"I began to read her thoughts, and they were these: 'Can I safely keep it, or would it be wise to sell it? If I do the latter, I don't suppose I shall get a third of its value. It's a beauty. I saw one very like it marked twenty-five pounds only the day before yesterday. After all, I can tell him (she meant her husband) I saved up and bought it second-hand.'

"She turned and left the room, but I did not follow her further. I had had enough. I was never over-sentimental, but the cold-bloodedness of the woman froze me. There was not one genuine feeling of regret for her old lover among all her thoughts.

"Her husband, the very man I had wronged, felt more genuine regard for me than she did.

"This set me visiting my former friends and acquaintances, but I did not obtain much satisfaction from it. For the most part, they dismissed the matter of my death by a formal expression of regret. Some, however, only looked upon it as an excellent opportunity to obtain some pecuniary advantage for themselves. The very men whom I had regarded most as my friends were the ones

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In other words, she was afraid that someone might have found them and used them to blackmail her. Late Victorian society was outwardly very prim and proper, even if underneath the surface, scandal was widespread.

Twenty pounds was a lot of money for a bracelet when many factory workers earned only about a pound a week.

This obviously served to compound the feelings of guilt and regret that were already beginning to affect him. St Paul refers to the way that doing good to one’s enemies increases any sense of guilt they may feel for their treatment of us. In Romans 12: 20 he says: Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. By showing genuine regret for W.A.’s death, the man he had wronged, all unknowingly, affected him in this way.
generally who set to work to rob those who were left dependent on my estate. There were a few exceptions, and often these were the very men upon whose consideration I had the least call.¹⁰⁷⁹

"But these kindnesses were few and far between, and I suffered misery unspeakable. I understand that I have never been into Hell proper, In fact there is no doubt of it¹⁰⁸⁰, but all the same that period of my existence was a very considerable imitation of it.

"Then I determined to follow up M., more than half fearing to find her playing the same game as the others.

"Thank God she wasn't. Had she been, I think I should have followed the promptings of that evil spirit who is always at my shoulder¹⁰⁸¹ to set to work to be revenged on some of them.

"Her example kept me from that fatal sin¹⁰⁸², the punishment for which is, as you know from the Officer, Hell.

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¹⁰⁷⁹ Ingratitude is very general among human beings. In fact, as in this case, it often seems as if those who should owe us a debt of gratitude are less likely to do well by us than those who barely know us. It is almost as if they resent what they realise is an obligation to us and seek revenge for their feelings of indebtedness.

¹⁰⁸⁰ Hell proper exists on the Spirit Plane, but some parts of the Astral Plane do provide a very fair imitation of it, as also do some places on earth. The remorse that W.A. felt at this time undoubtedly saved him from having to suffer even more severely when he passed on to the Spirit Plane.

¹⁰⁸¹ On earth we are all tempted at times, but we usually think the evil ideas, like the good ones come from our own minds. This is not usually so, but on earth we are rarely aware of the presence of either good or evil spirits whispering to us, whilst both are much more readily perceived on the semi-spiritual Astral Plane.

¹⁰⁸² This refers to Vengeance – itself a manifestation of Hatred – which led the Officer to the City of Hate in the Third Division of Hell.
CHAPTER III

Astral Forests. The Hunters and the Hunted.

"After a while I began to realise existence on the Astral Plane much more clearly. I found it was peopled, and had its forests and animal kingdoms, as has the Earth. This ushered in a new phase of existence.

"I had just come away from watching some of M's struggles, and was feeling dejected and miserable. Out of nowhere in particular appeared two forms, a man's and a woman's. I knew the latter. I had met the man before on the earth. She poured out a torrent of abuse, and urged the man to go for me. I closed with him, and we battled like two savages, while she tried to attack me from behind.

"It was soon over. I thrashed him so soundly that he fled away shrieking. Then I turned my attention to her. I did not hesitate, I flogged her. It was in no spirit of revenge, but solely to

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This is a rather antiquated way of expressing himself. What happened was that he began to learn how to function properly in his Astral Body. His Astral senses improved as he began to use them, and moving away from the threshold region he began to function on the Astral Plane. This then made it seem more real to him, or as he says, he began to “realise” it, understand it more clearly.

On Earth the parts that are inhabited by people are largely separate from places where animals abound, and most forests, too, are far from human habitation. On the Astral Plane, this separation is much more distinct than on earth, but it is not binding, and as described here, Astral travellers may choose to wander far from the abodes of men.

Although he does not say so, it is possible that this woman was “D” returning as she had threatened with someone to attack him. Her companion, however, was merely an evil Astral spirit, but one who apparently had disliked W.A. when they were both on earth.

Astral beings can inflict pain on one another, though for the most part, less easily than men on earth or on the lower parts of the Spirit Plane. Direct confrontations, such as this, however, are rare, and as in this case, are confined almost wholly to situations in which one Astral being has chosen the downward path and the other has rejected it.

The reason for his easy victory can be ascribed to the fact that his attacker had no particular desire to attack him, and certainly no wish to suffer in doing so. He did it merely because the woman had asked him to do so, but he had no loyalty or love for her and certainly did not share her vindictive purpose. This is why, as soon as things began to go badly for him, he fled leaving her to face W.A. alone. This illustrates the inherent advantage of those who follow the Upward path – an advantage that becomes even more pronounced on the Spirit Plane. All those who turn away from God are inherently selfish and cannot combine for long in any project, especially one, such as this attack, that causes them suffering, or even one that involves much effort.

To we who have been followers of Christ, this attitude may seem quite wrong, yet it must be remembered that at this stage W.A. had not yet begun to do so; he was still working under the Law of Karma and knew little of the Law of Love. Under the Law of Karma it was not only necessary, but essential for him to follow up his advantage, in order, as he says to ensure that they did not continue to molest him.
give her a lesson and compel her to leave me alone in the future. I felt no remorse afterwards, and still feel it had to be done.  

"After parting from these two I wandered into a strange forest. The trees were in shape very much like giant mare's tails, and I knew at once this was the astral body of a great forest of the coal measure."

"At times I was able to get a glimpse of the position on earth which it occupied, faint and fleeting, yet sufficient to let me see that it was situated on what is now the Embankment; but though at times I thus saw, as it were, two planes converge and overlap one another, yet the shape of the astral ground and that of the world as you know it did not correspond.

"These glimpses of two worlds at once were, however, very rare, and usually I was confined to the astral alone.

"It was strange that this forest should be situated on the Embankment where at the present day no coal exists, but I suppose at one time it did exist there. I expected that I should find it was on the Northern or Welsh coalfields; but though I do not doubt there are astral forests in those places, yet the forest I learnt to know seemed to correspond with the Embankment.

This forest was a most dreary place, dark, evil-smelling, full of marshes, and worst of all, of savage animals of former ages. Again and again these weird creatures appeared and attempted to attack me. Often they pursued me for what seemed like hundreds of miles. On and on I fled and they followed, but they never caught me or approached any nearer than they were when the pursuit began. This was not so strange as it seems, for they willed to hunt me and I willed to

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1089 It did. Had he not done so he would have been constantly harassed until he turned to the Downward Path. Failure to resist with vigour every attack of temptation is the surest way to make certain that we do not eventually, succumb to one of them.

1090 This refers to the geological epoch we usually call the Carboniferous Period. It is important to realise that because of its semi-physical nature the Astral Plane tends to preserve the forms of past eras, much longer than either the Physical or Spirit Planes. On the Spirit Plane, thought forms are easily created, but tend to dissipate in time if no living spirit wishes to maintain them. On the Astral Plane, Astral matter can be shaped by thought in like manner, though it is much harder to make a thought form out of Astral material than out of pure thought. Once made, however, such Astral thought forms persist almost indefinitely, and those linked with a particular era tend to drift towards one another, forming regions in which the past can be readily explored. Psychics on earth tend to call such images of the past the “Akashic Record”.

1091 This term refers to the major flood control measure put in place along the River Thames in the 19th century to prevent the flooding of much of London.

1092 Partly this was due to geological changes on Earth and partly to W.A.’s limited capacity for accurate understanding of his situation.

1093 It may seem strange to refer to thought forms as having “willpower” but this is how W.A. understood it and the principle is sound in respect of animals on the Astral Plane. Perhaps in this case it could be better expressed by saying that such though forms were imbued with the same instinct to hunt as had animated the life forms that they represented, but that this instinct was not strong enough to overpower even the modest will-power of W.A.
fly. My will was not sufficiently strong to compel them to cease hunting me, nor was theirs strong enough to hold me rooted to the spot.

"After a time their interest in me weakened, and they turned their attention in other directions. Then I was able to go on my own way for a time unmolested."

J.W. "I quite follow you so far, but what would have happened if you had stumbled into the clutches of one of these monsters unawares? They could not have killed you, of course, but surely they could cause you pain\textsuperscript{1094}, just as you caused pain (by exercising your will to that intent) on the man who attacked you?"

W.A. "I was always able to tell, as it were by instinct, when I was nearing some of these animals. None of them had sufficient will-power to compel me to come towards them against my wishes.

"Now man has developed his will-power to a much greater extent than the animals, and so he can compel them to obey him, and even compel other men to wait and be hurt\textsuperscript{1095}. Often too, two men each wish to hurt the other, as in the case you quoted. Then they will go towards each other, and he who had the strongest will prevail. A good man, however, could not be attacked by an evil on the astral plane, for his guardian angel could shield him. I had driven my guardian angel so far away that during my earlier time on the astral plane I had to fend for myself in a large measure\textsuperscript{1096}.

"Further, most really spiritual souls remain but a very short time on the Astral Plane, and also souls of very old men, or those who had suffered a long or wearing sickness. Of course they may go to Hell, or they may go to any of these divisions in the spirit plane, but they won't remain long in the astral.\textsuperscript{1097}

"Young children also are seldom long on the Astral Plane.\textsuperscript{1098}

\textsuperscript{1094} In general it is only men who desire to inflict pain on their victims; animals do not. They hunt to eat, and when as is the case on the Astral Plane they have no need to eat, they may hunt from habit, but unlike men they would not exert their wills to hurt their prey.

\textsuperscript{1095} This is essentially true even on the Astral Plane, but it is even more applicable on the Spirit Plane.

\textsuperscript{1096} Although this is essentially true, his Guardian Angel would still have been trying to influence him from a distance, through prayers and inspirations, and thus endeavouring to prevent him falling to the temptations of the spirit of evil that had been trying to lead him astray ever since he first arrived on the Astral Plane.

\textsuperscript{1097} In general this is true; few mortals remain long on the Astral Plane. Some, mainly the elderly, pass almost immediately as did HJL; others after a few months or years. Few remain for decades and none for centuries.

\textsuperscript{1098} What W.A. says refers mainly to the spirits of particularly to good and spiritual children, some of whom do pass swiftly through the Astral Plane to the Spirit Plane. Of course, on the Astral Plane all children grow up much more quickly than they do on Earth, and so do not remain as children for long. Thereafter, they may live a relatively normal Astral life lasting for several decades. In general, the total length of time spent on the Astral Plane is limited by the amount of deterioration the Astral Body has suffered whilst the person dwelt on earth, which in turn is linked with both the length of the earth life and how spiritual it has been.
"They have not had time to take up much earth matter, so to speak.

"To continue; I spent what seemed like an endless age being hunted through these great forests. Sometimes I revisited earth, hoping so to speak, to break the magic spell, but it was no good. Whenever I left the earth spot I had been haunting, back I was in that damned old forest.

"People often ask two questions:

" (1) `Why should ghosts come?'

" (2) `Why don't our dear ones communicate with those they have left behind?'

"Of course there are dozens of answers to both questions, but my experience will supply at any rate one answer to each.

"We cling to our old surroundings because we are not yet sufficiently clear of the earth dross to leave the astral plane, and yet find that plane very unpleasant. Secondly, being thus like hunted beasts, we have no time for thinking of anyone but ourselves.

Often when this stage is past we have formed new interests and have new duties to perform, therefore do not trouble. You must remember that it is extremely hard to communicate from here to earth, and the more spiritual we are the harder it is.

1099 This is badly worded. What W.A. is meaning to say here, is that not having spent long on the Physical Plane, young children have not been corrupted thereby, and this is often true. However, it is not always so, for it depends on their spiritual standing before they were incarnated, and depending on that, such children may or may not be good spiritual beings that can pass swiftly through the Astral Plane to the Spirit Plane. Most are not. Children die young for many reasons, but for the most part it is because they have fewer lessons to learn on Earth than on the Astral Plane and so need to spend a considerable period of time thereon.

1100 Whilst as an answer to the first question, this is sometimes correct, what W.A. did not as yet realise is that it was his materialistic and non-spiritual attitudes, that also caused him to have a difficult time on the Astral Plane.

1101 This too, is probably put the wrong way round. It was largely because he had thought only of himself when on earth that W.A. he found himself in an unpleasant situation on the Astral Plane.

1102 This continues to address the question as to why discarnate spirits do not make contact with earth more often. There are many reasons, but one of them is that it is because it is not their main interest. They know from their own time on earth that such messages are not widely believed, and those who have post-death experiences of attempting such communications find that most mediums warp the messages they try to send, sometimes unconsciously, but at other times deliberately, in order to support their particular sectarian viewpoint.

1103 This is true only to a certain extent. As an Astral Being becomes more spiritual, it does tend to move away from the threshold with earth, and so has as it were, further to go to make contact. However, it is also true that the more spiritually advanced are more capable of making such deliberate contacts. Certainly the most significant contacts come mainly through the efforts of the most spiritual Astral Beings and those on the higher parts of the Spirit Plane. On the other hand, they are less likely to wish to do so, so the vast majority of contacts come from less advanced spirits.
"The simplest method is by a medium, and often then the messages we get through arrive warped and twisted. Often therefore we lose heart and give up the attempt. It is only when we get a good medium through whom our messages can reach earth in the form in which they are dispatched that we think it worth while to continue to experiment.

"Well, again I have rather wandered.

"After some time I did get out of this forest, but only to find myself in a more modern type of forest.

"Here I underwent similar experiences with modern animals – lions and tigers, wolves, and so forth. Sometimes these animals would hunt deer and antelopes over hills and dales, but I could never discover that they caught anything.

"After a time I found, however, that there was a difference here. Whether it was that I had developed or whether it was due to the fact that these creatures had learnt about man on earth and had come to fear him I can't say, probably it was due to both facts.104

But I discovered this. If I turned and faced my pursuer, and willed that he should fly from me, at the same time advancing towards him or them, sooner or later the creature would turn and fly.

"At first I only attempted it with solitary beasts, my first adventure being with a large lone wolf. Encouraged by my success I next tackled a lion, and finally succeeded in putting a whole pack of wolves to flight.

"Soon after this I was able to leave the forests and came into new surroundings."105

J.W. "Did you not feel any of your old earth desires?106 The Officer in his account speaks exclusively of them."

W.A. "Yes. During almost the whole time I was continually desiring to gratify the old lusts of the flesh. Many times when I was haunting the earth I found myself drifting towards the places where

104 Although both factors were undoubtedly involved, the strengthening of his willpower was clearly the more significant, for not all such animals would have seen man. Primarily, however, although he does not realise it, the main difference was that here he was dealing with real Astral animals, who were thus more easily influenced by his will than were mere thought forms, imbued, as it were with predetermined behaviour patterns.

105 Having thus learned to control his thoughts and direct them with his will, he was also thereby enabled to use his will in other ways including the ability to will that he should travel to other parts of the Astral Plane.

106 This refers to desires for the “pleasures of the flesh”, such as sex, drugs, alcohol and food. Attempts to indulge such worldly interests on the Astral Plane are doomed to frustration and it is usually because of this that Astral Spirits turn to obsession, as has been already described. Although such activities keep them close to the threshold with earth it also has the effect of separating the spirit from the Astral Body, with the spirit being cast down to Hell.
these abounded. The whole time that cursed devil\textsuperscript{1107} was urging me to gratify my desires by obsessing someone.

Again and again I nearly gave way to the temptation, but each time I heard the warning voice of my guardian angel saying, 'If you do that, you go to Hell.'\textsuperscript{1108}

"It was not only that, however, but a feeling that the thing was in itself uncanny and loathsome which helped me to resist the temptation.\textsuperscript{1109}

"After I had ceased to fear the wild beasts, these desires made a redoubled effort to capture me, but at the same time I found I had drawn a little nearer to my guide.

\textsuperscript{1107} This refers to the evil spirit who had been with him ever since he had passed over, which was probably not one of the great devils from Hell. It may merely have been an evil Astral Spirit or thought form, or more probably an evil spirit from Hell, manifesting itself on the Astral Plane to try to lead him to fall thereto. Such, in turn, would have been overseen and inspired by a Dark Angel, who was effectively the opposite number to his Guardian Angel, who sought to replace him, inasmuch as W.A. had driven the good Angel away from him by his misdeeds on earth. Perhaps sometimes he saw the Dark Angel and sometimes the evil spirit through whom he worked. .

\textsuperscript{1108} Although he had driven his Guardian Angel far away, by continuing to resist the attacks of the evil entity, he was gradually drawing the Angel back closer to him, and so he was thus more readily able to hear his guidance and warnings.

\textsuperscript{1109} This apparently reflects his conformity to the socially acceptable creed of the society in which he had lived – not a moral code by any means, but at least a standard that, as this suggests, kept him from sinking to a significantly lower level.
CHAPTER IV
He Determines to help Men on Earth
That he may Escape from the Astral Plane

"Slowly I began to long for some purpose in life." I seemed to be ever drifting about with no object in view. I don't know how long it was as you reckon time before this idea really took definite shape; to me it seemed after ages of suffering.

"At once there came an answer from my guide, who seemed at the same time to draw much nearer to me.

"Why not strive to approach nearer to God, to become more spiritual, and, in fine, to leave the astral for the spiritual plane?"

"I'd gladly do so if I could,' I replied. 'How can I?"

"By striving to help someone else. That is the simplest method for you.'

"How can I help anybody here?' I began.

"That is for you to discover,' he answered sharply.

"This gave me at any rate an object in life, and I began to think how I could help someone. I am still fearfully ignorant as to the power possessed by spirits, and at that time I knew far less.

"My thought naturally drifted to M., and I soon concentrated my attention on trying to help her, and succeeded."}

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1110 On earth, physical pleasures and the pursuit of them often serve to provide mortals with a purpose in life. To many people their main purpose is purely the pursuit of one or more forms of material pleasure or the financial means of indulging them. Once one ceases to yearn after material things, then even on earth the human spirit begins to seek for some higher purpose in life. This is what also happened in this case.

1111 The phrase “in fine” – meaning “at the finish” is a Latin term that has now fallen out of common use. It refers to the fact that his eventual goal would be to learn the lessons of the Astral Plane sufficiently well, so that he was deemed ready to pass forward to the Spirit Plane.

1112 Even on earth we retain knowledge that we have discovered for ourselves, far better than knowledge we have learned by rote from someone else. On the Astral and Spirit Planes this is even more so – we need to discover things for ourselves, and the role of our teachers is to lead our minds to think for ourselves, rather than simply to tell us what we should do or know.

1113 We are not told exactly how he helped M. Most likely he did so through his thoughts suggesting to her how she should deal with the parlous financial position in which his own carelessness on earth had left her.
"I was fearfully pleased at this success, as I knew she would now have a good time on the whole.

"I then noticed that my guardian angel had drawn quite close to me, and the evil spirit had drifted further away.\textsuperscript{1114}

"You have made a good beginning, but of course this piece of work was easy, for you cared for this woman. Now you must help someone who is nothing to you.\textsuperscript{1115}

"This was not so interesting nor so easy. It took me a long time to decide who I would try to help. At last the chance came, and with it the inspiration how to act.

"I was in Southampton – I often go there even still – when I saw a young fellow making up accounts in a large shop. Something drew me towards him,\textsuperscript{1116} and I at once perceived that he was contemplating falsifying the accounts and pocketing the difference.\textsuperscript{1117}

"Then the inspiration came. I exerted all my will, desiring that he should both see and hear me.\textsuperscript{1118}

"Suddenly the young man started up and dropped his pen, which made a blot on the page. I knew he saw me, and raised my arm in a menacing attitude.

"After a moment's pause I spoke, or, rather, willed that he should hear these words:

"'Young man, stop before it is too late. I have come back from the grave to warn you. That way leads to disgrace and prison. Be warned in time.'

"He shrieked, and fled cowering into a corner of the place and began to blubber out that he'd never do it, he promised.

\textsuperscript{1114} Up to this time he had resisted the temptations to do evil, but this seems to have been the first time after his death that he had actually done some positively “Good” deed. It was enough to allow his Guardian Angel to draw close to him, but not yet good enough to drive the evil entity away completely.

\textsuperscript{1115} The karmic values attached to good deeds vary depending on the degree of difficulty attached to each, rather than on the actual deeds themselves. Thus as illustrated here, helping one we love, is of less value than giving a comparable amount of help to one who means little to us, whilst helping one who has wronged us, merits an even greater karmic reward.

\textsuperscript{1116} It is not clear exactly what it was that drew him to the young man; it may simply have been the inspiration of their two Guardian Angels, who knew of the need, or it may possibly have been that there was already a karmic link between him and the young man from some encounter in a past incarnation.

\textsuperscript{1117} Whether good or bad, an astral spirit near the threshold with earth, can readily read the thoughts of a mortal.

\textsuperscript{1118} This provides a basic outline of the way that discarnate spirits appear to mortals – by the power of their wills. Some spirits have stronger wills than others, and some people on earth are easier to contact in this way than others, or as we on earth usually put it, some people are more psychic than others.
"Seeing my object was attained, and feeling the strain on my will-power too great, I willed that I should become invisible, and of course vanished from his sight.

"I saw him stagger to the book and place it quickly in his desk. As he did so he murmured, `My God, my God! It was sent as a warning. What a fool I should have been!'

"I soon perceived my guide, now close beside me.

"Well done,' he said, `your second task is accomplished. There still remains one more. You must now help someone you had cause to hate.'

"I at once thought of D., who had tried to drag me down after death, but my guide said, `No, you cannot help her. You must try and help someone still alive.'

After a bit of thought I remembered a fellow who had swindled me rather badly some time before I died. The details don't matter. I must admit I didn't much relish the job, still I determined to do the best I could.

"I found that one of his partners was intending to cut with a large sum of money, and the result for him would be financial ruin.

"How to help him was the difficulty. I tried to inspire him to look into certain matters which would have aroused his suspicions, but it was no go; he was so materialistic that I could not make the slightest impression.

"Then I tried to appear to him as a ghost, as in the former case, but it didn't come off this time. He was far too materialistic to be affected.

It is clear that helping one who had once been his "enemy" was far harder than either of the two previous tasks, and it is interesting to see how his Angel led him step by step along the Path. We take one opportunity to do good, and we receive the opportunity to do something harder and therefore of even more value to God. Thus we continue to make progress, until or unless we fail to take such an opportunity. The same is true of opportunities to do evil.

There were at least two reasons for this. D. was undoubtedly beyond his help and any contact with her would almost certainly cause harm to W.A., rather that assist her. The second reason is that W.A. was as yet far too inexperienced in the Afterlife to be allowed to try to help others therein. He was however possessed of much knowledge of the world, and if he wished to do so, could undoubtedly help many of those who were still on earth, as is demonstrated here.

It is never easy to learn to help our enemies but if we force ourselves to do so, when the opportunity presents itself, then although we may not enjoy it, we will make progress. Eventually we may even achieve that hardest, but most necessary of all good qualities – learning to love our enemies. (St Matthew 5; 44)

This is an important point. Appearing as a ghost, is largely an act of will by the discarnate spirit, but it is only possible if the person concerned is fairly psychic, and the more psychic they are the easier it will be. With those who are very materialistic, it is practically impossible for a normal Astral Being to make contact in this way. Only by some form of partial materialisation, something quite beyond the average spirit, can any discarnate entity appear to those who are wholly materialistic.
"Then I tried his wife, but with the same result.

"At length I hit on the only way. His partner drank[^1123]. I found him sitting in his office sleeping off the effects of too much whisky at lunch. My former enemy was seated in his office hard at work. They each had a separate office.

"I obtained control of the drunken man for a short time in a similar manner to the way in which I am able to write through you when in trance. Of course, as this was my first experience, and further, he was not in trance but only sleeping in drink, my control was not very good. However I made him write this:

"Dear -, this morning I determined to cut[^1124] to South America with five thousand pounds in cash, which I drew at midday from our joint account. It practically emptied that account. At the last moment my better self prevailed. I therefore write this to you. I trust that you will not consider it necessary to prosecute, but of course I understand that we will have to dissolve our partnership – Yours, etc."

"Then I walked the man into his partner's office, made him hand him the letter, and then took him back safely to his chair and left him there still asleep. He was not left to sleep long though, for my former enemy rushed into the office and woke him up.

"I need not tell you all that passed; sufficient it is to say that the partner had to hand back the cash he had drawn out and dissolve partnership. My former foe did not prosecute, and the business was settled quietly and without anyone getting to know the ins and outs of the case.

"You have at length won your release,' cried my guide, and as he spoke I saw the evil spirit who had haunted me for so long being rapidly whirled away by some unknown force[^1125].

"I will describe how I emerged on to the spirit plane at another time."

He ceased, and H.J.L. took me out of the room.

"You must return now," he said; "you have been here quite long enough."

Next moment I was whirling through space – then oblivion. – J.W.

[^1123]: This indicates that any form of rendering one’s self unconscious, especially by alcohol or drugs renders one susceptible to obsession or even possession. In this case, W.A.’s intentions were good, although the spirit concerned would not have appreciated them as such. In other circumstances, however, an evil spirit intent on causing harm could just as easily have taken control of the inebriated individual.

[^1124]: The word “cut” was British schoolboy slang meaning to cut all ties and go elsewhere.

[^1125]: This is the way that an Astral Being would see an Evil Spirit being forced down into Hell, in this case, because the karmic link with W.A. had been broken. It is probably that in this case the evil spirit actually dwelt naturally in Hell, but had returned to the Astral Plane for this purpose. In a sense, it was only able to anchor itself to the Astral Plane through W.A.
CHAPTER V.

Types of Beings other than Men.
Animal Astrals, Fairies, Elementals.

LETTER At 109 Charing Cross Road, Saturday, April 18th, 6.45 P.M.

H.J.L. “We shall not write long to-night, as conditions are not very good\textsuperscript{1126}. W.A. will continue from the place he left off on Monday.”

W.A. "My guide said to me, ‘Before you leave this plane it would be well for you to learn something about the various types of beings who inhabit it beside men.’\textsuperscript{1127}

"He pointed to a crowd of hideous beings who appeared to be hovering round a public-house, together with a large number of earth-bound\textsuperscript{1128} men and women.

"Carefully distinguish between those astrals which are still tenanted by men and those which are merely empty shells.’

"I then perceived that there were several kinds of astrals. Those still inhabited by human spirits seemed to have more life than the others. These let us call No.1. No 2 group were the empty astral shells from which the spirits had departed. Some seemed shadowy and faint – real ghosts – while others seemed almost as vital as the inhabited astrals.

"My guide explained, ‘These are divisible into two groups;\textsuperscript{1129}

\textsuperscript{1126} As to why the conditions were not good that night, we are not told, but there are several possible factors. Perhaps Ward himself, or some of the others who were participating in the séance, may have been unwell; or there may have been some underlying disharmony within that earthly group. There may even have been disharmony among the discarnate spirits. These and may other things might have affected the success of the communication.

\textsuperscript{1127} This of course can be seen simply as a part of “learning the lessons of the Astral Plane”, but it may be that his Angel had some fore-knowledge of his participation in the writing of this book and sought thus to help prepare him for doing so. For it would not be normal for such an immature spirit to need to be given knowledge of such “extraneous” matters that would rarely have any direct application to his own spiritual progress.

\textsuperscript{1128} The term “earth-bound” refers to astral spirits that are still strongly attached to earthly things and who therefore hover around the Threshold with the Physical Plane (\textit{Earth}), having not yet begun to function properly on the Astral Plane. Of these, some, like W.A. eventually learn to move away and develop a “normal” Astral life, whilst others, like the Officer, do not. Usually this is because they have no real understanding of the Afterlife, and no desire to make progress, and so eventually they find themselves cast out of their Astral Bodies and down into Hell.

\textsuperscript{1129} That is to say; those “empty shells” of astral bodies, which are no longer inhabited by a human spirit may be subdivided into two groups.
"(a) Those astrals that make no effort to prolong their existence once the spirit has fled, and

"(b) Those that do.

"The latter suck up the magnetic fluid$^{1130}$ which is inherent in all living creatures, and in doing so drain it away from its rightful owners. They have no real intellects, such as evil men who obsess have, but have merely a kind of blind instinct akin to that of a plant. They are parasites, and batten on the life of other creatures."

"How is it that some of these empty shells desire to prolong this existence while others do not?" I asked.

"He replied, 'It is because they have been inhabited by gross and materialistic spirits, and often by spirits who have started the instinct by obsessing someone$^{1131}$. You know that evil woman wished you to obsess that man. Had you done so, in time you would have endeavoured not merely to obtain a temporary strengthening of your astral body, which would enable you to enjoy again the lusts of the flesh, but also you would have begun to desire to prolong your existence in this plane, fearing to fall into Hell.

"For a time you would have been able to delay that result by sucking up the magnetic fluid from some weak mortal. In the end you would have been driven from your astral body, and your spirit sunk to Hell, but your astral, having acquired the habit, would continue to hang on to some poor wretch like a leech, and by so doing might have been able to hang about the earth for an indefinite time – possibly hundreds of years."

"Thus obsessing not only hurls the soul to Hell; but as it were creates a ghoul$^{1132}$ which can continue to afflict the living.'

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$^{1130}$The term “magnetic fluid” was quite commonly used in Victorian metaphysics to describe the “animating principle” or “life force” that is essential to life. In fact, until the early to mid 19th century even the leading scientists in the field believed that electricity and magnetism was composed of a kind of fluid, and the phrase derives from that belief, now known to be erroneous. In modern day usage we would probably speak of the spiritual life force of each individual, or simply as the spiritual power or “virtue” within us.

$^{1131}$This is the key point. Obsessing strengthens the Astral Body by making it more like the Physical and so more readily seen as a ghost by men on earth. However, at the same time it weakens the link between the Astral Body and the spirit that inhabits it, so that eventually the spirit is unable to remain therein and passes to the Spirit Plane, where, because of what it has been doing it inevitably falls into Hell. (As did the Officer, though not all such spirits fall as far as he did).

$^{1132}$Many people use the terms “ghost” and “ghoul” interchangeably, but throughout his writings Ward makes a clear distinction. A ghost is either an Astral spirit, deliberately making itself visible to an individual on earth, or such a spirit close to the threshold who is therefore easily perceived by those who are psychic. Such entities rarely haunt the living for long. They are not usually malicious and are more to be pitied than feared. Ghous are the empty Astral shell from which the spirit has departed, but which because it has acquired from it a “habit” of obsessing, continues to do so, preying on the spiritual life-force of those under the influence of alcohol and drugs to sustain its pseudo-life, often for many years. Many subsist in this way for centuries, and are often malignant, although rarely capable of inflicting serious harm on physical beings.
"Thus I learned that there were at least three definite types of astrals proper.\(^{1133}\)

"(1) Those still occupied by the soul.

"(2) Those which were real ghosts, and tended rapidly to disintegrate.

"(3) Those which have lost the soul, but yet retain a separate existence by sucking up the vital elements of living mortals.

"Are there any other inhabitants of these realms?" I inquired.\(^{1134}\)

"Many others," my guide replied; "but let me first say that animal astrals leave empty shells, and even occasionally these "shells" may be seized on by evil men who have lost their own astral forms, and wish temporarily to possess one.\(^{1135}\) Such spirits may, further, endeavour to retain possession and renew their vitality\(^{1136}\), as in the case of their old astral bodies. This they can seldom do for long, and usually destroy the astral in their endeavours, but occasionally they succeed in starting the vampire habit\(^{1137}\), and then lose control of the body. The result is that the animal astral, having obtained the vampire instinct, may continue it\(^{1138}\).

"Such cases are rare, however, and evil spirits more usually seize the astral shell of some elemental, for they can more easily mould it to their own original shape.

"The second group are elementals\(^{1139}\). Now those you saw just now by that low drinking-den are one of the more numerous types. These are formed by the elements of a low and bestial

\(^{1133}\) By this he means there are three definite types of Astral Bodies that are, or appear to be, humans..

\(^{1134}\) By this he means "are there any inhabitants other than the Astral bodies of men and animals?" Some are described briefly in this chapter. (For more details, see "A Subaltern in Spirit Land").

\(^{1135}\) Good spirits, too, may temporarily utilise a discarded Astral “shell” if they wish to function for a space on the Astral Plane, or they may, by the power of their minds form Astral elements into a temporary Astral “Body” as did HJL. (See Part One, chapter 34)

\(^{1136}\) They may use their “new” Astral Body to obsess and so bring into being another Ghoul.

\(^{1137}\) The vampire-like habit of obsessing and draining the life force from their victims has led to such spirits being often described as vampires, and indeed it is likely that it was from some half-forgotten knowledge of this practice that earthly legends of vampires developed.

\(^{1138}\) The result is that it becomes an animal ghoul. Such things do exist, but they are obviously very rare, for animal spirits do not obsess. They may well have given rise to legends of “werewolves” or other forms of lycanthropy. (It is interesting to note that in such legends, werewolves are often held to turn into vampires after death).

\(^{1139}\) The group of entities described here as elementals are what we would normally call thought forms, which can exist on the Astral Plane, though they pertain more to the Spirit Plane. On the Astral Plane they can be formed in much the same way by the mind of a capable Astral Spirit, although it is much harder to work with Astral elements than with pure Form. Equally though, once they are formed, Astral “Thought Forms” retain their Form for much longer, because they are more than mere Form, but moulded from Astral elements.
nature thrown off by vicious men, and they therefore take these loathsome shapes.\textsuperscript{1140} They can obtain a kind of half existence\textsuperscript{1141} by hanging round the spots on earth where this type of lust is indulged in. By so doing they don't get direct satisfaction from the drunkard, but they do get some materialistic elements which enable them to keep in existence. They have no separate souls, or even intellects.'

"I asked, `How is it then that they take any forms at all?'

"\textit{He}. `Elements of the same type attract each other, and the actual form they take is due to the influence of astral currents which flow through this plane in a manner analogous to the currents of the sea. Just as a mass of sawdust thrown into water tends to drift into various rough shapes and forms, so do these. Similarly, these forms are usually short-lived and fleeting. Now look at that group.'

"'Why,' I cried, 'bless my soul! there are fairies then!' for these elementals looked like the fairies of one's childhood.

"'Yes, there are fairies, and some more substantial than these.'\textsuperscript{1142} As he spoke I noticed that they had broken up and vanished.

"'What are they?' I cried.

"'These are elemental astral atoms thrown off by young children. They naturally drift into these pretty, harmless shapes, influenced to do so by the thoughts and dreams of children. There are fairies of a more real type to which I will return later. There are whole hosts of elementals who are thrown off by men of low spiritual development – savages, and so forth.\textsuperscript{1143} These are quite distinct from the elementals formed out of the astral elements thrown off by evil men. They include many of the satyrs and wood nymphs of ancient folk tales, but not all.'\textsuperscript{1144}

"Then I saw the pub again, and, besides the crowd of elementals, astrals and so forth, I was aware of an awful being who seemed to be ruler and master of them all.

\textsuperscript{1140} Although it is harder than on the Spirit Plane, capable Astral spirits can mould forms out of Astral matter, but equally casual thoughts, whether evil or good, can influence their formation, and this is what is described here.

\textsuperscript{1141} Of course they are not alive. They do this in much the same way as does a ghoul.

\textsuperscript{1142} Many people, especially children, believe in fairies and similar entities and their thoughts can tend to produce such forms, which however, rarely last long. True elementals, which may persist on the Astral Plane for centuries, sometimes take the form of fairies, and these are real spirits, but spirits that have never yet descended to earth. They, too, are commonly seen by children and psychics and they often tend to resemble the fairies of legend; they are curious about mortals, and usually mean well but for the most part have little capacity to help, though there are exceptions. (See "A Subaltern in Spirit Land").

\textsuperscript{1143} We must emphasise that thought forms are often created unconsciously, and can rarely do the Astral traveller much harm, even those which derive from evil thoughts and are terrifying in appearance.

\textsuperscript{1144} Only some of the creatures imagined by men on earth reflect entities that have independent existence on the Astral Plane. Others exist there, but only as thought forms.
"What is that awful brute?" I cried.

"That," my guide answered, "is a Vice Personified. Such beings are created by the devotion to any particular lust by all men so afflicted. This drink fiend is something far more real than any ordinary elemental. He is the embodiment not of one man's evil, but of the evil thoughts of thousands. He is not really of this plane, as are the elementals and astral shells, but of Hell itself. He is the embodiment of an "idea."

"In your next stage of development you will see many such "ideas," but fortunately, they will mostly be good ones. This being belongs properly in Hell, but comes hither to urge on these sots to more evil. He is, as it were, one of the connecting links between the astral plane and Hell, just as I am one of the connecting links with the realms of progress.

"Now besides these elementals there exist a number of spirits who never inhabited a physical body, and yet are real spirits, with intellects of their own. Some of these occupy astral bodies, others do not, and I will deal with them later."

"But I (W.A. - Ed.) think we have done enough for tonight. Now goodbye - W.A."

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Trance Vision, etc.

At 109 Charing Cross Road. Monday April 20th 1914.

W.A.'s Narrative.

"My guide further told me concerning the spirits who have astral bodies but have never possessed real physical bodies, as follows:

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1145 This explanation is a very good one, and should be compared with the experiences of the Officer in Part Two; Chapter Two.

1146 This refers to Forms on the Spirit or Form Plane which are the embodiment of the ideas of those who dwell there, and which have been discussed repeatedly in both Parts One and Two.

1147 This refers to those spirits that have not yet become incarnate on earth, most of which remain on the Spirit Plane until they do decide to enter the Physical world. A few, however, delay that descent by descending to the Astral Plane, where they are called “true” Elementals, because they are young elemental spirits. Most remain on the Astral Plane for a space before returning to the Spirit Plane and then descending to earth. Whilst there, however, they are exposed to temptation for the first time and some may fall and fall badly. If they resist such temptations and learn to do good, they may be permitted to descend directly to Earth from the Astral Plane, and their experiences then help them to enter matter at a higher point than would otherwise be possible. This subject is revisited in some detail in “A Subaltern in Spirit Land”. Part Two. .
"These beings\(^{1148}\) may be good, bad or mixed, just as man is mixed. The latter are the largest group, and they are open to the same temptation that besets men here, that is to try by obsessing to obtain something akin to a physical body.

"If they do so, they sooner or later suffer the fate that befalls men who obsess. They are thrown out of their astral bodies and fall into Hell. They are therefore those who never were men, and yet are in Hell.\(^{1149}\)

So, too, astra\al may progress to the spiritual plane\(^{1150}\). This is most frequently done by their striving to help mortals on earth, but there are other methods.

"To this group of beings belongs most of the so-called fairies who are seen still by a few, and at one time, when men were nearer to the "next world" were often seen on earth\(^{1151}\). These beings, since they, like men, are often of a mixed disposition, are liable to do foolish or even wicked acts, as well as good and kind ones. Their most noticeable characteristic is irresponsibility, and often indeed, mischievousness. They know little of pain and sorrow\(^{1152}\), and therefore are less serious than men.

"This is a great hindrance to any progress on their part\(^{1153}\), but, contrariwise, they are less likely to become tainted with the more deadly spiritual sins, such as cruelty and hate.\(^{1154}\).

"I do not propose to deal any further with these astral creatures, as it would not help your spiritual progress, but it as well that you should realise that man is not the only creature in the astral plane, much less on the spiritual.\(^{1155}\)

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\(^{1148}\) True Elementals – see previous footnote.

\(^{1149}\) Sometimes called “Imps” or “Little Devils” these spirits eventually accumulate so much evil that they become “great devils” such as those who tormented the Officer in the Second Division of Hell.

\(^{1150}\) On the Astral Plane, most Elementals make at least some spiritual progress before they return to the Spirit Plane and from thence descend into matter. Some may descend directly from the Astral Plane as do most animal spirits when they reincarnate.

\(^{1151}\) When the human race was younger, when materialism was less rife and when most men lived in relatively close contact with the natural world, psychic abilities were much more common, and among the easiest astral forms to see are those of the elementals. This is because they are curious about men on earth and tend to hang around near the threshold where they are most easily seen, by those with even moderate psychic ability. Today, the threshold region is mainly populated by disturbed or evil human spirits and so the elementals are less free to enter this region and make contact with mortals.

\(^{1152}\) They know little of pain or sorrow because they have not yet been incarnate on earth, and because for the most part they are still innocent, as yet they have not sinned so badly that they have been prevented from returning to their first home of innocence on the Spirit Plane and most do so.

\(^{1153}\) This is why most, perhaps all such spirits eventually have to descend to the Physical Plane, where after many long ages spent in the lesser Kingdoms of Earth they eventually become men and learn these lessons. Thus they acquire the ability to make spiritual progress.

\(^{1154}\) They are less likely to do so, but a few may, and these as we have already said, will go on to become the great Devils in the Second Division of Hell.
Man is so egotistical that he is for ever imagining that he is the only being who really matters. When on earth he often considers the animals are of no importance.\textsuperscript{1156} Even when not a materialist he arrogates to himself the sole possession of a soul\textsuperscript{1157} and considers he alone has any possibility of a future life\textsuperscript{1158}. In like manner he, knowing nothing about the subject, often declares that there are no spirits in the land beyond the grave except men\textsuperscript{1159}. Even when dead he often does not realise that there are countless other orders of beings under God's gracious protection besides men.

"Like attracts like, and it is often the case that a man meets few other beings save men, or, if he does, he fails to see that they were not men once. He sees exalted spirits who were men, and jumps to the conclusion that all exalted spirits were men\textsuperscript{1160}. He learns that he has an astral body, and at once assumes that every inhabited astral must necessarily possess a human spirit.

\textsuperscript{1155} Whilst this is true, it is obviously the state of man after death and the conditions under which he functions that are of most importance to us. After death, most relatively good people have very little contact with non-human entities; they live and function among human spirits like themselves, even as people do here on earth.

\textsuperscript{1156} Even many quite religious people think that animal souls have no value, yet this is clearly wrong and the most saintly have always recognised their worth. St Francis called the birds and beasts his brothers and sisters, whilst Christ Himself told His Apostles that even though men might esteem a sparrow to be almost worthless, “Yet not one of them will fall to the ground apart from the will of your Father.” (St Matthew 10 29)

\textsuperscript{1157} Despite the fact that the Bible often speaks of the souls of animals, many people arrogantly dismiss the idea that animals have souls. They usually try to justify this position by suggesting that the word does not mean the same when applied to an animal. A human soul may be greater than that of an animal, just as that of an Angel is greater still, but they are all of like nature and each is a child of God and equally precious to Him.

\textsuperscript{1158} To many people this is the vital difference between animal souls and humans souls. They usually say that animal souls do not survive death despite the claims of many people to have seen animal ghosts. Christian ministers often back up this claim by a blatant mis-representation of Ecclesiastes 3: 21: “Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?” This is projected to mean that the spirits of beasts are destroyed along with their physical bodies, whilst the spirits of men advance to heaven. But this is not what it actually says. It refers to the spirits of beasts going downwards – in other words it always goes from dwelling among spirits back down to another incarnation on earth, whilst the spirit of man, if he has learned all the lessons of earth, has no need to reincarnate and can advance beyond the Wall of Fire into the Celestial Planes.

\textsuperscript{1159} Whilst this is not true, it is a fact that in the Afterlife, most human spirits meet with and live among other human spirits almost exclusively.

\textsuperscript{1160} All of the Saints and some of the lesser Angels have evolved upwards from being mere mortals like us, but not the older Angels, although they would once have dwelt on the Physical Plane. However, it would have been many ages before man evolved on this world, and so although they may well have lived on a planet similar to ours, and in bodies that were similar to ours, they have never actually been men on this earth. Few, if any, have never had physical experiences..
“Further it must be remembered that for the most part it is easier for the spirits who have been men to help or hinder men, for they know far better the trials and difficulties that beset men.

“Finally, it is by no means easy to tell what type of spirit one is dealing with even when one knows that there are many orders of creation. This is especially the case in the lower planes of existence, and it is from these, for the most part, that earth derives what little information it does possess of the "next world."

“Were you a man?” I inquired.

“I was,’ he replied; ‘and so are most guardian angels, but not all. But enough of these matters. Only beware of jumping to hasty conclusions, especially on negative evidence.

“Now it is time for you to leave the astral plane. Kneel and pray.”

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1161 This refers to those who dwell on the Astral and Spirit Planes. In the realms beyond the Wall of Fire, all spirits are essentially good, though some may play the role of Tester, and especially in the highest planes many may have evolved from physical life forms very different from those we know.

1162 In general, those who act as Guardian Angels of men, have themselves spent time in an equivalent physical life form either on Earth or in some similar planet, because such spirits will always be the best able to help and guide a human. Nevertheless as the Angel says there are rare exceptions, but he was not prepared to provide more detailed information, apparently feeling that W.A. and by inference we, too were not yet ready to receive it.
CHAPTER VI.

He leaves the Astral for the Spirit Plane.

"I did so and repeated the Lord's Prayer.

"As I did this a great weight seemed to crush me down. My surroundings began to blur and quiver. The astral landscape became like a painted canvas, and then this grew thin. It split and rent in a thousand fragments, and dissolves into tatters of mist. These seemed to be whirled away as if by a strong wind, but I felt no breeze.

"The weight grew more and more heavy. I seemed to be enclosed in a coffin of lead. At length I could bear it no longer, and shrieked to my guide, 'Help me, for God's sake, to get clear of this weight.'

"He held out his hand to me, and I sprang towards it, and to my astonishment, found myself free of the weight.

"Then my astral shell was caught by the same wind which was shattering the landscape. It whirled and twisted and grew flimsy. Then it whirled out of sight.

"The mists drifted quickly away and I saw a beautiful landscape, the type of landscape familiar to you by now. I had reached the plane of the spiritual body. I had hardly time to realise it before, on every side, views of my former life came crowding upon me in a wild chaos, like a hideous nightmare from which I could not escape.

On earth most people are so used to their physical bodies that the constriction they impose upon our spirits seems natural to them and the same is true when one has been on the Astral Plane for a while. This is what is described here. W.A. was suddenly made aware of the Astral Body enclosing his spirit, which his mind interpreted as a sensation of weight pressing him down.

The Spirit was gradually withdrawing from its contact with the Astral senses, hence the input from those senses, particularly that of sight, was gradually reduced.

As his consciousness became more and more centred in the Spirit, he became increasingly aware of the impediment of the Astral Body surrounding him.

Although his Guardian Angel could undoubtedly have helped him to get clear of his Astral Body before this, as we would expect, he waited to be asked, so as to avoid any possible infringement against the Free Will of W.A.

Obviously it was not really a wind, but the effects of his own transformation to the Spirit Plane which he perceived as if they were those caused by wind, though as he has already told us, he felt no breeze.

This is the Reality behind the saying “all my life passed before my eyes”. It is also that which lies behind many of the stories about “the Last Judgement”. H.J.L. reports a similar experience in Part One Chapter Six, to which the student is referred for comparison.
"I could not see my guide, and called desperately to him, and a voice answered 'Pray.'

"Then I prayed, and as I did so the visions ceased to be chaos, and took on a regular sequence. From my earliest childhood up to the hour of my death every act and thought were there shown as a little drama enacted again and again. Not only the evil, but also the good."

Here H.J.L. intervened. "The rest was practically the same as my own experience, so we won't go over it again. A., just tell Jack about your spiritual body."

He smiled a little sheepishly.

"My present body looks like that of a fairly young boy, but then it was as small as one of eight. I suppose I'm now in size equal to a boy of twelve or thirteen."

J.W. "Yes, not more than thirteen."

W.A. "Well, when I discovered this I asked my guide, who was leading me to the school to which Mr. L. also went, 'Why have I such a tiny spiritual body?'

"He answered rather sternly, 'Because you did so little to develop your spiritual nature on earth. Indeed, but for your work on the astral plane you could not have come to the spiritual plane yet.'"

Having just passed to the Spirit Plane, he could not see his guide because as yet his spiritual senses were weak and his spiritual sight undeveloped. Nevertheless, because he asked for help, he was able to hear his voice telling him to pray.

Obviously age is not an exact way to describe size, but the difference between an eight-year old, the size he is said to have been at first, and a twelve-year old as he is said to have been at this time, is considerable. Ward as a schoolmaster would have been pretty expert in estimating the ages and sizes of schoolboys. It is therefore clear that when he first went to the Spirit Plane, the spiritual body of W.A. was very stunted. In fact, but for his work in helping others on the Astral Plane, he might well have found himself in one of the elementary schools in the Seventh Division of Hell. Even at the time he provided this account, he was still a very immature spirit.

In his Astral Body, he had appeared to be "normal" adult size, for Astral Bodies are linked with the Physical, and so he had been similar in size and appearance to when he had lived on the earth. However, the Spirit Form directly reflects spirituality or the lack of it, and so the spirit that has little spirituality is clearly revealed as small and stunted.

There is a double meaning here. Yes, his work for others on the Astral Plane may well have taught him Astral lessons that others might have taken much longer to learn and so made it possible for him to pass to the Spirit Plane more quickly. However, it should not be inferred from this that a spirit on the Spirit Plane is necessarily more advanced than one on the Astral or even one who is still on Earth. Often an evolved spirit will have work to do for God on the Astral Plane and so may need to spend many years there, whilst a spirit such as W.A., who has much to learn, can often do this more easily on the Spirit Plane. If so he may well be permitted to pass thereto as soon as he has acquired the fundamental knowledge needed to function thereon, and the actions of W.A. in helping others, gave him this knowledge, but it is equally likely that it also made it possible, when he did leave the Astral Plane, to pass to the Realm of Half Belief, rather than to the Realm of Unbelief (Hell)
"That's the worst of it, that's why I'm making such slow progress, that and the fact that I still bother about earth things too much."

H.J.L. rose. "Well, Jack, say goodbye to Mr. A., for you must be going now, and you won't see him again for some little time, as he's done his share for the time being."

So we shook hands, and almost immediately afterwards I seemed to lose consciousness. - J.W.

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In other words, having told his story, he had done his part in the preparation of the book that HJL had envisaged, of which “Gone West” is all that has been preserved. Although Ward had originally envisaged a second volume, reporting the tales from JBP about the Third Division of the Spirit Plane and from the monk Ambrose, and “Sister Maria” on the Fourth Division (Paradise), this was never published. Initially this was because he felt that “A Subaltern in Spirit Land” with its detailed descriptions of life on the Astral Plane was more important, because after all, knowledge of the Astral Plane was more immediately relevant to the majority of people. It was not published later, even when Ward had his own publishing company, because it was superseded by his experiences on still higher planes and thereby he had been made aware of its errors and limitations.
The Seeking of J.S.M. Ward; A Summary.

The various writings of J.S.M. Ward can all be seen as reflecting different stages of his spiritual seeking, from his first book, a small treatise on the history of Brasses, published in 1908, to his last work, the “Book of John Reginald”, handwritten and unpublished, and completed only weeks before his death in 1949.

Although brought up in a staunchly Anglo-Catholic household, Ward’s father, a serving Church of England priest, never sought to impose his own views on his boys, and so Ward himself trained to become a history teacher when he went to Cambridge and history remained one of his abiding passions throughout his life.

Even when he became interested in occult societies and hidden spiritual wisdom (he became a Freemason by special dispensation before he was 21) he sought always to keep the results of his studies in perspective by linking “revelation” in the widest possible sense of the word, with their historical and geographical setting. Many people fail to do this. They accept a form of revelation or a religion that springs therefrom, without considering how in its turn that revelation has built upon earlier ones and carries within it the limitations of its historical origins. Ward was different, and even before the additional window of spiritual communication was opened to his soul, he was beginning to strive to resolve the often-contradictory postulates of vastly different belief systems.

As a Freemason, and later as a member of many other arcane societies, he delved unceasingly into the origins of rituals, signs and teachings, and today is best-known to the world at large for his writings on such subjects. These, as he was able to reveal, provide insights about the journey of the soul, most particularly its passage through earthly life and death to a greater Afterlife. However, it was as a result of his spiritual experiences of late 1913 and 1914 that he was able to publish his first book on that Afterlife. Based on his own visions and the accounts of others who had preceded him to the Other Side, it demonstrated that the Afterlife is a vast region, divided into two completely different Planes of Existence, commonly known as the Astral Plane (nearest to earth) and the Spirit Plane (less earthly and more spiritual).

Called Gone West, this book drew on the After-death experiences of three (originally at least six)1174 discarnate spirits from very disparate backgrounds and showed how, both their earthly lives, and the way in which they continued to function immediately after death, influenced

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“Gone West” includes the Afterlife experiences of three very different spirits. The first of these, HJL., Ward’s father-in-law and great uncle, was very much a businessman: straight, but not particularly religious. The second, known simply as “The Officer” was a former military man who had done much that was wrong, and the third was a more worldly businessman and a much more immature spirit than either of the others, known as W. A. All of these had apparently died in the early 20th century. The accounts of the other spirits were excluded from the original publication because of wartime restrictions on the non-essential use of paper. Ward apparently intended to publish them in a second volume, but does not seem to have ever done so. The most important of these other spirits were; JBP, a former Congregationalist minister and theologian, who had died in the mid 19th century and a medieval monk Ambrose, who had died in the 14th century. He, having spent some 500 years on the Spirit Plane, finished his work there and passed through the Wall of Fire during the period under consideration (1914)
those experiences. This itself represented a very different concept to the official teachings of most Churches at that time, which tended to see the spiritual position of the soul at the point of death as determining its place in Heaven or Hell, where it would remain for ever unchanging. Ward was able to report, not only that after death one has the opportunity to make choices of good or ill, even as on earth, but also that even if as a result of bad choices one goes to Hell, one can still gain redemption therefrom by much struggle and effort.

Having been appointed as headmaster to the Anglican Church High School in Rangoon, Burma, Ward left England late in 1914, shortly after the outbreak of World War I. He spent rather more than a year in the Far East at this period of his life, also visiting India and Ceylon, and taking the opportunity to indulge his interest in arcane matters by joining a number of Asian secret societies that would normally have excluded white men. Most importantly, he was ordained as a Hindu priest in the Temple of Madura and learned much of the Chinese Hung Society, so that when he returned to England he was well-versed in much of the ancient Wisdom of the East.

He continued to maintain spiritual contact with HJL and his other spirit friends during his time in the East, and returned only because illness forced him to do so. Thus, he was on hand to help and comfort his parents when his brother Rex, an officer in the British Army, was killed in action in Flanders on Good Friday 20th April 1916. His successful attempts to contact Rex in the Afterlife are described in his second “spiritual” book “A Subaltern in Spiritland”, which provides a detailed exposition of life on the Astral Plane. (For the most part “Gone West” had discussed life on the Spirit Plane”)

As recorded in the last chapter of “A Subaltern in Spirit land”, in early 1919 his Guardian Angel then told him that his work on the Astral Plane was finished for the present and so Ward turned his spiritual energies in another direction. Over the next few years he re-doubled his researches into the arcane, joining and in some cases founding, societies to promote such research

The publication of a number of works on Masonic and other related subjects followed, of which the most important from our point of view was “Freemasonry and the Ancient Gods” first published in 1921 and “The Sign Language of the Mysteries” published in 1928. “Told through the Ages”, (1926) was another useful work, not strictly a history, but a series of short stories based on historical facts, and intended to demonstrate how the ancient wisdom of the past had been preserved through the ages despite the opposition and often bitter persecution of those in power.

By the time that his first wife died in 1926, Ward was widely regarded as the leading British authority on the arcane history of Freemasonry and many other forms of hidden wisdom. At the beginning of 1927, when he was planning to marry a fellow seeker, Jessie Page, both his

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1175 Of those that he founded or helped to found the most significant were “The Order of Indian Wisdom” and “The Masonic Study Society” both started in the early 1920’s. Each in its separate field sought to promote the study of the hidden wisdom within them and in arcane beliefs in general. Hence, Ward was ideally placed to liaise between these very different fields of study, which nevertheless as he was able to show, had so much in common.

1176 In 1923, Ward, then a wealthy man, had acquired the controlling interest in a small publishing company, “The Baskerville Press” which published most of his works from that date onwards.
position in society\textsuperscript{1177} and his reputation as a scholar were at their height. It was then that in a single mystical experience his whole life was changed.

Both Ward and Page had had experiences on the Astral and Spirit Planes before this time. Both had laboured thereon to assist others, and both had often seen and been advised by their Angelic Guides (Guardian Angels). At times they had even met one another and acted together in those realms, but till 1927, like all mere mortals, they had had been unable to pass beyond the “Realms of Man” as the Physical, Astral and Spirit Planes are collectively called.

Then one Saturday night in late January they each found themselves brought into the Presence, not of a mere Angel, but of Christ Himself, who told them that He was about to begin to descend to earth and asked them to help in the work of Preparing the World for His Coming. Naturally they both agreed, and they were introduced to an Angel of higher rank than their Guardian Angels, whom, they were told would henceforth be responsible for guiding and directing the work they were about to found.

They returned to life on earth, each thinking that they had had a remarkable dream. What was their amazement, however to discover that each had had the same dream, each recalled what had been said and each recognised that they had just been given a direct call to dedicate the rest of their lives to the service of God.

A number of other mystical experiences followed, including some that led to the writing of Teaching Services\textsuperscript{1178} designed to discuss spiritual matters such as the Effects of Karma and the Work of the Angels, in a way that could be understood by all. Then early in 1929 Ward was told to give a series of six public lectures on spiritual subjects. As one of the best-known speakers in one of the best parts of London, these lectures were initially very well attended, but gradually numbers declined until at the last, only a few earnest souls remained, of which six eventually agreed to join the Wards in forming what later came to be known as the Abbey of Christ the King.

The texts of these lectures were published later that year (1929) under the title “Life’s Problems” and addressed matters such as the effects of Karma, Divine Laws governing Reincarnation, the need for Suffering and Life after Death. Over the same period, Ward, already well-known as a poet, wrote a number of hymns embodying his developing theology and published his own special hymn-book the following year.\textsuperscript{1179}

\textsuperscript{1177} Page herself came from a wealthy upper middle class family. She had been presented to Queen Mary and was headmistress of one of the largest girls’ schools in England whilst Ward himself, as head of the Intelligence Department of the Federation of British Industry, was on a salary of about £750 a year, with access to the most senior businessmen, public servants, politicians and nobles in the country.

\textsuperscript{1178} These Teaching Services provide a clear indication of Ward’s growing spiritual knowledge from this period onwards. The earliest derive from this period though others date only from later years.

\textsuperscript{1179} The first edition of the Hymn Book included a total of 375 hymns, of which some were traditional, but more than half were composed by Ward and provide an excellent summation of his developing understanding of spiritual matters. (\textit{Other hymns were added in later years}) It is important to note, however, that these hymns were “sent through”, by the Angelic Guardian, not composed by Ward and sometimes portray elements of that theology of which, at that time, he was not yet aware.
Giving up their jobs in the middle of the Great Depression, was clearly an act of faith, but surrendering their personal assets to communal ownership, the group moved into a large house in Barnet, London in June 1930. They established a communal way of life and built a church, initially under the auspices of the local Anglican bishop, who consecrated it in February 1931, and provided a chaplain. Ward sought to obtain ordination himself, but the bishop constantly refused because he objected to Ward’s preaching about the Second Coming of Christ and other things not normally taught in Anglican Churches.

Both John and Jessie Ward continued to receive messages from their Angelic Guardian and other mystical experiences, which helped to guide them in the task that they had taken on. Early in 1934, Ward experienced a number of spectacular Apocalypses, in which among other things, he was shown some of the terrible events that would precede the coming of Christ, but he was also given much knowledge of life on Higher Planes. Entitled “The Apocalypses of Brother Seraphion” these provide yet further insights both into the long spiritual journey that we each undertake from God, back to God, and knowledge of the Laws of God as they affect us on that journey.

Eighteen months later, (late 1935) the long-threatened breach with the Anglican Church took place but almost immediately Ward was able to obtain, not only the ordination to the priesthood that he had long sought, but also consecration to the episcopate. This he received through the Orthodox Catholic Church, then newly established in England, and of which he would eventually become Archbishop.

His new ecclesiastical role helped to round out Ward’s spiritual training rapidly, and in 1936 he published a book called “The Psychic Powers of Christ” in which he demonstrated that the miracles of the Gospels were not mere fables. They were no more and no less than extreme developments of psychic powers that are present, at least in a rudimentary form, in all of us. He also started to make a broader study of the Bible, seeking to uncover evidence that the ancient wisdom had been hidden therein ages before. In this context he began, but did not finish, an examination of the early parts of the book of Genesis, which he called “Genesis the Accused”.

However, with the interruptions provided by the Second World War, and the Court Case against Ward that forced him to lead his followers from England, this remained unfinished when he died in 1949. Truth to tell, the resources available to John Ward in the late 1930’s and 1940’s, would probably have been insufficient to do justice to the concept, but with the help of later archaeological discoveries and modern computer technology this massive undertaking has since been completed by myself and others. Together with a lengthy historical introduction, it has now been published in a major two-part work entitled “The Lost Wisdom of Melchizedek.”

This demonstrates that Ward’s initial supposition was correct – that there is ancient wisdom still concealed in the first book of the Bible. Most importantly it supports Ward’s claim that Christ is about to return by showing that He who was born as Jesus of Nazareth also came to earth 2000 years before, in the time of Abraham, something that was well-known in Early

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1180 This refers in particular to the discovery of the Nag Hammadi Codices and the Dead Sea Scrolls. Although the former were found in December 1945 and the latter recovered over several years from 1947 onwards, neither became generally available until the 1970’s & 1980’s and so, even if he knew of them, Ward would have had no access to them before he died in 1949.
Christianity, but is rarely taught today. It also demonstrates that much of the ancient wisdom about the Path of Return to God still lies hidden in Genesis, in what are usually seen to be fables, or meaningless genealogies and strange names.

Both John Ward and his wife, Jessie, continued to maintain contact with higher realms until the ends of their lives, and received constant guidance from the Angelic Guardian, appointed to guide the Work of Preparation for the Coming of Christ. When Ward died in 1949, his widow, Jessie, not only shouldered the full burden of leadership that she had previously shared with her husband, she also took it upon herself to train Ward’s infant son, John Reginald Cuffe for a similar role.

Since the foundation of the Work, that day in 1927, the Wards and their successors have always been made aware, whenever Christ has moved from one Plane of Being to a lower, on His journey to earth. They have seen His progress gradually slowed as He has had to confront increasing opposition from the Powers of Evil every time He has descended to a less spiritual Plane of Being, but still His approach continues.

In 2003 He entered the Realms of Man and now rules in the highest parts of the Spirit Plane where there is yet much for Him to do, but in due course He will complete that work and move to the Astral Plane, from whence, at some point in the future He will enter our Physical World. Just when that will be, we do not yet know, nor should we expect to do so, for it will be remembered that Christ once told His Apostles that not even He could tell the exact day and hour of His Coming. (St Mark 13; 32)

Yet come we know He will, for so He has promised, and it is up to us to try to ensure that when He does, as many souls as possible will be ready to welcome Him. For He does not come to destroy the world but to save mankind from the disasters that threaten it; disasters that are in large part, man-made. However, He cannot do so against the Free Will of the human race and so it is up to all who seek to prepare His Way to warn others that He is coming and to urge them to pray for the hastening of that day.

That is my task and if you will accept it, it is now yours, too. Go forth and spread this knowledge to all whom you meet and thus fulfil the purpose for which you were sent into this mortal life. May Christ Himself sustain all those who seek to serve Him in this great Work.

John Cuffe
2010
We believe in One God, Unmanifested and Incomprehensible, from Whom and in Whom, all things have their being, even Time and Space: Who in the Beginning, manifested forth as the Trinity of One Substance, namely, God the Father, the Father of all souls, God the Holy Spirit, the Mother of all souls and God the Son, the Elder Brother of all souls, Who in turn brought all Creation into being, from Whom descends continuously a stream of Divine Sparks that enter into matter to gain therein experience, so they may ultimately return to enrich the Godhead.

We believe in God the Father, the Father of all souls, and Creator of Heaven and Earth who has revealed Himself to Mankind in myriad different ways, but Who has revealed Himself to us through the Holy Scriptures.

We believe in God the Son, the Elder Brother of all souls, Who is also their Savior, and periodically descends into matter, in order to lead His brethren along the Path of Return, Who most recently came to earth as Our Lord and Saviour, Jesus Christ, Who was born of the Virgin Mary and taught mankind the Way of Salvation, Who suffered death on the Cross for our Redemption, descended into Hell to aid those who had failed, and then raising even His material Body out of the grave, returned to earth life to teach His disciples and then ascended into Heaven.

We believe in the Holy Spirit, the Mother of all souls, Who descended upon the Apostles and disciples of Our Lord in order to institute the One, Holy, Orthodox and Catholic Church on earth, and Who continues to inspire and guide that Church even to this day through the spiritual descendants of the Apostles, the clergy, saints and mystics.

We believe in the One Holy, Orthodox and Catholic Church founded by Christ through the power of the Holy Spirit, led initially by the apostles of Christ, and ever after by their anointed successors, and which teaches His Way of Salvation and shall continue to do so until He comes again.

We believe in the Way of Salvation, whereby, following in the Footsteps of Our Lord, and making use of the Sacraments of His Church, we are enabled to obtain forgiveness for our sins and assistance in paying our debts, so that ultimately we may finish our round of earthly lives and take our place among the Saints of God.

We believe in life after death; that our loved ones await us on the further shore, that they dwell initially on the Astral Plane in a condition determined largely by their standard of life when on earth; that they then pass to the Spirit Plane in which their condition is determined wholly by their spiritual state, and which ranges from Hell to Paradise; and that ultimately they will be reborn again on earth: and that this process shall continue until they earn the right to end their round of earthly lives.

We believe in the Divine Spark within each one of us, Eternal and indestructible, whereby alone we are enabled to break free from the shackles of material existence; that we gain experience on the Astral and Spirit planes after death on earth, only to return again, life after life until we have learned all that earth life can teach us. Even if at times we turn away from God, He will not abandon us, and ultimately we will be led to realise the folly of our sin; and taking the opportunities afforded to us, pay off our past debts by sacrifice and service, and following the Way of Salvation earn the right to end our lives on earth.

We believe that the Tester of Men and Angels, has been appointed by God to tempt and test all who seek to follow the Way of Salvation, to ensure that none who are unworthy approach the Throne of God.

We believe in Heaven, the abode of the Three Planes of the Saints and Nine Choirs of Angels and that it is the destiny of each Divine Spark to ascend this great spiritual ladder step by step until ultimately it returns to God, the Source from whence it came.

We believe in the promised return of Christ to reign as King over all the earth. That the time of His coming is drawing near and that it is the duty of all his followers to prepare themselves and others for that great Day.

We believe in the ultimate salvation of all Creation, that through sacrifice, suffering, and service all will eventually return to their Source, and the purpose of Creation thus accomplished, God will again become All in All, and ultimately withdraw from Manifestation once again. And that this process has been, is, and ever shall be, continually repeated throughout all Eternity. AMEN
THE MAJOR WORKS OF J.S.M.WARD

<table>
<thead>
<tr>
<th>Title</th>
<th>Date</th>
<th>Synopsis</th>
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<tbody>
<tr>
<td>Brasses</td>
<td>1908</td>
<td>This is a historical study of brasses written &amp; published when Ward was still at Cambridge University</td>
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<tr>
<td>Gone West</td>
<td>1913/14</td>
<td>Describes his introduction to the spiritual life, early contacts with the departed and an outline of life in some parts of the Astral and Spirit Planes.</td>
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<td></td>
<td>Publ. 1917</td>
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<tr>
<td>“A Subaltern in Spirit land“</td>
<td>1916-19</td>
<td>Describes how he found and assisted the spirit of his newly-killed brother Rex, on the Astral Plane, and gained a more detailed understanding of life thereon.</td>
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<td></td>
<td>Publ. 1919</td>
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<tr>
<td>Freemasonry &amp; the Ancient Gods</td>
<td>Publ. 1921</td>
<td>A study of the ancient wisdom and its links with modern Freemasonry</td>
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<tr>
<td>Told through the Ages</td>
<td>1926</td>
<td>A series of short stories depicting the way the ancient wisdom has travelled down through the ages. Fictional, but based on historical and spiritual facts.</td>
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<tr>
<td>The Sign Language of the</td>
<td>1928</td>
<td>A study of the signs and symbols used in the Ancient Mysteries, showing how the same signs often depicted the same Eternal Truths in very different societies.</td>
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<td>Mysteries</td>
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<td>Life’s Problems</td>
<td>1929</td>
<td>Based on the texts of a series of six lectures given early that year, this gives an outline of Ward’s understanding of spiritual problems, including the reasons for Sin and Suffering, Life after Death and Reincarnation.</td>
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<tr>
<td>Hymns of the Abbey of Christ</td>
<td>1930</td>
<td>Always a competent poet, Ward wrote a number of hymns to portray his developing theology for use in the Abbey Church in Barnet.</td>
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<td>the King</td>
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<td>The Apocalypses of Brother</td>
<td>1934</td>
<td>A series of major visions received by Ward in early 1934, including visits to the Angelic Planes, and predictions of future events on earth.</td>
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<td>Seraphion</td>
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<td>The Coming of the King</td>
<td>1934</td>
<td>A series of short stories depicting the Return of Christ to reign as King over the whole world. Though never intended to be prophetic, they demonstrate Ward’s understanding of Karma and Divine Judgement.</td>
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<tr>
<td>The Psychic Powers of Christ</td>
<td>1936</td>
<td>An analysis of the major miracles of the Gospels, showing they are not impossible, but merely proof that Christ the Perfect Man possessed in perfect measure, powers that other men also display.</td>
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<tr>
<td>Liturgy of the Orthodox Catholic</td>
<td>1938</td>
<td>This formally established the theology of John Ward within the Orthodox Catholic Church in England, thus differentiating it from other similar bodies around the world.</td>
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<td>Church in England</td>
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<tr>
<td>Genesis the Accused</td>
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<td>Begun by Ward, this mammoth work was completed by his successors. It analyses the meanings of the names in Genesis from which it delivers the message of the Ancient Wisdom.</td>
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<tr>
<td>The Book of John Reginald</td>
<td>1949</td>
<td>Completed only weeks before his death, this book was never published. It was written for his infant son, who still treasures it. It describes Cyprus and its antiquities, among which Ward spent his last years in relative peace.</td>
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